bilig
WINTER 2014 / NUMBER 68
97-116

Pro-forms: Are Pronouns Alone in the Function of Representation?

Kerim Demirci*

Abstract
Traditionally, in language the characteristic of 'standing for' something is attributed to pronouns only. This linguistic approach confines the status of substitution to the noun-pronoun dichotomy. However, when examined closely, in language substitution, representation, reference etc. have more common applications than conventionally believed, and other than the noun-pronoun dichotomy, there are a number of other language units that can substitute each other. Along with common nouns, some verbs, adjectives and on some occasions even sayings, proverbs, stories, anecdotes, fables etc. can be used with the function of representation. These types of expressions that stand for other language units are called *pro-forms*. Though pronouns are the largest ones, they make just one sub-division among a larger group of pro-forms. Even though they are not grammatically marked as pronouns, they all show pronoun-like characteristics. Accordingly, this study aims to show that pronouns are not unaccompanied in the function of representation. This study is mainly based on the semiotic theory and to a certain extent the prototype theory.

Keywords
Pronoun, pro-form, semiotics, prototype theory, reference types, pronominality

Introduction

Language is a system of signs that expresses ideas, and it is therefore comparable to a system of writing, the alphabet of deaf-mutes, symbolic rites, polite formulas, military signals, etc. But it is the most important of all these systems (de Saussure 1966: 16). It is a well-known fact that Ferdinand de Saussure treats language as a system of signs. What it means is that one entity in language not only shows its own existence but it represents something else that can be inferred from the text or context. From this perspective

* Assoc. Prof. Dr., Pamukkale University, Faculty of Education – Denizli / Turkey
kerimdemirci@yahoo.com

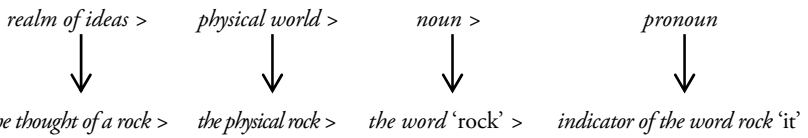
every item in language can be considered as a sign standing for another item[1]. This study examines some language elements that seem to be particularly assigned with the task of referring to other elements. This may automatically bring to mind the word type *pronouns*; however, the linguistic elements I will particularly focus on in this study are the *pro-forms*. Linguistically, we may not be able to clearly define and understand pro-forms without mentioning the theory of Semiotics and the way pronouns function. Therefore before starting the pro-forms I will observe some of the most common reference types within the theory of semiotics including pronouns. Consequently with this study I will also humbly offer some Turkish terms for the reference types pronouns fulfill and pro-forms as well.

In its shortest definition, semiotics[2] is a science that examines signs of any kind. It is such a highly broad field that encompasses a wide variety of areas. One of them is language. Obviously the relationship between semiotics and language (or linguistics) is disputable. While Ronald Barthes considers semiotics as a part of linguistics, Saussure, on the other hand, considers linguistics as a part of semiotics (Kıran 1996: 118). This debate does not change the reality that semiotics and linguistics have a variety of overlapping facets due to the fact that at the very foundation of semiotics lays the term *sign*. We know that in the Saussurian tradition, a sign is composed of the *signifier*, the form that the sign takes, and the *signified*, the concept or object it represents. The conventional semiotic model of communication grown out of Saussurian linguistics presents signification as a triangular relation. In the triangle, the *signifier* indicates point A, the *signified* indicates point B, and the *referent* shows point C. Basically every lexeme in language is a sign (see, Wiseman 2007: 80-81) indicating the concept and the referent of any entity that can be verbalized. It is no surprise that one of the sub-branches of linguistics dealing with meaning is *semantics* and it is of the same origin[3] with *semiotics*. Signs can be both linguistic and non-linguistic. American thinker Charles Sanders Peirce's most famous trichotomy divides signs into three groups: *icon, index* and *symbol*. This trichotomy depends on the kind of reference to the denoted entity (Altınörs 2000: 62, Kıran 1996: 120-123). Since the main topic of this study is the pro-forms, rather than non-linguistic ones the language based signs are of our interest and among those are evidently the pronouns. From this part on, I will examine the basic notion of pronouns and the way in which pronouns function, as well as the other linguistic forms operating like pronouns.

Pronouns and pro-forms

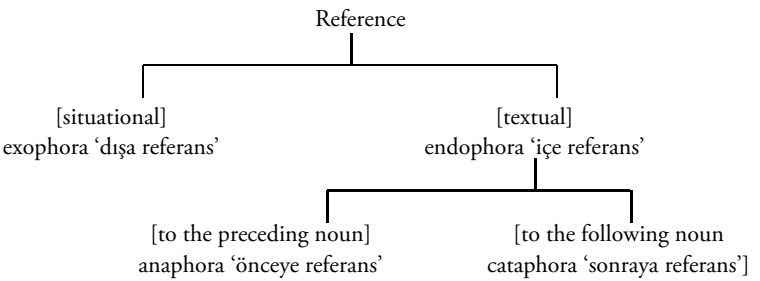
As I briefly reviewed above, language is a system of signs by its nature. *Nouns* semantically are the verbal representations of actual objects or con-

cepts. In language nouns can also be represented by some elements which are called *pronouns*. Traditionally, pronouns are defined as words that 'stand for nouns' (Bhat 2004: 1). Morphologically, the word *pronoun* itself suggests that it stands for a noun: *pro-* 'in place of' + *noun* 'name'. If we believe in Plato's theory of ideas (realm of ideas), the physical world (corporal entity) is the realization or representation of the 'realm of ideas'. Consequently nouns[4] are the verbal representations of the physical world. The last link of this chain would be pronouns representing nouns and, thus, the chain would roughly be as follows:



The title as well as the main question of this article is 'are pronouns alone in the world of representation or are they the only elements in language standing for something else?' The answer I will try to give to this question is simply 'No'. Even though being able to form their own word class and best known language units at the epicenter of reference, pronouns are not alone in language carrying out such a function. In fact they can be considered as a subclass of a larger class. This larger class is *pro-forms*. What is a pro-form? In David Crystal's definition pro-form is a term used in some models of grammatical description to refer collectively to the items in a sentence which substitute for other items or constructions. The central class of examples (from which the term is derived by analogy) is pronouns, which substitute for noun phrases. Other pro-forms replace adjective phrases (e.g. *so* in *John is very tall and so is Mary*), prepositional phrases (e.g. *then*, *there*), verb phrases (e.g. *do* in *I like films and John does too*), and even whole clauses or sentences (e.g. *so* as in *I said so*). Terminology such as *pro-verb, pro-nominal, pro-locative, pro-NP*, etc., is therefore likely to be encountered (Crystal 2008: 390). In many respects pro-form is analogous to *pro-constituent* and *anaphor*. For example in R. L. Trask's definition (1996: 15) anaphor is an item with little or no intrinsic meaning or reference which takes its interpretation from another item in the same sentence or discourse, it is antecedent. Trask gives the example *I asked Lisa$_i$ to check the proofs$_j$, and she$_i$ did$_j$*. The items *she* and *did* are anaphors, taking their interpretations from their antecedents *Lisa* and *check the proofs*, respectively. Including P. H. Matthews' (1997: 297) when several definitions of pro-forms are closely examined it is seen that the term is almost always intertwined with pronouns. Since pronouns make up the central class of

reference and form the core of pro-forms we need to briefly notice the main outline of their reference patterns. One of the most prominent works in this particular topic is *Cohesion in English* by M. A. K. Halliday and Ruqaiya Hasan. Treating *reference, substitution, ellipsis* and *conjunction* as the main cohesion types in language, in their work Halliday and Hasan (1976: 32-33) illustrate the sketch of reference types as follows:



Brown and Yule (1986: 192-193) applies this outline to pronouns with the example of the word 'sun'.

1. exophora: look at that (that = the sun in the sky ☼).
2. endophora:

   (i) anaphoric: Look at the sun. It is going down quickly. (*It* refers back to *the sun*.)

   (ii) cataphoric: It is going down quickly, the sun. (*It* refers forwards to *the sun*.)

Either endophoric or exophoric some language elements which are not traditionally grouped under the title of pronouns may refer to something else, substitute for another element or stand for a language item. This reference can be carried out by means of *reference, substitution, ellipsis* or else. Any language unit that can function this way can be called a pro-form and this linguistic phenomenon is a type of *pronominalization*. Pro-form as a term is not a very old one. In Philipp Strazny's (editor) *Encyclopedia of Linguistics,* Pranee Kullavanijaya (2005: 877-878) makes a helpful summary of pro-forms:

> The term 'pro-form' was probably first used by Jerrold Katz and Paul Postal (1964) as a mechanism to explain both syntactic and semantic aspects of the substitutions in the above examples. Syntactically, the pro-constituent guarantees the recoverability of a substitution or deletion. The term pro-form, since its introduction, has often been used al-

> ternately with pronoun, and now it seems to replace pronoun. However, some linguistic elements seem to have comparable properties to pronouns but they are not substitutes for nouns. In fact, there are many other classes of words than nouns that get a different form in the following mention in a text. Thus, the term pro-form seems appropriate to be used collectively for any kind of substitution. In the literature of generative grammars, a pro-form is often found as an element that assumes the process of substitution (…) Although pronouns have often been used as examples of pro-forms, there are other linguistic elements that have comparable properties but do not substitute for a noun or a noun phrase.

The main format of pro-forms can simply be formulated as 'pro-x'. In this simple formula 'x' is the variable. It can attain the name (form/shape/type) of the form it is denoting in a given context:

pro x
pro- noun
pro- verb
pro- adjective
pro- phrase
pro- sentence etc.

In Turkish grammar tradition even though pronouns find a great deal of place in grammar books especially from a diachronic perspective; pronoun-like structures the simple formula of which is given above are not studied within the grammar books or almost elsewhere with a synchronic standpoint. Yıldız Kocasavaş (Similar explanations can be found in Eraslan 1999; 2004: 27-31) summarizes a great number of Turkish grammarians' definitions of pronouns among those are Şemsettin Sami, A. Cevat Emre, Muharrem Ergin, Tahsin Banguoğlu, Zeynep Korkmaz, Kaya Bilgegil, Tahir Nejat Gencan, Ferit Devellioğlu, Kemal Eraslan and Jean Deny; however, I do not see the term 'pro-form' *per se* in none of those works. Having referred to Kocasavaş, I will not repeat their definitions here. Meanwhile Ömer Demircan seems to be the first one to briefly mention the term pro-form among Turkish scholars. He uses the Turkish term *izleç* for pro-forms (See Demircan 2005). We are well aware of the fact that it is rather hard to coin a new term that can encompass the matter focused on in any discipline. It is also equally difficult to make a comprehensive translation of the previously suggested terms as well. However, due to the representative features of the pro-forms rather than their traceable characteris-

tics as the term *izleç* suggests I will suggest the term *zamirimsiler* to be used in Turkish. I will now examine some of the most common *pronoun-like* linguistic elements.

