

Figurative structure of the Avar proverbs

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Abstract–The article considers the artistic means used in the Avar language for the enhancing of the expressiveness of proverbs: brevity, rhythm, alliteration, rhyme, paired use of words, parallelism. Brevity is characterized as the most important stylistic law of the proverb which gives it nativeness and distinguishes it from the maxim which is a literary version of the proverb. Imagery is also inherent in the Avar paremia, although it is not obligatory. Imaginative transfer can be both metonymic and metaphorical.

The rhyme in the paremia of the Avar language is represented by the repetition of similar combinations of sounds in the semantic centers of proverbs and sayings. The end rhymes are not characteristic for the Avar language as well as for the structural organization of paremias. Absence of the end rhyme is compensated by wide use of alliteration (the initial rhyme) - repetition of the same consonant sounds in the anlaut which enhances the expressiveness of the paremias.

Keywords–Avar language, proverb, structural bases, brevity, figurativeness, rhythm, rhyme, parallelism

I. INTRODUCTION

Wide use of special expressive means in proverbs is not occasional. A proverb is a verbal kind of folk poetry. This circumstance makes some linguists doubt reference of proverbs to the phraseology. From our point of view a proverb must be considered both in folklore and in phraseology. A proverb refers to folklore by its origin. But taking into account the fact that a proverb is always reproduced in the speech, but is not produced in it anew, we must refer a proverb to phraseology.

II. RESULTS AND DISCUSSIONS

Structural and semantic proverbs have an especial place among other phraseological units. Specificity of proverbs and saying is in the fact that they are equal with a sentence and are characteristic by a reservness of a form. So far as reservness of a form can be a

feature of a separate idiom, didactic meaning can be considered to be their integral characteristics [1]. S.I. Ozhegov characterizes a proverb as a short folk aphorism with didactic meaning; a folk aphorism [2].

Wide use of special stylistic means promotes expressive function of proverbs. These means are: brevity, figurativeness, rhythm, rhyme, parallelism.

The brevity is a main stylistic law of a proverb. It is the brevity which gives to a proverb folk origin and differs it from a sentence, the literary variant of a proverb. For example, short, apt proverbs which in a few words gives colourful, rich knowledge of life: *Хъуи! лъалъаге!* [Huts! l'al'age] Don't pour the mire!»; *Цеве вилъа нахъеги валаге!* [Tseve vil'a nah'egi valahe] Go ahead and look behind!»; *Къолаго босе, къабулаго лъълуте!* [K'olago bose, k'abulago l'l'ute] When gives – take, when bits – run away!» and others.

Figurativeness refers to Avar proverbs, though it's not necessary attribute. In the Avar language there are fully figurative, partially figurative and non-figurative proverbs. Figurative shift has both metonymical and metaphorical character. Figurative phraseological units refer to different kinds of metaphor. Metaphor is used for denoting a certain unit of speech. V.N. Teliya considers that metaphor is connected with human factor: owing to it the national cultural richness which is gathered by language group in the process of its historical development is depicted» [3]. Figurative transfer in proverbs of the Avar language is based on the denoting of abstract notions and human relations by names of lifeless things and animals. Figurative proverbs and sayings often consist of zoosemic names, names of everyday life things, for e.g.: *хлама* [hlama] donkey»; *Хламие хламлу камуларо.* [Hlamie hlaltfi kamularo] There is always work for donkey»; *борохъ* [boroh'] snake», *цар* [cer] fox»: *Борхъихъего цурицхулев, цархъего гаргалев.* [Borh'ih'ego shchurshchulev, carah'ego gargalev] As a creeping snake, as a speaking fox» etc.

Amazing paradox of the poetics of the paremia lies particularly in the fact that while using one and the same type of linguistic phenomena as well as the objects of the environment for creating new images, it practically not only coincides with different nations, but also differs with its various aspects [4].

