

Corpus-driven Lexical Profiles of the Turkish Synonym Set *Sadece, Yalnızca* and *Yalnız*

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(Received 3 September 2018; accepted 15 May 2019)

ABSTRACT: This is a corpus-driven study based on the TNCv3.0 to identify lexical profiles of the synonym set of Turkish exclusive adverbials *sadece*, *yalnızca* and *yalnız* within the framework of the *Model of Extended Lexical Units* (Stubbs, 2002). From the concordances of the adverbials, their context-dependent semantic, pragmatic and syntactic properties, co-occurrence tendencies, and synonymy levels were identified. It was found that *sadece* and *yalnızca* have a high contextual and collocational equinormality and are completely intersubstitutable and *complete synonyms* (Lyons, 1981) with *yalnızca* used less frequently. *Yalnız* is polysemous and multifunctional and has a sense synonymy relation with the others only when it means *only*. Even in the sense of *only*, *yalnız* was found to be rarely used in certain lexical bundles the other adverbials form. *Yalnız* was also found to have a topic shifter function. In contexts in which *yalnız* means *only*, the three adverbials are *cognitive synonyms* (Cruse, 1986).

Keywords: Turkish exclusive adverbials, corpus-driven, synonymy, lexical profiling, intersubstitutability

Türkçe Eşanlamlılar Seti *Sadece, Yalnızca* ve *Yalnız*'in Derlem-çıkışlı Sözcüksel Profilleri

ÖZ: Bu çalışma, *Genişletilmiş Sözcükbirim Modeli* (Stubbs, 2002) çerçevesinde Türkçedeki sınırlayıcı belirteçlerden olan *sadece*, *yalnızca* ve *yalnız* potansiyel eşanlamlılar setinin sözcük profillerini belirlemek için Türkçe Ulusal Derlemine (TNCv3.0) dayanan derlem çıkışlı bir çalışmadır. Belirteçlerin bağlı dizinlerinden, bağlam-bağımlı anlambilimsel, edimbilimsel ve sözdizimsel özellikleri, eşdizim eğilimleri, ve eş anlamlılık seviyeleri tespit edilmiştir. Araştırmada *sadece* ve *yalnızca*'nın yüksek ölçüde bağlamsal ve eşdizimsel denklige sahip olduğu ve tamamen birbirleriyle değiştirilebilir olduğu ve Lyons'ın (1981) ölçütlerine göre *yalnızca*'nın daha seyrek kullanılması dışında *sadece* ve *yalnızca*'nın *tam eşanlamlı* oldukları görülmüştür. *Yalnız* sözcüğü ise birden çok anlama ve işleve sahip olup *yalnızca* *sadece* anlamındayken *yalnızca* ve *sadece* belirteçleriyle *anlam eş anlamlılığı* ilişkisine sahiptir. *Yalnız* sözcüğünün, *sadece* anlamında bile, diğer iki belirtecin oluşturduğu kalıplaşmış sözcük örüntülerinde seyrek kullanıldığı saptanmıştır. Ayrıca *yalnız*'ın konu değiştirici işlevi olduğu da

<http://dx.doi.org/10.18492/dad.456892>

Dilbilim Araştırmaları Dergisi, 2019/1, 1-41.

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belirlenmiřtir. *Yalnızın sadece* anlamına geldiđi bađlamalarda üç belirtecin de *biliřsel eřanlamlı* (Cruse, 1986) olduđu anlařılmıřtır.

Anahtar sۆzcükler: Türkçe sınırlayıcı belirteçler, derlem çıkıřlı, eřanlamlılık, sۆzcük profili çıkarma, birbiri yerine konulabilirlik

1 Introduction

Turkish exclusive adverbs *sadece*, *yalnızca* and *yalnız* are a potential synonym set for Turkish speakers, which are used interchangeably in certain contexts so as to focus on a part of their utterance exclusively. Göksel and Kerlake (2005:212) classify them as exclusive adverbials, which “restrict the applicability of what is being said to the focus constituent of a sentence.” *Sadece*, which is the most frequently used and prototypical one, is derived with the addition of the suffix –cA to *sade*, which means pure or simple. *Yalnızca* is derived with the addition of the adverb generating suffix –cA to *yalnız*, which means *alone*, *lonely*, or *but*. *Yalnız* is often used as an adjective in the sense of *alone* or *lonely* but can replace *sadece* and *yalnızca* in certain contexts and when it does so, it functions as an adverb meaning *only*.

This research article adopts a corpus-driven approach, aiming to unearth semantic and pragmatic facts about the potential synonym set *sadece*, *yalnızca* and *yalnız*. Through concordance analyses, we aim to demonstrate by means of a lexical profile study how intersubstitutable these words are. Context-dependent meanings and functions of the items, their collocational and colligational features are explored and compared. Some typical collocational patterns in which any of these focus adverbs co-occur recurrently to form lexical bundles are separately discussed.

One of the main benefits of concordance lines is that they help us interpret “the meaning and behaviour of individual lexical items, and the pragmatic meaning of given phrases” (Hunston (2002:39). Hunston (2002:48) also states that “words with similar meanings tend to share patterns”. A corpus sheds light on *contextual representations* of lexical items, which is defined by Miller and Charles (1991:26 cited in Gries and Otani, 2010:142) as “a mental representation of the contexts in which the word occurs, a representation that includes all of the syntactic, semantic, pragmatic, and stylistic information required to use the word appropriately.” It is for this reason that we not only checked the corpus TNCv3.0 for any distinct senses of *sadece*, *yalnızca* and *yalnız*, but also focused on their collocational patterns and phraseologies. We not only searched for semantic and pragmatic similarities / dissimilarities but also collocational overlaps as indicative of their intersubstitutability.

In the next section, theoretical framework for the research article is covered. To this end, a brief discussion of synonymity and a somewhat detailed corpus-driven lexical profiling through *the Model of Extended Lexical Unit* (Sinclair,

1991, 1996/2004, 1998 and Stubbs, 2002) are explicated. As constituents of this model, collocation, colligation, semantic preference and semantic prosody are described so that novices at this profiling model corpus linguistics become familiar with it.

2 Theoretical Framework

2.1 Synonymy

It is a fact that words are polysemous and it is often the case that one sense of a word is synonymous with a particular sense of another word. Therefore, synonymy is often partial. In the following statement the Turkish focus adverbs *sadece*, *yalnızca* and *yalnız* are intersubstitutable and can be judged as synonymous:

(1) *Sadece / yalnızca / yalnız* John seni seviyor. (*Only* John likes you)

On the other hand, the three words are not interchangeable in the following example:

(2) Benimle gelebilirsin; **sadece* / **yalnızca* / *yalnız* bana karışmayacaksın.
(You can come with me, *but* you mustn't interfere with me)

In the second example, *yalnız* functions as a conjunctive like *ama* (*but*), followed by a requirement imposed upon the addressee and therefore cannot be substituted for by *sadece* or *yalnızca*. They have neither semantic nor pragmatic equinormality in this case.

Cruse (1986:267) defines synonyms stating “synonyms, then, are lexical items whose senses are identical in respect of ‘central’ semantic traits, but differ, if at all, only in respect of what we may provisionally describe as ‘minor’ or ‘peripheral’ traits...”. It is a common argument that no two words in a natural language can be absolutely synonymous because absolute synonymy involves the interchangeability and equinormality of the words in a synonym set in all their possible contexts (Cruse, 1986:268). This is quite a rare phenomenon and there are certainly differences, either small or big, between the target items; therefore, many linguists tend to refer to them as “near synonyms” (Aksan, D., 1972, Aksan, Y., 2011; Aksan et al., 2008; Edmonds and Hirst, 2002; Vardar, 1998 and Ersoylu, 2011 to cite a few). However, what they mean by “near synonyms” is that no two words can be absolutely synonymous and should not be confused with the “near synonymy” in Cruse’s (1985) classification of synonymy. According to Cruse, in near synonyms denotational meanings are similar (e.g. foggy/misty) but they are not mutually entailing (if the weather is foggy, it is not necessarily misty), while in cognitive

synonymy the relevant senses of the items in the synonym set have the same denotational value (die/pass away) and are mutually entailing (if someone has died, he/she has passed away or vice versa).

Stanojević (2009:194) claims that what most linguists regards as synonymy is *cognitive synonymy*. It involves cases in which one or more senses of the lexical items in a synonym set have the same propositional, denotational or referential meaning (the items are mutually entailing), but differ in associative meaning (connotational, emotional, expressive, evaluative–speaker attitude, prosody) depending on the context (Cruse, 1986; Murphy, 2003; Edmonds and Hirst, 2002; Cruse, 2000 and Dođan, 2011). Stanojević (2009:198-199) mentions collocational, stylistic, register and dialectal differences concerning cognitive synonyms. Edmonds and Hirst (2002) classify possible differences between potential synonym sets as expressive (reflecting the speaker’s attitude/prosody), collocational (selectional restrictions) and syntactic ones (colligational features).

To sum up, synonymy, understood this way, is a context-dependent, pragmatic phenomenon (Murphy, 2003:133). Judging by the fact that certain semantic and pragmatic differences are expected between *sadece*, *yalnızca* and *yalnız*, a corpus-driven lexical profiling research will provide indispensable insights as it is based on attested, corpus data. We compared lexical profiles of these items in concordance data to “decide in what circumstances substitution of one item for another is possible in a text” (Partington 1998:29).

2.2 Lexical Profiling

Lexical profiling involves teasing out from a corpus the usual collocates, colligates, semantic preference and semantic/discourse prosody of a lexical item to unearth ‘extended units of meaning’ surrounding the item (Sinclair, 1996/2004). Sinclair thinks that words are not independent carriers or containers of units of meaning; on the contrary, units of meaning are created in utterances with the contribution of more than one word co-selected. Sinclair (2004:20) contends that “the meaning of words together is different from their independent meanings.” Thus certain words collocate with others to produce combinatorial meanings as part of a phraseological tendency. Sinclair (2000:197) draws attention to lexical priming – a mind internal phenomenon which explains his conclusion that “a large proportion of the word occurrence is the result of co-selection – that is to say, more than one word is selected in a single choice.”

