

Grammatical Enantiosemy in the Uzbek Language

Yorqinjon Odilov

Scientific Researcher of the Institute of Language and Literature of the Uzbekistan Academy of Sciences

yorqinjon-1979@yandex.ru

Abstract: The development of meaning is one of the most important significant features of the language progress. From this point of view allophony – studying the language events that the word occurs as the result of semantic development is also considered to be an urgent function in linguistics. Allophony also includes in itself the development of the contrary meaning of a word that is the phenomenon of enantiosemy. Some significant works have been done in linguistics on enantiosemy and there are different thoughts and ideas about its linguistic rank and types. Therefore, there are quite a few works in this field expecting their solutions. The theme of this article the problem of grammatical enantiosemy is also less researched aspect of the phenomenon and it occurs specifically in every language. In this article the Turkic nature of grammatical enantiosemy, the devices in its linguistic mechanism are analyzed. In the world linguistics the works conducted on this problem have been criticized and achievements have been confessed as well. In the main part of the article the occurrence of grammatical enantiosemy in the Uzbek language, the linguistic factors in it, the types of grammatical enantiosemy, their expressions with lexical and phraseological units are described. Also, there are some ideas are mentioned that though this type of enantiosemy is formed by different grammatical devices like case and tense forms, it is not quite different from the semantic structure of the word at all. General and distinguishing features of grammatical enantiosemy in lexical and phraseological units are revealed. The words and phrases displaying enantiosemy feature, and the role of contextual-sintagmatic relations of the words in it are also shown.

Keywords: *allophony, meaning of word, enantiosemy, grammatical enantiosemy, special combination of cases, changing forms of tenses, syntactical position.*

On the basis of the relationship between lexical unit and its lexical-semantic peculiarities there appears the phenomenon of homonymy, antonymy, polysemy and enantiosemy. One of peculiar phenomenon among them is enantiosemy, i.e., contradictions between the meanings of a word, which has special features and different factors of its formation. The given article deals with the grammatical factor of enantiosemy formation.

Word enantiosemy can be formed grammatically (syntactically). It means that, a word can express contradictory meaning when it has lexical-syntactical relationship with the other words in a certain speech. This type of enantiosemy is studied under the terms either *grammatical enantiosemy* or *speech enantiosemy* [1, p.84 – 95; 2]. In the given work two types of grammatical enantiosemy are mainly differentiated, i.e., morphemic and syntactic grammatical enantiosemy.

Particularly, it is interpreted about the active role of the morphemic enantiosemy in the language, its formation on the basis of verb formation suffixes. There is also some interpretation about formation of syntactical enantiosemy on the basis of syntactical factors, i.e, a syntagmatic division of phrases, grammatical relationship between the word and the other words within a sentence [2, p.11 – 13; 3, p.10].

Some researchers assert that morphemic enantiosemy appears with the help of prefixes and suffixes, and syntactical enantiosemy appears on the base of converse relationship between verbs in active or passive voice, action and the subject (the person who does the action) [4, p.74 – 77]. In the Uzbek language there is no necessity to divide enantiosemy into morphemic one and syntactic one.

There are also some views that liveliness and lifeness [3, p.12], singularity and plurality, certainty or uncertainty, gender categories, verbs in passive and active voices [1, p.87], and qualitative or relative characters of adjectives may form grammatical enantiosemy [1, p.87]. From

our point of view, above stated features are related to a certain language, and only some of them to the Uzbek language. Particularly, the discrimination with the signs of liveliness or lifelessness, whether it is either qualitative or relative adjective is not related to the antonymy, too.

We can see that, having different peculiarities grammatical enantiosemy has been started to be successfully investigated as a special type of enantiosemy. Despite this, there are still some controversial views. For instance, without paying attention on the semantic representation of a word L.Novicov and L. Bessonova assert that such type of enantiosemy is formed on the basis of context or in the lexical-syntactical relationships of any words. It must be pointed out, that semantic opposition exists in the semantical structure of a word and expressed only within the context.

In the Uzbek language grammatical enantiosemy is expressed as the followings:

I. With the help of cases

II. With the help of tenses

III. By the appropriate syntactical position

I. The expression of enantiosemy with cases is usually happens on the special combination of dative and ablative cases. For example: 1) -га тушмоқ; 2) -дан тушмоқ.

