

DETERMINATION OF BORDERS OF ACCOMMODATION OF BREEDS AND AREA OF SPREADING OF LANGUAGES ACCORDING TO DATA OF TOPONYMY (AVAR-ANDIAN LANGUAGES)

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What is, in our opinion, the Avar name of the Andians of *ʃan-dá-l*, and in what relation is it to the self-designation of the Andians *Ɂwán-n-a-l*? To the name that occurs in the works of ancient authors, the Avar form is closer, and not actually Andian one.

In the Andian language there is no pharyngeal sonorous spirant *ʃ*, it naturally corresponds to laryngeal spirants *h* and *ʔ*, for example: Avar. *ʃunḵ*: "mouse" – Andian *hínḵ:u*, Avar. *vác:-ʃal* "cousin" – Andian *vác:-ʔal*. Here it should be said that the topological base of the *ʃan* we meet in several toponyms on the territory of Gunib, Gumbet and other areas. *ʃan-d-í* is the name of one village, and *ʃan-d-ál* is the name of a free society. They are in the hierarchy of the general – private type.

Thus, the names *ʃan-d-í* and *ʃan-dá-l* are in the same hierarchy as *x:ín-da-q*: "Hindah" and *x:ín-da-l-al* "hindalals". The first is the name of a particular village, which is certainly near the water. It contains the Daghestanian root, which denotes water, which has parallels such as the general Andian *λ:en* (i), *λ:in*, Darginian. *šin*, Lak. *š:in*, Tabasaran. *šar, šad, šed*, Agul. *x:ed, šed*, Rutul. *x':ed*, Lezgian *jad*, etc. Second, *x:ín-da-l-al* unites people living in river valleys and having a similar economic structure. This term denotes residents of villages located on the banks of Avar and Andian Koisu. In the Andian language, it became an ethnonym. The Andians call Avars the *x:índa-lo-l*.

What is the geographic location of the village of *ʃan-dí*? Indeed, the Andian villages and the village Andi itself are at the very base of the broad basin. They are surrounded by mountains with steep slopes, mostly without rocks. Thus, in the word *ʃandí*, the topological base is a *ʃan*, which then does not change when the word is changed. Microtoponyms similar in form with *ʃan-dí* also occur in the villages of Gunib district. What do they mean? They are geographic terms that are not related to the ethnonym *ʃan-di*, but they have a common origin and common root of the *ʃan*. As we know, when the word is changed in the Avar language, an ablative alternation of vowels occurs. It is clear that in the nominative case the original form of *jan* may not have in the root a vowel *a*. It is rather difficult to search for the original basis, knowing only the indirect one. Such a form (topo-base) with which all toponyms are associated with the base of the *ʃan* (i.e., *ʃandí*, *ʃan-d-ál* and other above named ones) is the form of the *ʃ onó* "cheekbone" (plural *ʃan-á -bi*). Why the "cheekbone"? Many toponyms come from somatic terms, i.e., from the names of parts of the body. It seems that here there is a semantics of steepness, downward orientation (compare Avar. *ʃanabzdassa vorḵ:e walahize* ("look down", literally "to look down from the cheekbones"). Andalal villages are located on steep slopes, and Andian ones – at the foot of steep slopes, which have a more relaxed relief.

In the toponymy of the south-western area of Dagestan, there are names of villages called "village", without indicating its attributive side. In the Andian languages the "village" form has a common origin: Akhvah *han-í*, Carata *han*, Tindi *han*, Chamali *han*, Bagwali *han*, Botlikh *han-í*, Godoberi *han-i*. Here you can also include Dargin *ši*, Lak. *š:ar, šaravalu*, Archin. *χqr*, Lezgian *χur*, Tabasaran *bul, qul*, Agul *bul*, Tsakhur *χiw*. The Avar name of the village – **ro-s-u** (compare *ku-li* // *kwé-li* the "farmstead") does not seem to fit into the general system of the names of the villages of the Dagestan languages, which contain the regular sound correspondences that go back to a certain element (**χ*) of the Daghestanian proto-language. But the form of *rosu* (*ró-s-u*), although it formed from the verb, its root *c* (dial. *š*) is comparable with the root elements of this concept of other Daghestanian languages. Villages (former farmsteads)

under the name of *rosu* in different local cases take place in Gunib (Kujada farmstead of *Ros-nó-b*) and Tlarata (*Ros-ó-da*) districts. Besides, the names of villages *Hon-ó-da* (Gunib district), Andykh (Shamiil district) and *Riča-haniq* (Tsumada district) have a common topoformant *hon(o) (han-í)* with meaning "village".

To the south of the Gunib district, the Andian toponymy practically does not occur. «The villages» could be called settlements that had farms around them. The central estate, if one can put it this way, where they lived permanently, in contrast to the farms used only in the summer, was called a "village". So it was, apparently, among the Andian peoples. What, then, can mean the Avar name of the village of *ro-s-u* "village"? This is the verbal noun, formed from the polysemantic verb *bó-si-ze* (plural. *ró-si-ze*) "to take, to carry". As it is known, with the farm system of management, there was one cemetery for all the farms, and everyone was burying (and now it is being carried) to one agreed place. In our opinion, *ró-s-u* is "the village" where people are burying, that is, "a central farm with a cemetery". This form is formed from the general Daghestanian basis, which stands for "village", and it has a verbal origin.