

ISCKMC 2020**International Scientific Congress «KNOWLEDGE, MAN AND CIVILIZATION»****SEMANTIC COMPONENT WÆRDON ("CART") IN THE
PAREMIAE OF THE OSSETIC LANGUAGE**

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Abstract

The paper describes and analyzes the lexical-semantic features of the Ossetian paremia, which include the semantic component *уæрдон* “cart” being an attribute of traditional husbandry. The paper studies the structural and stylistic characteristics of considered proverbs and sayings and their ethnolinguistic originality. The author bases her assumptions on the provision that since the *уæрдон* lexical unit itself is archaic, then the paremia related to it may represent the original forms of expressing syntactic relation in the grammatical structure of a sentence in the Ossetian language. The semantics and stylistics of both phraseological units and their separate components are identified based on such comprehensive study. In this work, a particular attention is paid to the *уæрдон* “cart” lexical unit as a phraseological dominant in paroemiological paradigmatic series presented below. The available phraseological material in the Ossetian language allowed distributing it in accordance with the meanings expressed by the word *уæрдон* “cart” inside the paremia, where it can reveal certain meanings. The author presents the study of semantic fusion of phraseological units with the indicated component within different parameters of the analysis. Phraseological units of the Ossetian language are considered with the defined component *уæрдон* “cart” among various linguistic constructive types of word combinations forming parts of a sentence and whole sentences; phrases and set vocabulary combinations. The author also identified the criteria to study phraseological units with the defined component *уæрдон* “cart” as an object of lexicography in order to compile a dictionary of industry-specific vocabulary of the Ossetian language.

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Keywords: Ossetian language, Iranian languages, paremia, phraseological unit, vocabulary, semantics.



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1. Introduction

Proverbs and sayings in the Ossetian language represent a very ancient layer of phraseology, especially those units that are associated with ethnographic realities that have become obsolete. They reflect the generalization of life and socio-historical experience of the people.

The description and semantic analysis of the paremiae of the Ossetian language associated with traditional husbandry seems relevant due the specific existence of the highlanders. The study of a phraseological unit of the Ossetian *γαρδοη* “cart” represents meanings embedded into this concept by the people; demonstrates how important the cart was not only in the everyday life, but also in the spiritual life of the Ossetians.

The issues of vocabulary and semantics of phraseological components are quite relevant in modern linguistic studies (Abaeva, 2016; Acioabăniței, 2012; Andersen, 2020; Besolova & Darchieva, 2009; Besolova, 2014; Fiedler, 2017; Gutieva, 2016; Kusaeva, 2016; Norman & Mukhin, 2018; Sprenger et al., 2006; Syzdykov, 2014; Z'olkovskij, 1978, etc.).

2. Problem Statement

The study of the vocabulary of proverbs and sayings of the Ossetian language regarding traditional husbandry is relevant and significant since it contributes to the semantic reconstruction of paremiae and their components. It is known that paremiae as a source of accumulated and generalized life wisdom of the people give impressive results when studied in an interdisciplinary aspect. Phraseological unit in any way turns out to be a linguistic unit, contradictory by its nature – externally separate, consisting of verbal components, internally contensively integral, expressing one concept. This initial contradiction predetermines the features of further development of all transformations of a phraseological unit in a language (Chepasova, 1993). The component that determines the nature of further study reflects ethnographic features, therefore, a similar method for analyzing paremiological material in this work is quite justified.

3. Research Questions

This study makes an attempt to analyse the phraseological unit of the Ossetian language with the semantic component *γαρδοη* “cart” in order to:

1. define the phraseological unit with *γαρδοη* “cart” component from the perspective of industry semantics based on the collected empirical material;
2. to reveal vocabulary-structural and semantic features of phraseological units with the component *γαρδοη* in the formation of industry phraseology, to substantiate their lexical semantics.

4. Purpose of the Study

The study of language specificity and the identification of peculiarities of lexical connections in its phraseological units is one of the main tasks of this paper. The analysis of a word in the context of paremiae from the point of view of its lexical compatibility makes it possible to trace the specifics of

expressing the semantics of both the word itself and its combinations in addition to the fact that “the syntactic meaning of a proverb has temporal unidirectionality, realizing itself as omnitemporal and supertemporal (Tarlanov, 1999). We believe that all this is fully applied to the considered material. The identification of lexical-semantic features of the paremiae of the Ossetian language with the semantic component *уæрдон* “cart” showed that the vocabulary of the Ossetian language recorded in the collected phraseological units has increased informational content. The presented paremiae obtained by sampling taking into account the reference lexical unit *уæрдон* “cart” reflect the national-cultural and historical specifics of Ossetian life, characterize observations in the spheres of domestic life, the past realities, labor, household items, crafts. They are determined by the theme of a statement: “a person in his attitude to life”, which, in turn, motivates the study not only in linguistic, but also in ethnographic aspect.