Lexical profiling is a strenuous undertaking to present a comprehensive coverage of the characteristic uses of a node (a lexical item or phrase being examined through concordancing, Stubbs, 2002). Concordance lines of a node provide many contextual examples that indicate what meaningful relations

words enter into with other words in their lexical environments. Such corpus data gives us “paradigmatic and syntagmatic dimensions of choice” about a lexical item/node (Sinclair, 1998:14). Sinclair’s works (1991, 1996, 1998) focusing on a re-description of the lexical item based on corpus data in terms of its co-selectional properties led to Stubbs (2002) developing the *Model of Extended Lexical Units*. This lexical profiling model involves “successive analysis of collocations, colligations, semantic preferences and discourse (semantic) prosodies” of a lexical item through concordance analysis (McEnery and Hardie, 2012:132). We employed this model to work on our potential synonym set of Turkish exclusive adverbials *sadece*, *yalnızca* and *yalnız*. Explications about the constituents of the model are given below.

2.2.1 Collocation

Collocation is a main organizing feature of texts. McEnery and Hardie (2012:123) use this term “to refer to a wide range of different co-occurrence patterns that may be extracted from a corpus.” It is a co-occurrence pattern between two items that exist in close proximity to each other even though the items may not be adjacent. If an item habitually comes after or before another item more often than would be by chance, there is a collocational pattern and one is the collocate of the other. The item whose total pattern of co-occurrence with other words is under examination is called a *node* and a collocate is any of the items which occur with the node in its lexical environment (Sinclair et al 2004, cited in McEnery and Hardie 2012:124).

Some words just happen to be together on the basis of ‘open choice principle’ (Sinclair, 1996/2004). In such cases we observe lexical items that only co-occur. Some collocation patterns display established lexical partnerships or phraseologies which are called lexical phrases, lexical bundles or prefabricated routines (Hunston 2002:138). These suggest ‘idiom principle’ (Sinclair, 1996/2004). Word occurrences are therefore on a continuum between ‘open choice’ and ‘idiomatic expressions’. A node’s collocational patterns usually display distinct behaviours and semantic or pragmatic meanings. Collocates contribute to the manifestation of the potential of the word in creating certain units of combinatorial or collocative meaning with them (Leech, 1985; Firth, 1957). Hence, collocation is not simply a juxtaposition of words. Rather, it is an order of mutual expectancy to create certain meanings or functions (Stewart 2010:85).

2.2.2 Colligation

Colligation is similar to collocation except that we focus on the node's habitual co-occurrence with words or phrases which denote grammatical categories (Baker, Hardier & McEnery, 2006:36). For instance, in English nouns usually colligate with "the" or adjectives and adjectives with degree adverbs or prepositions.

2.2.3 Semantic Preference

Partington (2004:145) refers to semantic preference as the relationship between a lemma and a set of semantically related words. Semantic preference is about the collocational behaviour of a lexical item – what semantic set of words that it habitually co-occurs with. Similarly, Bednarek (2008:120) points out that semantic preference is related to a lexical item's habitual co-occurrence with words or phrases which share a semantic feature or belong to certain semantic fields. To determine semantic preferences of a lexical item, the first step is to unearth the salient collocates from its concordance lines either by hand and eye method or via significance tools of the corpus software. Subsequently, the linguist assigns labels for semantic domains of the item's usual collocates. For a well-known example, in his work on "the naked eye", Sinclair (2004) demonstrated that this phrase has a semantic preference for "visibility."

2.2.4 Semantic/Discourse Prosody

Semantic prosody is the most abstract and important constituent of lexical profiling through *the Model of Extended Lexical Units*. Louw (2000:57) provides a most recent working definition of semantic prosody: "[A] semantic prosody refers to a form of meaning which is established through the proximity of a consistent series of collocates, often postulated as positive or negative, and whose primary function is the expression of the attitude of its speaker or writer towards some pragmatic situation." Sinclair also emphasizes the pragmatic side of semantic prosody which suggests speaker meaning. He states that "a semantic prosody is attitudinal, and on the pragmatic side of the semantics/pragmatics continuum" (Sinclair, 2004:34).

Sinclair (2004) argues that semantic prosody is relevant to pragmatics; that is, speaker's intended meaning is the key factor. Thus the normal semantic values of lexical items are not necessarily relevant. Semantic prosody provides a link between the node in question and its lexical environment. "It expresses something close to the 'function' of the item." In his identification of the semantic prosody of the lexical unit *the naked eye*, Sinclair postulates a prosody of *difficulty*. He bases this identification upon the item's lexical environment – what words "naked eye" semantically prefers: *see, visible, invisible, faint,*

weak, small, and difficult. His assignment of the prosody of *difficulty* for *the naked eye* demonstrates that semantic prosodies are not always labelled as favourable/unfavourable or positive/negative.

Both Sinclair (2004) and Stubbs (2002) think that the semantic prosody of a lexical item reflects the pragmatic motivation or reason for which it is chosen for an utterance. This leads to the conclusion that distinct semantic/discourse prosody of lexical items is quite relevant to the choice of a near synonym in a set rather than another in an utterance. Murphy (2003:162) points out that “when a synonym is introduced into discourse, especially if that synonym is a less common member of the synonymy set, the listener assumes that there is a reason for the speaker’s choice of that synonymy rather than another possibility.”

3 Data and Method

This is a corpus-driven study (Tognini-Bonelli, 2001) of lexical profiling to determine the semantics and pragmatics of the Turkish exclusive adverbials *sadece*, *yalnızca* and *yalnız*, which are used synonymously in certain contexts. The concordance lines were obtained from the Turkish National Corpus [TNCv3.0 (<http://v3.tnc.org.tr>)]. The corpus, which is composed of 50 million words, is a balanced one which is representative of Turkish and as yet is the first and most important reference corpus of Turkish.

The present study employs a corpus driven approach, – an inductive process in which the corpus is explored “to uncover new grounds, posit new hypotheses and not always support old ones” (Tognini-Bonelli, 2001:65). “The general methodical path is clear: observation leads to hypothesis leads to generalisation leads to unification in theoretical statement” (ibid:66). As can be understood from the *Findings* section, our first step was to make an overall analysis of the semantic and pragmatic features of our synonym set *sadece*, *yalnızca* and *yalnız*. To this end, their concordances were obtained from TNCv3.0 and analysed in a cyclical manner until no new discernible patterns, meanings and functions are left that can be associated with the exclusive adverbials. The process of our observation of the concordance lines of each node to postulate hypotheses is similar to Sinclair’s (2003) seven-step procedure, namely 1) Initiate 2) Interpret 3) Consolidate 4) Report 5) Recycle 6) Result and 7) Repeat. This is not a single linear process but a cyclical one, repeated over and over to reach new findings until no discernible patterns, meanings and functions are left. About 250 concordance lines were examined for each node to postulate our hypotheses about the node’s general semantic and pragmatic features.

The second main step of our work is to evaluate each word in our potential synonym set on the basis of Stubbs’ (2002) *the Model of Extended Lexical*

Units, which involves “successive analysis of collocations, colligations, semantic preferences and discourse (semantic) prosodies” of a lexical item through concordance analysis (McEnery and Hardie, 2012:132). To determine each node’s top collocates, the technique of *concordance via significance* (McEnery & Hardie, 2012:127) was used with a -2+2 span. The top 15 co-occurrences of *sadece* and *yalnızca* can be seen at the end of the study (Appendix 1 and 2). Because *yalnız* is polysemous and multifunctional and has a synonymy relationship only when it means *only*, its collocates and colligates displayed a noisy concordance. Therefore, it was analysed separately. Some of the top collocates of *sadece* and *yalnızca* were in fact grammatical collocates – colligates. Some top co-occurrence patterns were found to have formed lexical bundles or multi-word units which are co-selected to serve some pragmatic functions. To determine the speaker intents (pragmatic concerns) underlying the lexical bundles (e.g. *ben sadece/yalnızca, ise sadece/yalnız...etc*), all such examples were extracted from the corpus and analysed separately.

To determine semantic preferences and prosodies as part of lexical profiling through *the Model of Extended Lexical Units* proved to be meaningless because *sadece, yalnızca* and *yalnız* as exclusive adverbials do not have selectional restrictions from which to make abstractions. However, when these words form lexical bundles or multi-word units like “*ben sadece*,” they were observed to have certain discourse prosodies. As a final step, all our findings about the lexical profiles of *sadece, yalnızca* and *yalnız* were analysed to demonstrate their levels of synonymy on the basis of classifications of Lyons (1981), Cruse (1986) and Murphy (2003).

4 Findings

4.1 Corpus-driven Overall Analysis of *Sadece* and *Yalnızca*

The exclusive adverbial *sadece* occurs 40543 times in the corpus (TNCv3.0), while its nearest synonym *yalnızca* occurs 13492, almost three times as infrequently. As the most commonly used one in our synonym set, *sadece* is the prototypical focus adverb in Turkish which corresponds to English *only* or *just*. About 250 hundred concordance lines for each of *sadece* and *yalnızca* were analysed in a cyclical way until no distinct discernible uses or functions were left.

From the attested examples it is observed that *sadece* and *yalnızca* share the same sense and function as the English *only*. Like *only*, they are most often placed before the phrase or clause that they modify. Although these exclusive adverbs colligate with various phrases or clauses, the vast majority, nearly three quarters, of the sentential constituents modified by them are nominal phrases or clauses. In Turkish the nominals often have case endings (nominative, genitive,

possessive, locative, accusative, dative, instrumental or ablative suffixes), some of which correspond to multi-word prepositional phrases in English.

