

Relationship of Antonyms in the Karakalpak Language to other Lexico-Semantic Categories

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ABSTRACT

This article examines issues such as the relationship between antonyms and synonyms, phraseological units in antonymic relationships, and enantiosemy – a special type of antonym. Antonyms are an important linguistic category that reveals the semantic structure and expressive possibilities of language. This research is aimed at analyzing the functions of antonyms and their interaction with other semantic phenomena such as synonyms, phraseological units, and enantiosemy. The use of antonyms at the lexical and phraseological levels in the Karakalpak language has been studied through comparative, semantic, and contextual methods. The results demonstrate the close connection and dialectical integrity between antonyms and synonyms: it was determined that to find the antonym of a word, it is necessary to refer to its synonyms. Additionally, the characteristics of phraseological antonyms (formation through component substitution or structural differences) were revealed, and the connection between enantiosemy and antonymy was proven. Research contributes to understanding the semantic depth of language and revealing the laws of classification of the lexico-semantic system. The complex structure of antonyms shows the relevance of studying their logical and emotional functions.

Keywords: Antonym, synonym, phraseologism, enantiosemy, phenomenon, antonymic series, contextual analysis

INTRODUCTION

Antonyms are one of the important categories in linguistics. They express semantic opposition between words and contribute to expanding the expressive possibilities of language. Antonyms occur not only at the lexical level but also in phraseological units, which further deepens their role in language. By studying the relationship of antonyms with other lexico-semantic categories, one can gain a deeper understanding of the semantic structure of a language. The main purpose of this article is to expand this field of linguistics by analyzing the functions of antonyms in language and their interaction with other semantic phenomena.

LITERATURE REVIEW

Among linguists, Ya. Vezhbinski [4], E.V. Talalakina [15], E.A. Gordienko [5], Yu.V. Fedosov [18], O.A. Mordvina-Shchodro [12], and E.Z. Zadorozhneva [6] focused on the issue of interconnection and mutual influence between antonyms and synonyms, while Zh. Musin [13], A. Bolganbayev [3], and B. Baizhanov [1] studied the relationship between antonyms and phraseologisms in Kazakh and Turkmen languages. Tatar scholar R. Zakirova in her research showed that enantiosemy is a special type of antonymy, defining it as a lexical unit expressing opposite meanings in a specific speech situation or context [7, 7]. Kumyk scholar Z. Khasbulatova's candidate dissertation examined the phenomenon of enantiosemy as one of the stylistic figures [20, 10]. In the work «Brief Dictionary of Karakalpak Language Antonyms» compiled by M. Kudaibergenov and T. Bashirov, it states: «Antonyms are also connected with the phenomenon of enantiosemy. Enantiosemy is a special type of antonym» [10, 4-5].

RESEARCH METHODOLOGY

Research on antonyms in the Karakalpak language examines their connection with synonyms and phraseologisms. Methods of linguistic analysis are used, including comparative, semantic, and

contextual analysis. The theoretical works of linguists such as Ya. Vezhbinski, E.V. Talalakina, and E.A. Gordienko form the methodological basis of the research. The works of Karakalpak writers, folklore texts, and dictionaries are used as sources.

ANALYSIS AND RESULTS

The interconnected study of synonymous-antonymic relationships is important for both lexicology and semasiology, allowing the examination of lexical categories as elements of a single dialectical whole and system. Studying the semantic relationships of words with similar and opposite meanings enables a deeper understanding of this lexico-semantic category and helps identify the underlying meanings of words in context. Synonymous-antonymic relations are associated with the most crucial problem of systemic relations in lexicon. During the study of antonymic-synonymic relations, the concepts of antonymic series, synonymic series, antonymic-synonymic block, and antonymic-synonymic paradigm emerged in linguistics.

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In Karakalpak linguistics, the interrelationship between antonyms and synonyms has not yet been the subject of special research. A. Bekbergenov's article «Synonyms and Antonyms» examines antonyms and synonyms separately [2, 115-131].