Common Nouns

It can be observed that when the most common definition of pronouns is applied to noun types 'common nouns' are the best known ones indicating pronoun-like features. That must be the reason D. N. S. Bhat is having difficulty defining pronouns in his work *Pronouns*. Bhat states that applying the characteristics of 'standing for nouns' to pronouns is problematic in several different ways. First of all, it is not generally made clear what the notion of 'stand for' denotes and why it should be applicable to pronouns only and not to other kinds of expression. He goes on saying that it is possible, for example, to regard a general term like *human* as standing for several more specific terms like *man, woman, boy, girl,* etc. In what sense do pronouns stand for nouns and these general terms do not? (Bhat 2004: 2). In reality just like the word *human*, nouns such as *car, tree, road, animal, watch, book* etc. can represent the nouns of their own kind. That is, a noun is standing for another noun. For instance any specific car brand would fall under the general noun *car* or any specific type of tree can generally be represented by the word *tree* as well. For that reason, as a grammatical category *indefinite pronouns* are the most producible pronoun types. Normally the number of pronouns, especially personal pronouns, in language is not remarkably high compared to other word types such as nouns, adjectives, adverbs and so on. Due to the semantically flexible nature of common nouns some nouns in this class can embark on the function of representing other nouns alongside with their own. The word *body* in English can represent countless people as well as the entity 'body'. Similarly the word *one* (Turkish *bir*) in many languages along with representing the cardinal number 1 (one) can also be used for several things including animate and inanimate entities.

Let us now consider that the day we are living in (today) is Friday; when today is Friday, yesterday automatically becomes Thursday and tomorrow is Saturday. What it means is that words such as *today, tomorrow* and *yesterday* assume the characteristic of a pronoun representing a particular day depending on the context. Compare the following two examples:

(1) *Sahra$_1$ eve geliyor.* = *Onu$_1$ çok özledik.* (Sahra = Onu 'her')
Sahra is coming home = We missed her dearly.

(2) $\underline{O_1}$ $\underline{bugün_t}$ *veya* $\underline{yarın_j}$ *geliyor.* = $\underline{Sahra_1}$ $\underline{çarşamba_t}$ *veya* $\underline{perşembe_j}$ *geliyor.*
She is coming today or tomorrow = Sahra is coming Wednesday or Thursday.
(O = Sahra; bugün 'today' = Wednesday; yarın 'tomorrow' = Thursday).

Even though, in the example (1) *she* is a pronoun, *today* and *tomorrow* in (2) are not lexically named as pronouns. In general, the grammatical fame, the use and the range of *she* might be broader than that of *today* and *tomorrow*; nevertheless, they accomplish the same characteristic of representing a noun[5]. We cannot deny the pronominal function of such words even though grammar books do not name them as pronouns.

Within the same frame, a Turkish joke goes as follows: A high ranking army officer has a full name of Keskin Kurtoğlu. He makes his soldiers memorize his full name as a part of their military training. Later on, he randomly picks up a soldier and asks him: What is my family name? Failing to remember the officer's exact family name the soldier replies: You are son of an *animal* but I do not quite remember what animal[6] it is! The word *kurt* means 'wolf' and *oğlu* means 'the son of' in Turkish. Therefore, the joke implies that every specific animal has the unanimous name 'animal' regardless of its subdivision. This indicates a linguistic reality that by their nature 'common nouns[7]' (tür isimleri/cins isim) are able to carry out a type of quality of reference and representation similar to that of pronouns. As a matter of fact this is the main reason that the quantity of indefinite pronouns in languages is higher than other type of pronouns.

Pro-adjectives

Adjectives are known to be indicating some of the characteristics of the nouns[8] they are adjacent to. They often go hand in hand with nouns either describing or demonstrating them from various aspects. Especially in Turcology when approached from a traditional point of view, one would almost never consider pronouns and adjectives within the same range of function. Normally one stands for nouns and the other describes them. Nonetheless, some adjective types such as demonstrative, interrogative and even descriptive adjectives can act like pronouns.

Let's consider that my father's name is Ahmet, he is wearing a blue t-shirt, in a group of people he is sitting but everybody is standing, he is smoking, he has a hat etc. Instead of saying his proper name or pointing him with a personal pronoun ($\underline{Ahmet_1}$ is my father, $\underline{He_1}$ is my father, respectively), we can form the following sentences using descriptive adjectives that will indicate him rather than somebody:

The one with the blue t-shirt is my father (descriptive adjective)
The one who is standing is my father (descriptive adjective)
The smoking one is my father (descriptive adjective)
The one with the hat is my father (descriptive adjective)

From a semiotic perspective all the underlined phrases indicate *my father*. Using one of the phrases (the one with the blue t-shirt, the one who is standing, the smoking one, the one with the hat, or the pronoun *he*) in a given environment will draw attention to one thing: my father.

