

Identical Twins, Different Wombs: A Literature Review on *Attiba:q* in Arabic and *Antonymy* in English

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Abstract: *The current overview article seeks to diachronically compare the development of Arabic *tiba:q* and English ‘antonymy’ in the long run of literature and to track and review the theoretical and practical advancements of both phenomena in comparative contexts. The objective is twofold: (a) to comparatively identify points of similarity between the two phenomena in theory and (b) to comparatively identify points of dissimilarity between the two phenomena in practice. To do so, a comparative diagnostic approach is adopted. The study concludes that (1) both phenomena share several aspects in theory and practice, (2) they prove rather difficult to be defined operationally as the existing definitions overlap and denote a multiplicity of semantically versatile concepts, underpinning a case of polyonymy in reference to both notions, (3) the two phenomena are dichotomously approached: canonically vs. noncanonically, lexically vs. semantically, literally vs. nonliterally and textually vs. contextually, and (4) classifying both phenomena is triggered by the theoretical insights and practices of the classifiers; traditional classification is form-based and a context-free relation holds between opposites whereas more recent classification depends on syntax and a context-dependent relation holds between opposites. The scope of the two phenomena is currently widened to feature opposition between antonyms, contrasts, counterparts, incompatibles, analogs, and the like. Therefore, the study recommends further extensive research on the non-canoncity of both phenomena.*

Keywords: antonymy, Arabic, *attiba:q*, diachrony, English

1. Introduction

Humans are said to share a general tendency towards organizing their thoughts into binary lexical-semantic oppositions (Lyons 1977). The central aspect of lexical-semantic opposition is technically dubbed *attiba:q* in Arabic and antonymy in English. In Arabic, *attiba:q* appears to be the prototype of all lexical-semantic relations and seems to permeate almost all types of discourse. The motivation for the extensive use of *attiba:q* in spoken and written discourses (talks and texts) resides in its patent potential for emphasizing and demonstrating meaning. Therefore, *attiba:q* is omnipresent and looms large across Classical, Modern Standard and Vernacular Arabic genres, as in Al-Qurʾān, Al-Ḥadīth, prose, poetry, and everyday speech. In English, antonymy is believed to be the “most readily apprehended” (Cruse 1986:197) and the “archetypal lexical semantic relation” (Murphy 2003:169). It is massively pervasive and its scope is

much greater than that of its fellow relations with which it is often grouped, such as synonymy, hyponymy, and meronymy (Jones 2002). Echoing earlier rhetorical observations about the importance of antonymy, Cruse (1986:197) quotes philosophers and others as noting a tendency of things to slip into opposite states. *Attiba:q*, antonymy, or whatever name it has across languages, is “a fundamental experience-organising mechanism” (Jones 2002:3).

Previous research on *attiba:q* in Arabic is extremely sparse and leaves a significant gap between theory and practice in Arabic literature. Few studies were conducted on this notion, drawing on theoretically and methodologically different approaches. ‘Afi:fi: (1998) studied the rhetorical aspects of *attiba:q* in Al-Hadi:th from a formal perspective and tested a representative sample thereof against the static and absolute categories he pieced together from Arabic sources on ‘*ilm al-bala:gha*’ ‘rhetorics’ and ‘*ilm al-badi:c*’ ‘tropology’. Al-Jamma:s (2002) investigated *attiba:q* in Al-Qur’a:n from a rhetorical perspective and applied the pieced-together categories to a considerable sampling therefrom. Both studies used the same formal typology which was applied to different but relevant genres. Building on a rigorous and retrievable typology of English antonymy by Jones (2002), Hassanein (2013) developed a canonical approach to Qur’anic *tiba:q*, identifying and classifying its discourse functions and frames. Drawing on Jones (2002), Davies (2012, 2013) and Hassanein (2013), Hassanein (2018) conflated their typologies and developed a combinatory classification, applying it to a representative dataset from Al-Hadi:th canon in quantitative and qualitative terms.

In contrast, previous literature on antonymy in English is extensive and has approximately bridged the gaps between the theoretical and the empirical approaches. Cruse (1976, 1986) and Lyons (1977, 1995) investigated antonymy as a paradigmatic relation, and each introduced his own formal classification of it. Both of their classifications are syntax-free, context-free, and form-based. The classes and subclasses developed depend in essence on the theoretical and empirical insights of the classifier, thus giving rise to a conceptual overlapping of antonyms, opposites, and contrasts. Gorgis and Al-Halawachy (2001) undertook a riveting review of western views on antonymy and other terms related to it, such as oppositeness, opposition, contrast, and incompatibility, locating antonymy under the last as an umbrella term. They also classified types of oppositeness based on Cruse’s context-free and syntax-independent approach which is the most adequate for them.

Aspects of lexical-semantic opposition in English have remained under the lens of syntax- and context-free paradigmatic approach until Mettinger (1994), Jones (2002), and Davies (2012, 2013) approached such aspects afresh from a context-dependent syntagmatic perspective, conducting a more structural analysis than those of Justeson and Katz (1991) and Fellbaum (1995). The syntagmatic approach has championed the co-occurrence hypothesis since its inception and a multiplicity of typologies have emerged in this regard. Mettinger (1994) logged nine syntactic frames of canonical opposition. Jones (2002) quantified and typified eight discourse functions of canonical antonymy. Davies (2012, 2013) qualified and exemplified another eight of noncanonical opposition. Of these three

typologies, Jones's is the most retrievable and the most replicable, being the standard toolkit for analyzing antonyms across languages, including Swedish (Murphy et al. 2009), Japanese (Muehleisen and Isono 2009), Dutch (Lobanova et al. 2010), Serbian (Kostić 2011), Romanian (Gheltofan 2013), Arabic (Hassanein 2013, 2018; AlHedayani 2016), and Chinese (Hsu 2015).

This study seeks to undertake a comparative review of aspects of lexical-semantic opposition: *attiba:q* and *al-muqa:bala* in Arabic and 'antonymy' and 'opposition' in English.¹ It aims to theoretically and empirically survey the development of these two interdependent aspects since their inception in the literature. Specific objectives are (a) to compare how the two aspects diachronically developed in theory and (b) to compare how these two aspects diachronically developed in practice. Typologies and typical cases from both languages will also be reviewed and future developments will be foreshadowed. To achieve these objectives, three questions are necessarily posed:

1. Are the two aspects theoretically similar or different across Arabic and English?
2. Are they empirically similar or distinct?
3. Are they typologically similar or distinct?

2. Perspectives

Aspects of lexical-semantic opposition in Arabic include a triad of lexical-semantic relations: *attiba:q*, *al-muqa:bala* and *attada:dd*. *Attiba:q* 'antonymy' has both lexical and semantic definitions (cf. Fari:d 2000; Al-Qarṭa:janni: 2008). It is labelled rhetorically differently, sometimes as *al-muqa:bala* 'antithesis' (Bussmann 1996) or 'opposition' (Davies 2012), *attada:dd* 'autoantonymy' (Al-Kharabsheh 2008) or 'contronymy' (Karaman 2008), and *attaka:fu?* 'parallelism' (Quda:ma Ibn Ja'far N.D.). However, rhetoricians are unanimous about defining it as 'bringing two lexical or semantic opposites together' (cf. Al-^cAlawī 1914; Al-Qayrawa:ni: 1943; Al-^cAskari: 1952; Al-Qarṭa:janni: 2008; Al-Baqilla:ni: 1972; Ibn Al-Mu^ctaz 1982; Assakka:ki: 1987; Sibawayh 1988; Attabri:zi: 1994; Tha'lab 1995; Al-Jurja:ni: N.D.; Azzarkashi: 2006; ^cAti:q N.D.).

These definitions show that the term is lexicalized differently but features the same semantic concept. It is considered by specialists to be only semantic, lexical, or both and occurs at word or above word level between the same or different parts of speech. A distinction has always been drawn between *attiba:q* and *al-muqa:bala*, whereby the former holds between single opposites (one-to-one); the latter between multiple opposites (many-to-many). The former occurs only between opposite words, as in *ta^cma:/la: ta^cma:* 'blind/not blind'; the latter between opposites or non-opposites, as in *al-qulu:b/al-ʔabsa:r* 'hearts/eyes' (cf. Ibn Al-Qayyim 1327 H.; Husayn 1983; Bin Ma:lik 1989; Ashshaykh 1999). *Attada:d* is another semantic phenomenon in which a single item referred to as *didd* 'contronym' carries two opposite senses, as in *jalal* meaning both *saghi:r/kabi:r* 'little/big' (cf. al-Kharabsheh 2008).

