

ЛИТЕРАТУРОВЕДЕНИЕ

РАЗДЕЛ IV. ЛИТЕРАТУРА НАРОДОВ СТРАН ЗАРУБЕЖЬЯ

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ENANTIOSEMIC OPPOSITION AND ITS ANTHROPOCENTRIC  
RESEARCH

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**Abstract.** The method of anthropocentric research which is considered to be the leading achievement of linguistics is very important with learning the language phenomena in the language-human-language section. The theme of this article enantiosemic opposition – the polarization between the meanings of one word or phraseologism is also devoted to study on the basis of human factor. In the article the study of opposition of concepts, the factors of the occurrence of enantiosemy is researched on the basis of materials in the Uzbek Language. Up to now in the Uzbek linguistics the lingual opposition has been studied only in the sphere of antonymic and antisemic units, but in the Uzbek language, particularly, in its lexical level there is also another type of opposition, different from the antonymic and antisemic units, it shows the occurrence of oppositional relation in the sphere of one language unit.

In the article it is shown that the enantiosemic opposition is very old in the language, it existed in the word even before antonymic opposition. So, there are six factors of the occurrence of enantiosemy in the Uzbek language: 1) the development of the meaning of a word or phraseologism; 2) the communicative-situational purpose of the certain context and the speaker; 3) syntactic sphere of a word or phraseologism; 4) between literary language and dialect; 5) borrowing words from other languages.

In the article it is indicated on the basis of the Uzbek language that the occurrence of enantiosemy by means of affixation which is being mentioned by the linguists of the world, and this factor is the important phenomenon in Russian, English, German and other inflected languages, but is originally the result of the development of meaning, enantiosemy doesn't occur on the basis of this factor. In determining the lingual nature of enantiosemic words in the Uzbek language psycholinguistic, ethnolinguistic, linguoculturological factors particular to Uzbek people's mind served as a basis.

**Key words:** Uzbek language; antroposentrizm; opposition; enantiosemic opposition; sources appearance.

**Introduction.** The study of the problem of concepts opposition in science dates back to quite early times. Opposition first attracted the antic philosophers' attention, they began to study the concept of opposition in the field of philosophy and logics. Particularly, according to Socrates, the concepts which cause opposition, and express it come from one another. For example, it is considered that the concept *big* come from the concept *small* or vice versa.

According to him, everything in the world has their own opposition, the elements of opposition stay in pairs in the human mind, that's one concept has only one opposition (9, 20-21): *good* has no other opposition but for *bad*, and *high* has no other opposition but for *low*. According to Karl Abel, the occurrence of opposition or the words with opposite meaning is the comparative result of human knowledge, that's the world consists of day and night, light and dark and it

brought to distinguish the opposite concepts by comparing *day* with *night*, *light* with *dark* (5, 9).

In the East the question of opposition is met in the philosophical views of Beruniy, and in the works of Chinese philosophers. Also, it expresses the general laws of cognition, and is divided into oppositions that refuse the absolute unit. This law is active in all the levels of the language system.

**Main part.** The linguistic opposition began to be studied quiet later in the human history. It is related to all the levels and their units of the language system. Many significant works have been done on the subject. In every level of the language, Although there are particular oppositional relationship in every level, the opposition between the units of lexical level is the centre of oppositional category in the language.

Up to now in the Uzbek linguistics the problem of linguistic opposition has been researched in the sphere of antonymic and antisemic units. But in the language, in its lexical level there is one more type of opposition, that differently from the antonymic and antisemic units the oppositional relation occurs in one language unit sphere. This type of opposition is very ancient in the language, if possible, it can be said that it existed in the word even before the opposition in the antonymic units. Because, this type of opposition is tightly linked with archaic thinking. Actually, during the archaic thinking syncretism was particular to the semantics of many words. Therefore, oppositional meanings could be expressed by a single word too. Naturally, meanwhile different concepts together with oppositional concepts could also be named by a single word.