- (3)*sadece medya sektörüne* hizmet veren (NP with dative case) [...which provides service *only to the Media sector*....] (W-MF25D1B-2156-6)
- (4) Ayrıca bu sorunlar *sadece iç nedenlerden* değil, dış nedenlerden de kaynaklanıyordu. (NP with ablative case) [Besides these problems resulted not *only from domestic (reasons)* but also external reasons] (W-MD02A2A-3324-1)
- (5) ...yorumlama ve uygulamayı gözardı edip *sadece işlem becerilerini geliştirmeyi* amaçlarlar. (infinitival nominal with accusative case) [(They) ...disregard commenting and practice but aim *only to improve processing skills*] (W-MD39E1B-3360-1)
- (6) Saygınlık ona göre *yalnızca doktor olmakla* sağlanabiliyor. (nominal phrase with instrumental case) [According to him, prestige can be achieved *only by becoming a doctor*] (W-MA16B2A-1950-4)
- (7) ...bu mumların *yalnızca kendi odasında* yanmasına izin verir. (nominal phrase with locative case) [...she/he allows these candles to burn *only in her/his own room*] (W-MA16B3A-0655-1)

Like their match (only) in English, *sadece* and *yalnızca* modify other parts of speech, phrases or clauses in Turkish, although we encountered fewer examples compared to nominal phrases or clauses.

- (8)her şeyi halleden oydu. Ben *sadece* anlaşmaya imza atıyor, film çekimlerine *gidiyordum*. (Whole verb predicate is modified) [It was he/she who arranged everything. I *just* signed the contract and went to the film shots = *What I only did* was to sign the contract and go to the film shots] (W-MG09C3A-0355-2)
- (9) Kültürümüz *yalnızca bize* mi ait? (*Pronoun bize* is modified) [Does our culture belong *only to us*?] (W-MF10A1A-1824-1)
- (10) *Sadece Dide'yle tanıştıktan sonra*, flüt sesini duymaya başladığımı hatırlıyordum. (Time clause is modified) [I remembered I could hear the sound of the flute (i.e. truly appreciate a flute sound) *only after I met Dide*] (W-RA16B2A-0406-669)

Sadece and *yalnızca* occur as part of the phraseology “*sadece/yalnızca**değil (aynı zamanda optional) de/da*,” which corresponds to the English paired conjunction “*not only* *but also*”. When the paired conjunction modifies two finite verbs, the phraseology is formulated as “*sadece* ...*verb* +*mAkLA kalmayıp* or *kalma-* (finite) (aynı zamanda) *de / da* + *verb* (finite).”

- (11) Denizli, “futbolumuzu *sadece* taraftarlarımız *deęil*, rakipler *de* beęenecek” dedi. [Denizli said “*not only* our supporters *but also* our opponents will like our football”] (W-MI31D1B-2339-3)
- (12) Festival çerçevesinde katılanlar *sadece* güzel zaman *geçirmekle kalmayıp* Iveco araçlarını *da* yakından inceleme fırsatı buluyorlar. [In the festival visitors *not only* have a good time *but also* find the opportunity for a close look at the vehicles of Iveco] (W-MF25D1-2788-2)
- (13) Şimdi *yalnızca* bizim mahalledekiler için *deęil*, başka semtlerden gelen insanlar için *de* dikiş dikiyor annem. [Now my mother makes clothes for *not only* those in our neighbourhood *but also* those from other districts] (W-MA16B2A-1950-1)

“*Deęil*” in this collocation is the negative copula in Turkish and ranks first in both *sadece*’s and *yalnızca*’s lists of collocates retrieved with a -2 + 2 span. “*Deęil*” is a grammatical category, so *sadece*’s and *yalnızca*’s co-occurrence with it should rather be termed as colligation. That is, these exclusive adverbials often colligate with the negative copula “*deęil*” as part of Turkish paired conjunction.

In the above examples (from 3 to 13), *sadece* and *yalnızca* are perfectly interchangeable. Derived from the Turkish adjectives *sade* (pure) and *yalnız* (*alone/lonely*) through the addition of adverb forming suffix -cA, these exclusive adverbials have become frequently occurring functional words which “restrict the applicability of what is being said to the focus constituent of a sentence” (Göksel and Kerslake, 2005:212). Therefore, we do not focus on “sense” differences between these adverbs, but on their functions, which have seemed to be the same so far in the above examples.

4.1.1 *Sadece and Yalnızca as Postmodifiers in Final Position*

Sadece and *yalnızca* are sometimes moved to the end of the phrase or clause that they modify. This syntactic change places them at sentence/utterance-final position, usually after the main verb. In such examples, *sadece* and *yalnızca* function as anaphoric modifiers of sentential constituents. If these adverbs do not modify the whole verb predicate before them in their sentence-final position, the phrase or clause modified by *sadece* and *yalnızca* occurs or ends at -N2 position. [i.e. *XP* (modifiee) + verb + nodes *sadece/yalnızca* (anaphoric modifier)]

- (14) Geriye keyif verici bir ıstırap kalıyor *sadece*. [What we finally have is *only* a pleasant pain] (W-NA1B1A-1736-1)

- (15) Filistinliler şu anda Batı Şeria, Gazze ve Doğu Kudus'ü istiyor *sadece*. (Multiple NPs + verb + *sadece*) (Now the Palestinians want *only the West Bank, Gaza and East Jerusalem*) (W-RE30D1B-2132-3)
- (16) Ben, mutlu olduğumuz anları anımsıyorum *yalnızca*. [I remember *only the moments when we were happy*] (W-OA16B1A-0103-1)

In some examples *sadece* and *yalnızca* have summative or clarifying functions. The writer / speaker summarises the issue under discussion with a summative, clear and concise point. The overall meaning is “X is in fact nothing but ...” Because the focusers *sadece* and *yalnızca* occur after the focussed sentential element instead of being placed in their usual position –before what is to be focused, it seems that the user expresses the strikingly summative or clarifying point even before the exclusive adverbials which are meant to focus on them as pre-modifiers. It is a marked usage. With the exclusive adverbials placed at final position, the summative or striking point made by the user for the topic under discussion is expressed as soon as possible and *sadece* or *yalnızca* behave like a pragmatic full stop intended to imply that whatever has just been expressed is what can ultimately be said about the topic. Consider the following examples from the corpus:

- (17) Harfin ve sözcüğün bu bağlamdaki kullanımı, bilişsel bir işlev üstlenmez. Sözcüğü ya da cümleyi görür ve duyarız *sadece*. [The use of a letter or a word in this context cannot have a cognitive function. *What we only (simply) do is (nothing but) to see or hear the word or the sentence*] (W-QE39C2A-1430-1)
- (18) Yani frenemy kavramı eski bir şarabın yeni şişelerdeki servisi *sadece*. [That is, the concept of frenemy is *only (nothing but, simply) the service of old wine in new bottles*] (W-WI22F1D-4713-1)
- (19) Sanat yaşamın çocuğudur. Yaşamdan doğar. Bu nedenle biçimsel bir oyun olamaz resim yapmak. Yaşam hep önündedir sanatın. Aslolan yaşamdır. Yaşam daha trajik, komik, çirkin, güzel, umarsız, umutludur sanattan. Sanat yaşamın izdüşümü olmaya, yaşama yanıt veren yaşaminkine denk bir dizge oluşturmayı çabalar *sadece*. [Art is the child of life. It arises from life. For this reason drawing pictures cannot be a formal game. Life is always ahead of art. What really matters is life. Life is more tragic, funnier, uglier, more beautiful, more hopeless and more hopeful than art. *(The simple and conclusive fact about art is that =>) Art only (simply) struggles to be a projection of life, to create a system equivalent to that of life which reacts to life*] (W-PG24D1B-2301-1)
- (20) Daha fazla mal, daha fazla mülk, daha fazla para edinebilmek için hayatımızı yasayamadan harcıyoruz. Oysa insan hiçbir şeye gerçek anlamda sahip olamıyor. Ölene kadar kiralıyoruz *yalnızca*. Ve adımız

anılsın diye mal mülk bırakıyoruz geriye. [In order to possess more goods, more property, more money, we waste our lives without living actually. However, people cannot possess anything in a real sense. We are only (simply, do nothing but) tenants of our possessions until we die. And we leave the property away for our remembrance] (W-JI22C2A-0797-670)

These are just the observations that we had about the concordance lines in the corpus that end with *sadece* and *yalnızca*. That summative or clarifying function of these adverbials cannot be limited to its sentence/phrase-final position of course. They might as well connote such functional meanings whether they are sentence-initial, sentence-internal or sentence-final. I would suggest that the reason for delaying the use of *sadece* or *yalnızca* to the end of the sentence or phrase might be the user's intention to present the focussed summative/clarifying element first and then the modifier *sadece* or *yalnızca*. In other words, he/she might regard the use of *sadece/yalnızca* (only) before the focussed element as a blotch on the landscape. Thus he / she prioritises the presentation of the summative/clarifying point and relegates *sadece/yalnızca* to the end of the point made. In such a case, it is ironic that the pre-modifier focusers (*sadece/yalnızca*) themselves are seen as an obstacle to maximal focussing when they are used in their usual position – thus become postmodifiers. Let's take a closer look at example 18:

- a) Yani frenemy kavramı eski bir şarabın yeni şişelerdeki servisi *sadece*.
(final position) focused element (summative point) + *focuser*
- b) Yani frenemy kavramı *sadece* eski bir şarabın yeni şişelerdeki servisi.
(as a premodifier) *focuser* + focused element (summative point)

This sentence comes after a long discussion of the meaning of “frenemy” (a blend formed by clipping parts of “friend” and “enemy” and combining the remnants into “frenemy” – an enemy that pretends to be friend). In the sample concordance line 18, thanks to the contribution of discourse particle *yani* (=that is), which also has a clarifying or summative function, the sentence would have a summative value without *sadece* of course. But what if the sentence were expressed without *yani* (= that is)? Then the sentence would only retain its summative value on condition that we keep *sadece* in the sentence whether it be before or after the focussed element.