The linguistic phenomenon called *nominalization* (adlaşma[9]) may fall under the same functional category:

Bozuk	para-lar-ı	ban-a	ver (adjective)
Change	money-PL-ACC	I-DAT	give

'Give me the change (money)'

The adjective *bozuk* in this sentence describes one characteristic of the 'money', *para*. Therefore it is an adjective; however, when the noun is dropped as in the following sentence, the adjective undertakes the function of representing the dropped noun:

Bozuk-lar-ı	ban-a	ver (pronoun)
Change-PL-ACC	I-DAT	give

'Give me the change'

Relative pronouns formed with the suffix *-ki* also indicate the same pattern as nominalization (adlaşma):

Resim-de-ki	adam	ben-im	kardeş-im (adjective)
Picture-LOC-REL	man	I-GEN	brother-POS

'The men in the picture is my brother'

Resim-de-ki	ben-im	kardeş-im (pronoun)
Picture-LOC-REL	I-GEN	brother-POS

'The one in the picture is my brother'

Senin arkadaşın geliyor 'your friend is coming' > senin-ki geliyor 'yours is coming'. Examples show that either adjective phrases or noun phrases can obtain a pronoun-like function when the following noun is dropped. This linguistic occurrence should be called pronominalization as much as it is called nominalization (Also see Karabulut 2009) especially in Turcology.

Not only descriptive adjectives may somewhat carry out pronominal characteristics but demonstrative adjectives also undertake the similar responsibility.

Two people may have such a conversation in front of the third party:

O	araba-nın	san-a	bu	sıkıntı-yı	verme-si	çok normal
That	car-GEN	you-DAT	this	trouble-ACC	give-POS	very normal

'It is normal that that car gives you this trouble.'

Demonstrative adjectives *o* 'that' and *bu* 'this' in this sentence literally hide the detailed features of the nouns they indicate. The hearer has no idea about *araba* 'the car' and *sıkıntı* 'the trouble'. This sentence does not have a fully-fledged semantic depth. This is no surprise because we know that Turkish demonstrative pronouns and demonstrative adjectives are of the same lexical origin. However, what has not been grammatically articulated so far is that adjectives may function like pronouns.

Pro-verbs

Verbal substitution is one of the most common types of pro-forms. Halliday and Hasan (1976: 113-129) examine the English verb *do* from a broad perspective. Basically the verb *do* acts like a pronoun representing (or substituting) another verb. From an ontological standpoint this is in fact no revelation. As the verb *be* stands for the whole entity or existence as in *to be or not to be*, the verb *do* should be the underlying verb of all actions (verbs). This can take us back to the very basic classification of words: nouns and verbs. All verbs may be represented by the verb *do* because they all somewhat indicate some kind of *doing* or *making*. Therefore, if all languages were investigated closely, in a given language the verb *do* would more or less represent other verbs. For that reason, in most of the dictionaries it takes several pages to explain verbs like *do, get, make* etc. Dictionaries allocate more space for these verbs than others verbs. Likewise Turkish verbs *yap-, et-, eyle-, kıl-* etc. with the meaning of *do/make* may have similar semantic functions. Therefore, such 'handy, dummy, practical' verbs can stand for other verbs undertaking the similar function of pronouns and consequently deserving to be called *pro-verbs*:

Richards and Schmid (2002) define pro-verb as a verb form that may be used instead of a full verb phrase. For example, in English, various forms of *do* can be pro-verbs:

A: I <u>like</u> coffee
B: *I <u>do</u> too*
So <u>do</u> I.
Alan <u>does</u> too (Richards and Schmid 2002: 432).

a. John likes Mary, doesn't he? [likes=does]
b. Mary left early, didn't she? [left=did]
c. Mary gave John the book, didn't she? [gave=did] (Ouhalla 2004: 84).

Ahmet: I smoke$_i$!
Cansu: You do$_i$?

Mike: My cat died$_i$!
Alice: Sorry that he did$_i$?

In the examples above the verbs *do/does/did* are representing the verbs *to like, to smoke* and *to die*, respectively, acting like a pronoun.

The verb *get* can also replace actual verbs in English:

Go bring me an apple? = Go get me an apple.
Did you understand the point? No, I did not get it.

Ahmet: Do you have your license with you?
Fatma: Yes I got my license with me.

Some examples with the Turkish verb *yap-* 'do, make':

Ali: Buradan atlayabilir misin? 'Can you jump from here?'
Hakan: Hayır yapamam. 'No I cannot do'

Hasan: Bunu sen mi kırdın? Did you break this?
Yunus: Hayır, ben yapmadım! No, I did not!

Those studied or are studying English would very well know such structures from the grammar books. Let us look at some examples:

do something for someone
buy a car for Ahmet
bring an apple for Fatma etc.

let somebody do something
let the boy go to the park

let Ahmet drive the car etc.

have something done
have my car repaired
have my hair cut etc.

allow someone to do something
allow Mike to sing a song
allow the boy to drink a soda etc.