When speaking about this feature of the word, the linguists mention Cicero's following words about the Roman Empire Octavian: "tollendum esse Octavium". This phrase means both "*Octavian must be promoted more again*" and "*Octavian must be demoted*" due to the word *tollendum* (9, 182). The famous greek philosopher Cicero and his contemporaries, some orators widely used such chances of the word in political attitudes. Nowadays, in the media of the West for giving attitudes to the actions of politicians, negative attitudes are expressed by giving the word an

ironic meaning. Individual researches have also been done on this subject (6).

The oppositional meaning in a word is particular to all languages, also to the words in the Uzbek language, in the ancient time of the Turkish language words have opposite meanings. For example, in the "ancient Turkish language dictionary" the word *чиқ-* (go out) has definition with two opposite meanings such as "benefit, profit" and "expenditures, expenses, costs" (10, 151). It is obvious from this that two opposite meanings could be expressed by a single word. In Modern Uzbek language these concepts are expressed by individual words such as *қирим* (*income*) and *чиқим* (*expenses*).

The phenomenon of enantiosemy, in which the word has two opposite meanings, is one of the questions that has been attracting the linguists' attention for a long time and it was studied in different aspects. For example, in L.E. Bessonova's dissertation work this phenomenon was studied grammatically (1), in Yu.V. Kravsova's research work it was studied in paradigmatic and syntagmatic aspects (7). In our opinion, together with the aspects mentioned above, this phenomenon should be studied by using anthropocentric theory and its checking methods, which has been considered as a new field of linguistics since late XX century. With this, the aspects of enantiosemy linked with pragmatic, linguo-cultural, ethno-linguistic and psycho-linguistic factors can be seen.

In the Uzbek language enantiosemy occurs by the following factors:

1. The progress of word meaning. In it keeping the word's existed meaning there occurs an opposite meaning to it or for the existed meaning of the word go out of use, the another opposite meaning will occur (12, 157). For example, in old Uzbek language the word *шарманда* [*sharmanda*] meant "shameful", "disgraceful" (3, 504). Later in the semantic structure of the word as the meaning "shameless, disgraceful" appeared, the previous meanings went out of the use: Тўхта (калта юбка ва майкада). Ойишон, бир шаҳарга тушиб келсам дегандим. Маҳкам. Вой, ўзим айланай. Бўйларингизга қоқиндиқ. (Ролдалиги эсига тушиб) Ие, вой шарманда, вой беюз! (С.Аҳмад, "Келинлар кўзғолони"). (Tukhta (in a short skirt and undershirt). *Mummy, I would like to go to the town.*

Mahkam. *Oh, I am so pleased with you. May my soul be taken with your figure.* (remembering that he is in a role) *wow, oh, you shameless, faceless!* It is seen in this example that due to one meaning of the word *шарманда*(*sharmanda*)(*shameful, disgraceful*), its opposite meaning came to appear.

2. the opposite meaning of the words tightly depends on the personality of the speaker. This dependence, in most cases, is seen when the word expresses opposite meaning with the communicative-situational purpose of the speaker. Due to this communicative-situational purpose the usual meaning of the word changes to the opposite meaning, it marks the context meaning structure. For example, the word *ҳароми* (*bastard*) in modern Uzbek language is a vulgar word which has a very rough meaning. But there are some cases in which this word loses its vulgar meaning and expresses “coddling”. For example: *Яхши ит чиқди, ҳароми, — деди Обид ака ҳавас билан унга қараб. — Ҳали яна ўзинг кўрасан* (Ў.Умарбеков.“Одам бўлиш қийин”). (*It is a good dog, bastard, - said Obid brother looking at it with envy*) - *you will see it yourself later*. In such kind of contexts, the speaker’s communicative-situational purpose naturally depends on the psychological situation of a person. It shows the psycholinguistic aspects of enantiosemy.