Aspects of lexical-semantic opposition in English are also tripartite in nature, including a triad of opposite relations: antonymy, opposition (contrast) and contronymy (autoantonymy). Murphy and Andrew (1993:302) establish that

antonymy represents an intriguing relation difficult to specify formally. “The word ‘antonymy’ (Grk *anti-* ‘against,’ *ónyma* (=ónoma) ‘name’) was coined in 1867 by C. J. Smith as an opposite of ‘synonymy’ and since 1867 numerous attempts have been made to pin down the meaning of antonymy and formulate a workable definition of the term” (Jones 2002:9). Antonymy is considered to be a subclass of opposites referred to as gradables (Cruse 1976, 1986; Murphy and Andrew 1993; Lyons 1995; Bussmann 1996) and binaries (Murphy 2003; Cruse 2006; Hurford et al. 2007). It is considered lexical in nature (e.g., Cruse 1976, 1986; Lyons 1977, 1995; Murphy and Andrew 1993; Bussmann 1996), semantic in nature (e.g., Fromkin et al. 2003; Crystal 2008) or both (e.g., Jones 2002; Murphy 2003). Antonymy is sometimes seen in the broadest sense as including all types of lexical and semantic oppositions (e.g., Lehrer and Lehrer 1982; Crystal 2008) and sometimes as being opposite of synonymy (e.g., Finch 1998). Fellbaum (1995) points out that antonymy occurs not merely between pairs within the same word class, but also across word class, as in ‘*loving/hate*’, ‘*love/hates*’, ‘*loved/hatred*’, as well as between grammatically compatible pairs, such as ‘*loves/hates*’ and ‘*loved/hated*’ (cited in Jones 2002:11). A technical term, which is distinguished from ‘antonymy’ and which Murphy (2003) calls ‘contrast’, is ‘opposition’ (cf. Davies 2012, 2013). It is used as an umbrella term for all different guises of contrasts, (non)canonical and (con)textual, lexical and semantic (broadly, conceptual).

It is worth noting that contronymy or autoantonymy is not institutionalized or well researched as the other aspects in English academia. Contronymy occurs when a minimum of two senses of a lexical unit contrast each other semantically (Karaman 2008:173).

3. Approaches

3.1 Approaches to *attiba:q*

Review of the literature on *attiba:q* in Arabic rhetoric and semantics unravels different, albeit complementary, scholarly approaches to the phenomenon. In general, the phenomenon is methodologically and analytically dissected according to dyadic approaches: *lafTHi:* vs. *ma^cnawi:* ‘lexical vs. semantic’ and *mahd* vs. *ghayr mahd* ‘canonical vs. non-canonical’.

3.1.1 *LafTHi:* vs. *ma^cnawi:*

Some Arabic rhetoricians and semanticists approached *attiba:q* based on lexical criteria. They consider it only *lafTHi:* in nature and view it as a lexical relation specific only to words. Al-Qazwi:ni: (2003:255), for example, adopted a lexical approach to *attiba:q* and classified it according to word class. Some other rhetoricians and semanticists approached *attiba:q* according to semantic criteria and consider it just *ma^cnawi:* in nature and specific to oppositeness of meanings. For instance, Attabri:zi: (1994:170) is explicit on semantic *tiba:q* which brings two opposite senses together in discourse. Al-Jurja:ni: (N.D.:20) prioritizes semantic antonymy over lexical antonymy and confines its configurations to single lexemes with single opposite meanings. Al-Qarṭa:janni: (2008:43) assigns priority to semantic *tiba:q* which he calls *al-muṭa:baqa al-mahda* ‘canonical antonymy’.

The lexical approach or the semantic approach is not solely enough to comprehensively cover the range of *attiba:q* in Arabic. Opposition in Arabic figures not only between lexemes but also between meanings and concepts at and above word level. Both approaches must be complementary and hang together to accurately diagnose the case of *attiba:q* in Arabic. Therefore, the great majority of Arabic rhetoricians and semanticists are unanimous that *attiba:q* is a lexical-semantic phenomenon in which opposite lexemes and meanings are paired in discourse (texts and talks). Sibawayh (1988:24) considers lexical *tiba:q* and semantic *tiba:q* as interrelated and pinpoints that lexemes become opposites as their meanings are opposite, such as *qa:ma/jalasa* 'stand/sit'. Al-^oAlawi: (1914:377) includes *attiba:q* under *al-muqa:bala* and describes lexical *tiba:q* as the opposition of a lexeme to another and semantic *tiba:q* as the opposition of one lexeme to another based on semantic, not lexical, criteria. In his divisions of *attiba:q*, Al-Madani: (1968:33) points out that it is lexical and semantic in that either two words or two meanings are brought together into opposition.

3.1.2 *Mahd* vs. *ghayr mahd*

Another interesting debate among Arabic rhetoricians and semanticists revolves around the question whether *attiba:q* is *mahd* 'canonical' or *ghayr mahd* 'non-canonical'. The literature review reveals the positioning of *attiba:q* on a gradable cline from canonicity to non-canonicity. Attabri:zi: (1994:170) draws a distinction between *addidd* 'antonym' and *ma: yaqu:mu maqa:ma addidd* 'what replaces the antonym' in allusion to *attiba:q al-mahd* 'canonical antonymy' and *attiba:q ghayr al-mahd* 'non-canonical antonymy'. Al-^oamidi (1992:288) also makes a distinction between *addidd* 'antonym' and *ma: yuqa:rib addidd* 'near-antonym' in allusion to canonical *tiba:q* and semi-canonical *tiba:q*, a distinction shared by Al-Khafa:ji: (1982:199). Quda:ma Ibn Ja^ofar (N.D.:141) makes an explicit reference to all aspects of *attiba:q*, dubbing them *attaqa:bul* 'opposition' in its (non-) canonical guises. ^oAbd Al-^oAzi:z Al-Jurja:ni: (1966:44) mentions that the most common type of *attiba:q* is that in which *ma^onaya:n ghayr mutaqa:bila:n* 'two non-canonical meanings' are expressed by *lafTHayn mutaqa:bilayn* 'canonical opposites'. Ibn Al-^oathi:r (N.D.:144) explicitly refers to the pairing of one lexeme with *diddih* 'canonical antonym' and *ma laysa bi-diddih* 'non-canonical antonym'. Al-Qarta:janni: (2008:48) differentiates *al-mu^obaqa al-mahda* 'canonical antonymy' from *al-mu^obaqa ghayr al-mahda* 'non-canonical antonymy'. He subsumes two subcategories under the latter category: putting a lexeme in opposition to *ma: yatanazzal minhu manzilata addidd* 'semi-canonical antonym' and to *ma: yukha:lifuh* 'non-canonical antonym'. Al-^oAlawi: (1914:378) broadens the scope of *attiba:q* by preferring to call it *al-muqa:bala* and categorizing its manifestations into four categories:

1. opposing a lexeme with its lexical antonym,
2. opposing a lexeme with its semantic antonym,
3. opposing a lexeme with its lexical contrast, and
4. opposing a lexeme with its lexical analog.

Categories (1) and (2) typify canonical antonymy; category (3) semi-canonical antonymy; and category (4) non-canonical opposition.

3.2 Approaches to antonymy

A literature review of antonymy in English semantics mirrors its counterpart in Arabic rhetoric and demonstrates similar dyadic approaches to it: lexical vs. semantic, canonical vs. non-canonical and syntax-free vs. syntax-dependent.

3.2.1 Lexical approach vs. semantic approach

Jones (2002) points out that, generally, there have been two distinct ways of defining antonymy in English: one is based on lexical criteria; the other one is on semantic criteria. Exponents of the lexical approach mainly include Justeson and Katz (1991) who view antonymy only as a lexical relation between words rather than concepts. They support their view with the argument that *'large/little'* and *'big/small'* are semantically opposed, but lexically are not considered antonyms. This is further supported by Muehleisen (1997) who argues that these pairs are not true antonyms, because they do not describe the same kind of things and share different collocational profiles. Fellbaum (1995) problematizes this lexical approach by showing that antonymy holds between words within the same form class and across form classes, as in *'love/hatred'*, and between grammatically compatible words, as in *'loves/hates'*. The caveat with the lexical approach is that it does not encompass cases of conceptual contrasts and non-canonical oppositions.

Proponents of the semantic approach comprise mainly Palmer (1981) and Crystal (1985) who view antonymy as a relation of semantic oppositeness. The problem with the semantic approach is that not all semantically opposed words are true antonyms. Native speakers of English would be reluctant to consider a pair like *'tubby/emaciated'* as antonyms. A synergy of the two approaches would resolve these problems and this is the reason why contemporary semanticists prefer to combine and conflate both approaches into the so-called 'lexical-semantic approach' (cf. Storjohann 2010). Earlier Jones (2002) has illustrated that any definition of antonymy must be lexical and semantic, synergically 'lexico-semantic' (cf. Storjohann 2010:5).

