

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 10 Volume: 102

Published: 08.10.2021 <http://T-Science.org>

QR – Issue



QR – Article



Sharapatdin Baltaniyazovich Khojanov

Karakalpak State University
Docent of the Department of Karakalpak Linguistics,
Doctor of Philosophy in Philology
x_sharapatdiyn@karsu.uz

Janabay Kalybaevich Marziyaev

Karakalpak State University
Docent of the Department of Journalism
Doctor of Philosophy in Philology
janga-tv@mail.ru

STYLISTIC FUNCTIONS OF ANTONYMS, MORPHEMIC COMPOSITION, SEMANTICS IN THE KARAKALPAK LANGUAGE

Abstract: The article on a monographic basis there are studied the semantics, composition, stylistic functions of antonyms in modern Karakalpak language. There are elucidated, the causes of the appearance of the antonyms, their associated with synonymy, composition, polysemy, phraseological phenomena in the speech process. Paradigms of difference-based and single-rod antonyms are revealed.

Key words: Antonyms, synonymy, polysemy, enantiosemy, antonymic derivation, morpheme composition, antonyms-nouns, antonymical adjectives, antonyms-verbs, antonyms-adverbs, antithesis, disjunctification, amphithesis.

Language: English

Citation: Khojanov, S. B., & Marziyaev, J. B. (2021). Stylistic functions of antonyms, morphemic composition, semantics in the Karakalpak language. *ISJ Theoretical & Applied Science*, 10 (102), 280-286.

Soi: <http://s-o-i.org/1.1/TAS-10-102-20> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.10.102.20>

Scopus ASCC: 1203.

Introduction

Antonyms occupy a certain place in the vocabulary of any language. The meanings of antonyms are opposite, basically, they absorb lexical units related to the same part of speech.

Although in the Karakalpak linguistics antonyms are not yet the object of special research, general concepts are given about them in textbooks, manuals and some studies on the lexicology and stylistics of the Karakalpak language.

The main part

The lack of study of antonyms in Karakalpak linguistics, the existence of incompletely resolved aspects of the phenomenon of antonymy confirm the need to study the chosen topic.

Revealing the reasons for the appearance of antonyms in the language, relations with words from

other lexico-semantic groups, species in composition, the study of their stylistic functions are among the urgent tasks of Karakalpak linguistics.

Until today, in works on antonyms, species by their composition have been studied in most cases. In the studies, more attention is paid to the semantic structure of antonyms in the Karakalpak language, attempts were made to define the expression of sememes and seme lexemes by antonyms.

The concepts of antonyms in the Karakalpak language were first given in the work of E. Berdimuratov "Lexicology of the modern Karakalpak language" (Nukus, 1968). Especially, in his monograph "Development of the Karakalpak vocabulary with the development of functional styles of the literary language" (Nukus, 1973), the attitude of antonyms in the Karakalpak language to parts of speech, with the help of examples, their stylistic

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

application in works of art was analyzed and scientific conclusions were drawn.

Antonyms in the Karakalpak language are also studied in the articles of M. Kudaibergenov. His article "Berdakh - a jeweler of the word" deals with the antonyms used in the works of the classic of Karakalpak literature Berdakh, the peculiarities of their application, the tasks of increasing emotional expressiveness and sensitivity. And also, in the article "Antonyms in the Karakalpak language" such issues as the phenomena of antonymy in the Karakalpak language, their relation to parts of speech, composition are investigated. M.Kudaibergenov and T.Bashirov compiled a dictionary, it was published in 1995. This dictionary is still considered one of the main sources devoted to the problems of antonymy in Karakalpak linguistics.

Antonyms in the Karakalpak language were studied in a special article by A.Bekbergenov and in his work "Stylistics of the Karakalpak language" (Nukus, 1990), they reveal the role of synonyms in the formation of antonyms, the expression of antonyms by antitheses, oxymorons. And also, in the work of M.Kalenderov "Grammatical, structural and lexical-semantic features of synonyms in the Karakalpk language", the connection between synonyms and antonyms is investigated. And in the works of Sh. Abdinazimov, it is said about antonyms, and, since they denote certain concepts, their use in the works of Berdakh and their relation to parts of speech are revealed.

