



“COGNITIVE PECULIARITIES OF ANTONYMS IN ENGLISH
AND UZBEK TEXTS”

Mukhamedjanov Sanjar Shukurullayevich

English teacher of “ISFI”, Tashkent, Uzbekistan

E-mail: uzsanjarbek@yandex.ru

Antonymy, as a universal linguistic phenomenon, is vital for contrast and reveals both universal and language-specific traits. Comparative-typological studies, especially between English and Uzbek, emphasize unique antonymic structures and classifications. In Uzbek linguistics and Türkology, ongoing research aims to develop structural classification criteria, analyze derivational models, and clarify the nature of antonymic pairs, enhancing comprehension of oppositional meanings within lexical paradigms.

Antonyms display structural diversity. Some scholars restrict antonyms to phonetically distinct words with opposing meanings, like ‘pure-toza’ and ‘dirty-iflos’. Others include pairs where positive evaluative content opposes negative, often marked by prefixes such as un- or suffixes like -less (e.g., comfortable–uncomfortable). In Uzbek, similar structures occur with suffixes -li and -siz or the prefix be-, as in aqlli-aqlsiz and foydali-befoyda.

Antonym classification varies across languages due to structural characteristics or chosen criteria. English antonyms are structurally divided into simple, derivative, and compound categories:

Simple antonyms contain no prefixes or suffixes, such as: to take 'olmoq' – to give 'bermoq', white 'oq' - black 'qora', day 'kun' - night 'tun', cold 'sovuq' - hot 'issiq'.

Derivative antonyms include words with prefixes, suffixes, or both, like happy 'baxtli' - unhappy 'baxtsiz', attractive 'jozibali' - unattractive 'jozibasiz', equality 'tenglik' - inequality 'tengsizlik', correct 'to'g'ri' - incorrect 'noto'g'ri'.

Compound antonyms consist of two words, such as to switch on 'yoqmoq' – to switch off 'o'chirmoq', lowland 'pastlik' - highland 'balandlik', broad-minded 'dunyo qarashi keng' – narrow-minded 'dunyo qarashi tor', northland 'shimoliy mamlakatlar' - southland 'janubiy mamlakatlar'.

M.I. Fomina and L.A. Novikov classify antonyms by structure into multi-root and single-root types. Multi-root antonyms consist of different words, such as early and late, while single-root antonyms are formed by prefixes that modify a word's meaning, like covered and uncovered, often resulting in grammatical opposition (Hogenraad, 2018, p. 21).

In Uzbek, verbal antonyms often form through suffixation, as in qo'riqlamoq – qo'riqlamaslik or ko'rgan – ko'rmagan, while English commonly uses prefixes, such as in discourage – encourage. However, the single-root/multi-root principle in Uzbek remains underexplored, and Turkic languages lack a consensus on single-root antonyms, with limited research on enantiosemey. As Isabekov (1997) notes, antonymic relations stem from opposing meanings between two lexemes, not differing grammatical forms, e.g., keldi





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'came' – kelmadi 'did not come' do not qualify as antonyms (p. 44). Analyzing antonyms from a linguocultural perspective reveals both similarities and differences between Uzbek and English antonyms. Antonymic relationships highlight binary oppositions without a "middle" concept, as seen in pairs like good-evil, big-small, and young-old. These pairs represent endpoints on a spectrum, underscoring inherent lexical contradictions.

Contradictory meanings frequently occur in adjectives and adverbs and, to a lesser extent, in nouns (e.g., vafo and jafo) and verbs (e.g., kel and ket, tur and o'tir). Antonymic contradiction often represents affirmation and negation in objects, traits, or actions. While broad negation applies to many adjectives and verbs (e.g., good–not good), not all form true antonym pairs, as seen in paper–paperless, which denotes negation rather than opposition. Antonyms in Uzbek are semantically diverse, representing:

Age: "Yigitlikda yig'ilmning maxzanin,

Qarilik chog'i xarj qilgil oni" (Navoiy).

Gender: "Hurmatini saqlar har bir o'g'il-qiz,

Muqaddas, mo'tabar, aziz Vatanim" (Uyg'un).

Size, shape, and quantity: "Uzun aytma qisqa ayt - ko'p ma'no ber" (proverb); "Yo'g'on cho'zilar, ingichka uzilar" (proverb).

Character traits: "Chin so'zni yolg'onga chulg'ama,

Va chin ayta olur tilni yolg'onga bo'lg'ama" (Navoiy).

Color: "Men ham sening jigar go'shang - bolangman,

Ko'zingdagi so'nmas oqu qorangman" (folklore).

Taste: "Ushoq qand oq tuzga monand erur."

Another expression of opposition is oxymoron, combining antonymic qualities in a unique way, e.g., sweet pain, clever fool, bitter truth. This technique brings logical contradiction into harmony, highlighting antonymic contrast effectively.

This study examines the cognitive aspects of antonyms in English and Uzbek, revealing universal linguistic patterns alongside distinct cross-cultural features. While antonyms serve a common cognitive role across languages, their structural and semantic variations highlight unique ways each language encodes opposition.

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