

The Study of Antithesis in Parmelological Units on The Example of English And Uzbekistan

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Received: 06 March 2025; **Accepted:** 03 April 2025; **Published:** 05 May 2025

Abstract: This scientific article examines the use of antithesis in paremiological units, specifically proverbs, in English and Uzbek languages. As a rhetorical device, antithesis enhances the expressive power of proverbs by juxtaposing contrasting ideas within a concise structure. Through comparative analysis, the study identifies the structural, semantic, and cultural dimensions of antithetical proverbs, highlighting their role in conveying universal truths and cultural values. Employing a qualitative methodology, selected proverbs from both languages are analyzed to reveal patterns and differences in the application of antithesis. The findings indicate that while both languages utilize antithesis to emphasize moral and philosophical insights, cultural context shapes the choice of imagery and thematic focus. The research contributes to cross-linguistic paremiology and underscores the significance of proverbs as cultural artifacts. This work elucidates universal and culture-specific features, aiding in the understanding of rhetorical strategies.

Keywords: Antithesis, paremiology, proverbs, English language, Uzbek language, comparative linguistics, rhetorical devices, cultural values.

Introduction: Parmelological units, in particular proverbs, as important expressions of folk wisdom, embody cultural, moral and philosophical concepts. They are short but have a deep meaning, reflecting the values, experiences and worldview of society. Rhetorical devices play an important role in the effectiveness and memorability of proverbs, of which antithesis stands out. Antithesis makes the content of the proverb more vivid and impressive by comparing two opposing ideas within one expression. This study studies the use of antithesis in proverbs in English and Uzbek, analyzing how it contributes to the semantic and cultural significance of proverbs. Although English and Uzbek languages have different linguistic and cultural traditions, they demonstrate common features and differences in their proverbs. The study aims to identify universal and culture-specific aspects by comparative analysis of the structural patterns, semantic functions and cultural contexts of antithetical proverbs in these languages. The relevance of this work lies in its contribution to linguistic paremiology, as well as in its ability to provide a deeper understanding of rhetorical strategies in oral traditions. While English proverbs often emphasize pragmatic and individualistic

values, Uzbek proverbs have a collectivist and moral content, and cultural differences are clearly visible in their use of antithesis. The study reveals the rhetorical and aesthetic significance of antithesis in proverbs, as well as the interrelationship between language and culture. At the same time, this work creates a basis for future comparative paremiology studies.

Literature Review

Research on Uzbek paremiology has focused on studying the linguistic, cultural and moral significance of proverbs, with particular attention paid to their rhetorical structure. Below, 10 important sources based on Uzbek literature are analyzed:

Mirzaev, T. (2005). Uzbek Folk Proverbs. Tashkent: Sharq. This collection is one of the most comprehensive sources of Uzbek proverbs, systematizing thousands of proverbs. Mirzaev analyzes the semantic and cultural context of proverbs, emphasizing their importance as a part of folk wisdom. Although there is no specific discussion of antithesis, many proverbs show the presence of opposing ideas [1].

Quvvatova, D. (2010). Linguistic Features of Uzbek Proverbs. Tashkent: Fan. Quvvatova studies the

syntactic and semantic structure of Uzbek proverbs. Although her work does not specifically name antithesis, she emphasizes the importance of parallel structures and oppositions in proverbs as a rhetorical device [2].

Akhmedova, S. (2012). Proverbs in Uzbek Folk Oral Creativity. Tashkent: Adabiyot. Akhmedova sees proverbs as a key element of Uzbek oral tradition and analyzes their moral and educational functions. Antithesis is often cited as a means of enhancing the effectiveness of proverbs [3].

Sodiqov, A. (2008). Proverbs and Proverbs in Uzbek Folklore. Tashkent: Yangi Asr. Sodiqov studies the philosophical and cultural content of proverbs and emphasizes that they reflect the values of society. Proverbs with antithesis are considered important in explaining social behavior [4].

Rahimov, M. (2015). Semantic Analysis of Uzbek Proverbs. Tashkent: University. Rahimov analyzes the semantic structure of proverbs and discusses the role of antithesis in emphasizing moral and philosophical ideas. His work helps to define antithesis as a rhetorical device [5].

Toychiyeva, Z. (2017). Cultural Values in Uzbek Proverbs. Tashkent: Mumtoz So'z. Tuychiyeva studies the cultural context of proverbs, emphasizing the reflection of collectivist values through antithetical proverbs. Her analysis reveals the aesthetic significance of antithesis [6].

Khudoyberganov, R. (2013). Stylistic Aspects of Uzbek Folk Proverbs. Tashkent: Akademnashr. Khudoyberganov studies the rhetorical techniques of proverbs, including antithesis. Her work demonstrates the role of antithesis in increasing the effectiveness of proverbs [7].

Ismoilova, N. (2019). Moral Values in Uzbek Proverbs. Tashkent: Tafakkur. Ismoilova focuses on the moral content of proverbs and analyzes the explanation of social norms through antithetical structures. Antithesis is found to be important in comparing hypocrisy and truth [8].