5. Research Methods

The methods used in the study are justified by its purpose and objectives. The method of continuous sampling is used to collect the material. A certain place in the work was given to a descriptive and analytical method. The methods of component analysis, linguoculturological commentary were also used. In the process of working with the paremiae corpus with *уæрдон* component, the methods of thematic classification and systematization of language material were applied, which made it possible to distribute semantically motivated rows.

6. Findings

It is known that realities that have a certain meaning in the life of people are subject to phraseology. The noun *уæрдон* as a component is included into numerous phraseological units of the Ossetian language and expresses various meanings within their context. Almost all the material for the study was extracted from various collections of proverbs, sayings and set phrases of the Ossetian language (Abaeva, 1962; Aylarov et al., 2006; Gutiev, 1976; Kaziev, 2013; Koblov, 2008). The proverbs were translated into Russian by the author of the paper.

The paremiae are differentiated by the following characteristics:

- used only in a figurative sense;
- may be used in both literal and figurative terms;
- used only literally.

Most of paremiae with the semantic component *уæрдон* “cart” are used both literally and in a narrative sense, i.e. it refers to both a cart and a man.

Phraseological material related to the Ossetian cart expresses various meanings, mainly related to man. Let us consider them in more detail.

One of the main symbols is “the presence or absence of abundance and wealth”. It shall be noted that here paremiae are used only in the literal sense. Let us give some examples:

Уæрдон кæдаем нæ тула, уыцы хæдзары бæркад нæй. – Where the cart does not go, there is wealth no in that house (hereinafter the author’s translation. – F.A.).

Уæрдон цы кæртмæ тула, уымæн мæгуырæй тас нæу. – To whose yard the cart goes, that person will face no poverty.

Хæдзармæ уæрдон куына тула, уæд – мæгуыр. – If the cart does not go into the house, this means poverty.

Мæгуыр лæг – уæрдонджын, фæстагмæ сбонджын. – A poor man, who has an arba, eventually gained feet (i.e. you can live having an arba).

Бæркад уæрдоныл кæдæм ластой, уырдыгæй сæ фæстæмæ къæхджын ус уидыгæй калд фæци. – Where баркад (abundance) on a cart was taken, from there a careless woman stopped pouring it out back with a spoon.

Уæрдон йæхæдæг тулы, бæркад къæбицтæм ивылы. – The cart goes itself, abundance flows into the pantries.

Phraseological units with this component express such meanings as, for example, “utility”, “reliability”, “versatility and agility”:

Дыдзæлхыг уæрдон хорз арæхсы хохы дæр æмæ быдыры дæр. – Two-wheeled cart is good both in the mountains and in the field.

Хорз уæрдон чындз дæр ласы æмæ табæт дæр. – A good arba can carry a bride and a coffin.

Уæрдонæй æвзæр нæй. – Arba cannot be bad (no matter what the cart is, it brings benefits).

Тæрхъус уæрдоныл ахсы. – To be able to catch a hare from the cart (i.e. be very deft).

Куы уæрдон – чема, куы чема – уæрдон. – When a cart is a boat, when a boat is a cart.

Уæрдон дуртæ дæр ласы. – The cart can carry stones.

Уæрдоны зæронд сугæн уæддæр бæззы. – The old arba will go even to firewood.

The shade of comparison is also present in sayings syntactically organized in the form of simple sentences with mandatory presence of the particle дæр “that also”, “even” (Besolova, 2015).

Гал амæла физонæг, уæрдон асæтта суг. – If the bull dies – kebab, if the cart breaks down – firewood.

Уæрдон асæтта – суг, гал амæла – дзидза. – The cart breaks down kebab firewood, the bull dies – meat.

Гал амæла – фыд, уæрдон асæтта – суг. – The bull dies – meat, the cart breaks down – firewood.

Зæронд гал æмæ зæронд бæх сæ уæрдон былæй не ’ппарынц. – An old bull and an old horse will not bring the cart under a slope (i.e. an experienced person will not destroy the business).

