

SYNONYMY AND ANTONYMY IN ENGLISH AND UZBEK PROVERBS ACCORDING TO THEIR LEXICAL AND SEMANTICAL FEATURES

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Abstract:

The topic of this paper covers one of the most controversial problems in the translation of the folklore. The paper is primarily devoted to outlining translation equivalents of semantic parallelism in proverbs across two languages – English and Uzbek. By employing the method of comparing cultural values, architecture of semantic parallelism, the role of translator, synonymy and antonymy of proverbs in both languages are mentioned according to their lexical and semantical features.

Key words: folklore, synonymy, antonymy, semantic parallelism

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Proverbs and sayings are one of the most varied, diverse, and poetically significant genres in folklore; it is hard to find a more fascinating and study-worthy field. Scientists across the spectrum of ideologies studied it in great detail. The majority of the scientists concurred that the proverbs are speech rooted in tradition. Not only the attitude of the general public was expressed, but the individual's point of view is also expressed. Sayings and proverbs are significant parts of language. They increase the emotion and expressiveness of the discourse [1;94]. In contrast to free or changeable word combinations, stability (lexical and grammatical) indicates that no lexical substitution is conceivable in an idiom (unless in certain instances where the author purposefully makes such substitutions

Theoretical background is based on cognitive approach to study of proverbs proposed by R. Honeck [2;149] and is also anchored on comparative methodology of translation on comparative methodology of translation for comparative study of stylistics. Despite differences in various spheres of human activity, under which the nation of the source language and that of the target language develop, particular notions in both languages may be identical or similar in their meaning and functioning [3;56]

Separability means that the structure of an idiom is not something indivisible, certain modifications are possible within certain boundaries. Here we meet with the so-called lexical and grammatical variants. The trials carried out in the 1990s revealed that an idiom's meaning is not always the same as its literal paraphrase as provided in the dictionary entry [4]. Because of this, we can discuss the lexical flexibility of several units when they are applied creatively. Grammatical stability, which forbids any grammatical modifications, typically coexists with lexical stability.

There can be different types of semantical-lexical features in sayings of both language. Firstly, synonymy can be seen in two proverbs of one language. For example, "It's not over till it's over → Never say die". They are semantically synonymous because of the phrases "not

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over and never say” means “something that still has no end”. Apart from this there are meaning nests, where only single-meaning proverbs participate: Actions speak than louder words; Doing is better than saying; Easier said than done; Fine words butter no parsnips. These proverbs have the following general meaning: what you do carries more weight than what you say—doing is better than just speaking—your actions are more significant than your words—better to do something rather than just saying [4]. Moreover, we can see the synonymic and antonymic features between the proverbs of English and Uzbek languages. For example, the English proverb “Better glorious death than a shameful life” tends to have similar meaning with “Tiz cho’kib yashagandan ko’ra tik turib o’lgan afzal”. Or an English saying “East or West, home is best” is semantically equal to the Uzbek proverb “O’z uying-o’lan to’shaging”.

Then, proverbs often employ antonymy, which involves the use of opposite or contrasting words or concepts to convey meaning. For example, the proverb “Time and tide wait for no man - Slow and steady wins the race or Good things happen to those who wait” just expresses the contradictory actions of being fast and being slow. In these proverbs, the phrases “time and tide” and “slow and steady” have opposite meaning [5]. This use of antonymy in proverbs serves to highlight contrasting ideas or choices, often conveying moral or practical advice. In addition to this, the below mentioned proverb can also be contrasted: “Success has many fathers, while failure is an orphan. Better glorious death than a shameful life; Better wear out than rust out; The bird is created for flight and the man is for work [6]. Furthermore, some of the English and Uzbek sayings make antonymic relationship with each other. For example, in the English proverb “Time and tide wait for no man” and Uzbek saying “Sabr tagi sariq oltin” or “O’tirgan qiz o’rnini topar”, we can clearly see that they have antonymic meaning.

In conclusion, the study of semantic features in English proverbs deepens our understanding of the intricate interplay between language, culture, and cognition. The findings from this research contribute to the existing literature on proverbs and provide valuable insights into the nature of figurative language, cultural values, and cognitive processes involved in proverb comprehension. Further research in this area can broaden our knowledge of proverbs and their significance in language and culture.

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