The introduction substantiates the relevance and necessity of the research carried out, its purpose and objectives, describes the object and subject, indicates compliance with the priority directions of development of science and technology of the republic, sets out the scientific novelty and practical results of the study, discloses the scientific and practical significance of the results obtained, provides information on implementation in practice of research results, published works and work structure.

In the first chapter of the article entitled "The connection of antonyms with other lexical-semantic categories in the Karakalpak language and antonymic paradigms", the study of antonyms in general and Turkic linguistics in relation to synonymy, polysemy, enantiosemy, antonymic phraseological units, antonymic derivations is analyzed linguistic phenomena.

There is a very close relationship between antonyms and synonyms, and they perform a mutually defining function. To find the antonym of a word, we remember its synonym and, conversely, to find a synonym, we use its antonym. For example, in order to find the antonym of the word *jańa*, we recall its synonym *taza*; to find out the synonym for the word *ázzı*, we need to recall its antonym *kúshlı*. Examples: *Ayshaniń kózi soqır bolǵanı menen júdá bir taza kempir edi* (S.Nurimbetov). *Jańa edim hám*

gónerdim, Onı hesh bir umıtpaspan (Kunxoja). Bular ázzini qolaylaydı, -dedi Biybi (T.Kayıpbergenov). Kiyatırǵan atlı jigit onnan kúshlı keldi (A.Shamuratov)

M. Kalenderov included the words *sońǵı, keyingi, artqı, aqırǵı, izgi* in one synonymous row, and the words *dáslepki, ádepki, áwelgi, burınǵı, baslapqı* - in another. The following antonymic pairs are formed from the words of these synonymous series: *ádepki-sońǵı, áwelgi, burınǵı-sońǵı, baslapqı-sońǵı, ázelgi-sońǵı, ádepki-keyingi, áwelgi-keyingi, baslapqı-keyingi, burınǵı-keyingi, ázelgi-keyingi, ádepki-aqırǵı, áwelgi-aqırǵı, burınǵı-aqırǵı, baslapqı-aqırǵı*.

The connection of antonymy with the phenomenon of polysemy depends on the contextual meaning of words, the use in a figurative meaning depends on its expressive-stylistic, synonymous meaning.

In the study of polysemy, the desire to integrate together with lexical-semantic categories, i.e. the study of the phenomena of polysemy, antonymy and synonymy as elements, microsystems of one system is striking in a number of studies. Polysemous words can be antonyms in all meanings, or only in one meaning. For example, the word *aq* in its basic meaning - the meaning of color, will be the antonym of the word *qara*. And also, in figurative meanings like "*haq*", "*hadal*", "*taza*" will be the opposite of the words "*jaman*", "*haram*" - the figurative meaning of the word *qara*. Examples: *Ol aq kókirek adam* (A.Abdiev). *Onıń oylaǵan qara niyeti ámelge aspađı* (T.Xalmuratov).

Antonymic opposition, basically, happens between words with different stems, and in enantiosemy, the opposite is in the word itself, it is reflected in the context, i.e. connected with what word is connected, in what grammatical forms it is expressed. For example, *jumusqa alıw-jumıstan alıw, qarızǵa alıw-qarızın alıw*. And also, when combining *metroǵa miniw*, the word *miniw* gives the meaning "túsiw" and creates enantosemia.

At the same time, the use of one word in the sense of irony, meaning the opposite meaning, can be attributed to enantiosemy. For example, *Házirgiler menen oynama bala, Olar kózi ashıq, shetinen dana* (I.Yusupov). In this example, phraseological unit and the word is used in the meaning of irony, but gives an absolutely opposite meaning to its direct meaning.

In the Karakalpak language, phraseological antonyms are found mainly in two forms.

First, by replacing components in phraseological units in other words. For example, *atı shıqtı-atı óshiti, at izin salmadı-at izin qurǵatpađı, ashıq minez-tuyıq minez, úmit etti-úmitin úzdi* i dr.

Secondly, they are different in composition and structure. For instance, *ayı onnan tuwdı-jolı bolmadı, haq niyet-haram oy, áwel basta-aqır sońında, óli árwaq-tiri jan* i dr.