A wide-spread way of creating figurativeness in proverbs and sayings in the Avar language is parallelism which forms proverb structures consisting of two parts: *Мискинлги рогъо гуру, бечелги гъунар гуру*. [Miskinl'i roho guro, bechel'i hunar guro] Poverty is not disgrace; richness is not a great deed»; *Жавъар кисинибги тун, капек балагъуге!* [Zhavhar kisinibgi tun, kapek balahuge] Having a pearl in the pocket doesn't look for a pence!» etc.

Expressiveness of proverbs and sayings is strengthened by phonetic and morphological peculiarities and by special speech means in their structure. Rhyme is one of them. Rhyming components, as a rule, are the main notional centers of proverbs and sayings: *Ургъичлого вагъани, вагъичлого хола*. [Urg'ichIogo vag'ani, vag'ichIogo hola] If you fight without thinking you will die before the fight»; *Разли гларат буго, глин тлами месед буго*. [Ragli glarats bugo, glin tلامي mesed bugo] «A word is silver, silence is gold».

The figurativeness and general meaning of the contents which are higher than its uniqueness, often collect and reflect a recognized experience, which provides the paremia with convincement and verity, which can't be called just a reprimand or annoying super-estimation» [4].

While researching proverbs it is necessary to touch the problem of phraseological synonyms which is of great scientific interest nowadays. First of all it is necessary to define the notion of phraseological synonym, types of phraseological synonyms and also characteristic features which differ phraseological synonym from lexical one. Just as two different words have the same or close meanings in lexicology, in phraseology there are word combinations the meaning of which either fully coincide or show certain semantic or stylistic shades, for e.g. *Клал боглое те!* [Klal bogIoe te] «Keep silent» = *Разли гларат буго, глин тлами месед буго*. [Ragli glarats bugo, glin tلامي mesed bugo] «A word is silver, silence is gold»; *Магларда чан буклаго, чурун хъаг цледа лъоге!* [MagIarda chan bukIago, churun hag tsIeda l'oge] «Don't put your pot on the fire while a gout is in the mountains» = *Хъархъиль гланкI буклаго, цледа гуреги лъоге!* [H'arh'il' glankI bukIago, tsIeda guregi l'oge] «Don't put the pot on the fire while a hare is in the bushes». In spite of different images given in the last proverbs both of them are quite the same and equally serve for denoting don't hurry»

Phraseological synonyms may be in all kinds of expressive phraseology, for e.g. in proverbs having the same meaning: *Кисса катие бахъухъ*. [Kissa katie bah'uh'] «A poor cat can't have halva» = *КвинчIo катицца бахъухъ*. [KvinchIo katitstva bah'uh'] «A poor cat didn't eat halva».

The sources of phraseological synonyms are various. The overwhelming majority of them appear as a result of metaphorical interpretation of free word combinations. Phraseological units which appear as a result of metaphorical interpretation of free word combinations are of high emotionality owing to colorful figurativeness.

A number of proverbs and sayings are represented in the Avar language by several variants. Variety is a basic feature of language and of performance of all units of a language including proverbs and sayings. The notion of variant is based on philosophical categories of common and individual of essence and phenomenon. Variant is that individual category which besides common, invariant contains different from other variants individual category [5].

Language variety of proverbs can be represented at different levels of language: phonetic, morphological, syntactical and lexical. In Avar proverbs phonetical, morphological, lexical and combined variation are represented.

Phonetical variation got less spreading in Avar proverbs. It is explained by the nature of the literary language, by its tendency to preserve purity of its phonetic system from influence of dialects [6]. Phonetic variants are caused partially by problems of Avar spelling, for e.g. the proverb: *Росолъле унти я базарганассул гъирацца бачIунеб, я гъардухъанассул къвачIицца бачIунеб*. [Rosol'l'e unti ya bazarganassul giratstva bachIuneb, ya garduh'anassul k'vachIitstva bachIuneb] «Illness comes to the village through goods of salesman or through a bag of beggar» is represented also by the following phonetic variant: *Росулъле унти я базарганассул гъирацца бачIунеб, я гъардухъанассул къвачIицца бачIунеб*. [Rosul'l'e unti ya bazarganassul hiratstva bachIuneb, ya harduh'anassul k'vachIitstva bachIuneb] [7].

