

Paralellism with common word and non-common word in Azerbaijani proverbs and sayings

Introduction

Proverbs, which express the depth of the people's thinking with unusual completeness, have been the object of folklore studies, literary studies and linguistics with their brevity, imagery, suggestive spirit, harmony and social-philosophical content, in addition to serving the beauty of the language.

In the structure of the text, repetitions have a special role as a text-creating factor. Repetitions, regardless of whether they are structured or complex, have a simple and cementing function in the organization of a complex syntactic whole.

In linguistics, the use of the same unit in different parts of the text is called repetition. As we know, the smallest text unit is simple sentences. The use of the same word twice or more in this type of sentence is called simple repetition. Simple repetitions are mainly formed by repetition of lexical units. Word repetitions are enough in the constituent parts of proverbs: *Eski pambiq bez olmaz, eski dushman duz olmaz* (Old cotton can not be a cloth, old friend can not be a friend)²; *Felek baglar, felek achar* (The fate will close, the fate will open)³. *Qoch doyushune qoch dozer* (The ram will bear the ram's fight); *İgid igide khor bakhmaz* (Brave will not look to brave bad); *Agıl agıldan ustundur* (The mind is betten than the other mind). As it is clear from the examples, in proverbs in the form of a simple sentence, the same word is often repeated with a certain grammatical change.

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² G. Abdulova, *Atalar sözləri və xalq məsəlləri etnoqrafik duyum-yozum kontekstində*, Bakı 2013, p. 109.

³ *Ibidem*, p. 113.

In addition, in the complex syntactic wholes formed by the combination of simple sentences, language units larger than words, more precisely, word combinations and repetition of sentences are also possible. Such repetitions are called syntactic repetitions, since word combinations and sentences are a unit of syntax. There are different types of repetition in language.

Paralellism with common word and non-common word. Here the word term is used in general. Thus, word combinations and sentences can be repeated in the components. K.Veliyev notes: *The term "common word" is in general, as it can consist of a single word, a phrase or a sentence. The terms «common component» and «common syntagm» are also appropriate*⁴. K. Abdulla calls the common element used in parallelisms «main syntagm»⁵. Since syntagm includes not only words, but also word combinations and sentences, we consider it appropriate to use this term.

K. Veliyev, speaking about the origin of common verbal parallelisms, states:

Parallelisms with common words are derived from intratextual and intrasentential parallelisms. This can be determined by replacing common words in parallel components. Dropping of one of the members of parallel components is possible if the corresponding members of these components consist of repetition. The intonation of one of the repeated parts weakens, the word (word combination) that gradually loses the intonation stress falls, and as a result, parallelism with common word is created⁶.

It is possible to find common verbal and non-verbal parallelisms in proverbs and sayings, which are considered authoritative, legal and irrefutable examples of folklore.

In common verbal parallelisms, a common syntagm can appear at the beginning, middle and end of the components: *Qush var etin yeyerler, qush var et yedirderler* (*There is a bird that everybody eat its meat, there*

⁴ К.Н. Велиев, *Поэтический синтаксис азербайджанского героического эпоса, диссертация на соискание ученой степени доктора филологических наук*, Баку 1987, p. 251.

⁵ К.М. Abdullayev, A.Y. Məmmədov, M.M. Musayev (eds.), *Azərbaycan dilində mürəkkəb sintaktik bütövlər*, Mütərcim, Bakı 2012, p. 142.

⁶ К.Н. Велиев, *op. cit.*, p. 259.

is a bird that is fed meat⁷. *Etin chiyi et getirer, khamırın chiyi drd getirer (The raw meat brings meat, the raw pastry brings grief)*⁸.

In the first example, a common element (*qush var-there is a bird*) is used at the beginning of the parallel components, in the second example (*chiyi-raw, getirer - brings*), in the middle and at the end of the components.

In common-word parallelism, a common word can be used in one component, in the other component it can undergo into ellipsis, just as it is used in both components. Ellipsis is one of the structure-creating factors and has been named by linguists as «zero anaphoric (or diectic) sign», «zero sign».

Ellipsis means the absence of a syntactic unit with value. I.F. Vardul states that the ellipsis of a language unit does not mean simply not using it, in this way the content is expressed through suppression. He adds that an elliptical sentence can be spoken of when there is at least one ellipsis member in the sentence and that member is restored through other non-ellipsis members. What the author calls suppression is the case where the addressee is able to express one or another language element, but does not express it⁹. Ellipsis is a type of to avoid unnecessary repetition. The ellipsis member should specify the content depending on the context and situation. Substitution of the syntagm in an ellipsis sentence should produce an equivalent result. Otherwise, it is not considered an elliptical sentence. It is clear from this that the ellipsised component simply loses its value quantitatively. Let's take a look at the examples: *Borc vermekle tukener, yol getmekle (The debt gets less with giving, the road with going)*¹⁰. *Agıl yashda olmaz, bahşda olar (The mind is not on the age, it is on the head)*¹¹. *Her shey nazikliyinden sınar, insan yonunlugundan (Everything breaks for thinness, the person for fattiness)*¹².