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

The richer the Karakalpak language is in phraseological synonyms, the greater the number of phraseological antonyms. A similar phenomenon can be associated with the use of antonyms in various functions.

In our opinion, in identifying phraseological units in antonymic terms, it is necessary to compare their meanings, i.e. phraseological units, first of all, are distinguished by the peculiarity and semantic integrity of the components. Indeed, the components of phraseological units lose their original semantic and grammatical features. They, as part of phraseological units, express one whole meaning. Therefore, it is advisable to compare the antonymy between phraseological units, the semantics of their components, not separately, but to consider the lexical meanings of phraseological units as a whole.

In polysemous words, also, members of the antonymic series cannot always perform the antonymic function. Such phenomena are associated with the implementation of antonomical relations, members of the word-formation nest of the opposite meaning. For example, there is no need to prove that words *jas-ğarri*, *bay-jarlı*, *aq-qara* are antonyms, but at the same time, the words *jashlıq-ğarrılıq*, *jasarıw-qartayıw*, *turpayılıq-názıkkıkk*, *baylıq-jarlılıq*, *ağarıw-qarayıw*, *aqlaw-qaralaw* require proof that they are antonyms.

If we compare the word-formation nest in the Karakalpak language, controlled by a pair of antonyms, parallel to each other, we can observe the following picture:

quwanıw - qayğırıw, qayğılanıw
quwanış - qayğı
quwanışlı - qayğılı, qayğısız
quwanışlıraq - qayğılıraq
quwanışlı - qayğısı
quwandırıw - qayğılandırıw
quwantıw - qayğırtıw
quwanısıw - qayğırısıw
quwanışlılıq - qayğıshılıq
quwanıştay - qayğıday.

Multi-core antonyms are used for two-way communication: a) according to the semantic connection of the opposition between antonyms; b) according to the formal-semantic connection, depending on the word-formation possibility.

In the Karakalpak language, multi-rod antonyms are divided into two-term *bay-jarlı*, *baylıq-jarlılıq*, three-term *bekke-ázi*, *bekkeley-ázziley*, *bekkelew-ázzilew*, four-term *chetrexlennie qayğı-quwanış*, *qayğılı-quwanışlı*, *qayğılıraq-quwanışlıraq*, *qayğılanıw-quwanıw* paradigms. The study identified models of different paradigms.

This section identifies six-term paradigms: *jas-ğarri*, *jastay-ğarrıday*, *jaslay-ğarrılay*, *baxıt-baxıtsızlıq*, *baxıtli-baxıtsız*, *baxıtılıarsha-baxıtsızlarsha*.

In the second chapter of the article "Morphemic composition of antonyms in the Karakalpak language", the types of antonyms in composition, relation to parts of speech are highlighted, antonyms of nouns, adjectives, verbs, adverbs are studied, and divided into groups. The occupied place of antonyms in the process of speech is revealed.

Antonyms in the modern Karakalpak language in composition can be divided into the following groups.

1. Antonyms derived from stem words: *kóp-az*, *kel-ket*, *uzaq-jaqın*, *aq-qara* i dr. 2. Antonyms formed from base words and from words with a word-forming affix: *aqmaq-aqullı*, *sulıw-sıqılsız*, *ázi-kúshlı* etc. 3. Antonyms formed from word-rams and from compound words: *kóz jas*, *kúlkiniń* and others. The dissertation revealed 23 types of antonyms in composition.

When analyzing the relationship of antonyms in the Karakalpak language to parts of speech, the phenomena of antonymy were revealed among nouns, adjectives, adverbs and verbs. Especially, among adjectives and adverbs, antonymy functions very actively, this is due to their semantics. And also, in the Karakalpak language and among some pronouns and exclamation sentences there are antonyms: *anawmunaw*, *tót-tóte-tóte*, *jit-kúshko* and others. But, since this phenomenon in the indicated parts of speech occurs only among some words, they did not dwell on them separately in the study. In this chapter, basically, the types of antonyms in composition were studied within the framework of a noun, adjective, verb and adverb.

In the composition of a noun, the phenomenon of antonymy occurs very often. Noun antonyms in the Karakalpak language express mutual opposing relationships.

