

## ENANTIOSEMIC FEATURES OF THE WORDS IN THE UZBEK LANGUAGE

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### **Annotation:**

*In this article the occurrence of the phenomenon of enantiosemy and its nominative and subjective evaluative aspects are focused on. The distinguished aspects of nominative and subjective evaluative enantiosemy have been described. It is known that the semantic structure of the word consists of the lexical and connotative meaning of the word. In linguistics, particularly, in the researches and literatures on enantiosemy the phenomena of enantiosemy are distinguished according to occurrence on the base of which meanings of the semantic structure of the word. Compare: Тўй тарқади, қизни никоҳ қилди. Авазхон йигитлари билан тўйчилар ҳам қайтди (The wedding broke up, the girl was betrothed. Avazxon's fellows and the guests of the wedding returned) (“Бўтақўз”); Агар ҳозирлик кўрмай шаҳарни кутсак, шаҳардан ёрдам чиқа бермаса, худди тўёнага ишониб, қўй олмаган тўйчи каби тўй қозонини тўнкаришига мажбур бўламиз (If we rely on the help from the city, we will have to cancel the wedding) (А.Қодирпў, “Обид кетмон”). These opposite meanings show that they appeared on the basis of the lexical meaning of the word and don't have the speaker's modal attitude, and also this opposition in the meaning show that it is combined under one theme group based on the close relations of people. So, we can consider the word тўйчи to be a nominative enantiosemy because this word means “a guest and a host”. These two meanings have a strong base being in the same style. These both meanings of the word are usual, the word combination is enough for the listener to understand, because, these meanings exist in the semantic structure of the word up to the speech.*

*The article examines the essence of enantiosemy through ironical and sarcastic use of evaluative words. The ways of the evaluative word change towards pejoration*

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and melioration are outlined. The cases of hypocoristic use of swear words are reviewed. In illustrating the aspect of enantiosemy occurring in the result of subjective evaluation of the speaker we preferred to call it subjective evaluative enantiosemy. This aspect is seen in the following example by the words to become upset, poor thing, to punish: *Оқ подшо шу қадар хафа бўлибдиларки, Черняевни капитанлик унвонидан маҳрум қилиб... генерал унвонини берибдилар. Банди бриллиант билан жилоланган олтин қилич ҳадя қилибдилар... Бир “бечора”ни “жазолаш” бўлса, шунчалик бўлади-да!!* (The Tsar became so upset, that he deprived Chernayev of his title of Captain....and gave him a title of General. He presented him a gold sword with a hilt furbished with brilliant... “Punishing” a “poor thing” can be so much as it is) (Ў. Ҳошимов, Дафтар ҳошиясидаги битиклар). Using a word with an opposite meaning is clarified by how well the author masters the language, his skills of using linguistic devices.

The author’s article is dedicated to study the phenomenon of enantiosemy which is a specific unit of lexicology. The author studies enantiosemy, which can be inferred from the nature of opposition in meaning, dividing them into nominative and subjective-evaluative enantiosemy. He states that denotative meanings of a word, should be understood as the term of nominative enantiosemy while oppositive meanings of a word, showing the speech’s this or that subjective attitude and meanings of word, perty to a certain on text should be taken under the terms of subjective-evaluative enantiosemy this two types of enantiosemy which can be distinguished with help of above – mentioned features are revealed on the basis of the materials from the Uzbek language. The author holds a specific position in approaching this phenomenon as type of polysemy, apart from other researchers–dedicated on enantiosemy. This approach can serve as a basis for conclusion on existence of both integral and differential chemas among the oppositive meanings of words. as well, this article also touches upon conditions of revealed subjective-evaluative and the problems on aspect of antiphrasis giving distinctive theoretical conclusions.

**Key words:** Enantiosemy, nominative and subjective evaluation, antiphrasis, diachronic and synchronic, lexical and phraseological enantiosemy.

### Ўзбекче Kelimelerin Enantiyosemik Özellikleri

#### Özet:

Makale, dil bilimine ait enantiyosemi hadisesi ve onun nominatif, öznel-değerlendirici gibi türlerini incelemeyi amaç edinmiştir. Makalede nominatif ve öznel-değerlendirici enantiyoseminin farklı özelliklerine değinilmiş, söz konusu özelliklerin leksik ve konotatif anlamlar temelinde meydana geldiğine dikkat edilmiştir. Dil biliminde, özellikle de enantiyosemi hadisesinin ele alındığı çalışmalarda bu olayın yukarıda andığımız çeşitleri kelimenin hangi anlamları temelinde ortaya çıktığı değerlendirilmiştir.

