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Contextual Antonyms in Uzbek Folk Proverbs

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ANNOTATION

Contradiction is a linguistic relationship in a broad sense, and conflict in language and speech is distinguished. Sometimes a contrast that does not exist as a ready possibility in our minds can be contrasted according to the demands of the speech situation. This article discusses the difference between the phenomena of antisemy, antonymy and contextual antonymy. These conclusions are proved by the example of Uzbek folk proverbs, which express a similar meaning of speech opposition expressed through the linguistic cultures of camel and donkey, horse and donkey.

KEYWORDS: antisemy, antonymy, contextual antonymy, common meaning, occasional meaning, content, category, semantic core, zoonyms "camel", "horse", "donkey".

I. Introduction

One of the controversial issues in the phenomenon of antonymy is contextual antonyms. They are very close to antisemia in some respects. D.A. Abdullayeva, who introduced the theory of antisemy to science, notes that this phenomenon and contextual antonymy are completely different concepts and explains her thoughts as follows: words that exist and are contrasted like antonyms in a specific context based on this potential. It is not correct to take the lexical means that create it as contextual antonyms in any contrast in the literary text.

II. Literary review.

Until this theory was put forward, a unit with different grammatical structures belonging to different word categories was considered a contextual antonym. But speaking about the phenomenon of anti-semitism based on inter-ethnic conflict, D.A. Abdullayeva deeply supports the views of a number of scholars, such as Y.N.Miller, K.A.Levkovskaya, A.A.Ufimseva, M.M.Xalikov, V.M.Jirmunskiy, V.N.Migirin, on the fact that logistical understanding and sequencing do not always come in parallel, working on their shortcomings and summarizing the achievements. The author deeply justifies the essence of the widespread anti-semitic phenomenon, which represents conflict without being separated from the usual meaning. Examining the views of world linguists on this subject, she expresses her conclusions about anti-semitism as follows: "Our goal is to define a conflicting relationship based on a common semantic nucleus of different categories of lexemes". "The presence of the meaning in the semantic composition of lexical units that may be based on the contrast

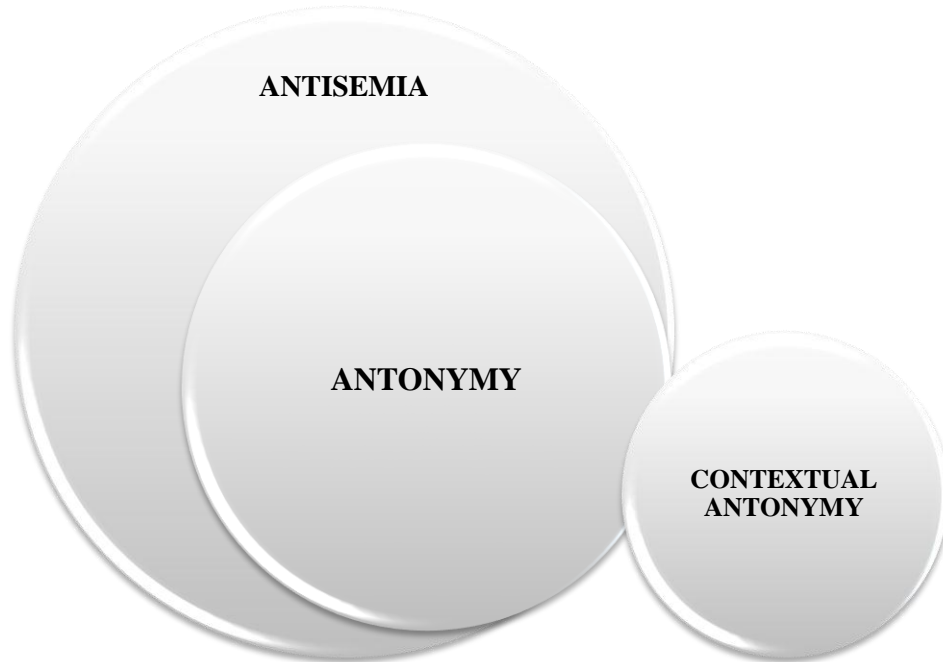
(antonymic response) determines the nature of the antisemia phenomenon”. Contextual antonyms, on the other hand, are described in the scientific literature as follows: “In fact, (in terms of specific meaning) without antonym, words used only in context are called contextual antonyms”, “contextual antonyms, often, individual, specific to any author”. Hence, although both of these phenomena work with components with different grammatical structures, antisemia is based on the usual meaning, and contextual antonymy is based on an occasional meaning.