The word *тушмоқ* means “movement from inside to outside” and “movement from outside to inside”. Compare: *Талаба кейинги сафар қишлоққа етмаёқ автобусдан тушиди* (Ш.Бўтаев, “Қарз”); *Озода мусофирхоналардан бирига тушидик* (Чўлпон, “Кеча ва кундуз”). With phrases **-га тушмоқ** and **-дан тушмоқ** can also be expressed enantiosemy meaning “to start any action” and “to finish any action”. Compare: *Унинг қадди кўтарилган кунларнинг бирида қирлик пойидан бир замонлар тортилган телефон кабелларини янгилаётган бригадага ёлланиб ишга тушиди-ю, улар сафида қолди* (Ш.Холмирзаев. Озодлик); *Бир йилга қолмай ўзимни ўнглаб олдим. Варанглатиб тўй қилдим, Азимбойнинг бўлса, иши орқага кетиб, дериктирликдан тушиди* (А.Мелибоев. Хотин йўғида).

So, changing the octant's case of the word *тушмоқ* existing semantical opposition is expressed.

Grammatical enantiosemy of the word *чиқмоқ* is also be expressed by changing the dative and ablative cases: 1) -га чиқмоқ; -дан чиқмоқ. Compare: *Индини кечқурун бошқа навбатчи – тўрвадек кампир Антонина Михайловна ҳаллослаб Фарҳоднинг хонасига чиқиб келди* (Э.Аъзам. Шовқин) – the movement from outside to inside; *Кейин бошимда тура-тура, мени гапга сололмагач, у аста бурилиб хонадан чиқади* (Э.Аъзам. Шовқин) – “the movement from inside to outside”.

Grammatical enantiosemy as **-га чиқмоқ; -дан чиқмоқ** also means “marry somebody to” and “be separated by divorce from somebody” [5, p.134]: (– *Катта қизини бундан икки ой олдин чиқарган* (Чўлпон, “Кеча ва кундуз”), *Мен чиқаман мингбошидан! – деди онасига. – Бошқа эрга тегаман* (Чўлпон, “Кеча ва кундуз”).

Grammatical enantiosemy can be expressed on the basis of one case: 1) -га чиқмоқ; 2) -га чиқмоқ. Compare: *Уйда ўтира олмай, ҳовлига чиқди* (Т.Малик. Шайтанат); – movement from outside to inside. *Зоҳид хиёбондан ўтгач, автобусга чиқди* (Т.Малик. Шайтанат) – movement from outside to inside. To express this kind of semantical opposition the words must be used with the words defining place.

In addition, with -га олмоқ and -дан олмоқ can be expressed grammatical enantiosemy “employ” and “discharge from office”. Compare: – *Ўзим сени икки-уч ойдан кейин... – Ишга оласизми? – Оламан!...* (Ш.Холмирзаев. Битиктош); – *Кеча партиядан ўчирилди. Бугун ишдан олинди* (Ш.Холмирзаев. Яшил Нива).

II. Grammatical enantiosemy can also be expressed by changing forms of tenses: 1) past tense; 2) future tense. Changing forms of these tenses express the existing linguistic meanings “before speech act” and “after speech act” of the words *ҳали, энди*. Compare: *Сўнг бор кучини кўзига тўплаб, бир-бир тикилиб чиқди-да, Шойим Шайдуловнинг ҳали айтган гапларини эслади* (Ш.Холмирзаев. Битиктош) – before speech act; *Бас, Самарқандимиз дунёнинг энг обод ва кўркем шаҳрига айлангусидур! Жаҳон шаҳарларини унинг атрофига маржондай тизиб*

қўйғумиздур ҳали! (М.Али. Улуғ салтанат) – after speech act. Compare also: *Энди ўтирган эдик, тепамаздан бир гала қўк қаргалар учиб ўтди* (Ш.Холмирзаев. Бир қўрган таниш); *Ака, биз энди кетсак ҳам бўлади* (Ш.Холмирзаев. Бир қўрган таниш). The given examples also express meanings “before speech act” and “after speech act” by the past and future tenses.