Saving time in communication, disliking repetitions in artistic language leads to shortening of speech. Such abbreviations increase the im-

⁷ K.M. Abdullayev, A.Y. Məmmədov, M.M. Musayev (eds.), op. cit., p. 85.

⁸ Ibidem, p. 34.

⁹ И.Ф. Вардуль, *К вопросу о явлении эллипсиса, Инвариантные синтаксические явления и структура предложения*, Наука, Москва 1969, с. 65.

¹⁰ G. Abdulova, *Atalar sözləri...*, op. cit., p. 63.

¹¹ Ibidem, p. 25.

¹² Ibidem, p. 127.

fact of wise words even more. We think that sentences with an elliptical structure are not incomplete syntactic parallels, but full syntactic parallels, because the content of such sentences does not differ from parallels without ellipsis, therefore the content of ellipsis sentences should not be considered incomplete: *Choreyin bashı bismillah, ayağı elhemdulillah* (*The beginning of the bread is bismillah, the end is elhemdulillah*)¹³; *Geler qatıq yeyirik, gelmez sud* (*If will come sour clotted milk, we will eat eat, if won't come milk*)¹⁴; *Gul tikansız olmaz, sefa cefasız* (*The flower won't be without the thorns, the joy without suffering*)¹⁵; *Axtaran mollasını da tapar, belasını da* (*Who looks for will find mullah, trouble, too*)¹⁶.

In the second part of the samples consisting of two components, the words of *choreyin* (of the bread), *yeyirik* (will eat), *olmaz* (will not be), *axtaran* (seeker), *tapar* (will find), which were omitted in the first component, are easily and without any grammatical changes, completely restored as they are, so it is considered more correct to attribute these repetitions to full syntactic parallels. For one reason or another, the text plays an important role in the recovery of the part, member, meaning and task that was left out within the text.

Absolute repetition is the main condition in parallelism, which is a closed construction within the text/ We want to note that in proverbs and sayings, morphological signs sometimes act as a common component: *Həqiqi sevgi yaxşılıq görəndə artmayan, pislik görəndə azalmayıdır*¹⁷ (*The real love is not getting better when sees goodness, not getting less when sees badness*); *Dostu tapmaq chetin, itirmək isə asandır*¹⁸ (*To find the friend is hard, to lose is easy*); *Danışmaq gumush, susmaq qızıldır*¹⁹ (*Speaking is silver, keeping silence is gold*); *Soz got-urenin, yer oturanındır*²⁰ (*The word is a person who takes, the place who seats*); *Ata gozdur, oğul – gozun isığı* (*The father is eye, the son is the*

¹³ İ. Həmidov (ed.), *Azərbaycanca-rusca atalar sözləri lüğəti*, OKA Ofset, Bakı 2004, p. 75.

¹⁴ Ibidem, p. 78.

¹⁵ Ibidem, p. 79.

¹⁶ Ibidem.

¹⁷ C. Bəydili (ed.), *Atalar sözü*, Öndər Nəşriyyat, Bakı 2004, p. 42.

¹⁸ Ibidem, p. 55.

¹⁹ Ibidem, p. 52.

²⁰ Ibidem, p. 85.

light of the eye)²¹; *Su kichiyindir, yol boyuyun*²²; The water is the younger's, the road is the elder's)

In the examples given, at the end of the second of the parallel components, the suffix – *dir* appeared as a common morphological sign. During the analysis, proverbs in which the news suffix is shortened in both components also came to our attention: *Deyenek delinin, supurgə gelinin*²³ (The bludgeon is the madman's, the broom is bride's).

Z.Y. Turayeva states that repetitions are always related and connected to the meaning of the text, adding that they are never mechanical and serve to deepen the meaning of the text²⁴.

V.G. Admoni notes that elliptical sentences in which one of the necessary members of the sentence or a constituent element of these necessary members does not participate are often observed, especially in dialogues²⁵. We would not be wrong if we say that this tool is used enough for a more accurate and clear understanding of the advice given in proverbs and sayings and the correct ways shown: *Analı qızın ozu boyuyer, anasız qızın sozu*²⁶ (The girl with mother will grow herself, the girl's words who doesn't have mother) . *Cutcu yağış ister, yolchu quraqlıq*²⁷ (The farmer wants rain, the traveller drought).

