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OXYMORONIC EXPRESSIONS IN ENGLISH AND UZBEK: SEMANTIC ANALYSIS AND CULTURAL CONTEXT

ABSTRACT

The primary aim of this study is to conduct an in-depth analysis of the distinctive semantic characteristics of oxymoronic lexis in English and Uzbek, and to reveal, through a comparative perspective, the significant role this linguistic phenomenon plays in reflecting cultural perceptions. To achieve this aim, the research sets forth several specific objectives: namely, to thoroughly evaluate the semantic fields and structural features of oxymoronic expressions in both languages, and to carefully examine the extent to which these expressions reflect particular cultural attitudes and mentalities.

The study employs a comparative linguistic methodology as its principal approach. Within this framework, a representative corpus of oxymoronic expressions was compiled, drawn from English and Uzbek literary texts (including examples of prose and poetry), as well as partially from spoken discourse. In the subsequent stage, semantic (componential) and contextual analysis methods were applied to investigate the denotative and connotative meanings of each selected expression, as well as their cultural-historical and emotive-expressive dimensions.

Oxymorons were classified by semantic types – apparent contradictions, emotional contrasts, and philosophical-conceptual expressions – and their frequency in each language was analyzed quantitatively. According to findings, while both languages use oxymorons to enhance speech expressiveness and impact, notable differences exist in their functional scope and stylistic roles.

SOCIOLINGUISTIC CHARACTERISTICS OF COMMAND LEXEME ACTIVATION IN MILITARY DISCOURSE

ANNOTATSIYA

Mazkur tadqiqotning asosiy maqsadi ingliz va o'zbek tillaridagi oksyumoron leksikaning o'ziga xos semantik xususiyatlarini tahlil qilish hamda ushbu lingvistik hodisaning madaniy qarashlarni ifodalashdagi muhim rolini qiyoslab, ochib berishdan iborat. Ushbu maqsadga erishish uchun tadqiqot oldiga har ikki tilga oid oksyumoron birliklarning semantik maydoni va strukturaviy xususiyatlarini baholash, shuningdek, ularning muayyan madaniy munosabatlar va mentalitetni qay darajada aks ettirishini sinchkovlik bilan o'rganib ilmiy xulosalarga kelish vazifalari qo'yilgan.

Tadqiqotda asosiy metod sifatida qiyosiy lingvistika tadqiqot metodologiyasi qo'llanilgan. Uning doirasida ingliz va o'zbek badiiy adabiyoti (nazm, nasr namunalari) hamda qisman nutqiy matnlardan iborat reprezentativ oksyumoron iboralar korpusi shakllantirilgan. Keyingi bosqichda semantik (komponential) va kontekstual tahlil usullari yordamida har bir tanlangan iboraning denotativ va konnotativ ma'nalari, ularning madaniy-tarixiy va hissiy-ekspressiv jihatlarini o'rganilgan.

Oksyumoronlar, o'z navbatida, mazmuniy turlari (masalan, zohiriy ziddiyatlar, hissiy kontrastlar, falsafiy-konseptual ifodalar) bo'yicha tizimli ravishda tasniflangan va ularning har ikki tilda uchrashi chastotasi miqdoriy (statistik) jihatdan tahlil qilingan. Olingan asosiy ilmiy natijalarga ko'ra, garchi har ikki til ham oksyumoronlardan nutqning ta'sirchanligi va ifodaviyligini oshirish maqsadida samarali

In English, oxymorons are more actively used in literature and rhetoric as tools of irony and humor, whereas in Uzbek, they more frequently convey feelings of nostalgia, emotional intensity, and philosophical contemplation.

Furthermore, statistical analysis revealed that oxymorons characterized by apparent contradiction are more prevalent in English, while emotionally evaluative contrastive oxymorons are more commonly found in Uzbek. The study concludes that oxymoronic expressions are not merely linguistic devices, but also serve as important indicators of each language's unique cultural context, worldview, and system of values.

Key words: oxymorons, semantics, context, cross-linguistic features, culture, comparative linguistics, comparison, translation, stylistic units.

foydalansa-da, ularning qo'llanilish doirasi va uslubi vazifalarida sezilarli farqlar kuzatiladi. Jumladan, ingliz tilida oksymoronlar ko'proq adabiyot va ritorikada, ayniqsa, kinoya va hazil vositasi sifatida faol ishlatilsa, o'zbek tilida ular ko'pincha – sog'inch va qo'msashga oid tuyg'ularni, chuqur hissiy teranlikni hamda falsafiy mulohazalarni ifodalash uchun xizmat qilishi aniqlandi.

