

LINGUOCULTUROLOGICAL INTERPRETATION OF ANTONYMY IN PHRASEOLOGISMS

Toshtemirov Elyor Nuraliyevich

*Associate professor, Andijan State Institute of Foreign Languages, Uzbekistan
e-mail: tostemiroveler@gmail.com*

Annotation: *This article analyzes the linguocultural interpretation of the phenomenon of antonymy in phraseologisms. The semantic, structural and pragmatic features of antonymic relations occurring in phraseological units are highlighted. Also, the mechanisms of expression of national thinking, value system, mentality and cultural codes through antonymous phraseologisms are considered. The study reveals the inextricable link between language and culture, the role of phraseologisms in reflecting the worldview of the people, and the conceptual essence of the contradictions arising on the basis of antonymy. The results of the article are of theoretical and practical importance for scientific research in the areas of phraseology, semantics and linguocultural studies.*

Keywords: *phraseology, antonymy, linguoculturology, semantics, contradiction, national mentality, cultural code, concept, language and culture, phraseological unity.*

The issue of the relationship between language and culture is of particular importance in linguistics. At the end of the 20th century, the issues of the interaction of languages and cultures, the mutual connection between them began to be widely studied in scientific circles. Understanding language and culture is considered not only in the external and extralinguistic context of the language, but also as a process inextricably linked with the spiritual and material culture of society.

In the 1830s W. Humboldt was the first to identify the relationship between language and culture as a complete and inseparable system and analyze these relationships on a scientific basis. In his opinion, language and culture are integrally complementary components, and their interaction has laid the foundation for the formation of a new research direction for linguistics and cultural studies, that is the theory of linguistic relativity.

The theory of linguistic relativity, a hypothesis put forward by E. Sapir and B. Whorf, enriched by the concept of L. Weisgerber, made it possible to analyze the relationship between language and culture not only from a linguistic perspective, but also from an anthropological and cultural perspective. This theory, which provides the basis for understanding the national worldview through language, and a deep understanding of the interrelationship of culture with language, has become one of the main directions of linguistics.

A relatively new branch of linguistics that deeply studies the relationship between language and culture is linguoculturology. The theoretical basis of this

direction is the hypothesis that language and culture influence each other. That is, culture plays an important role in the formation and functions of language, while language expresses the ideological and cultural content of culture. The central object of linguoculturology is how the worldview, thinking system and values of a particular ethnic or cultural group are expressed through language, including their reflection in phraseological units.

Phraseology is a symbolically rich layer of language, in which traditions, mythological ideas, historical experience and social values find their expression. The archaic and symbolic meaning of phraseological units distinguishes them from the general lexicon and serves as a cultural code. As V.A. Maslova noted, the term “linguoculturology” was formed within the framework of the phraseological school, which was headed by V.M. Telia [2, 49]. This field studies the use of language in a cultural context, the preservation of folk culture through language and its transmission to new generations on a scientific basis. The object of research of linguoculturology is the dynamic relationship between language and culture, the cultural content of language units, and their place in the public consciousness.

Language is a product of human thought, a reflection of the culture of society. Phraseological units are a stable expression of the socio-cultural experience, moral-aesthetic views, and worldview of the people formed over the centuries, through which people express their ideas about the world and society. Phraseological units are considered to be core units that reflect the culture, historical experience, and worldview of the people in the language. In particular, phraseological units in antonymic pairs express opposing concepts, which reveal values, stereotypes, and national mentality in the language. In the work of the Uzbek linguist U.K. Yusupov “Contrastive Linguistics of the English and Uzbek Languages”, it is clearly stated that linguoculture is a linguistic or speech unit that defines a part of the culture of the people [5, 63]; therefore, linguoculturology is a branch of linguistics that studies the relationship between language and culture, the transmission of culture to language. Nevertheless, linguoculturology focuses on the reflection of the spiritual state of a person in society in the language.

Linguoculturology studies linguistic units in connection with the culture, mentality and values of the people. For example, the metaphor “time is money” in English is associated with the efficiency and economic values of Western culture. This linguistic unit reflects the attitude and mentality of society to time. Or the phrase “Every cloud has a silver lining” is not just a linguistic unit - it reflects the positive attitude of the English people to life, the value of not losing hope. The Uzbek phrase “Oyning o‘n beshi qorong‘u bo‘lsa, o‘n beshi yorug‘” performs a similar function, but the mental foundations are unique.

