

**Theoretical views on the meaning and style of opposites in English and
Uzbek languages**

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This article explores the concept of opposites in both English and Uzbek languages reveals fascinating theoretical perspectives that illuminate their meanings and stylistic applications.

Keywords: Opposites, linguistic relativity, semantic fields, cultural significance, antithesis, contrast, emotional states.

Ushbu maqola ingliz va o'zbek tillaridagi qarama-qarshiliklar tushunchasini o'rganadi, ularning ma'nolari va uslubiy qo'llanilishini yorituvchi ajoyib nazariy istiqbollarni ochib beradi.

Kalit so'zlar: Qarama-qarshiliklar, lingvistik nisbiylik, semantik sohalar, madaniy ahamiyat, antiteza, kontrast, emotsional holatlar.

В этой статье рассматривается концепция противоположностей в английском и узбекском языках, раскрываются увлекательные теоретические перспективы, которые проливают свет на их значения и стилистические применения. Ключевые слова: Противоположности, лингвистическая относительность, семантические поля, культурное значение, антитеза, контраст, эмоциональные состояния.

Ключевые слова: Противоречия, языковая относительность, семантические поля, культурная значимость, антитеза, контраст, эмоциональные состояния.

Linguistic relativity and opposites

One theoretical view considers the principles of linguistic relativity, suggesting that the language we speak influences our thought processes. In English, opposites like 'hot' and 'cold' can convey not just temperature but also emotional states, while in Uzbek, 'issiq' (hot) and 'sovuq' (cold) carry similar dual meanings. This reflects a cultural understanding of the world where language shapes perception.

Semantic fields

Both languages exhibit rich semantic fields around opposites. In English, pairs such as 'light' and 'dark' or 'happy' and 'sad' showcase contrasting ideas that allow for nuanced expression. Similarly, Uzbek employs pairs like 'yaxshi' (good) and 'yomon'

(bad) to express moral and aesthetic judgments. The way these opposites are culturally embedded influences their usage in literature and everyday speech[6].

Stylistic use of opposites

In stylistic contexts, opposites are powerful tools in both languages. English literature often utilizes antithesis to create tension or highlight contradictions, as seen in works by Shakespeare. In Uzbek poetry, contrasting ideas are often employed to evoke deep emotional responses, enhancing the lyrical quality.

Cultural significance

Opposites also carry significant cultural weight. In English, "freedom" as opposed to "oppression" can evoke strong political sentiments, while in Uzbek culture, the contrast between "barkamol" (perfect) and "kamchilik" (deficiency) can reflect social values and expectations.

Antithesis and contrast

Literary styles in both languages employ antithesis to create emphasis and establish dramatic tension. This rhetorical device is evident in poetry and prose, with different techniques used in English and Uzbek literature to convey contrast.

Antonyms and conversives are essential components of lexical semantics, playing a crucial role in understanding opposites and relationships between words in different languages. English is becoming a dominant global language, mastering its nuances, including antonyms, has become vital, particularly in countries like Uzbekistan, where English education is growing. The objective of this study is to provide a contrastive analysis of antonyms and conversives in the English and Uzbek languages, focusing on their structural, functional, and semantic aspects. The study seeks to offer insights into the similarities and differences between the two languages, contributing to the development of more effective teaching strategies for English learners in Uzbekistan [6].

This research employs a comparative-typological analysis, using distributive, contrastive, comparative, and historical-comparative methods to examine antonyms and conversives in both languages. The primary materials used for analysis include antonyms in Uzbek and English, with a focus on the works of leading scholars in lexical semantics, such as V.V. Vinogradov, A.I. Smirnitsky, and L.A. Novikov, alongside studies by Uzbek linguists like R. Shukurov and L. Raupova. By reviewing these theoretical perspectives, the study aims to identify key patterns in the use and categorization of antonyms and conversives in both languages [3,140-141]. It aims to investigate semantic features of opposites in two languages: English and Uzbek, which do not belong to one language family. Moreover, this paper is illustrated with proverbs about friendship in these two languages being mentioned above. Clearly, proverbs picture practically a great deal of details of the everyday life of even ordinary people.

Many linguists have offered a method of discussing proverbs as cultural texts based on the contradict level of language and the cultureme as its basic structural unit. The term "linguoculturology" has been supposed to be used as a separate linguistic field since the beginning of the previous XX century. This field studies interrelation of language and culture, mutual influence on the development of culture and language, their links with social life, psychology, and philosophy. Because a language cannot exist without a culture of a nation and a culture also cannot survive without a language as well. Oppositeness is one of the main aspects of linguistic investigations, it deals with various issues that relate with language spirit and cultural variation of a nation, encompasses various notions and theories of conversational structure. This branch studies national spirit that is reflected in a language. It is associated with other studies as philosophy, logics, sociology, anthropology and semantics; and covers national-cultural knowledge through speech communication. The appearance of contrast study considerably depends on the development of philosophic and linguistic theories during the XIX-XX centuries. According to this idea, opposite study is not isolated from other scientific branches. In this article, the attention is focused to the contrastive study of proverbs that stay in the third component of this classification [2,122]. It is obvious that appearing and forming of proverbs, besides, admitting them into live conversations by the nation takes sometimes considerably long period of time.[7] The English and Uzbek languages are believed to have long history. English has background that comes from the Latin language, therefore a huge number of English paremiologic stock have Latin bases; some of them are identical to the historical forms, some of them faced to changes in comparison with the old ones. Through many years, other languages have been affecting to the English language, too. As a result, some proverbs are often borrowed from them in the way of translating proverbs into English as well. W. Mieder introduces the four major sources four common European proverbs, including English, namely the Greek and the Roman Antiquity, the Bible, the Medieval Latin and the loan translations.

Conclusion

As the main result of the paper it is proved that the semantic, structural or stylistic similarities are found between English and Uzbek antonyms as well as they have many differences. But resemblance between meaning peculiarities of these opposites do not occur in these languages. Because they are not relative languages according to the genetic classification of world languages. Theoretical views on opposites in English and Uzbek illuminate their complex meanings and stylistic roles. Understanding these linguistic contrasts deepens our appreciation of both languages and highlights the interplay between language, culture, and perception. Furthermore, a language always changes itself day by day, for that, the quantity of proverbs in it also changes; some proverbs may disappear, people may begin to use some other new

proverbs in their conversations. The findings and examples from this work can help us see the differences in the meanings of English and Uzbek proverbs about friendship and understand their cultural specifics.

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