III. Grammatical enantiosemy can also be produced by the lexical-syntactical relationship of the words in a certain text, i.e., with the appropriate speech situations expressing a word’s opposite meaning. For example, the meanings “question” and “answer” of the modern Uzbek word *сўроқ* can be expressed syntactically, by lexical-syntactical relationship of the words. Compare: *Нима ҳақда сўзлашини билмагани учун ҳам шу сўроқ тилидан учди* (Т.Малик. Шайтанат); *Эр-хотин прокурорга саккиз қулоч ариза беришибди. Ҳар икки кунда сўроқ бераман* (А.Мелибоев. Хотин йўғида).

So, in the Uzbek language grammatical enantiosemy, i.e., speech enantiosemy can be expressed by changing cases, changing tenses and by lexical-syntactical relationship of the words in appropriate speech situations. It is revealed that as opposed to other types of enantiosemy only linguistic factors take place in expression of grammatical enantiosemy.

Idiomatic (phraseological) enantiosemy is also expressed on the basis of syntactical idiom. In this type of enantiosemy the main factor is the changing of the dative and ablative cases of the words which are joined directly with phraseological unit.

For example, there is an enantiosemy between the meanings “avert one's face from somebody” and “turn one's face towards somebody” of the modern Uzbek idiom *юз бурмоқ* [6, p.312]¹. This relationship occurs syntactically. Compare: *Ғилай ёнидан жой олган эски чопонли гўрковдан ирганиб юзини бурди* (Т.Малик. Шайтанат); *Барча фавжлардан: “Зафар биз тарафдадур!...”, “Зафар биз тарафдадур!” деган садолар янгради. Амир Темур қўшини фавқулудда таважжуҳ билан душман томонга юз бурди* (М.Али. Умаршайх Мирзо). The enantiosemy occurred as following: first, on the basis of the word’s semantic structure the meaning “avert one's face from somebody” is produced, then by the progress of word’s semantic structure the meaning “turn one's face towards somebody” is generated.

Notably to say, the idiom *юз бурмоқ* is one of the productive idioms in generating idiomatic enantiosemy in the modern Uzbek language. Sometimes without using its octant, its meaning can be noticed from the general meaning of the sentence. In the first following example, its octant the word *ундан* is dropped which connected to the idiomatic enantiosemy expressing the meaning “avert one's face from somebody”. Compare: *Ана шундай кунда бир пайсагина савоби етмай қолган бир банда зир югуриб ҳешу ақраболарини излаб юрса, ҳеч ким қайрилиб қарамасмиш. Жигарига борса, жигари юз буриб кетармиш* (М.Мансур. Жудолик диёри); *Суяги йўгон, тоши оғир одамнинг шундан шу ёққа бизни деб келганлари, ҳовлимизга юз бурганлари, айниқса, бизга хуш келмоқда эди* (М.Мансур. Жудолик диёри). Uzbek idiom *юз бурмоқ* is sometimes used in a figurative sense, where grammatical controversial meaning is also remained. There is an example in which the word in dative case is dropped which is connected to the idiomatic enantiosemy expressing the meaning “avert one's face from somebody”.

Compare: *Бу гашилик қайқдан оралай қолди-ю, уни уқпарданам енгил манави насимлар ҳам кўтариб кетолмаяпти? Наҳот ҳаммаси тугаб, нусрат юз бурди? Мустақиллик тонги тугиб улгурмай унинг шони келиб етди?* (М.Мансур. Жудолик диёри); *Бу бахти қора бахтли бўлмоғи учун толеъ юлдузининг зулм зулматидан чиқиб, саодат буржигга юз буриши зарурлигига ақли қосирлик қиларди* (Т.Малик. Шайтанат).

It is seen that, opposed situations as “the process changes for somebody’s good” or “the wrong way round” can also be expressed in a figurative meaning of the idiom. Notable to say, the octant connected to the idiom *юз бурмоқ* may be left out only if it is in ablative case.

Moreover, owing to the combination of semantical structure it is not possible to define the used meaning of the idiom in both enantiosemic lexical units and idiomatic units. For instance: *Бу нима, Аллоҳнинг яна бир синовими ё диёрга юз бурмоқ керакми — била олмасдим*

¹ Раҳматуллаев Ш. Ўзбек тилининг фразеологик луғати. – Т.: Қонунлар Бош таҳририяти, 1992. – Б. 312.

