

Reflection of Enantiosemy in Anthroponyms

QOBILOV MIRZIYO ESHNOZAR OGLI
Termez State University, Uzbekistan

ABSTRACT

This inquiry draws upon a broad spectrum of scholarly literature, encompassing theoretical perspectives in semantics, pragmatics, dialectology, and cognitive linguistics. In addition, authentic speech materials sourced from local communicative environments serve as empirical evidence for identifying and interpreting enantiosemic cases. Methodological approaches employed in the study include comparative semantic analysis, discourse-based examination, and contextual interpretation, which collectively enable a nuanced understanding of the phenomenon.

Keywords: Enantiosemy, anthroponymy, semantic distinction, linguistic feature, speech connotation, homonymous antonym, Uzbek linguistics, semantic analysis, local thinking.

INTRODUCTION

Language is the most important means of expression of human thought, in which the historical, cultural, social and spiritual experience of society is embodied, thereby ensuring the formation and continuous continuation of national consciousness, cultural identity and social memory. The Uzbek language, as a linguistic system, as a result of its rich historical development, has also formed its own semantic phenomena, which are especially vividly manifested in dialects and dialects. Anthroponyms – that is, human names – found in dialects not only perform the function of designating a person as a nominative unit, but also embody local thinking, religious

beliefs, ancient ideas, factors determining the social structure, and linguistic and cultural traditions.

From this point of view, anthroponyms have a semantically dynamic structure, which serves as an important source in the study of the historical memory, mentality and cultural identification of the speakers of the language. This process is especially clearly manifested through enantiosemy, polysemy, metaphorical transfer and other semantic processes, which are of incomparable importance in the study of the regional development and cultural identity of the language.

Anthroponymics – the branch of linguistics that studies human names linguistically, historically and culturally – has been attracting special scientific attention in recent years, especially from the point of view of semantic analysis, pragmatic functions and cognitive approaches. In particular, the phenomenon of enantiosemy observed in the anthroponymic system is an important indicator that reveals the multilayered semantic structure of nominative units, the combination of meaning formation with historical and cultural factors, and the internal dynamics of the language. The existence of this phenomenon scientifically confirms the complexity of the semantic system of anthroponyms, the variability of their meaning range and their formation under the influence of various sociolinguistic and cultural factors.

Enantiosemy is a complex semantic phenomenon in linguistics, characteristic of the lexical level, which is based on the mutual contradiction of two opposite meanings contained in the structure of one word or phraseological unit. This phenomenon allows for a deep analysis of the semantic dynamics of the language system, that is, the formation and change of meaning. Enantiosemy expresses semantic ambivalence in a linguistic context, that is, one language unit can express positive and negative connotations at the same time or in different contexts.

The term is etymologically derived from ancient Greek, meaning “en” – “inner,” “anti” – “opposite,” “sema” – “sign.” This naming clearly reflects the essence of this phenomenon, that is, the semantic contradiction existing within a language unit.

The phenomenon of enantiosemy is often manifested through the conflict between usual and occasional meanings. This allows it to be divided into linguistic and speech enantiosemy types.

The presence of the state of enantiosemy in lexical units indicates a complex, multi-layered relationship between form and content in the semantic system of the language. This phenomenon is actively observed not only at the level of the literary language, but also in the anthroponymy of local dialects. In local speech, a number of anthroponyms – for example, *Nazar*, *Karomat*, *Bosim*, *Dono*, *Ipak* – can be used with a positive or negative semantic load, depending on the context. This shows that the phenomenon of enantiosemy also plays an important role in anthroponymic thinking.

MATERIALS AND METHODS

It can be observed that the phenomenon of enantiosemy has been addressed in Turkology, especially in studies within the framework of general semasiology and antonymy, not directly, but through indirect approaches. In particular, in the process of scientific research devoted to the study of antonymy and units of opposite meaning in Tatar, Komi and Kazakh linguistics, although cases of enantiosemy have been mentioned in passing through some examples, their specific semantic structure, contextual conditions of use, functional load and connection with historical and cultural factors have not been widely analyzed. As a result, enantiosemy has not been consistently studied as an independent category of the lexical-semantic system of Turkic languages, and conceptual approaches to its classification, definition, interpretation of linguocultural motifs and structural-modeling have not been sufficiently formed.

