

Theoretical Basis of Enantiosemy and its Occurrence in Speech



Linguistics

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Abstract

The semantic structure of a language unit has always been one of the study objects of linguistics. One of the topical problems of semasiology, whose main task is to study the meaning of the word, is the phenomenon of enantiosemy. Enantiosemy is the opposition between the meanings of one word or phrase and one of the important problems of semasiology as well. Different opinions have been put forward about the linguistic nature of enantiosemy, its relation with lingual asymmetry, the factors of occurrence and its place in the linguistic level. For instance, it is said that the occurrence of enantiosemy is connected with mixed nature of ancient words, meaning development, word formation and grammatical factors. Or whilst its place in the lexical level is sometimes evaluated as a type of homonymy, antonymy and polysemy, it is sometimes introduced as a separate lexical phenomenon. In this work, first of all, the research works on enantiosemy are viewed and suggested how to study it as what phenomenon.

Enantiosemy is a phenomenon of a lexical level having certain peculiarities. It is based on the existence of two opposite meanings in one word. Enantiosemy means in Greek *en* «inner» *anti* «opposite», *sema* «sign» [1, p. 526].

A number of works have been done in linguistics on enantiosemy. But, no matter how much research has been done and how the problem has been studied, its reasons for occurrence, lingual position, relation with other linguistic phenomena, which period of the language it is related to has been still under discussion by now. On one side, this means enantiosemy is a complicated and special phenomenon, on the other side, there are different approaches about it. If all the works on enantiosemy are generalized, the following approach to this phenomenon will be known: 1. Enantiosemy is a separate form of a certain lexical phenomenon. 2. Enantiosemy is a phenomenon at the crossing of two lexical phenomena. 3. Enantiosemy is a separate lexical phenomenon.

1. According to the first approach, enantiosemy is a separate form of antonymy, polysemy or homonymy [27, p. 259-264; 2, p. 75-81]. 2. According to the second approach, enantiosemy is a phenomenon at the crossing point of homonymy and antonymy, polysemy and antonymy or polysemy and homonymy. 3. According to the third approach, enantiosemy is an independent lexical phenomenon [14, p. 24]. In the dissertation the origin of these approaches was described and viewed.

In naming enantiosemy there are arguments too. For instance, *enantiosemy* [27, p. 259-264], *homoantonymy* [18, p. 229], *internal antonymy* [6, p.19-23], *antonymysemey*, *antisemy* [25, p. 84-95], *enantiodremia*, antilogy [24], *azdad* [5, p.9-14]. Nowadays *enantiosemy* is widely used. In our opinion too, *enantiosemy* is the most acceptable term.

Different opinions were given about enantiosemy in turcology. Particularly, in the research works dedicated to the antonymy in the Tatar and Qomiq languages it was partially mentioned. In Uzbek linguistics first S.Usmonov paid attention to this phenomenon and named it as a formal antonym. In the last years linguists B.Yusuf and N.Makhmudov's articles about it were published. B.Yusuf analyzed the enantiosemic words in the works of Alisher Navoi and said that it is a phenomenon different from antonyms [30, p.33-39].

N. Makhmudov noted that enantiosemey is a kind of allophony and it occurs as a result of the development of meaning, he evaluated enantiosemey as a phenomenon that can be seen in all the linguistic levels, he paid attention to the relation of formal-meaning opposition in the pair words with enantiosemey [13, p. 3-25].

There is inappropriateness – a linguistic mark asymmetry between form and content (meaning) in lexical-phraseological level of the language. As professor N. Makhmudov, who studied linguistic asymmetry in monographic plan, mentioned that the mutual relation of form and meaning(content) is very complicated, in many cases it is conflicting, it very peculiarly occurs in every level of language system [12, p. 4].

Lack of symmetry (asymmetry) in lexical units is clearly expressed in enantiosemey which is the special type of polysemy, it is a typical kind of linguistic asymmetry. For example, the expression of word «chiroyli» (beautiful) by the words such as *go'zal, suluv, barno* (pretty, attractive, handsome, etc) is the asymmetry in synonymy while the expression of the words «sotuvchi» (salesman) and «haridor» (customer) by the word «mijoz»(client) is the asymmetry in enantiosemey.

