

UDC 372.881.1

Functioning of words with evaluation derivatives in the text**Larisa B. Gatsalova**

Doctor of Philology,
Senior Researcher of the Department of Ossetian Philology,
North Ossetian Institute for Humanitarian and Social Research,
Vladikavkaz Scientific Center of RAS,
362040, 10 Mir av., Vladikavkaz, Russian Federation;
e-mail: larabella8@mail.ru

Larisa K. Parsieva

Doctor of Philology,
Senior Researcher of the Department of Ossetian Philology,
North Ossetian Institute for Humanitarian and Social Research,
Vladikavkaz Scientific Center of RAS,
362040, 10 Mir av., Vladikavkaz, Russian Federation;
e-mail: parsieva_larisa@mail.ru

Abstract

One of the most pressing issues of the vocabulary's lexicographical display is, in our opinion, the detailed and accurate description of the lexical items with certain formants, which are reasonably productive and able to generate more semantic units. Equivalent translation of words with such derivatives is one of the most important tasks for the compilers of dictionaries and translators. The article deals with problems related to peculiarities of using lexical items with an evaluative derivational word *фыд-* in Iron and Digor dialects of the Ossetian language. Thesis on functioning of words with this formant in oral folk art, fiction and political journalism is argued on basis of large supporting data. The authors dwell on the emotional and evaluative functions of the initial component in word. Lexicographical description of words with similar derivatives often causes difficulties because of problems related to adequate translation and the most complete communication of the emotive energetics that gives this or that derivational element to the lexical item. The analysis of lexical items with the component *фыд-* have led us to the conclusion that the derivational model with this formant is rather productive in oral folk art of Ossetians, in common speech, in fiction, publicism, ie in the stylistic areas, where emotiveness plays an important role. This derivative word gives a negative evaluation to words stem, and considerably varies choice of Ossetian language assessment tools.

For citation

Gatsalova L.B., Parsieva L.K. (2017) Functioning of words with evaluation derivatives in the text. *Kul'tura i tsivilizatsiya* [Culture and Civilization], 7 (6A), pp. 51-57.

Keywords

Derivative word, Ossetian language, evaluation, emotive word, text.

Introduction

One of the most pressing issues of the vocabulary's lexicographical display is, in our opinion, the detailed and accurate description of the lexical items with certain formants, which are reasonably productive and able to generate more semantic units. Equivalent translation of words with such derivatives is one of the most important tasks for the compilers of dictionaries and translators.

Derivational functioning of words in the text is linguistic and speech mechanism whose action is defined by the balance of determinants, rising to the common linguistic antinomies: objective / subjective, system / text, signified/ signifying. M.G. Schkuropatskaya writes: "The crux of the problem in derivational functioning of words is to identify and describe sources of their derivational energetics, found in the formation and maintenance of its derivational potential " [Schkuropatskaya, 2004, 57].

Derivational functioning of words in the Ossetian language

Lexicographical description of words with similar derivatives often causes difficulties because of problems related to adequate translation and the most complete communication of the emotive energetics that gives this or that derivational element to the lexical item. Particularly important is to maintain evaluative characteristics and details of semantics introduced by described formant in the meaning of each word formed with its help. In the Ossetian language the example of such derivational component that brings a strong evaluative characteristics to the words formed with it is the formant фыд - in Iron dialect and фуд- - in Digor. This specific feature has led to its usage in folklore. For example, there is a descriptive adjective *фудгин* meaning "guilty in the formant фуд- of Digor dialect":

«Ма еугур адæм дæр нигъгъæр кодтонцæ, уотæ сæбæл æмбæлдæй, фудгин нæй, зæгъгæ» – «And all the people started to cry that they deserved this, that he wasn't guilty» [Ossetian Fairy..., 2006, 48];

«Дуйней адæмтæ дзи æмбурд æй, 'ма и биццеу фиууаг дæр дзурди барæ ракурдта 'ма загъта, æз ци фудгин дæн, зæгъгæ, паддзах сæ сæ сузгъæринæ уæрдун парвиста, 'ма йимæ иуазæггади æрцудтæн, 'ма мæмæ æ кизгуттæ фæдзурдтонцæ хецæн авармæ» – «A lot of people gathered there, and the guy asked for the floor asking what was his fault if the sovereign sent them on golden carriage and he came to visit him, and his daughters called him to the next room» [Ossetian Fairy..., 2006, 52].