Bunlar, zıt anlamlı kelimenin saf leksik anlamlarıdır ve içlerinde konuşanın yaklaşımını bulundurmazlar. Buna göre toyçi (dügüncü) kelimesinin “misafir” ve “sakin” anlamları arasındaki zıtlık bir enantiyosemi örneğidir. Bu anlamlar kelimenin bilinen anlamlarıdır ve diğer kullanımlarda da aynı zıtlığı korur.

Makalede kelimenin dolaylı anlamda kullanılmasıyla da enantiyoseminin ortaya çıktığına, yani olumlu anlama sahip bir kelimenin olumsuz, olumsuz anlama sahip ke-

limenin de olumlu anlam taşıdığına dikkat çekilmiştir. Bu tür enantiyosemi daha çok konuşmacının öznel yaklaşımı sonucu ortaya çıkar. Bir kelime metin içinde konuşanın iletişimsel-durumsal amacı ve öznel yaklaşımına göre ters anlamda kullanılabilir.

Makalede, enantiyosemi kelime bilimine ait özel bir hadise olarak ele alınmıştır. Müellif, anlam karşıtlığının doğal yapısına dayanarak enantiyosemiyi nominatif ve öznel-değerlendirici şekilde iki türe ayırmıştır. Nominatif enantiyosemi olarak kelimenin nominatif anlamları arasındaki zıtlık, öznel-değerlendirici enantiyosemi olarak da öznel (olumlu-olumsuz) anlamlar arasındaki zıtlık kabul edilmiştir ve Özbek dili örneğinde bunu kanıtlamıştır. Diğer dil bilimcilerden farklı olarak enantiyosemiye çok anlamlılığın özel türü olarak bakmıştır. Bu yaklaşım, integral anlamlar arasındaki yakınlığı ve diferansiyel anlamlar arasındaki karşıtlığı daha açık ortaya koymaya yaramıştır. Ayrıca makalede öznel-değerlendirici enantiyosemi ve antifrazis hadiseleri arasındaki farklar hakkında da önemli teorik özetlemeler ve genellemeler yapılmıştır.

**Anahtar kelimeler:** Enantiyosemi, öznel ve nesnel değerlendirme, karşıtlama, eş zamanlı art zamanlı.

## 1. Introduction

In science the first research concerning enantiosemy began with the work of the linguist V.I. Shertsl in the end of XVIII century. Since that many observations concerning this phenomenon have been done and many different opinions about the essence of enantiosemy, the reason of its appearance, its relations to the parallel phenomena have been stated. For instance, according to V.I Shertsl, “Multi-significance, consisting of indubitable and quite characteristic property of ancient rooted words, is one of the important cause of enantiosemy” [Shertsl, 1973:261] .

## 2. Theoretical background

In different times of the Uzbek language one word expressed not only various meanings but also the contrary meanings. This can be found in the works of Yusuf Hos Hojib, Mahmud Koshgariy, and Alisher Navoi. The linguist B. Yusuf points out that in “Kutadgu bilig” by Yusuf Hos Hojib and “Devoni lugotit turk” by Mahmud Koshgariy, the word “*alchaq*” means the positive meaning as “gentle, mumble, modest”. But in the Modern Uzbek language this word means a negative meaning. The word “*Bohtar*” means “East” and “West” in the works of Alisher Navoi. Compare: *Фориғ ўлғоч бу дур нисоридин, Дедиким: “Бохтар диёридин Қилдилар азми Ховар икки киши, Туну кун сайр ўлуб аларннг иши* (Two men travelled from the East to the West) (А.Навоий, “Сабъаи сайёр”); *Кўнгул қуши туну кун мулки бохтар сари Ҳаво қилурга маҳи ховарий эрур боис* (The reason why the heart wants to go to the East is the wish to see the lady from the East) (А.Навоий, “Ғаройиб ус-сиғар”).

In Modern Uzbek language many words show enantiosemic meanings by their diachronic, synchronic and other aspects. So, the occurrence of enantiosemy in the Uzbek language can be shown as in the following: 1) between the archaic and modern meaning of the word; 2) in prosodic change of the word; 3) while one of the meanings of a polysemantic word expresses an opposite meaning in a certain case of the speech; 4) in the mutual relations of the literary and public language.

