



ANTONYMY IN ESSAY LEE O RYON «TOMORROW»

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Annotation

In the Korean language, in the meaning of the opposite or, as it is often believed, in the concept sphere, “opposition,” the significant influence of Confucianism on the worldview and mentality of Koreans and its deep penetration into their consciousness and language is revealed.

Keywords: common language antonyms, contextual antonyms, antithesis technique, text organization, text antonymy.

As a result of research, Korean linguists have revealed that there is a special meaning of the space of human relations and words that have antonymic meaning. Certain words are relative semantic oppositions in relation to each other, since they are perceived differently by everyone.

During the analysis of the essay of Korean authors, it should be noted that antonimiya functions in these works as one species of the semantic-syntactic organization of the text.

Lee O Ryon in his essay often uses the stylistic technique of antithesis using both common language and contextual antonyms to vividly confirm his arguments.

The subject of this article is the linguistic analysis of antonymic units in the essay of the modern writer and About Ren «Tomorrow»¹, in order to determine the main features of the use of the artistic technique of the antithesis, which in our opinion has not attracted the attention of Korean scholars so far and therefore is one of the urgent problems of the stylistics of Korean artistic speech.

Linguists are well aware of the aphoristic statement of Ferdinand de Saussure concerning the manifestation of the general philosophical law of unity and the struggle of opposites in language: "The whole linguistic mechanism revolves exclusively around identities and differences, and the latter are only the reverse side of the former"².

At the present stage, such Korean scholars as Ko Yong Geun, Kim Pon Sun, and Lee Sam Hyun and others³. In Kim Pong-sun's research on the principles of text construction, we find that one of the types of text connectivity is correspondence relations⁴ (Park Yong-sun explains that correspondence relations in this case include comparison or contrast relations)⁵.

¹ Ли О Рён. Сборник эссе «Чтение словаря корейского языка с концентрацией на значении». – Сеул, 2009. – 294с.

² Соссюр Ф. де. Курс общей лингвистики. – М.: Логос, 1999. – С. 235

³ 이삼형. 설명적 텍스트의 내용 구조, 분석, 방법과 교육적 적용. 박사학위논문. – 서울: 서울대학원, 1994. – 144p.

⁴ 김봉순. 국어교육과 텍스트구조. – 서울: 서울대학교, 2005. – P. 47.

⁵ 박영순. 한국어 문장의미론. - 서울: 고려대학교출판부, 2001. – P. 194-195.



Returning to the question of the study of units of antonymic meaning, it should be noted that the analysis of these units is incomplete without taking into account the influence of Confucianism and Buddhism on the worldview and mentality of Koreans. This influence is tangible and weighty, it has penetrated deeply into the consciousness and language of Koreans⁶.

As a result of studying antonymy, the researchers came to the conclusion that antonymic relations are characteristic of units not only of the lexical, but also of the grammatical level of the language⁷.

Along with language antonyms, commonly used, customary, in antonymic relations in a certain speech situation, in one context or another, there may be words that in ordinary use do not express opposite meanings, that is, the boundaries of individual speech antonymization are much wider than language⁸. As R.S. Ilyasova notes⁹, the most characteristic feature of the contextually limited juxtaposition of words (contextual antonyms) is that they, referring to their primary functions in the language to various thematic troupes, enter their secondary functions, due to a certain context, into a common thematic group, and at the same time their significant semantic difference is neutralized, eliminated by the context¹⁰.

The use of contextual antonyms is an indicator of the writer's linguistic creativity¹¹.

Let's consider the antithesis technique from the essay excerpt and About Ren «Tomorrow»¹²:

어제도 오늘도 다 순수한 우리말인데 어째서 미래를 뜻하는 내일만은 한자어에 먹히고 말았는가?

Yesterday and **today** are purely Korean words, but why exactly is the word "**tomorrow**" borrowed from Chinese characters?

In this text, the concepts are antonymized *어제*, *오늘* **yesterday** and **today** and *내일* **tomorrow**, which are reflected in a large dictionary of antonyms.