Nevertheless, existing studies indicate the potential significance of this phenomenon and emphasize the need to study it in its interaction with polysemy, antonymy, homonymy, and semantic changes. Enantiosemic units, especially those found in dialectal speech systems, including the anthroponymic layer, require special scientific attention as important indicators of local

thinking, values, mental representations, and regional linguistic and cultural codes.

This situation indicates that the concept of enantiosemy in the semantics of Turkic languages does not yet have a fully independent scientific and linguistic basis, as well as the incomplete formation of terminological accuracy, classification criteria and analysis methodology for this phenomenon. Nevertheless, some researchers have interpreted semantic contradictions of morphological units and contextual meaning exchange processes as common aspects with enantiosemy in works on antonymy. This approach, in turn, means that the phenomenon of enantiosemy has the potential to develop as an independent research direction in Turkic languages. The observation of this phenomenon in dialectal speech systems, in particular in the anthroponymic layer, allows for further research to analyze its semantic nature in more depth, identify aspects related to linguocultural factors, and scientifically explain the changes in meaning formed under the influence of regional socio-psychological factors.

In Uzbek linguistics, the first to pay attention to the issue of enantiosemy was S. Usmanov. He called this phenomenon "congruent antonym" and tried to explain it as a semantic phenomenon different from antonymy [2]. In recent years, separate scientific articles dedicated to this topic have been published by scientists such as B. Yusuf and N. Mahmudov [6: 85].

B. Yusuf analyzed enantiosemy in the old Uzbek language, in particular, on the example of words found in the works of Alisher Navoi. He assessed this phenomenon as a unique semantic phenomenon, different from antonymy [3]. The fact that words like "immediately" express the meanings of "too late" and "too early" in the language is a prime example of a case of enantiosemy.

N. Mahmudov interprets the phenomenon of enantiosemy in the modern Uzbek language as a semantic process that manifests itself, first of all, at the speech level and is inextricably linked with allophony. According to the researcher, enantiosemy is not an isolated phenomenon in the language system, but a complex

form of meaning change, which can be observed within the framework of various language units, such as the phonetic, morphological, syntactic and lexical levels. Therefore, he emphasizes its universality, showing that this phenomenon has its own characteristics of manifestation not only in the lexical-semantic layer, but also at other structural levels of the language. Mahmudov substantiates in a monographic plan that the asymmetry of a linguistic sign - that is, the discrepancy between form and meaning – is directly related to enantiosemy [24].

Linguists divide the phenomenon of enantiosemy into linguistic and verbal enantiosemy types according to the contradiction between usual and occasional meanings. Linguistic enantiosemy is a semantic contradiction between usual meanings existing in the language system. Verbal enantiosemy, on the other hand, expresses the contradiction between occasional meanings that arise depending on the context.

This phenomenon is analyzed in relation to semantic categories such as person, thing, place, time, sign, quantity, action-state. For example, the contradiction between the meanings of the word *Karamat* (positive) and *karamat kursatmoq* (negative) is a case of linguistic enantiosemy. Such examples reveal the complex relationship between form and meaning in the semantic system of the language.

RESULTS AND DISCUSSION

There are a number of scholars in Uzbek linguistics who have studied the phenomenon of enantiosemy, and their research has served to form the theoretical foundations of this complex semantic phenomenon. The most important researchers and their contributions are listed below:

Scientists	Main contributions
S. Usmonov	He was the first to draw attention to the phenomenon of enantiosemy. He called it a "formidable antonym."
B. Yusuf	He analyzed enantiosemitic units in the Old Uzbek language, in particular in the works of Alisher Navoi.

N.Mahmudov	The phenomenon of enantiosemy has been dealt with at the colloquial level in modern Uzbek. He evaluated it as a form of allophronia.
Y.Odilov	He wrote a special doctoral dissertation on enantiosemy. Analyzed on the example of lexical and phraseological units.

In the process of studying the research of these scientists, it became clear that their research created a basis for studying the phenomenon of enantiosemy at the lexical level of the Uzbek language, in the context of the literary language and dialects. In particular, the theoretical approaches of S. Usmanov and N. Mahmudov deserve special attention, as they reveal aspects of this phenomenon that are different from antonyms. In addition, Y. Odilov, in his lexical and phraseological research, revealed the phenomenon of enantiosemy using the following examples:

Word

- The word “**eye**” – “to see” or “to be blind”.
- The word “**crazy**” – “to be crazy, mentally ill” or “to be close to, to caress”.