1. Antonyms-nouns expressing the relationship of people: *dos-dushpan*, *ağayın-jat* etc.

2. Antonyms-nouns expressing the concepts of social life of people: *baylıq-kambağallıq*, *molshılıq-joqshılıq* etc. 3. Antonyms-nouns expressing concepts related to the psychological state, behavior, character of people: *shadlıq-qayğı*, *sadalıq-hayyarlıq* etc. 4. Antonyms-nouns expressing opposite concepts associated with any period: *eskilik-jańalıq*, *zulımlıq-erkinlik* and others. The study singles out antonyms-nouns by meaning into nine groups.

By lexical meaning, adjective antonyms in the Karakalpak language are divided into the following groups: 1. Adjective antonyms, meaning features peculiar to people; 2. Adjective antonyms, meaning the peculiarities of animals; 3. Antonyms-adjectives, meaning features inherent in things; 4. Adjective antonyms, meaning common signs for people, animals and things. Each of the listed groups within themselves are divided into several subgroups. The work on each of them was stopped separately.

Are adjective antonyms formed from different stems? Can words be antonyms *baxıtli-baxıtsız*.

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

Having studied this issue in depth, we believe that with the help of affixes *-li//li*, *-siz//siz*, *biy*, *na*, *ná* antonyms appear. Antonyms formed with the help of these means should be conventionally called grammatical antonyms. It should also be noted that with the help of these affixes, not every word can become an antonym. For example, the words *dápterli-dáptersiz*, *kitapli-kitapsiz* are not antonyms. "Observations have led to the idea that one-root derived words can form an antonymic series only if they mean mutually opposite identical concepts or lexical meanings. Such synonyms can be proved with the help of translation through the leskic unit". This means that antonyms are formed from words that fit this norm.

In antonymy, antonyms-verbs occupy a special place. The formation of antonyms among verb words is inextricably linked with antonyms-adjectives and antonyms-adverbs. For example, since the words *jas-garri*, *bay-kámabağal*, *tez-áste* among themselves are antonyms, and words such as *jasarw-qartayw*, *bayw-kámabağallasw*, *tezlesiw-ástenlesiw* formed from these words have antonymic meaning. In addition to these, words meaning actions in the opposite direction, like *kirmek-shuqpaq*, (*joqaríga*) *shuqpaq* - (*tómenge*) *túspek*, *jiynalmaq* – *tarqamaq* are included in a number of antonyms-verbs.

According to the lexical meaning of antonyms-verbs in the Karakalpak language, they can be divided into the following groups: 1. Antonyms-verbs expressing movement in the opposite direction: *kelmek-ketpek*, *kirw* – *shıgıw* etc. 2. Antonyms-verbs associated with the state of objects: *isitw-suwıtıw*, *kúsheyiw-páseyiw* etc. 3. Antonyms-verbs, states and relationships inherent in people: *kúliw-jilaw*, *jasarw-qartayw* and etc.

In antonyms among verbs, the question arises: are antonyms formed with the help of affixes *-ma//me*, *-ba//be*, *-pa//pe*. We know that with the help of these affixes, negative verbs are formed. Can affirmative and negative verbs become antonyms? While some researchers consider them not antonyms, others consider them to be separate types of antonyms. In Uzbek linguistics, this issue was deeply and comprehensively studied by R. Shukurov and proved the possibility of forming antonyms from the verbs of the affirming and denying types. But, with the help of specific linguistic facts, he shows the impossibility of forming antonyms from the predisposed form of the verbs of the affirming and denying types. We join the opinion of R.Shukurov. Indeed, affirming and denying forms of the same row can be antonyms between each other: *oqıgan-oqımağan*, *pisken-pispegen*, *kelisken-kelispegen* and etc.