There is a very close connection between antonyms and synonyms; they serve to define each other. To find the antonym of a word, we recall its synonym, and conversely, to find the

synonym of a word, we use its antonym. For example, to find the antonym of the word *jaña* (new), we recall its synonym *taza* (clean) and to determine the synonym of the word *ázzı* (weak), we recall its antonym *kúshli* (strong). Examples: *Ayshaniń kózi soqır bolǵanı menen júdá bir **taza** kempir edi* (S. Nurımbetov) (Although Aisha was blind, she was a very **clean** old woman (S. Nurımbetov)). ***Jaña** edim hám gónerdim, Onı hesh bir umıtpaspan* (Kúnxoja). (I was **new** but became old, I will never forget it [Kunkozha]). *Bular **ázzı**ni qolaylaydı, - dedi Biybi* (T. Qayıpbergenov). («They favor the **weak**,» said Bibi [T. Kaiypbergenov]). *Kiyatırǵan atlı jigit onnan **kúshli** keldi* (Á. Shamuratov). (The approaching horseman turned out to be **stronger** than him (A. Shamuratov)). *Dúnyada adamnan **kúshlirek** yamasa **ázzirek**, adamnan **batıriraq** yamasa **qorqaǵıraq**, adamnan **aqılıraq** yamasa **nápámirek**, túsiniwi qıyın qospalı, ózgermeli qaysı maqluqat bar?* (T. Qayıpbergenov). (What creature in the world is **stronger** or **weaker** than humans, **braver** or more **cowardly** than humans, **smarter** or more **foolish** than humans, a complex and changeable compound that is difficult to understand? (T. Kaiypbergenov)).

A word in one synonymous series forms a synonymous series with a word or all words in another synonymous series. For example, the words *dúzew-ońlaw-salıw* (correction-repair-construction) form one synonymous series. The word *buzıw* (destroy) can form an antonymic pair with all three words in this synonymous series: *dúzew-buzıw*, *ońlaw-buzıw*, *salıw-buzıw* (correct-destroy, repair-destroy, construct-destroy). Examples: *Tawdı, tastı jel buzar, Adamzattı sóz buzar* (*Qaraqalpaq xalıq naqıl-maqalı*) (Wind destroys mountains and rocks, Words destroy humanity [Karakalpak folk proverb]). *Káywanı úyin dúzer, Biyǵána boyın dúzer* (*Qaraqalpaq xalıq naqıl-maqalı*) (An elderly person fixes their home, A stranger fixes their appearance [Karakalpak folk proverb]). *Ustalı el dúzeler, qassaplı el buzılar* (*Qaraqalpaq xalıq naqıl-maqalı*) (A nation of craftsmen will prosper, but a nation of butchers will be ruined (Karakalpak folk proverb)). *Buzdı góne qamis qosın, Mákanlap kóldiń jaǵasın* (*Berdaq*). *Sıǵan arbalardı ońlap, qora-qopsını tazalaw kerek*

(*K.Sultanov*) (They destroyed the old reed huts, Settling by the lakeshore (Berdakh). Broken carts need to be repaired, and the outbuildings cleaned [K. Sultanov]). *Záhárli qastıyan qara jılanıń, Ordaların buzıp oyran etermen* (Omar) (I will destroy and devastate the hordes of the poisonous black snake [Omar]). *Paraxatshılıq ushin gúres, Bógetlerdi óter buzıp* (I. Yusupov) (The struggle for peace, Breaking through obstacles [I. Yusupov]). *Sol joldı salıwǵa xalqıń qunıqtı, Qıyın isti qırıq bóliwge shunıqtı* (A. Dabılov). Your people were eager to build that road, They practiced dividing difficult tasks into forty parts (A. Dabılov).

