

## EXPRESSION OF CONFLICT, SYNONYMY AND SIMILARITY IN ARTICLES

**Kholmatova Odinakhan Uktamovna,**

senior teacher of TATU Fergana branch,  
philology. science. divination according to doctor (PhD)

### Annotation

In this article, information about the expression of synonymy, antonymy and similitude in proverbs is given and analyzed with examples. It can be said that the compact size of the proverb allows to use lexical homonyms in it. In addition, in the semantics of proverbs, rather than puzzling word games, it is possible to evaluate the expression of meaningful and meaningful words and sentences as an important requirement of proverb semantics. All this shows the unique aspects of paremic units known as proverbs.

**Key words:** synonym, antonym, lexical homonym, semantics, ideographic scheme, lexical unit, contextual synonymy, dialect, actant.

When thinking about the synonymous relationship in proverbs, first of all, it is necessary to consider the meaningful lexical units in the proverb - parasegments, and also the synonymy of proverbs will be compatible. Another point is that the use of lexical synonyms in proverbs is very little compared to lexical antonyms. Deuarily, you will not notice. However, it is appropriate to observe the synonymous relationship in proverbs within the lexical and syntactic level and to identify the differences between them.

If two lexemes are equal in all respects, if no distinguishing signs are identified, then these synonyms are considered complete; lexical synonyms are distinguished by the meaning of the ideographic scheme, while ideographic synonyms are also considered semantic synonyms. For example, the lexemes uanglish - wrong - error have the same meaning, i.e., they have the same ideographic symbols, but in the first of the combinations of uanglish thought - wrong thought, “aublesh” is simplified, and in the second, it is strengthened.

The lexemes ora and orda are not mutually synonymous in the main lexical sense: ora - “the interval (distance, time) “ that separates two points, 'orda' - “in the middle of the interval that separates two points” point (distance, time)”. It's a mistake to say that it can be done in the middle. Two quantifiers cannot be used before a middle lexeme. But in folk proverbs with a middle lexeme, two lexemes can participate in a distant position. For example, if two horses kick, the donkey dies in the middle.

In proverbs, a synonymous relationship can be formed between native and foreign lexical units:

Synonymy between lexemes of one language: Anqov o'uin buzar, Tentak - uuin; Give fertilizer to the one who receives fertilizer, Give advice to the one who listens. The semantic similarity of these units can be determined in the semantic analysis of the words tentak and anqov in the proverb. In OTIL, the word anqov<sup>1</sup> is interpreted based on the meanings of “not being able to quickly regain consciousness”, “not being able to understand the speech”, “ovsar” and “esar”. In the word Tentak<sup>2</sup>, you can also observe the participation of the following

<sup>1</sup> Ўзбек тилининг изоҳли луғати. I жилд. – Тошкент: ЎзМЭ, 2006. – Б.89.

<sup>2</sup> Ўзбек тилининг изоҳли луғати. IV жилд. – Тошкент: ЎзМЭ, 2008. – Б.65.



meanings: “unable to think correctly”, “incompetent”, “low-minded”. At this point, one should not forget that the meanings of the word *tentak*, “crazy”, “crazy”, and “crazy”, are not derived from it. The word *tentak* with its meaning of fire has a positive value, and this value is also typical for Anqov semantics.

In proverbs, between the lexeme and the derived lexeme: If a thin person dies, it is not tasty, if a stranger dies, it is sad.

Synonymous lexemes used in proverbs also differ based on their relationship to the common language and dialect:

1. Synonymy between universal units: Poor man dies, *ololmaudi*, *Tiriklau gor kirolmaudi* (in this proverb, synonymous units can be made up of words and phrases;

2. Synonymy between the universal unit and the dialect-specific unit: To get *marza* - to dig a hole / If you cry and cry and get *marza*, you will water it repeatedly; When you dig a hole crying, you water it laughing. *Marza* universal unit, *uop* (big ditch) as dialect specific unit has created synonymy in folk proverbs.

3. Synonymy between dialectal units. Cave (*dovuchka*): If you are patient, you will get rid of the cave.

By choosing one of the synonyms, a certain aspect of reality is exaggerated. In expressing one's opinion, in expressing one's attitude to reality, one should be able to choose the same lexeme from among its synonyms.

The dictionary of synonyms of proverbs is associated with the name of B. Joraueva in Uzbek linguistics. Until B. Joraueva<sup>3</sup>, proverbs were used as an object of phraseology in works related to the synonymy of lexical units, and in syntactic methodology, they were related to the synonymy of simple or compound sentences. It should not be forgotten that it is limited to quoting as an example to justify the opinion in the works<sup>4</sup>.

Synonymous proverbs serve to express the content of similar actions and events that exist in existence. These proverbs express the same content in different forms and images. Synonymous proverbs are similar to each other in terms of expressing the general meaning, but they differ from each other with their own nuances of meaning, additional shades of meaning. There are the following principles of the meaning of proverbs:

- 1) possession of the same meaning base;
- 2) belonging to one thematic group;
- 3) each proverb is based on a separate image;
- 4) meaning is distinguished by subtleties of content and level of application<sup>5</sup>.

In the complete interpretation of the meaning of the proverbs, antonyms and opposites have a special place in figurative relations. We will touch on them in the key places of the work. It is known that antonymy, like synonymy, is a phenomenon that creates a certain unity based on the meaning of words. It is known that synonymy is based on the meaning of more than one lexemes, and what unites the words is the similarity in meaning. And antonyms should express the following relationships:

- 1) spiritual variety;

<sup>3</sup> Савенкова И.Е. Структура и семантика пословиц поговорок современного русского языка. АКД. –Москва. 1989. – 16 стр.; Йўлдошев Б. Ҳозирги ўзбек адабий тилида фразеологик бирликларнинг функционал-ўслубий хусусиятлари. АДД. – Тошкент, 1993. – Б.50.

<sup>4</sup> Мамажонов А. Қўшма гап стилистикаси. – Ташкент, 1990. – Б.97-100.

<sup>5</sup> Жўраева Б. Ўзбек халқ мақолларининг қисқача синонимик луғати. –Тошкент: Фан, 2006. – Б.9.

- 2) having different forms (different phonetic structure);
- 3) moral conflict.

If the first and second features above are taken into account, if it is assumed that both the form and the meaning are different, then there is no connection between these words. But the aspect that unites these words and defines them as a separate phenomenon in the language is the contradiction in their meaning: Wide to wide, narrow to narrow. Therefore, only when the words in the antonym show all three characteristics, they enter into an antonymic relationship.

The contradiction in the semantics of antonyms is always recognized. But there is no uniformity in understanding, defining and interpreting this opposition in meaning. Therefore, although it is recognized that words with opposite meanings are antonyms, there are differences and conflicting opinions in determining the antonymy of two words.

If we look at the structure of the meanings of the antonyms of little-many, early-late, little - the amount is less than meow; a lot - the amount is more than the amount; early - ahead of time; late - later than the appointed time. These lexemes are considered absolute antonyms. Better is the fortune of the morning than the treasure of the evening; He who sleeps early threshes the crop, He who stays late dreams.

It is necessary to distinguish between negation of each other, which is based on a contradiction in meaning, and negation of something, a sign, or an action itself. In antonymy, the conflict is between the meanings of two words. In the negative negation, the same thing, sign or action is negated. In this case, there were not two different things, two different signs or two different actions: the one that pulled - the earth, the one that didn't pull - the black wire; Better than an untried angel is a tested shouton.

In folk proverbs, antonyms are also observed between the lexemes tub and uasama: Avoid the joy (uasama) that will bring qaug'u (tub) tomorrow; If the fire goes to the fire, the wet (tub) turns into a dry (uasama); Let the brave (tub) wipe the carrot, the cowardly (uasama); The eye is a coward (uasama), the hand is a coward (tub).

In proverbs, antonymy occurs between different lexical meanings of lexemes:

a) it is among the main (correct) meanings: Ask your good neighbor, ask your bad neighbor; Perfume does not come out of the pocket; Keep the new in the old; Kiuim's age is good, Dost's is old; It is easy to touch the ground, the boot pull is qiuin; From the distant tail - the lungs in the future are beautiful; There will be no flesh in the stomach, and enemies will not be friends; Stay in it until it is in flight; Husn sometimes brings happiness, sometimes misery; Kaunana's is in the middle, bride's is in the bag. In these proverbs, personal characteristics, situation, local units, abstract concepts, personal names enter into a relationship of contradiction;

b) between the main meaning and the derived meaning: This is a thing that will pass from you, this will pass from me; The peacock crows looking at its body, cries at its mouth, Answers to questions, answers to greetings. This contradiction is observed within abstract concepts and actions. Also, in the last example, you can find proverbs that express the antonymy of a pair of words. The antonymy between the primary and derived meanings is sometimes also found in pairs of words. Let's compare it: If you cry and cry, you water and play; When you dig a hole crying, you water it laughing. In the first example, the verbs to play and play have an antonymic relationship with the primary and derived meanings.

c) among derived meanings: Straight changes, crooked; If seven uashar comes from a trip, seventy uashar comes to see; In the tooth of the one who did not believe in existence, In

the heart of the one who said that he did not exist. In such proverbs, the antonymic relationship occurs between the converted units and the transitive verbs.

Contextual antonyms are also found in proverbs, although they are few. For example: A walking man is a sitting man. The lexemes walking and sitting are antonyms only in this text. The conflict between them is expressed by lexemes *daruo* and *boura* as a measure of scale. It should be noted that antonyms are the most frequently used lexical units in proverbs and have a great advantage over synonyms and homonyms.

The formation of lexical units in folk proverbs is very rare. However, it is necessary to pay attention to the style and characteristics of homonyms. On the basis of the examples, we can say that there are several aspects of the phenomenon of homonymy in proverbs.

1. Homonyms are used consecutively in the same text:

Wealth (I) depends on wealth (II) of the one who fed it, and on the one who didn't feed it.

In this example, although the form of the nouns is similar, their meanings are different. In the following example, homonymous units are also involved in the formation of the text as an important component: Let everyone praise the wedding. The words *tou* in the proverb are an example of a synonym based on one word. In fact, it is necessary to note that the meaning of the second *tou* word is formed from the derived meaning of the first *tou* word (verb), the connection between the polysemantic words is broken, and the homonyms are *pauo*.

2. In proverbs, the similarity of forms occurs between the root and the verb. In this case, the first part of the *usalma* is the reason for the similarity. He is hungry with his mouth open to the sky.

3. In proverbs, it is also possible to use the obsolete version of *aurim* homonyms. As a result, the meaning of homonym couple requires a completely different interpretation. *Sovut* gave his life in battle, *Ketmon* beat him and gave him bread day and night. In OTIL<sup>6</sup>, this word is interpreted as follows: in Arabic, it means battle, war, war. Since the origin of this word is an element of the Arabic language, it is difficult to say anything about the development of its meaning. However, the word *maraka* was originally used in the sense of the name of a ceremony dedicated to the memory of warriors who died in battle in connection with battle. possible Because this word is used in Uzbek language in most cases as the name of mourning ceremonies and rituals, and sometimes also in the sense of mourning rituals and rituals is used.

It can be said that the compact size of the proverb allows to use lexical homonyms in it. In addition, in the semantics of proverbs, rather than puzzling word games, it is possible to evaluate the expression of meaningful and meaningful words and sentences as an important requirement of proverb semantics. All this shows the unique aspects of paremic units known as proverbs.

#### **List of used literature:**

1. An explanatory dictionary of the Uzbek language. Volume I. - Tashkent: UzME, 2006. - B.89.
2. An explanatory dictionary of the Uzbek language. Volume IV. - Tashkent: UzME, 2008. - P.65.

<sup>6</sup> ЎТИЛ. 5 жилдлик. II жилд. – Тошкент: ЎзМЭ, 2006. – Б.567.



3. Savenkova I.E. The structure and semantics of the conversation of contemporary Russian language. AKD. - Moscow. 1989. – 16 pages; Yoldoshev B. Functional and stylistic features of phraseological units in the modern Uzbek literary language. ADD. - Tashkent, 1993. - B.50.
4. Mamajonov A. Syntax stylistics. - Tashkent, 1990. - B.97-100.
5. Joraeva B. Short synonym dictionary of Uzbek folk proverbs. -Tashkent: Science, 2006. - B.9.
6. WEED. 5 volumes. Volume II. - Tashkent: UzME, 2006. - B.567.