Phraseological antonyms are actively used to express such concepts as social status in society, prestige, success or failure in life. Through such antonyms, people express their philosophy of life. For example: “To be in the spotlight” – “To be in the

shadows”. To be in the spotlight means to be in the center of attention, to be famous and recognized in public. To be in the shadows means to be hidden from view, unrecognized, left out in society. These antonyms express views on the social appearance and status of a person.

Among the antonymous phraseological units in the English language, such concepts as elements of nature (earth–sky, fire–water), weather phenomena (sun–rain, heat–cold), life situations (lightness–heaviness, light–darkness) are widely used. These units are usually closely related to folk wisdom, folk oral creativity and everyday life. For example, phrases such as “down to earth” (close to reality) and “head in the clouds” [3] (far from reality) describe human behavior through elements related to nature and give contrasting meanings. The phraseologism between a rock and a hard place reflects the human condition caught between two problems. The antonym of the phraseologism in the clear (free from worries) is used in accordance with this expression.

Phraseologisms reflect the main contradictions of culture, such as fundamental concepts like good–evil, wisdom–foolishness, happiness–unhappiness, in a vivid and figurative form in linguistic units. These antonyms not only express the semantic contradiction of words, but also constitute the main line of the moral values, philosophical views, and social relations of the people. For example, in the lexical–semantic analysis of the phrase “Qari bilganni pari bilmas” (Wisdom comes with age), we see that “qari” here means not only an old person, but also an experienced, wise, and well-versed person, “pari” means a mythical, beautiful, supernatural being (often depicted as a young, attractive woman), and “bilmoq” means knowledge, experience, and wisdom. This proverb clearly expresses the people's deep respect for wisdom, recognition of the place of the elderly, and the preference for experience over knowledge. In Uzbek culture, old people are valued as symbols of wisdom, patience, and having seen a lot. “Pari” is a symbol of beauty and magic, but does not have life experience. This proverb promotes the value “beauty is temporary, wisdom is eternal.”

The following proverb shows that people pay more attention to distant, unknown and more imaginary things instead of simple and stable opportunities nearby, as well as not sufficiently appreciating existing resources and opportunities: Uzoqdagu quyruqdan yaqindagi somon yaxshi [6, 89] (A bird in the hand is worth two in the bush). The proverb shows the practical, prudent, realistic thinking of the Uzbek people. Sometimes in life, people envy beautiful opportunities in the distance, but do not appreciate the real opportunity in hand, that is, they say that they do not value the water that flows in front of them. Therefore, it is important for people to correctly understand and appreciate their life resources and opportunities, as well as to take into account real conditions when implementing long-term goals. Such a conscious approach is an important factor in the psychological stability and social balance of a person.

While the English language units are dominated by ideas such as individualism, freedom, competition, and efficiency, the Uzbek units reflect values such as patience, blessing, destiny, collectivism, respect, and harmony with nature.

In the process of studying the national-cultural components of the phraseological layer of the language, a number of scientists have conducted significant theoretical and practical scientific research. In particular, foreign researchers such as V. Teliya, V. Maslova, A. Vezhbiska, J. Lakoff, A. Nasisione, as well as Uzbek linguists such as M. Kholikova, N. Mahmudov, A. Mamatov, B. Yuldoshev analyzed the expression of national-cultural factors in the structure of phraseological units based on various theoretical approaches.

Linguoculturology is one of the branches of linguistics that studies language units in their inextricably linked with the culture, mentality, and values of the people. This science serves to reveal the cultural worldview of society through stable units of the language, in particular phraseological expressions, proverbs, aphorisms and idiomatic expressions. Language is not only a means of communication, but also a carrier of cultural information. Behind each language unit is the historical experience, way of life, traditions and national values of the people who created that unit. Therefore, linguoculturological analysis involves studying language units in a cultural context, in contrast to the simple semantic approach. For example, the phraseological unit “to get the ball rolling” in English means not a simple action, but a socio-psychological state that is, the process of eliminating awkwardness between people. This expression expresses the culture of communication in society, attention to the psychological subtleties of communication. Similarly, each phraseological antonym pair also has a cultural basis, revealing the people's attitude to contrasting phenomena, the hierarchy of values. For example, the expressions “to be in the black” (to profit) and “to be in the red” (to lose) show not only the financial situation, but also the images in which concepts such as profit and loss are expressed in English, as well as the historical and cultural foundations of these concepts. In the linguocultural interpretation, antonymous phraseological units reflect the moral views of the people, the concepts of good and evil, tribal or social norms of behavior, and values such as honor, thought, and decency. For example: The expressions “Oq yuz”, “oq niyat”, “oq ko‘ngil” indicate a sign of purity and honesty, while “qora yuz”, “qora niyat” and “qora ko‘ngil” indicate a sign of evil and betrayal. These contradictions are not only a linguistic phenomenon, but also a product of national mentality, religious beliefs (for example, white and black symbols) and historical experience. These phraseologisms are antonymous phraseological units in the Uzbek language that express concepts such as moral values, goodness and evil, purity and betrayal through colors. In English, antonymous phraseological units such as white as snow, kind-hearted, pure-hearted, heart of gold, pure soul and their antonyms dark soul, ill-hearted, cold-hearted are also used in this context.

