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: Хьуцэ эyal'age! [HutsI I'al'age] Don’t pour the mire!»; Цеве улая нахеги валаге! [Tseqe vil'a nah'egi valahe] Go ahead and look behind!»; Кьолаго босе, кабулаго льлъуте! [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.: хьама [hama] donkey»; Хьаме хьатпим камиларо. [Hhamie hlatli kanularo] There is always work for donkey»; борхь [boroh'] snake, иер [cer] fox»; Борхьхьего цируциле, царахьего гаргене. [Borh'hego 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: Miskinli roho guro, degele gumi guro. [Miskini‘i roho guro, beche‘i lunar guro] Poverty is not disgrace; richness is not a great deed; Жакъдар кисинги пүү, күүп баялкүүе! [Zhabhar kisinibi 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: Уръвчылы каяманы, каямчылы хола. [Ur’vichilogo vaqani, vaqichilogo hola] If you fight without thinking you will die before the fights; Палт лаарак бую, лин тлимис месед бую. [Ragli glarats bugo, glin tlamis 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 convencement 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 features. A wide spread type of morphological variation is variation of verb – predicate which can be both finite and non-finite: Нусалда биччиже ясала абулу. [Nusalda bichlichize yasalda abuleb] »Illness comes to the village through goods of salesman or through a bag of beggar« is represented also by the following phonetic variant: Реучылы упитя я базарганасулу гырача бачунеб, я гвардуханассулу къачицина бачунеб. [Rosol’e unti ya bazarganassul giratstsa bachluneb, ya gudur’u’nsu k’vachhitstsa bachluneb] »Illness comes to the village through goods of salesman or through a bag of beggar« is represented also by the following phonetic variant: Реучылы упитя я базарганасулу гырача бачунеб, я гвардуханассулу къачицина бачунеб. [Rosol’e unti ya bazarganassul giratstsa bachluneb, ya gudur’u’nsu k’vachhitstsa bachluneb] [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 биччиже ясала абулу. [Nusalda bichlichize yasalda abuleb] »They say to daughter for a daughter-in-law to understand«. Variant: Нусалда биччиже ясала абулу. [Nusalda bichlichize yasalda abula]. Колол дьойдо хатаниз хьазаро. [Kolol hoyda Hapize Ialareb] »A village dog can’t bark«. Variant: Колол дьойдо хатаниз хьазаро. [Kolol hoyda Hapize Ialareb].

Proverbs varying in case forms are met more seldom: Цо хьатин а (лок. 4) кьоо къарбуз къог. [Tso h’atik (LOK. 4) k’ko k’arbuz k’oog]. Variant: Цо хьатин (лок. 5) кьоо къарбуз къог. [Tso h’atinib (LOK. 5) k’ko k’arbuz k’oog]. »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). Гыкъоздуьхан хъажиналъе түшманав. [He’k’oldu’han hizianalle Te tushmanav (VOK)]. Variant: Гыкъоздуьхан
### Lexical variant is the most wide-spread type of variation of phraseological units: ВатІан цкунун хварав чи хабалъ чабо вукІупа. [ВатІан тсунун хварав чи хабалъ чабо вукІупа.] «A man who died defending his motherland is alive in grave too»; ВатІан цкунун хварав чи, хварав чи гуро. [ВатІан тсунун хварав чи хварав чи гуро.] «A man who died defending his motherland is always alive (doesn’t die)». In the given paremies 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 paremies: Бадиве ветсугес, нахьасан какуге! [Бадиве ветсугес, нахьасан какуге] «Don’t praise anybody in his back!»; Щаялъе гІилла – щаялъе. [Щаялъе гІилла – щаялъе.] «The cause of why is because»; Цова гуручун буцугулъа, ѣозидав – вакун. [Цова гуручун буцугулъа, ѣозидав – вакун.] «One is blind from satiety another – from hunger» [8].

### 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

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