In such pronoun-like structures almost every item represents items of its kind. Words such as *someone, somebody, something, do* etc. allows every such phrase to act like a pronoun. As a matter of fact, this is one of the easier ways of memorizing what is called the *phrasal verbs*. Such structures are the formulated *prototypes* of the same type of structures. Once the main *syntagma* is learned, similar other examples can be applied to this particular form, *paradigm*. They in a way represent the forms of such kind. As R. K. Johnson states, in the 1970's Eleanor Rosch and her colleagues developed a theory named Prototype Theory[10]. This theory has been applied to linguistic categories by George Lakoff (1982) under the heading 'cognitive linguistics' (Johnson 1985: 12). In humans' learning process prototypes are of great importance. Prototype can be a person or an object which is considered (by many people) to be typical of its class or group. The *prototype theory* suggests that many mental concepts we have are really prototypes. People often define a concept by reference to typical instances (Richards and Schmid 2002: 432). This can be extended to metaphors, proverbs, fables, and educational stories, anecdotes[11] and so on. The prototype theory can explain several language patterns. We are of the idea that, for instance, this theory can be applied to the very well-known Arabic word formation. The main word from which most of the words are formed is the root *faʿala*. It has the meaning of the English verb *to do* or Turkish verbs *yap-, et-* etc. Once the pattern (template, mold, form, structure) is learned numerous words can be produced from the root *faʿala*. Simply the root of any verb can be applied to the patterns made from the root *faʿala* and that way a new word can be produced. Therefore *faʿala* and its number of derivations are the pro-verbs or prototypes of countless verbs, nouns and other word types. Let us observe some of the templates by which words are formed. In the following examples the italicized ones are the word roots and the underlined ones (fāʿil, fuʿûl, mefʿûl) can be considered as the pro-forms or the prototypes of the words they represent:

fāʿil (the one who does/doer)	fuʿûl (plural)	mefʿûl (passive)
zākir *zkr* (the one who says)	buyût *byt* (houses)	mezkûr *zkr* (mentioned)
şākir *şkr* (the one who thanks)	nücûm *ncm* (stars)	maʿşûq *ʿaşq* (beloved)
fâtiḥ *fṭḥ* (the one who opens)	kutûb *ktb* (books)	maʿrûf *ʿarf* (known)
qātil *qtl* (the one sho kills) etc.	süyûf *syf* (swords)	mektûb *ktb* (written)
etc.	etc.	etc.

Even though the underlined (fā'il, fu'ûl, mef'ûl) forms are not directly standing for the words given beneath them, they represent the words in terms of the pattern. As we have just indicated with the examples:

do something for someone
buy a car for Ahmet
bring an apple for Fatma etc.

Pro-sentences

A pro-sentence is a type of pro-form 'standing for' a verb phrase and so on (Trask 1996: 297). In this study I will suggest that most of the proverbs throughout world languages function like pronouns standing for situation that can be articulated in sentence forms. As a result I will predominantly focus on proverbs as typical pro-sentence types. Afterwards I will mention the pro-sentence types we can encounter in linguistic works.

Once again, I am of the idea that the most common pro-sentence type seems to be proverbs since they are customarily in the form of a sentence. Notice that the *pro-verb* we explained before and *proverbs* we are examining now are slightly different[12] from each other. A proverb may represent larger units than that of a pro-verb. It is clear that there is a perceptible parallel between the words *pronoun*[13] and *proverb*. Both of them start with *pro*. Earlier we stated that *pro-* means 'in place of' and *noun* is 'name'. The word *proverb* shows the same formation pattern as well: *pro+verb*. The morphologic pattern is not the only characteristic that the two share in common. There are parallels between the functions of these linguistic structures. A proverb is a prototype of a situation, event, and condition etc. that can represent situations, events or conditions of similar type. Most of the time, in a proverb, nearly all of the words lose their original (dictionary) meanings and stand for something else. On one hand when probed one by one the words of a proverb are semantically shallow; on the other hand they hold a tremendous importance in languages around the world due to their pronoun-like representation ability. Let us consider the Turkish proverb *Ayağını yorganına göre uzat* 'Stretch your feet according to your quilt' (Demirci 2010: 76):

Ayağını Foot-POS-ACC	yorganına quilt-POS-DAT	gore according to	uzat stretch	prov- erb~template sentence)
↓	↓	↓	↓	↓
Harcamanı Expenditure- POS-ACC	Maaşına salary-POS-DAT	Göre according to	Ayarla adjust	(situational sentence)
Binayı Building-ACC	arsaya land-DAT	göre according to	inşa et build	(situational sentence)
Yemeği Meal-ACC	erzak durumuna food condition- POS-DAT	göre according to	pişir cook	(situational sentence)
Mermileri Bullets-ACC	cephanene ammunition-POS- DAT	göre according to	kullan fire	(situational sentence)
Çıktıları Printouts-ACC	tonerine toner- POS-DAT	göre according to	al get	(situational sentence)
Deterjanı Detergent-ACC	çamaşır mik- tarına laundry sum-POS-DAT	göre according to	ilave et add	(situational sentence)

The given proverb recommends a kind of balance in every condition. With this example we see that it can be used for almost any situation that requires a type of balance. Therefore, losing their literal meaning, most of the words in this proverb represent several other words indicated by the arrow. For that reason, as previously mentioned, sayings, metaphors, fables, pedagogic stories, anecdotes and so on. have the capacity of representation as the prototype theory suggests. They are frequently used in writings, conversations and daily activities to mean what really wants to be said. That is, their nature of representation is benefited in language. Hence we think that this linguistic nature brings proverbs closer to pronouns.

