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LINGUOCULTURAL FEATURES OF RELIGIOUS-RELATED ENANTIOSEMY (ON THE EXAMPLE OF ENGLISH AND UZBEK)

Annotation

This article examines whether religious notions contribute to the emergence of enantiosemy from a linguocultural perspective, focusing on English and Uzbek. Through the investigation of findings in English and Uzbek, it can be stated that language is deeply influenced by religion, which shapes vocabulary, syntax, pronunciation, and even results in the emergence of distinct language varieties. Religious concepts and terminology frequently develop contradictory meanings due to cultural transformations, diverse perspectives, and historical changes. Through an analysis of several examples in both languages, we try to illustrate how religious-related topics of enantiosemy manifests.

Key words: Contradiction, linguocultural perspective, religious-relatedness, enantiosemy, comparative analysis.

ЛИНГВОКУЛЬТУРНЫЕ ОСОБЕННОСТИ РЕЛИГИОЗНОЙ ЭНАНТИОСЕМИИ (НА ПРИМЕРЕ АНГЛИЙСКОГО И УЗБЕКСКОГО ЯЗЫКОВ)

Аннотация

В данной статье рассматривается на примере английского и узбекского языков рассматривается вопрос о том, способствуют ли религиозные представления возникновению энантисемии с лингвокультурной точки зрения. Исследуя результаты, полученные в английском и узбекском языках, можно утверждать, что язык находится под глубоким влиянием религии, которая формирует лексику, синтаксис, произношение и даже приводит к возникновению отдельных языковых разновидностей. Религиозные понятия и терминология часто приобретают противоречивые значения в связи с культурными трансформациями, различными взглядами и историческими изменениями. На примере нескольких примеров из обоих языков мы попытаемся проиллюстрировать, как проявляется энантисемия в религиозной тематике.

Ключевые слова: Противоречие, лингвокультурный аспект, религиозная обусловленность, энантисемия, сравнительный анализ.

DINIY MAVZUGA OID ENANTIOSEMIYALARNING LINGVOMADANIY XUSUSIYATLARI (INGLIZ VA O'ZBEK TILLARI MISOLIDA)

Annotatsiya

Ushbu maqolada diniy tushunchalarning lingvomadaniy nuqtai nazardan enantiosemiya paydo bo'lishiga qo'shgan hissasini o'rganildi va asosiy e'tiborni ingliz hamda o'zbek tillariga qaratiladi. Ingliz va o'zbek tillaridagi misollarni o'rganish orqali shu narsa ayon bo'ladiki, din ham tilga chuqur ta'sir ko'rsatib, lug'at boyligini, sintaksisini, talaffuzni shakllantiribgina qolmay, balki o'ziga xos til ko'rinishlarining vujudga kelishiga ham sabab bo'lishi mumkin. Diniy tushunchalar va atamalar ko'pincha madaniy o'zgarishlar, turli xil dunyoqarashlar va tarixiy jarayonlar tufayli qarama-qarshi ma'nolarni kasb etadi. Har ikki tildagi bir qator misollarni tahlil qilish orqali diniy mavzuga oid enantiosemiyalarning qanday namoyon bo'lishini yoritishga harakat qilamiz.

Kalit so'zlar: Ziddiyat, lingvomadaniy yondashuv, diniy bog'liqlik, enantiosemiya, qiyosiy tahlil.