In both a and b above, the propositional content is the same. But in utterance a, the focused element is more focussed because its lexical load is reduced with the deletion and movement of a word (only). In utterance b, we express the same propositional content but we must first read or hear *sadece* before we see or hear the focussed element which expresses the speaker / writer's summative point. Then for the reader or hearer of that

sentence/utterance, *sadece*'s usual syntactic location poses a one-word-length obstacle to readily reading or hearing the focused element expressing a summative point.

To sum up, *sadece* and *yalnızca* at sentence/utterance-final position in such examples as 17-20 pragmatically function as a “lock”; they have the meaning “*nothing but* or *simply*.” They signal that the best summative / clarifying point has been said about the issue under discussion or analysis. There is no further thing that the writer / speaker could say in a better way and the summative point is readily expressed with the exclusive adverbials sent to the end of the utterance. *Sadece* and *yalnızca* stand at the end like a pragmatic full stop.

4.1.2 *Could Sadece / Yalnızca Be Placed at Final Position for Concerns of Disambiguation?*

In some cases the location of the exclusive adverbial at final position has a disambiguating power. In Turkish the head of phrases is the last word in the phrase. Therefore, *sadece* and *yalnızca* at the end occur next to the head, thus preventing the possibility of them ambiguously modifying other constituents in the phrase separately. That is, there can be pragmatic motivations behind the speaker/writer's movement of *sadece/yalnızca* to the end of a phrase or clause. Thus any structural ambiguity is prevented. Consider the following examples:

- (21) Meriç, Tuna'ya sahip olmak istedi *yalnızca*. [Meriç *only* wanted to possess Tuna => What Meriç *only* wanted was to possess Tuna] (W-JA16B4A-0146-181)
- (22) Perdelerini kapatmakla yetindiler *sadece*. [They *just* confined themselves to drawing their curtains] (W-VA14B1A-1606-1126)
- (23) Maske bir yanda eğlencenin bir parçası *sadece*. [The mask is *only* a part of the entertainment] (W-TE36E1B-3295-1667)

In 21, *yalnızca* (*only*) might be placed before *Tuna'ya*, which would mean the same as when it is placed at the end of the verb phrase. However, such a placement could cause a structural ambiguity with *yalnızca* modifying only *Tuna'ya*. Two possible meanings when *yalnızca* is put before *Tuna'ya* can be explained as below:

Meriç, *yalnızca* Tuna'ya sahip olmak istedi. (structurally ambiguous)

- a) Meriç, [*yalnızca* Tuna'ya] sahip olmak istedi. (*only* + noun phrase with dative case marker) [i.e. Meriç wanted to possess [*only* Tuna]]
- b) Meriç, [*yalnızca* Tuna'ya sahip olmak istedi]. (*only* + verb phrase) [i.e. What Meriç *only* wanted was to possess Tuna]

The placement of *yalnızca* in concordance line 22 above might then be motivated by the user's intention to disambiguate the utterance/ sentence, cancelling the meaning in a) above.

In concordance line 22 above, moving and fronting *sadece (only)* to the beginning of the verb phrase can again cause a structural ambiguity. Look at the ambiguous form of the sentence and two possible meanings which might arise depending on stress in speech and contextual environment in writing:

Sadece perdelerini kapatmakla yetindiler. (structurally ambiguous)

- a) [*Sadece* perdelerini] kapatmakla yetindiler. (only + noun phrase with possessive marker and accusative case) [i.e. They drew [*only* the curtains], not any other thing].
- b) [*Sadece* perdelerini kapatmakla yetindiler]. [i.e. They *simply/just* drew the curtains, but did no other thing]

Then with *sadece (only)* at final position in concordance line 22, the speaker/writer might aim to disambiguate the utterance/ sentence so that it won't mean like a) above. Likewise, in 23 above, placement of *sadece* before the word *eğlencenin* might cause *sadece* to modify this word alone instead of the whole noun phrase *eğlencenin bir parçası*. All in all, the hypothesis that the movement of *sadece/yalnızca (only)* to the end of a noun phrase or verb phrase is motivated by concerns of ambiguity might not be proven with a few examples; however, the final positioning of these exclusive adverbials has a secondary benefit of disambiguation in some cases.

4.2 Lexical Profile of *Yalnız*

4.2.1 Semantic Analysis and Its Phraseology

Because *yalnız* is polysemous and has distinct pragmatic features, we deem it right to analyse its concordance lines separately to show its idiosyncratic lexical profile as compared to *sadece* and *yalnızca* above. *Yalnız* occurs 14607 times in the written section of the corpus TNC v3.0. When used as an exclusive adverbial, *yalnız* corresponds to the English word *only* just like *sadece* and *yalnızca*. Naturally, it shares their semantic and syntactic properties in that when it means *only*, it modifies various phrases or speech parts in the same way as them. In the following concordance lines, *yalnız* is intersubstitutable with *sadece* and *yalnızca*.

- (24) Sonra dost düşman bütün insanlar birden sustu. *Yalnız* analar ağladı. (*yalnız* + NP) [Then all the people, whether friends or enemies, suddenly went silent. *Only* mothers cried] (W-MA16B1A-0163-1)

- (25) ...Yani *yalnız* niceliksel değil, niteliksel temsil istenmektedir. (*yalnız* + adjective) [That is, not *only* quantitative, but also qualitative representation is required] (W-MD02A3A-3320-1)
- (26) ...her spermde *yalnız* bir S geni bulunur. (*yalnız* + quantifier) [...*only one* S gene is found in each sperm] (W-MB04A3A-1020-2)
- (27) Böylece albüm insanın *yalnız* kulağına *değil*, yüreğine *de* sesleniyor. (not only ...but also ... function) [Thus the album appeals to *not only* your ears *but also* your heart] (W-TE36E1B-3295-1029)

In these lines *yalnız* is an exclusive adverbial which means *only* like *sadece* and *yalnızca*. However, in most lines we see *yalnız* as an adjective in the sense of *alone/lonely*. When *yalnız* means *alone* or *lonely*, it often collocates with certain verbs (kal-, ol- and bırak-). In such cases, *yalnız* is sometimes used attributively like *lonely* as part of a noun phrase (lonely+noun), while in others it is used predicatively. As an adjective *yalnız* means *alone* or *lonely*, which is a more emotive concept compared to *alone*. As an early hypothesis, we would say that *yalnız* is synonymous with *sadece* and *yalnızca* in one of its senses (i.e. adverbial function); hence the synonymy relation is partial. Below are examples for *yalnız*'s use as an adjective meaning *alone/lonely*.

- (28) Kalabalık bu kadar gürültülü olmasaydı, ben bu kadar *yalnız* ve sessiz olmayacaktım. Yalandı oysa... (*yalnız* means *lonely*, not *only*) [If the crowd hadn't been so noisy, I wouldn't have been so *lonely* and quiet. Nevertheless, it was unreal...] (W-MI41C3A-0876-1)
- (29) İşte o zaman *yalnız* çocuk bir şeyi daha anlar. (the *lonely* child, attributive use) [Just then the *lonely* child understands one more thing] (W-MA16B4A-0126-5)
- (30) ...bir yaşa kadar evde *yalnız* bırakılmaları sakıncalı olabiliyor. (*yalnız* means *alone*; on their own) [It can be objectionable until a certain age that they (children) are left *alone* at home] (W-MD36E1B-2855-1)

4.2.2 Pragmatic Features of *Yalnız*

Yalnız sometimes means neither *only* nor *alone/lonely*. It is roughly equivalent to the Turkish discourse connector *ancak* (but, however). Nevertheless, the way it is used in the concerned lines does not seem to correspond to *ancak* (but) at all times. In some cases, *yalnız* functions as a pragmatic device or discourse particle that signals certain messages that will follow. Consider the following lines and the subsequent discussion:

- (31) Pratik olarak ölümlerden organ alınması söz konusu *yalnız* (*ancak*) burada ölümün özel bir tanımlamasını yapmamız gerekiyor. [Organs can be

