

## Enantiosemy in Kartvelian Languages

Lia Abuladze, Andreas Ludden

Enantiosemy is a case of polysemy, in which one sense of the word is in some respect the opposite of another sense of the same word. “Enantioseme” is derived from “enantiosemy” as the designation for both a given lexeme and its opposing meanings. Enantiosemes occur in many (if not all) languages of the world. The Kartvelian languages are no exceptions, although they still were not the subject of special research. In our talk we present some examples. For instance, the Georgian Masdar *sesxeba* has two opposite senses: “to lend” and “to borrow”: *am kacs ar uqvars pulis sesxeba* - “this man does not like to *lend* money” vs. “this man does not like to *borrow* money”. Such cases are based on the relations of reciprocity.

The opposite senses of Georgian postpositions *tsin* and *ukan* are based on the diversity of points-of-view, i.e. a matter of deixis. Such an example as *tavi* with two opposite senses: “beginning” (*tavi da bolo* – “beginning and end”) and “to end, to finish” (*atavebs*, syn. *abolovebs*) probably depends also on the diversity of view-points.

The example *didi geniosi* (“big genius”) in regard to a *silly person* belongs to the category of irony. In principle many words can be used ironically.

There are also cases, which are generally located in the realm of superstition, where praise is a beacon for misfortune. Thus we find *ushno* “ugly” referring to a baby in Georgian (compare Svan: *si, xola si* “you, bad you” referring to a lovely child).

Enantiosemy is attested frequently in closely related languages, e.g. *parti-purti* with meanings: “to do something important” (in Megrelian) vs. “to do something meaningless” (in Georgian).

We think that the further study of this phenomenon in Caucasian languages will be important not only for semantics, but also for the cultural and historical researches.