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## ASSOCIATIVE FIELD OF ANTONYMS IN UZBEK LANGUAGE

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### ABSTRACT

*This article analyzes the associative field of antonyms in the Uzbek language, showing that antonyms always remind each other and their peculiarities. The formation of syntactic connections through associative units, the relationship of associative field units is analyzed. The fact that some compounds in the associative field continue to be antonyms, in others they lose their antonyms, and sometimes their meanings are close to each other, that is, the formation of synonymous pairs, is illustrated by the example ofoq – qora (black-white) lexemes.*

**KEYWORDS:** *Associative Units, Associative Field, Antonym, Relation, Stimulus.*

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### INTRODUCTION

In the analysis of the linguistic landscape of the world, it is important to study the perception of the external world and its reflection in language. The role of associative thinking in the representation of the world in language, the associative connection of language units, their grouping according to this connection, their role in the formation of a sentence or text show the importance of the associative approach.

The associative approach to language learning, the methods of associative analysis, do not allow the study of language materials separately from its owner. Associative analysis examines the perception of reality, cognitive knowledge, linguistic abilities, linguistic memory capabilities, and vocabulary of specific language speakers.

Associative linguistics, which works on the basis of associative experimental materials, mainly studies language and its units in a pure way, in other words, it analyzes the natural state of language before its use in speech.

In Uzbek linguistics there are works of Sh. Iskandarova, D. Khudoiberganova, D. Lutfullayeva, N. Hoshimova, B. Tadjibayev on the issues of associative linguistics and associative relations. The associative connection of language units, the formation of verbal associations in the language was studied in a monographic aspect by D.E. Lutfullayeva [1], while B. Tadjibayev studied the associative features of national-cultural units of the Uzbek language. [2].

The associative connection of lexical units in an antonymous relationship is also based on a semantic relationship. It is well known that any conflict requires opposing members. The interconnectedness of opposing members causes them to remember each other in the memory of the speaker. This means that semantically contradictory lexemes also form lexical associations in a language. For example, *aolis-* distant lexeme is associatively associated with a *yaqin-* near lexeme, a *achchiq-* bitter lexeme with a *shirin* - sweet lexeme on the basis of an antonymic relationship [1].

### THE MAIN FINDINGS AND RESULTS

It is well known that the semantics of semantic units in a language are naturally revealed through contiguous meanings (close, contradictory, similar meanings). For example, the meaning of a *oq* -

white lexeme is clarified based on the meaning of a *qora* - black lexeme. The associative meaning of language plays an important role in this process. The associative meaning of a lexeme is realized through words like lexical meaning, but the lexical meaning is expressed in the lexeme, the associative meaning is formed in the linguistic consciousness of language owners in connection with a certain lexical unit. Associative meaning is formed not only by the semantic aspect of a lexeme, grammatical form, intonation, word-formation structure, methodology, dialectal sign, but also by extralinguistic factors. [1]

In the Uzbek language, color words consist of units that are used in their own and figurative senses, expressing national-mental features, and the units of associative space formed by them are characterized by belonging to different levels. In this article, we will focus on the associative field of *oq – qora*(black-white) lexemes and their relationship in the field.

According to the results of the associative experiment on the *oq*-white lexeme, the subjects responded as follows: *rang-color, qor-snow, sutrang, paxtarangli, qora, sariq, oqish, oppoq, yorqinlik, issiqo tkazmaydigan, oqsutberganona, oqkofta, oqdoka, oqqog'oz, qoraqog'oz, oq non, oq it, qora it — baribir it, oqtusgamoyil, tiniqyuz, oqbadan, oqtanli, oqyuzli, oqbilak, oqlik - sutqatiq, oqliq, oqarmoq, qoraymoq, aroq, oqposhsho, oqqako'chirmoq, oqsuvoq, gunohsiz, sha'niga dog' tushmagankishi; to'g'ri, haqiqat, oq-qoranitanigan, oqdanqoraniajratmoq, oqargantuk, sochvasoqol, sochigaoqoralagan, ko'zningoqi, ko'zqorachig'idapaydobo'ladiganoqish dog', parda, tuxumningoqi, ko'ziningoq-u qorasi, manglayioqbo'lsin, oqyo'l, oqkiymoq, motam, rangioqarmoq, oqko'ngil, ichiqora, oqoltin, oqtanli, oq non, paxta, oqsutinioqqa, ko'ksutiniko'kkasog'moq, farzandidannorozibo'lib, undanyuzo'girmoq, oqoltin, oqfotiha, fotiha, birorishnibajarishgakirishishuchunrozibo'lib, mamnunlikbilanberiladiganruxsat, ijzat, oq choy, oqyuvib, oqtaramoq, oqo'ramoq, unashtirish, farzandinioqqilmoq, oqpadar.*