- harvested from the dead in practice, *but* we have to make a specific definition of death first] (W-LD43A3A-1798-438).
- (32) 2sene öncesine kadar da aynı sütü kullanıyordum *yalnız* (*ancak*) maya olarak aldığım yoğurt farklıydı. [Until two years ago I used the same milk, *but* the youghurt I bought as yeast was different] (W-UI44F1D-5118-2448)
- (33) Meyveli yiyecekler yiyebilir, komposto, reçel yapabilirsiniz. Sportif faaliyetler için uygun, *yalnız* yüzünüzü koruyun. [You can consume foods containing fruit, make compote or jams. That is advisable for sports activities, *but* (*it is a word of caution that*) protect your face] (W-TE36E1B-3353-1)
- (34) Şimdi de kendini o filmlerden birinin aktörü yerine koy. *Yalnız* bizim evde kabadayılık sökmek haberin olsun! ... (And now imagine that you are an actor in one of those movies. *But* (*I warn you that*) our home is not a right place for bravado, is that clear?!...) (W-NA16B4A-0431-152)
- (35) "Abidin buraya gelsen birkaç günlüğüne, gelebilir misin? Onunla konuşsan..." "Gelirim Türkan Abla. *Yalnız* Nergis İstanbul'da, haftaya gelecek. Can benimle birlikte. Nergis gelince..." (Abidin, I wish you would come here for a few days, wouldn't you? If only you would talk with her..." "I will, Türkan Abla (Sister Türkan, a way of addressing). *But* (*I hereby inform / remind you that*) Nergis is in İstanbul. I'm staying with Can. When Nergis returns..." (W-UA16B2A-1041-1)
- (36) Ailenizdeki insanların sağlığıyla uğraşmak zorunda kalabilirsiniz. Kariyerinizle ilgili kafanız süratli çalışacak, *yalnız* parasal alanda zorlanmalarınız olabilir. [You may have to deal with a family member's health. You will keep being smart in your career, *but* (*be warned, prepared that*) you may experience monetary problems] (W-TE36E1B-3355-1)
- (37) Serra Tokar da beyaz dekolte elbisesiyle göz kamaştırıyordu. *Yalnız* ben Serra'ya hâlâ kırgınım! Ayol neden olacak, hiç hoşlanmam öyle sudan sebeplerle boşanmalardan. [Our eyes were dazzled by Selda Toker in her white *décolleté* dress. *But* (*by the way*) I'm still disappointed with Serra. Ayol (a way of a woman's addressing another woman) Don't ask me why, because I don't like people divorcing for trivial reasons at all (W-UE36E1B-3357-8)
- (38) R : Yemin ediyorum var ya yok canlı izledim ben onu biliyon mu sen.
S : Ben sonradan dinledim ya.
R : Kardeş. Bu lafın bak bu ıslığın üstüne başka bişey demiyorum ben. Yani tek geçer bomba birader.
S : *Yalnız* adam yaşlanmış biraz. Saçlar beyazlamış sadece biraz.
[R : I swear I watched it/him live, do you know that?
S : I listened to it/him afterwards.

R : Brother. I won't make any further evaluative remarks after your words and this whistle yours (whistle should be indicator of one's amazement). That is, no more words are needed to express my amazement.

S : *But (by the way)* the man seems to have grown a bit older. His hair has gone grey just slightly] (Spoken part of the corpus. S-BEABXO-0086-30)

In concordance lines 31 and 32, *yalnız* is a discourse connector which simply means *ancak* (but). On the other hand, in the above 8 concordance lines it is clear that one cannot run away with the idea that *yalnız* means *ancak* in Turkish and that is all, as it is presented by TDK online dictionary. If it were the case, we would not have added the bracketed descriptions next to *but* in their translation equivalents. One could also say that if *ancak* replaced *yalnız* in those lines, *ancak* would also signal those same pragmatic meanings. However, *yalnız* does not simply sound like *ancak* in the last two examples because it is neither an adversative connective nor introduces an unexpected result or an implied condition. This is the semantic schema in 37: the speaker is talking about people's clothes and actions at a party. First what Serra was wearing is expressed, and then with *yalnız* the topic of conversation is shifted to Serra's private life (she has gotten divorced). *Yalnız* has the discourse function of signalling a topic shift, functioning like the English lexical unit *by the way*.

To summarise the functional meanings of *yalnız* in the above lines, it could be said that in example 33, *yalnız* marks a warning, requirement or exception to be added; in 34 after *yalnız* the addressee is warned of a fact about our home, a requirement that the addressee should not do bravado at that home; in 36 *yalnız* signals that the speaker will add a reminder of an important piece of information that should be taken into consideration about the issue discussed. It adds the implied condition that if Nergis were not in İstanbul now, Abidin would go and visit Türkan Abla at once. In 36 *yalnız* occurs in a text describing one's horoscope. After *yalnız* we see a warning. As we said in the previous paragraph, *yalnız* in sample lines 37 and 38 functions as a topic shifter, probably like *by the way* in English. Then if *yalnız* does not mean *only* like *sadece* and *yalnızca* or *alone/lonely*, it can be concluded that in the Turkish speech community the human mind expects a warning, reminder, a requirement, an implied condition or a topic shift as soon as one hears the word *yalnız*. That is exactly what a pragmatic function means for an item.

4.2.3 *Yalnız As Used in Utterance / Sentence Final Position*

We have already determined and discussed what meanings or pragmatic functions that the other exclusive adverbials in our synonym set (*sadece* and *yalnızca*) have when used as a final word in a sentence or utterance. In order to

test whether *yalnız* has a similar function in utterance-final position, we looked at 39 lines ending with *yalnız*. In 21 lines it means *alone* or *lonely*; in 8 lines it anaphorically modifies an NP or another phrase at L2 or ending at L2 position of the node; in 8 lines it has a sentential scope. Unless the utterance consists of only two words, *yalnız* at final position never modifies the preceding word at L1 which is almost always the main verb of the sentence. Sample lines:

- (39) Perde ardına kadar açık. Anlařılan o da yanındakilerden *yalnız*. [The curtains are fully drawn open. Apparently she is *lonelier* than those with her] (W-JA16B4A-1093-1)
- (40) ...Tanrıça ieride *yalnız*. [The Goddess is *alone* inside] (W-CI22C3A-1079-1)
- (41) Savruluştan kasıt mesafeler deęil *yalnız*. [What is meant by hurling is not *only* distances) (NP “mesafeler” at L2 is modified) (W-OI22C1A-0833-34)
- (42) Nadya, suskunca izliyor *yalnız*. [Nadya is *just* watching quietly–sentential scope, the whole verb predicate is modified] (W-DA16B4A-0384-1)

In two lines, we identified *yalnız* as a discourse marker with the function of signalling a reminder or a warning.

- (43) Bernard Shaw bir derin kuyuya benzer *yalnız*. Tař atmak kolaydır iine; ama bu tař dibe incek olursa... (reminder or warning about an important point) [(*I hereby remind or warn you that*) Bernard Shaw resembles a deep well. It is easy to throw a stone into it; but if that stone happens to reach the bottom...] (W-UA16B4A-0695-2)
- (44) ...Allah’ın belası bir herife attık *yalnız*. Uzman mhendismiř! Resmen dolandırıcı. (reminder of a situation) [(*I must remind / inform you that*) we have struck a Goddamn man. He is purportedly an expert engineer! He is a real con-artist] (W-VA16B2A-0561-1)

It can be concluded from these lines that *yalnız* in final position retains its usual senses and functions observed at its sentence-internal or -initial position. The meanings and functions of *yalnız* can be summarised as below:

Table 1. The summary of semantic and pragmatic features of *yalnız*.

Meanings and Functions of <i>Yalnız</i> in Turkish	
1	The sense <i>only</i> + phrases (premodifying exclusive adverbial)
2	Phrases + the sense <i>only</i> (at sentence/utterance final position)
3	Forming a paired conjunction (not only ...but also function)
4	Summative / clarifying function at final position (marginal)
5	Imposing a requirement or condition (implied condition marker)
6	Informing / Reminding
7	Warning / word of caution
8	“By the way” meaning (Topic shifter function)
9	The senses <i>alone/lonely</i> (Adjective function)

The following table (Table 2) shows how intersubstitutable *sadece*, *yalnızca* and *yalnız* on the basis of their distinct senses or functions:

Table 2. The semantic and pragmatic landscape of *yalnız*, *sadece* and *yalnızca*.

Meanings and functions	<i>Yalnız</i>	<i>Sadece</i>	<i>Yalnızca</i>
1 The sense <i>only</i> + phrases (premodifier)	+	+	+
2 Anaphoric only (at sentence-final position)	+	+	+
3 Forming a paired conjunction	+	+	+
4 Summative / clarifying function at final position	+ ?	+	+
5 Imposing a requirement or condition	+	None	None
6 Informing / Reminding	+	None	None
7 Warning / word of caution	+	None	None
8 By the way / topic shifter function	+	None	None
9 Adjective use (the senses <i>alone / lonely</i>)	+	None	None

From Table 2 it seems clear that *sadece* and *yalnızca* are completely intersubstitutable in terms of their meanings and functions, while *yalnız* is partially synonymous with the other exclusive adverbs; that is, when the meaning is *only*; when they are part of the phraseology “*sadece/yalnızca/yalnızdeğil (aynı zamanda) ...de/da*” or perhaps when they have the summative/clarifying function. The area of intersubstitutability is marked grey in Table 2 above. The last 5 rows demonstrate for which senses and pragmatic functions neither *sadece* nor *yalnızca* can be substituted for *yalnız*. We think that a more illustrative and conclusive discussion of their intersubstitutability and synonymy should be made after their collocational and colligational patterns have also been analysed – to exactly “decide in what circumstances substitution of one item for another is possible in a text” (Partington 1998:29).

4.3 Collocation and Colligation Analysis

Except for *yalnız*, the other two words in our potential synonym set – *sadece* and *yalnızca*- have only one meaning of “only” and some pragmatic function at final position and they are mostly used as exclusive adverbials which may modify various speech parts, phrases or clauses. Therefore, these words, including *yalnız*, when it is used as a focus adverbial, can co-occur with any words or phrases, which means a list of typical collocates should be out of the question for them. However, we got ‘collocation’ lists of *sadece* and *yalnızca* from the TNC v3.0 and noticed that the words in the list display grammatical categories, which means they should be regarded as colligates rather than collocates. Strangely enough, our findings demonstrate that the top 15 ‘collocates’ for *sadece* and *yalnızca* are almost overlapping. We see 12 common words in their top 15 collocates (*değil, bir, bu, ve, için, ise, ben, o, birkaç, ama, kendi, iki*. See Appendix 1 and 2). This is another proof of their high intersubstitutability (Divjak, 2010:122).