J. Dum-Tragut (2009: 523) also affirms that a pro-sentence is a function word or expression that substitutes a whole sentence. She includes that in the case of negation, pro-sentence is more properly defined as the answer to a yes/no question consisting of an entire sentence with the same content as the clause before. In this case, a word substitutes for a whole sentence or sometimes a verb phrase whose content is recoverable[14] from the context. Alongside with *yes* and *no* in languages *so, too, the same* etc. in English and

the enclitic *de/da* 'so, also, too' and *aynı* 'the same' in Turkish may serve this function. The following sentences can be seen in an everyday speech:

Mike: Have you ever been to Istanbul$_1$?	Jane: Yes$_1$! (I have been to Istanbul).
Mike: Have you tried Turkish coffee$_i$?	Jane:No$_i$. (I have not tried Turkish coffee).
Hakan: I will try a new food$_1$.	Hilal: Me too$_1$.
Hakan: Is he going to come home tonight$_i$?	Hilal: I hope so$_i$.
John: Everybody is sleeping$_1$.	Jeff: It seems so$_1$/It is so$_1$.
Fatma: Ahmet yedi, içti ve uyudu$_1$.	Hasan: Ayşe de$_1$.
Fatma: Ahmet ate, drank and slept$_i$.	Hasan: So did Ayşe/Ayşe too$_i$.
Hakan: Ali'nin arabasının rengi beyaz$_1$.	Bahar: Ahmet'in arabasının rengi de aynı$_1$
Hakan: The color of Ali's car is white$_i$.	Bahar: The color of Ahmet's car is the same$_i$.

Conclusion

We can briefly conclude that, as the Semiotic theory and to an extent the prototype theory suggest, both linguistic and non-linguistic systems can bear some kind of representation, that is, 'standing for something else'. Nevertheless, linguistics and grammar books mostly consider pronouns to be almost the only language elements with such a function. Obviously the function of standing for something else is not carried out by pronouns only. In reality pronouns, though the largest ones, are just one of the sub-groups of a larger language phenomenon called the pro-forms. Clearly, pronouns are not alone in the function of representation. It is quite hard to name especially English words like *this, such, that, the same, so* etc. and our examples of Turkish demonstrative adjectives *bu, şu, o* and many others whether they are pronouns or adjectives or else. Some linguists like Quirk, Greenbaum, Leech, and Svartvik use the term 'pro-form' instead of 'pro-noun' in order to account for such diversity (Bhat 2004: 2).

With this study we wanted to reintroduce one of the less-discussed topics in language. We wanted to demonstrate that the existence of pro-forms as a phenomenon in language indicates that pronouns are not as improducible as they are typically known. That is, when needed, language can produce pronoun-like forms within its own system that such a process can be called *pronominalization*. Compared to several other aspects of language, this matter is a still less-studied linguistic phenomenon which has both structural aspects and semantic details. As stated earlier, it should also be

kept in mind that just as downfalls of every other theory, the pro-form approach to every language unit we have exemplified may lack the exhaustive explanation we need. Yet this does not change the reality that either due to the semantic/rhetorical reasons or structural/formal reasons languages tend to pronominalize some of its elements. Far from over, this is a preliminary step into the topic of pro-forms and it should definitely be examined in details from every angle.

Endnotes

[1] Umberto Eco, C. S. Pierce, Saussure and many other scholars' idea of sign is associated with the Latin phrase *aliquid stat pro aliquo* 'something stands for something else' (See, Toklu 2003: 15).

[2] The science examining the sign can also be called 'semiology' and sometimes 'semiotics' as well. The difference in naming is related to the European and American traditions. While European scholars following the Saussurian tradition prefer semiology (French *sémiologie*), the American ones prefer the name semiotics following in the footprints of Charles Sanders Peirce (See, Kıran 1996: 123, Kıran 1987: 47-69, Matthews 1997: 336).

[3] *semantic*, 1894, from French *sémantique*, applied by Michel Bréal (1883) to the psychology of language, from Greek *semantikos* 'significant', from *semainein* ' to show, signify, indicate by a sign', from *sema* 'sign' (Doric *sama*).

semiotics, study of signs and symbols with special regard to function and origin, 1880, from Greek *semeiotikos* 'observant of signs', adj. form of *semeiosis* 'indication', from *semeioun* 'to signal,' from *sema* 'sign' (http://www.etymonline.com/) [Access: 22.06.2010].

[4] Generally speaking, verbal representation of the corporal world can be language by means of words; however, not discussing the details here we will confine language/words mostly to nouns and smaller language elements.

[5] We should notice that since the nouns indicating *time, manner, location, reason* etc. are grammatically called *adverbs*, any of such nouns standing for another noun can also be called a *pro-adverb*. For instance, words such as *now, then, thus, sometime, whenever, anyhow, wherever;* Turkish *öyle, böyle, şöyle, öylece, böylece, böylece, bunca, nasıl, niçin, niye* and so on can be pro-adverbs substituting adverbial expressions.

[6] Culturally, calling a person *kurt* 'wolf' in Turkish can be acceptable; however, calling him/her *hayvan* 'animal' is not! This nuance is supposed to make the punch line of this joke. In Turkey, while *Kurtoğlu* (wolf-son-possessive) is appropriate as a family name, *Hayvanoğlu* (animal-son-possessive) would never be used for the same purpose.

[7] Haspelmath (2005: 52-54) uses the term 'generic nouns' as alternatives to indefinite pronouns giving some examples which are normally nouns yet acting like indefinite pronouns.