Introduction. The development of new trends in linguistics requires that many traditional notions and assumptions, should be revised and reconsidered in a new light. In this respect special attention is attached to the problem of contradictions, namely, the phenomenon of enantiosemy. Traditionally, enantiosemy has been studied from the different point of view according to their structural and semantic organization. Different approaches were singled out regarding the linguistic status of enantiosemy. According to some linguists (A.N. Novikov; V.N. Prokhorova, V.V. Vinogradov; Y.V. Terentyeva; N.M. Shanski) enantiosemy is considered to be a case of homonymy and the latter is first and foremost accounted for by the fact that polar meanings of enantiosemy words are identical in sound form and spelling by virtue of convergent evolution of words. Meanwhile, some linguists (F.S. Batsevich; L.Ye. Bessonova; N.K. Salikhova; O.I. Smirnova, V.Yu. Kravtsova; A. Klegr; A.D. Shmelev) regard enantiosemy as a case of polysemy in which one sense is in some respect the opposite of another. The phenomenon was first described in 1883 by Professor Scherzl V. I., who introduced the term "enantiosemy". This concept was later explored in the works of Novikov L.A., Panova M.V., and Khodakova Y.P. In our country, research on this topic was conducted by Odilov Y.R. and Salikhova N.K. Today, enantiosemy is a widely recognized

linguistic phenomenon observed in many languages, characterized by ambiguity in speech interpretation.

Literature Review. This phenomenon, first identified in 1883 by professor Scherzl V. I., has been further investigated by numerous researchers, revealing its prevalence across various languages and its significant impact on speech interpretation. The evolving landscape of linguistics necessitates a continuous re-evaluation of established concepts, with particular emphasis on linguistic contradictions such as enantiosemy, which has traditionally been examined through structural and semantic frameworks. Enantiosemy, the phenomenon where a single word carries contradictory meanings, has been categorized by some linguists as a form of antonymy and special type of polysemy due to the opposition of polar meanings that arise from convergent evolution (R.A.Budagov, 1953; A.D.Shmelev, 1977; L.A.Novikov,2001) [1]. Conversely, other scholars consider enantiosemy as a form of homonymy according to the identical spelling and polar meanings in the word stem (N.M.Shanskiy, 1975; V.A.Ivanova, 1982) [2]. Moreover, some scholars view enantiosemy as a type of polysemy in recent years, where one sense stands in opposition to another, highlighting the inherent ambiguity and complexity within language (Ales Klegr, 2013[3]; Y.V.Romanchuk, 2020[4]; Y.R. Odilov,2015; and others).

Research methodology. This study undertakes a comparative analysis of religious-related enantiosemes in English and Uzbek languages to reveal the intricate interplay between language, culture, and religious beliefs. The research employs a mixed-methods approach, integrating both qualitative and quantitative techniques to provide a comprehensive understanding of the phenomenon. The study will begin with a detailed examination of existing literature on enantiosemes, and cross-cultural semantics, providing a theoretical framework for the subsequent empirical analysis. Qualitative data will be gathered through a meticulous review of religious texts, dictionaries, and linguistic corpora in both English and Uzbek, focusing on identifying instances of enantiosemes in religious terms, further exploring the historical evolution of these terms and their diverse interpretations across different religious and cultural contexts. The analysis will particularly emphasize the semantic shifts and cultural factors that have contributed to the development of contradictory meanings within single lexical items related to religion.

Analysis and results. Religion profoundly influences language use in various ways, shaping vocabulary, syntax, pronunciation, and even the development of distinct language varieties. Many religious terms have developed contradictory meanings due to cultural shifts, different perspectives, and historical changes. Therefore, we are interested in either the impact of religious notion on enantiosemes exists or not. Here are some familiar examples in English and Uzbek languages which we analyze from linguocultural outlook:

English language:

“Bible-Basher” — A dysphemism for evangelical Christians who believe in

the inerrancy of the Bible, particularly those from Baptist, Methodist and Pentecostal denominations. It is also a slang term for an evangelising Christian. Commonly used universally against Christians who are perceived to go out of their way to energetically preach their faith to others [5].

“That pastor is a real Bible-basher—he quotes scripture all the time!”

“The comedian was called a Bible-basher for mocking religion.”

Meaning A: A passionate Christian who frequently preaches.

Meaning B: A person who criticizes or attacks Christianity.

“Rice Christian”— Someone who has formally declared themselves

a Christian for material benefits rather than for religious reasons. However, in India, the term has been extended to refer to any Christian convert [6].

“He’s just a Rice Christian—he only converted for free food.”

