Structural-syntactical variants of Avar paremias

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Abstract–**The article deals with the study of structural and syntactic variants of Avar paremias, which have a structural organization in the form of sentences and refer to syntactic units.**

Paremias are characterized by such features of the sentence as semantic, structural, grammatical and intonational completeness, syntactic predicativity and communicative task.

Keywords–*paremias, syntax, predicativity, sentence, synonyms, verb, semantics*

I. INTRODUCTION

The variation of paremias is a part of the general problem of phraseological variation, which, in spite of having been widely treated in literature, is still among debatable ones.

Many paremias, have not only one («basic» or «normal») form recorded in the dictionaries, but they may also have two or more variants. Versatile research on the material of different languages has proved that paremias may have options.

II. RESULTS AND DISCUSSIONS

The problem of identifying options and distinguishing between these options and structural synonyms is as a rule connected in linguistic literature with differentiating of two types of options – customary (traditional, linguistic) and occasional (being met in speech). The term usual options is used to denote those modifications of the material composition of phraseological units which are in accordance with the language norms. They represent fixed in dictionaries, more or less distinct, ways of expressing one and the same meaning, for example: *Хвалил зигара байги – чIагоязе кумекила* «Expressing condolences is helping the living». *Иш лъалев анцIгоясдаса хIалтIулев цо чи лъикIав* «One working person is better than ten people who know the business». *Хвалчаца къотIичIеб мацIалъ къотIулеб* «That which does not cut off the sword, cuts off the language». *Малъарасул кIал бекулареб, кIанцIарасул бох гурони* «The mouth of the one who taught will not break, but the leg of the one who jumped will break».

Unlike the variations, which are versions of the same proverb, structural synonyms are usually constructed by analogy or according to the proverb models, functioning in the language. This difference may be seen in the fact that sometimes a broader variation of lexemes (one, two or even more components) may take place in the proverb, or certain changes in the word order, or syntactic structure, as well as changes concerning its syntagmatic structure may occur. For example: *Махщелги гьунарги хвалчаца къотIулареб* «Saber cannot chop the skill and craftsmanship». *КIал гIемерав вохичIо, вуцIцIарав пашманлъичIо* «The talkative one did not rejoice, the silent one was not upset». *МацI кIалдиб те, кIал богIое те* «Keep your tongue in your mouth, keep your mouth for food». *КIал квешалдаса лъади куц квешай лъикIай* «It is better to have an ugly wife than a gossip» [1].

Variation of components based on synonymic relationship may be observed, for example, in the following paremias: ***КIал цIуне, черх (бер) цIуне, чияде гIайибал рехуге*** «Keep your mouth, body (eyes), do not blame others». ***Лъалареб (бихьичIеб) нухдасан сапаралде унарел*** «One mustn't go on a journey along an unknown (unseen before) path» etc.

Among the Avar language paremias, there are some cases when variation is created by means of one common seme, which is characteristic of the semantic structure of lexical substitutes: ***Лъанщинаб*** *бицинги мунагьила* «It's a sin to tell everything that you know». ***Лъанщинаб*** *бицине гуребила кIал букIунеб* «The mouth you have not for telling all that you know». ***Лъанщинабги*** *бицунгейила, бицунебги лъан бицейила* «Do not tell all that you know, but do know what you tell», etc.

Avar paremias are characterized by a lexical variation of components which are not synonymous when used freely outside of the set phrases. However, in a specific context, they may express similar concepts, actions, objects and definitions. Such phrases in linguistics are termed as contextual synonyms. For example: ***Кинабго*** *гъотIода пихъ бижуларо,* ***кинавго*** *чиясул чи лъугьунаро* «Fruit does not grow on any tree, not any man can give birth to a man». ***Кинабго*** *гъотIода чIор кIанцIулареб,* ***кинабго*** *чIоралъул гъветI лъугьунареб* «Not all of the trees can have grafts, not all the grafts can form a tree». ***Кинабго*** *гIайиб цого чиясда букIунареб, дагьабниги дандеясдаги батизе бегьулеб* «One person cannot be guilty of everything, the opponent may also be culpable» etc.

Thus, some of the Avar proverbs may contain changeable components represented by semantically close words, this closeness should be based upon the same or similar images, which are to be expressed by

words related to the same semantic sphere. Otherwise, the semantic invariant would be broken, which in its turn would violate the limit of variation and destroy the phenomenon of variation itself [2].

The variability of proverbs in the Avar language containing different case forms may occur due to different reasons. The variation of substantive components, that are used in different case forms, is, as a rule, caused by the lexical variation of verbal components of various semantics that govern different case forms of the subject of the action, for example: *Къададаги гӀундул ругел, гӀалхудаги берал ругел* «The wall also has ears, the steppe also has eyes» *Къед биххараб мехалъ бахъинчӀеб хӀур нахъа бахъунареб* «If the dust doesn't rise while you are razing the wall, afterwards it (the dust) will not rise». *Къелъ хъазан речӀчӀараб къо бачӀунгеги* «Let the day not come when you would have to hit the pot on the wall». In the first paremia, the word *къадада* on the wall» is formed in the locative case of the series I + particle *-ги*, in the second – the word *къед* is used in the form of the nominative case, in the third – the word *къелъ* has the form of the locative case of series V. Here we witness the phenomenon of substitution of the components used in the form of basic cases by the components used in the form of locative cases, as well as variation of nominal components in the form of locative cases.