Linguists note that ellipsis needs to be complete and clear to fill the gap. In order for expressions reflecting feelings and thoughts to be orderly according to their structure, it is a basic condition that they should be formed from some sentence members. Here, the main sentence members are *mubta* and news. It is clear that although *mubta* and news are the first-order members of the sentence, complement and adverb also play an important role in the construction of expressions. Completeness is used to make the verb effective, and adverbs are used to reflect some features such as place and time. However, their participation in the sentence is not always important.

²¹ İ. Həmidov (ed.), *op. cit.*, p. 81.

²² G. Abdulova, *Atalar sözləri...*, *op. cit.*, p. 213.

²³ *Ibidem*, p. 89.

²⁴ З.Я. Тураева, *Лингвистика текста*, Просвещение, Москва 1986, p. 50.

²⁵ В.Г. Адмони, *Синтаксис современного немецкого языка*, Ленинградский Университет, Ленинград 1973, p. 108.

²⁶ С. Вəydili (ed.), *op. cit.*, p. 12.

²⁷ *Ibidem*, p. 42.

Achieving complete, complete expression is of great importance in terms of communication. Because, first of all, this eliminates the ambiguity of understanding in the expression and creates conditions for correct understanding, prevents different meanings, protects the information shortened by the person using this or that language, restores the broken sentences that cannot be interpreted in isolation into sentences, and thus creates complex sentences, and serves to create a syntactic whole: *Atı atası ile tanıdıklar, qatırı anası ile*²⁸ (The horse is known with its father, the mule with its mother); *Borc gule gule geder, aqlaya-aqlaya qayıdar*²⁹ (The debt goes with laughing, returns with crying); *Bedesil evvel vefa gosterer, sonra cefa*³⁰ (Ignoble before shows faithfulness, then suffering); *Canı canan yolunda deyen chokh olar, qıyan az*³¹ (The person will be more, who says his soul to sweetheart, but will give less).

In the examples, it is impossible to understand anything when the second components are used alone. But when these components are used as a whole, the idea conveyed is expressed quite clearly. That is why many linguists focus on the real meanings of proverbs and sayings, which express a finished idea, differ according to the frequency of processing, clearly manifested syntactic relations between them, their syntactic function, and the fact that they cannot be synonymous with one or another word, includes phraseological expressions that are strong, clear and figurative units due to their lexical composition and grammatical combination.

K. Habibova states that the absence or ellipsis of a certain member in a sentence makes it look like a different type of sentence at first glance. However, there are certain differences between these sentences. It is true that nominal sentences and impersonal sentences are similar in structure to ellipsis sentences. However, it is possible to recover the omitted parts of the sentence based on the text, situation and content in ellipsis sentences, unlike the incomplete sentences made up with words like yes, good and the like, nominal sentences formed only through *mubta* and impersonal sentences in which the noun is present and without

²⁸ G. Abdulova, *Atalar sözləri...*, op. cit., p. 42.

²⁹ *Ibidem*, p. 63.

³⁰ *Ibidem*, p. 53.

³¹ *Ibidem*, p. 70.

the *mubta* from the structural point of view³². Let's also note that here we are talking about the dismissal of not only subject and predicate, but also secondary members. Let's compare: *El gucu, sel gucu*³³ (The force of nation, the force of steam). *Chayın dashı, cholun qushu*³⁴ (The ston of the river, the bird of the steppe); *Dil yarası, il yarası*³⁵ (The wound of the tongue, the wound of the year); *Agıllı arvad ara, agılsız arvad vara qaçar*³⁶ (The clever woman runs to shame, stupid woman to the property). *Agaya aga desən gulumayı geler, nokere noker desen aglamagı*³⁷ (When you say to the master, you are master, he will laugh, when to the servant, you are a servant, he will cry); *Baga bakharsan bag olar, bakhmarsan dag olar*³⁸ (When you take care to the garden it will be a garden, when you don't take care, it will be a mountain); *Deve ağır geder, çokh gedər*³⁹; (The camel goes heavy, but goes more) Unlike the structure of the first three proverbs, which are considered and consisting of equal words, the predicate, adverbial modifier and subject will be easily restored in the other three proverbs.