Phrase

- “**To burn**” – “to get angry, to get nervous” or “to be very happy”.
- “**To nod**” – “to confirm” or “to deny.”
- “**To cross the threshold**” – “to enter somewhere” or “to leave somewhere” [6: 85] kabilar.

Based on these studies, we also examined the occurrence of the phenomenon of enantiosemy in the system of anthroponyms. Anthroponyms are semantically multi-layered, and in some of them the phenomenon of enantiosemy is clearly manifested. This situation is explained by the simultaneous expression of positive and negative meanings by one name or the perception of two different meanings opposite to each other from the central content of the same word, that is, the semantic load in their meaning center changes depending on the context. Below, we considered it appropriate to analyze this phenomenon using the example of some anthroponyms.

Nazar is an anthroponym, the word *Nazar* is used in local speech with two different semantic connotations. On the one hand, it has a positive connotation such as “to look”, “to show affection”, “to pay attention.” On the other hand, it means “to make eye contact”, “to have a negative effect.” The contrast between these two meanings represents a case of linguistic enantiosemy. Although *Nazar* as a noun is chosen with a positive intention, in local beliefs there is also a negative connotation associated with the danger of making eye contact. *Karomat* is an anthroponym, the anthroponym *Karomat* is usually used with a positive semantic connotation in the meaning of “miracle”, “virtue”, “divine virtue.” However, in local speech this word is also used ironically to express a negative situation. For example, the phrase “you showed your *karomat*” can be used in a critical tone, with a negative connotation. This case is assessed as a speech enantiosemy. **Pressure** is an anthroponym, the word “pressure” usually means “pressing down,” “violence,” “oppression.” However, in the local dialect, this word is also used in the meaning of “superiority,” “elevation,” “advantage.” For example, the expression “pressure man” has a positive connotation – an authoritative, influential person. This semantic difference is another manifestation of the situation of linguistic enantiosemy. **Dono** is an anthroponym, the word “Dono” has a positive semantic load, expressing the meanings of “smart,” “knowledgeable,” “perceptive.” However, in local speech, this word is also used ironically in a negative sense. For example, the expression *donolik kiribsan-da* is used in a critical tone, ironically to express unexpected or undesirable behavior. This situation is manifested as speech enantiosemy. **Silk** is an anthroponym, the word “silk” usually means “delicate,” “gentle,” “delicate.” Although it has a positive connotation, in the local dialect it is also used in the meaning of “strong,” “resistant,” “ripe.” The semantic difference between these two meanings - that is, softness and firmness – represents a case of linguistic enantiosemy. This case shows the complex relationship between form and meaning in the semantic system of language.

We can observe the analysis of this explanation in the following table:

Name	Positive meaning	Negative meaning	Enantiosemiatype
Nazar	To look at, to love	Eye contact	Linguistic
Karomat	Miracle, goodness	Ironic negative situation	Speech
Bosim	Superiority, height, advantage	Pressing down, oppression	Linguistic
Dono	Smart, knowledgeable	Idiomatic use	Speech
Ipak	Strong, durable	Delicate, gentle	Linguistic

The above examples show that anthroponyms are semantically complex and multi-layered. The phenomenon of enantiosemy is actively manifested in this dialect not only at the lexical level, but also in the speech context. This phenomenon is closely related to local thinking, social stereotypes, and cultural connotations, and serves to deepen the understanding of anthroponymic semantics.

CONCLUSIONS

Based on the above examples, it was found that anthroponyms are semantically complex and multi-layered. Enantiosemy cases are actively manifested in this dialect not only at the lexical level, but also in the speech context. This phenomenon is closely related to local thinking, social stereotypes, cultural connotations, and serves to deepen the understanding of anthroponymic semantics.

Also, these analyses show that the phenomenon of enantiosemy in linguistics exists not only at the level of the literary language, but also in dialects. This opens up new directions for dialectological research and is of great importance in the study of local linguistic thinking.

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QOBILOV MIRZIYO ESHNOZAR OGLI

LECTURER, DEPARTMENT OF UZBEK LINGUISTICS,
TERMEZ STATE UNIVERSITY, UZBEKISTAN.
E-MAIL: <DSCQOBILOVMIRZIYO@GMAIL.COM>
[HTTPS://ORCID.ORG/0009-0009-1765-2076](https://orcid.org/0009-0009-1765-2076)