For example, let's pay attention to the words kulgi - to laugh: Laughter – “sounds expressing joy”, laugh – “to express happiness with these sounds”. As you can see, there is almost no difference in the denotations of lexemes. Compared to this, the definition of two different realizations of one logical concept would be more correct. These lexemes are grammatically in two groups, but their classification from a logical point of view confirms that both of them are opposed to the concept of “crying”. That is, although the noun “laughter” and the verb “to cry” belong to the family of words, they have created antisemy because they have acquired a commonality in terms of semantic opposition.

But in the proverb “A house with a child is sad, a house without a child is a dungeon” is combined with the lexeme of laughter around a single semantic field, “Happy, happy; pleased” The word “khandan” means “place of suffering, place of torment, place of exile” It is contrasted with the word prison, which expresses its content. Or in the phrase “Street laughter - home dungeon” a person who laughs on the street and vents his anger at home is described on the basis of metonymy. It can be seen that the lexemes of khandan and zindon are not combined into a common associative nest in both paremas. It has no semantic commonality. Only in the content of this text, he created a contextual antonymy by creating a mutual contradiction. These two concepts have the following differential and integral signs: - antisemy deals with language units of different word groups, with different grammatical structures, and contextual antonymy works with speech units of the same form;

- the relation of antisemy is preserved even when it is separated from the speech, and contextual antonyms create a conflict only in the content of the text;
- in antisemy, the opposing parties are united within a single common semantic core, they are not united in contextual antonymy;
- antisemitic units, unlike contextual antonyms, are the basis for conflict even when they are separated from speech;
- if antisemy is considered a linguistic phenomenon related to the literal meaning, contextual antonymy is manifested through an occasional meaning and is considered a speech phenomenon.

Similar and different aspects of antisemy, antonymy and contextual antony are expressed in the following table.



Thus, antisemy is a comprehensive linguistic phenomenon that expresses conflict, and antonymy is a component of it. Although contextual antonymy also creates contrast, it is an approach to antisemy in that the components of the contrast are not built on the basis of a single meaningful whole, and are not directly related to the visual meaning.

Table 2:

ANTISEMIA	ANTONYMY	CONTEXTUAL ANTONYMY
Same in content, different in category;	The same in terms of content and category;	Diverse both in terms of content and category;
Converges around a semantic core;	The semantic core is exactly the same;	It does not coalesce around a semantic core.

It can be seen that all three concepts above imply conflict, but differ according to the way in which they are expressed. In this case, the phenomena of antisemy and antonymy are based on a united opposition based on a single semantic core, but they differ in form and content. Unlike them, contextual antonymy does not gain generality in terms of spiritual conflict, for which form and content are not important.

III. Discussions and results.

A camel sees the destination, donkey sees his underfeet.

In this proverb, the components "camel" and "donkey" conflict with each other semantically. According to the paradigmatic opposition of lexemes, these zoonyms do not create a contradiction, but from the syntagmatic point of view, that is, the meaning expressed by them in the same text has a semantic conflict. In this case, the zoonym of a camel is only: “A work animal with one or two humps, paired hooves, mainly used for

transporting goods, resistant to dehydration, and suckling milk”¹, - doesn't mean anything. In this parema, the lexeme “camel” acquired an occasional meaning: “a person with a high intelligence, reasoning, a lot of knowledge, who has seen a lot”², represents the symbol. It has been said that such people, when they do something or say something, look ahead, think back and forth, act wisely, and speak carefully. And the “destination” in the proverb is: “.. the place intended to reach”³, rather than “intended purpose”⁴, which means foresight. Donkey linguistic culture: “Belonging to ungulates, long-eared, mammal, working animal”⁵, - not, “someone who is stupid, short-sighted, and has no insight”⁶ compared to such people: “He acts recklessly, without thinking about the consequences”⁷, - is to be said. So, these two parts of the proverb created a mutual logical conflict. Such units as camel-donkey, destination, and underfoot acquired opposite meanings and created contextual antonymy in the same text. “Those who ride a camel look far away, those who ride a donkey look close”; “Get on a camel, look far away”; “When you ride a camel, think about the distance”; The proverbs “don't see the bottom of the hooves while riding a donkey, see far away while riding a camel” are also a variant of the same proverb, in which the camel has advantages in terms of durability and strength, taking into account that physiologically it is a vehicle designed for transporting goods to long distances. Another working animal is contrasted with the donkey. However, these two lexemes do not have an associative relationship from the national point of view, that is, in the social mind, the zoonyms camel and donkey do not conflict either syntagmatically or paradigmatically. According to the psycholinguistic interpretation, the opposition must form an associative relationship in the system of thought. This is psycholinguistically was the main feature of antonyms. Antisemitic units are also antonyms from this point of view⁸. For this reason, these lexemes, which are part of these proverbs, were not combined into one meaningful nest, but created contextual antonymy (not antisemy). Another similar saying:

Ride donkey when yo want to go around,

Horse it is better to ride and look far.