“Missionaries provided food, and many became Rice Christians to survive.”

Meaning A: a fake Christian who converts only for material gain (not true faith).

Meaning B: the people who convert Christianity because of necessity. e.g., extreme poverty. (true faith). Both meanings suggest conversion for material reasons and do not have direct opposition to each other. But this phrase has opposing connotations based on interpretation. As the moral conclusion shows two contradictory meanings, we can consider “Rice Christian” as asymmetrical enantiosemes.

“Sanction” — a threatened penalty for disobeying a law or rule; official

permission or approval for an action.

“The church sanctioned the new religious practice.”

“The government sanctioned the church for violating laws.”

Meaning A: To officially allow or bless something. (Approval)

Meaning B: To restrict or penalize. (Punishment)

“Blessed”— made holy, consecrated; used in mild expressions

of annoyance or exasperation (informal)

“She is blessed with good health.” — (Fortunate and Holy)

“Throw that blessed vase away!” — (Cursed/Ironic Use)

“God-Awful”— God awful originally meant “filled with awe for God”. Now

it is used to mean only something horrible or terrible, and sometimes it’s used humorously [7].

“The storm was God-awful, like divine wrath.” — (So powerful it’s divine)

“Some traditions get old. Like that god-awful thing you used to make do on your birthday.” — (Extremely bad)

Uzbek language:

“Avliyo” — a saint, and a wise person who can prophesy; a highly appreciated and perceptive person (ironical used for a stubborn person who does not care about other’s wish)

“Kitob tumanidagi Niyoztepa tepaligida avliyo va donishmand Hazrati Bashirning qabri joylashgan” [8]. (The grave of the saint and sage Hazrati Bashir is located on the Niyoztepa hill in the Kitob district).

“Nima, zvezno bo’lib avliyo bo’ptimi?”. (Sh.Rashidov. “Bo’rondan kuchli”). (What, He is a saint after advancing his position?).

Meaning A: A Saint, holy, sacred, or revered person closes to Allah.

Meaning B: sarcasm for an arrogant person.

“Kinna (solmoq, kirmoq)” — According to a superstitious belief, an illness

or pain that supposedly “enters” due to an envious or intense gaze, torturing hurt; to cure a disease by reciting spells, stroking, or massaging.

“Ko’zga yaqinman-da. Darrov kinna kiradi, jigar.” (U.Ismoilov. “Saylanma”) (I am sensitive to the evil eye. I easily get affected, my dear).

“Unsin kelgandan buyon, kasallarga kinna solish, tuqqan xotinlarga doya bo’lish uchun kampir bemalolroq yura boshladi”. (Oybek. “Qutlug’ qon”) (Since Unsin arrived, the grandma has been able to visit more freely to perform healing rituals for the sick and assist women in childbirth as a midwife).

Meaning A: To become ill regularly because of evil things.

Meaning B: To treat and heal people.

“Ma’raka” — A party or the collective assemblies organized in connection

with mourning or wedding ceremonies.

“Sobir Odil buvaning ma’rakalariga o’zi bosh bo’ldi.” (Rahmat Fayziy. “Cho’lga bahor keldi”). (Sobir took charge of Odil buva’s memorial gatherings himself).

“Shu-shu bo’ldi-yu, Norbuvining martabasi oshib, har bir ma’raka uning maslahatisiz bo’lmaydigan bo’lib qoldi.” (From that moment on, Norbuvi’s status rose and, every gathering could not take place without her advice) [9].

Meaning A: Gatherings related to mourning

Meaning B: Gatherings related to wedding or meeting organized on the eve of some tradition.

“Oqlik” — A white or light-colored fabric, scarf, or clothing given to

matchmakers as a sign of consent for a wedding; Shroud, burial cloth.