I. In the associative field, the *oq*- white lexeme enters into a paradigmatic relationship with the following units: 1) a synonymous relationship: *oq*- white: *sutrang, paxta rangli, oq tusga moyil* - milky, cotton-colored, prone to white; 2) expression of opposite meanings: a) antonymic relation: *oq*- white: - *qora* - black, *oq it* - *qora it*, *unashtirish* – *motam*, *oq ko'ngil* – *ichi qora*, *oq qog'oz*, *qora qog'oz* - white dog - black dog, engagement - mourning, white heart - black inside, white paper, black paper; b) enantiosemic attitude: the enantiosemic unit of blessing from the field also applies to the ceremony of marriage and death. The lexeme of *oqliq*- whiteness also means white and shroud, shroud, which is given to the bridegroom as a sign of consent to the wedding; c) antisemic treatment: *oq – qoraymoq*//white - to darken; 3) homonymous attitude: the white lexeme is formed from the Arabic word meaning “disobedient, disobedient, disobedient, and disrespectful”: *farzandini oq qilmoq* - to make a child white. 2) nesting relationship: *qora, sariq, sutrang kabi birliklar ham o'rin olgan* - there are units such as black, yellow, milky, which belong to the same nest as the word white in the field; 3) species-gender relationship: white: *rang, tus* - color, hue; 4) level attitude: white: *oppoq, paxta rangli, oqish, sutrang, oq tusga moyil* - white, cotton-colored, white, sutra, prone to white. [3]

II. Grammatical-structural features of associative field units: In the associative field of the white lexeme there are the following types of connections in the relation of motivational *word + associative unit*:

Subordinate communication methods: a) management method. The method of control is observed in the syntagmatic relationship of the *kiymoq*- towear response, which is associatively associated with the word white impulse. That is: *oq kiymoq*- to wear white; b) method of adaptation: *tuxumning oqi; oq it, qora it — bari bir it*- egg white; white dog, black dog - all a dog. c) by the method of adhesion: *q tanli, oq yuzli, oq bilak, oq non, oq kofta, oq doka, oq qog'oz*- white skin, white face, white wrist, white bread, white blouse, white gauze, white paper.

The associative space is structurally divided into the following structural units: associations in the form of simple words: **rang, qor, qora, sariq, oqish, oppoq, yorqinlikoqliq, oqarmoq** - color, snow, black, yellow, white, white, brightness, whiteness, etc. .; compound word associations: **sutrang, oqpadar-** milky, acquitted, etc. .; associations in the form of compounds: **oqsutberganonaqkofta, oq doka, oq qog'oz, sochiga oq oralagan, ko'z qorachig'ida paydo bo'ladigan oqish dog'** - white blouse, white gauze, white paper, white hair, white spots on the pupil; associations in the form of a fixed unit (phrase): **oq-qorani tanigan, oqdan qorani ajratmoq, ko'zining oq-u qorasi, manglayi oq bo'lsin, oq yo'l, oq yuvib, oq taramoq, oq o'ramoq** - recognizing black and white, distinguishing black from white, black-and-white eyes, white forehead, white way, white wash, white comb, white wrap, etc. [4]

III. Derivative properties of associative field units. In the associative field, the following units based on the white lexeme were encountered: **oqlik, oqliq, oqarmoq, rangi oqarmoq, oqpadar** - whiteness, to whiten, acquitted, whiteness of color, whiteness. [5]

IV. Pragmatic features of associative field units. There are specific connotative units in the associative space, some of which are directly related to the white lexeme: **oq bilak, oq yo'l, oq ko'ngil** - white wrist, white path, white heart. All of these units served to represent the connotation in a figurative sense.

Units such as engagement, **unashtirish, oq fotiha, oqliq, oq sut bergan-** white blessing, whiteness, and white milk, which are part of the associative field of the white lexeme, have a special national-cultural character. [6]

The following responses were given by the subjects to the black lexeme: **Qora - rang-tus, to'q rang; qozonkuya, ko'mir tusidagi; oq, sariq, ko'k, yashil; qora qozon, qora soch, qora ko'z, qora siyoh, qora qosh, qora ko'mir, qoramtir, qora non, qora gilos, qora tuproq, qora bulut; qurum bosgan, qoraymoq, oqarmoq, qoraygan yoki oqlanmagan, uy, qora uy; qorong'i; nursiz, ziyosiz; yorug', qora tun; qora o'rmon; shaxmat donasi; qozonga yaqin yursang, qorasi yuqar; biror narsaning sharpasi; qoraga olmoq, salbiy belgi, yomon, qora niyat, qora kuchlar, qora kun, qora sovuq, qora qon yig'latmoq, qora qish, qora ter, ichi (ko'ngli) qora, yuzi (beti) qora; qora non, qora yer bo'lmoq, o'lmoq, yerga kirmoq, qora kiymoq, aza, motam libosini kiymoq; qora kursi; qora mehnat, qora ish, qora tortib kelmoq; qora xalq, omi, tushunmagan; qora tanli, negr, habash, qora chaqa; qora qilmoq, qoralamoq, oqlamoq, qorasi o'chsin, yo'q bo'lsin, qorasini ko'rsatmoq, ko'rinish bermoq, qoraymoq, qora tusga kirmoq; Qora dengiz; qora oltin, Qora buvi, qoralik, baxti qora; qorachiq, ko'z qorachig'i, qora qumg'on, qora xat.** [7]