3.2.2 Canonical vs. non-canonical

The domestic quarrel over whether antonymy is canonical or non-canonical is the product of the friendly clash between the lexical and semantic approaches. Jones (2002:11) literally says:

Antonyms need to have 'oppositeness of meaning' (Jackson 1988:75), but they also need to have a strong, well-established lexical relationship with one another. Those word pairs which meet both criteria are known as 'prototypical' or 'canonical' antonyms; those word pairs which meet the first criterion but not the second have been dubbed 'peripheral' or 'non-canonical' (terminology provided by Cruse (1986:198) and Murphy (1994:4), respectively). These labels essentially refer to those pairs which are lexically enshrined (e.g. hard/soft) and those pairs which are not (e.g. malleable/rigid). Inevitably, the more antonymity a word pair is thought to

have, the more linguistic attention it has received; currently favored categories of antonymy tend to be based on prototypical antonyms only.

The so-called ‘canonical antonyms’ are conventional opposites which hold together a lexical relation well established and well recognized by the native speakers of the languages in focus, as in ‘*I do not know whether to laugh or cry*’. The so-called ‘non-canonical antonyms’ are unconventional, peripheral opposites that hold together semantic, not lexical, opposition and that would not be considered ‘prototypical’ antonyms in neutral contexts by the native speakers of the languages in focus, as in ‘*I do not know whether to play Hamlet or Macbeth*’. Mettinger (1994), Jones (2002), and The Comparative Lexical Relations Group members are the proponents of the canonical approach who champion the role of syntactic frames in signaling canonical antonyms and identifying their discourse functions across Swedish (Murphy et al. 2009) and Japanese (Muehleisen and Isono 2009). There are also other subsequent studies on the textual functions of antonymy in Dutch (Lobanova et al. 2010), Serbian (Kostić 2011), Romanian (Gheltofan 2013), Classical Arabic (Hassanein 2013, 2018), Chinese (Hsu 2015), and Modern Standard Arabic (AlHedayani 2016). The non-canonical approach is extremely understudied and only Davies (2012, 2013) has conducted a seminal study on the roles of syntactic frames in triggering non-canonical oppositions in discourse.

3.2.3 Syntax-free vs. syntax-dependent

Davies (2012) points out that traditional literature categorizes dichotomously antonymous, rather oppositional, pairs in terms of context-free relations between these pairs. The categorizations are typically built on a syntax-free, form-based approach, and this seems to explain why they are stable in nature and limited in number with fairly consistent presence in language system. Two traditional classifications are normally accepted as the standard typologies, namely Lyons’s (1977) and Cruse’s (1986). Lyons (1977) speaks of a larger relation of opposition he calls ‘contrast’ and divides it into binary and non-binary contrasts. Therein antonymy is classed as a subcategory of contrasts referred to as gradable oppositions (cf. Davies 2012:44). Cruse (1986) adopts approximately the same approach by considering antonymy also as a subtype of opposites (cf. Jones 2002). The categories developed by Cruse (1986) are, as Jones (2002:13-14) states, the most comprehensive, replicating Lyons’s terminology but with further complex subclasses—a statement that accords with Gorgis and Al-Halawachy (2001) who regard Cruse’s taxonomy as the most adequate. Davies (2012:43-44) argues that prior studies have drawn on sentences including co-occurring opposites invented for the purpose of exemplification and illustration and not taken from actual instances of discourse.

A main problem with this approach is that it disregards opposition above word level (phrasal, clausal and sentential) and between lexical and conceptual expressions not seen as conventional antonyms. Contemporary studies have categorized antonyms and oppositions based on a co-occurrence hypothesis (Fellbaum 1995), i.e., within syntactic frameworks (‘X and/or Y’) in real discourses, examined seminally by Mettinger (1994) but more extensively by Jones (2002) and Davies (2012, 2013).

4. Classifications

This section reviews all the available and accessible typologies of Arabic *tiba:q* and English antonymy but does not tend at all to be an exhaustive survey of both phenomena.

4.1 *Tiba:q* classification in Arabic

Prior classifications of *tiba:q* in Arabic rhetoric have developed mainly from rhetoricians' endeavors to categorize the phenomenon based on the co-occurrence of antonyms in form-dependent, syntax-free environments. No comprehensive taxonomy has been proposed by a single rhetorician. Rather, one can find a category or two, but not an exhaustive list, being mentioned in every single rhetorical book.

4.1.1 Sibawayh's categories

Sibawayh (1988:24) classifies *tiba:q* into two interrelated categories, lexical *tiba:q* and semantic *tiba:q*, and typifies both with the two antonymous pairs *qa:ma/jalasa* 'stand/sit' and *dhahaba/ja:ʔa* 'go/come'. Based on Al-Askari's (1997) and Ibn ManTHu:r's (N.D.) semantic distinctions between synonyms as *qa'ada* (from a standing position) and *jalasa* (from a lying position), the former pair might be classed as a type of semicanonical semantic antonymy and the latter as a type of canonical lexical antonymy.

4.1.2 Al-ʔa:midī's categories

Al-ʔa:midī (1992:288) categorizes *tiba:q* into lexical *tiba:q* and semantic *tiba:q*, a classification shared by Al-Khafa:ji (1982:199-202) who exemplifies the canonical lexical guise of *tiba:q* in his poetic citation below:

- (1) a. *فَرَدَّ شَعُورَهُنَّ السُّودَ بِيضاً / وَرَدَّ وُجُوهُنَّ الْبِيضَ سُوداً*
 b. 'It turned their **black** hair **white** / And turned their **white** faces **black**'

Lexical antonymy figures prominently in the canonically opposed pairs (given in bold italics in the examples above and below) *assu:d/al-bi:d* 'black/white' and *bi:d/su:d* 'white/black', each of which is a post-modifier of the nouns *shu'u:r* 'hair' and *wuju:h* 'faces', respectively. The pairs are classified as a typical case of *tiba:q attadbi:j* 'variegated antonymy' in Arabic rhetoric (cf. Al-Qazwi:ni: 2003:258) but as a typical case of 'transitional antonymy' in English semantics (cf. Jones 2002:85).

4.1.3 Quda:ma Ibn Ja'far's categories

Quda:ma Ibn Ja'far (N.D.:147-148) classes *attiba:q* which he prefers to term *attaka:fuʔ* into *tiba:q al-ʔija:b* 'non-negated antonymy' and *tiba:q assalb* 'negated antonymy' (cf. 'non-negated antithesis/negated antithesis' in Abdul-Raof 2006:285). *Tiba:q al-ʔija:b* refers to the co-occurrence of a pair of non-morphologically related antonyms or opposites whereas *tiba:q assalb* applies to the co-occurrence of two morphologically related ones, as respectively

exemplified below.

- (2) a. *إِذَا أَيْقَظَكَ حُرُوبَ الْعَدَى / فَنَبِّهْ لَهَا عَمْرًا تَمَّ نَمٌ*
 b. 'If an enemy's war **awakens** you | alert Amr to it and then **sleep**'
- (3) a. *لَعَمْرِي لَنْ قَلَّ الْحَصَى فِي رِجَالِكُمْ / بَنِي نَهْشَلٍ مَا لَأُوْمِكُمْ بِقَلِيلٍ*
 b. 'I swear on my life if the number of your men turns **little**, | Banu Nahshal, your guile is **not little** at all'

4.1.4 Al-Qarṭa:janni's categories

Al-Qarṭa:janni (2008:48-51) provides a more detailed division of *tiba:q*: *mahd* vs. *ghayr mahd* 'canonical vs. non-canonical' and *ḥija:b* vs. *salb* 'non-negated vs. negated'. The canonical *tiba:q* is a lexical one in which opposition is established between a pair of lexemes and accordingly a pair of senses. The non-canonical *tiba:q* is, in turn, a semantic one in which opposition features between less conventionally and unconventionally opposed items. The non-negated *tiba:q* creates opposition between non-morphologically derived words whereas the negated *tiba:q* is between morphologically derived ones. Each line of verse below typifies each of the categories above, respectively.

- (4) a. *أَزُورُهُمْ وَسَوَادُ اللَّيْلِ يَسْتَفْعُ لِي / وَأَنْتَنِي وَبَيَاضُ الصُّبْحِ يُغْرِي بِي*
 b. 'I visit them while the **night darkness** hides me | and I leave while the **morning brightness** discloses me'
- (5) a. *بِأَنَّ نُورَ الزَّيَاتِ بَيَضًا / وَنُصْدِرُهُنَّ حُمْرًا قَدْ رَوَيْنَا*
 b. 'We **send** the flags **white** | and **return** them **red**, soaked in blood'
- (6) a. *فَإِنْ تَقْتُلُونِي فِي الْحَدِيدِ فَإِنِّي / قَتَلْتُ أَحَاكِمَ مُطْلَقًا لَمْ يُكَبَّلْ*
 b. 'If you kill me in shackles | I killed your brother, **free not shackled**'
- (7) a. *وَتُنْكِرُ إِنْ شِئْنَا عَلَى النَّاسِ قَوْلَهُمْ / وَلَا يُنْكِرُونَ الْقَوْلَ حِينَ نَقُولُ*
 b. 'We **deny**, if we wish, what people say | but they **do not deny** what we say'

Al-Qarṭa:janni (2008:51) adds another category to his typology of *attiba:q*, generally termed *tiba:q al-tarṣi*:^c 'chiasmatic antonymy', in which words or concepts are repetitively opposed in reverse orders or constructions and are accompanied by an esthetical rhetorical trope, such as 'metonymy' or 'pun'. The line of verse below is a typical example.

