Figurative structure of the Avar proverbs

Magomed Magomedov  
Doctor of Philology, Professor, Chief Researcher at the G. Tsadasa Institute of Language, Literature and Art  
Dagestan Scientific Center of the Russian Academy of Sciences  
Makhachkala, Russia

Suleihat Mallaeva  
Doctor of Philology, Professor, Chief Researcher at the G. Tsadasa Institute of Language, Literature and Art  
Dagestan Scientific Center of the Russian Academy of Sciences  
Makhachkala, Russia

Zainab Omarova  
Candidate of Philological Sciences, Associate Professor, Dean of the Faculty of Dagestan Philology  
Dagestan State Pedagogical University  
Makhachkala, Russia

Danial Magomedov  
Scientist  
G. Tsadasa Institute of Language, Literature and Art  
Dagestan Scientific Center of the Russian Academy of Sciences  
Makhachkala, Russia  
m.daniyal@yandex.ru

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 paremias, 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, it is not produced in it anew, we must refer a proverb to phraseology.

II. RESULTS AND DISCUSSIONS

Structural and semantic paremias 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 resvernsity of a form. So far as resvernsity 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: Хьуц эзаплаге [HutsI l'al'age] Don't pour the mire! [Tseve viIa n'ah'egi valahe] Go ahead and look behind! [K'olago bose, k'abulago I'tute] When gives – take, when bits – run away! [1] 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.: Хлам [hlama] donkey»: Хламе н'алага камиларо [Hlamie hlalIi kamularo] [Hlamie hlalIi kamularo] There is always work for donkey»; бороль [borohl] snake», цер [cer] fox»: Борольбего шурушчулев, цербего гарглев. [Borohl'ego shurchschulev, carahl'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: Мискинлъи roho guro, бечелъi hunar guro. [Miskinl"i roho guro, bechel"i hunar guro]

Poverty is not disgrace; richness is not a great deed;

Жавгар кисинги туу, капек баалгуге! [Zhavhar kisinibgi tun, kapec 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: Урвьгчаго вахцан, вазьчаго хола. [Ur'vch'igo vach'an, vach'igo hola] If you fight without thinking you will die before the fights;

Патъла арая ао, лип тилами месед буго. [Ragli glarats bugo, glin tlamis mesed bogo] «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 conviction 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 боглее те [Klal bogloe te] «Keep silent» = Патъла арая ао, лип тилами месед буго. [Ragli glarats bugo, glin tlamis mesed bogo] «A word is silver, silence is gold»;

Мисарда чан буклого, чуррн вах чеда эълге! [Maglardara chan buklago, churun hag tselda 'ogo] «Don’t put your pot on the fire while a gout is in the mountains» = Хвардуг чана къалу бугалого, чеда гурэш эълге! [Hvar'dul glanka buklago, tselda guregi 'ogo] «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 катине бакъугъ. [Kissa katiinе bakh'ugъ] «A poor cat can’t have halva» = Кынчело катинца бахъугъ. [Kvinchlo kattistsa bakh'ugъ] «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: Росельье упили я базарганассу лъаранц бачунеб, я гвардукъанассу къачинци бачунеб. [Rosol'Ie uunti ya bazarganassul giratssta bacheluneb, ya gvardukanassul k'achinitsa bacheluneb] «Illness comes to the village through goods of salesman or through a bag of beggar» is represented also by the following phonetic variant: Росельш упили я базарганассу лъаранц бачунеб, я гвардукъанассу къачинци бачунеб. [Rosol'Ie uunti ya bazarganassul hiratssta bacheluneb, ya hardu'annassul k'achinitsa bacheluneb] [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 биччилетес ясала абулеб. [Nusalda bichchiletses yasalda abuleb] «They say to daughter for a daughter-in-law to understand». Variant: Нусалда биччилетес ясала абълус. [Nusalda bichchiletses yasalda abula] Колол гьойдо латлане лъазаро. [Kolol hoyda hlapize l'alareb] «A village dog can’t bark». Variant: Колол гьойдо латлане лъазаро. [Kolol hoyda hlapize l'alareb].

Proverbs varying in case forms are met more seldom: Цо хатинъ (лок. 4) къиса къарбъу къоо. [Tso h'atik (LOC. 4) kl'igo h'arbus k'okee]. Variant: Цо къатинъ (лок. 5) къиса къарбъу къоо. [Tso h'atineb (LOC. 5) kl'igo h'arbus k'okee]. «Don’t hold two watermelons 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). Гьечъолдухъан хъазнаальы къачинан [He'koldul'han h'izanaltse tushmanav (VOK)]. Variant: Гьечъолдухъан
Lexical variant is the most wide-spread type of variation of phraseological units: ВатIan цъунун хварав чи хабаъ чаго вукъуна. [ValIan tshunun hvarav chi habal’ chIago vukIuna] «A drunker is an enemy of family». Variant: ВатIян цъунун глемер ани, л’абго к’ол нухаль’ уна. [Heressi bischungo glemer ani, l’abgo k’oiil nuhal’ una] «The longest way for a lie is a way of three days».


III. CONCLUSION

The Avar language has a great choice of means of forming of antonymous paremological 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).

REFERENCES