In the course of the research, we were able to distinguish the following types according to the meaning of antonyms-adverbs in the modern Karakalpak language: 1. Antonyms-adverbs associated with the state and way of performing an

action: *tez-áste*, *doslarsha-dushpanlarsha*, *májbúriy-ıqtıyarlı* etc. 2. Antonyms-adverbs, meaning the amount of action or feature: *kóp-az*, *artuq-kem*, *tolı-bos* etc. 3. Antonyms-adverbs, meaning the time of action or sign: *keshe-búgin*, *burın-házir*, *ádep-soń* etc. 4. Antonyms-adverbs, meaning continuity and permanence of action: *kúndiz-túnde*, *qısı-jazı*, *azanlıkesh* and others. Eleven types of antonyms-adverbs are indicated in the work.

In the third chapter of the article, which is called "Stylistic functions of antonyms in the Karakalpak language", the expression of antonyms in various stylistic functions is highlighted on the example of works of different genres of Karakalpak poets and writers and others. Eleven types of antonyms-adverbs are indicated in the work.

In the third chapter of the article, which is called "Stylistic functions of antonyms in the Karakalpak language", the expression of antonyms in various stylistic functions is highlighted on the example of works of different genres of Karakalpak poets and writers.

1. X and Y: *Ot hám suw*, *pal hám uw* tabıstı qashshan, Tabısa almay atr biraq peyller (İ.Yusupov). 2. X i U: *Erte* menen *keshinde* (Kunxodja). 3. X, but not Y: *Alasısın* artıq aldı, *Beresısın* bergen emes (Berdax). 4. Not X a Y: *Ol qorqaq* emes, *márt*, *dáwjúrek* eken (K.Mambetov).

Antithesis in the Karakalpak language is actively found among nouns, adjectives, and verbs.

The phenomenon of disjuncthesis among antonyms based on semantics is formed as a dividing method.

And in the modern Karakalpak language, antonyms are used as a dividing figure. Two states are striking here. First, separation means the impossibility of a simultaneous opposite phenomenon. His model: either X, or Y, X or Y. For example, *Onıń ol oylağanı dúris* ta, *báلكim qáte* de *shıgar* (A.Paxratdinov).

Secondly, the mutual separation of opposites weakens or disappears altogether. Here conditions are created for the joint use of antonyms in this form and its meaning is reduced to a synonym for the word *baribir* (A.Abdiev). Here are the words *bar* and *barma* are synonyms of the word *báribir*, express expressiveness, imagery.

By means of the amphithetic method, opposite signs and phenomena are confirmed. Thus, a phenomenon and a sign, and if there is a middle step between them, then it is also fully embraced.

The stylistic connecting function appears due to the combination of antonyms. Therefore, it covers both phenomena and both processes, after full coverage of stability, continuity, generalization, it becomes synonymous with words *mudami*, *hámme waqt*, *bári*. Here antonyms are used in pairs and mean one concept: *Peylimizdi buzğan qansızlıq* ilań, *Emlenbeydi* ele *jaqın-juwıqta* (İ.Yusupov). *Maqul sózdiń kóp-azı* joq (Berdax). *Kelmeli-ketpeli* sóz

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

ayttim, Ya bilmeymen teris qayttim (Berdax). Such stylistic figures in some cases are expressed through the syntactic models X with Y, X and Y: Bir dem etken *Mağrip, Mashriq* arasın, Pıraq ber kúnime meniń jarasın (Berdax). Tózdıń sol *ıssıǵa, suwıqqa*, ashqa (I.Yusupov).

Diathesis is used as a confirmation method of the middle, neutral sign based on the negation of the opposite signs in works of art.

For the expression of inaccuracies in the character of nature, life, behavior and heroes, the figure of neutrality is of great importance. The function of neutrality of antonyms is transmitted through syntactic opposition not in X, not in Y, but between X and Y. For example: Ya *kúlkisi kelgenlikten* be, ya bir *ózi qapalanǵanlıqtan* ba, Berdibay tómen qaradı (A.Bekimbetov). Ya *sanda joq*, ya *sapada joq* (Karakalpak folk proverb).

Cineciosis is one of the little-studied stylistic figures. In works of art, in mutual cooperation, it performs the function of a stylistic figure of the movement. On the basis of syneciosis, there is the opposite meaning, which is formed among antonyms. For instance, *Joq edim, bar boldım kámalǵa keldim, A'rebi atlar minip dáwrınlar súrdım* (Ájiniyaz).