By means of the prosodic change of the word the enantiosemic meaning is distinguished by its productiveness in the Modern Uzbek language. In this case from the point of the definite purpose of the speaker a word with a positive meaning appears in a negative meaning, and vice versa, a word with a negative meaning appears in a positive meaning. For instance, in the explanatory dictionary of the Uzbek language the word “boboy” (an old man) is noted as “a form of addressing adult people with respect” But in a certain syntactic sphere it shows a negative meaning by means of metaphor. It should be emphasized that the word with negative meaning expressing a positive meaning is more rarely found in the speech than the word with positive meaning expressing a negative meaning. For example, the word “kasofat” (bastard) which has the negative meaning expresses a positive meaning in a certain case of the speech and the rising intonation of the word in the negative meaning falls when it expresses the positive meaning.

In order to verify the similar and distinct aspects of enantiosemy in linguistics this phenomenon is researched by dividing into special types. For instance, the linguist L.V.Minaeva approached the enantiosemy as a type of polysemy, and suggested to research this phenomenon in two aspects – semantic and metasemiotic aspects. According to her in researching the opposite meaning in the semantic aspect the logical-semantic characteristics of the phenomenon are focused on, in metasemiotic aspect its appearance in the speech by means of emotional-expressive devices is focused on [Минаева, 1986:123]. L.A. Novikov prefers to divide it into language and speech enantiosemy [Новиков,1973:190]. In some researches this phenomenon can be met as divided into lexical and phraseological, nominative and subjective evaluative enantiosemy [Кравцова, 2006]. In our opinion, in the Uzbek language (on the basis of the materials of this language) it had better investigate the enantiosemy dividing into nominative and subjective evaluative, diachronic and synchronic, lexical and phraseological, lexical and grammatical enantiosemy.

The nominative enantiosemy requires the contradiction and common relations between the meanings of the word, meanwhile, such polarized meanings deny each other too. In nominative enantiosemy neither the prosodic change of the word nor the lexic-syntactic connection of the words in a definite context

is necessary to make polarized meanings, because the enantiosemic meaning exists in the semantic structure of the word up to the speech. In nominative enantiosemy a large context is not necessary in order to understand the opposite meaning of a word. For instance, only the word combination is enough to understand the meaning of the word *ijarachi* (*lessee*) “a man who lends a house or a place, land or something else for money”, “a man who borrows a house or a place, land or something else for money” and the word *bozorchi* (a seller) “*seller*” and “*customer*”. The nominative enantiosemy is connected with the etimological aspect of the word, so that the enantiosemic meaning of some words appears between the old and modern meaning of the language. For example, the word *basir* has an archaic meaning “sharp eyed” which is not used now, and a modern meaning “blind” which is in use now.

Compare: *Қилурни айла риоят, демакта асра адаб, Ки дўст феълингу қавлунггадур басиру самий* (Observe the laws of etiquette while you speak, because your partner can see your actions and listen to your words) (А.Навоий, “Бадойий ул-бидоя”); *Ҳатто умри бўйи қорни тўймаган қашишоқ ҳам, кўзи ожиз басир тиланчи ҳам бир кун бўлса-да, кўпроқ яшасам, дейди.* (Even a poor who has never eaten enough, and a blind beggar also wants to live at least a day longer) (С.Анорбоев, “Оқсой”).

Particularly, we can also find the word *basir* in the modern Uzbek Literature with meaning “sharp eyed”: *У буйруқни бажарувчи сўқир жангчи эди, узоқни кўра оладиган басир саркарда эмасди* (He was a blind fighter that does what he was told, not a sharp eyed commander) (Т.Малик, “Шайтана”).

