

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 – члагоязе кумекила* «Expressing condolences is helping the living». *Ии лъалев аңцгоясдаса хлалтлулев цо чи лъиклав* «One working person is better than ten people who know the business». *Хвалчаца къотлучлеб мацлалъ къотлулеб* «That which does not cut off the sword, cuts off the language». *Малъарасул клал бекулареб, кланцларасул 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: *Махцелги гьунарги хвалчаца къотлулареб* «Saber cannot chop the skill and craftsmanship». *Клал глемерав вохичло, вуцлларав нашманлъичло* «The talkative one did not rejoice, the silent one was not upset». *Мацл клалдиб те, клал богое те* «Keep your tongue in your mouth, keep your mouth for food». *Клал квешалдаса лъади куц квешаи лъиклай* «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: *Клал цлуне, черх (бер) цлуне, чияде глайибал рехуге* «Keep your mouth, body (eyes), do not blame others». *Лъалареб (бихъичлеб) нухдасан сапаралде унасел* «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: *Лъаницинаб бицинги мунагыла* «It's a sin to tell everything that you know». *Лъаницинаб бицине гуребила клал буклулеб* «The mouth you have not for telling all that you know». *Лъаницинабги бицунгейила, бицунегги 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 гьотлода тихъ бижулари, кинавго чиясул чи лъугьунари* «Fruit does not grow on any tree, not any man can give birth to a man». *Кинабго гьотлода члор кланцлулареб, кинабго члоралъул гъветл лъугьунареб* «Not all of the trees can have grafts, not all the grafts can form a tree». *Кинабго глайиб цого чиясда буклунареб, дагъабниги дандеясдаги батизе бегулеб* «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 глундул ругел, глалхудаги берал ругел* «The wall also has ears, the steppe also has eyes» *Къед биххараб мехаль бахъинчлеб хлур нахъа бахъунареб* «If the dust doesn't rise while you are razing the wall, afterwards it (the dust) will not rise». *Къель хъазан речлчараб къо бачлунгеги* «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 *къель* 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 гъветI (гъутIби)* «The roots hold the tree (s)». *Багъадур (багъадурзаби) 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 вециуге, нахъасан какуге* «Don't praise anyone who is present, don't scold anyone who is not present». *Бадиве вециун, нахъасан какун* «One praises a person when he is present and scolds him when he is absent». *Бадие елъулей, нахъасан хъандолей* «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 *гъабизе* «to do» and *буклуна* «to be, become,» may vary, for example: *Нахъиясул хлетI хехаб, тушманасул квер хехаб* «The leg of the one who is walking after somebody is fast, the enemy's hand is

fast» // *Нахъиясул хлетI хехаб буклуна, тушманасул квер хехаб буклуна* «The leg of the one who is walking after somebody is to be fast, the enemy's has a quick hand». *Нацлуда ццин бахъун, цлаха цладае рехулареб* «Being angry at the louse one should not throw the carpet into fire» // *Нацлуда ццин бахъун, цлаха цладае рехизе бегъуларо* «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 рагъудалъун тлубалеб калам клого рагъудалъун бициуге* «A talk that can be completed in a word, is not worth being uttered in two words». *Зодове валагъуге, глодове валагъе* «Do not look at the sky, look down». *Цо речлчараб глужда цвечлони, клиабизеги речлчле* «If you didn't hit the target for the first time, shoot again». *Инсухъ ралагъун, яс къе, эбелалъухъ ралагъун, 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 вуго ни, тлагъур камиларо* «Would there be a son (boy), a hat is to be found». *Нилъеда сон рекъечлони, соналда ниль рекъезе ккола* if a year does not agree with us, then we are to agree with the year. *Вегани – хъибил унтулев, вахъани – мугъ унтулев* «If one is lying, his side hurts, if one stands up, his back hurts (about lazy-bones)». *Нилъеца цлал лъабго къоял тани, цлалил ниль лъабго моцлал 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 члужуял рос херлъизавула, квешал лъималаз клиялго херлъизарула* «The husband ages from a bad wife, the parents age from a bad wife». *Куй хъун, клалъазарай, оц хъун, юцлцлинаюрай* «Heaving 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:
Годекланиб клал цуне, чияр рокъоб бер цуне «Being in a godekan mind your mouth, being at one's house mind your eye» // *Чияр рокъоб бер цуне, годекланиб клал цуне* «Mind your eyes at a stranger's home, mind your mouth in a godekan». *Горил раггал гъечлеб, раггул ахир гъечлеб* «A circle has no edge, a word has no end» // *Раггул ахир гъечлеб, горил раггал гъечлеб* «A word does not have an end, a circle does not have an edge». *Гуллица цояв чвала, мацлалъ нусгояв чвала* «A bullet kills one, a tongue kills a hundred (person)» // *Мацлалъ нусгояв чвала, гуллица цояв чвала* «A tongue kills a hundred (person), a bullet kills one». *Гъадилаб – гъадие, цудулаб – цудуе* «Render unto crow the things which are crow's, and unto eagle the things that are eagle's» // *Цудулаб – цудуе, гъадилаб – гъадие* «Render unto eagle the things which are eagle's, and unto crow the things that are crow's».

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