Changing movements and phenomena expressed through the method of alternation means the interchange of places: *Gá jıǵılıp, gáhi turıp, Alǵa qaray jumalayman* (I.Yusupov). Here are signs of quality, conveyed through antonyms *jıǵılıp, turıp*, indicate an undulating continuity of life. That is, in the above example, by means of an alternate, the continuity of the joyful and sad days of life is given.

Oxymoron means combining words with opposite meanings, i.e. unconnected means a combination of concepts, the joint application of which is impossible: *Jigitke bergisiz goshshaq garrılar, Aq altınlı eldiń azamatları* (I.Yusupov). *O'li kókirek, tiri jan sıyaqlı* (A.Shamuratov).

In the modern Karakalpak language, the word *kózli*, which appeared with the help of the euphemization phenomenon, combines with the word *syr* to form the form *kózli soqır*, and the word *yaman* combined with the word *yashy* is used in the form *yamana yaqshı eken*.

There are also words that cannot be antonyms in separate use in speech, but form an antonymic meaning within a certain context. They are called contextual antonyms. For example: *Sheńgelge qonǵan búlbıldıń, Shımshıq qurlı sáni bolmas* (Berdax).

Contextual antonyms are also formed through the use of the synonymous feature of the word. In works of fiction, these types of contextual antonyms are very often found. Therefore, for the most accurate transmission of thought, as well as to avoid unreasonable repetition of the word, its synonyms are used. For example: *Hámme teń bolsa ishkeri, tısqarı bolıp Xiywa ekige bóline me?* (K.Sultanov).

Contextual antonyms are formed using words such as *geyde, birde, birese, ne, yamasa, yaki*. The words used in such cases are combined with words meaning quality, repeated as part of one sentence or as part of suitable sentences: *Dúnyada adamnan kúshlirek yamasa ázzirek, adamnan batırıraq yamasa qorqaǵıraq, adamnan aqıllıraq yamasa nápámirek, túsiniwi qıyın qospalı, ózgermeli qaysı maqluqat bar?* (T.Kaipbergenov).

Antonymic cohesion serves to ensure the opposite connection between the elements of the text and is used between contact and distant sentences in the composition of the dictation in the text. The term dictema means a collection of several sentences within the text, compiled on one topic.

Dictates, given their participation in antonymic cohesion, are found in the following types:

a) dictums that use antonymic cohesion throughout the dictum; b) dictums, in which sentences taking part in the function of the center of meaning, introduction or conclusions, united by means of antonymic cohesion; c) dictemes, in which, in antonymic pairs, the first component is used at the beginning of the dictum, and the second component at the end of the dictum; d) the means of antonymic cohesion are similar in function to auxiliary ones and form the semantic units of the dictum.

By means of antonymic cohesion it is possible to compose a sentence that stands at the beginning of the dictema. This sentence serves as an introduction to the next note. With the help of antonymic cohesion, you can compose a sentence that stands at the end of the dictum and, by meaning, performs the function of inference. This proposal is the logical conclusion of the previous note. For example: in I.Yusupov's poem "Difficult and Easy" there are the following lines: *Aktrisanıń saxnadan ketiwi, Hámeldardıń attan túsiwi, Paraxordıń almayman dewi, Qıyın nárese usı úshewi. Aqmaqlardı maqtap sóyletiw, Tiliń menen jaqsılıq etiw, Kisilerge aqıl úyretiw, Ańsat nárese usı úshewi.*

If in the last line of the first verse the word is used difficult, then in the last line of the poem its antonym is used easily. Thus, we see that the antonymic pair *qıyın-ánsat* performs the main function in creating a poem.

One of the main conditions for the transition of words with a direct meaning to words with a figurative meaning for the formation of paired words, parts of which are in antonymic relations. Also, one more condition for the formation of such words: its pairs should be widely used in oral speech. For example, *az-kóp, úlken-kishi, jaqsı-jaman, keń-tar* etc. Examples: *Bul dúnya keń* be, *tarma*, *Oylap mánisin bilmedim* (Berdax). *Azlı-kópli* abıraydan, *U'zgendeysen güderińdi* (I.Yusupov).

