Historical-Comparative Linguistic Analysis of the Reduction Principle in Prose Texts

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Abstract. Critical scientific issues emerge when reduction principles in the language are refined from the point of view of history and modernity. Sounds and morphological indicators do not just blindly and usually combine in the composition of words. The fact that sounds and suffixes come into contact with each other and connect in terms is a legitimate linguistic phenomenon. It is the product of many years, the specific history of which is unknown. Just as words and word combinations are the main factors for the organization of the sentence, the sentence is the main factor in the organization of the text, and they perform communicative functions in the language. When we approach words and suffixes from many linguistic categories from the prisms of historicity and modernity, the inclination to the principle of reduction as a result of historical development in the context of those words and suffixes manifests itself. It determines the dynamic character of the evolutionary process. Azerbaijanis' restoration of the omitted sound or morphological indicator in the word can be determined through its position in the word structure. It can be revealed with the help of the situation and stylistic point that determines this position. There is a long historical process of development at the basis of the tendency to reduction, and this process of growth shows that the language is more inclined toward clarity and simplicity, which are explained in the article.

Keywords: language; history; reduction principle; a tendency from complexity to simplicity.

INTRODUCTION

The principle of reduction in language appears as a result of a long evolutionary process. By following the development of the structure of any word at the language level from complexity to simplicity, we will reveal the importance of the reduction principle. For example, let's take the adjective *yengi*, which has been used in Azerbaijani since the Kitabi-Dada Gorgud epics, at least until the end of the 19 century. It is noted in the historical grammar books that the adjective *yengi* in Azerbaijani kept its old form until the middle of the 19 century and gradually became *yeni* (new) with the weakening of the consonant [q] in the composition of [n] [9; p. 74]. We have no objection to this opinion. But Azerbaijani addition is that according to the laws of the development of the Azerbaijani, the word has undergone an evolutionary path from complexity to simplicity, that is, reduction. This evolutionary process manifests itself not only in Azerbaijani but also in some of the Turkic languages. Here, when we say the word "complex", we do not mean the type of structure of the word in the grammar books.

Or, let's take the word "tir" in the Sumerian language 5 thousand years ago, and the transfer of this word, which is currently used in the Azerbaijani in the meaning of "life", "alive", to the principle of savings, took place in various phonetic compositions. In the monuments of Orkhon, this word is used in the form of "tirig": *Mən günü diriyəm, üç yaşında atasız qaldım. (I am **alive** today, I was fatherless at the age of three)* [4; p. 32]. The author notes that the word "tirig" used in modern languages in the sense of "alive" (in Azerbaijani: diri) is an ancient form [5; p. 8]. In different historical periods, the word "tirig" was also used in the historical form of *teri*. Azerbaijani goal in interpreting all this is to reveal how the reduction principle manifests itself in the long process of development in the word composition.

METHODS

During the scientific research carried out in the article, analyses were carried out using historical-comparative, historical-descriptive and descriptive-comparative linguistics methods. Language materials of the Azerbaijani are used as the primary material of the research.

RESULTS AND DISCUSSION

It is also known from ancient language studies that the ellipsis of the consonant [*g*] at the end of the word *tirig* coincides with the end of the 13 century, as in the Azerbaijani terms *ölug – ölü (dead), çölg – çöl (desert), suçik – suçi (suchi)* [4; p. 33]. Taking into account all these linguistic facts, we can show the transfer of the word *tirig* to the principle of reduction as follows: *tiri (Sumerian) tirig (in Orkhon writings) tarui (in Turkic) tiri (in Puleotoponyms) diri (in modern Azerbaijani).* Therefore, the loss of a so-called sound due to the evolution of language is related to the tendency from complexity to simplicity, which should be evaluated as the most important indicator of reduction.