- (8) a. *أَنْتَ لِلْمَالِ إِذَا أَصْلَحْتَهُ / فَإِذَا أَنْفَقْتَهُ فَالْمَالُ لَكَ*
 b. 'You belong to money if you **keep** it | but if you **spend** it the money becomes yours'

4.1.5 Al-Qazwi:ni's categories

Al-Qazwi:ni: (2003:255-260) presents a more dynamic typology of *attiba:q* and its superordinate *al-muqa:bala*. He (2003:255-256) classifies the former into *al-lafTHi*: 'lexical' and *al-maⁿnawi*: 'semantic', which he subclassifies into two words of the same form, as in 'noun vs. noun', 'verb vs. verb' and 'particle vs. particle', or of different forms such as 'verb vs. noun'.

- (9) a. على أنني راض بأن أحمل الهوى | وأخلص منه لا علي ولا ليا
 b. 'That I agree to bear love | and survive it with nothing **for** me or **against** me'
- (10) a. يساهم الوجه لم تقطع أبجله | يصاب وهو ليوم الزوع مبيول
 b. 'An unstable horse whose foreleg veins are still intact | is **protected** but **an oblation** on battle-days'

Al-Qazwi:ni: (2003:257) divides *attiba:q* into *THa:hir* 'patent or explicit' and *khafi*: 'latent or implicit'. The patent *tiba:q* is lexically enshrined and is effortlessly easy for the readers to explore. Conversely, the latent *tiba:q* is semantically or conceptually created and requires a quest on part of the readers to figure it out. Consider the lines of verse below.

- (11) a. لعن الإله بني كليب أنهم | لا يغيرون ولا يفون لجار
 b. 'May God damn Bani Kulayb | they are neither **unfaithful** nor **faithful** to a neighbor'
- (12) a. مَهَا الوحش إلا أن هاتا أوانيس | قنا الخط إلا أن تلك دوابل
 b. 'Like wildlife cows, but these are **docile** | Like Khatti lances, but those are **dry**'

Al-Qazwi:ni: (2003:257) also classifies *attiba:q* into *tiba:q al-?ija:b* 'non-negated antonymy' and *tiba:q assalb* 'negated antonymy'. The former constitutes, as shown above, opposition between lexemes of distinct inflectional or derivational morphemes; the latter between two morphologically related lexemes, one is affirmative and the other is negative, or between an affirmative command and a negative command. A typical case is shown in the following line of verse.

- (13) a. خلقوا وما خلقوا لمكرمة | فكأنهم خلقوا وما خلقوا
 b. 'They were **created** but **not created** for a generous deed | As if they were **created** but **not created**'

Al-Qazwi:ni: (2003:258) resumes his taxonomy and continues to provide us with three other distinct categories: *tiba:q attadbi:j* 'variegated antonymy', *tiba:q shibh-mahd* 'semi-canonical antonymy' and *?iha:m attada:dd* 'pseudo-antonymy'. The first category establishes opposition between chromatic or color

terms for metonymic and punning purposes. The second category enshrines opposition between semi-canonically or less canonically opposed items. The third category is classified as a type of figurative antonymy, which triggers opposition between non-canonical senses or concepts carried by canonical lexemes. The three categories are respectively represented in the following lines of verse.

(14) a. تَلَقَّ بِيضَ الْوَجْهِ سَوْدَ مُنَارِ التَّفَعِّعِ / خَضَرَ الْأَكْتَافِ خُمْرَ النَّصَالِ

b. 'You see the **white-faced blackened**, stirring up dust | **green** on all sides with **reddened** blades'

(15) a. لِمَنْ تَطْلُبُ الدُّنْيَا إِذْ لَمْ تُرِدْ بِهَا / سُورَ مَحَبٍّ أَوْ إِسَاءَةَ مُجْرِمٍ

b. 'For whom you seek this life if you do not want it | to **please a cherisher** or **maltreat a sinner**'

(16) a. لَا تَعْجَبِي يَا سَلْمُ مِنْ رَجُلٍ / ضَحَكَ الْمَشَيْبُ بِرَأْسِهِ فَبَكَي

b. 'Salm, do not wonder at a man | at whose head hoariness **laughed** and so he **cried**'

Al-Qazwi:ni: (2003:259-260) broadens the scope of *attiba:q* to include all types of opposition that he packs into his term *al-muqa:bala* 'opposition'. Consequently, *al-muqa:bala* is more general, more comprehensive and more inclusive than *attiba:q*, because it brings into opposition couplets (two pairs in 17), triplets (three pairs in 18), quartets (four pairs in 19), quintets (five pairs in 20), and more. Examples (17), (18), (19), and (20) represent the sets given above.²

(17) a. قَتَى تَمَّ فِيهِ مَا يَسُرُّ صَدِيقَهُ / عَلَى أَنْ فِيهِ مَا يَسُوءُ الْأَعَادِيَا

b. 'A lad who has all that **pleases his friend** | but has what **displeases his foes**'

(18) a. مَا أَحْسَنَ الدِّينَ وَالْدُنْيَا إِذَا اجْتَمَعَا / وَأَقْبَحَ الْكُفْرَ وَالْإِفْلَاسَ بِالرَّجُلِ!!

b. 'How **beautiful** are **belief and life** if they hang together | and how **ugly** are **man's disbelief and bankruptcy!!**'

(19) a. أَزُورُهُمْ وَسَوَادَ اللَّيْلِ يَشْفَعُ لِي / وَأَنْتَنِي وَبَيَاضَ الصُّبْحِ يُغْرِي بِي

b. 'I **visit** them while the **night darkness** hides me | and I **leave** while the **morning brightness** discloses me'

(20) a. أَزُورُهُمْ وَسَوَادَ اللَّيْلِ يَشْفَعُ لِي / وَأَنْتَنِي وَبَيَاضَ الصُّبْحِ يُغْرِي بِي

b. 'I **visit** them while the **night darkness** hides me | and I **leave** while the **morning brightness** discloses me'

4.1.6 Attayyibi:'s categories

In his definition of *attiba:q* as bringing together two opposite meanings borne by

two literally or non-literally opposite words, Attayyibi: (1977:194) seems to be implicit about *attiba:q al-lafTHi*: ‘lexical antonymy’ and *attiba:q al-ma^cnawi*: ‘semantic antonymy’. He exemplifies both categories below.

(21) a. *كَأَنَّ سَهَادَ اللَّيْلِ يَعْشَقُ مُقَاتِي / فَبَيْنَهُمَا فِي كُلِّ هَجْرٍ لَنَا وَصْلٌ*

b. ‘As if sleeplessness at night adores my eyeball | they strike up a **relationship** in between with each **breakup**’

(22) a. *لَهُمْ جُلٌّ مَالِي إِنْ تَتَابَعِ لِي غِنَى / وَإِنْ قَلَّ مَالِي لَنْ أَكْفَهُمْ رُقْدًا*

b. ‘Theirs is all my money if my wealth **continues** | and if my money **decreases**, I will not ask them for an aid’

Attayyibi: (1977:197) echoes Al-Qazwi:ni: (2003:259) in widening the range and scope of *attiba:q*, introducing *al-muqa:bala* as a cover-all term for all guises of opposition, lexical and semantic or canonical and non-canonical. He provides the following lines of verse as typical cases of opposition between threes and fives (rather sixes).

(23) a. *فَلَا الْجُودُ يُفْنِيهَا إِذَا هِيَ أَقْبَلَتْ / وَلَا الْبُخْلُ يُبْقِيهَا إِذَا هِيَ تَذَهَبُ*

b. ‘Neither would **generosity stop** it if it **continues** | nor would **miserliness keep it** if it **discontinues**’

(24) a. *فَدَاكَ سَوَادُ الْخَطِّ يَنْهَى عَنِ الْهَوَى / وَهَذَا بَيَاضُ الْوَخْطِ يَأْمُرُ بِالصَّوْحُو*

b. ‘That youth **blackness forbids** one from fancy | and this old-age **whiteness commands** one to **awakening**’

4.1.7 Al-^cAlawi:’s categories

Al-^cAlawi: (1914:378-386) divides *attatbi:q* (*attada:dd*, *attaka:fu?* and *attiba:q* elsewhere) which he prefers to call *al-muqa:bala* into four configurations:

1. *ashshay?* *bi-diddih min jihat lafTHih* ‘lexical antonymy’,
2. *ashshay?* *bi-diddih min jihat ma^cna:h* ‘semantic antonymy’,
3. *ashshay?* *bi-ma: yukha:lifuh min ghayr muda:da* ‘lexical contrast’, and
4. *ashshay?* *bi-ma: yuma:thiluh* ‘lexical analog’.