[8] See Martinich (1990: 269-279) for Bertrand Russel, John Rogers Searle, Saul Kripke some other thinkers' views on the comparison of nouns and adjectives.

[9] See Johanson 2004 Instead of *adlaşma* Mehmet Özmen uses the Turkish term *zamirimsi* in order to state that traditional terminology in Turkish grammar is inadequate to explain this linguistic phenomenon. He explains the case with several examples that when a noun defined by an adjective drops, the adjective represents the dropped noun like a pronoun. Therefore that adjective is not a pronoun *per se* yet it undertakes a pronominal function. See his whole article 'Eksik olan dil bilgisi terimleri üzerine [On the inadequate grammar terms]' (Özmen 2010: 361).

[10] See also Osman Toklu, pp. 104-106.

[11] Telling a real or unreal story, fable, metaphor, anecdote etc. shortly before telling the true event is a common way of narration in Turkish culture. Such narrations should be taken as mental preparation of the reader or listener to better understand the actual story that is meant to be told. Therefore, each element in the previously told story, fable, metaphor, anecdote etc. represents one element in the actual story being told. There is one-to-one relation between the previous and the following narrations. From the semiotic angle this shows the pronominal feature of aforementioned narrations. Undoubtedly this is more of a literary matter as much as it is of a linguistic one. In this study we are not going to examine the literary aspect of the pro-forms. The rhetorical aspect of the use of pronouns and pro-forms requires more detailed literature-motivated works.

[12] *Pro-verb* with a dash (-) and *proverb* (saying) without a dash.

[13] In major European languages the word pronoun and proverb almost identical with one another. 'Pronoun': Eng. *pronoun*, Ger. *pronomen*, Fr. *pronom,* Spa. *pronombre;* 'Proverb': *proverb, proverben, proverbe, proverbio*, respectively. In Turkish, however, the word for proverb is *atasözü* 'sayings of ancestors < literally: founding father + verb-possession'. Arabic *mesel* or *darb-ı mesel* is closer to the European terminology. It simply means a sample saying or a story that holds an underlying/deeper meaning beyond its surface meaning. Therefore; pronoun, proverb and pro-forms have morphological and functional parallels.

[14] Keep in mind that it is not very easy to define all kinds of pro-forms by a strict definition. For example, yes/no questions substitute sentences but the sentence they refer to is not said or written as opposed to proverbs. Even though both yes/no question and proverbs can be considered pro-sentences they exhibit morphological differences. As Pranee Kullavanijaya warns us, there are some other terms that are loosely used in place of pro-forms. One of these is ellipsis. Andrew Radford (1997) considers ellipsis a process by which redundant information in a sentence is omitted. Pro-forms, however, are not omissions but substitutions. Nonetheless, some recent work in natural language processing (e.g. by Daniel Hardt 1993) includes pro-form as one category of elliptical forms. In terms of semantics, a pro-form has no meaning in itself; rather it requires a retrieval of meaning from a previously mentioned element, or antecedent, i.e. the element for which it substitutes. In other words, pro-forms are semantically bound by other ele-

ments (See, Strazny 2005: 878). Even within the same subgroup of pro-forms one example might be different from another that it makes the definition of the whole linguistic phenomenon extremely difficult. Even though forms like *yes, no, such, so* etc. may have no meaning in themselves as words, we know that especially *common nouns* and *adjectives* while being used in representative functions still have semantic depth. For that reason, one should always be very careful when including or excluding some examples in a certain group. Group naming and definitions have always been especially risky for that matter.

References

Altınörs, Atakan (2000). *Dil Felsefesi Sözlüğü*. İstanbul: ParadigmaYay.

Bhat, D. N. S. (2004). *Pronouns*. New York: Oxford University Press.

Brown, Gillian and George Yule (1986). *Discourse Analysis*. Cambridge: Cambridge University Press.

Crystal, David (2008). *A Dictionary of Linguistics and Phonetics*. Oxford: Blackwell Publishers.

De Saussure, Ferdinand (1966). *Course in General Linguistics*. New York: McGraw-Hill Book Company.

Demircan, Ömer (2005). "Türkçede 'izek'leme". *Türk Dili Dergisi* 19: 109.

Demirci, Kerim (2010). *Teorik Bir Yaklaşımla Zamirler*. Ankara: Grafiker Yay.

Dum-Tragut, Jasmine (2009). *Armenian: Modern Eastern Armenian*, Amsterdam/Philadelphia: John Benjamins Publishing Company.

Eraslan, Kemal (1999). "Zamirler." *Türk Gramerinin Sorunları Bildiriler*. Ankara: TDK Yay.

Halliday, M. A. K. and Ruqaiya Hasan (1976). *Cohesion in English*. London: Longman.

Hardt, Daniel (1993). *Verb Phrase Ellipsis: Form, Meaning and Processing*. Ph.D. Dissertation. University of Pensylvania.

Haspelmath, Martin (2005). *Indefinite Pronouns*. Oxford: Oxford University Press.

Johanson, Lars (2004). "Güney Sibirya Türkçesinde Adlar ve Sıfatlar". *bilig* 29: 1-27.

Johnson, R. K. (1985). "Prototype Theory, Cognitive Linguistics and Pedagogical Grammar". *Working Papers in Linguistics and Language Training* (8): 12-24.

Karabulut, Ferhat (2009). "Köktürkçenin Sıfat Fiilli Yapı Tipolojisi". *bilig* 48: 91-118.