In the language of the inscriptions belonging to the ancient times of the Azerbaijani, we find the images of the word *ulu* (great) used in Azerbaijani modern literary language, *oloğ – oloq – uluğ*. Commenting on the word with the phonetic composition *oloğ – oloq – uluğ*, The author [11] shows that these words mean "the greatest of everything" [11; p. 62]. Even though these forms are not used in Azerbaijani, the term "ulu" (great), that is, a simplified, economical form of these forms, is used and means "ancient". In our opinion, the transfer of this word to reduction was as follows: *oloğ →oloq →uluğ →ulu*.

It is known that decimal numerals are made up of the combination of cardinal numerals consisting of separate lexical units, and *səksən*, *doxsan* (the eighty, ninety) digits of them took the form of *səkkiz + on, doqquz + on* (eight + ten, nine + ten) in ancient times does not mean that words in appropriate positions did not take their place in simplified, released forms. It is clear from the composition and sounding of the cardinal numerals that the number ten is used by undergoing a phonetic change in the design of those words. The pronunciation is simplified in the modern forms of those numerals, and the words are shortened.

The principle of reduction in substantivized numerals manifests itself in semantic resources. For example, in the sentence ***26-lar Ağcaqum çölündə güllələndilər (The 26s were shot in the Aghcagum desert)* —** the numeral 26 is a linguistic device with a specific functional value. It is used in this way due to the principle of reduction. If we solve the meaning of the substantivized numeral 26, we must list the names and surnames of those people — those who were shot, what they were doing, and why they were shot. What we mentioned, without a doubt, finds its creative solution within the framework of the micro text, and the informative aspects are implemented in the text. Substantive use of that number in the sentence structure frees the reader from physiological pain, and the reader inevitably brings 26 people to his mind in his imagination and thinking. In this regard, the author [11] correctly points out that "the human body is the Azerbaijanis of the tendency to thrift. The principle of reduction in the language is a concrete manifestation of the instinct of self-preservation. It is a peculiar reaction to the over-processing of physiological tension, a process that complicates the memory trace, opposes the implementation of some functions in the brain related to the generation and perception of speech, and opposes any discomfort" [11; p. 27]. So, the word 26 manifests the names and surnames of the persons in that number in an abstract, intuitive way. First, the saving principle occurs due to the semantic ellipsis of many particular nouns. The situation with the numbers 60 and 91 used in modern Azerbaijani is the same as with the substantive number 26.

As we follow the principle of reduction on the levels of historicity and modernity, it becomes clear that a specific process of simplification has taken place in the system of pronouns in the language. In modern Azerbaijani, the word *o* indicates and expresses the third person singular and an object at particular far or near distances. In Azerbaijani, this is the only literal word spoken by a single letter with an independent and linguistic meaning. "Until the beginning of the 19 century, the pronoun *o* was used in the normal case as *ol* ("be"). However, in Azerbaijani literary language after this period, we do not find the form of the pronoun *ol* [8; p. 106]. Therefore, the dropping of the consonant [l] at the end of this pronoun in the form of *ol* ("be") for thousands of years should be explained by the tendency of the language to reduce rather than a stylistic feature.

The author [8] shows that the reason for the phenomenon of voice drop occurring in personal and demonstrative pronouns, i.e. in the pronoun *o*" ("be") is not known to us [8; p. 108]. In his research, the author [2] concluded that "there are two figurative forms of this pronoun, i.e. **'o':ul>ol / u>o**" [2; p. 99]. As it can be seen, both language historians and Turkologists correctly followed the transformation process of **ol** to **o** and **u**. Still, they had difficulty explaining the case of dropping the consonant [l] in the pronoun **ol**. In Azerbaijani and other Turkic languages, the change of **ol** to **o** and **u** occurred due to the tendency of the language to reduce. The use of the pronoun **o** in the form of **u** is currently also found in some dialects and accents of Azerbaijani.

In the language of the works of historical periods, the pronoun **sol** in Turkic languages is used intensively. According to [7], the pronoun **sol** is developed intensively and was formed from the components **su+ol**. As a result of the close relationship in the languages of the Turkic peoples, the pronouns **su** and **ol** have become a complete vocabulary unit (**sol**) [7; p. 102].

