CATEGORIAL AFFILIATION AND SYNTACTIC FUNCTION OF REPETITIONS

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ABSTRACT

Some authors classify reduplication from the structural point of view, from which parts of speech they have been derived. The statistic results of such classification allows to determine which parts of speech have broader reduplication opportunities. A great deal of languages belonging to different language families, have been involved into investigation. From the syntactical point of view, reduplications are mainly act in the function of subject, object, and adverb, with the minority of attribute and predicate.

Introduction.

Noun.

In Azerbaijani language reduplicated nouns are used in the function of subject, object, attribute, and adverbial modifiers and express the meaning of collectivity, iterative and distributivity. Incomplete reduplications expressing the meaning of collectivity such as *yer-yemiş,* s*ür-sümük, mer-meyvə* are used in the function of subject, object and attribute. Complete reduplication of nouns expresses distributivity or iterative.

In Hausa reduplicated nouns used as adverbial modifiers or object express distributivity: *Suka zo daga **kasa-kasa*** – "They have come from different regions "(literally: region- region). [6, 149]

In Indonesian reduplicated nouns express similarity which is stated in the initial noun: *kakek* 'grandfather' > *kakek-kakek* 'great grandfather'. [4,91]

In modern Vietnamese nouns can be absolute fully reduplicated. There is no divergent reduplication in this language. Only time expressions and a certain number of other nouns can be regularly reduplicated. Reduplication, as a rule, has the function of expressing a distributive majority: n*o'i* 'place '> *no'i no'i* 'everywhere'. [1, 56-58]

The lexis of Thai languages is monosyllabic. There are various combinations of monosyllabic morphemes. Repetitions are also a type of combination of morphemes. Repetition of names can express collectivity, multiplicity and distributive majority depending on the context. For example: Lao, thai, viet. *dek* 'child'> *dek-dek* 'children', 'all the children'; lao. S*ip* – 'ten' > *sip-sip* 'tens'. Complete reduplication means multiplication, growth, increase in the broad sense of the word in these languages.

In Burmese full reduplication of nouns is usually used in emotional speech or in child's language. In both cases, the reduplication has the same meaning and function with the original noun. Nouns are reduplicated either incompletely or with the participation of certain helping words for grammatical purposes: *aŭa* 'a thing'> *aŭa ŭa* 'different things'.

In Burmese reduplicated nouns are used in the function of object or attribute.

Adjective.

In Azerbaijani language reduplicated adjectives are used in the function of attribute and adverb in the sentence: *uzun-uzun nağıllar 'long tales', yaxşı-yaxşı dinləmək 'to listen attentively'*. Such adjectives express intensity.

In Indonesian reduplicated adjectives can act as predicate, subject, attribute. Such repetitons are characterized by expressiveness. Reduplication of adjectives results in the following meanings:

- Majority of things of the same quality: *Rumah di jalan itu **besar-besar*** 'The houses are large in this street (*besar* 'large').

- Similarity, weakened quality: ***Sehat-sehat** saja* 'I am well' (as an answer to the question *How are you?; sehat* – 'healthy').

- Concession: ***Mentah-mentah** dimakannya* - 'Even it is not ripe, it can be eaten' (*mentah* – 'unripe').

Adjectives can rarely be the result of derivational reduplication: *hati -*'heart' > *hati- hati* 'careful'. [4, 90-91]

In Madurai adjectives have a number of reduplication forms. Simple reduplication expresses the meaning of increase of the quality.

Reduplication of adjectives can also indicate the plurality of the things of certain qulaity. In this case adjectives perform a predicative or attributive function. For example: *Jambhuna ghi' **ru-bhiru*** 'The fruits of Jambu are still unripe' (***ru-bhiru*** 'unripe').

In Vietnamese adjectives form the meaning of weakened degree of quality: *nau* 'brown' > *nau nau* 'in the shades of brown '(absolute , complete reduplication). [1, 57-59]

Reduplication forms of two syllable adjectives are common in Chinese. There are three goups of them. The first group includes two-syllable adjectives based on the simple and copulatively related two-qualitative component model. Two-component adjectives have two forms of reduplication the ordinary form, which is formd by successive redupliction of each constituents of the original form, and the special form, which is formed by reduplication of only the second component. Compare: *синсинтоуtoy ды* and *синтоуtoy ды* 'joyful'. The second group includes compound adjectives in which the second component is reduplicated: *сяньчэн* 'ready' > *сяньчэнчэн ды* 'completely ready'. The third group consists of adjectives which have lost their substantive meaning component and is formed by reduplication of this component: *шуабай 'white'* > *байшуашуа* 'snow white'.

In contrast to the listed group of adjectives in Chinese, in a certain group of adjectives reduplicated complex is not formed as a result of reduplication of any components of the original form, it is already connected to them. As the first component of such forms, in most cases, monosyllabic, qualitative adjectives appear: *суань 'sour'* > *суаньцзицзи* 'extremely sour '. [2, 86-88]

Thus, the reduplicated complex is always used as the second component in such combinations. It is possible to strengthen the expressiveness, as well as to express that the second component is subordinate to the first.

Verb.

Verbs are reduplicated in Turkic languages in the form of verbals ending in -a/-ə or -p/-b. They are derived from lexical multiplicatives and express situations that accompany the main action expressed by the finite verb: Uzbek. *Сунгра кизик бир хикояни кула-кула айта бошлади* 'Then he began to tell a funny story smiling'. [3, 114]

In Indonesian both finite and non-finite verbs can be reduplicated.

Action verbs formed by reduplication of non-finite verbs, indicate similarity to the initial verb, aimless weakened action: *diam* 'keep silence'> diam-diam 'keep silence for a period of time'.