The classic of Ossetian literature and the founder of the Ossetian literary language Kosta Khetagurov often used these formants in his poems. For example, the word *фыдуаг* (literally – фыд «bad» + уаг «condition, behaviour») has two meanings: 1) spoiled, wicked and 2) lively. However translations of other poems with this word even communicate its meaning. For example, in the poem «Сагъæс» («Musing») K. Khetagurov writes:

Куыд зæхмæдзыд дæн,
Куыд *фыдуаг* хæссын, –
Мæ фыдæн фыртæн
Цæуылнæ бæззын?.

The translator interprets it in the following way:

Я слаб, *безвестен*
В родимом краю...
Отец, о если б
Мне доблесть твою!
I'm weak and *unknown*
In my Fatherland...
Oh Father, if I could have

Your valor! [Khetagurov, <http://amdzavga.ru/verse/2399/>]

This translation (translator A.Shpirt) is far from essence and doesn't reflect energetics and emotions contained in the source text as for example the word *фыдуаг* and its translation *безвестен* (*unknown*) are quite different semantically. This word K. Khetagurov used as a title to one of its poems and the same translator conveyed it into Russian as – «Шалун». (Naughty)

Among the other words with the component *фыд*- K. Khetagurov's works contain word *фыдфынтæ* «bad dreams»:

Ма-иу фæтæрс, чызгай! Ахæм *фыдфынтæ*
 Дардæй дын амонд хæсдзысты уæддæр:
 Исчи та исы йæхимæ дæ рынтæ,
 Исчи дын хъары нывондæн йæ сæр...,
 where it is translated by Dmitriy Kedrin as «nightmare»:
 Ты не пугайся: не горе, а счастье
 Он принесет тебе, этот *кошмар*.
 Кто-то возьмет на себя все напасти,
 Чтоб от тебя отвести их удар.
 Don't be afraid, my girl! This *nightmare*
 Will bring happiness, not grief!
 Someone will undertake your troubles
 To change reverses for relief.

We think that this translation is acceptable as emotionally and energetically communication of the meaning is relevant considering the fact that there are expressions «a terrible nightmare», «have a nightmare» and «a nightmare» in the Russian language.

The translation of the word *фыдбылыз* in the same poem also seems interesting:

Хонын æмбалæн нæ *фыдбылыз* мемæ, –
 Тагъддæр мæ балцæн йæ фæстаг кæрон
 Уый «фæндарастæй» кæд ссарин æз йемæ...
 Ма фæфæсмон кæ!.. Хæрзбон у, хæрзбон!..
 D.Kedrin gives the following translation:
 Выберу в спутницы злую судьбину,
 Чтоб поскорей с ней конец обрести...
 Ты ж позабудь про печаль и кручину,
 Не сожалея, не горюя и – прости!
Cruel fate will accompany me
 On the path to the end...
 Forget me all the griefs and sorrows,
 Release the grievance, don't regret!

Thus, *фыдбылыз* here is *cruel fate*, but we haven't dared to give this meaning in the forthcoming edition of «The Modern Ossetian-Russian Dictionary», having written the article as given below: «фыдбылыз misfortune, bad luck, evil; фыдбылыз хæссын to bring ill luck»; in «The Big Russian-Ossetian Dictionary» the word *фыдбон* is interpreted by us as «1) hardship; царды фыдбонтæ – hardships of life (synonyms *зындзинад*, *бæллæх*, *фыдрæстæг*) 2) bad weather, nasty weather (synonym *фыдрæстæг*) [Gatsalova, Parsieva, 2011, 583].

Among other words with the component *фыд*- the collection of K.Khetagurov «Ирон фæндыр» («The Ossetian Lyre») contains:

1) *фыдбон(тæ)* (фыд «bad» + бонтæ «days»):

Кæмдæрты æнæсаронæй,

Æдыхæй, æцагæлонæй

Мæ уалдзæг æрвыстон *фыдбонтæй*... [Khetagurov, 1939].