It is known that as a result of the development of meaning there will be two or more meanings in a language unit. For example, at first the word «shirin» (sweet) was one meaning word and it is known that symmetry of form-meaning was peculiar to it. Later, after having the derivative meanings in the word combinations like *shirin so'z* (sweet word), *shirin kulgi* (sweet smile) the symmetry of form-meaning was broken. In this sense enantiosemey connected with the semantic progress of the word *o'r* is worth attention. Its first meaning is «to come up»: *bulit örüp kök örtüldi* – the cloud came up and covered the sky [4, p. 338]. As a result of the development of meaning the meanings «high place, heights», «upper, top part» appeared depending on the seme «upward» in the seme «to come up» of the word: *Qamug' erdami bo'lsa yerda o'ru, Budunqa berur bo'lsa edgu to'ru* (Yusuf Xos Hojib, «Qutadg'u bilig») [29, p. 495]. As a result of the next development of the meaning of the word the meanings «precipice, deep place», «pit» were formed: *Front orqasida o'r qazib turganda, Mulla Obiddan o'ttiz metrcha nariga bir katta to'p o'qi tushib, qattiq tovush chiqarib yoriladi* (While digging out a pit, a large cannon ball exploded within thirty metres away from Mulla Obid making a loud sound) (A.Kodiriy, «Obid ketmon»). These meanings exist in the Modern Uzbek language too, their representation by one form shows asymmetry in this form.

There are different conceptions about the occurrence of enantiosemey. Specifically, semantics of ancient words are said to be the main reason for enantiosemey to appear with their general and mixed meanings [27, p. 261]. This feature was also specific to some words in old Turkish language. For instance, in the (noted) adorable source of Turkish people «Devoni-lugotit turk» we can see it in the meanings of the word *öm* «medicine, treatment» (*öm içimim* – I took a medicine) and «poison, toxic» (*Бэз аһар өм бэрди* – Bek gave him poison (volume I. –71 p.)

The basic factor of enantiosemey to occur is the development of the word meaning. That is, new opposite meaning will occur while the original meaning of the word is kept, or due to the aging of the original meaning of the word, new meaning opposite to it will appear [26, p. 64]. For instance, in the modern uzbek language the word *авлод* (generation) has the meaning «next (young) generation» but keeping this meaning the opposite meaning «previous generation», that is «ancestor, predecessor» came into being. (*Xotin, – dedi ilimiliq. – Avlodimizda bunaqa sariq odam o'tmagandi-ku* («My wife», said Ilimilik. «there hasn't been anyone blond in our ancestry») (Said Akhmad, «Nobody and nothing will never be forgotten»).

One of the factors of enantiosemey to occur is communicative-situative purpose of the speaker and the occurrence of opposed meaning on the basis of «Subjective attitude». This opposition occurs between usual and

occasional meanings which realize in a certain speech situation: **Hisobchi.** (*Burun jiyirib) Bir oz «xushbo 'y»roqligini aytmasa, o'zi yaxshi xotin... xodim deganim!* (Erkin A'zam, «Farrosh kampirning tushi»).

The occurrence of enantiosemby by means of affixation and the productivity of this factor in Russian, English and German languages have been mentioned a lot by the linguists, but it is not like this in the Uzbek languages. In general, the conceptions of scientists about the occurrence of enantiosemby by means of affixation is difficult to understand. Because, adding an affix to the stem and making two opposed or nonopposed meanings in the derivation at the same time is a phenomenon can not be seen in linguistics. Originally the second opposite meaning in the language unit is the result of the development of meaning of this unit, that is, the derivation formed by the derivational affixes represents opposite meanings in the result of the development of meaning at the same time. For example, in the word *bahosiz* (priceless) in the Uzbek language we can see it. At first the affix *-siz* (-less) was added to the word *baho* (*price*) and meant «valueless, with no value» and later as a result of the development of meaning of the word *bahosiz* (priceless) the meaning «valuable, with high value» was formed.

Enantiosemby also occurs in the syntactic environment, between literary language and dialect. In the dissertation work these aspects of the phenomenon were fully described.

So, the opposite meanings of the word, at first, are connected with dualistic character of the human thinking style, because all the events in the universe are originally in dialectical contradiction. Also, the human ability of understanding and distinguishing the essence of things and events in the univers, the development of meaning, the communicative-situative purpose and subjective attitude of the speaker, nonlinguistic, syntactic environment, the relation of literary language and dialect can be shown as linguistic factors of enantiosemby to occur.

