

SOME FEATURES OF ANTONYMS IN UZBEK FOLK PAREMAS FORMED ON THE BASIS OF THE LEXICAL GROUP "INSECT"



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Annotation. This article provides detailed information on the occurrence of antonymic phenomena in Uzbek folk parems, formed on the basis of the lexical meaning gurih “insect”.

The article describes the issues of antonyms being distinct from homonyms and synonyms. Even in paremes, formed on the basis of the lexical group “insect”, the features of contradictory meaningfulness are widely revealed through examples, which are evident in different systems.

Keywords: insect, parema, antonym, proverb, matal, paradigm, meaningfulness, graduonymic attitude, phenomenon.

Introduction. Currently, there is a lot of attention paid to the scientific study of the proverbial and paremiologic properties of languages. "Proverbs are not created only in the materials of language, but may have arisen due to the incomparable power of language. This situation requires a more thorough scientific study of Proverbs that are widely used in speech”.

Formed on the basis of the lexical group of meanings” insect", paremas exist in the Lison, forming different paradigms based on different semantic relationships.

Stands on the basis of meaningfulness, contradictory meaningfulness, graduonymic, whole-piece attitude, etc. Let's dwell on each of them below. As we all know, phenomena that contradict each other in meaning and content are called antonyms. The phenomenon of such a relationship of words is referred to as

antonymy. The words day-night, short-long, low-High, good-bad, parent, Earth-Sky are included in the antonyms.

Two words that have an antonymic relationship are called an antonymic pair. Words that form an antonymic pair are usually classified into one word category belonging: White (adjective) - black (adjective), West (noun) - East (noun), low (vowel) – many (rave), sit(verb) – like stand (verb).

Antonyms are of homonym and synonymy with their distinctive feature differ.

Uniformity in terms of shape (phonetic structure); reciprocity in meaning is an important sign of antonyms. The next sign, the concept of contradiction, is considered to be the main criterion in defining antonyms.

A word that exists in a language may not all have its own pair of contradictory meanings. But there are such places in Proverbs, matals, phrases that are considered the fruit of folk wisdom, in which, in fact, not contradictory phenomena are also able to create contradictions, in contrast to the speech situation and the charm of our language and the great contemplation and spiritual subtleties of our people.

The meaning of confrontation is observed more often – at the sign of events. Thick – thin, early – late, Good – Bad, hard – soft, white – black, sweet – bitter, long-close etc. are antonyms that represent the meaning of the character.

Even in paremas formed on the basis of the lexical group” insect”, the characteristics of contradictory meaningfulness are clearly visible in different systems. For example:

At the same time, it is required to comment on the sentence “in a different system” in the above definition. The richer the Uzbek folk proverbs in content-essence, the more serzhilo and complex language phenomena their formation is rich. For example, one can see the phenomenon of antonyms in paremas in different forms and in different systems.

For example:

1. Uzbek folk paremas, formed on the basis of the lexical group "insect", can be formed by contradicting the characteristics or actions of two candidates. For example:

Pashsha bolga yopishar,

Kampir cholga.

This proverb is a very powerful chalcenic profession, and in the daily life of our people, small talkative robberies that have long happened between the old man and the old woman, when one sees a trifle, are criticized by those of a character who clings to it and does not give others a day.

Qoraqurt ham bolasini oppog'im der.

Kirpi bolasini yumshog'im der.

Through Parema, it is implied that our people know that everyone's child is sweet to himself, that the shortcomings of his own child are not visible to them due to the affection of the mother-father. It is the result of this affection that blackcurrant says "My White" to his child no matter how black he is, or that the Hedgehog is "soft" to his parents no matter how prickly they are.

The basis for the making of these paremas was the pairs of contradictory meanings "old woman and old man" and "black and white", "Hedgehog-soft".

Ari zahrin chekmagan, bol qadrini bilmas.