M. Kalenderov placed the words *sońǵı, keyingi, artqı, aqırǵı, izgi* (last, later, rear, final and subsequent) in one synonymous row, and the words *dáslepki, ádepki, áwelgi, burınǵı, baslapqı* (initial, original, first, former and primary) in another synonymous row [9, 115]. From these two synonymous series, the following antonymic pairs are formed: *ádepki-sońǵı, áwelgi-sońǵı, burınǵı-sońǵı, baslapqı-sońǵı, ázelgi-sońǵı, ádepki-keyingi, áwelgi-keyingi, baslapqı-keyingi, burınǵı-keyingi, ázelgi-keyingi, ádepki-aqırǵı, áwelgi-aqırǵı, burınǵı-aqırǵı, baslapqı-aqırǵı. Al ádepki-artqı, áwelgi-artqı, burınǵı-artqı, baslapqı-artqı, ázelgi-artqı, ázelgi-aqırǵı, ádepki-izgi, áwelgi-izgi, burınǵı-izgi, baslapqı-izgi, ázelgi-izgi* (initial-last, original-last, former-last, primary-last, first-last, initial-later, original-later, primary-later, former-later, first-later, initial-final, original-final, former-final, primary-final). However, the words initial-rear, original-rear, former-rear, primary-rear, first-rear, primordial-final, initial-subsequent, original-subsequent, former-subsequent, primary-subsequent, primordial-subsequent cannot form antonymic pairs. Meanwhile, the synonymic series very *áste, jay, tosań, aqırın* (slow, leisurely, quietly) enters into complete antonymic relationships with the synonymic series fast, quick, rapid, immediately: *áste-tez, jay-tez, tosań-tez, aqırın-tez, jay-jıldam, jay-shaqqań, jay-dárriw, tosań-tez* (very slow-fast, slow-fast, leisurely-fast, quietly-fast, slow-quick, slow-rapid, slow-immediately), etc.

The connection of antonyms and synonyms arises on the basis of words denoting different degrees of a certain qualitative characteristic. The emergence of antonym pairs with relatively opposite meanings within synonymous series depends on several factors. Firstly, it depends on the size of the synonymous series being compared, secondly, on the nature of the difference in word meanings in each synonymous series, and thirdly, on the emotional-evaluative or stylistic nature, as well as the degree of combination of words with comparatively opposite meanings. Between words in antonymic relations in two synonymous series, there is a radial and hyphen-like connection. In a radial connection, a word in one synonymous series functions as an antonymic pair with each word in another synonymous series. And when there is a line-like connection, synonyms in one row are in an antonymous relationship with the same word in the opposite row. Synonymous-antonymic relationships are organized based on specific forms and models. Antonymic series are divided into two groups: two-layered structure and one-layered structure. In a two-row structure, both members of the antonymic series have synonyms. In a single-row structure, there is a synonym for only one of the members of the antonymic series.

Synonyms and antonyms must be organized into a single paradigm where the integral-differential features of this paradigm are the same for all its aspects. Scientists have referred to such associations with different terms. M. R. Lvov calls it an «antonym nest» [11, 71-76], M. I. Fomina calls it an «antonym series» [19, 119], L. A. Novikova calls it an «antonym block» [14, 78-82], and V. V. In his doctoral dissertation, Yu.V. Fedosov indicates that antonymy plays a key role in such units. Therefore, he writes that it is appropriate to call it the term antonymic-synonymous block [18, 4].

Phraseologisms in antonymic relationships. Just as phraseologisms can correspond to each other in meaning and be used as synonyms, they can also be used with opposite meanings. This phenomenon between phraseologisms can be called phraseological antonyms. Phraseological antonyms in the Karakalpak language mainly occur in two forms.

Firstly, they are created by replacing components within phraseological units with other words. For example, *atı shıqtı-atı óshiti*, *at izin salmadı-at izin qurǵatpadı*, *ashıq minez-tuyıq minez*, *baq qonadı-baǵı taydı*, *bul dúnya-o dúnya*, *er júrek-qoyan júrek*, *esine tústi-esinen shıqtı*, *júrek jutqan-suw júrek*, *kózi tiri-kózi joq*, *sır aldırdı-sır bermedi*, *úmit etti-úmitin úzdi* (his name became known - his name was forgotten, he didn't leave a trace - he didn't let the tracks dry, open personality - closed personality, fortune smiled - fortune frowned, this world - the other world, brave heart - cowardly heart, it came to mind - it slipped from memory, courageous - faint-hearted, alive - deceased, revealed a secret - kept a secret, had hope - lost hope) and so on.