I. In the associative field, the *qora*- black lexeme enters into a paradigmatic relationship with the following units: 1) a synonymous relationship: *siyoh, zimiston* - ink, darkness; 2) to express the opposite meaning: a) antonymous attitude: *oq it - qora it, unashtirish - motam, oq ko'ngil - ichi qora, oq qog'oz, qora qog'oz* - white: - black, white dog - black dog, engagement - mourning, white heart - black inside, white paper, black paper; b) anti-Semitic attitude: *qora - oqarmoq; qora - oqlik* - black - whitening; black-white, 3) hierarchical relationship: there are also units in the field, such as *siyoh, ko'mir tusidagi* - ink, charcoal, which belong to the same cell as the word black; 3) species-gender relationship: black: *rang, tus* - color, hue; 4) level relationship: black: *qop-qora, ko'mir* - black, coal. [8]

II. Grammatical-structural features of associative field units: The following types of connections are observed in the associative field of the black lexeme in the relation of motivational word + associative unit:

Subordinate communication methods: a) management method. The control method is observed in the syntagmatic relationship of the *kiymoq*- to wear response associated with the word *qora* - black motivation: *qora kiymoq* - black wear; b) In the method of adhesion: *qora non, qora gilos,*

*qora tuproq, qora bulut, qora xalq, qora kiyim* - black bread, black cherry, black soil, black cloud, black people, black clothes. c) by adaptation: *ko'zning qorasi, ko'z qorachig'i* - dark eye. [9]

The associative space is structurally divided into the following structural units: associations in the form of simple words: *qora tun, qora o'rmon, qora tun, qora o'rmon* - black night, black forest, black night, black forest, etc.; associations in the form of compound words: *qorakuya, qorabuvi*, etc.; associations in the form of compounds: *motam libosini kiymoq; qozonga yaqin yursang, qorasi yuqar* - wearing a mourning dress; if you walk close to the pot, the black is high; associations in the form of a fixed unit (phrase): *oq-qorani tanigan, oqdan qorani ajratmoq, ko'zining oq-u qorasi* - recognizing black and white, distinguishing black from white, black and white of the eye, and so on. [10]

III. Derivative properties of associative field units. In the associative field, the following units based on the *qora*- black lexeme were encountered: *qoralik, qoraymoq, qoralamoq* - blackness, blackness, blackness.

IV. Pragmatic features of associative field units. There are specific connotative units in the associative space, some of which are directly related to the *qora* - black lexeme: *baxti qora, qorasi o'chsin, qora sovuq, qora qon yig'latmoq* - black happiness, black extinction, black cold, black blood crying. All of these units served to represent the connotation in a figurative sense.

Units such as the *qora kiymoq, ko'z qorachig'i, qora qon yig'latmoq* - black dress, the pupil, and the black blood clot, which are part of the associative field of the black lexeme, have a special national-cultural character. [11]

While the white lexeme associative field contains 7 black and related compounds, the black lexeme field contains 4 white lexemes and their associated compounds. It can be observed that these lexemes also retain antonyms in some combinations, for example, the forms of figurative expression of *oq oltin - qora oltin* // white gold - black gold are also associatively connected on the basis of mutual contradictions, which are contrasted between the words cotton and oil or coal. There is no resistance. *Oq non - qora non, oq tanli - qora tanli* // White bread is black bread, and white-black bread combinations are associatively expressed as a unit representing two opposite states of an object. However, in some compounds these lexemes do not form antonyms: *oq yo'l, oq fotiha, tuxumning oqi, oqlik - sut-qatiq, oqliq* // white way, white blessing, egg white, whiteness - milk-yogurt, whiteness - such compounds are not associated with the black lexeme. The combination of *qora kiymoq - oq kiymoq* // black dress and white dress in the associative areas under analysis is common in that it expresses the meaning of action in a mourning ceremony as a unit of figurative meaning.

If we look at the associative vocabulary of different languages, we can see that the units of the associative field are very different. For example, in the Uzbek language, the white line combination occurs in the field, but in the Russian associative dictionary, such a combination does not occur in the associative field of the white lexeme [12], and in the Kazakh dictionary [13].

## CONCLUSIÓN

Hence, in the associative field of *oq va qora* // white and black lexemes, the units belonging to the field enter into a paradigmatic relationship on the basis of synonymy, antonym, enantiosemic, antisemic, homonymous, coherence, gender, and hierarchy. The associative space consists of units that are integrated into a system based on grammatical-structural features, derivational and pragmatic features. In the associative field of antonyms, it can be observed that in some compounds the antonymy continues, in some compounds the antonymy disappears, and sometimes their meanings converge, that is, they form synonyms.

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