The negative copula *değil* (not) ranks the first in the collocates list. *Sadece, yalnızca* and *yalnız* often colligate with this word because it is part of the paired conjunction “*sadece/yalnızcadeğil*” (*aynı zamanda optional*) *de/da*,” which corresponds to the English paired conjunction “not” only but also” The words *ve* (and) and *sadece* itself are part of the phraseology *sadece ve sadece* (Lit. *only and only*) and the collocational pattern provides a more emphatic way to focus on an exception, restriction or a quantity, precisely excluding all other possibilities. The pragmatic motivation behind the Turkish speaker’s choice of the reduplicated forms of the exclusive adverbials – *sadece ve sadece, yalnızca ve yalnızca* and *yalnız ve yalnız* – is to enable the exclusive and restrictive power of “*sadece/yalnızca/yalnız (only)*” to reach its zenith. The further emphasis produced by reduplication adds the sense “*certainly and indisputably only x.*”

- (45) Egemenlik ve söz hakkı *sadece ve sadece* İngiltere’ye aitti. [Sovereignty and the right to speak belonged *solely* to England] (*..indisputably only, solely* England, to the exclusion of any other country). (W-ME39C3A-0581-74)
- (46) Ferhat, Padişah’a, altın istemediğini, *yalnızca ve yalnızca* Şirin’i istediğini söyledi. [Ferhat told the Sultan that he did not want gold, but wanted *only/solely* Şirin] (...*certainly no other thing or person than Şirin*) (W-EA16B1A-0096-6)
- (47) Dedelerimin *yalnız ve yalnız* tarlada pamuk toplamaya hakları vardı. [My grandfathers had *only* the single right to pick cotton in fields] (W-GG37C3A-0399-30)

Divjak (2010:123) states that “combinatorial patterns are prevalent in corpus linguistics and are typically interpreted as reflecting semantic and/or pragmatic characteristics.” This is also the case for the collocational/colligational patterns that we see in *sadece* and *yalnızca*'s lists of top collocates such as *ama sadece/yalnızca* (*but only*), *artık sadece/yalnızca* (*now only*), *X yok sadece/yalnızca Y var* (*X is non-existent or irrelevant, there is only Y*), *ben sadece/yalnızca* (*I only/just*) and *ise sadece/yalnızca* (*as for / whereas + only*). These co-occurrence patterns reflect linguistic schemas motivated by underlying pragmatic concerns. In the collocational patterns that will be analysed and exemplified below *sadece* and *yalnızca* are completely intersubstitutable, so both are particularly used in the titles. On the other hand, *yalnız*, which is a cognitive synonym of them only in the sense of “*only*,” has other meanings and will be included in discussions whenever it is relevant.

4.3.1 “Ama” at –N1 position (i.e. Ama Sadece / Yalnızca)

Ama sadece / yalnızca (*but only*) reflects a linguistic schema in which a general point, claim or quantity is expressed and after *ama sadece / yalnızca* the speaker / writer expresses a restriction or exception to the point made. They add a striking contradiction which they expect the addressee to focus on exclusively.

- (48) Türkiye’de 10 yıl önce de kredi kartı vardı **ama sadece** üst gelir grupları tarafından kullanılmaktaydı. [There were credit cards in Turkey 10 years ago too, **but** they were used **only** by upper income groups] (W-MF1DE1B-2864-33)
- (49) Çileklerse çilek çilek kokar **ama yalnızca** tazeyken. [And strawberries smell of strawberries **but only** when they are fresh] (W-GA1B2A-1924-94)

We wondered whether *ama* and *yalnız* form a lexical partnership (*ama yalnız*) to reflect the linguistic schema above. We obtained 92 lines in which *yalnız* colligates with *ama* (*but*) at –N1 position. However, we saw that *yalnız* means *alone* or *only* in most cases and ambiguous in some. Rare examples with *yalnız* demonstrate that the collocation strength between *ama* and *sadece / yalnızca* is much stronger than that between *ama* and *yalnız* for the same function. The following example can be cited as similar to the function of *ama sadece / yalnızca* exemplified above.

- (50) Kendimi edebiyatçı sayıyordum, **ama yalnız** edebiyat tarihçisi ve belki de eleştirmen olarak. [I regarded myself as a man of literature, **but only** as a historian of literature and perhaps as a critic] (W-TI09C3A-1229-91)

Table 3. The co-occurrence frequency of “ama” at –N1 with *sadece*, *yalnızca* and *yalnız* on the basis of data from TNC v3.

Lexical Bundle	Number of Occurrence	Frequency in One Million
<i>ama sadece</i>	322	6,48
<i>ama yalnızca</i>	116	2,34
<i>ama yalnız¹</i>	92	1,85

From Table 3 it is clear that the biggest collocation strength is between *ama* and *sadece*, with *yalnızca* ranking the second and *yalnız* proving to be too marginal.

4.3.2 “Artık” at –N1 position (i.e Artık Sadece / Yalnızca)

The collocational pattern **artık sadece / yalnızca (now only)** gives the idea that a situation has changed, which can be readily understood from *artık* (Turkish word for *now, any longer, no longer*). However, with the addition of the adverbials *sadece / yalnızca*, the whole pattern is chosen when a *big* change has happened in a situation and after *sadece / yalnızca*, we see what now remains compared to the past and it is quite limited in scope, content or quantity. Thus the lexical partnership **artık sadece / yalnızca** reflects a *big* gap between the past situation and the present one.

- (51) Mesela Osmanlı çileğini **artık sadece** kendi tüketimleri için üretildiği köylerde görebilirsiniz. [For example you can **now** see Ottoman strawberries in villages where they are grown **only** for their own consumption] (a big change about strawberries - from much more common in the past to much less common in limited places) (W-TE36E1B-3295-164)
- (52) Tanımadığımız insanlarla aramızdaki ilişki **artık yalnızca** çatışma ve kavga ilişkisine dönüşüyor. [Our interactions with strangers are **now** becoming **only** one of conflict and fight] (a big change from our earlier more and better interactions to a limited and worse kind of interaction) (W-JA16B2A-0873-90)

Artık (now, any longer, no longer) ranks 32th in *yalnız*'s top collocates list. The phraseology “*artık yalnız*” appears 74 times in the corpus and quite naturally in

¹ The lexical bundle *ama + sadece, yalnızca* corresponds to “*but only*” in English, while *ama + yalnız* rarely do so because *yalnız* is often used in the sense of *alone/lonely*. Therefore, you should consider the figures in Table 3 for “*ama yalnız*” accordingly. That is, it is much more infrequent than it seems in Table 3.

more than half of the lines *yalnız* means *alone/lonely* or is part of a paired conjunction. There are a few examples in which *artık yalnız* functions like *artık sadece / yalnızca* to express a big change between the past and the present situation of something.

- (53) Belki bu “ayıp” yüzünden eski Yunanlıları, büyük filozofları, destan şairlerini, Heraclit'i, Anaximander'i, Thales'i yetiştiren topraklarımızda, bugün **artık yalnız** işadamları ekip işadamları biçiyoruz. [Perhaps because of this “shame,” we **now only** raise businessmen in our territories which used to raise ancient Greeks, great philosophers, epic poets, Heraclit, Anaximander and Thales] (W-II22C3A-0566-69)

While *artık sadece* and *artık yalnızca* tend to manifest big changes between the past and the present, *artık yalnız* does so in some selected examples, which is strictly context dependent.

Table 4. The co-occurrence frequency of “artık” at –N1 with *sadece*, *yalnızca* and *yalnız* on the basis of data from TNC v3.

Lexical Bundle	Number of Occurrence	Frequency in One Million
<i>artık sadece</i>	245	4,93
<i>artık yalnızca</i>	94	1,89
<i>artık yalnız</i> ²	74	1,49

Table 4 clearly demonstrates that the collocation strength is at its peak between *artık* and *sadece*, with the other adverbials seeming unwilling to form a lexical partnership with *artık*.

4.3.3 ...X...Yok Sadece / Yalnızca...Y...Var (X is non-existent (but) only Y is existent) (“yok” at –N1 position, “var” at sentence/utterance position)

Another top collocate at –N1 position is *yok* (Lit. **non-existent**), thus we get the collocational pattern *yok sadece / yalnızca*. The pattern usually co-occurs with the existential particle *var*. One’s initial impression of this collocation is that the speaker / writer simply says what there *is not* in a place but *only* what there *is*. In other words, it should mean “there *isn't* X but there *is only* Y.”

² In more than half of the 72 cases, *yalnız* means *alone/lonely*. Only in a few cases “*artık yalnız*” behaves like “*artık sadece / yalnızca*.” Therefore, the figures for *yalnız* in the table should again be considered accordingly.

- (54) 100 yıl önceki Toroslar'da çekilen fotoğraflarda keçi **yok, sadece** koyun **var**. [In the photos taken in the Toroslar mountains 100 years ago **there aren't** goats, (but) **there are only** sheep] (W-UE36E1B-3358-179)

However, the concordance lines reveal that the word **yok** (lit. non-existent) in this pattern sometimes connotes denial of, objection to or inapplicability of the XP before **yok**. After **sadece / yalnızca** in the pattern we see the only thing that is relevant, marked with **var** (Lit. existent). The pragmatic motivation behind this collocational pattern sometimes is that the conceptual content of a concept or its definition is objected to, reduced or redefined. The true meaning of a concept or phenomenon becomes open to dispute. In such concordance lines, the semantic schema is that something is incorrectly defined, categorised or included in a category and the speaker / writer objects to or falsifies this with **yok** and after **sadece / yalnızca** he/she expresses what he/she believes to be the sole truth with respect to the wrongly understood entity mentioned before **yok**.

- (55) “Çağımızda aşk, maşk **yok, sadece** maddi çıkar var, etsel alışveriş ve seks **var**...” [In our age **there isn't** anything like *love*, (but) **there is only** mutual material interest, flesh exchange and sex...] (W-IA16B2A-0771-181)

In this concordance line, the writer/speaker redefines today's so called love in a different way, including new entities while reducing other entities in the conceptual content of “true love”

- (56) “Babalık diye bir müessese **yok, sadece** spermlerini satmak diye ticari bir olay **var**.” [Lit. **There is no** institution like paternity, (but) **there is only** a commercial concern to sell sperms] (W-DA16B2A0032-165).