Dropping one of the vowels from the composition of these pronouns, which are used in parallel, is a case of the reduction principle because we can always observe such a case in Azerbaijani. When the first word ending with a vowel in Azerbaijani is combined with a second word starting with a vowel, the last vowel of the first word is lost, which is related to the tendency of the language to reduce. For example, a vowel is dropped in the words **Əliəkbər — Ələkbər, Hacıağa — Hacağa** (Aliakbar-Alakbar, Hajiaga-Hajaga), and so is a vowel in the pronouns **su — ol**. From the brief explanation we have given, we conclude that **sol** was divided into its constituent parts in the evolution of the language. In some Turkish languages, it preserved its original form, sol.

In contrast, in others, it was completely simplified due to the tendency of the language to reduce, and we can schematize its transfer to the reduction principle as follows: **su+ol – sol – ol — o**. Apart from the final pronoun **o**, other forms are not used in Azerbaijani modern language and dialects. In Azerbaijani, the structure of the pronoun **o**, which is used as a demonstrative pronoun, was in the form of **usbu** in the ancient epoch. In the language of Azerbaijani classics until the 14-15 centuries, the intensity of use of the conditions **usbu//osbu** is observed. The author

[9] notes that in some Turkic languages, the same demonstrative pronoun is used in phonetic compositions **os//ospu** [9; p. 1149-1150]. In the Azerbaijani, either **sol**, **sul** or its changed form **os+bu** has not been stabilized because it cannot be completely normalized. Currently, its acceptable variant "**o**" is used, and we can show this pronoun's tendency towards the reduction principle as follows: **usbu > osbu - su - so - o.**

It has been unequivocally proven in the grammar books that the demonstrative pronoun **elə** (so), which is active in modern Azerbaijani, is derived from the pronoun **öylə//söylə**, which was actively used in historical times [8; p. 114]. The **öylə** form of this demonstrative pronoun is used in almost random cases in Azerbaijani. In contrast, the **söylə** form has become archaic and left Azerbaijani vocabulary. That is, it would be correct to define the direction of transformation of reduction in the pronoun **öylə//söylə: söylə — öylə — elə**.

In Azerbaijani, the suffix *-ar,-ər* usually comes to the end of adjective roots and forms a derivative verb. In Turkology, it is assumed that this suffix is one of the variants of the suffixes *-kar, -kər, -qur, -gər,-qər* used in the ancient epoch [8; p. 131], and it has lost the first consonant of its components, and according to the reduction, it received a simple form like *-ar, -ər*. This form, which has taken shape by the reduction principle, is used actively in verbs formed by the morphological method in prose texts.

When we look at some verbs from the historical and modern aspects, it is clear that the process of moving from complexity to simplicity in the verbs created by the correction and analytical method according to the internal laws of the Azerbaijani language's evolution started from a very ancient times. For example, the old form of **idi** (was) used in Azerbaijani modern literary language was **erdi //irdi** auxiliary verbs. Still, over time, according to the reduction principle, the [r] sound dropped from the word structure, and phonetic changes took place, resulting in **-idi** (*-dı, -di, -du*) in modern Azerbaijani.

Ermiş//irmiş forms are the ancient form of **imiş** in modern Azerbaijani. The historical development of **idi** has also been wholly related to the saving tendency.

In the modern Azerbaijani language, the suffix *-sa, -sə* is used to realize the conditional content. This morphological indicator is used in the lan-

guage of historical works – in the form of "***isər***", and appears as a synonymous doublet of the suffix *-acaq, -əcək.* In historical grammar books, it is assumed that the suffix *-isər* is formed from two components (**i+sər**), and we accept this idea [8; p. 155]. The author shows that the suffix *-isər* is formed from two pieces. The first part is the conditional suffix *-ilsə* used in modern Azerbaijani language; for example, ***gəlir isə — gəlirsə, almış isə — almışsa,*** etc. The ancient form of this suffix is *-isər*. However, since [r], which is an aspirated vibrating sound, is not stable in Turkic languages, it gradually weakened, dropped from the end of the word and *-isər* stabilized in the form of *-sa, -sə*" [8; p. 155]. In our opinion, it would be correct to connect these words with the tendency of the language to the principle of reduction.