The first configuration features a canonical pair of lexical and in turn semantic opposites. The second features a canonical pair of semantic, not lexical, opposites. The third features a noncanonical pair of lexical and semantic contrasts which are not considered as opposites in neutral contexts. The fourth features a non-canonical pair of analogs or lexical repetitions in the same or parallel constructions. Such configurations can be typified as follows.

(25) a. *أَمَا وَالَّذِي أَنْبَى وَأَضْحَكَ وَالَّذِي / أَمَاتَ وَأَحْيَى وَالَّذِي أَمَرَهُ الْأَمْرُ*

- b. 'By the one who makes one **cry and laugh** | who makes one **die and live** again and who has all power'
- (26) a. لَهْم جُلِّي مَالِي إِنْ تَتَابَع لِي غَنَى | وَإِنْ قَلَّ مَالِي لَنْ أَكَلْفُهُمْ رُقْدَا
b. 'Theirs is all my money if I my wealth **continues** | and if my money **decreases**, I will not ask them for an aid'
- (27) a. يَجْزُونَ مِنْ ظَلَمِ أَهْلِ الظُّلْمِ مَغْفِرَةً | وَمِنْ إِسَاءَةِ أَهْلِ السُّوءِ إِحْسَانًا
b. 'They reward **injustice** from the **unjust** with **forgiveness** | and **evildoing** from the **evildoers** with **kindness**'
- (28) a. نَيْثٌ وَنَيْثٌ فِي مَجَالِ ضَنْكَ | كِلَاهُمَا ذُو أَنْفٍ وَمَعَكَ
b. 'A **lion** and a **lion** in a narrow place | both have pride and with you'

4.1.8 Al-Madani's categories

Al-Madani: (1969:33) divides *attiba:q* into *attiba:q al-haqi:qi*: 'literal antonymy' and *attiba:q al-maja:zi*: 'figurative antonymy', each of which falls either into *attiba:q al-lafTHi*: 'lexical antonymy' and *attiba:q al-ma'navi*: 'semantic antonymy' or into *tiba:q al-?ija:b* 'non-negated antonymy' and *tiba:q assalb* 'negated antonymy'. These categories are explained in detail (see 4.1.5 and 4.1.6). So, in this section, I am prone to provide more illustrative examples from Al-Madani: (1969) as follows.

- (29) a. وَيَوْمَ عَلَيْنَا وَيَوْمَ لَنَا | وَيَوْمَ نُسَاءُ وَيَوْمَ نُسُرُ
b. 'A day **for** us and a day **against** us | a day on which we are **saddened** and a day on which we are **gladdened**'
- (30) a. لَقَدْ أَحْيَا الْمَكَارِمَ بَعْدَ مَوْتٍ | وَشَادَ بِنَاءَهَا بَعْدَ أَنْهَادِهَا
b. '**enlivened** the noble manners after their **death** | and **built** them up after their **destruction**'
- (31) a. فَإِنْ تَقْتُلُونِي فِي الْحَدِيدِ فَإِنِّي | قَتَلْتُ أَخَاكَ مُطْلَقًا لَمْ يُقَيَّدْ
b. 'If you kill me in shackles | I killed your brother, **free** not **shackled**'
- (32) a. جَزَعْتُ وَلَمْ أُجْزَعْ مِنَ الْبَيْنِ مُشْفِقًا | وَعَزَيْتُ قَلْبًا بِالْكَوَاعِبِ مُوَلِّعًا
b. 'I **grieved** but I was **not** **grieved** by separation | and I condoled a heart fond of buxom women'

Al-Madani: (1969:42) also presents the subcategory of *attiba:q al-khafi*: 'latent antonymy' which features opposition between two causally or necessarily related meanings, as in example (33).

- (33) a. وَشَانَ صِدْقَكَ عِنْدَ النَّاسِ كِذْبَهُمْ | وَهَلْ يُطَابِقُ مَعَوْجَ بِمَعْتَدَلِ

- b. *'Your honesty with people was sullied by their lies / would it be fair to compare **snaky** to **upright**?'*

Furthermore, Al-Madani: (1969:48-49) introduces other categories of *attiba:q*: *tiba:q attadbi:j* 'variegated antonymy' and *tiba:q attarshih* or *attarsi:c* 'chiasmatic antonymy'. Variegated antonymy features canonical or non-canonical opposition between two color terms. Chiasmatic antonymy dresses opposition between a pair of words with a rhetorical trope, a figure of speech, such as 'antimetabole', to add flavor and rigor to the rhetorical style. See examples (34) and (35).

(34) a. *تَرَدَّى ثِيَابَ الْمَوْتِ حُمْراً فَمَا أَتَى / لَهَا اللَّيْلُ إِلَّا وَهِيَ مِنْ سُنُسُ خُضْرٍ*

b. *'He wore the garment of death in **red** but when / the night fell over it, it turned **green** as fine silk'*

(35) a. *تَلَذُّ عَيْنِي وَقَلْبِي مِنْكَ فِي أَلْمِ / فَالْقَلْبُ فِي مَاتَمِ وَالْعَيْنُ فِي عُرْسِ*

- b. *'My eye delights and my heart is in agony because of you / the heart is at a **funeral** and the eye is at a **wedding**'*

Putting it all together, I am prone to echo Al-Jamma:s (2002) who pieced together the previously presented categories of *attiba:q* from Arabic rhetorical sources. The categories pieced together are summarized in Table 1.

Table 1: An outline of *attiba:q* categories as collected from Arabic sources (Al-Jamma:s 2002)

Category		Definition	Pair	
<i>lafTHi:</i>	'lexical'	between words	<i>hayy/mayyit</i>	'living/dead'
<i>haqi:qi:</i>	'literal'	between canonical words	<i>ʔayqa:dh/ruqu:d</i>	'awake/asleep'
<i>ʔija:bi:</i>	'nonnegated'	between morphemically unrelated words	<i>laha:ʔalayha:</i>	'for/against'
<i>salbi:</i>	'negated'	between morphologically related words	<i>taʕlam/laʔaʕlam</i>	'know/not know'
<i>maja:zi:</i>	'figurative'	between nonliteral meanings	<i>mayt/ʔahayyana:</i>	'dead/render alive'
<i>maʕnawi:</i>	'semantic'	between	<i>qisas/haya.t</i>	'retribution/life'

		meanings or senses		
<i>khafi:</i>	‘latent’	between concepts	<i>ʔughriqu:/ ʔudkhilu:</i>	‘be drowned/cast’
<i>ʔiha:mi:</i>	‘pseudo’	between concepts	<i>maghfira^cadl</i>	‘forgiveness/justice’
<i>tadbi:ji:</i>	‘variegated’	between colors	<i>bi:d/su:d</i>	‘white/black’
<i>tarshi:hi:</i> , <i>tarsi:^ci:</i>	‘chiasmatic’	between rhetorically troped words	<i>layl/naha:r</i>	‘night/day’

4.1.9 AlHedayani’s categories

AlHedayani (2016) categorizes *attiba:q* ‘antonymy’ afresh based on the discourse functions it serves in Modern Standard Arabic (MSA) discourse and co-occurrences of such functions in parallel syntactic environments. Building on an analysis of two corpora, arTenTen12 and arabiCorpus, and on the typologies of Jones (2002) and Davies (2013), she quantifies different classifications with examples and arranges them in a descending order from the most frequent to the least frequent. Table 2 quantifies and typifies her categories.

Table 2: An outline of AlHedayani’s (2016) categories of *attiba:q* ‘antonymy’ in MSA

Category	Subcategory	Definition	Example	
Inclusiveness		coordinates an antonym with another to include and exhaust a scale	<i>khafi:f/thaqi:l</i>	‘light/heavy’
Antithesis		opposes phrasal or clausal coordinate propositions	<i>ma: ʔuhib/ma: ʔakrah</i>	‘what I love/what I hate’
Transitive		opposes VSO nominal antonyms or SV adjectival antonyms	<i>al-qawiiyy/adda^ci:f</i>	‘the strong/the weak’
Substantive		contrasts nominal or adjectival antonyms in equational	<i>adhdhuku:r/al-ʔina:th</i>	‘males/females’

		sentences		
Verbal		contrasts antonyms in a VO structure	<i>yukhaffif/thiqa:l</i>	‘lighten/heaviness’
Comparison	Direct	measures one antonym against the other directly	<i>tadhki:r/ta?ni:th</i>	‘masculinization/femininization’
	Equal	balances one antonym against the other with equal weight	<i>niha:ya/bida:ya</i>	‘end/beginning’
	Unequal	balances one antonym against the other with unequal weight	<i>al-ya:bis/al-ma:?</i>	‘land/water’
Subordination		subordinates an antonym to another using a subordinator	<i>al-qawiyy/adda^ci:f</i>	‘the strong /the weak’
Emphasis		negates a Y-antonym in favor of the X-antonym	<i>quwwa/da^f</i>	‘strength/weakness’
Correction		negates an X-antonym in favor of the Y-antonym	<i>niha:ya/bida:ya</i>	‘end/beginning’
Cancelation		negates both antonyms using a correlative negator	<i>fawz/khusa:ra</i>	‘win/lose’
Transition		signals movement from one antonymous state to	<i>faqr/ghina:</i>	poverty/wealth