The subjective evaluative enantiosemy comes up by means of the prosodic change of the words in a certain and lexic-syntactic connection of the words in a definite situation of the speech, in this case the word expresses the opposite meaning to its usual meaning. The characteristic feature of the subjective evaluative enantiosemy is that the opposite meanings of the word in enantiosemic meaning don't exist up to the speech, it comes out of the speaker's purpose and a certain situation of the speech and are particular to this very situation, this enantiosemic meaning is not understood in another situation of the speech. For example, the word *минмоқ* (to ride) means “an action from bottom to top”. The meaning of this word “an action from top to bottom ” depends on the certain situation of the speech. (*отга минмоқ* (to ride a horse) – *машинага минмоқ* (to drive a car)). According to the Russian linguist I.N.Gorelov, “The term enantiosemy is sometimes equated with “antiphrasis” [Горелов, 1986:86]. Antiphrasis is occurred in the opposite meaning of the word to its first meaning by means of getting a separate intonation in the speech, that is the word with a positive meaning appears in a negative meaning and the word with a negative meaning appears in a positive meaning.

In this case, at least, a clause or a comparatively wide context is needed to understand the enantiosemic meanings. For example, a clause or a comparatively wide context is needed for the word *муаттар* (fragrant) to appear in the negative meaning “қўланса” (disgusting smell). “...*Умрижонингизга худо барака берсин*” деб у юзимдан, бу юзимдан ўнди. Ўпаётганда оғзимдан келган “муаттар” ҳиддан хиёл чимирилди-ю, сездирмади (She kissed on my face saying “God bless you”. While she was kissing she felt “fragrance” coming out of my mouth and she disgusted but didn’t let know) (Ў.Ҳошимов, “Сўққабош бевагина”). In antiphrasis irony plays an important role, it serves the word with positive meaning to express a negative meaning. Antiphrasis is not limited only by the word with positive meaning expressing a negative meaning, it also includes the word with negative meaning expressing a positive meaning. In the example below the antiphrasis is made by the word which has originally a negative meaning expressing a positive meaning.: *Шунда Эркин ака унинг ортидан бақирибди: – Барибир сени мен бундан ёмонроқ болагандим* (Then Erkin shouted behind him. “Anyway I did worse than you”) (А.Мелибоев, “Хотин йўғида”). The colloquial speech is an important source in antiphrasis. The freedom of the living language enables to show available senses of the word and in this case the speaker’s subjective look to the object of the speech is clearly expressed. So, antiphrasis is the word, which has no opposite meaning in the language, expressing an opposite meaning in the speech.

There are also diachronic and synchronic aspects of enantiosemy. The diachronic enantiosemy appears by having two opposite meanings syncretically in the word semantics and changing the meaning of the word opposite to the first meaning in the process of the language development. The first of the two factors that cause the diachronic enantiosemy is shared with N. Ya. Marr’s idea particular to mixed understanding of the archaic thinking. For example, we can see the following diachronic meaning in the word *og’moq* (to lean). This word meant “to act from the bottom to the top” before, but now it means “to act from the top to the bottom”.

The synchronic enantiosemy appears in a certain time of the language development, and is made by particular ways in different languages. In the Uzbek language the synchronic enantiosemy is made in the result of the prosodic change of the word, literary language and dialect, literary language and jargon or lexic-semantic connection of the words. The existence of the enantiosemy in dialects and jargons shows that this phenomenon is not specific to only the literary language, but also to the public language. For example, the word *omonlashmoq* (to exchange greetings, to say farewell to each other) means “to exchange greetings” in the literary language, and in some dialects it means

“to say farewell to each other” Compare: – *Ҳорманг, биргад! – Бизга раҳбар бўлиб чиққан домламиз Садир Фузайлович узоқдан Қувийш ака билан омонлашди* (“Hello dear!”, our teacher Sodir Fuzaylovich greeted with brother Kuvish) (Ў.Ҳошимов, “Дафтар хошиясидаги битиклар”); – *Ана шундай қилиб, Муродхон синглиси билан омонлашиб, йўлга тушиб жўнайверди* (So, Muradhan said farewell to his sister and went away) (“Муродхон” dostoni).