3. It is reported by linguists that enantiosemy is occurred in the result of affixation and this factor is productive phenomenon in Russian, English, German and other inflected languages (2, 75-80; 9, 229-232), but we can not say that enantiosemy occurs on the basis of this factor. By and large, the researchers’ opinions about the occurrence of enantiosemy by means of affixation are hard to understand. Because, as an affix is added to the stem, at the same time the existence of two opposite meanings or non-opposite meanings is a phenomenon which is never seen in the language. In our opinion, enantiosemy, which the researchers consider to be the result of affixation, is originally production of the progress of word semantics, that is, the derivation derived from derivational affixes expresses new, at the same time the opposite meaning in the result of progress of the meaning. In no language enantiosemy occurs by means of affixation. For example, in the Uzbek language the word

*баҳосиз*(*priceless*) has such progress in meaning. At first, in the result of adding the negative suffix *-сиз* (*-less, in-*) to the word *баҳо* (*price, value*) the meaning “priceless, invaluable, worthless” came to appear. Later in the result of the natural tendency of the language, this word had the meaning “priceless, valuable, worthy”. Compare: *Ажаб дунё экан, бу шик дунёси, аё дўстлар, Бу дунё деб у дунёни баҳосиз пулга сотдим-ку* (Чўлпон, “Яна олдим созимни”); (*Love is a wonderful world, oh, my dears, I sold my other world for nothing because of this world*). *Э-э нимасини айтасан, баҳосиз одам эди-ку!* (С.Анорбоев, “Оқсой”).(*well, it is true, he was a valuable man!*)

4. Enantiosemy also occurs according to the syntactic circle of a certain word. Changing the certain grammatical form of the enantiosemic word makes opposite meanings in the structure of the word. For example, the opposite meanings that occur by the word *чиқмоқ* (*go out/come out*) in present Uzbek language are enantiosemy formed by the specific combination of dative and prepositional cases. Compare: *Кейин бошимда тура-тура, мени гапга соломлагач, у аста бурилиб хонадан чиқади* (Э.Аъзам, “Шовқин”) (*Then, standing at my side, being not able to talk to me, he turned and went out of the room*) – “ичкаридан ташқарига ҳаракатланмоқ” (moving from inside to out) ; *Индини кечқурун бошқа навбатчи – тўрвадек кампир Антонина Михайловна ҳаллослаб Фарҳоднинг хонасига чиқиб келди* (Э.Аъзам, “Шовқин”) (the next evening the other duty – old woman Anthony Michaelovna came into Farkhod’s room) – “ташқаридан ичкарига ҳаракатланмоқ”(moving into).this kind of enantiosemy is particular only to the context.

5. Enantiosemy occurs between literary language and dialect. It is associated with the linguiculture of the inhabitants of a certain region, so that a certain language unit expresses the meaning different from the literary language in the result of ethic-aesthetic thoughts, traditions, customs of the people in this region. For example, it is a well-known fact for the people who speak the Uzbek language that the word *одамови* (*loner, recluse*) has the meaning “a person who lives alone and avoids going outside or talking to other people” But, in some parts of Uzbekistan such as Uychi district of

Namangan region, Kokand city the opposite meaning of this word, which is different from the literary language, “admirable, noble, benevolent, compassionate person” shows its connection with linguo-culture of the people in those regions. *Жа одамови-да, уйидан меҳмон узилмайди, дадасиям шунақа одамовийди* (13, 61). (*He is very compassionate person, guests never stop coming to his house, his father was such a noble man*). These aspects show that enantiosemy has linguocultral features too.

It should be mentioned that the second meaning of the word *одамови* (*loner, recluse*) is particular to a certain dialect, so that its enantiosemic nature is not understandable to all the speakers of this language. But it is possible to guess the meaning of the word by means of the key words in the context. On the basis of componential analysis symmetric enantiosemy in this word can be shown as in the following: in the both meanings the semes “одам” (person), “ўз” (oneself), “эл-юрт (country)” are integral semes and the semes “тортадиган” (attractive) and “тортмайдиган” (unattractive), “аралашадиган” (sociable) and “аралашмайдиган” (unsociable), etc are differential semes.