According to T. Shopin, there are two types of ellipsis: *analipsis* (forward ellipsis), *catalypsis* (backward ellipsis)⁴⁰. True, in the structure of the text, the fully expressed component compared to others is reflected in the beginning of the text in most cases. However, proverbs and sayings also have enough ellipsised components at the end of the text: *Adamın delisi dasha güc edər, okuzun delisi basha*⁴¹ (The mad man force to the stone, the mad bull to the head); *Dag qushu daga yarashar, bag qushu бага*⁴² (The mountain bird becomes to the mountain, the garden bird to

³² K. Həbibova, *Müasir Azərbaycan dilində elliptik cümlə*, Elm və təhsil, Bakı 2009, p. 90.

³³ İ. Həmidov (ed.), op. cit., p. 26.

³⁴ G. Abdulova, *Atalar sözləri...*, op. cit., p. 74.

³⁵ *Ibidem*, p. 90.

³⁶ C. Bəydili (ed.), op. cit., p. 12.

³⁷ *Ibidem*, p. 21.

³⁸ *Ibidem*, p. 31.

³⁹ *Ibidem*, p. 40.

⁴⁰ T. Shopin, *Language Typology and Syntactic Description*, Second edition, Vol. I: Clause Structure, Cambridge University Press, London 2007, p. 70.

⁴¹ İ. Həmidov (ed.), op. cit., p. 21.

⁴² *Ibidem*, p. 61.

the garden); *Chokh mal haramsız olmaz, çox soz yalansız*⁴³ (Many goods won't be without prohibited, many words without lie); *Arını duman, insanı iman yola getirir*⁴⁴ (The mist the bee and the faith obligt the person); *Ağıllı arvad kamala, ağılsız arvad camala guvener*⁴⁵ (Clever woman to the wisdom and the mad woman believes to the beauty); *Heyvanı budundan daglayarlar, insanı ureyinden*⁴⁶ (The animal is branded from its thigh, the person from the hearth). In the first three proverbs, the predicates are given used as ellipsis in the second component, and in the other three, they used as ellipsis in the first component. Rather, elliptical sentences that are restored in second components through the first component belong to analapsis, and otherwise to catalypsis.

The incompleteness in any part of proverbs and sayings can be revealed by various means. If it is possible to clarify the incompleteness through the structure of the sentence analyzed as a complex syntactic whole, then only in this case can we talk about ellipsis. In other words, at this time, information about the structure and meaning of the incompleteness in the sentence should be present in the sentence itself.

As we mentioned, in complex syntactic wholes, all members can be subject to ellipsis. In proverbs and sayings, we witness the ellipsis of secondary members along with main members:

- 1) The ellipsis of the subject: *Duzluk uzanar, qırılmaz*⁴⁷ (The trust can be long, but it does not break). *Yalan ayaq tutar, yerimez*⁴⁸ (The lie can seize, but can't go).
- 2) The ellipsis of the predicate: *Dost basha bakhar, dushman ayaga*⁴⁹ (The friend looks to the head, the enemy to the leg). *Soz sozu cheker, arshın bezi*⁵⁰ (The word pulls the word, the measure the clothes); *Adamı soz, kababı koz yandırır*⁵¹ (The word – the person

⁴³ C. Bəydili (ed.), op. cit., p. 76.

⁴⁴ Ibidem, p. 70.

⁴⁵ C. Bəydili (ed.), op. cit., p. 25.

⁴⁶ Ibidem, p. 75.

⁴⁷ Ibidem, p. 50.

⁴⁸ Ibidem, p. 124.

⁴⁹ Ibidem, p. 93.

⁵⁰ Ibidem, p. 102.

⁵¹ Ibidem, p. 12.

and the cinder burns kabab); Agıllı işine bakhar, akhmaq dishine⁵² (The clever looks to his work, the mad – to his teeth).

3) The ellipsis of the object: *Boyuklerde zor olar, yalan olmaz*⁵³ (The elder have force, but don't have lie);

4) The ellipsis of the adverbial modifier: *Cholmekde et qurtardı, cugundur bash qaldırdı*⁵⁴ (The meat is finished in the plate, the beet has raised).

It is known that proverbs are distinguished by their brevity. They are formed from several words and express deep meanings. For this reason, it is possible to shorten two or more clauses in proverbs: *Dunyada bir pislik qalar, bir yaxshılıq*⁵⁵ (Only the malisce will stay in the world and goodness (zərflük, adverbial modifier, predicate), *Qachan da Allahu çağırır, qovan da*⁵⁶ (object, predicate) (Who runs calls the God, and who drives calls the God, too).

As we have seen, in some cases, parallel components are formed by the repetition of two or more sentence members, and one or other elements given in one component act as a generalizing member.

As it is clear from the examples given above, elliptical repetitions as an important text-creating tool connect the components of the text together, provide coherence and integrity, and create a foundation for the speech to be more fluent, clear and effective.