Formal variation may be displayed not only by the case form of nouns, but by the noun form of number as well. The category of the number is manifested by the opposition of two subcategories: singular and plural. However, in some cases, the singular form is used instead of the plural, for example: *Къалбаз ккола гъветӀ (гъутӀби)* «The roots hold the tree (s)». *Багьадур (багьадурзаби) къо ккедал лъала* «The brave man (brave men) is (are) known in difficulty» [3].

Variance of paremias in the Avar language may be connected with the change of certain verb forms. The verb in Avar is characterized by the tense, mood and causative distinctions. Accordingly, the morphological variants of the paremias in the Avar language reveal changes of the verb forms only in case of the specified above categories.

Among the variants caused by the interchange of the verbal components in the Avar language, there are units characterized by alterations of the tense forms. The varying components may be used in different tense forms, for example: *Бадиве вецуге, нахъасан какуге* «Don't praise anyone who is present, don't scold anyone who is not present». *Бадиве вецун, нахъасан какун* «One praises a person when he is present and scolds him when he is absent». *Бадие елъулей, нахъасан хьандолей* «One laughs at a person when he is present and swears at him when he is absent».

Both simple and complex verbs formed from the nominal and verbal stems by means of the auxiliary verbs *гьабизе* «to do» and *букӀине* «to be, become,» may vary, for example: *Нахъиясул хӀетӀ хехаб, тушманасул квер хехаб* «The leg of the one who is walking after somebody is fast, the enemy's hand is

fast» // *Нахъиясул хӀетӀ хехаб букӀуна, тушманасул квер хехаб букӀуна* «The leg of the one who is walking after somebody is to be fast, the enemy's has a quick hand». *НацӀида ццин бахъун, цӀаха цӀадае рехулареб* «Being angry at the louse one should not throw the carpet into fire» // *НацӀида ццин бахъун, цӀаха цӀадае рехизе бегьуларо* «Being angry at the louse one must not set fire to the carpet». *Катил тухум – цойила* «Cat breed is one and the same» // *Катил тухум цо буго* «There is one cat breed», etc. A change in the grammatical form of the verbal component does not influence the semantic integrity of the invariant.

Variation at the morphological level includes the substitution of word forms concerning the category of inclination, as well. For example, the verbal components may vary the indicative and imperative mood. In the indicative mood, the action is thought of as a rather real fact, related with the past, present or future. Thus, verbal components may vary to express the action denoting the facts of the past, present or future in the indicative mood and the verb forms used in the form of the imperative mood, for example: *Цо рагӀудалъун тӀубалеб калам кӀиго рагӀудалъун бицунге* «A talk that can be completed in a word, is not worth being uttered in two words». *Зодове валагьуге, гӀодове валагье* «Do not look at the sky, look down». *Цо речӀчӀараб гӀужда щвечӀони, кӀиабизеги речӀчӀе* «If you didn't hit the target for the first time, shoot again». *Инсухъ ралагьун, яс кье, эбелалъухъ ралагьун, яс яче* «Taking into consideration the bridegroom's father, get married the daughter, taking into consideration the bride's mother, get married the son».

The conditional mood in the Avar language is usually formed from all the tense forms by means of the suffix *-ни*. The varying verbal components form the opposition: conditional mood – indicative mood, for example: *Вас вугони, тӀагъур камиларо* «Would there be a son (boy), a hat is to be found». *Нилъеда сон рекъечӀони, соналда нилъ рекъезе ккола* if a year does not agree with us, then we are to agree with the year. *Вегани – хьибил унтулев, вахъани – мугъ унтулев* «If one is lying, his side hurts, if one stands up, his back hurts (about lazy-bones)». *Нилъеца цӀали лъабго къоялъ тани, цӀалиялъ нилъ лъабго моцӀалъ тола* «If we leave school for three days, the school leaves us for three months afterwards» [4].

Among the morphological variants formed by the verbal components in the Avar paremias, there are a few that function in a causative form: *Квешай чӀужуялъ рос херлъизавула, квешал лъималаз кӀиялго херлъизарула* «The husband ages from a bad wife, the parents age from a bad wife». *Куй хъун, кӀалъазаюрай, оц хъун, юцӀцӀинаюрай* «Having slaughtered a ram one was forced to speak, having slaughtered a bull, he was reduced to silence».

III. CONCLUSION

Structural and syntactic options in the Avar paremias are created by changing the order of the main members of the sentence, for example, the predicate

used with the homogeneous members of the sentence: *ГодекIаниб кIал цIуне, чияр рокъоб бер цIуне* «Being in a godekan mind your mouth, being at one's house mind your eye» // *Чияр рокъоб бер цIуне, годекIаниб кIал цIуне* «Mind your eyes at a stranger's home, mind your mouth in a godekan». *Горил рагIал гьечIеб, рагIул ахир гьечIеб* «A circle has no edge, a word has no end» // *РагIул ахир гьечIеб, горил рагIал гьечIеб* «A word does not have an end, a circle does not have an edge». *Гуллица цояв чIвала, мацIалъ нусгояв чIвала* «A bullet kills one, a tongue kills a hundred (person)» // *МацIалъ нусгояв чIвала, гуллица цояв чIвала* «A tongue kills a hundred (person), a bullet kills one». *Гъадилаб – гъадие, цIудулаб – цIудуе цIудуе* «Render unto crow the things which are crow's, and unto eagle the things that are eagle's» // *ЦIудулаб – цIудуе, гъадилаб – гъадие* «Render unto eagle the things which are eagle's, and unto crow the things that are crow's».

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