Although enantiosemby has some similarities with homonymy and antonymy as a special form of polysemy, it sharply differs from them. In the researches enantiosemby has been considered to be a type of homonymy, but originally it came from wrong understanding of enantiosemby, that is, understanding enantiosemic words to be formed by means of affixation. Besides, the meanings of the word turned to be opposite as a result of conversion was the reason why enantiosemby was studied in the sphere of homonymy. For example, in Russian the word *verno I* – exact, true (adj.); *verno II* – probably (modal word) and in Uzbek the word *ko'r I* – to see (verb); *ko'r II* – blind (adj.) have opposite meanings but they are related to two different parts of speech. Enantiosemby is the opposite meaning in one (the same) language unit, thus its position should be studied in the sphere of one (the same) language unit too. In enantiosemby the meaning is focused on, in homonymy formal-meaning features are focused on. Besides, there is a common semantic relation between the meanings of an enantiosemic unit, in homonymic unit it is not like that.

The similar feature of enantiosemby with antonymy is that they are based on the opposition. This feature caused it to be evaluated on one side as a separate type of antonymy. We can indicate in the following that enantiosemby can not be studied as antonymy: 1. Although the linguistic mechanism of these two phenomena is based on the opposition in meaning, enantiosemby is realized (occured) in one word (phraseologism), and antonymy is realized (occured) in words. 2. Each phenomenon shows the two opposite sides of one thing, but it is accomplished by equally opposed meanings in antonymy and in enantiosemby it is performed by the meaning that are not always equal. 3. In antonymy the occurrence of one of the opposite meanings associatively requires the second one, that is, as soon as we think of «good», «bad» reflects in our mind, in some enantiosemic words it is not like that. 4. The opposition in each phenomenon occurs between the basic meanings of the word and additional meanings as well. But antonymy is the opposition like *cold – hot*, not like *cold – warm, warm – icy*.

The opposition like *cold* – *warm*, *warm* – *icy* can be enantiosemic relation. In the dissertation work the relation of enantiosemy to polysemy is also widely clarified.

As euphemism has close relation with antonymy, homonymy and synonymy [19, p. 22], it has a certain relation with enantiosemy too. Therefore, in some works noted that enantiosemy can be equal to euphemism [7, p. 86]. This relation occurs by naming any rude or improper meaning with another positive coloured word (phraseologism), using it appropriately to the cultural communication requirement. For example, *Umri joningizga xudo baraka bersin» deb u yuzimdan, bu yuzimdan o'pdi. O'payotganda og'zimdan kelgan «muattar» hiddan xiyol chimirildiyu, sezdimadi* (O'.Hoshimov, «So'qqabosh bevagina»). In this sentence the meaning «disgusting» is expressed in an euphemic way by the word *muattar*. Both euphemia and enantiosemy appeared in it. Euphemic enantiosemy often occurs when using the word meaning «praise, admiration, bravo» in expressing the meaning «remonstrance, admonition, scolding». For example, the occurrence of the words *azamat, tasanno* (Great, Bravo) with usual meaning «praise, admiration, bravo» and occasional meaning «remonstrance, admonition, scolding» is euphemic enantiosemy. The relation of these phenomena are only seen in speech and in giving this certain negative meaning in a euphemic way.

In the Uzbek linguistics S.Usmonov first paid attention to such kind of words with opposite meaning and he noted that the words such as *qulluq, barakalla, balli* are used oppositely to their usual meanings in a separate situations. For example: – *Men bo'ri bo'ldimmi?! It!! – Qulluq!* (Abdulla Qahhor, «Qo'shchinor chiroqlari») [28, p. 39].

Enantiosemy is euphemistically realized not with words, but by means of phraseological units. The features like figurativeness, emotional-expressiveness peculiar to the semantic structure of a phraseological unit make them have relationships. In it the phraseologism in meaning «praise, admiration, bravo» represents the meaning «remonstrance, admonition, scolding». For example, in colloquial language when the phraseologism *bor bo'lgur* with the meaning “praise” is used in the meaning «remonstrance, admonition, scolding» enantiosemy is performed by euphemistic way. Compare: – *Kenjatoyim bor bo'lsin, ishqilib! Ko'klamda Qizilqumga ketgan. Oltin qidirarmish... Omon bo'lsin ishqilib, — takrorladi aya* (O.Yoqubov, «Billur qandillar»); *Aya. Sarvarjonim ham anoyi emas. Qaysi bir ziyofatga borganlarida, kelinim bor bo'lgur, ichib olib, yigitlarga shilqimlik qilgan ekan, shartta haydab yubordi...* (O.Yoqubov, «Bir koshona sirlari»).