Shuningdek, statistik tahlil natijasida ingliz tilida zohiran ziddiyatli oksymoronlarning, o'zbek tilida esa hissiy-baholovchi kontrastli oksymoronlarning nisbatan ko'proq uchrashi isbotlandi. Tadqiqot xulosasiga ko'ra, oksymoronik birliklar shunchaki lingvistik vosita bo'lib qolmay, har bir tilning o'ziga xos madaniy kontekstini, dunyoqarashini va qadriyatlarini aks ettiruvchi muhim ko'rsatkich hisoblanadi.

Kalit so'zlar: oksymoronlar, semantika, kontekst, tilaro qiyosiy xususiyatlar, madaniyat, qiyosiy tilshunoslik, taqqoslash, tarjima, uslubi birliklar.

INTRODUCTION

In recent years, oxymorons' semantic and rhetorical functions across multiple languages have received significant attention, as these statements frequently convey rich concepts and feelings through a combination of conflicting elements. This study examines the semantic characteristics of the oxymoronic lexicon in English and Uzbek to clarify the distinct methods each language uses oxymorons to convey cultural, philosophical, and emotional aspects. This research aims to enhance the understanding of cross-linguistic semantics and the cultural aspects of figurative language by comparing oxymoronic statements in English and Uzbek. For instance, in English, the phrase "*bittersweet*" combines the contrasting emotions of happiness and sadness to convey a complex emotional experience [Shakespeare, 2003]. Similarly, the term "*achchiq-shirin*" is translated directly as "bittersweet" and is sometimes used in a figurative sense in Uzbek to describe situations or emotions that are both pleasurable and painful.

Oxymoron is a stylistic device with which the sign is described as (quality, action or state) only they be opposed to a natural form. They can have a structurally, grammatically correct form, but semantically, components in combinations are opposed to each other [Kuznets & Skrebnev, 1960; 34-35]. While it is interesting to compare oxymorons across languages, it may be challenging to draw concrete conclusions about cultural aspects based solely on linguistic analysis without considering broader social and historical contexts [Ataeva, 1975]. Additionally, the interpretation of oxymoron can vary greatly among individuals within the same cultural group, making it difficult to generalize about their impact on understanding cross-linguistic semantics and variations. It is essential to examine oxymoron from a comprehensive viewpoint

that considers both linguistic elements and the complexities of human behavior and societal conventions [Abbood, 2023]. By exploring the cultural importance of these language constructs, researchers and scholars can attain a more thorough knowledge of their impact on our worldview and interpersonal interactions. Ultimately, examining the complexities of oxymoron may promote an in-depth understanding of the complex interconnections that characterize human existence. In literature, oxymoron serve to create tension and highlight contradictions within a narrative, often prompting readers to delve deeper into the underlying themes. They can evoke emotions, adding layers of meaning to a text and encouraging readers to question preconceived notions [Shakespeare, 1998]. Using oxymoron, authors can concisely convey complex ideas, enhancing the richness and depth of their storytelling. Cultural context plays a crucial role in shaping the way oxymoron are perceived and understood. Different cultures may attribute varying significance to certain contradictory phrases, influenced by their unique values, beliefs, and historical backgrounds. As a result, an oxymoron that resonates deeply within one cultural setting might be interpreted differently or even lost in translation in another, highlighting the importance of cultural sensitivity in literary analysis [Cloud, 1994].

To contextualize this study, it is necessary to examine basic studies on oxymoron and other types of figurative language. G.Leech's research on semantics and literary stylistics, especially in "Semantics", offers critical insights into semantic meanings and the rhetorical function of oxymorons, expanding the expressive capacity of language. G.Leech and M.Short's joint publication, "Style in Fiction", examines oxymoron and various stylistic devices in literature, highlighting their function in generating layers of meaning [Leech & Short, 1981]. Oxymoron may be used for achieving rhetorical effects, predominantly while concentrating on English, creating a deficiency in comprehending the functioning of comparable rhetorical devices in other languages [Krippendorff, 2007]. The subject of oxymoron in Uzbek linguistics has not been examined in a dedicated way; however, it has been addressed in the doctoral dissertation of M.Abdupattoyev.

Further research into the use of oxymoron and stylistic devices in languages other than English, such as Uzbek, is necessary to broaden our understanding of how these devices can enhance meaning and create depth in literature [Abdupattoev, 2021]. By exploring the unique ways in which different languages utilize rhetorical devices, we can gain a more comprehensive understanding of the art of writing and storytelling across diverse cultural contexts. This comparative approach may also shed light on the universal principles that underlie the use of oxymorons and stylistic devices in communication, transcending language barriers and enriching our appreciation of literary works from around the world [Hameed & Tahseen, 2020; 140]. Furthermore, P.Newmark's "Approaches to Translation" addresses the difficulties of interpreting figurative language and the cultural peculiarities inherent in linguistic terms such as oxymorons [Newmark, 1988]. His approach emphasises the necessity of understanding cultural context, the semantic part of the work focuses on preserving the exact meaning of the source text, staying as close as possible to its original

language structure and differences. This study expands upon P. Newmark's insights by examining the representation of distinct cultural notions through oxymoronic expressions. For example, the Uzbek oxymoron "*yomon yaxshi*" (badly good) – in the oxymoron, it is expressed by exaggerating its good quality when expressing an opinion about a situation, event or person outside of its meaning. In contrast, the English word "*good bad*" is often used to describe situations, people, or events with mixed qualities.