Kıran, Ayşe (1987). "Semiyoloji ve Semiyotik". *H. Ü. Edebiyat Fakültesi Dergisi* 4 (2): 47-69.

Kıran, Zeynel (1996). *Dilbilim Akımları*. Ankara: Onur Yay.

Kocasavaş, Yıldız (2004). *Türkçede Şahıs Zamirleri.* Ankara: TDK Yay.

Kullavanijaya, Pranee (2005). *Encyclopedia of Linguistics*. Ed. Philipp Strazny. New York, Oxon: Fitzroy Dearborn.

Martinich, A. P. (1990). *The Philosophy of Language*. Ed. A. P. Martinich. New York and Oxford: Oxford University Press.

Matthews, P. H. (1997). *Concise Dictionary of Linguistics*. Oxford New York: Oxford University Press.

Ouhalla, Jamal (2004). *Functional Categories and Parametric Variation*. London and New York: Routledge.

Özmen, Mehmet (2010). *Türk Dili Üzerine Makaleler*. Ankara: Akçağ Yay.

Radford, Andrew (1997). *Syntactic Theory and the Structure of English: A Minimalist Approach*. Cambridge: Cambridge University Press.

Richards, Jack C. and Richard Schmidt (2002). *Longman Dictionary of Language Teaching and Applied Linguistics*. London and New York: Longman.

Toklu, Osman (2003). *Dilbilime Giriş*. Ankara: Akçağ Yay.

Trask, R. L. (1996). *A Dictionary of Grammatical Terms in Linguistics*. London and New York: Routledge.

Wiseman, Boris (2007). *Lévi-Strauss, Anthropology and Aesthetics*. Cambridge: Cambridge University Press.

http://www.etymonline.com/ [Erişim tarihi: 22.06.2010].

Abbreviations: ACC: accusative, DAT: dative**,** Eng.: English, Fr.: French, GEN: genitive**,** Ger.: German, LOC: locative**,** POS: possessive, PL: plural, REL: relative, Spa.: Spanish

Note: This article is a comprehensively expanded version of a presentation that had been delivered at the *2nd International Turkish World Cultural Congress*, 19-25 April 2010, Çeşme-İZMİR, TÜRKİYE.

bilig
KIŞ 2014 / SAYI 68
97-116

Pro-formlar: Zamirler Temsil İşlevinde Yalnız mı?

Kerim Demirci*

Öz

Geleneksel dil bilgisinin yaklaşımına göre dilde bir şeyin 'yerine geçme' işlevi sadece zamirlere mahsus bir özelliktir. Bu bakış açısı, yerine geçme durumunu yalnız isim-zamir ikilisiyle sınırlandırmıştır. Oysa dilde temsil, vekâlet, yerine geçme vs. olayı daha yaygın bir kullanıma sahiptir ve isim-zamir ikilisinin dışında birçok dil unsuru birbirinin yerine geçebilmektedir. Cins isimlerin, bazı fiillerin ve sıfatların yanında bazı durumlarda deyimler, atasözleri, hikâyeler, fabllar, anekdotlar vs. bile benzer durumları ifade için kullanılan temsil yapılarıdır. Dilde temsil ifade eden unsurlara *pro-form* adı verilir. Zamirler pro-formların en büyükleri olsa da bunlar bu tür yapılar içerisinde yalnızca bir türüdür. Bu yazıda dilbilgisel olarak zamir diye adlandırılmadıkları halde zamirsellik gösteren unsurlar ele alınarak zamirlerin temsil işlevinde yalnız olmadıkları vurgulanmaktadır. Yazımızın teorik çerçevesini özellikle göstergebilim teorisi ile prototip teorisi oluşturmaktadır.

Anahtar Kelimeler

Zamir, zamirimsiler, göstergebilim, prototip teorisi, referans türleri, zamirsellik

* Doç. Dr., Pamukkale Üniversitesi, Eğitim Fakültesi – Denizli / Türkiye
kerimdemirci@yahoo.com

билиг
Зима 2014 / Выпуск 68
97-116

Про-формы: единственны ли местоимения в своей представительной функции?

Керим Демирджи*

Аннотация

Согласно канонам традиционной грамматики функция замещения в языке является отличительной особенностью местоимений. Этот подход ограничивает лингвистическое замещение двоичным отношением существительное – местоимение. Однако в языке ситуации представительства, доверенности, замещения имеют более широкое распространение и кроме традиционного замещения существительное – местоимение существует множество взаимозамещающих языковых элементов. Наряду с нарицательными существительными, некоторыми глаголами и прилагательными, в некоторых случаях даже идиомы, пословицы, рассказы, басни, анекдоты, и т.п. применяются в языке для выражения подобной ситуации и носят представительную функцию. Элементы языка, выполняющие представительную функцию, называются про-формами. Местоимения, хотя и являются наиболее крупными про-формами, составляют лишь один вид про-форм. В этой статье на основе анализа элементов, носящих функции местоимений, но при этом в грамматическом плане не относящихся к местоимениям, показано, что местоимения не единственны в своей представительной функции в языке. Теоретическая базу статьи составляют теория семиотики и теория прототипов.

Ключевые слова

Местоимение, про-формы, семиотика, теория прототипов, типы ссылок

* Доц. док., университет Памуккале педагогический факультет – Денизли / Турция
kerimdemirci@yahoo.com