In conclusion, the relation of enantiosemy and euphemism depends on only their speechal features. It can be seen when a certain negative concept becomes positive by a euphemistic way. Because the occurrence of enantiosemy and euphemism in speech is very wide, it is difficult to define their relations in advance and it can be defined in a special speech situations.

It is known, representing the meaning of any language unit by a rude expression purposely makes dysphemetic meaning [15, p. 128-129]. For example, when the meaning *o'lmoq* (*to die*) is expressed by the meaning *vafot etmoq* (*to pass away*) it shows euphemism, if it is expressed by the meaning *asfalosofilinga jo'namoq* [23, p. 66], *yer tishlamoq* (*to fall into a deep abyss, to go to Hell*), it is dysphemism. In Linguistics a number of works have been done about dysphemism too [22]. As the specialists noted, «dysphemism is a trop representing the name of something in a certain text with rude, ugly name in some degree» [1, p. 137].

Dysphemism is a phenomenon causes the opposition of euphemic expression, it also has the relation with enantiosemy. It can be seen when a unit meaning «scolding» or «curse» occurs in meaning «praise, admiration» according to the communicative-situative purpose of the speaker. In this case a certain vulgar expression occurs opposite to its usual meaning with the requirement of speech situation. For example: *Kutib oluvchilar orasidan qo'l silkiib kelayotgan ajabtovur juvonnini u darrov tanidi. Avvalgidan ham yaxshi-ya kasofat!* (Erkin A'zam,

«Shovqin»). When this phenomenon occurs, this kakophemism takes a separate intonation differently from its usual use.

There appears dysphemetic enantiosemy between the usual negative and occasional positive evaluative meanings of the words *battol*, *jinni*, *yaramas*, *tentak* (vicious, crazy, nasty, stupid) in the Modern Uzbek language. For example, the word «*mehmak* (stupid)» in the following extract is more impressive than the meaning of the word that can be used instead of it and its subjective «weight» is exact. «*Faqat bu yurtning odamlari g'alati. Novvoy savatga nonini uyub qo'yadi-da, qo'shnisi bilan gap sotadi... Dehqon qovun to'la aravasini qarovsiz tashlab, choyxonada yonboshlab, ko'k choy ichadi. Zargarni aytmayisizmi, zargarni! Do'koniga qulf osishga aqli yetmaydi, tentak! Eshigini ip bilan bog'lab, peshinda machitga yuguradi* (O'.Hoshimov, «So'qqabosh bevagina»).

Dysphemetic enantiosemy is often realized by cacophemisms, and in it a certain vulgar meaning is represented oppositely to its usual meaning in an appropriate speech situation. Positive meaning of cacophemism according to the situation leads the vulgar meaning in it to change. As a result, the words meaning «scolding» and «curse» lose their original meanings, and perform the quiet opposite meanings like «praise», «pride». When this speech phenomenon occurs, they have separate intonation too differently from their usual usage.

In the result of the occurrence of cacophemisms in contrary meaning in the speech, and using them as a methodological technique by the author asterism comes into being. Asteism means in Greek «joke, sharpness, impressiveness». It is a stylistic phenomenon in which based on the rude words meaning “praise” or vice versa [11, p. 27]. For example, the word *jinni* (stupid, silly, crazy) is an offensive word originally means «having or showing a lack of common sense or judgement; absurd and foolish», but in most cases it is used in the meaning of spoiling (cuddling) and feeling oneself close to someone. In general, the speaker's aim to express a certain attitude very particularly, his intention to make the idea more impressive make him use other expressions different from the usual ones. This unusual expressing gives the word special expressiveness.

Thus, dysphemetic enantiosemy is the opposition occurring between the occasional (to praise) and usual meanings of a unit with meaning «scolding» or «curse» which comes out of an exact communicative-situative purpose and subjective attitude.

One of the adjacent (parallel) phenomena to enantiosemy is irony. «Enantiosemy and irony are very close phenomena, they often occur together» [16, p. 131]. Irony, as an individual poetic phenomenon and method, has been studied as the object of poetics, literature, psychology, logics and linguistics. Particularly, linguistics studies irony as a speech phenomenon which performs a certain linguistic unit in opposite meaning and gives hidden subjective evaluation and it distinguishes its two types: situative and axiological irony [9, p. 38]. The relation of enantiosemy and irony is based on the situative irony performing the word (phraseologism) in opposite meaning and expressing the subjective attitude quiet openly.