Abdurahmonov, H. (2011). Uzbek Folklore and Proverbs. Tashkent: Uzbekistan. Abdurakhmonov studies the connection of proverbs with folklore, emphasizing the place of antithetical proverbs in storytelling traditions [9].

Qosimova, F. (2016). Linguistic-Cultural Analysis of Uzbek Proverbs. Tashkent: Bayoz. Qosimova studies the connection between language and culture of proverbs. Antithesis is noted as an important tool in expressing cultural values and moral concepts [10].

These sources make an important contribution to the

study of the semantic, cultural and rhetorical features of Uzbek proverbs. However, there are few studies that pay special attention to antithesis, which emphasizes the novelty of this article.

METHODOLOGY

This study is based on a qualitative approach and analyzes a corpus of 20 proverbs (10 English and 10 Uzbek) with antithesis structures. The proverbs were selected from authoritative sources: the Oxford Dictionary of Proverbs (Speake & Simpson, 2008) for English, and T. Mirzaev's Uzbek Folk Proverbs (2005) for Uzbek. The selection criteria ensured that the proverbs clearly compared two contrasting ideas (actions, qualities or results). The analysis was conducted in three directions: (1) the structural patterns of the antithesis (syntactic structure and parallelism), (2) the semantic functions (emphasis of moral or practical content), (3) the cultural contexts (reflection of societal values). The comparative method served to identify similarities and differences in both languages. Each proverb was translated into English and Uzbek and provided with annotations to reveal semantic and cultural nuances. The analysis focused on the rhetorical structure of the proverbs, in particular, the role of antithesis in impact and memorability. This approach allowed us to show the linguistic and cultural significance of antithesis in a broader context. The results of the study help to identify universal patterns and culture-specific features.

RESULTS AND DISCUSSION

Antithesis in proverbs is usually implemented through parallel syntactic structures that compare opposing concepts. In English, this is often done through coordinated sentences or phrases. For example:

A friend in need is a friend indeed. This proverb compares a false friend with a true friend, emphasizing the contrast through the parallel structures of "in need" and "indeed".

In Uzbek, antithesis is constructed in a similar way, but often uses more vivid imagery:

He who walks with the good will be good, he who walks with the bad will be bad.

Here, the parallel sentences "with the good" (with the good) and "with the bad" (with the bad) create a clear antithesis, reinforced by the results of "with the good" and "with the bad."

Both languages prefer binary oppositions, but Uzbek proverbs repeat verbs more often to emphasize the opposition.

Antithesis serves to emphasize moral or practical lessons. In English proverbs, it often emphasizes cause-and-effect relationships or moral dilemmas:

Easy come, easy go. This proverb contrasts what comes easily and what is lost, warning against valuing what is easily obtained.

In Uzbek, antithesis often emphasizes social behavior or personal character:

Sweet in the mouth, poison in the heart. This proverb contrasts appearance (sweet words) with inner intention (evil), warning against hypocrisy.

While the semantic orientation of English proverbs tends to be pragmatic, Uzbek proverbs contain moral judgments in vivid metaphors.

The cultural basis of antithesis reflects the values of each society. English proverbs often emphasize individuality and practical wisdom, for example:

Too many cooks spoil the broth. This contrasts the effectiveness of individual action with the chaos of excessive cooperation.

Uzbek proverbs, based on a collectivist culture, prioritize social harmony and moral integrity:

Do one good deed, forget a thousand evils. This proverb contrasts one positive act with many negative acts, promoting forgiveness and goodness.

The imagery in Uzbek proverbs is often drawn from nature and everyday life, reflecting the agricultural heritage, while English proverbs tend to contain more abstract or universal themes.

The analysis shows that antithesis is a universal rhetorical strategy in paralinguistic units, enhancing their persuasive and memorable qualities. However, cultural differences shape its use. English proverbs prioritize clarity and brevity, using antithesis to convey simple lessons. Uzbek proverbs, on the other hand, use richer imagery and moral tones, reflecting a cultural focus on storytelling and moral reasoning. These differences highlight the interplay between language, culture, and rhetorical expression. The results are consistent with Gothardt and Varga's (2014) observations that paralinguistic units are both universal and culture-specific.

CONCLUSION

The concept of hospitality, as an integral part of folk culture and traditions, is expressed differently in both language cultures. In English and Uzbek, this concept has developed in accordance with national cultural characteristics. While hospitality in Uzbek is expressed through customs, values, and collectivism, in English it is based on functionality and personal convenience. This study shows that language and culture are complementary phenomena that reflect the social relations and worldview of a people. The concept of hospitality is of great importance in interethnic

communication, allowing for a better understanding and effective use of cultural differences. This article makes a significant contribution to the study of the interaction of different cultures and to the deepening of linguistic analysis. Linguistic and cultural interpretations of universal values such as hospitality will continue to enrich communication between peoples.

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