Secondly, they differ in both structure and composition. For example, *shóli qandı-qanı kepti*, *oń bosaǵa-jat esik*, *awzına may-jáǵın qarıssın*, *ayı ońnan tuwdı-jolı bolmadı*, *haq niyet-haram oy*, *áwel basta-aqır sońında*, *kewil bóldi-máni bermedi*, *moyıu bosadı-qolı tiymedi*, *tañ attı-kún battı*, *uyqısı qandı-kózi ilmedi*, *awız jalastı-at quyırǵın kesti*, *bawır bastı-jat bawır boldı*, *óli árwaq-tiri jan* (thirst quenched - parched, welcoming threshold - foreign door, may your mouth be oily - may your jaw lock, luck was on his side - he had no luck, good intentions - evil thoughts, from the very beginning - at the very end, paid attention - ignored, freed up - had no time, dawn broke - sun set, well-rested - didn't sleep a wink, joined forces - parted ways, became close - became estranged, the dead - the living) etc. It is noticeable that the Karakalpak language is rich not only in phraseological synonyms but also in phraseological antonyms. This should be understood as being closely related to the various stylistic uses of antonyms.

Kazakh language researcher Zh. Musin states that «the main reason phraseologisms enter into antonymic relationships is that many phraseologisms express one or another value aspect or quality of an object» [13, 14]. Additionally, A. Bolganbayev, in his research, discusses the formation of phraseological antonyms, indicating that they are formed by replacing components in fixed phrases with other words *atı shıǵıw-atı óshiw*, *ashıq minez-tuyıq minez*, *betinen otı shıqtı-beti búlk etpedi* (rise to fame - fade into

obscurity, open personality - reserved personality, face flushed - face remained impassive), etc [3, 116-117].

B. Baizhanov argues that in determining the antonymous relationship between phraseological units in the Turkmen language, one should not only compare the meanings of their components but also consider them together with the lexical meanings of the phraseological units [1, 20].

In our opinion, when constructing antonymous phraseological units, it is necessary to start by comparing their meanings, as phraseological units are primarily distinguished by the specificity of their components and semantic integrity. Indeed, the components of phraseological units lose their previous, freely used semantic and grammatical features. They represent a unified concept within phraseological units. Therefore, instead of examining the antonymy (opposition) between phraseological units and comparing the semantics of their components separately, it is more appropriate to consider the lexical meanings of phraseological units as a whole. Firstly, antonymy arises when phraseological units express opposite aspects of an object, phenomenon, action, etc. Secondly, antonymous relationships are also formed by phraseological units that have opposite meanings and express contrasting meanings of objectively identical (characteristic of the same topic) objects and phenomena. Thirdly, if phraseological units have the same lexico-grammatical quality, they can be antonyms for words that are part of the same sentence member. For example, the phraseological units *awzina qatıq uytqanday (úndemes)* (as if fermenting yogurt in one's mouth) (meaning silent) and *jaǵı-jaǵına tiymew (sóylemshek)* (one's jaws not touching each other) (meaning talkative) are antonymous to each other. Based on these observations, we consider antonyms to be phraseological units that have opposite meanings, belong to the same field of objective phenomena, share the same thematic group, have the same lexical-grammatical quality, and the same lexical sequence. Phraseological units in the Karakalpak language that are in an antonymous relationship can be divided into the following groups depending on their relation to parts of speech:

1. Phraseologisms with verb meanings in antonymic relationships: *ayı oñunan tuwıw-joli bolmaw, ishteyi ashılıw-tábiyatı almaw, kewil bóliw-máni bermew, arasinan qıl ótpew-awzı ala bolıw, awzına bek bolıw-tiline kúshi jetpew, til qatıw-awzın ashpaw, baxtı ashılıw-baxtı baylanıw* (to be born under a lucky star - to have no luck, to have an appetite - to lose one's nature, to pay attention - to give no meaning, to be as thick as thieves - to be at odds, to keep one's mouth shut - to have no control over one's tongue, to speak up - to keep silent, to have good fortune - to have one's luck tied), etc. Examples: ... *kerek bolsa al dep **til qatıp** edi, shúgarma sestıńdi!* - *dep bir baspashu multıǵın gózlep atıwǵa meyil berdi* (K.Sultanov) (If needed, take it, he said, but a basmachi aimed his gun, saying, Don't make a sound! [K. Sultanov]). *Ernazar tımsırayıp, illá dep **awzın ashpadı*** (K. Sultanov) (Ernazar frowned and didn't utter a word (K. Sultanov)). *Qızlar ayırmaıman hámmehız birdey, **Baxtı ashılǵay** tilegim sol qızlardıń* (*Ótesh*) (Girls, I won't distinguish between you all, My wish is for those girls' fortunes to open up [Otesh]). *Ayshagúldıń aǵası bul sózlerdi maqul tawıp, qızınıń baxtın baylamasa men ırzaman* (A. Bekimbetov) (If Aishagul's brother approves these words and doesn't hinder his daughter's happiness, I am content [A. Bekimbetov]).
2. Phraseologisms with pronoun meanings in antonymic relationships: *tas bawır-jan ashır, er júrek-qoyan júrek* (stone-hearted - compassionate, brave-hearted - faint-hearted), etc. Examples: *Tas bawırlar eldiń kúlin kókke suwırmaqshı* (T. Qayıpbergenov) (The stone-hearted ones want to scatter the nation's ashes to the wind (T. Kaiypbergenov)). *Olar qızdı qashan ákeler eken dep uyıqlamay otırǵan Qayıptıń jan ashırları* (K. Sultanov) (They are Kaiyp's dear ones who are sleepless, waiting to see when the girl will be brought back [K. Sultanov]). *Jaw xabarın esitken soń toqtap tura almaytuǵın jaw júrekler tez atlanıp, burınǵıday bolmay, azmaz urıs penen qashqan jawdıń izinen ókshelep quwǵan edi* (A. Begimov) (Having heard news of the enemy, the brave-hearted warriors, unable

- to stay put, quickly set out and, unlike before, chased after the enemy who had fled after little fighting [A. Begimov]). *Bizniñ jawingerlerdiñ kúshine tótepki bere almağan qoyan júrekler bólek-bólek bolıp Shımbayǵa jol tarttı* (A. Begimov) (Unable to withstand the strength of our warriors, the faint-hearted ones set off separately for Shymbai [A. Begimov]).
3. Phraseologisms with adjective meanings in antonymic relationships: *qoy awzınan shóp almaytuǵın-kóterip soqpay, kem sózli-awzınan tozǵan, awzınan sarısı ketpegen-jasarın jasaǵan, asarın asaǵan, aq kewil-ishi qara* (wouldn't hurt a fly - rough, of few words - loose-tongued, wet behind the ears - experienced, kind-hearted - black-hearted), etc. Examples: *Oñbasın, qoy awzınan shóp almaytuǵın bala* (J. Aymurzaev). *Ol jarlı bolsa da er kókirek bolıp ósken, kóterip soqpay bir jigit edi* (Sh. Seytov). *Aq kókirek bala taqıldaqtıñ bul «miyirbanshılıǵına» kútá quwandı* (I. Yusupov). *Ishi qara biyler bul saparı da jónli juwap aytpaptı* (*Qaraqalpaq xalıq ertegi*) (May he not prosper, a child who wouldn't hurt a fly (Zh. Aimurzaev). Although he was poor, he grew up to be a brave young man who was not rough (Sh. Seitov). The kind-hearted child was overjoyed by this «kindness» of the woodpecker (I. Yusupov). The black-hearted judges didn't give the right answer this time either [Karakalpak folk tale]).
4. Phraseologisms with adverbial meanings in antonymic relationships: *demniñ arasında-túyeniñ quyırǵı jerge tiygende, at shapturım jer-iyt ólgen jer, qamurdan qıl suwırǵanday (sóylew)-túyeden postın taslaǵanday* (in the blink of an eye - when pigs fly, a stone's throw away - in the middle of nowhere, to speak smoothly - to speak bluntly), etc. Examples: *Sayım úyden shıǵıp namazshamnıñ kóleńkesindey, demniñ arasında kózden ǵayıp boldı* (A. Begimov). - *Qashan boladı, túyeniñ quyırǵı jerge jetkende me?* (Sh. Seytov). *Burın jerkenip qarasa da, endi «qaraǵım, shıraǵım, olay qıl, bulay qıl» dep qamurdan qıl suwırǵanday sóyleydi* (J. Aymurzaev). *Há, baylıǵınıñ ...! degendi de tútigip, túyeden postın taslaǵanday etip dúrs ettirdi me*

(Sh.Seytov) (Sayim left the house and disappeared in the blink of an eye, like the shadow of a candle (A. Begimov). «When will it happen, when pigs fly?» (Sh. Seitov). Although he used to look at her with disgust, now he speaks smoothly, saying «my dear, my darling, do this, do that» (Zh. Aimurzaev). Ah, of your wealth...! he burst out speaking bluntly (Sh. Seitov)).