As is known, depending on the various features possessed by antonymous units, semantic oppositions of common language (or just linguistic, usual) and contextual-speech (or situational, authorial) can be distinguished.

Consider an example:

⁶ Ём Кван Хо. Влияние буддизма на язык и культуру Кореи // Материалы конференции: Исследовательское общество корейского языка. №4. – Сеул, 2006. – С.169-187.

⁷ Боева Н.Б. Грамматическая антонимия в современном английском языке: Автореф. дисс. ... док. филол. н. – Москва., 2001. – С. 3.

⁸ Фомина М.И. Современный русский язык. Лексикология. – М.: Высшая школа, 2003. – С. 147-148.

⁹ Ильясова Р.С. Антонимические отношения в чеченском и русском языках. – Грозный: ФГБОУ ВО Чеченский государственный университет, 2015. – С. 65.

¹⁰ Там же. – С. 65.

¹¹ Никитина, О.А. Лингвокреативность языковой личности и дискурсивные маркеры лексических инноваций // Вестник Челябин. гос. пед. ун-та, 2014. - № 4. – С. 206–221.

¹² Ли О Рён. Сборник эссе «Чтение словаря корейского языка с концентрацией на значении». – Сеул, 2009. – С. 164-166.



내일은 한자 말이지만 그보다 더 먼 '모레'는 순수한 우리말이 아니냐. 아니다. 모레라는 말뿐이겠는가? 모레 다음에는 '글피'가 있고 글피 다음에는 또 '그글피'가 있다. 일본어든 영어든 한번 해보라. 내일이란 말 다음에 '모레'를 뭐라고 하는가. 글피와 그글피란 말이 있는가? 힘 내라! 한국의 천재들이여. 눈을 돌려 미지의 넓은 땅과 먼 내일을 보거라.

«Tomorrow» - although the word borrowed from Chinese characters, "the day after tomorrow" - is not a purely Korean word? Moreover, there is a separate word «kylphi», which translates "in 2 days". Look at Japanese or English. They have the word "tomorrow" in them, but what about "the day after tomorrow"? Be strong, Korean geniuses! Pay your attention to the boundless unexplored land and the distant tomorrow. (Translated by the author of the article.)

Next, let's consider the structure of the text of the above passage, which is based on the "big antonymy" with the help of the union 그러나 – **but**, however, which separates two parts of the text that are opposite in meaning, where the 1st part describes the origin of the word "tomorrow" based on hieroglyphs, однако уже во 2-й части приводятся исследования ученых о наличии исконно-корейского аналога этого слова, которое по определенным причинам ушло в пассивный словарный запас и на данный момент не используется.

Ли О Рён в своих эссе часто использует стилистический приём антитезы для отражения контраста в выражении различных понятий.

However, already in the 2nd part, scientists' research is given on the presence of a native Korean analogue of this word, which for certain reasons has gone into a passive vocabulary and is not currently used. Lee O-ryong in his essays often uses the stylistic technique of antithesis to reflect the contrast in the expression of various concepts.

Linguists who touch upon the problem of contrast in their works agree on its binomial structure. Contrast is a «stylistic principle of speech unfolding, consisting in the dynamic opposition of two content-logical, as well as structural-stylistic plans of presentation»¹³.

Conclusion

During the analysis of essays by Korean authors, it should be noted that in these works, antonymy functions as one of the types of semantic and syntactic organization of the text. The semantic basis of antonymy is the opposite. To express the relations of opposition, various linguistic means are used, the most important place among which belongs to antonymy in all its diversity.

A special case of contrast is the antithesis, the language base of which is its main lexical material, the words – antonyms. The antithesis is a stylistic device in which a sharp contrast of concepts and images creates a contrast. Lee O-ryong in his essays often uses the stylistic technique of antithesis to reflect the contrast in the expression of various concepts.

¹³ Одинцов В.В. О форме изложения лекционного материала. – М.: Изд-во «Знамя» РСФСР, 1979. – С. 40.



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