This proverb mainly puts forward the idea that "the Good who has not seen the bad is not worth it", that is, through the semas "smoking the poison of ari—tasting the evils of the bad", "knowledge of the value of bol – reaching the value of good", and that Ari's poison and bol formed an antonymic pair line.

2. Two images that do not have the property of contradictions at all, it is with the requirement of some kind of meaning subtleties of the parema, and it is with this proverb itself that we can meet in many ways the property of being able to generate contradictions. For example:

Dushmaning kuya bo'lsa ham, tuya bil.

Moth is also used in fiction and in everyday colloquial communication in its own sense. For example: felt was pressed by a moth: money was eaten by a moth, a moth fell on the wool, etc.k.

"Blood was flowing from his ankles. As soon as a moth fell and rotted into the coffin-covered felt, the felt fell off the water when it hacked, and the iron was opened..." (Nasir Fozilov "the nephew of the Shum child").

The images of moths and camels in this parema do not actually have any antonymic character, but only in the composition of this proverb, The Moth was able to form contradictions according to the semas "smallness", camel "size". We can observe this situation in many of our proverbs. For example:

Dard filni *pashshadek* qilur.

In this place, the elephant was able to form an antonym pair according to the term "size", fly "smallness".

Bit bo'lsa ham – panoh.

In this proverb, the concept of "refuge" is used in a portable sense, referring to such concepts as shelter, protector, protector. The words "smallness" semas – bit and "protector" semas – refuge can only unite in the antonymic series, as opposed to the subtleties of meaning, the fruit of language charm, only in this place.

Yo *poshsho* buzar,

Yo *pashsha*.

Even in this proverb, the words "poshsho" and "fly", which did not actually have any contradictory character, as a result of the peculiarity of the formation of Proverbs, the fly – "smallness", *poshsho* – was able to create contradictions with the semas "size, wealth, leadership". As a result, it is implied that your vision can be ruined by either a posh or a small fly with its own power.

Yomondan it yaxshi,

Sirkadan bit yaxshi.

In this parema, humans are likened to vinegar and lice. It is proven that getting rid of vinegar is relatively difficult for a bit and that an unconscious dog is better with vinegar than with people of the bit category. In this respect, if the concepts of good and bad form a series of contradictions on their own, the dog and bit form a series of contradictions only with the requirement of a speech situation in the same proverb itself.

Mehnatsiz et yemaydi, *bit* yeydi.

Burganing ko‘ziga igna xati bo‘lib, *chumoli* fil bo‘lib ko‘rinar.

3. In Uzbek folk parems, formed on the basis of the lexical group "insect", we can also find examples that form rows of mutually contradictory meanings with each other. For example: It, itning o‘rtog‘i *bit*.

In this place, the image of the "bit" appears in a negative image close to and even stronger than the image of the "dog". This proverb basically assures people not to make mistakes in choosing a friend, how much a friend can affect a person, that everyone around them will rate a person according to his friend unung. The Bit is embodied as a negative image.

In the proverbs below, the bit is embodied in a positive image.

Bit bo‘lsa ham – panoh.

It is based on the "parasitism" or "impotence" SEMAS of the parema bit, which, in addition to describing the disaffected, innocent people in our society, with its role in life, it is recognized that those who exist can comfort someone, and their presence can sometimes be a refuge for people. Or:

Burga qochar oyoqqa,

Bit qoladi tayoqqa.

Each person chooses a path, lives, as he knows in this life, based on his own physical opportunity. Through the image of fleas in this proverb, agile, entrepreneurial or unloved, naive people in our society unite in rows of contradictory meaning. Fleas and lice acquire antonyms only in this parema.

In Uzbek folk Proverbs, formed on the basis of the "insect" LMG, the properties of antonyms were determined by contradicting the properties or actions of two candidates; in general, it was found that two logos, which do not have the property of contradictions, can produce contradictions only in this parema itself, precisely by the requirement of the subtleties of meaning in the parema.

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02 Issue: 1 | Jan – 2023 ISSN: 2720-6874

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Volume: 02 Issue: 03 | 2023 ISSN: (2751-7543)

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