		another		
Simultaneity	Equation	indicates that both antonyms co-occur at the same time	<i>niha:ya/bida:ya</i>	‘end/beginning’
	Annexation	links two antonymous nouns in a way that the Y-noun determines the X-one	<i>bida:ya/anniha:ya</i>	‘beginning/end’
	Adjectival asyndeton	opposes adjectives in asyndetic or paratactic sequences	<i>jadi:da/qadi:ma</i>	‘new/old’
Consequence		features an antonym inducing another in a consequential relation	<i>fa:za/takhsar</i>	‘win/lose’
Overlapping		signals co-occurrence of antonymous pair members in the same place	<i>faqr/ʔaghna:</i>	‘poverty/richest’
Proximity		signals co-occurrence of antonymous pair members near each other	<i>assaghi:ra/al-kabi:r</i>	‘little/big’
Idiomatic expression		signals two antonyms in a frequently used multiword expressions	<i>ʔablaj/lajlaj</i>	‘clear/blurry’

Concession		contrasts antonymous statements with adversative connectors	<i>ṣaghi:ra/takbur</i>	‘small/grow’
Specification		signals a number quantifying the antonymous pair	<i>dhakar/ʔuntha:</i>	‘males/females’
Unity		treats the antonymous pair as a unit not as two separate words	<i>al-quwwa/adda^cf</i>	‘strength/weakness’
Distinction		signals a semantic dissimilarity between two antonyms	<i>al-ʔaghniya:ʔ/al-fuqara:ʔ</i>	‘the rich/the poor’
Association		refers to a link or a tie between the two antonyms	<i>assaghi:ra/al-kabi:ra</i>	‘small/big’
Conflict		presents an antonym in direct conflict with another	<i>al-haqq/al-ba:til</i>	‘right/wrong’
Replacive		signals a pair in which one antonym substitutes another	<i>al-kha:s/al-^ca:m</i>	‘private/public’
Binarized option	Interrogative	forces a choice between antonyms in an interrogative sentence	<i>assala:m/al-harb</i>	‘peace/war’
	Non-	signals a	<i>fa:ʔiz/kha:sir</i>	‘winner/loser’

	interrogative	choice between antonyms in a non-interrogative sentence		
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4.1.10 Hassanein's Categories

Hassanein (2013, 2018) approaches *attiba:q* in Classical Arabic genres (Al-Qurʾān and Al-Ḥadīth) anew and reclassifies it, devising two almost analogous typologies based on western perspectives. He has retrieved the taxonomy created by Jones (2002) and followed his pathway in applying this taxonomy to an entire dataset manually collected from Al-Qurʾān, replicating and contributing new data-driven (sub)categories. In a later study (2018) drawing on fuller and larger datasets manually driven from the major canons of prophetic Ḥadīth (Ṣaḥīḥ Al-Bukhārī and Ṣaḥīḥ Muslim), Hassanein has rigorously synergized Jones's (2002) and Davies's (2012) typologies, applying the synergized typology and analyzing typical cases thereof. Tables 3 and 4 show the developed typologies with definitions and examples.

Table 3: Hassanein's (2013) typology of *attiba:q* 'antonymy' in Al-Qurʾān (adapted from Hassanein 2018)

Category	Description	Frame	Example	
Ancillary	signals another textual or metatextual X/Y pair	Transcategorical	<i>al-qulu:b/al-ʔabsa:r</i>	'hearts/eyes'
Coordinated	joins X/Y inclusively or exhaustively	X and/or Y	<i>al-samawa:t/al-ʔard</i>	'heavens/earth'
Comparative	measures X against Y in a comparative context	X adj-er than Y	<i>al-ʔa:khira/al-ʔu:la:</i>	'first/last'
Distinguished	draws some distinction between X and Y	know X from Y	<i>al-khabi:th/attayyib</i>	'bad/good'
Transitional	makes a shift in	from X to Y	<i>al-layl/annaha:r</i>	'night/day'

	time, place or state from X to Y			
Negated	negates X in favor of Y	X but not Y	<i>ʔamwa:t/ʔahya :ʔ</i>	‘dead/alive’
Extreme	places X/Y as extremes on a continuum	too X and too Y	<i>fura:t/ʔuja:j</i>	‘too fresh/too salty’
Idiomatic	spots X/Y in idiomatic set phrases	Transcategorial	<i>‘a:li:ha:/sa:fili ha:</i>	‘upside/down’
Subordinated	logs X/Y in subordinate - superordinate clauses	if X then Y	<i>‘usra:/maysara</i>	‘difficulty/ease’
Exchanged	exchanges X for Y in a transactional context	buy X for Y	<i>addala:la/al-huda:</i>	‘error/guidance’
Case	signals case roles played by X or Y or both	Transcategorial	<i>atta:lib/al-maṭlu:b</i>	‘petitioner/petitioned’

Table 4: Hassanein’s (2018) typology of *attiba:q/al-muqa:bala* ‘antonymy/opposition’ in Al-Hadi:th

Category	Discourse function	Syntactic frame
Ancillary opposition	signals an intratextual contrast between a pair of words that aims mainly for a larger intratextual or metatextual contrast between another pair	transcategorial
Transitional opposition	signals co-occurrence of a contrastive pair within a framework that expresses a change in place, time and state	from X to Y
Comparative opposition	signals co-occurrence of a contrastive pair within a framework that positions its	X [adj-]er than Y

	members in a comparative context gauging one opposite against the other	
Replacive opposition	signals co-occurrence of a contrastive pair within a framework in which a member is exchanged or substituted for its opposite	X in return for Y
Sub-ordinated opposition	signals co-occurrence of a contrastive pair within two clauses joined in a sub-ordinate conditional, concessive, temporal or circumstantial context	if X then Y
Co-ordinated opposition	signals co-occurrence of a contrastive pair within a frame joining two opposites in a co-ordinate junctive or disjunctive context	X and Y
Distinguished opposition	signals co-occurrence of a contrastive pair within a framework that draws an implicit or explicit semantic distinction between its members	v/n X from/between Y
Extreme opposition	signals co-occurrence of a contrastive pair within a framework that moves between two extremes on a given scale	too X too Y
Idiomatic opposition	signals co-occurrence of a contrastive pair within a framework treated as a set phrase whose constituents, at least one if not both, function idiomatically	transcategorical
Negated opposition	signals co-occurrence of a contrastive pair within a framework that negates one opposite in favor of the other	not X but Y
Interrogative opposition	signals co-occurrence of a contrastive pair in an interrogative, usually disjunctive, context to request factual information or show preference	X or Y?
Case-marked opposition	signals co-occurrence of a contrastive pair within a framework that expresses case roles played by one of its contrastive members or by both	neither X nor Y

4.2 Antonymy Classification in English

Classical or traditional typologies of antonymy in English semantics have all drawn upon form-dependent and context-free criteria of classification. Conversely, modern or contemporary ones have mostly drawn on function-based and context-dependent criteria. Davies (2012, 2013) highlights the dichotomy of context-free and context-dependent categorizations and literally states that traditional studies tend to categorize oppositional types according to a context-free relationship between the oppositional pairs. These studies, except a few ones, have mostly focused on opposite pairs in a syntax-free environment containing co-occurring opposites invented for the purpose of classification and illustration.

The opposites have inherent and intrinsic oppositions, independent of their usage in actual stretches of discourse, and the result is a limited and stable set of pairs with independent presence in language systems. Contemporary studies swim against the stream and tend to classify oppositions according to their co-occurrences in common syntactic frames mentioned in passing by Fellbaum (1995), in more detail by Mettinger (1994), in some detail by Jeffries (1998) and in the most extensive detail by Jones (2002) in his seminal corpus-based study.

4.2.1 Aristotle’s Categories

The birth of antonym categorization seems to have implicitly appeared in Aristotle’s ‘Square of Opposition’ (cf. Correia 2017). In their survey of the classical and structuralist perspectives on antonymy, Murphy et al. (2009:6) argue that much modern thought on antonymy dates back to the categories of propositional opposition developed by Aristotle who devised this diagrammatic representation of universalistic and particularistic affirmations and negations and introduced a range of typological terminologies, e.g., contraries and contradictories, that have been adopted in linguistics until today. Correia (2017:2) implies that Aristotle has employed both horizontal and oblique lines to divide opposition into contraries, contradictories, and subcontraries, but he has ignored vertical lines (A-I and E-O relations), as Figure 1 shows.