Morphological variation in Avar proverbs is represented mainly in nominative and verbal components. A widely spread type of morphological variation is variation of verb – predicate which can be both finite and non-finite: *Нусалда бичIчIизе ясалда абубеб*. [Nusalda bichIchIize yasalda abuleb] «They say to daughter for a daughter-in-law to understand». Variant: *Нусалда бичIчIизе ясалда абуба*. [Nusalda bichIchIize yasalda abula]. *Колол гъойда хIапизе лъалареб* [Kolol hoyda hIapize l'alareb] «A village dog can't bark». Variant: *Колол гъойда хIапизе лъаларо*. [Kolol goyda hIapize l'alaro].

Proverbs varying in case forms are met more seldom: *Цо хъатикъ* (лок. 4) *кIуго хъарбуз ккоге*. [Tso h'atik (LOK. 4) kIigo h'arbutz kkoqe]. Variant: *Цо хъатиниб* (лок. 5) *кIуго хъарбуз ккоге*. [Tso h'atinib (LOK. 5) kIigo h'arbutz kkoqe]. «Don't hold two water-melons in one hand». Variation of the nominal component can be represented by substitution of word-forms by the category of case (substitution of nominative case by vocative case). *Гъекъолдухъан хъизаналъле тушманав*. [Hek'olduh'an h'izanal'l'e tushmanav (VOK)]. Variant: *Гъекъолдухъан*

хъизаналъге **тушман**. [Hek'olduh'an h'izanal't'e tushman (NOM)] «A drunker is an enemy of family». Variation of a noun can be represented by different variants of one and the same case: *Гъересси бицунго глемер ани, лъабго къол нухалъ уна*. [Heressi bishungo glemer ani, l'abgo k'ol nuhal' una]. Variant: *Гъересси бицунго глемер ани, лъабго къойил нухалъ уна*. [Heressi bishungo glemer ani, l'abgo k'oyil nuhal' una] «The longest way for a lie is a way of three days».

Lexical variant is the most wide-spread type of variation of phraseological units: *Ватлан цлунун хварав чи хабалъ члаго вуклуна*. [Vatlan tsIunun hvarav chi habal' chlagu vukluna] «A man who died defending his motherland is alive in grave too»; *Ватлан цлунун хварав чи, хварав чи гуно*. [Vatlan tsIunun hvarav chi hvarav chi guro] «A man who died defending his motherland is always alive (doesn't die)». In the given parems with different lexical structure, the meaning is the same: «Death for motherland gives immortality».

Antonyms play a decisive role in structural and grammar forming of Avar parems: *Бадиве вецузе, нахъасан какъе!* [Badive vetstsuge, nah'asan kakuge] «Don't praise anybody in his face and don't abuse anybody behind his back!». *Щаялге гллла – щайго*. [Schayal'e glIlla – schaygo] «The cause of why is **because**»; *Цояв глорцлун беццлъула, цогидав – вакъун*. [Tsoyav glortsIun betstsl'ula, tsogidav – vak'un] «One is blind from satiety another – from hunger» [8].

III. CONCLUSION

The Avar language has a great choice of means of forming of antonymous paremeological units. There is always a contrast of comparing properties. Contrast by meaning is possible if the pairs of contrasting phraseological units and their structure are identical. Contrast by meaning can be organized with the help of negation, with the help of contrasting the meaning of lexical units.

Alongside with phonetic, morphological lexical variants a variation of quantitative-component characteristics of proverbs may be represented. This type of variation can be considered as a structural and syntactical variation as it concerns the changes in the structure of proverb sentence.

ABBREVIATIONS

LOK. 4 = Subessiv (case);

LOK. 5 = Inessiv (case);

NOM = nominative (case);

VOK = vocative (case).

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