Enantiosemy is particular not only to the lexical but also to the phraseological units. Accordingly, enantiosemy can be divided into lexical and phraseological enantiosemy [Odilov, 2014: 30-36]. The lexical enantiosemy is based on the opposite relations between the meanings of the word (lexeme), the phraseological enantiosemy is based on the opposite relations between the meanings of the phraseological unit. Lexical and phraseological enantiosemy are accordingly divided into inner types and this shows that there are general aspects between them. Especially, based on the volume of the opposite meanings in the lexical and phraseological enantiosemy, they can be distinguished symmetric and asymmetric, usual and occasional enantiosemy [Махмутова, 2009:20]. In symmetric enantiosemy the contradiction between the meanings is equal and united under one theme, undoubtedly, moreover, has the same relation to the centre of lexical paradigm. The opposite meaning of the word *omonlashmoq* (to say farewell to each other) that stated above and the phraseological unit *bosh irg'amoq* (to nod) that will be stated below can be example for the symmetric enantiosemy. In asymmetric enantiosemy the opposite meaning of the word or expression can not be fully and clearly understood. The word *Qori* means “a man who can recite the Koran aloud from the memory” and “a blind man”. These meanings are built on the basis of such nonsymmetricalness. Because, as though there seems to have no enantiosemic meaning, their enantiosemic meaning can be seen in the meanings “having an ability to see” and “not having an ability to see” The asymmetricalness between the meanings of the word *Qori* is that, in one side it has two meanings such as “a man who can recite the Koran aloud from the memory” and “a man capable to see”, in other side it has only one meaning “a blind man”. The enantiosemic meanings of the phraseological units is distinguished from the enantiosemic meanings of the lexical units by its aspects such as emotional expressiveness, and form. while the enantiosemic meaning often appears between the denotative meaning of the word in the lexical units, the connotative meanings often play an important role to make an enantiosemic meaning in phraseological units. The opposite meaning in the phraseological unit *ish ko'rsatmoq* (to show a good job) is based on the connotative meaning of this unit: a) “to do a good job”; b) “to do a bad job”. Compare: ...*учала хатимга ҳам “Сени мудофаа қилишда айрим иш кўрсатганим учун орден олдим”, – деб жавоб қайтардилар* (“They replied to my three letters saying

“I got a medal for I had done a good job to defend you”) (А.Қаҳҳор, “Олтин юлдуз”); *Кеча тўйда кайфи ошиб, роса иш кўрсатибди* (Being a drunk he did a bad job at the party yesterday) (Ўзбек тилининг изоҳли луғати).

It can be seen that there are some differences between the lexical and phraseological enantiosemey. Therefore, while speaking about the nominative and speech aspects of the phraseological enantiosemey, the linguist M.M. Voznenskaya means that the phraseological units are specific to express mainly the figurative meaning and she notes that as the enantiosemey is based on the connotative meaning of the phraseological units, differently from the lexical enantiosemey, it belongs to the language enantiosemey not the speech enantiosemey [Вознесенская, 2011]. There can be found fewer phraseological enantiosemey than the lexical enantiosemey in the language, and it shows that the phraseological units have their own particular structure.

The linguists also distinguish the grammatical enantiosemey. For instance, Yu.V. Kravsova divides the grammatical enantiosemey into morphemic and syntactic enantiosemey, she emphasizes that the morphemic enantiosemey is made by means of the root of the word, prefix and suffix, the syntactic enantiosemey is made by means of a word combination. As an example she points out the meanings in the word combination *чтение Маяковского* (reading *Mayakovskiy*) “Маяковский читает (*Mayakovskiy* is reading) – читает Маяковского” (to read *Mayakovskiy*) [Кравцова, 2006:74]. In our opinion it is not correct to consider such cases as an enantiosemey, because of incompleteness of the contrast in the meanings, and also, enantiosemey appears in the sphere of one word by its essence. In the Uzbek language the enantiosemey is made as a result of syntactic relation of the words. In the example below we can see the enantiosemic meaning made by conjugation of nouns. For example, the word *olmoq* (take) means “қабул қилмоқ” (to get for a job) ва “бўшатмоқ” (to dismiss from one’s job). Compare: – *Ўзим сени икки-уч ойдан кейин ... – Ишга оласизми? – Оламан! ... (- After two or three months ... – Will you get me for a job? – I will)* (Ш.Холмирзаев, “Saylanma”); – *Кеча партиядан ўчирилди. Бугун ишдан олинди* (He was removed from the list of the Party yesterday. And today he was dismissed from his job) (Ш.Холмирзаев, “Saylanma”).

### **3. Conclusions**

So, enantiosemey is particular to the Uzbek language like all other languages. Enantiosemey existed in different times of the Uzbek language. Its appearance depends on the development of the language, and shows diachronic and synchronic aspects in itself. The appearance of enantiosemey in the modern Uzbek language by means of irony is productive. This aspect of enantiosemey is clearly seen in phraseological units. One of the importance of enantiosemey is that like polisemey it serves to speech thriftiness.



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