Some of the reduplicated finite verbs have the same semantics: *minum* 'to drink'> *minum-minum* 'to drink without haste'.

The reduplication of verbs denoting damage can give the meaning of multiplicity: *rusak* 'to be broken' > *rusak–rusak* 'to be broken into several pieces, to be shattered'. [4, 89-90]

In Madurai verbs from adjectives on the *r-ma-R* pattern express false actions made on purpose: *Nangeng kett.ang ngel-matengel* 'But the monkey pretended to be deaf'(*tengel* – deaf).

In cases, when the reduplication of the verbs is accompanied by a negation, the verb acquires expressive shades: *Nangeng Kala Gumarang ta'teng – d. ateng*' But Kala Gumarang won't come'. [3, 175-176]

In Vietnamese reduplication of verbs expresses repetition or continuation of an action: *soʾ* 'to touch' > *soʾ soʾ* to check by hand'. [1, 59]

In Thai languages, reduplication of the verbs indicates intensity, duration, or repetition of the action expresses by the verb: *duu* 'to look' > *duu - duu* 'to stare , to look carefully'.

Thai verbs also undergo divergent reduplication: Viet. Nii 'to run away' > nii-nyy 'to escape'.

Adverb.

In Turkic languages, the reduplication of nouns, adjectives, numerals and verbs forms complex adverbs. For example: Azerbaijani. *kənd-kənd (gəzmək)* 'to travel village by village', *yaxşı -yaxşı (dincəlmək)* 'to have a good rest', *gülə -gülə danışmaq* 'to speak smiling'. In addition, the reduplication of adverbs itself is one of the methods of forming new adverbs: *səhər 'morning' - səhər-səhər 'in the morning', bərk 'hard'-bərk-bərk* 'firmly'.

In Indonesian the reduplication of adverbs is the most productive way of word formation. Adverbs are formed by the reduplication of nouns, verbs, adjectives, adverbs and auxiliary words and have the following meanings:

- strengthening of the property expressed in the initial word: *pagi* 'morning' > *pagi-pagi* 'early in the morning'.

- repetiton many times: *dulu* 'before , in the past' > *dulu-dulu* 'before again and again'.

- similarity, compliance to the original meaning: *mula* 'beginning' > *mula-mula* initially'.

- negation of what is expressed in the initial verb: *tahu* 'to know' > *tahu-tahu* 'suddenly, unexpectedly'. [4, 161]

In Thai, adverbs are fully reduplicated like adjectives and indicate the increase of the degree of quality and property: Viet . *maj* 'forever' > *maj maj* 'always'.

Numeral.

Cardinal and indefinite numerals are reduplicated in Turkish languages reduplicated numerals act as adverbs in the sentence. Reduplication of cardinal numerals express distributivity. For example: azerb. *iki-iki oturmaq* 'to sit in pairs', *az – az yemək* 'to eat a little bit'.

Reduplication of numbers in Hausa creates a distributive meaning. In this case the numeral is used in the adverbial position. For example: *Kowa ya sami fam **takwas-takwas** '*Everybody get eight pounds' (liter. Takwas-takwas eight-eight). [6, 149]

In Indonesian, words formed by reduplication of cardinal numerals also express distributivity: empat 'four' > empat-empat 'four per each'. Such numerals indicate equal distribution of things and perform the function of an adverbial modifier in the sentence. [4,91]

Repetition of large numbers combined with the prefix *-ber* forms numbers denoting a round majority. Such repetitions are used in preposition of nouns and function as an attribute: *juta* 'million ' > *berjuta-juta tahun* 'million years'.

Words formed by reduplication of the words, denoting measure, with the same pattern have an indefinite quantitative meaning: *kilo* 'kilogram' > *berkilo-kilo beras* 'several kilograms of rice'.

The words formed by the reduplication of the words *macam, jenis* meaning "kind, type" acquire the meaning of "various": *bermacam-macam barang* 'various goods', *berjenis-jenis ikan* 'different species of fishes'. Such repetitions can act in the function of predicate in a sentence. [4, 158]

Pronoun.

In Indonesian, the reduplication of interrogative pronouns creates a sense of generality or uncertainty for the speaker: *apa* 'what ?' > *apa-apa* 'something', *siapa* 'who?' > *siapa-siapa* 'somebody'. [4, 183]

Interrogative pronouns are also reduplicated in Madurai. Reduplication creates a sense of uncertainty in them. But unlike Indonesian, the reduplication here is incomplete : *apa* 'what ?' > *pa-apa* 'something'. [3, 176]

In Burmese two personal pronouns – *my²* 'he, she' and *нга²* 'I' and two demonstrative pronouns – *xo ²* 'that' and *du²*' this 'are also reduplicated: *my² my² нга² нга²* 'individually', *xo² xo² du² du²* 'everywhere'. Here, at the same time, two reduplications are used together each of which is not used separately. [5, 200-201]

Reduplication of pronouns is not characteristic of Turkic languages. Reduplication of interrogative pronouns is allowed in colloquial speech. Reduplicated interrogative pronouns are used in the function of subject and object in the sentence. For example: ***Kimi -kimi** aparacaqsansa adlarını yaz* 'Write the names who you are going to take' (kimi-who).

Helping words.

Some helping words in Indonesian can be reduplicated. In this case repetition acquires an additional expressive meaning: *kalua* 'if ' > *kalua-kalau* 'if only'. [4,91]

From the point of view of categorial affiliation nouns, adjectives, verbs and adverbs are mostly reduplicated. The reduplication of a limited amount of numerals and pronouns are also observed.

- As a result of reduplication nouns, adverbs, and verbs are formed, formation of adjectives are less observed.
- An only language is determined where helping word is reduplicated.

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