(М.Мансур. Жудолик диёри). In this case, it is necessary to present either the phrase used before the idiom or the following phrase to understand which opposed meaning of the idiom is expressed. For example: *Бу нима, Аллоҳнинг яна бир синоними ё диёрга юз бурмоқ керакми – била олмасдим. Ундай десам, мен у диёрга энди қандай сизгайман, ватанда бир беватанга айланмасманми, ниятларим-чи, не бўлгай – ҳеч бир тўхтамга келолмасдим* (М.Мансур. Жудолик диёри). It is seen, that in this sentences the idiom *юз бурмоқ* is not expressed in the meaning “avert one's face from something”, but in the meaning “to look at ether sides”. Sometimes it is possible to understand easily which opposed meaning of the idiom is expressed, for example: *Ўзини дўст тутиб юрганлар юз буриб кетаверадилар* (Т.Малик. Шайтанат). If the Uzbek idiom *юз ўгирмоқ* is used syntactically as **-га юз ўгирмоқ** and **-дан юз ўгирмоқ**, it also has contraversial meanings “avert one's face from somebody” and “turn one's face towards somebody” [7, p.76 – 77]. Compare: – *Ана, ўша ерда ёзилган. – У “савод борми ўзи” дегандек юзини тесқари ўгирди* (Ў. Хошимов. Икки эшик ораси); *Менимча, уйланишидек нозик бир иш дунёда йўқдир, - деди Раҳмат ва Отабекка юз ўгирди* (А.Қодирий. Ўтган кунлар). In the thesaurus of Uzbek language this idiom is interpreted as a polysemantic idiom, but in other dictionaries as an homonymous idiom [6, p.312.]. Findings show that interpretation in the thesaurus of Uzbek language is more valid.

Even if this idiom has contradictory meanings, its meanings are under the same thematic relationship. It means that, it has the common sense when this idiom is used by a certain person to express his condition either on this or that situation to his interlocutor. In some idiomatic expressions contradictory meanings are generated by changing voices. Particularly, in the modern Uzbek language the meanings of the idioms *эт олмоқ* and *эт олдиρμοқ* “to gain weight” and “to lose weight” define enantiosemy in passive and active voices. Compare: *Жониворлар мен йўғимда салкам ўн килодан эт олибди* (С.Анорбоев. Оксой); *Онажонининг анча эт олдириб қўйганини кўрган ўғли Ҳамидулла ҳам тунлари навбатчилик қиларди* (М.Қўшоқов. Катта хирмон жилғаси).

To sum up, one can say that in the Uzbek language idiomatic enantiosemy is expressed by changing cases (dative case and ablative case), changing voice forms and by appropriate syntactical position.

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AUTHOR'S BIOGRAPHY



Odilov Yorkinjon Rahmonalievich – born on 9 december 1979, in the district of Uchkuprik, Ferghana region.

In 1996 he finished secondary school № 8 in Uchkuprik.

In 1996-2001 he graduated from the faculty of Uzbek language and Literature of Kokand state pedagogical institute named after Mukimi

In 2001-2002 he worked for a short time at school № 14 in Uchkuprik as a teacher of mother tongue and literature.

In 2001-2002 he serviced in the army at the military unit 21577 under military force of the Republic of Uzbekistan.

Then until 2007 he worked at school № 14 in Uchkuprik as a teacher of mother tongue and literature..

In 2007-2010 he worked at the academic lyceum under Kokand state pedagogical institute as a teacher of mother tongue and literature.

In 2008-2010 he finished MA course at Kokand state pedagogical institute in the field of linguistics.

From 2011 until now he is a senior scientific researcher at Institute of Language and Literature named after Alisher Navoi of the Uzbekistan Academy of Sciences.

At present Yo. Odilov is working under the doctoral dissertation on the theme “Enantiosemy in Uzbek language”

About 20 scientific articles on Yorkinjon Odilov’s research work have been published in the journals of our republic and in the foreign journals as well. He participated in the international conferences with his thesis and articles.