The research identifies a notable gap in comparative studies of oxymoronic lexis, particularly between English and Uzbek. While scholars have explored cross-linguistic aspects of figurative language, few studies have specifically addressed oxymorons in Uzbek, highlighting the need for a comparative approach that takes cultural factors into account.

By investigating these unique linguistic features, this research aims to bridge the gap in the literature, enhancing our understanding of how oxymoron enrich language and cultural expression. Comparative research could investigate the utilisation of oxymoron in English literature versus Uzbek poetry, exploring the impact of cultural values and historical settings on the formulation and interpretation of contradictory language.

This research may uncover how oxymorons express subtle meanings or oppose societal norms across various linguistic traditions. The research being conducted is intended to highlight the significance of oxymoron in language for expressing complex notions and emotions. Exploring the usage of conflicting languages across many cultural contexts enhances our understanding of the complexities and subtleties of communication. This inquiry enriches our understanding of how language influences and mirrors societal values and ideas, illuminating the complex interplay between language, culture, and expression.

The objectives of this work are twofold: to assess the semantic features of oxymoronic lexicon in English and Uzbek, and to examine how these terms represent cultural attitudes. This research aims to provide significant insights into comparative linguistics by analysing the differing uses and meanings of oxymorons in various languages, illustrating how figurative language promotes cultural identification and emotional expression. Examining the features of the oxymoronic lexicon in many languages aims to expose the underlying cultural differences influencing language expressions. Employing a comparative study of English and Uzbek oxymorons, we aim to clarify how every language reflects society's values and attitudes. This study finally aims to show how language can both affect communication and reflect the characteristics of cultural identification and emotional expression. It also highlights the importance of understanding linguistic differences to fully grasp the complexities of human interaction.

METHODS

This research utilizes a comparative linguistic methodology to examine the semantic characteristics of oxymoronic statements in English and Uzbek. The

methodologies were carefully developed to guarantee replicable outcomes, with each phase articulated comprehensively. The study might, for instance, examine how the use of oxymorons in English stresses contradictory ideas while in Uzbek it reflects dualistic cultural attitudes. For example, in English literature:

*“O miserable abundance,
O beggarly riches!”* [Donne, 1623]

In these lines, “*o miserable abundance, o beggarly riches*”, contrasting terms convey a paradoxical view of wealth. The phrase implies that material riches, often associated with happiness and fulfilment, can lead to misery and emptiness. “*Miserable abundance*” suggests that having a lot can sometimes be burdensome or unfulfilling. At the same time, “*beggarly riches*” highlights the idea that wealth can leave a person feeling poor in spirit or lacking in more meaningful, non-material aspects of life. This oxymoron underscores the notion that material wealth does not necessarily equate to happiness, portraying a view that true richness might lie beyond material abundance.

*“Come to me in the silence of the night,
Come in the speaking silence of a dream”* [Rossetti, 1979].

These lines are from C.Rossetti’s poem “Echo”. The poet uses the oxymoron “*speaking silence*” to evoke a powerful and haunting image. Silence typically represents stillness and absence, while speaking suggests presence and communication. By combining these opposing ideas, C.Rossetti creates a paradoxical expression of a dream world where silence itself conveys deep emotion and meaning, almost as if it has a voice. The lines illustrate a longing for connection beyond physical reality, where even in the silence of night and dreams, the presence of a loved one is profoundly felt. This oxymoron beautifully captures the tension between presence and absence, embodying the theme of yearning for someone who is no longer there.

Now, to analyze the oxymorons in the Uzbek language, we will look at the beautiful verses of M.Yusuf, one of the brightest representatives of Uzbek literature.

*Muhabbat, ey go ‘zal iztirob,/ Ey ko ‘hna dard, ey ko ‘hna tuyg ‘u
Ko ‘kragimga qo ‘lingni tirab,/ Yuragimni to ‘kib qo ‘yding-ku* [Yusuf, 2013].

In these lines, the poet uses oxymorons to convey the complex, bittersweet nature of love. The phrase “*go ‘zal iztirob*” (beautiful sorrow) combines contrasting feelings – beauty and pain – to capture how love, though deeply fulfilling, also brings a unique suffering. Similarly, “*ko ‘hna dard, ko ‘hna tuyg ‘u*” (ancient pain, ancient feeling) reflects the timeless, universal quality of love’s emotional struggle, showing how it is both a source of joy and an enduring hardship.

