

LINGUISTIC-CULTURAL ANALYSIS OF TIME-DEPENDENT ANTONYMS

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Abstract: In this article has been discussed the main functions of antonyms in languages.

Key words: antonyms, lexemes, antithesis, stylistic tool, concept.

The great German linguist W. Humboldt said that every language reflects the worldview of its speakers, that the relationship between the spirit of the people and the language is closely connected, that they cannot be imagined separately, that the language is the soul of the people, and the soul of the people is its language, that the diversity of languages is only the diversity of sounds not, but emphasizes that it is the result of the difference in the way of seeing the world in each nation. Every nation in the world has its own customs and traditions that cannot be compared to another nation's culture, and representatives of different nations see the world differently. In this context, language units can be interpreted differently in other languages.

In this chapter, we will study the function and stylistic functions of antonymic language units in literary texts. Antonyms perform a special aesthetic function in literary literature. Writers and poets use various lexemes to make their works or poetic verses colorful, colorful and understandable. Antonyms also enrich the content of the artistic text. According to their stylistic function, antonyms perform the function of antithesis in artistic discourse.

Antithesis (Greek: antithesis - opposition) is a stylistic tool based on the sharp opposition of things, events, concepts at the heart of an artistic text, and in this sense corresponds to contrast. Since ancient times, antithesis has been widely used as a decoration of fiction. In antithesis, opposition is expressed mainly by means of antonyms, which is why it is always obvious. Antithesis serves to express thoughts and feelings in a clear, emphatic, emotional way. M. The antithesis of "bad and good" in Ogahi's verse "O king, treat the bad and the good dog equally during the month of cabbage" means "everyone, everyone". But it cannot be replaced by one of these words. Because the idea to be expressed in the antithesis of "good and bad" is emphasized and concretely expressed in the form of "everyone, not good, not bad."

In literary studies, the term antithesis is used not only as a stylistic figure, but also in the sense of contrast.

It is known that the phenomenon of antithesis occurs when language units with opposite meanings such as spring-autumn, young-old, white-black are used in fiction. In the passage given below, the phenomenon of antithesis has occurred through spring-autumn lexemes.

- Axir yoshimiz ketyapti, umr bahorimiz o'tib , kuzimiz yaqinlashib kelyapti, Hayotxon!

(M.Ismoiliy , Farg'ona t.o.)

The explanatory dictionary of the Uzbek language has the following dictionary meanings of these lexemes.

1. The season between autumn-summer and winter: Kech kuz. Kuzga yaqin.
2. (figuratively) the last moments of a person's life, not of an era: Kimdir shoshilib javob qaytardi: - Bu gal uning kuzi keladi .

It should be noted that although the initial meanings of the spring and autumn linguistic units did not conflict, their later meanings, i.e. early and late life, have opposite meanings.

In this passage, the stylistic device of opposition occurred between the antonymic lexemes of spring and autumn. In the explanatory dictionary of antonyms of the Uzbek language, the words spring and autumn are considered antonyms, and the lexemes of summer and winter are considered antonyms due to the contradiction between the meaning of "the season between spring and autumn" and "the season between autumn and spring". Comparing autumn and spring to human life is characteristic of the Uzbek mentality, and the writer compares the most blooming, joyful period of life to spring, and the times when he is a little old to autumn.

Har bir jonivorning bahori ham, kuzi ham bor.

(Chingiz Aytmatov "Birinchi muallim" qissa 5 bet)

In this passage, autumn and spring in the life of every person, i.e. happiness, joy, happy, unrepeatable and unforgettable moments in a person's life, and on the contrary, times of disappointment, sadness, helplessness, are contradicted through these lexemes. We know

that such linguistic and cultural features are unique to the Uzbek language, and in other languages, these standard units are not compared to human life, on the contrary, they are used in literary texts, proverbs and sayings as language units with opposite meanings, while preserving their connotative meaning.

One of the famous Chinese writers Ba Jin (1904-2005) in his novel "The Family" (1931) in the chapters called "Spring and Autumn" compared the bright, happy, carefree moments of life to spring and the moments of suffering and difficulties of life to autumn. In the process of analysis, we were convinced that during the analysis of the culture of different languages, we can see the compatibility of some linguistic and cultural aspects.

Also, Uzbek, Russian, English, Slavic poets interpret the spring as love, the season of youth as autumn as separation, and grief.

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