Such kind of contrasts in meaning which occurred in a certain period of language progress have a synchronic feature although one of them is in the literary language and the other is in colloquial language. For example, in the literary language the word *бирмунча* which means several, quite a few/much in the literary language, expresses the meaning “rather few/little” in the dialect of Kashkadarya (*Элмурод шу кўйи бирмунча юргач тўхтади-да, йўл четидаги бир тошга ўтирди* (П.Турсун, “Ўқитувчи”) (4 (I), 278) (*Elmurod stopped after walking quite a little like this, then sat on the stone on the road*) (8, 43). The opposition in the relationship between literary language and dialect doesn't have an effect on the symmetric relationship between the meaning of an enantiosemic word, but vice versa, shows it clearly. In our opinion, the meaning in dialect which is opposite to the meaning in literary language is one of the etymologic meanings of this word. Because, the next meaning which appeared in the result of semantic development of the word is initially etymologic, meanwhile, it remained in the dialects by driving the opposite

meaning out of the literary language. The examples given above can prove our opinions.

Such symmetric oppositional relation exists in the word *омонлашмоқ* (*to exchange greetings*), it means “to exchange greetings” in the modern Uzbek literary language, and in some dialects it means “to say farewell to each other” (4 (III), 124). Compare: – *Ҳорманг, биргад! – Бизга раҳбар бўлиб чиққан домламуз Садир Фузайлович узоқдан Қувшиш ака билан омонлашди* (*Do not tire! Our teacher Sodir Fuzaylovich greeted with Kuvish brother.*) (Ў.Ҳошимов, “Икки эшик ораси”); *Ана шундай қилиб, Муродхон синглиси билан омонлашиб, йўлга тушиб жўнайверди* (*Afteral, Murodkhan said farewell to his sister and started his way.*) (“Муродхон”).

The occurrence of enantiosemy due to the dialects is much more found in the languages whose literary language is based on a number of dialects. Naturally, the more dialects the language has, the more enantiosemic words it has. The ethno-linguistic character of enantiosemy is that the word which expresses a certain custom and habit has a opposite meaning in different places. For example, the phrase *оқ киймоқ* (*to wear white clothes*) means “to put on one's mourning clothes” in some places, but in some places it is used to mean “to put away one's mourning clothes”.

6. Enantiosemy also occurs in the result of borrowing words from other languages. It means that the word is borrowed from the source language with its available opposite meanings or one of the available meanings is taken and gives a new meaning in the language which it was borrowed into. Sometimes this new meaning becomes opposite to the meaning of the word in the source language. For example, in the word *қунтаякун* (*to be demolished, to be smashed*) which was borrowed from the Arabic language we can see such a situation. This word originally meant “to be constructed, to be established” in the Arabic language. But After borrowed into the Uzbek language there appeared an opposite meaning “to be demolished”, “to be smashed”.: *Шаҳар ўртасидаги иккита катта бино ҳам қунтаякун бўлди* (Мирмуҳсин, “Она”) (11, 49). (The two big buildings in the middle of the city were also demolished).

The word *хакер* (hacker), which was borrowed from English into Uzbek, was borrowed with its enantiosemic meanings. This word was borrowed with the opposite meanings such as “someone who hacks into other people’s computer system” and “someone who creates computer programs” (4 (IV), 378).

That the problem of enantiosemy has not been studied in the Uzbek linguistics up to now reflects in the dictionaries of different subjects too. Unlike the philological dictionaries, in describing this or that lexical unit, particular notes for showing the enantiosemic meanings are not given. By solving this problem we can reach certain perfection in the dictionaries.

**Conclusion.** 1. Enantiosemy is a special type of linguistic opposition. It often occurs by the nonlinguistic factors such as psycholinguistic, ethnolinguistic and linguo-culturological factors. For example, occurring on the basis of communicative-situational purpose of the speaker is the result of psycholinguistic factors. And occurring between literary language and dialect depends on the linguo-culturological feature.

2. The meanings of the words in different dialects of the Uzbek language, which are different from the meanings in the literary language, are the etymological meaning of these words. The meaning of the words which came into being later remains in some dialects by driving the initial meaning out of the literary language.

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