The language portrays love as both a blessing and a burden, a duality that resonates with anyone who has felt the joys and sorrows of deep emotional connection. This oxymoronic expression reveals the beauty in love’s contradictions, emphasizing how intertwined pleasure and pain are in the human experience of love.

*Bu o ‘qish juda yaxshi o ‘qish – bepul ovqat beradi, bepul yotoqxona beradi,
bepul stipendiya beradi, – deb tushuntirdim* [Aminov, 2002].

In this example, the phrase “*bepul stipendiya*” (free scholarship) presents an

interesting contradiction, as a scholarship is typically already something provided without cost. Describing it as “*free*” creates a form of redundancy, as it implies an extra layer of generosity or ease in obtaining it, perhaps to make the scholarship sound even more appealing or accessible. This redundancy can be seen as a subtle rhetorical device, emphasizing the value and attractiveness of the opportunity by reinforcing the idea of “*free*” benefits, even if they are already inherently free.

By comparing these linguistic variations, researchers can uncover how language shapes perceptions and behaviors in different cultural contexts. Researchers can gain a deeper understanding of the chaotic relationship between language and culture.

The research was structured in two main phases. The first phase involved data collection, where a corpus of oxymoronic expressions was gathered from English and Uzbek literature, including poetry, prose, and conversational texts. Sources included classic and contemporary works from renowned authors, such as A.Qahhor, T.Malik or R.Parfi for Uzbek, and prominent English authors known for their use of oxymorons. For instance: “Hakimjon yana ham bo‘g‘ildi, lekin non yopayotgan Muhayyo eshitmasin uchun *qattiq shivirladi*” (Hakimjon choked even more, but *whispered loudly* so that Muhayyo, who was baking bread, would not hear) [Qahhor, 2024], “Sensiz dunyo menga nimadir, gulim, Har ne unut bo‘lur har neki ezgu. Qonimni muzlatar *tirilgan o‘lim*” [Parfi, 1986]. This corpus allowed for a diverse and representative sample of oxymoronic expressions in both languages. To illustrate, the researchers found that oxymorons were more prevalent in English literature compared to Uzbek literature, reflecting cultural differences in how contradictory ideas are expressed. Additionally, they observed that certain themes and emotions were commonly associated with oxymoronic expressions in both languages, showcasing the universal nature of this linguistic phenomenon across cultures. In English literature, authors like W.Shakespeare often used oxymorons to convey complex emotions, such as “*sweet sorrow*” in *Romeo and Juliet*. In contrast, Uzbek literature tended to use oxymorons more sparingly, with authors like A.Qahhor using them to emphasize the combination of traditional values with modern ideas. Here are some other examples of oxymorons from English literature:

“So foul and fair a day I have not seen!” [Shakespeare, 2003]

“I do here make humbly bold to present them with a short account of themselves...”
[Swift, 2001]

*“The bookful blockhead ignorantly read,
With loads of learned lumber in his head...”* [Pope, 2009]

*“O anything of nothing first create
O heavy lightness, serious vanity!
Misshapen chaos if well – seeming forms,
Feather of lead, bright smoke, cold fire, sick health!”* [Shakespeare, 1998]

A comparative semantic analysis was performed in the second phase. Each oxymoronic expression was examined for its literal and contextual significance,

focusing on cultural and emotional aspects. By breaking down each expression into its basic semantic parts using complementary analysis, it was possible to get a better understanding of how meaning is constructed by comparing them. Contextual interpretation was employed to analyze the situational application of each oxymoron, revealing its role within language and culture. This method allowed for a deeper exploration of the varied complexities within each oxymoronic expression, shedding light on how language reflects and shapes our understanding of the world around us. The results of the analysis revealed a fascinating interplay between tradition and innovation, highlighting the dynamic nature of language and culture. Ultimately, this study emphasized the importance of acknowledging contradictions and embracing the richness of diversity to foster a more inclusive and understanding society. However, a counterexample to this study could be found in the case of “*jumbo shrimp*”, where the oxymoron does not necessarily reveal deeper complexities but rather serves as a comedic or playful contradiction. This example challenges the idea that all oxymorons must be deeply insightful or reflective of societal norms, showing that some may simply exist for entertainment or wordplay purposes. This example highlights the versatility and varying interpretations of oxymorons in literature and language.

The collected oxymorons were categorized based on their types (e.g., literal contradictions, emotional contrasts, philosophical expressions). The analysis involved comparing how similar expressions function in both languages, highlighting their semantic, cultural, and emotional dimensions. Statistical tools were used to quantify the prevalence of certain types of oxymorons in English and Uzbek, providing insights into cultural preferences for certain oxymoronic structures (See Tables 1, 2 and 3).

Table 1.