At some points in modern prose language, in cases of realization of negative content in sentences ***çıxa bildi*** (he was able to come // to go out), ***çata bildi*** (he was able to reach), ***görə bildi*** (he was able to see) and so on, the verb ***bildi*** is ellipsised, according to assimilation, those sentences are used in the forms ***çıxammadı, çatammadı, görəmmədi*** (didn't come, didn't reach, didn't see), which should be characterized as a manifestation of the reduction principle.

In Azerbaijani, from ancient times until the 19 century, the morphological indicator *-ıbən, - ibən, -ubən, -übən,* which is a verb participle suffix, has been developed. Due to the tendency of the language to reduce, the second component of this suffix *-an, -ən* has been shortened to *-ıb, -ib, -ub, -üb.* Both ancient and modern forms perform the same task in terms of meaning and function.

Since adverbs are a somewhat abstract part of speech, the tendency to reduce is evident in them. For example, in the language of Kitabi Deda Gorgud epics, words such as ***çaparaq*** and ***qaçaraq***, which indicate the manner of movement, are used as abbreviations of the suffix ***çapar*** + *-araq*, ***qaçar*** + *-araq*: *Qazan bəyin qardaşı Qaragünə çapar getdi* (Kazan Bey's brother Karagune galloped away) [8; p. 164].

Compared to the modern Azerbaijani language, morphological compression is manifested in the word ***çapar***, and the new adverb ***çaparaq*** comes to life in Azerbaijani abstract imagination. For the contemporary Azerbaijani language, the archaic ***şimdi*** and ***qabaqcaq*** and time adverbs are used in the simplified form ***indi*** (now) and ***qabaqca*** (before). The adverb ***bəri*** was used in the language of ancient written works in the form of

bu+əri in a complex condition. That is, the etymological structure of the word was in that form. Now its simple form is used. Therefore, a tendency to strict reduction is manifested between the word's root and the suffix. That is, significant differential differences are manifested as a result of morphological-semantic evolution. When quantitative adverbs are expressed by cardinal numerals (definite and indefinite) and various words with a sense of quantity, sometimes auxiliary terms (***kərə, dəfə, qat, qədər***, etc.) are dropped in cardinal numerals, according to the reduction that it is possible to find any number of examples of such ellipsis in the language of modern and historical works.

The ancient form of the postposition ***bəri*** used in the modern Azerbaijani language was ***bərli***, which indicated the tense. The author [1] assumes that the postposition ***bərlu*** is a complex word, the first component of which is a demonstrative pronoun ***bu***, and the second component consists of an element that was initially an independent word and later became a suffix" [1; p. 503]. In this opinion of the Russian Turkologist, the whole reality is reflected, and in historical times, the postposition "bərlu" was used to show the development of movement and gait from a certain point of departure, now it has completely lost its functionality in Azerbaijani. We can offer this postposition's direction of reduction tendency as follows: ***bu+əri – bərli – bəri***.

It is assumed that the conjunctions with, *ilə, -la, -lə, -nan, -nən* used in Azerbaijani modern literary language are derived from the independent word ***birlən***. The postposition ***birlən // bilə*** is formed from two constituent parts; that is, it was developed by the combination of the word ***bir*** and the suffix *-la*, which creates a verb, and the ancient verb participle suffix *-n* [8; p. 208] and expressed the meaning "together", "in unity".

In our opinion, the transfer of the ancient postposition ***birlən*** to the reduction principle took place in the following direction: ***birlən – ilən – lan, lən – nan, nən – ilə -la, -lə***. Azerbaijani observations show that the latter options are more preferred in modern prose language. Regarding the postposition of **birlən > bilə**, synthesizing the research of [7] and other turkologists, the author [10] notes that: "The ancient Turkic postposition ***birlən > bilə*** probably came to Turkic languages through the following development path:

a) ***birlən > bilən > ilən > lən***; b) ***birlə > bilə > ilə > la, -lə*** [10; p. 450].