Irony is a stylistic device representing the word in a contradictory meaning. In the dissertation work as the view to the research works on irony it is proved with examples that it is not correct to consider that it represents the language unit in opposite meaning, because it makes some features peculiar to the irony stay beyond consideration. Whereas, irony serves to increase or decrease the positive-negative shade of meaning of the word, the negation of a certain thing, sign or an event. Not distinguishing this correctly makes one think that ontological function of the phenomenon is only the occurrence of a language unit in an opposite meaning and consider that antiphrasis is also a form of irony [21, p. 82]. As a result it comes out that irony and enantiosemy are equal phenomena. For example, in the given example below the word *kamtarin* (humble) is used in meaning «egotistical, proud, haughty». *Qudrat bobida o'zini ikkinchi o'ringa qo'yadi, deyilganda birinchi o'rinda*

Yaratgan qodir Xudo turadi-da, deb anglashingiz tabii. Agar Kesakpolvonni nazarda tutib, shunday desangiz adashasiz. Chunki u «kamtarin» banda qudrat bobida o'zidan oldin faqat Asadbekni ko'radi (Tohir Malik, «Shaytanat»).

O.S.Mindrul explains the meaning changes in the word taken irony as in the following: 1. Change of the word meaning: a) completely opposite meaning comes out; б) the level of positivity of the word decreases. 2. The occurrence of implicit connotation in the word: a) the level of inherent negativity of the word decreases; б) in neutral evaluative word comes out negativity [17, p. 9]. Only the first of these categorical signs – coming out completely opposite meaning shows the relation of enantiosemy and irony. We can see it when the word *Камтарин* (modest) is performed in the meaning «мақтанчоқ, такаббур» (conceited, boastful, proud).

The peculiarity of expressing opposite meaning by means of irony is that it is avoided from openly cruel, vulgar representation of the idea and given some «veiled or masked» attitude to the object.

There are different opinions in linguistics about the devices participating in making opposite meaning by means of irony, their role in this process and the degree of importance. Some specialists think that a context is important in the occurrence of ironic meaning, but some others put the linguistic sign asymmetry in the first plan [20, p. 130]. For example, M.V.Davidov and S.S.Smolenskaya show that the prosody of the word faced to irony is the main factor [3, p. 23]. Of course, in this conceptions the researches gave their opinions considering any feature of irony. In our opinion, the occurrence of a linguistic unit in speech (either oral or written) in opposite meaning, first of all, depends on the communicative-situative purpose of the speaker. In it the context formed on the basis of the communicative-situative purpose of the speaker defines the position of irony in some degree. If the speaker doesn't intend to perform a certain linguistic unit in the contrary meaning, then he/she doesn't use irony. This aim leads the speaker to utter in a particular intonation according to the speech form or to choose a context on the basis of appropriate graphical devices.

Antiphrasis involves the language unit occurring in an opposite meaning to its usual meaning [10, p. 34] and this evaluation become negative and positive. For example, *O'g'lidan aylardi umid, Keltirar rahmat debon, Barcha «rahmat» elning otgan Ta'nayi toshindadir* (E.Vohidov, «Boshindadir»). In this example above the appearance of word *rahmat* (thanks) in the meaning «la'nat» (damn) is antiphrasis. In this case there happened a change in the meaning and evaluation of the word. But *«Hurmatli professor Salohiddin Mamajonov bir maqolasida: Adabiy tanqidchilikda yozilmagan adolatsiz bir qoida bor: u ko'pincha to'rt-besh mashhur nomlar atrofida gir-gir aylanaveradi-yu, adabiyot rivojiga o'z ulushini qo'shgan «nomashhur»larga qiyo boqmaydi, – deydi* (A.Ko'chimov, «Kamtarlikning baland cho'qqisi») in this speech act in the antiphrasis occurred by the word *номаишхур* (*infamous*) appearing in the meaning «famous» the change of the meaning brought the evaluation of the word to become positive.

Sometimes antiphrasis is equalized with enantiosemy [7, p. 86]. This conception looks like equalizing enantiosemy with irony. Originally, antiphrasis is an opposite meaning to the usual meaning of the word and it is a stylistic device, and enantiosemy is the opposition between two meanings and it is a lexical phenomenon. It appears in the relation of different meanings of the word, but since it is connected with a certain context, it cannot be imagined without the context. In this sense, antiphrasis is a particular way of expressing subjective attitude of the language.

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