“Qo’ynidagi bir kiyim chitni Surxonboyning oldiga qo’ydi-da, gap boshladi: — Mana bu xamir uchidan patir, hojim. Oqliq. Quda bo’lmoqchimiz.” (I.Rahim. “Taqdir”). (He placed a piece of calico fabric in front of Surkhanboy and began to speak: —This is a small token, hojim. Oqliq. We wish to become in-laws).

“Abdurahmon-boy Olimjonni boyligiga sohib qilib, o’zi ikki gazlikkina oqlikka ega bo’lib, hovli-joylarini tashlab, bir bo’ygina chuqurgacha kirib, bedomu darak ketdi.” (Hamza, “Tanlangan asarlar”). (Abdurahmonboy left all his wealth to Olimjon, while he himself ended up with nothing but a two-meter shroud, abandoning his home and property, and disappeared into a lonely grave).

Meaning A: A sign of wedding

Meaning B: Shroud

“Oq kiyimoq” — To wear mourning attire; in some places, conversely, to

replace black clothing with white after the mourning period ends, to discard mourning attire.

“Ro‘zimurodnin onasi aza ochdi. Qarindoshlar oq kiyib, ovozi chiqardilar.” (Sh.Ashurova. “Yanga”). (Ruzimurod’s mother began mourning. Relatives wore white and wailed).

“Kampir bolasiga aza ocholmay na oq kiyishini, na qora kiyishini biladi.” (Said Ahmad. “Jimjitlik”) (The old woman cannot properly know her child’s death: she does not either to wear black or white).

Meaning A: To wear mourning attire;

Meaning B: To discard mourning attire;

“Qori” — A person who has memorized the Quran, recites it with proper intonation, and is able to see; A blind person: used as a respectful form of address.

Similarities and Differences between English and Uzbek religious-related enantiosem

| № | Aspect | Similarities English & Uzbek | English (Differences) | Uzbek (Differences) |
|---|---------------------------------|--|--|--|
| 1 | Cultural & Historical Influence | Both languages develop religious enantiosem due to historical shifts, societal changes, and evolving religious perspectives. | Influenced by Christian and secular traditions, leading to shifts in meaning over time. | Deeply rooted in Islamic customs and folklore, preserving traditional associations. |
| 2 | Linguistic Origins | Enantiosem in both languages adapts to new contexts over time. | Contradictory meanings arise from etymological layering and language evolution (e.g., “sanction” meaning both penalty and approval). | Emerges from cultural traditions and symbolic meanings rather than linguistic shifts (e.g., “ma’raka” for both mourning and weddings). |
| 3 | Nature of Contradictions | Context determines whether a word carries opposite meanings. | Contradictions are often explicit, with direct semantic opposition (e.g., “cleave” meaning both to split and to cling). | Contradictions are more implicit, relying on cultural interpretation rather than direct opposition. |
| | Religious & Social Influence | Both languages incorporate religious and societal influences into vocabulary. | Meaning shifts are often driven by modern socio-religious discourse (e.g., “God-awful” evolving from reverence to negativity). | Enantiosem is deeply tied to Islamic traditions, folklore, and everyday expressions. |

This contrast highlights how language evolves in response to historical and societal changes, with English focusing

“Nosir qori chor-atrofdagi qishloqlarda har marosimga bosh-qosh, soch-soqoliga oq oralagan arzanda qariya bo‘lib qoldi.” (Abdulhamid Ismoil. “Ankabut”). (Nosir qori has become revered elder with gray beard and hair leading every ceremony in the surrounding villages).

“Tayoq yo‘l ko‘rsatar a‘mo qoriga. Ul ham ko‘ngan qismatida boriga.” (“Erali va Sherali”) [10]. (The stick guides the blind on his path. He is also accepted his fate as it is).

Meaning A: A revered elder person (who is able to see);

Meaning B: A blind person;

Conclusion. In both English and Uzbek, religious terms often acquire contradictory meanings due to cultural evolution, differing perspectives, and historical shifts. However, we can highlight some key similarities and differences between these languages in the following table.

on semantic shifts and Uzbek maintaining deeper ties to traditional meanings.

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