In the Karakalpak language, antonyms used in the form of paired words consist of words denoting the following meanings:

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

1) a) verbs denoting actions in the opposite direction form paired words in antonymic relations: *keldi-ketti*, *kirdi-shuqtu*, *bardi-keldi* etc. For example: *Kelmeli-ketpeli* sóz aytım, Ya bilmeymen teris qayttım (Berdaq). b) From words denoting physiological opposite actions: *ólip-tirildi*, *ólgentirilgen* etc. For example: *Gá urisıp, gá jarasqan*, Minezińe hayranman (I. Yusupov).

2) The following words denoting lexical meanings inherent in adjectives form paired words with opposite meanings:

a) Words, the figurative meaning of which means a sign: Adam orta jaslarǵa barganda gána *aqtı-qaramı* ayıradı. b) Words denoting a feature: Ne *yaxshı, yamannı* kórdım, Zaman shep aylangan eken (Berdaq). c) Words denoting length and volume: *uzaq-qısqa, qoyıw-suyıq, úlken-kishi, olpı-solpı* and etc.: Aqshamlassam dedim kewlim saǵındı, Unatarman *olpı-solpı* shaǵındı (I. Yusupov). c) Words meaning a state: *jas-ǵarri, dos-dushpan* and etc.

3) The following words with opposite meanings inherent in nouns form paired antonyms:

a) words expressing objects or things that are in a mutually contradictory state: *bas-ayaq* etc. b) words denoting contradictions in social strata of society:

patsha-gedey, bay-kambaǵal etc. c) words denoting relationships in a contradictory state: *sawal-juwap, kelim-ketim, kiris-shıǵıs, barıs-kelis* i dr.

4) Adverbs denoting the following lexical meanings form paired words with opposite meanings:

a) words meaning a certain side: *aldı-keyni, astın-ústin, ári-beri, uzaq-jaqın, ońı-solı* etc. b) words meaning quantity: *az-kóp* and others b) words meaning time: *erte-kesh, kúni-túni* and etc.

5) And predicatives *bar, joq* used in pairs: Qıyallar hár túrli muqamǵa dónip, *Bardi-joqtı* árman qılǵanın qoydı (I. Yusupov).

Consider paired antonyms in the Karakalpak language used in a figurative meaning: the meanings of words *ıssı-suwıq*. a) Kewliń *suwıq* bolsa, *ıssılarda* da, Kimdur birewlerdi tońdıra baslar (I. Yusupov). *Issılarda* kúyip, *suwıqqa* qatıp, Sol jekke qayınını astında tursın (I. Yusupov). b) Qanshadan-qansha *ıssı-suwıq* kúnlerdi basınan ótkerdi. Tózdıń sen ıssıǵa, *suwıqqa*, *ashqa* (I. Yusupov). v) Qartayǵanda atananıń *ıssı-suwıǵıman* xabar alıw perzenttiń wazıypası.

Paired antonyms in a sentence perform the function of any part of the sentence. And also, new words can be formed from them with the help of word-forming endings. In such cases, the derivational ending mainly falls on the second part of the paired words, as well as on both parts: *jaqın-jıraqlıq, irili-maydalı, azlı-kóp*li and etc.

In Karakalpak proverbs, the phenomena of antonymy are found in the following forms:

1) In both parts of a complex sentence, the opposite meaning is given through the use of antonymic words. For example, “*Jaqsı qatın belgisi, Bılǵarı qılar terini, Jaman qatın belgisi, Qarızdar qılar erini*”.

In works of fiction, not only lexical antonyms, but also semantic antonyms in complex sentences form an antithesis. “*Jalǵız úydiń tamaǵı jetse de, tabaǵı jetpes*”. The words *tamaq* and *tabaq* in this example, taken separately, they are not antonyms, it is in this example that it performs the function of a semantic antonym.

2) Endings *-sız//-siz*, forming an adjective by meaning denotes the opposite meaning to the endings *-lı//-lı*. For example, “*Ar-namıssız bolıw páslikke dárek, Ar-namıslı bolıw sawlat kóteriw*”.

3) In simple sentences as part of a complex sentence with affirmative and negative words, denotes the opposite meaning. Negative meaning is conveyed by an imperfect affix *-ma//-me*, words *jok, emes*: “*Gileń pámsiz jıynalıp, Bir aqıllı er bolmas*”.

