

# Cognitive-Semantic Approach to Linguistic and Cultural Analysis of Antonyms

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## **Abstract:**

This article has been analyzed cognitive-semantic features of antonyms. And also some examples are given in order to prove the ideas.

**Key words:** antonyms, mental cognition, ontological, phraseological antonyms, paremological units, similes.

The process of understanding the world and contrasting its elements is reflected in the phenomenon of antonymy. Contrasting the elements of the universe has been a practice of all nations since ancient times, and it is known to be one of the main ways of knowing. After all, in the processes of mental cognition, things are compared, contrasted, different and unique aspects are identified. It is known that universal thinking is of primary importance in confronting reality and objects in the world. After all, in the languages of all nations, there are common antonym pairs such as *south and north*, *good and bad*, *big and small*, *young and old*, *beautiful and ugly*, *tall and short*, *sick and healthy*. This situation is determined by the fact that the processes of knowledge of the world are universal and they create universals in the language as well.

The commonality of antonyms raises the question of whether national cultural thinking is not reflected in the opposition of the universe and its parts. In fact, although most of the commonalities are observed in the main meanings of physical antonyms, the elements of the world are united through speech usages, secondary designations, antonyms of derived meanings, phraseological antonyms, expressions of axiological pairs, paremological units, and similes. In the processes of opposing each other, one can see the role of national thinking, the influence of national cultural views, and the reflection of the national way of life. Of course, these linguistic and cultural peculiarities are manifested in the discourse. We will try to analyze these linguistic phenomena below and carry out these analyzes within the framework of artistic discourse.

Antonyms, in the process of managing secondary designations, assimilate reality in human thinking in its own way. In particular, this process is somewhat more active in artistic discourse:

*Avlodimga beshik, ajdodimga qabr,*

*Shu ona Vatandir, ozod Vatandir.*

*Dunyoda men topgan eng oliy qadr,*

*Faqat shu muqaddas Vatanga tandir.* (Sharofat Rahmatillo Termiziy “Dunyoda men topgan eng oliy qadr”)

*Insonning beshik va tobut orasidagi yo‘lini Vatan deydilar. Bu keng ma‘nodagi tushuncha va Vatan haqidagi haqiqatni unuttirishga qaratilgan tushuncha.* (J.Mamatov)

Usually, there is no antonymy between the words representing the subject. After all, it is impossible to oppose objects ontologically. For example, pen and paper are not antonyms, although they form certain oppositions. But antonymy can be observed between subjects in artistic discourse. Such antonyms usually have a textual (contextual) character, the author contrasts things that do not have dialectal opposition and finds strict differential signs between them. In the fragment of the text given above, the cradle and the grave are essences related to the birth and death of a person (Ontologically, the subject). Subjects do not have opposite meanings. But in the above Uzbek artistic discourse, the words cradle and grave, cradle and coffin are used as antonyms.

The words cradle, grave, and coffin are explained in explanatory dictionary of the Uzbek language as follows:

Cradle

1. ethn. A special device made of willow or mulberry wood with a footrest for tying and rocking the baby to sleep; swing swing. Uchkun in the crib felt the movement in the house, heard the voices, and didn't sleep at all. (H. Ghulam, Mash'al).
2. Literally. Birth place, place, source of something, event. You raised us in the cradle of happiness. (G. Ghulam.)

Grave. A special place where a human corpse (corpse) is buried or interred. There is a grave of Boboqul, a very kind and kind-hearted man, in the plane cemetery. (S. Anorboev, Aksoy).

Coffin. A four-handled device used to carry a dead body to the grave in a funeral ceremony. Put the dead in a coffin.

Cultural concepts are considered a special object of research in linguistics and cultural studies, and because they have an ethnocultural nature, they represent information with a certain functional nature. Therefore, when explaining the meaning of a word in explanatory dictionaries, the cultural term should be attached to the main term. For example: A cradle is a special national item made of willow or mulberry wood, made of willow or mulberry wood, for tying and rocking a baby to sleep.

In all languages, the use of objects that do not have an opposite meaning in artistic discourse as antonyms is carried out in connection with national perception. For example, it is known how important the cradle is for the national culture of the Uzbek people, and it also has a symbolic meaning representing the beginning of life. From this point of view, the word "cradle" has formed an antonym with the words "coffin" or "grave" which represent the end of life in the above artistic discourse.

"The world is an infinitely complex, magnificent and at the same time regular reality, the human child with his primitive sensory organs and inexhaustible intellectual intelligence lives in constant effort to determine the composition of this complexity, to perceive the splendor of this

magnificence, to develop the existing discipline based on this regularity." In the process of thinking about existence, the knowledge manifested in the mind is perceived in different ways and is distinguished by the uniqueness of its properties. If knowledge is interpreted as a cultural reality, it acquires a specific mental character among representatives of different social groups, and is realized in harmony with national and cultural norms. Since the language is the cultural wealth of the nation, there is a need for linguistic-cognitive analysis, therefore, the linguistic-cultural characteristics of the selected unit require cognitive analysis.

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