This word is contained in many K.L. Khetagurov's poems, and is interpreted by translators as follows: in the cited poem «Ракæс!» («Look!») *фыдбонтæ* – hardships; in the poem «Сидзæргæс» («Mother of orphans») *фыдбон* – hard day; in the poem «Зымæг» («Winter») *фыдбонтæ* isn't translated at all. In the fable «Саг æмæ уызын» («Deer and hedgehog») the author understands the word *фыдбонтæ* as «with great difficulty, hardly»:

Тар хъæды иу саг, пырхкалгæ йæ уонтæй,

Унæргъгæ уади, – егар æй сырда...

Доны былмæ ма ныйирвæзт фыдбонтæй,

Ахауди дуртыл, – йæ мæлæт зыдта... [Khetagurov, <http://amdzavga.ru>]

The translator ignores the word so the energetics of the Ossetian variant isn't expressed:

Как-то олень от беды неизбежной

Лесом бежал – и, примчавшись к реке,

Раненый, рухнул на камень прибрежный,

изнемогая к предсмертной тоске. (translator A. Shpirt)

Once a deer fled through the forest

Running from inevitable disaster,

Wounded fell it on the stones near the shore

Fainting from agony faster and faster.

2) *фыдвæндаг* «unfortunate path» (фыд «bad» + фæндаг «path, road»):

Кæдæмдæр ма хилæм куырмæй...

Гъе, Уасджырджы, ракæс, цæмæй

Нæ фæуæм бынтондæр *фыдвæндаг*!..

3) *фыдлæг* «bad man» (фыд «bad» + лæг «human, man»):

Лæгдзарм тæнæг у,

Æлдар *фыдлæг* у, –

Мæлын кæй фæнды?..

4) *фыдсыл* «wicked woman» (фыд «bad, wicked» + сыл «woman»):

Дыккаг ус æрхаста...

Æркодтой мæн дæр...

Мæ «чындрæ» мæ нæ уарзта, –

Фыдсыл уыд кæмдæр!

5) *фыдвæззæг* (фыд «bad» + фæззæг «autumn») in the poem «Чи дæ?» («Who are you?») has the meaning «tragic autumn»:

Нæ йæм уыд фæкæсæг...

Йæ мой йæм кæм бадт! –

Æмæ йæ *фыдвæззæг*

Фæкодта мæ мад.

6) *фыдзæрдæ* «with wicked heart» (фыд «wicked» + зæрдæ «heart»):

Адæммæ кæм нæу *фыд-зæрдæ*
Иуцæстон сæтой!
Хоры къутуйау – йæ тæнтæ,
Бинаг был – кæфой.

7) *фыдызнаг* «bitter enemy» (фыд «bad» + знаг «enemy»):

Æхсины лæг *фыдызнагау*
Арт бандзары йæхионыл.

8) *фыдгуыбын* «glutton» (фыд «bad» + гуыбын «stomach»):

Кад к'уайд нæ сæртæн
Ахæм *фыдгуыбын*,
Уæд дæ хуызæн сырдатæм
Нал уайд æппын!

Words with the component *фыд-* in Ossetian proverbs

Words with the component *фыд-* are widely used in Ossetian proverbs. Especially notable are gender ones because of their expressive connotation:

Фыдсыл сылгоймаг – мыггаг æгадгæнæг. – A wicked wife is a shame of the family.

Фыдсылы бон бирæ у. – An angry wife is capable of many things.

Йæ мады фыдсыл ничи хоны. – No one calls his mother a wicked woman.

Æвзæр чызг йæ мыггагæн – фыдми 'мæ худинаг. – A bad girl is evil and a shame of the family.

Фыдбон бæхмæ ма бабæлл, хъазты чызджы ма бауарз. –

In bad times don't look for a horse, during the feast don't fall in love with the girl.

Фыдмыггагæн йæ чызджы ракур, фæлæ йын дæ чызджы ма ратт. – You can marry a girl from the bad family, but never give your daughters into marriage to one.

Фыдмыггагæй ус дæр ничи куры, фыдмыггагæн чызг дæр ничи дæтты. – No one marries a girl from the bad family and no one gives his daughter into a marriage to one.