4) Combinations with opposite meanings in parts of a complex sentence create an antithesis. For instance, “*Buǵanıń ózi qartaysa da múyizi qartaymas, Jaqsınıń ózi qartaysa da sózi qartaymas*”.

5) By repeated use of opposite parts of the sentence, an antithesis is formed. In such cases, the places of the parts of the sentence in complex sentences change. For instance, “*Jaqsı isleseń asińdi jerseń, Jaman isleseń basińdi jerseń*”.

In the Karakalpak language, antitheses are used not only in the composition of a compositional complex sentence, but also in subordinate sentences. The following relations are striking between the parts of the subordinate sentence formed using the antithesis:

a) Between the subordinate parts of the sentence formed with the help of the antithesis, a conditional meaning is highlighted. Examples: “*Elge el qosılsa dáwlet, Elden el ketse – miynet*”. b) “*U’yiń tar bolsa da, kewliń keń bolsın*”. v) “*Aydiń on besi jariq, on besi qarańǵı*”.

Thus, in simple sentences with opposite meanings in the composition of some complex sentences in the Karakalpak language, there are phenomena of antithesis. This situation shows that the phenomenon of language antonymy belongs not only to the lexico-semantic tier, but also occurs in all hierarchical levels.

Conclusion

Drawing conclusions, we can say that antonyms are a semantic category that occupies a certain place in the vocabulary of the Karakalpak language. Their comprehensive study is of great theoretical and practical importance.

Impact Factor:	ISRA (India) = 6.317	SIS (USA) = 0.912	ICV (Poland) = 6.630
	ISI (Dubai, UAE) = 1.582	PIHII (Russia) = 3.939	PIF (India) = 1.940
	GIF (Australia) = 0.564	ESJI (KZ) = 9.035	IBI (India) = 4.260
	JIF = 1.500	SJIF (Morocco) = 7.184	OAJI (USA) = 0.350

References:

1. Abdinazimov, Sh. (2015). *Lingvofolkloristika*. – (pp. 90-92). Nukus: KGU.
2. Abdinazimov, Sh. (2006). *Yazik proizvedeniy Berdaxa*. (pp. 210-212). Tashkent: Nauka.
3. (1993). *Antonimi v karakalpakskom yazike*. Materiali V nauchno-teoreticheskoy konferentsii molodix uchenix i spetsialistov KGU. (pp. 31-33). Nukus.
4. Bekbergenov, A. (1971). *Sinonimi i antonimi*. Issledovaniya po karakalpakskomu yaziku. (pp. 114-132). Nukus: Karakalpakstan.
5. Vvedenskaya, L.A. (2005). *Uchebny slovar antonimov russkogo yazika*. (p.20). Moskva: İKTs «MarT».
6. Drachuk, N.V. (2006). *Polisemiya kak odin iz faktorov formirovaniya antonimo-sinonimicheskix blokov: na materiale kachestvennix prilagatelnix russkogo yazika*. (p. 2). Volgograd: AKD.
7. Kalenderov, M. (1989). *Grammaticheskie, strukturnie i leksiko-semanticheskie osobennosti sinonimov v karakalpakskom yazike*. – Nukus: Karakalpakstan.
8. Kalenderov, M. (1990). *Kratkiy slovar sinonimov karakalpakskogo yazika*. (p. 115). Nukus: Karakalpakstan.
9. Kudaybergenov, M. (1992). *Berdax – yuvelir slova (ob antonimax)*. Gazeta “Arman”. Aprel.
10. Rezuanova, G.K. (1999). *Sinonimicheskie, omonimicheskie, antonimicheskie ryadi, obrazovannie ot mnogoznachnix slov v kazaxskom yazike*. Almatı: AKD.
11. Tursunov, U., Muxtorov, J., & Raxmatullaev, Sh. (1965). *Sovremenniy uzbekskiy literaturniy yazik*. (p. 147). Tashkent.
12. Shukurov, R. (1977). *Antonimi v uzbekskom yazike*. (pp. 14-15). Tashkent: Nauka.