Enantiosemy is a special type of antonymy. There are two types of enantiosemy - nominative and emotional evaluative. In the phenomenon of enantiosemy, the contradiction is conveyed by a single word. This aspect distinguishes it from antonyms in terms of how opposite meanings are expressed. The emergence of enantiosemy in a language's vocabulary is related to the semantic enrichment of words and the incorporation of various emotional evaluative shades into a single word. According to this phenomenon, some words in our language express opposite meanings themselves. For example, in the Karakalpak language, the word *közli* means: 1) «has eyes» (i.e., can see); 2) «cannot see» (blind). However, this opposite meaning is different from antonymic meanings» [12, 4-5].

Antonyms are formed not only from two words but also from a single word expressing at least two meanings that are opposite to each other. In the Uzbek language, this issue was first studied by S. Usmanov, who writes: «Since antonymy is a concept that expresses meaning opposition in words, whether it is expressed through one word or many words, it should still be considered an antonym. To distinguish between these two types of antonyms, we need to call the first one - antonyms with different forms expressing opposite meanings through different words, and the second one - antonyms with identical forms (homoantonyms)» [16, 35]. In the Kyrgyz language, B. Usubaliyev addresses this issue, calling it the phenomenon of enantiosemy and considers the internal opposition of one word or the opposite use of one word as enantiosemy [20, 17].

Antonymic opposition mainly occurs between words with different roots, while in enantiosemy, the opposition is within the scope of a single word and is determined through context, that is,

it depends on which words it combines with and how the word appears in different grammatical forms. For example, «to hire» - «to fire», «to borrow» - «to collect a debt.» Also, when saying «to get on the metro», the word «get on» means «to go down» and creates enantiosemy.

Thus, enantiosemy can be attributed to when a word is used ironically to express the opposite meaning. Example: *Házirgiler menen oynama bala, Olar kózi ashıq, shetinen dana* (I. Yusupov). (Don't play with today's people, child, They are enlightened, all wise [I. Yusupov]). In this example, the phrase *kózi ashıq* (enlightened) and the word *dana* (wise) are used ironically, directly contrary to their literal meaning. For example: *Namısım qorlanıp, qaynadı keğim, Atqa tiydi ılaqtırğan kesegim, Kók jal at abaysız úrkip ketti de, Íńq etip jıgıldı, qam semiz «begim»* ... («My pride was hurt, my revenge boiled, My thrown stone hit the horse, The blue-maned horse suddenly startled and, With a groan, fell, my fat 'beg'...») The word «*beg*» in this example is used ironically in I. Yusupov's poem «Nightingale's Nest» in relation to the obese district committee chairman, a negative character. The word «*beg*» literally means a title given to wealthy rulers, petty feudal lords, and their servants (*Explanatory Dictionary of the Karakalpak Language*, Volume I, page 258). In the example above, it expresses the opposite meaning to its direct meaning.

In Karakalpak colloquial language, the words *aqıldım*, *batırım*, *aylasuv* are often used ironically, causing enantiosemy. Therefore, the phenomenon of antonymy arises not only between words with different roots but also from the use of the same word in opposite meanings.

CONCLUSION

Generally speaking, the semantic structure of antonyms is highly complex and is associated with the dialectical law of unity and struggle of opposites. Antonyms emerge at the extreme ends of a logical sequence. However, not all antonyms have a third intermediate element. Antonyms are closely linked to synonyms. To find a synonym for any word, its antonyms can be used, or to

find an antonym for a particular word, its synonyms can be employed.

There is also a close relationship between antonyms and the phenomenon of polysemy. Words can be antonyms not only in their direct meaning but also in their figurative sense. The connection between antonyms and homonyms gives rise to the phenomenon of enantiosemy.

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