Sometimes we come across such proverbs that a generalizing sentence is used in the first part, and this sentence is clarified in the later parts. In the texts built on the basis of parallel relations, a generalizing sentence is given first, then the subject idea in that sentence is interpreted in different ways in parallel sentences, the general idea is divided into sentences expressing a specific meaning. *Dediler: "Ezrayıl ushaq paylayır". Dedi: "Ozununki ozunun olsun, benimkine deyeəsin"*⁵⁷ (They said: The Angel of the Death distribute the child. He answered: "Let his child will be himself, not to take mine) *Dil ki var, etdendir: hara dondersen, do-*

⁵² Ibidem.

⁵³ Ibidem, p. 65.

⁵⁴ Ibidem, p. 77.

⁵⁵ Ibidem, p. 96.

⁵⁶ Ibidem, p. 155.

⁵⁷ İ. Həmidov (ed.), op. cit., p. 82.

*ner*⁵⁸. In the first example, the first component declares that Ezrayil (the Angel of Death) distributes children. In the next components, the word child is hidden under the words *his* and *mine*. If we pay attention to the second example with three components, we will see that the word *dil* (tongue) is given in the first component, and that word is not repeated in the next components, but we can clearly understand that what is made of flesh and can turn wherever you turn, That is, if the initial generalizing sentence was not given in both examples, it would not be clear what was being talked about in the following sentences.

As Y.M. Galkina-Fedurok noted, language is a means of communication, a method of development and struggle, so it should be precise, fluent and clear⁵⁹. Although proverbs and sayings are concrete, clear and fluent and convey the idea in a very short form, incompleteness, or more precisely, the omission of any member of the sentence, does not create any difficulty in understanding these wise words, does not weaken the meaning, on the contrary, increases its expressiveness and impact.

T. Efendiyeva says that the completeness of meaning in ellipsis sentences is expressed by the own lexical-grammatical means of the sentence, since the meaning of the said idea is clear, the restored member has an auxiliary function⁶⁰.

K.B. Hajiyeva shows: «The processing of elliptical utterances is based on the initial conditions of the author of the text: the addressee has certain knowledge obtained from the communication situation or context and can draw conclusions based on them. It allows us to not express in words the part of this information that may be redundant, but to enumerate it elliptically»⁶¹.

As the name suggests, parallels non-common word do not have a common component. Such repetitions can appear in both complete and partial parallels: *Adam agzında soz, qazan altında koz*⁶² (The word into

⁵⁸ Ibidem, p. 90.

⁵⁹ Е.М. Галкина-Федурок, *Об экспрессивности и эмоциональности в языке*, Сборник статей по языкознанию, Наука, Москва 1958, с. 103–104.

⁶⁰ Т. Əfəndiyeva, *Azərbaycan ədəbi dilinin üslubiyat problemləri*, Nurlan, Bakı: 2001, p. 121.

⁶¹ К.М. Abdullayev, А.У. Мəммədov, М.М. Musayev (eds.), op. cit., p. 134.

⁶² С. Bəydili (ed.), op. cit., p. 12.

the person's mouth, the cinder under the pan); *Bazar quruldu, hesab duruldu*⁶³ (The market is built, the count is cleared out).

First two examples belong to complete parallels, but the last example expresses partial parallels.

Results

In conclusion, we want to note that although parallel combinations are mainly manifested in examples of poetry or poetic prose, they also have a very important role in proverbs and sayings. Although these valuable sayings are short and concise, consisting of several sentence members, it is possible to attribute the syntactic constructions in them to different types of syntactic parallels. These parallels are of great importance in the formation of proverbs by connecting the components of the text with each other.

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⁶³ İ. Həmidov (ed.), op. cit., p. 45.

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Abstract

As a result of many years of observation and testing, proverbs are a collection of words that have been shaped into a certain pattern, reflecting the causes of natural and social phenomena. Proverbs and sayings, as short, laconic means of speech, reveal the origin of events and have a reminiscent feature. In Azerbaijani language, proverbs related to then national customs and beliefs explain certain truths to the younger generations and call them to the right path. The article talks about proverbs as complex syntactic whole, parallelisms with common words and non-common words in Azerbaijani proverbs. Parallel conjunctions play an important role in proverbs and sayings. Although these valuable sayings are short and concise, consisting of several sentence members, the syntactic constructions in them can be attributed to different types of syntactic parallels. These parallels are of great importance in the formation of proverbs by connecting the components of the text with each other.

Keywords: proverbs, parallelism, common, non-common, complex syntactic whole, language, linguistics