Уæрдонæй æвзæр нæй, æнæ уæрдонæй у æвзæр. – It is good to have a cart, it is bad not to have it.

Уæрдонвæдæй – донвæдмæ. – The cart as well as a river has its course (way).

Уæрдонвæдæй донвæдмæ хизын къæвдайы хуызæн ничи зоны. – It is quite simple for the rain to move from the bed of the river to a cart track.

In semantic terms, it is interesting to consider proverbs, which function both literally and in a narrative sense. The reality of the *уæрдон* “cart” is usually identified with a person, and its qualities – with the qualities of a person.

Хорз уæрдоны хъист – худинаг. – Squeak in a good cart is a shame (i.e. it is shameful for a good person to complain).

Хорз уæрдон хынцгæнгæ нæ тулы. – A good arba does not creak (i.e. a good person does not grumble).

Хынцгæнаг уæрдон. – Creaky arba (i.e. constantly complaining person).

Æнæсæрст уæрдоу хынцъ-хынц кæнын. – Creak like an ungreased arba (growl like an ungreased arba).

Хорз уæрдоны хынц хицауы цæсгомыл баст у. – The squeak of a good cart is the face of the owner (i.e. what is the cart, such is its owner).

A large number of paremiae united by a common meaning expressing orderliness (i.e. everyone should be in their place, and each subject and person has his own purpose inherent to him only):

Ирон уæрдон бынатгай у: фыццаг бынат – разæй, дыккаг – астæуæй, æртыккаг – фæстейы. – The Ossetian cart is divided into places in it: the first place is in the front, the second – in the middle, the third – in the back.

Кæй уæрдоны бадай, уый зарæг кæн. – In whose cart you sit, sing that song (i.e. adhere to the orders and rules of whose company you are in).

Уæрдонæн – сæмæн. – A pivot axle to a cart.

Уæрдонæн – рæтæнæгъдтæ, дзоныгæн – æрмттæ. – Team poles, arc handles to sleigh.

Уæрдон дар йæхæдæг нæ тулы. – The arba does not go itself (i.e. a cart needs a driver and a person needs a mentor).

Уæрдонæн – гуанымтæ. – Cradles to a cart (wings above the wheels).

Уæрдонæн – цæлхытæ, дзоныгæн – хъустæ. – Wheels to a cart, skids to a sleigh.

Уæрдоны цæлхытæн – дæндæгтæ, дзоныгы хъустæн – къæхтæ. – Wheels of carts – teeth, skids of sleds – legs (i.e. a cart can go itself, and sleds are driven with the help of a person or an animal).

Уæрдоны цæлхытæн – сæрдæйнаг. – Wheels of carts need grease (wooden wheels of carts were lubricated with a mixture of soot and tar).

Уæрдонæн – сæмæн, дзоныгæн – æлхуй. – A cart needs axis, sleigh – rod.

Уæрдон – саувæндагæн, дзоныгъ – митвæндагæн. – A cart – for a chernozem road, sleigh – for a snowy road.

Искæй уæрдоны ма бад. – Do not sit into somebody else's sleigh (i.e. do not take up an unassuming business).

Уæрдонæн – сæргъæдтæ, дзоныгæн – уæлдуантæ. – A cart needs bars, sledges – beds.

Хъæды куыстæн – уæрдон æмæ дзоныгъ. – For work in the forest – a cart and a sleigh.

Уæрдоны дыууæ цалхау уæвын. – To be as two wheels of one cart (i.e. to be inseparable).

Ныртаккæ уал мах уæрдоныл баст дæ. – Now you are tied to our cart so far. (i.e. consent with us).

Proverbs expressing timeliness of action:

Уæрдон кæм асæтта, уым æй аразынц. – Where the cart breaks down, it is repaired in the same place (i.e. everything must be done on time).

Сæрд дзоныгъ сараз, зымæг – уæрдон. – Make a sleigh in summer, a cart – in winter.

Proverbs expressing the quality of a person's character:

Æнæсæрст уæрдон – хъинцгæнаг. – An ungreased cart is creaky (i.e. a person who was not cared of in any way (not conceived) will be snappy and grumpy).

Хъинцгæнаг уæрдон дардмæ тулы. – A creaking cart goes far (it is about a person who constantly complains and grumbles, but nevertheless lives long).

Æнæсæрст уæрдоны хъæр дардмæ хъуысы. – The sound of an ungreased cart is far heard (i.e. if a person is not self-sufficient, it will shout and make the evil).