Дыууæ æмыджыры – фыдызнагæтæ. – Two lovers are the worst enemies.

Æвзæр усæн барын хъæуы, фыдбинонтæй – уарын. A bad wife should be forgiven, a bad family – abandoned.

Фыдусæн кæнæ барын хъæуы, кæнæ та дзы уарын хъæуы. – A bad wife should be forgiven or divorced.

Фыдусæн ингæн арфдæр къахынц. Grave for a bad wife is deeper.

Мад æмæ фыды хыл зæнæгæн – фыдæхсæв. – Quarrels between parents turn into a sleepless night for children.

Мадæн – йе 'лгъыст, фыдыусæн – йæ арфæ. – Mother's curse is a wish of a stepmother.

Мады фыдæбон ничима бафыста. – No one has paid tribute to mother's efforts.

Сылгоймаджы зонд кæдæм фæхæццæ уа, уым фыдбылыз агур. –

If the woman's mind has reached some place, it will bring troubles there.

Хъæбулы маст мад æмæ фыдæн фыдох у. – Child's grief is a misfortune of parents.

Фыдыус – фыдрын. – A stepmother is a plague.

Фудуосæ – фудæстæф. A bad wife causes troubles.

Бафтынæнхъæл – фыдæрвад, бахæрынæнхъæл – фыдкаис. Фыдæрвад – бабынæнхъæл, фыдкаис – бахæрынæнхъæл. – Personal gain is a bad brother, gluttony is a bad matchmaker.

Фудконд римæхсагæ, цæлæнбуд уайсадагæ. – Ugly doesn't show herself, split-farthing doesn't talk.

Фудаг уæси æхе мадæ дæр нæ уарзуй. – A naughty calf isn't loved even by its mother.

Хуарз кайес фуд æрвадæй хуæздæр æй. – A good matchmaker is better than a bad brother.

The most frequently used common word with the component фыд- is an adverb фыддæр "worse", which in combination with the noun acts as a descriptive adjective in the comparative degree:

«Æртыккаг æхсæв дæр ацыдысты иумæ, æмæ фыддæр æрра уæд фæци лæппу, дуæрттæ цъæл кодта» – «On the third day they went together, the guy became more ill-tempered and started to crush the doors» [Ossetian Fairy..., 2006, 78].

In publicistic texts words with the formant фыд- are actively used, which is also connected with the verve, vividness and special energetics that this component gives to the words formed with it [Grammar..., 1963; Bagaev, 164]. These words are often used in the headline of the article: «*Хуцау – фыдгæнæг*» «Chief - Villain», «Фыдбон æмæ фыдлæг» «Bad weather and a poor man» (newspaper «Рæстдзинад»), etc.

Conclusion

Thus, the analysis of lexical items with the component фыд- have led us to the conclusion that the derivational model with this formant is rather productive in oral folk art of Ossetians, in common speech, in fiction, publicism, ie in the stylistic areas, where emotiveness plays an important role. This derivative word gives a negative evaluation to words stem (often - substantive or attributive), and considerably varies choice of Ossetian language assessment tools. Therefore, the inclusion of the greatest number of words in lexicographical publications and their detailed description is a prerequisite to the work on the dictionary of Ossetian language.

References

1. Akhvlediani G.S. (ed.) (1963) *Grammatika osetinskogo yazyka* [Grammar of the Ossetian language]. Ordzhonikidze. Vol. 1.
2. Bagaev N.K. (1965) *Sovremenniy osetinskii yazyk. Chast' I (fonetika i morfologiya)* [The modern Ossetian language. Part I (phonetics and morphology)]. Ordzhonikidze.
3. Gatsalova L.B., Parsieva L.K. (2011) *Bol'shoi russko-osetinskii slovar'* [A large Russian-Ossetian dictionary]. Vladikavkaz.
4. Khamitsaeva T.A. (comp.) (2010) *Osetinskie novellisticheskie skazki* [Ossetian short stories]. Vladikavkaz.
5. Khetagurov K. (1939) *Osetinskaya lira* [The Ossetian lyre]. Moscow.
6. Khetagurov K. *Verses*. Available at: <http://amdzavga.ru/verse/2399/>; http://amdzavga.ru/poet/hetagurov_kosta/ [Accessed 07/07/2017]
7. Salagaeva Z.M. (comp.) (1961) *Osetinskii fol'klor* [Ossetian folklore]. Ordzhonikidze.
8. Salamov T.A. (comp.) (2006) *Osetinskie narodnye skazki* [Ossetian folk tales]. Vladikavkaz.
9. Shkuropatskaya M.G. (2003) *Derivatsionnaya sistemnost' leksiki (na materiale russkogo yazyka)*. Doct. Dis. [Derivational systemic lexicon (on the material of the Russian language). Doct. Dis.]. Kemerovo.