In this line the Turkish user evaluates or defines a specific situation not as a true fatherhood but as a commercial event of selling sperms to potential mothers.

- (57) İyi ve kötü **yok, yalnızca** güç **var** ve bir de bunu göremeyecek kadar zayıf insanlar... [**There isn't** anything like good or bad, (but) **there is only** power and those who are too weak to see that...] (W-OD02A1A-0849-43)
- (58) Burada dostluk ve arkadaşlık kavramı **yok, yalnızca** bir tanışıklık **var**, zorunlu yaşama var. [In this situation **there isn't** anything like friendship or companionship (but) **there is only** acquaintanceship, or obligatory cohabitation] (W-CE09C3A-0382-36)

In 58 the writer tells about a group of people living in the same place as a group. He makes comments on the relationship between the members of the group. He/she does not regard their relationship as true friendship but defines it only as acquaintanceship, or obligatory cohabitation. To sum up, in the above four lines the writer/speaker expresses what is irrelevant and what is relevant in a situation. He/she points out how something can be defined or categorised more correctly. In other words, he/she brings into question how something can in fact be defined or expressed more accurately. With the adverbs *sadece* or *yalnızca*, meaning *only*, he/she expresses the only redefinition or reconceptualization, which excludes other possibilities.

When the same pattern is examined with *yalnız* substituted for *sadece* or *yalnızca*, we have the pattern “*yok yalnız*.” *Yok* ranks 100th in *yalnız*'s collocates list. Our special inquiry of the TNCv3.0 shows that *yok* and *yalnız* occur adjacently 53 times in the corpus and only in 11 lines do we see the simple pattern “*x yok yalnız y var*” (there isn't x (but) there is only y). These lines lack the pragmatic motivation underlying *yok sadece* and *yok yalnızca* which was discussed above. The sentences express only what there isn't and what there is.

- (59) Üflemeliler yok. Vurmalılar da *yok*. *Yalnız* piyano benzeri bir eski aygıt *var*. [There aren't wind instruments. **There aren't** percussion instruments, either. **There is only** an instrument like the piano.]

Table 5. The co-occurrence frequency of “*yok*” at –N1 with *sadece*, *yalnızca* and *yalnız* on the basis of data from TNCv3.0

Lexical Bundle	Number of Occurrence	Frequency in One Million
<i>yok sadece</i>	220	4,43
<i>yok yalnızca</i>	49	0,99
<i>yok yalnız</i>	53	1,07

Table 5 shows that there is a much stronger collocation strength between *yok* and *sadece* with the one between *yok* and *yalnızca/yalnız* proving to be weak.

4.3.4 “*Ben*” at –N1 position (i.e. *Ben Sadece / Yalnızca*)

Sadece and *yalnızca* often collocate with *ben* (I) at L1 position. Our analysis of the relevant concordance reveals that the lexical partnership *ben sadece / yalnızca* (*I just*) has the pragmatic function of conveying self-justification for one's acts or thoughts. *Ben sadece / yalnızca* marks an attempt to clarify one's stance, to correct a misunderstanding about oneself, to imply an apology or to emphasize the sole purpose or cause of one's (usually earlier) deeds. Utterances including this pattern reflect the user's intention to get out of a difficult or

awkward situation or a negative atmosphere that he/she causes or that is associated with him/her. The speaker/writer provides explanations for self-justification in a display of modesty, sometimes to the degree of self-humiliation like *depreciatory* meaning of *just* (Lee, 1987). The explanations after *ben sadece / yalnızca* sometimes sound philosophical. Sample lines:

- (60) Hayır, ben tiyatrodaki hiç oynamadım kızım. Hem de hiç oynamadım. *Ben sadece* gerçeđi, yaşamı oynadım ve oynuyorum da. (self-justification through philosophizing) (No, I have never acted in a theatrical play, daughter. Never ever. *I* have *just* played reality, life itself and still do so) (W-SA14B1A-4732-278)
- (61) ...ittiđin dođru mu? Sanık, sakın bir ifadeyle yanıt verdi: *-Ben yalnızca* bir basamak ittim, ötekilerden kendisi düřtü. (self-justification) (...is it right that you pushed him down the stairs? The defendant replied calmly: *-I only/just* pushed him one step down, he himself fell down the others) (W-SI22C2A-0449-54)
- (62) Muzır Ruřen” hariç, gerisi hep yaşamış, tarihe mal olmuş kişilerdir. *Ben sadece* onları unutulmaya terk edilmiş, tarihin tozlu sayfalarından bulup çıkardım. (Except for Muzır Ruřen, all are people who lived before and made history. *I only/just* dug them out of the dusty pages of history waiting to be forgotten) (display of modesty) (W-PI22E1B-2909-159)
- (63) ...Nükleer Arařtırma, kimisi ARGE, TÜBİTAK kuruluşlarında. Bu terimler anadilimizden dođmuřtur. *Ben yalnızca* aracı oldum. Onun için bu terimler hepimizindir. [(some of these terms are used) ...in associations of Nuclear Research, R&D and TÜBİTAK. These terms are products of our native language. *I* was *only/just* a mediator. Hence these terms belong to all of us] (display of modesty) (W-OH36C4A-0237-10)
- (64) Ben seni yenmek istemiyorum ki. Bunu hiçbir zaman istemedim. *Ben sadece* senin hayatında olmak istedim. (correct a misunderstanding about one’s purpose) (I do not want to defeat you. I have never wanted that. *I only/just* wanted to be in your life) (W-NA16B1A-0322-48)
- (65) “...çay içmeyi istemiyorum,” yanıtını verdim. Adam biraz güvenmiş bir tonda, “*Ben sadece* içeriden manzarayı görebilesin diye seni davet ettim. ...” (“...I don’t feel like drinking tea” said I. The man said sounding a bit offended “*I only/just* invited you in for you to see the scene from inside.”) (correct a misunderstanding about one’s purpose) (W-TE36E1B-3353-35)
- (66) KADIN: Siz de alınganlık yapmak için fırsat kolluyorsunuz! *Ben yalnızca*, olabilecek bir şeyden söz ediyordum. ADAM: Başka neler olabilir?(clarifying a misunderstanding, self-justification) (LADY: You seem to be so ready to be susceptible to anything I say! *I* was *only/just* talking about something that might happen. MAN: What else may happen?) (W-TA14B1A-1591-53)

The sample concordance lines above reveal that *ben yalnızca* and *ben sadece* have the same pragmatic function. Then they are interchangeable lexical bundles in this respect too. That is, in these two-slot collocation patterns, the second collocate may be either *sadece* or *yalnızca*.

As for *yalnız*, “*ben*” ranks 8th in its collocation list. However, at –N1 position, that is, the pattern we intend to see – “*ben yalnız*”– occurs 99 times in the corpus. However, this togetherness seems to result from coincidental co-occurrences rather than forming a lexical bundle to indicate a pragmatic purpose of marking self-justification or display of modesty. Only in 2 examples did we see a similar function. In other cases, “*ben*” meaning “*I*” and “*yalnız*” meaning *alone* or *lonely* (+noun phrase) appear coincidentally together rather than form a lexical bundle to point to a discourse function. One of the two (rare) examples in which *ben yalnız* seems to function like *ben sadece* / *yalnızca* is below:

- (67) Hitler'in yenilgisinden sonra, kapatıldığı hücrede, "**Ben yalnız** emirleri yerine getirdim... Gluecks emirleri Kalternbrunner'den aldı, ben de kurşuna dizme emrini aldım sonunda... [After Hitler's defeat, in the cell in which he was imprisoned, he said "**I only/just** fulfilled the orders ... Gluecks took orders from Kalternbrunner, and I was finally given the order to execute (them) by firing squad...] (W-MG37C3A-0006-94)

Table 6. The co-occurrence frequency of “*ben*” at –N1 with *sadece*, *yalnızca* and *yalnız* on the basis of data from TNC v3.0

Lexical Bundle	Number of Occurrence	Frequency in One Million
<i>ben sadece</i>	347	6,99
<i>ben yalnızca</i>	87	1,75
<i>ben yalnız</i> ³	99	1,99

Table 6 demonstrates that the semantic priming between *ben* and *sadece* to serve the pragmatic functions described in detail above is extremely strong, while *ben* seems to be unwilling to co-occur with *yalnızca* and *yalnız* to express the same.

4.3.5 “*İse*” at –N1 position (i.e. *İse Sadece* / *Yalnızca*)

This is another lexical bundle in which *sadece* and *yalnızca* are interchangeable. “*İse*” is a discourse connective with topic shifting or

³ In the majority of cases *yalnız* means *alone/lonely*. Only in two examples *ben yalnız* shares the pragmatic function of *ben sadece/yalnızca*. The number for *ben yalnız* in Table 6 is deceptive.

contrasting function, which corresponds to *as for* or *whereas* in English. *İse* often appears at –N1 position of our nodes *sadece* and *yalnızca*. This colligational pattern in a phraseology like “*XP + ise + sadece / yalnızca*” is another recurring pattern as shown in top collocates lists in Appendix 1 for *sadece* and Appendix 2 for *yalnızca*. In the collocation frequency list, “*ise*” ranks seventh for *sadece* and ninth for *yalnızca*. The frequent lexical priming between *ise* and *sadece / yalnızca* led us to determine whether there is any pragmatic motivation. The constituents in the phraseology **XP + ise + sadece / yalnızca** are described as follows:

XP => X phrase; mostly a nominal phrase which expresses a newly topicalized entity

İse => Discourse connective as topic shifter or contrastive connective corresponding to *as for* or *whereas*, respectively. “*İse*” marks the XP to be focused among other entities already mentioned.