Уæрдон куынæ байсæрдай, уæд хъинц кæны. – If you do not grease the cart, then it creaks (i.e. if you do not apprehend the one on whom the outcome of the case depends, you cannot count on a favorable result).

Йæхицæн фæрæтхъæд самайын чи нæ зыдта, уый иннæмæн уæрдон арæзта. – Who was not able to make an axe handle to himself, but made a cart to somebody else (it is about a person, overestimating the opportunities).

Уæрдоныл бадæджы фистæджы мæт нæй. – Sitting on a cart does not worry about who is walking (a person in a better position cannot understand who is in a worse situation).

Куызд уæрдоны фæдыл цæуын куы сахуыр уа, уæд дзоныгъы фæдыл дæр ызгъоры. – A dog used to run after a cart, will also run after a sleigh (i.e. it is all about the habit of doing something).

Proverbs with the semantic component *уæрдон* “cart”, in which it appears as an indicator of wealth or poverty:

Паддзахæн – сыгъзæрин уæрдон. – A golden cart to a king (ruler).

Паддзахи уæрдон тулаг у. – The royal cart goes well.

Паддзахи уæрдон тæрхъус ахсы. – The royal cart can catch a hare.

Мæгуыры уæрдон – хъинцгæнаг. – The cart of a poor man is creaky (i.e. not greased and poorly made).

Some paremia with the component *уæрдон* express other meanings:

Йе сæ уæрдон фæлдæхдзæн, йе та се ‘фсондз сæтдзæн! – Either their cart will turn over, or their yoke will break (constantly have an excuse).

Суг ласгæйæ дæ уæрдон асæтта, зæрондæй дæ ус амæла. – Let your cart break when you carry firewood, and in old age your wife will pass away (a wish of the worst).

Уæрдон æнауæрдонæй цæгъды. – A cart shakes mercilessly.

Хæрæджы уæрдоныл суг æрласын. – Bring firewood on an arba harnessed by a donkey.

Хицауады уæрдонæй асхъиуын. – Drop out of the leadership.

Уæрдон абон дæр уым йæ бынаты ис. – Things are right where they started (business does not move).

Галтæ уæрдоны сифтындзын. – Harness oxen in a cart.

The lexical compatibility limits of the *уæрдон* lexical unit can be demonstrated by the examples in which it is a dominant:

хæдындзæлхыг уæрдон – an arba on wooden wheels;

цъупдзаг уæрдон – an arba loaded to the top;

чынздзон уæрдон – a bride’s cart;

чынды дзаумайы уæрдон – a cart for dowry;

сæрджын уæрдон – a covered cart;
ифтыгъд уæрдон – a harnessed cart;
цъушпамад уæрдон – a cart loaded to the top;
сугтæй рагъамад уæрдон – a cart loaded with the put stacks of firewood;
уæрдон равдæлон кæнын – unload an arba;
уæрдоны бадæг – a rider; a driver;
уæрдоны дзыпп – a box attached to an arba;
гыбар-гыбургæнгæ уæрдон – rumbling arba;
уæрдоныдзаг – full arba.

It shall be noted that some of the above paremiae are similar to Russian proverbs. Obviously, like phraseological systems of other languages, the Ossetian language does not develop in isolation, replenished by its own means, it is also enriched by assimilating units of the global treasury and as a result of contact with speakers of other languages and cultures. The important role of Russian linguistic culture in this process is self-evident (Gutieva, 2018). Besides, the observation shows that proverbs and sayings are characterized by variability and invariance; that in the considered paremiae of the Ossetian language there is a large number of lexeme components that are involved in creating the imagery of their texts (Besolova, 2015).

In our opinion, the number of phraseological units associated with the Ossetian cart, as well as the wide range of meanings expressed in them, demonstrates the degree of significance of reality for the existence of the people. The cart, obviously, was one of the key components of the material culture of the Ossetians.

7. Conclusion

The study led to the following conclusions. The paramiology of the Ossetian language is quite rich in national-specific material, since only those components that are associated with cultural-national standards and stereotypes are phraseologized in a language. The consideration of the phraseological foundation of a language helps to reveal the means and ways of penetration of national cultural traditions and values into the language. Paremiae, including the semantic component *уæрдон* “cart”, are deeply anthropocentered. We think this is caused by the fact that the arba was an integral attribute of the economic life of the Ossetians and accompanied almost all its spheres. The lexical combinability of the language element *уæрдон* reveals a wide set of meanings due to its context.

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