Функционирование слов с оценочными дериватами в тексте

Гацалова Лариса Борисовна

Доктор филологических наук,
ведущий научный сотрудник отдела осетинского языкознания,
Северо-Осетинский институт гуманитарных и социальных исследований им. В.И. Абаева,
Владикавказский научный центр РАН,
362040, Российская Федерация, Владикавказ, просп. Мира, 10;
e-mail: larabella8@mail.ru

Парсиева Лариса Касбулатовна

Доктор филологических наук,
ведущий научный сотрудник отдела осетинского языкознания,
Северо-Осетинский институт гуманитарных и социальных исследований им. В.И. Абаева,
Владикавказский научный центр РАН,
362040, Российская Федерация, Владикавказ, просп. Мира, 10;
e-mail: parsieva_larisa@mail.ru

Аннотация

В статье рассматриваются вопросы, касающиеся специфики употребления слов с оценочными дериватами в иронском и дигорском диалектах осетинского языка. На большом иллюстративном материале анализируются особенности функционирования лексем с формантом фыд- в художественной литературе, устном народном творчестве и публицистическом тексте. Лексикографическое описание слов со схожим дериватом часто затруднено из-за проблем, связанных с адекватным переводом и наиболее полной передачей той эмотивной энергетики, которую придает лексеме тот или иной деривационный элемент. Особенно важно сохранение оценочных характеристик и нюансов семантики, привносимых описываемым формантом в значение каждого из образованных с ним слов. Анализ лексем с компонентом фыд- позволил сделать вывод о том, что деривационная модель с этим формантом достаточно продуктивна в устном народном творчестве осетин, в разговорной речи, в языке художественной литературы, публицистике, то есть в тех стилистических сферах, в которых эмотивность играет важную роль. Данный дериват придает отрицательную оценку основе слова, чаще – субстантиву или атрибутиву, и значительно расширяет выбор эмотивных и оценочных средств осетинского языка.

Для цитирования в научных исследованиях

Гацалова Л.Б., Парсиева Л.К. Функционирование слов с оценочными дериватами в тексте // Культура и цивилизация. 2017. Том 7. № 6А. С. 51-57.

Ключевые слова

Дериват, осетинский язык, оценочность, эмотив, текст.

Библиография

1. Ахвледиани Г.С. (ред.) Грамматика осетинского языка. Орджоникидзе, 1963. Т. 1. 364 с.
2. Багаев Н.К. Современный осетинский язык. Часть I (фонетика и морфология). Орджоникидзе, 1965. 488 с.
3. Гацалова Л.Б., Парсиева Л.К. Большой русско-осетинский словарь. Владикавказ, 2011. 687 с.
4. Салагаева З.М. (сост.) Осетинский фольклор. Орджоникидзе, 1961. 345 с.
5. Саламов Т.А. (сост.) Осетинские народные сказки. Владикавказ, 2006. 416 с.
6. Хамицаева Т.А. (сост.) Осетинские новеллистические сказки. Владикавказ, 2010. 402 с.
7. Хетагуров К. Осетинская лира. М., 1939. 216 с.
8. Хетагуров К. Стихотворения. URL: <http://amdzavga.ru/verse/2399/>; http://amdzavga.ru/poet/hetagurov_kosta/
9. Шкуропацкая М.Г. Деривационная системность лексики (на материале русского языка): дис. ... докт. филол. наук. Кемерово, 2003. 442 с.