Sadece / Yalnızca => *only, just*. These exclusive adverbs are followed by a single feature of XP which distinguishes it from the previously mentioned entity / entities.

“*İse*” is also the copular conditional marker in Turkish. However, in the pattern above, it is a topic shifter or contrastive connective which corresponds to the English expressions *as for* or *whereas* (Göksel and Kerslake 2005:448). In contexts in which *ise* means *as for*, it introduces a new entity to be topicalized after facts about other entities have been mentioned. When *ise* functions as *whereas*, we simply contrast the focused entity XP with another or others which precede XP in the co-text. Sample lines:

- (68) Denizlispor, Fenerbahçe karşısına yedek ağırlıklı bir kadroyla çıkarken Sarı-Lacivertli takımda (XP) *ise sadece* kalede deęişiklik yapılmıřtı. (*ise=whereas; contrast*) [Denizlispor played against Fenerbahçe with a team mostly consisting of substitutes, *whereas in the team of the Yellow-Dark Blue jerseys* (XP) *only* the goalkeeper had been replaced] (W-SI31D1B-2431-12)
- (69) Yunan Meclisi'ndeki "Kıbrıs Dosyası" kayıtlarına göre darbe Yunanistan Cumhurbaşkanı Fedon Gizikis, Yunanistan Başbakanı Adamandios Andruçopulos, Cunta üyesi Dimitri İoannidi ve Silahlı Kuvvetler Başkanı Grigori Bonano tarafından düzenlenmiřti. Samson (XP) *ise sadece* bir figürandı. (*ise: as for; topicalisation*) [According to the record of “Cyprus Folder” in the Greek Parliament, the military coup had been made by the Greek Premier Adamandios Andruçopulos, the Coup member Dimitri İoannidi and the Chief Commander of the Armed Forces Grigori Bonano.

- As for Samson* (XP), he was **only/just** an extra. (W-ME39C3A-0581-448) (the *depreciatory* meaning of *just* (Lee 1987) is also clear in this instance)
- (70) Suflör, gönüllü olsunlar olmasınlar insanlara kendi kafasındaki doğruyu empoze eder. *Rehber* (XP) **ise yalnızca** gönüllü olarak kendisine başvuranları seçeneklerle tanıştırır. (*ise: whereas, contrast*) [A prompter imposes his/her own truths on people whether they are willing or unwilling, **whereas a guide only** introduces options to those willingly consulting him/her] (W-SC03A2A-1306-39)
- (71) Postadan kendisine kitap ve dergiler gelirdi. *Gelen parası* (XP) **ise yalnızca** yemeğini karşılardı. (*ise: as for; topicalisation*) [The postman used to bring him books and journals. **As for money orders arriving** (XP), it **only** covered his meal costs.] (W-PA14B4A-1627-58)

The pattern “XP *ise sadece / yalnızca*” functions as a double focuser with *ise* focusing XP (as opposed to other entities previously mentioned) and *sadece / yalnızca* focusing a feature of XP (which distinguishes it from the other entity or entities mentioned). In this lexical partnership *ise sadece* is like lens maximally adjusted to display a clearer picture of the focused entity. “*İse sadece / yalnızca*” can at times reflect the focused disadvantage of the focused entity. In such cases XP is victimised; *ise* points to the victim and *sadece / yalnızca* delivers a blow to it.

- (72) Yabancı sermaye yatırımlarının GSMH içindeki payı, Singapur'da yüzde 14.3, İngiltere'de yüzde 8, *Türkiye'de* (XP) **ise sadece** binde 3. Araştırmada, Türkiye, "vergi cehennemine", vergilerini düzenli ödeyenler "tüyleri yolunmuş kazlara" benzetildi. (*ise: whereas, contrast*) [The share of foreign capital investments in GDP is 14.3 % in Singapur, 8 % in England, **whereas in Turkey** (XP) it is **only** 3 per thousand. In the research report, Turkey was compared to “tax hell” and the regular tax payers to ducks with feathers plucked] (W-OI27D1B-2815-362)

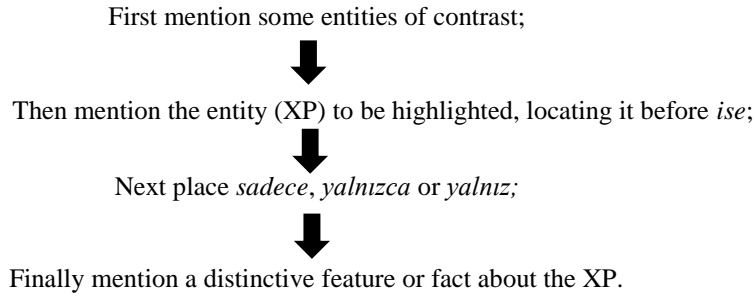
“*İse*” ranks 365th in the collocates list of *yalnız*! The collocational pattern “*ise yalnız*” with *ise* at –N1 position occurs 48 times in the TNC v3.0. In 13 of them *yalnız* does not mean *only*, but *alone* or *lonely*. In most of them (35 cases), *ise yalnız* behaves like *ise sadece/yalnızca* sharing the same function. Because *yalnız* has meanings and functions like *alone/lonely, but* or *only*, in concordance lines, whatever feature or collocational pattern we focussed on, we have so far found it tiring and hard to pick out lines where *yalnız* means and behaves like *only* as the unique sense in which it has synonymy relation with the other adverbials *sadece* and *yalnızca*. However, in the collocation pattern *ise yalnız*, oddly enough, this adverbial mostly has the sense *only*; therefore, it

seems reasonable to say “*ise*” tends to force *yalnız* to mean *only* when they are together. One example is given below:

- (73) (Bir balık türü) Akdeniz ve Ege'de yıl boyunca, Karadeniz'de (XP) *ise yalnız* yaz ayları görülür. [It (a fish species) is found in the Mediterranean and Aegean seas all year long, *whereas* in the Black Sea (XP) it is seen *only* in summer months] (W-SI22C3A-4728-17).

It can be concluded that in the phraseology *XP ise sadece*, the adverb *sadece* is intersubstitutable with *yalnızca* and *yalnız* (though rare with *yalnız*). Such conventional, pre-constructed phrases are the result of the brain's repeated exposure to them over time, which forms linguistic schemas (Partington 1998:23). In fact the linguistic schema “*XP ise sadece / yalnızca / yalnız*” constitutes a part of a larger schema, a semantic one. Stubbs (2002:96) defines such a semantic schema as “clusters of lexis (node and collocates), grammar (colligation), semantics (preferences for words from particular fields) and pragmatics (connotations or discourse prosodies)” The semantic schema activated by this phraseology is “stored as a whole and becomes a model for production” (Partington, 1998:23). The representation of *XP ise sadece / yalnızca / yalnız* in Turkish speakers' mental lexicon is as follows:

Figure 1. Linguistic schema motivating the use of the pattern *ise sadece / yalnızca / yalnız*



From Figure 1 and the preceding coverage of the co-occurrence pattern *ise + adverbial*, it is clear that *sadece*, *yalnızca* and *yalnız* are interchangeable in the phrase *ise + adverbial*. The difference lies in the frequency, with “*ise sadece*” being the most frequent, “*ise yalnız*” being by far the most infrequent and “*ise yalnızca*” somewhere between them as can be seen below in Table 7.

Table 7. The co-occurrence frequency of “ise” at –N1 with *sadece*, *yalnızca* and *yalnız* on the basis of data from TNC v3.0

Lexical Bundle	Number of Occurrence	Frequency in One Million
<i>ise sadece</i>	558	11,24
<i>ise yalnızca</i>	159	3,2
<i>ise yalnız</i>	48	0,97

The collocational strength between *ise* and *sadece* is the strongest and the one between *ise* and *yalnız* is the weakest. However, as we said before, it is odd that when *yalnız* colligates with *ise* (*as for* or *whereas*), it tends to be used in the sense of *only* despite its other meanings like *alone*, *lonely* or *but*.

4.4 Semantic Preference

As part of the *Model of Extended Lexical Units* (Stubbs 2002), a node under examination is also evaluated in terms of their semantic preferences which usually become clear from the typical collocates. However, in our case, as exclusive adverbials, *sadece* and *yalnızca* modify various phrases and clauses with no distinct semantic preferences. Their largely overlapping top collocates lists (Appendix 1 and 2) reveal that most of the collocates are grammatical collocates, that is, colligates (*ama*, *ise*, *değil*, *için*, *olarak*) or both collocates and colligates (*pronouns*, *bu*, *o*, *ben*, *kendi*; *quantifiers* *bir*, *iki*, *birkaç*). To some extent, it can be said that *sadece* and *yalnızca* have semantic preferences for singular pronouns, and quantifiers.

As for *yalnız*, it behaves like *sadece* and *yalnızca* when it means *only*. On the other hand, *yalnız* also means *alone/lonely* and *but*. In the sense of *alone/lonely*, *yalnız* has a semantic preference for words or phrases from the domain of loss or separation (i.e. *yalnız ol-* = *be alone/lonely*; *yalnız kal-* = *become lonely/alone*; *yalnız bırak-* = *leave/keep someone alone*). When *yalnız* functions like *but*, *yalnız* has semantic preferences for the domains of importance, warning, requirement and *focussing attention* (*dikkat edeceğimiz önemli bir nokta* = *one important point to take into consideration*; *ilginç bir fark var* = *there is an interesting difference*; *dikkati çekiyordu* = *it attracted attention*; *burada küçük bir ayrıntı var* = *there is a small detail to mention here*; *Hasan'ın garip bir huyu vardır* = *Hasan has a strange habit*; *önemli bir kusuru var = x has a significant defect*; *ne hikmetse* = *heaven knows why*, etc.).

4.5 Semantic / