

SEMANTIC AND FORMAL CRITERIA OF DETERMINING THE OPPOSITIONS BETWEEN LEXICAL AND PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK

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Annotatsiya. *Ushbu maqolada antonimik munosabatlarni frazeologik birliklar asosida tahlil qilinadi. Maqolada frazeologik birliklar antonimiyasining semantik va formal mezonlari aniqlanadi, ularning tanlangan mezonlarga muvofiq tasnifi keltiriladi va antonimiya ingliz va o'zbek tillariga xos bo'lgan universal hodisa ekanligi aytilib, u milliy fikrga ega bo'lmagan fikrlash mexanizmlariga asoslangan individual yoki milliy xususiyat deb hisoblanadi.*

Tayanch so'zlar: *frazeologik antonim, antonimiya mezonlari, qaramaqarshilik, semantik tuzilish, o'ziga xos xususiyat.*

Аннотация. *В данном исследовании описан анализ антонимических отношений на основе фразеологизмов. В статье определены семантические и формальные критерии антонимии фразеологизмов, представлена их классификация в соответствии с выбранными критериями и подтверждено,*

что антонимия - это универсальное явление, присущее английскому и узбекскому языкам, в основе которого лежат мыслительные механизмы, не

имеющие национально-национального уровня, индивидуальные или национальные особенности.

Ключевые слова: *фразеологический антоним, критерии антонимии, смысловая противоположность, семантическая структура, отличительный признак.*

Annotation. *This study describes the analysis of antonymic relations based on phraseological units. The article identifies semantic and formal criteria for the antonymy of phraseological units, presents their classification in accordance with*

the selected criteria and confirms that antonymy is a universal phenomenon inherent in English and Uzbek languages, which is based on thought mechanisms that do not have national-individual or national-specific features.

Key words: *phraseological antonym, antonymy criteria, meaning contrariety, semantic structure, distinctive feature.*

In this article we described a classification of phraseological units according to the expressed contrariety type and considers peculiarities of oppositions between lexical and phraseological units. Comparison of English and Uzbek phraseological units showed that they have many common characteristics and it proves that antonymy is a universal phenomenon.

According to the point of view of F. de Saussure, the structural organization of language is based on syntagmatic and paradigmatic relations of its units [5, p. 155-156]. As we know, the most difficult thing is to identify the configuration of syntagmatics and paradigmatics in vocabulary and phraseology, which is explained

by the constant replenishment of the lexical composition of the language and the indirectly derived nature of phrasemics [1; 2].

According to A.B. Kunin, phraseological antonyms are phraseological units that have a common semantic component in the presence of polarity of meanings [2, p. 134]. The antonymy of phraseological units is provided by the homogeneous semantic structure of linguistic units in the presence of opposite components in it, due to which an opposition is created in a pair of antonyms.

Semantic homogeneity provides a basis for comparison. Phraseological units fly off the handle – “qizishmoq, jahli chiqmoq” and work one's fingers to the bone – “tinimsiz ishlamoq” describe actions, but in this case there is no basis for comparison, since the first unit characterizes the mental state of a person, the second - labor activity. At the same time, the opposition of phraseological units work one's fingers to the bone - “tinimsiz ishlamoq” and twiddle one's thumbs - “ishlamay bekor yurmoq” is justified, since both of them convey an attitude to work, characterizing activity and inactivity.

The criterion of antonyms is the presence of extreme negation in the semantic structure of the compared linguistic units, which determines the ability of antonyms to express opposite concepts, in contrast to contradictory (contradictory) concepts. In other words, the antonymic paradigm combines linguistic units with opposite meanings, in the semantic structure of which there is a common integral feature and a differential feature that expresses the extreme opposition of meanings.

The antonymy of phraseological units depends on their lexical and semantic compatibility: they must be combined either with the same words (hear / learn from the first hand - "directly from eyewitnesses, participants" and hear / learn from third parties - "through intermediaries, not directly" ; wet behind the ears - "inexperienced" and dry behind the ears - "experienced"), or with words-antonyms (like a glass sober - "completely" and drunk as a lord - "soundly"; as drunk as a lord - "drunk as an insole" and as sober as a judge - "sober as a glass") .

Phraseologisms enter into antonymic relations when their opposite extends to all elements of meaning: to enter a rut - “to return to the usual way of life; come to a normal state" and get out of the rut -" stop leading a usual way of life; to lose their usual state ”; be in good form - "to be in good condition; in good shape; in shock" and be in bad form -" to be in a bad state; in bad shape; not in shock. "

Considering the formal indicators of antonymy, we emphasize that they play the role of signaling devices of internal opposition in phraseological meaning. Usually they act as the semantic center of phraseological units - a component that determines the integral phraseological meaning. Analysis of the lexical and semantic composition of phraseological antonyms allows us to highlight:

- 1) antonyms, the opposite of the meanings of which is not formally motivated, since there are no common or antonymic components in their composition (daroz odam, naynov - "a person of very tall stature" and jajji, mushtday, zig'irday, bir burdagina - "a person of very small stature"; beyond praise – “faxrlansa arziydigan, juda zo‘r” and in a tin-pot way “hech narsaga arizmaydigan, jida yomon”);
- 2) antonyms, which include a lexical antonym (hamma narsani ideallashtirmoq, yaxshi

deb qaramoq - "look cheerful, not noticing bad things" and hamma narsaga hafsalasizlik biln qaramoq - "see life without embellishment"; qiziqqonlik qilmoq - "in the heat of the moment, in the heat" and sovuqqon bo'lmoq - "Coolly, without losing composure");

3) antonyms, one of which contains an antonym-forming component (let's draw an analogy in the vocabulary - antonyms with a negative affix: ko'nglidagidek bo'lmoq - "like" and didiga mos kelmaslik - "not to like"; ma'qul keladigan jihatlar

- "acceptable aspects, qualities" and noma'qul jihatlar - "unacceptable aspects, qualities").

Antonymy, as a rule, arises between the meanings of those phraseological units, the opposition of the semantic content of which takes place, first of all, in the

initial grammatical form of units: o'zidan ketmoq - "to lose self-control" and o'zini

nazorat qilmoq - "to maintain self-control"; fair play - "fair play, playing by the rules"

and foul play - "unfair play, willful violation of the rules."

The conducted research makes it possible to single out the following main criteria of antonymy: the presence of a homogeneous semantic structure and a differential component in the opposed phraseological units; the presence of extreme negation in the semantic structure, providing the opposite of the meanings of phraseological units; identity of lexical-semantic and syntactic compatibility.

Comparison of phraseological units of unrelated English and Uzbek languages revealed many common features, which allows us to assert that antonymy is a universal phenomenon, and it is inappropriate to regard phraseological units as nationally conditioned.

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