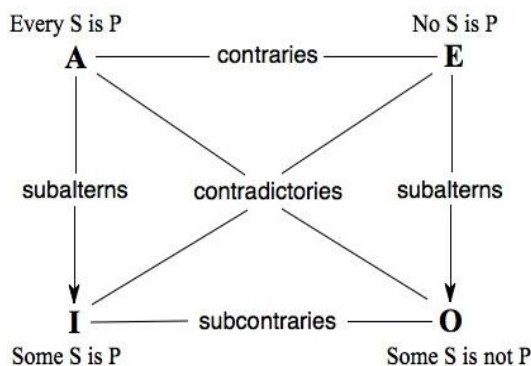


Figure 1: Aristotelian categories of opposition (adapted from Correia 2017:2)

Contraries feature a category in which contrary statements cannot both be true at the same time. Contradictories feature a category in which one contradictory statement may be true and the other false. Subcontraries feature a category in which both statements can be true but not false. A fourth category which is hinted at by Aristotle is that of implication in which a universal statement implies a particular one. Table 5 illustrates these categories with examples.

Table 5: Aristotelian categories of opposition (adapted from Correia 2017:3-9)

Symbol	Category		Definition	Example
AE	Contraries	Universal Affirmative	Every S is P	Every man is wise

AE		Universal Negative	No S is P	No man is wise
IO	Subcontraries	Particular Affirmative	Some S is P	Some man is wise
IO		Particular Negative	Some S is not P	Some man is not wise
AO	Contradictories	Universal Affirmative	Not every S is P	Not every man is wise
AO		Particular Negative	Some S is not P	Some man is not wise
AI	Implicatives	Universal Affirmative or Negative	Every S is P Some S is P	Every man is wise Some man is wise
EO		Particular affirmative or negative	No S is P Some S is not P	No man is wise Some man is not wise

4.2.2 Lyons’s categories

Lyons (1977:270-290) classifies opposites according to a context-free relation between the opposite pair members. He distinguishes between binary contrast and non-binary contrast. Binary contrast establishes opposition between single pairs and falls into gradable opposites (antonyms), non-gradable opposites (complementaries), directionals (orthogonal and antipodal), and converses (relationals). Non-binary contrast holds in trinary or multinary (sub) sets of three or more (cycles and series (scales and ranks)).³ Table 6 sketches and typifies the Lyonsian categories.

Table 6: Lyons’s (1977) categories of opposites (adapted from Davies 2012:44)

Category	Subcategory	Subset	Definition	Examples
Binaries	Gradables		dividing a field into binary extremes	‘hot/cold’
	Nongradables		dividing a field into mutually exclusive parts	‘man/woman’
	Directionals	Orthogonal	dividing a field into perpendicular points	‘north/west’
		Antipodal	dividing a field into diametrical points	‘north/south’
	Converses		dividing a field into mutually relational opposites	‘husband/wife’
Nonbinaries	Cycles		dividing a field	‘spring,

			into cyclically ordered sets	summer, autumn, winter'
	Series	Scales	dividing a field onto serially ordered scales	'boiling, hot, warm, cool, cold, freezing'
		Ranks	dividing a field into serially ordered ranks	'excellent, good, average, fair, poor'

4.2.3 Cruse's categories

For Cruse (1986), antonymy is also a subtype of opposites, besides complementaries, converses, and reversives (cf. Jones 2002). The traditional categories devised by Cruse (1986) are, as Jones (2002) and Gorgis and Al-Halawachy (2001) state, the most comprehensive and most adequate, replicating Lyons's terminology but creating further complex subclasses.

According to Cruse (1986:198), the essence of complementaries is that they exhaustively divide a semantic domain into two mutually exclusive compartments, so that what does not fall into one of them must necessarily fall into the other, without 'no-man's-hand', no neutral region and no possibility of a third term or 'sitting on the fence' in between. Cruse (2000:168) gives 'complementarity' a strict logical definition in that $F(X)$ entails and is entailed by $\text{not-}F(Y)$, i.e. "not being one entails being the other" (cf. Murphy 2003:29) and "dividing the domain without remainder" (cf. Griffiths 2006:28). Conversive antonyms are relational antonyms by which one yields the same proposition as the other when the arguments are reversed. Cruse (1986:234) distinguishes between direct converses (two arguments) and indirect converses (three arguments). Cruse (1986:226) refers to opposites including such verbs denoting motion or change (concrete/abstract) in opposite directions as reversives that fall into two groups: independent reversives and restitutives. Cruse (2000:171) argues that reversives are all verbs, an argument supported by Murphy (2003:197) who holds that reversive opposition involves the undoing of an action, state, or quality. Table 7 sums up the Crusian categories.

Table 7: Cruse's (1986) categories of opposites (adapted from Jones et al. 2012:7)

Category	Subcategory	Subset	Definition	Examples
Opposites I	Complementaries		dividing a domain in two exclusive subdomains	'true/false'
	Antonyms		denoting gradation of some property	'fast/slow'
Opposites II	Directionals	Reversives	denoting change or motion in opposite direction	'fill/empty'
		Restitutives	denoting restitution of a former state	'damage/repair'
	Antipodals		representing two	'top/bottom'

		extremes on an axis	
	Counterparts	reversing irregularity of a uniform shape	‘hill/valley’
	Converses	Direct	denoting two-argument opposition of a relation
		Indirect	denoting three-argument opposition of a relation
	Congruence variants	Incompatible	denoting a noncanonical relation of opposition
	Pseudo-opposites		denoting a hypo-hyper type of opposition
			‘above/below’
			‘lend/borrow’
			‘killer/rapist’
			‘victim/rapist’

4.2.4 Mettinger’s categories

Mettinger’s (1994) pioneering study proves antonymy, rather its broader term ‘opposition’, to be syntactically receptive to text-based and data-driven classification. Mettinger categorizes the syntactic environments of both relations into nine frames and ascribes a textual function to each frame. Drawing upon genre-specific corpora to identify common syntactic milieus in which his co-occurring opposites (99 of 161) appear, he has been able to allocate a discourse function to each frame, such as frame A, frame B, and so forth. Table 8 tabulates Mettinger’s frames with functions and instances.

Table 8: Mettinger’s (1994) categories of opposites (adapted from Hassanein 2018:22)

Key frame	Key function(s)	Key example
A1: X and Y	(A): simultaneous validity	A clear case of cause and effect
	(B): confrontation	His former and his present wife
A1: X, at the same time Y	(A): simultaneous validity	I was puzzled by the simplicity and at the same time by the complexity
B: neither X nor Y	(A): simultaneous non-validity	The children seem neither old enough nor young enough for it.
C: X or Y	(C): (exclusive) choice	Is he deafer or blinder or fatter or thinner ?
D: X or (= “and”) Y	(A): simultaneous validity (non-exclusive)	His wife more or less knew about the affair
E1: not X, (but) Y	(B): confrontation	Children aren't a luxury , they're a necessity
	(D): correction	She herself didn't feel in the least

	(substitution)	sleepy . On the contrary, she felt wide awake
E2: X, not Y	(D): correction (emphasis)	I wish to assist a love-affair—not to hinder it
F: X rather than Y	(E): comparison	Her lips were dry, and hard rather than soft
G: X turns into Y	(F): mutation	We want turn some our enemies into friends
H: from X to Y	(H): cumulative validity	Near to it were placed a number of suitcases ranged neatly in order from large to small
I1: X, Y	(A): cumulative validity	He half- smiled , half- sighed
	(B): confrontation	He is in the light , I in the shade
I2: X, Y	(G): reversal	History had been made and unmade at informal weekend

4.2.5 Jones's categories

Jones (2002) has conducted the most pioneering, rather the most comprehensive, corpus-based study of canonical antonyms in English. Using 3000 database sentences from 280-million words driven from the Independent newspaper, he has preselected 56 canonical antonyms and categorized them into eight (later nine) categories according to the syntactic frames in which they co-occur. The product is a dynamic typology of the discourse functions of such antonyms based on forms and functions of these frames (cf. Davies 2012:45). Being methodologically rigorous, Jones's typology has been extensively retrieved and replicated across a variety of datasets and languages as previously mentioned. Table 9 summarizes Jones's categorization, which has been serving as an analytic toolkit for later studies, most notably those conducted by his fellow members of the Comparative Lexical Relations Group.⁴

Table 9: A summary of Jones's (2002) typology of antonymy (adapted from Hassanein 2018:27)⁵

Category	Description	Example
Ancillary Antonymy	signals another antonymous pair not usually seen contrastively	<i>Form</i> is temporary , <i>class</i> is permanent
Comparative Antonymy	gauges one antonym against another in a comparative context	Reward is more effective than punishment
Co-ordinated Antonymy	joins two antonyms on a scale either inclusively or exhaustively	Whitehall was yesterday unable to confirm or deny other simulated devolutions
Distinguished Antonymy	makes a metalinguistic distinction between antonyms	One must distinguish between hard and soft drugs.