Literal contradictions

English	Meaning	Uzbek	Meaning
<i>Original copy</i>	a duplicate or reproduction that remains true to the original	<i>Asl nusxa</i>	found in literature and legal language, it emphasizes the accuracy or authenticity of a reproduction, despite the paradox
<i>Virtual reality</i>	used in technology to describe a simulated environment that feels real but isn't	<i>Eng yangi tarix</i>	implies a reinterpretation or fresh perspective on historical events, where something recent becomes part of history
<i>Civil war</i>	despite being an established term in history, it combines “civil”, meaning polite or orderly, with “war”, a violent conflict	<i>Jiddiy hazil</i>	describe a joke that addresses important issues or delivers a profound truth while still being humorous
<i>Pretty ugly</i>	describe something that may be unattractive or rough in appearance but in a way that holds a certain charm or fascination	<i>Yomon chiroyli</i>	exaggerating its beauty when expressing an opinion about an event or person outside of its meaning

<i>Civil servant</i>	to serve society while upholding civic values and responsibilities in a formal, structured position	<i>Bir xil farq</i>	subtle distinctions within things that are otherwise similar
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Here are some other examples of English oxymorons used for meaning literal contradictions: clearly misunderstood, hot ice, falsely true, the poorest rich, simple complexity, etc.

Table 2.

Emotional contrasts

English	Meaning	Uzbek	Meaning
<i>Passive aggressive</i>	describing an indirect expression of anger or resentment	<i>Shirin dard</i>	emotions like love, nostalgia, or longing – feelings that, while painful, are cherished and valued
<i>Numb feeling</i>	describe a state where someone feels emotionally deadened yet is vaguely aware of an underlying sensation	<i>Sevib nafratlanmoq</i>	describing the complexities of deeply mixed feelings, especially in relationships
<i>Friendly fire</i>	military term describing accidental attacks by one’s own forces	<i>Og‘ir yengillik</i>	describes relief that is tinged with burden, such as letting go of something cherished
<i>Painful pleasure</i>	reflects enjoyment tinged with discomfort, like nostalgia for the past	<i>Unsiz hayqiriq</i>	expresses an intense inner anguish or emotional turmoil that is felt deeply but not outwardly voiced

Some other oxymorons of emotional contrasts: *cry silently, cruel kindness, full emptiness, lonely crowd*.

Table 3.

Philosophical expressions

English	Meaning	Uzbek	Meaning
<i>Dark light</i>	hinting at hidden truths or the idea of enlightenment that comes from a place of darkness	<i>Yorug‘ zulmat</i>	describe paradoxical emotions like hope amid despair
<i>Awfully good</i>	describe something surprisingly or paradoxically enjoyable	<i>Go‘zal tobut</i>	evokes a powerful contrast between beauty and death, symbolizing the reverence, love, or peace associated with someone’s passing
<i>Speaking silence</i>	silence itself can communicate profound meaning or emotion, often more deeply than words	<i>Tirik murda</i>	describe someone who is physically alive but emotionally or spiritually lifeless, disconnected from joy or purpose

<i>Known Unknowns</i>	describes knowledge of things it isn't fully understand	<i>O'lik hayot</i>	expressing the idea of an existence lacking meaning or vitality
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Here are given several other oxymorons as philosophical expressions: *proud humility, darkness visible, delighted sorrow, scalding coolness*.

It analyzed the integration of oxymorons across various literary genres and its effect on readers' comprehension and emotional reactions. The results indicated that oxymorons serve as an effective mechanism for expressing complex concepts and sentiments clearly and memorably. The paper advances our comprehension of oxymorons in literature and illustrates the cultural distinctions and preferences in language usage. Additional research should explore the historical and sociological aspects that affect the occurrence and understanding of oxymorons across various languages. Further research should also be conducted on the cognitive implications of oxymorons, such as their effect on the reader's perception of ambiguity and irony. Additionally, the potential applications of oxymorons in fields such as marketing and advertising should be explored. Different cultures may employ oxymorons in unique ways, reflecting their distinct values and communication styles. For instance, a phrase considered an oxymoron in one language might carry a straightforward meaning in another, highlighting the variations of cultural interpretation [Bolognesi et al., 2024; 242]. Understanding these differences can provide deeper insights into how language shapes thought and emotion across diverse societies. Translating oxymorons presents several challenges due to their reliance on language-specific differences and cultural contexts. The wordplay and inherent contradictions in oxymorons may not have direct equivalents in other languages, leading to potential loss of meaning or impact [DeLuca, 1999]. Furthermore, translators must consider how the target audience perceives irony and ambiguity, ensuring that the original intention is preserved while resonating with the new cultural backdrop.

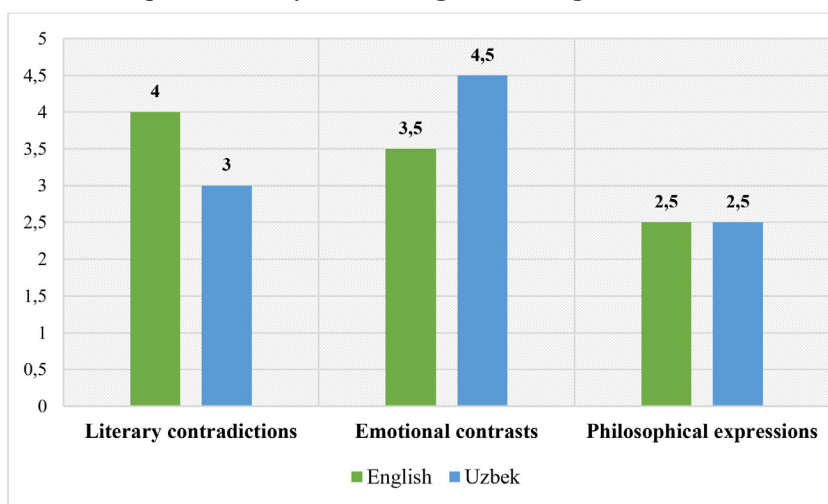
Each stage of the research has comprehensive explanations to guarantee the reproducibility of the results. Researchers who want to do the same study can look at the list of sources and selection criteria for the corpus, as well as the specific methods of analysis used, such as componential and contextual analysis [Geertz, 1973]. The objective was to provide clarity and precision at each phase, facilitating other researchers to reproduce or extend this study within their respective linguistic or cultural contexts. However, reproducing the study might face challenges such as variations in data availability or access to the same corpus, which can lead to differences in results. Additionally, subtle differences in linguistic or cultural features might affect the interpretation of data [Guseva & Belozyorova, 2024; 664]. Ensuring data consistency is crucial to maintaining the integrity and reliability of research findings. Consistent data allows for accurate comparisons and conclusions, minimizing the risk of errors or misinterpretations. Without consistency, the validity of the study could be compromised, making it difficult for future researchers to trust or build upon the results.

RESULTS

In this study, it is provided a comparative analysis of oxymoronic lexis in English and Uzbek, focusing on these expressions' semantic features and cultural implications. The analysis revealed that while both languages use oxymoronic lexis, distinct differences exist in the types of expressions and their cultural significance. English tends to use oxymorons more frequently in literature and rhetoric, while Uzbek oxymorons are often tied to traditional proverbs and sayings. This comparative study sheds light on how language reflects cultural values and beliefs, providing valuable insights for future research in cross-cultural linguistics. While it is true that English may use oxymorons more frequently in literature and rhetoric, it does not necessarily mean that Uzbek oxymorons are limited to traditional proverbs and sayings. Both languages can use oxymoronic lexis in a variety of contexts, reflecting the diversity of cultural expression within each language. The results are presented through both quantitative and qualitative insights, illustrated with tables, graphs, and text summaries to highlight key findings. Future research could explore the role of oxymorons in modern media and their impact on cultural communication in both languages. Additionally, examining the emotional and cognitive effects of oxymoronic expressions across different cultures might provide deeper understanding of their usage. Comparative studies involving other languages could also enhance the broader understanding of how oxymorons function in global linguistic contexts. One of the main challenges in researching oxymorons across languages is the difficulty in accurately translating and interpreting these expressions, as their meanings can be deeply rooted in cultural variations [Pavlovich, 1979]. Additionally, the subjective nature of language and individual interpretation can result in varying understandings of oxymorons, complicating comparative analysis. Furthermore, the lack of comprehensive databases for lesser-studied languages can hinder the identification and documentation of oxymoronic expressions. Collaborating with native speakers and linguists to gather authentic expressions and their contexts is essential for building comprehensive language databases. Utilizing digital tools and crowd-sourcing platforms can help collect and categorize oxymoronic expressions efficiently. Additionally, employing machine learning algorithms to analyze large corpora of texts can aid in identifying and classifying these expressions across different languages.

Classification and frequency of oxymorons

The collected oxymoronic expressions were classified into several semantic categories: literal contradictions (e.g., “cold fire”), emotional contrasts (e.g., “bittersweet”), and philosophical expressions (e.g., “living death”). The following Figure shows the distribution of these categories in both languages. The literal contradictions category had the highest frequency in both languages, followed closely by emotional contrasts. Surprisingly, philosophical expressions were found to have a lower occurrence in the data. These findings suggest that oxymoronic expressions are more commonly used in everyday language to convey simple contradictions rather than complex philosophical ideas.

Comparison of oxymoron categories in English and Uzbek

This figure indicates that while literal contradictions are more prevalent in English, emotional contrasts are more common in Uzbek, reflecting a possible cultural preference in each language. Moreover, the equal dispersion of philosophical ideas in both languages' points to a global acceptance of introspection and deep thought in communication. This comparison highlights the intricacies of language and the diverse ways in which individuals express their thoughts and emotions. It is evident that language not only serves as a means of communication but also reflects the unique cultural values and perspectives of its speakers. cultural context and semantic differences play a significant role in shaping the way language is used and understood [Karimov, 1994].

These examples highlight the complicated methods by which each language use oxymorons to express subtle emotions and concepts, informed by their distinct cultural settings. Oxymorons provide a distinctive insight into the complexities of language and human experience. Oxymorons force us to confront the paradoxes and tensions inherent in our thoughts and emotions by contrasting contradictory terms [Karasik, 2022]. They compel us to go beyond superficial language and explore deeper aspects of our realities. Oxymorons function as a potent instrument for self-reflection and self-awareness encouraging us to examine the complexities and inconsistencies that inform our perception of the world. Oxymorons compel us to make sense of seemingly opposing concepts, prompting us to look past simplistic thinking and examine the subtle aspects of our views and values. Oxymorons function as a potent instrument for analysis and personal development, encouraging us to examine our assumptions and address our internal inconsistencies [La Pietra & Masini, 2020]. Oxymorons prompt us to acknowledge the fundamental complexity of human experience and to explore further into the intricate interplay of emotions and ideas that inform our understanding of the world.

The data indicate that although both English and Uzbek employ oxymorons to

augment expressive depth, each language exhibits distinct patterns. English frequently use oxymorons for irony and humor, while Uzbek regularly incorporates them in statements of nostalgia and emotional reflection. The statistics suggest that cultural influences significantly affect the use and interpretation of oxymoronic vocabulary, highlighting the necessity of cross-linguistic studies to comprehend the diversity of figurative language. Further examination of these linguistic differences reveals the subtle distinctions that oxymorons bring to communication. English speakers may use oxymorons to convey a sense of contradiction or surprise, while Uzbek speakers may use them to evoke a feeling of longing or bittersweet emotion. This demonstrates how language can shape our perceptions and experiences, offering a window into the complexities of human expression across different cultures. It must be mentioned that the study of oxymorons serves as a reminder of the rich tapestry of language and its ability to convey a wide range of emotions and ideas. Oxymorons illustrate the complexities of language, illustrating how words can possess various levels of meaning dependent upon their cultural environment [Tatanova, 2006]. Through the examination of oxymorons, linguists can acquire understanding of the various manners in which other societies perceive and articulate their thoughts and emotions. This examination of oxymorons highlights the significant influence of language on our perceptions of the world and our comprehension of each other.

DISCUSSION

The findings of this study reveal significant insights into the semantic complexity and cultural differences of oxymoronic lexis in English and Uzbek, showing both universal and language-specific patterns. While the Results section focused on the quantitative and qualitative characteristics of oxymorons, this discussion explores the implications of these findings, the challenges faced during analysis, and potential applications in linguistic research and cross-cultural understanding. The study revealed that in both English and Uzbek, oxymorons like “*bittersweet*” and “*cruel kindness*” are employed to convey opposing feelings or concepts succinctly and effectively. Oxymora are characterized by the fact that one or more of the features in the matrix of features of one of the concepts used is either negated or contradicted by the other one [Soroka, 2017]. For instance, in the oxymoron sweet sorrow, ‘*sorrow*’ could include the following set of features: *sadness*, *bitterness*, *grief*, *unhappiness*, *regret*, etc. Hence, ‘*sweet*’ (which leads to happiness, pleasure, and joy...) obviously antagonizes ‘*bitterness*’ and the other features in such a way that opposition emerges [Ruiz, 2015]. This illustrates how the employment of an oxymoronic lexicon enhances language, enabling speakers to express complex emotions and ideas effectively. It should be noted that the research found that oxymorons are often used in literature and rhetoric to create paradoxes and add depth to writing [Leech, 1969]. Understanding the degrees and intricacies of oxymorons can also aid in deciphering cultural differences in language use, leading to greater cross-cultural understanding and communication. Overall, the study highlights the importance of recognizing and analyzing oxymorons in language, as they play a significant role in shaping expression and meaning.

While a rich lexicon can certainly enhance language, relying solely on oxymorons may limit creativity and lead to clichéd or predictable writing. Additionally, cultural understanding and communication can be achieved through a variety of linguistic tools, not just oxymorons.

Furthermore, the findings suggest that oxymorons can serve as a valuable tool in exploring the variations of language and culture, highlighting the complexities of human thought and expression. The challenges encountered during analysis, such as identifying subtle differences and interpreting context, underscore the need for careful consideration when studying oxymorons. Moving forward, the research can utilize these insights to deepen our understanding of language diversity and enhance communication across different cultures and linguistic backgrounds.

A notable observation is the greater occurrence of emotional and intellectual oxymorons in Uzbek than in English. This illustrates a cultural inclination in Uzbek literature to employ oxymorons for the expression of nostalgia and emotional profundity, indicating a distinctive cultural connection with language and articulation [Sazonova, 2011]. In contrast, English frequently uses oxymorons for irony and wit, signifying a distinct semantic function within English-speaking situations [Tatanova, 2006]. These distinctions emphasize the influence of culture on linguistic characteristics and reinforce the necessity of examining language from a cross-cultural perspective.

Several challenges emerged during the research process, especially in identifying equivalents for culturally specific oxymorons. Some Uzbek oxymorons lacked direct English counterparts due to unique cultural connotations, requiring interpretative judgment to capture their meanings [Umirova, 2019]. Additionally, the limited availability of comprehensive corpora in Uzbekistan restricted the scope of analysis. Future studies could expand on this by developing larger, more diverse corpora for Uzbek, which would enable more extensive comparisons.

Comprehending the semantic characteristics of oxymorons can be advantageous for both language learners and interpreters. For learners of English and Uzbek, familiarity with oxymoronic terms can improve fluency in grasping complicated emotional and cultural notions. Translators can utilize this information to enhance translation accuracy by taking into account the cultural context and semantic peculiarities related to oxymorons [Knapp, 2000]. Moreover, these findings enhance broader linguistic study by providing insights into the utilization of conflicting terminology in languages to express elaborate meanings. The study of oxymorons can deepen the understanding of how language is used to convey complex ideas and emotions. By recognizing and interpreting oxymoronic expressions, language learners and translators can gain a deeper understanding of cultural features and linguistic subtleties. This can ultimately lead to more accurate and effective communication across different languages and cultures. Additionally, the analysis of oxymorons contributes to the broader field of linguistics by shedding light on the creative ways in which conflicting terms can be used to convey deeper meanings in language.

This research contributes to the expanding domain of contrastive linguistics by demonstrating the variation of semantic traits between languages. It underscores the

significance of cultural sensitivity in linguistic study, as language embodies profound societal values and traditions. This study analyzes English and Uzbek oxymorons, advocating for more investigation of figurative language in various linguistic and cultural contexts to enhance comprehension of language diversity.

Oxymoronic phrases serve similar tasks across languages, they also display distinct cultural traits that are crucial for a comprehensive understanding of language [Kuregyan, 2007]. This study establishes a basis for future research on oxymorons and other figurative language devices, emphasizing the necessity for ongoing exploration of their function in cross-cultural communication.

CONCLUSION

This study has conducted a thorough analysis of the semantic characteristics of oxymoronic statements in English and Uzbek, uncovering important insights about their linguistic frameworks and cultural relevance. The investigation revealed that both languages employ oxymorons to express contradictory concepts, while the particular themes and emotional implications frequently mirror more profound cultural norms. English oxymorons often highlight irony and humor, but Uzbek oxymorons evoke nostalgia and philosophical profundity, reflecting the unique cultural expressions inherent in each language. The study demonstrated how oxymorons reflect the social context of a language. Through the analysis of the semantic distinctions and emotional effects of oxymoronic expressions in English and Uzbek, scholars attained a more profound comprehension of the foundational values and beliefs inherent in each country. This study brings out the significance of language analysis in revealing the complex nature of cultural expression and communication.

The difficulties encountered, especially in translating culturally distinctive terms, emphasized the intricacies of cross-linguistic research and reinforced the necessity for a sophisticated approach to semantic analysis. This study has delineated practical applications for language learners and translators, providing ways for comprehending and articulating oxymoronic statements across diverse cultural contexts. In analyzing the complexity of language across many cultures, scholars and practitioners can attain a deeper understanding of the basic cultural values and beliefs. By exploring the complexity of translation and linguistic analysis, individuals can successfully develop all aspects of cross-cultural communication with more ease and sensitivity. The research conducted emphasizes the significance of language as a means to bridge cultural boundaries and promote mutual understanding in a progressively globalized society.

Subsequent research may enhance this study by examining a more extensive corpus of oxymorons in both languages and investigating more figurative language devices within a comparable framework. This research would enhance the domains of contrastive linguistics and translation studies, deepening our comprehension of how other languages articulate intricate and subtle concepts. This study elucidates the functioning of oxymorons in English and Uzbek, establishing a basis for future investigations into figurative language across many linguistic and cultural contexts.

Moreover, exploring the cultural implications and connotations of oxymorons in English and Uzbek could provide valuable insights into the underlying values and beliefs within each society. Additionally, comparing the usage of oxymorons in different genres of literature or media in both languages could shed light on how these devices are employed for rhetorical effect. Overall, further research in this area has the potential to not only advance our understanding of language and translation, but also to deepen our appreciation for the richness and complexity of linguistic expression across cultures. It can also help bridge communication gaps and foster greater intercultural understanding.

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