In English phraseology, states of happiness and sadness are often expressed in nature, ascent to the sky, colors. For example, “cloud nine” is associated with the study of cloud layers at a height of 9 by the US Hydrometeorological Center, and represents extreme lightness and happiness. “Feel blue” shows the association of blue with a state of sadness in English culture. The word blue is used to refer to a state of sadness. In the 1800s, a state of blueness meant a person’s medical condition and indicated that he was in the last stage before death.

Phraseological antonyms of each language are formed within the framework of national cultural codes and mentality, embodying the worldview, historical experience and spiritual traditions of the people. Therefore, phraseology is of great importance not only as a linguistic phenomenon, but also as a reflection of culture and a means of identification. They are unique from a linguocultural point of view, allowing for a deeper understanding of the relationship between language and culture, moral and ethical norms within a culture, as well as the value system of the people.

In addition, phraseological antonyms play an important role in intercultural communication, as they mediate the expression of the specific contradictions of cultures and general human concepts through language. Therefore, the study of phraseologisms is of great importance not only for linguistics, but also for the fields of anthropology, ethnography and cultural studies, and is an important source of information in studying the mentality, worldview and historical thinking of the people.

In conclusion, language is not only a means of interpersonal communication, but also a complex social phenomenon reflecting the cultural, social and historical development of society. Cultural features such as worldview, life experience, lifestyle, customs, religion of the peoples of the world find their expression in language. Thus, in the language of each people there are language units that reflect its national mentality, values, and traditions. The most common and significant form of such language units is phraseological units.

Phraseological units, in particular antonymous phraseological units, are widely used in the speech process as ready-made templates and are deeply rooted in the experience of national history, culture, and society. They are not only linguistic units, but also an important tool for expressing the mental characteristics of the nation, its value system, and way of thinking. Also, as a result of interethnic cultural contacts and globalization processes, phraseological units are further enriched and develop as a unique cultural heritage. Therefore, the study of antonymous phraseological units is of great importance not only for linguistics, but also for the fields of cultural studies and anthropology.

REFERENCES:

1. Бердиёров Х., Расулов Р. Ўзбек тилининг паремиологик луғати. – Тошкент: Ўқитувчи, 1984. – 237 б.

2. Маслова В. А. Лингвокультурология. – М. : Академия, 2001. – 202 с
3. Cambridge Idioms Dictionary. – Cambridge, NY: Cambridge University Press, 2013. – 505 p
4. Mel'čuk, I. A. Semantic-syntactic properties of phraseological units. *Phraseology: An interdisciplinary perspective*, 79-105, 1998.
5. Nuraliyevich, T. E. (2022). SEMANTIC ORGANIZATION OF UZBEK AND ENGLISH ANTONYMIC PHRASEOLOGICAL UNITS. *Galaxy International Interdisciplinary Research Journal*, 10(3), 485-489.
6. Nuraliyevich, T. E., Ismoilovna, M. A., Abdurahimovna, Z. H., & Ergashevna, T. E. (2023). Some Peculiarities Of Semantic Organization Of Phraseological Antonyms In The English And Uzbek Languages. *Journal of Positive School Psychology*, 307-311.
7. Toshtemirov, E. (2023). THE PROBLEM OF THE RELATIONSHIP OF PHRASEOLOGISMS AND PROVERBS IN THE LANGUAGE. *Educational Research in Universal Sciences*, 2(4), 285-287.
8. Yusupov U.K. *Contrastive Linguistics of the English and Uzbek languages*. – Tashkent: Akademyashr, 2013. – p. 27-262.
9. O'zbek xalq maqollari. – Toshkent: G'afur G'ulom nomidagi nashriyot matbaa ijodiy uyi, 2009. – 127 b.