Extreme Antonymy	draws contrast between extremes of a scale and space in between	No-one can afford to go to law except the very rich and the very poor
Idiomatic Antonymy	pairs antonyms in a proverbial or clichéd set phrase	The long and the short of it is that height counts
Negated Antonymy	negates one antonym in favor of another	However, the citizen pays for services to work well, not badly
Transitional Antonymy	describes a change from one state to another	Her film career similarly has lurched from success to failure

4.2.6 Davies's categories

Davies (2012, 2013) has swum against the common stream and approached antonymy afresh under a more general term that he prefers to call 'opposition'. His study proposes a provisional typology of the discourse functions of non-canonical oppositions based on the syntactic frames in which they co-occur. The typology draws heavily on Jones's corpus-based study of canonical antonyms in similar syntactic environments, but has substantially been revised and refined. These syntactic frames trigger non-canonical oppositions between items which are not considered opposites in neutral contexts but interact in context to contribute binary representations of people and things. Table 10 summarizes Davies's typology with examples.

Table 10: An overview of Davies's (2012, 2013) typology of opposition (adapted from Hassanein 2018:28)

Category	Description	Example
Negated Opposition	expressing preference for one state over another	We are not a colony ; we are an equal and valued part of this nation
Transitional Opposition	transforming from one state to a (non)canonical opposite	British marchers have spurned isolation for solidarity , and fear for fury
Comparative Opposition	measuring X against Y either directly or indirectly	But more important than the fate of Labour is the fate of mankind
Replacive Opposition	expressing an alternative option to that which it is opposed	He predicted his plans would be published "in weeks rather than months "
Concessive Opposition	creating contrast between two conjoined phrases or clauses	There was plenty of passion but the marchers remained good-natured
Explicit Opposition	making an explicit metalinguistic difference	The professionally-produced placards . . . contrasted with

	between X and Y	cobbled-together banners
Parallelism	repeating structures within which specific opposed items are foregrounded	It wasn't a march; it was an invasion
Binarized Option	creating a choice between two mutually exclusive options	Either you are with us or you are with the terrorists

What is insightful about Davies's seminal typology of noncanonical oppositions in discourse is that it opens doors for the ideological repercussions of opposition in discourse and places contrast, canonical (antonymy) and non-canonical (opposition), on an infinite cline from conventional canonicity to unconventional non-canonicity.

5. Conclusions

This overview article has sought to diachronically compare the development of Arabic *tiba:q* and English antonymy over the time, tracking and reviewing the theoretical and practical advancements of both phenomena in a comparative context.

By definition, both phenomena, despite their belongingness to incommensurable languages from different families, share several aspects in theory and practice. They prove to be rather difficult to define and specify operationally. Working definitions of either phenomenon seem to overlap and denote a multiplicity of semantically versatile concepts, underpinning a case of polyonymy in reference to both notions. Both phenomena are better suited to exemplification than definition and to illustration than description (cf. Jones 2002:10). Thus, finding a consistent definition of either term is more problematic than one expects, which may explain why either phenomenon is dichotomously approached, i.e., canonically vs. non-canonically, lexically vs. semantically, literally vs. non-literally, and textually vs. contextually. Either approach cannot dispense with the other and any adequate definition of either notion must be synergic, i.e., acting cooperatively rather than competitively.

As for classification, both phenomena have been typologically dissected by theorists, notably rhetoricians, tropologists, semanticists, and linguists. Each phenomenon has been classified according to the classifiers' theoretical insights and practices. The traditional typologies of both phenomena in both languages have generally originated according to a form-based and context-free relation between opposites. Former studies have mainly drawn on opposites co-occurring in syntax-free environments in both languages (cf. Davies 2012:43). State-of-the-art studies of opposition in either language have drastically shifted the linguistic foci upon oppositeness from syntax- and context-free perspectives to syntax- and context-dependent ones and from canonicity to non-canonicity. Antonymy, the canonical relation of oppositeness across languages, has been dramatically broadened in scope to comprise a variety of conventionally and nonconventionally oppositional configurations. These configurations feature oppositions between antonyms, contrasts, counterparts, incompatibles, analogs, and other related terms.

Such oppositions accommodate almost all parts of speech: nouns, verbs, adjectives, adverbs and pronouns. Arabic differs considerably from English in terms of pronominal use, particularly antonymous demonstratives (proximal vs. distal). For an informative work on this special topic, see Alqarni (2020).

6. Future extensions

Traditional approaches to *attiba:q* in Arabic tropology and recent approaches to antonymy in English semantics open up new horizons onto the analysis of non-canonical oppositions in discourse across languages. In classical Arabic rhetoric, *attiba:q* is said to comprise ‘canonical opposition’ and ‘non-canonical opposition’. Al-Qartā:janni: (died 1284 (2008:48)) mentions *al-mahd* and *ghayr al-mahd* as major categories, in which opposition features between conventional opposites and also between non-opposites. Al-Qazwi:ni: (died 1338 (2003:258)) contributes *attiba:q shibh al-mahd* ‘semi-canonical opposition’ and *al-muqa:bala* ‘canonical and non-canonical opposition’. Attayyibi: (died 1342 (1977:197)) also broadens the range of antonymy by introducing *al-muqa:bala* as a term inclusive of (non-)canonical opposition. In classifying *attiba:q*, Al-^cAlawi: (died 1346 (1914:378-386)) also appears to introduce *al-muqa:bala* when broaching *ashshay? ‘thing’ bi-ma: yukha:lifuh min ghayr mudā:da* ‘incompatibles’ and *ashshay? bi-ma: yuma:thiluh* ‘analogs’.

It is noteworthy that these traditional views in classical Arabic rhetoric are currently mirrored in contemporary English lexical semantics. In ancillary antonymy whereby an A-pair of antonyms co-occurs to signal a more significant B-pair, Jones (2002:47) introduces canonicity (innate opposition), semi-canonicity (less innate opposition) and non-canonicity (no innate opposition). In broaching her principle ‘Relation by Contrast-Lexical Contrast (RC-LC), Murphy (2003:43) explains that unrelated words can be conceptually related and the contrast relation (i.e., *al-muqa:bala* or ‘opposition’) can be derived between any pairing in discourse ranging from canonical, less canonical and (contextually motivated) non-canonical pairs. A by-product of these insights is the creation of possibilities for introducing non-canonical examples of opposition that have their inception in Davies’s (2012, 2013) seminal investigations of non-canonical oppositions and their ideological repercussions. The present study recommends further extensive research on situationally or contextually induced non-canonical oppositions.

Endnotes

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² The same line of verse is featured twice in 19 and 20 based on the number of opposite pairs therein: four canonical pairs in the former and the same four plus a noncanonical pair (*li:/bi: ‘for me/against me’*) in the latter.

³ Hurford et al. (2007) call Lyons’s (1977) cyclical and serial sets ‘multiple incompatibility’ which logs a borderline collection of antonyms, including pairs such as summer/winter and spring/autumn.

⁴ See <http://www.f.waseda.jp/vicky/complexica/>.

⁵ Then another category, ‘interrogative antonymy’, which signals co-occurrence

of a contrastive pair in an interrogative, usually disjunctive, context (X or Y?) to request information or show preference, has emerged. It has been introduced by Jones and Murphy (2005) in their investigations of spoken English and is polyonymically referred to as ‘disjunctive antonymy’ (cf. Muehleisen and Isono 2009: 2197) and ‘binarized option’ (cf. Davies 2012: 69). One example is ‘Is she a good mommy or a bad mommy?’

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Appendix 1: Transliteration symbols for Arabic vowels and consonants

Arabic Letter	English Symbol	Arabic Example	English Equivalent
ء	ʔ	ʔamal	hope
ب	b	ba:b	door
ت	t	tibn	chaff
ث	th	tha°lab	fox
ج	j	jamal	camel
ح	h	hubb	love
خ	kh	khubz	bread
د	d	dubb	bear
ذ	dh	dhahab	gold
ر	r	rabb	Lord
ز	z	zayt	oil
س	s	sabt	Saturday
ش	sh	shams	sun
ص	s	sayf	summer
ض	d	dayf	guest
ط	t	ti:n	mud
ظ	TH	THuhr	noon
ع	c	°abd	slave
غ	gh	gharb	west
ف	f	famm	mouth
ق	q	qalam	pencil
ك	k	kita:b	book
ل	l	layl	night
م	m	makr	guile
ن	n	nawm	sleep
هـ	h	hudhud	hoopoe
و	w	ward	rose
ي	y	yawm	day
ا (فتحة)	a	kataba	he wrote
و (ضممة)	u	kutub	books
ي (كسرة)	i	sinn	tooth
مد طويل اى	a:	ka:tib	writer
ضممة طويلة و	u:	fu:l	beans
كسرة طويلة ي	i:	fi:l	elephant
Diphthongs	aw	mawt	death
(أصوات علة مركبة)	ay	bayt	house

Source: Retrieved and adapted from <http://www.ijaes.net/Author/Help> and accessed on 07/03/2020.