

LINGUISTIC PERSONALITY IN ANTONYMS OF POEMS OF ENGLISH AND KARAKALPAK

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Annotation:

The article is devoted to expressing of oppositeness of meaning or antonyms in diverse poems of English and Karakalpak which describe the poets' opinion, idea and feeling but also state. The author indicates that Lyons's classification for oppositeness of meaning is very remarkable for understanding of the message of the poems.

Key words – opposite meaning, antonym, logical relation, poet's state, Lyons classification, assertion, negation.

Аннотация: Статья посвящена выражению противоположности значения или антонимов в различных стихах английского и каракалпакского языков, которые описывают мнение, идею и чувство поэта, а также его состояние. Автор указывает, что классификация Лиона для противоположности значения очень замечательна для понимания послания стихов.

As we know antonym is very important as it is basically used to mean the author's mind, opinion, idea or understanding. Antonym is a word with the meaning that is opposite to the meaning of another word.

Antonyms (Gr. *anti* "against", *ónima* "name") are two or more words of the same language belonging to the same part of speech and to the same semantic field, identical in style and nearly identical in distribution, associated and often used together so that their denotative meanings render contrary or contradictory notions [1]. Lyons, Leonard Lipika, Kastovsky, Leech, Ljung, Gecke have explored about antonyms and oppositeness of meaning and put several particular concepts and opinions connecting to this.

Lexical system of each language has a great number of opposite words in their meanings. Let's take examples from English and Karakalpak languages. E.g. English: white-black, goodness-evil, tall-short, rich-poor, belief-incredulity,



Karakalpak: aq-qara, dos-dushpan, uzın-kelte, bay-jarlı, isenim-gúman etc. Lyons described different types of oppositeness of meaning and subdivides them into three types: Complementary, e.g. male-female, married-single Antonyms, e.g. good-bad Converseness, e.g. to buy- to sell [Leonhard Lipika:145]. But he limited this term “antonym” to just one of the three types as above mentioned and called it “the traditional lexical relation of antonym”. Lyons’s classification is correlated with logical relations to identify sense-relations. E.g. My heart is sad, my hopes are gone, My blood runs coldly through my breast; And when I perish, thou alone With sigh above my place of rest. (Byron) In the example, the utterance “My heart is sad” implies “My heart is not happy” and also “My heart is not sad” implies “My heart is happy”.

As pointed out, assertion of a person can awake the negation of the other and vice versa. If you make an implication logical you can grasp poet’s state which is depicted on the literary work. In this, other opposite-meaning word is given in an abstract way so that the reader is inspired to think and directed to find an abstract word logically. We can also come across them in Byron and Ibrayim Yusupovs’ poems. For example,

*My soul is dark – Oh! Quickly string
The harp I can yet brook to hear...(Byron)
Kewil aspanımda juldızlar sónik,
Ay da on tórtinde tolğanın qoydı... (I.Yusupov)*

The words dark and sónik mean the same meaning in both languages and they denote the meaning “not bright”. Another word which has opposite meaning is the only in readers’ mind.

According to stylistic devices antonym words seem to be antithesis in literary works. “In order to characterize a thing or phenomenon from a specific point of view, it may be necessary not to find points of resemblance or association between them but to find points of sharp contrast, that is, to set one against the other, for example:

*A saint abroad, and a devil at home (Bunyan).
Better to reign in hell than serve in heaven (Milton) [И.Р. Гальперин:202].*

Here are words “saint-devil”, “hell-heaven”, “reign-serve” are antonyms that “than” on contrast. In another example,

*Jónsiz qırıq kún qayğı-uwayım shekkennen,
Densawlıqta bir kún shadlıq jaqsıraq. (Berdakh)*

We can take as antithesis the following words “qayǵı-uwayım”, “shadlıq” which were given in the poem of Berdakh according to stylistic device.

I.R. Galperin states out: Antithesis is a device bordering between stylistic and logic. The extreme are easily discernible but most of the cases are intermediate. However, it is essential to distinguish between antithesis and what is termed contrast [И.Р. Гальперин:204]

In fact, generally they are not conspicuous in the poems. In order to find them from poems the readers have to apprehend in a logical way. For instance,

The cold in clime are cold in blood

Their love can scarce deserve the name;

But mine was like a lava flood That boils in Etna's breast of flame (Byron).

Jaqsıdan-sharapat, jamannan-zıyat,

Izzetinde bolǵıl jaqsınıń mudam,

Sóz mánisin bilmes zeyni pás adam,

Danalarđıń aytqan sózine turmas (Maqtumqulı).

In the examples, antonyms do not seem obviously that is why we try to identify antithesis through logical thinking. The logical opposition is based on meanings between lines above. Moreover, antithesis is generally less clear in the poetry than in prose. We can see that some words are set one against another as cold-lava flood, jaqsıdan-jamannan, zeyni pás adamlar-danalar. In recent research it is found that Lyons's classification lost its importance in science, after that, some scholars suggested new groups instead of them. But I think that logical implication which was showed by Lyons is very significant in poetry because poet may not give both of antonyms or opposite-meaning words to express ideas, feelings or minds according to poem's rhyme or structure.

References:

1. studfiles. net.
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