The word ***kim***, which acts as an interrogative pronoun, connecting, binding, and strengthening postpositions in artistic and historical materials, has performed both the function of conjunction and postposition in the form of ***ki*** in Azerbaijani modern literary language, except for the interrogative pronoun. For many years, the forms ***kim*** and ***ki*** were used in the language of written materials. In connection with the historical development of the Azerbaijani, a long way has passed according to the reduction principle. The element ***ki*** has been dropped at the end of the word.

The principle of reduction that manifests itself in the language is a manifestation of the abbreviations, contractions, and cases of sound reduction that have occurred in it for many years and centuries. In ancient times, the verb ***axı*** was used in the phonetic variant ***axır*** and expressed the same semantic content. Both variants: ***axır*** and ***axı*** mean "end of the expression", "conclusion", ***result*** content, and since the position of the consonant [r] in the Azerbaijani language is not stable, the word "axır" becomes "axı" with the ellipsis of the [r] at the end.

Conjunctions ***əgərçi, əyətçi, gərçi*** (if) indicating a concession began to be used in the literary language of Azerbaijan from the 14 century. From the end of the 18 century, the elements *-çı, -çi* were used in those complex forms (***əyər+çi,əgər+çi, gər+çi***) in a manner suitable for a reduction.

Working out the principle of reduction at the syntactic level of the language is one of the issues of great interest. In the written language of ancient and medieval times, we find certain features in agreement with a quantity between the sides of the first type of noun-combinations, the first side of which is made up of numbers. For example, the first type of noun-combinations which is used as ***qırx namərdlər*** (forty nobles) in the language of Kitabi-Deda Gorgud, ***yüz min ziyalılar*** (one hundred thousand intellectuals) in Khatai, ***iki aləmlər*** (two words) in Fuzuli, ***iki əllər*** (two hands) in Vagif, ***iki bəylər*** (two gentlemen) in Koroglu epic are used without suffixes *-lar, -lər*. From a logical point of view, such forms do not justify themselves in the modern Azerbaijani language and are considered wrong. It is also stated in the resources related to morphology and syntax that "Combination of numbers with nouns, that is, noun combinations whose first side consists of a number, has several characteristics. First, nouns do not take a plural suffix when a specific number comes before the noun" [13; p. 24].

When we look at it from the point of view of history, we see that the first type of noun combinations is used more often in the language of Turkic-speaking ancient monuments. Taking into account the intensity of use of this type of word combination in ancient times, the author [12] writes: "This proves that the first type of word combinations is older than the second and third type of word combinations" [12; p. 169]. The author [7], speaking about the syntactic features of word combinations, shows that "the form with the relative suffix is more often used when determining: ***atası oğlu, ana balası, Kazım oğlu*** (*father's son, mother's son, Kazim's son)* [7; p. 160].

CONCLUSIONS

Our observations of the prose language materials show that the possessive case suffix falls and is saved in the third type of deterministic phrases. The first part is formed by the second person plural, as well as in the first person singular (in most cases) and the plural (in rare cases). If the combination formed in this case is similar to the second-type deterministic word combination, but in terms of content, it is considered a third-type noun combination. For example: ***dağın çiçəyi- dağ çiçəyi*** (flower of the mountain), ***ananın südü – ana südü*** (mother's milk), ***ayağın tozu – ayaq tozu*** (foot dust), ***atanın nəfəsi – ata nəfəsi*** (father's breath), etc.

It is also possible to follow the processes according to the reduction principle in sentence composition at the simple and complex levels. This is the subject of a separate large study.

Thus, the linguistic facts we have reviewed show that the language has moved from complexity to simplicity due to historical development. The manifestation of the *principle of reduction within the word occurs primarily due to the ellipsis of one or another sound* of the word.

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