The camel sees the destination, the donkey under his feet in the saying Based on the concept of “foresight”, the lexemes of camel and donkey mean intelligence–stupidity, serfdom–imprudence.

When contrasted, the concept of "quick guidance" is raised to the front position in the good saying that the donkey rides and sees the near, and the horse sees the far. In this, the idea that masters of their work will succeed faster in every field has been put forward. It was observed that it is necessary to make quick decisions, not always with the present, but with the future in mind, and to set a high goal. Comparing the zoonyms “horse” and “donkey” in paremas is a situation that has existed for the Uzbek people since time immemorial. For example: “A thin horse is better, rather than a fat donkey”, “A horse 8s better than a dark donkey, even if it is pale”, “A donkey's run is a horse's lameness”, “A donkey cannot be ridden when a horse

¹ An explanatory dictionary of the Uzbek language. Volume 4. - T.: National Encyclopedia of Uzbekistan, 2006. - 608 p. - 222 p.

²D. A. Tosheva Linguistic-cultural characteristics of zoonym component proverbs: Philol. science. ... false. doc. (PhD) diss. autoref. 10. 00. 11. – T., 2021. – 151 p. - 85 p.

³ An explanatory dictionary of the Uzbek language. Volume 2. - T.: National Encyclopedia of Uzbekistan, 2006. - 672 p. - 537 p.

⁴ An explanatory dictionary of the Uzbek language. Volume 2. - T.: National Encyclopedia of Uzbekistan, 2006. - 672 p. - 537 p.

⁵ An explanatory dictionary of the Uzbek language. Volume 2. - T.: National Encyclopedia of Uzbekistan, 2006. - 672 p. - 63 p.

⁶D. A. Tosheva Linguistic-cultural characteristics of zoonym component proverbs: Philol. science. ... false. doc. (PhD) diss. autoref. 10. 00. 11. – T., 2021. – 151 p. - 85 p.

⁷D. A. Tosheva Linguistic-cultural characteristics of zoonym component proverbs: Philol. science. ... false. doc. (PhD) diss. autoref. 10. 00. 11. – T., 2021. – 151 p. - 85 p.

⁸D. A. Abdullaeva Antisemy in Uzbek: Philol. science. name ... diss. autoref. 10. 02. 01. - T., 2010. - 135 p. - 45 p.

is standing”, “The horse mounts, the donkey dismounts”,—such proverbs are based on the concept of “lineage”. In this, the horse is regarded as a symbol of high-born, well-bred people, and the popular view that genetically perfect, well-educated people are higher than people of lower class has been expressed. Although this is a form of social injustice and stratification, it is exactly consistent with the mental characteristics of the Uzbek people. This is evidenced by the fact that customs such as knowing the seven clans and entering into god-parent relationships by inquiring about their lineage are still preserved.

“The Uzbek mother became enraged against her son, who was bewitched by a girl from Margilan.

– I did not raise you with this hope.. You are our offspring instead of lifting, you hit the ground. We didn't know that, you will become obsessed with this Margilani girl. We didn't think about it, you shameless.. Do you consider this Margalani as your wife, shameless?!.⁹

In the above passage, the value that includes the mental quality is reflected. For most Uzbeks, that lineage and prestige are still preferred over wealth.

IV. Conclusion

Therefore, according to the worldview of the Uzbek nation, lexemes such as camel and donkey, horse and donkey contradict each other according to the speech requirements according to different aspects of meaning. This is clearly visible in the composition of proverbs, which are considered to be the product of folk wisdom. In the example given above, it can be seen that the study of contradiction in the composition of folk proverbs, in particular, contextual antonyms:

- full expression of the essence of proverbs;
- reveal their different meanings;
- conceptually exploring themes;
- observing and researching the linguistic features of contextual antonyms in the text;
- allows a full understanding of the difference between the relationship of antisemy and contextual antonymy.

Our opinion is supported by the fact that there are many examples of contextual antonyms among proverbs with conflict.

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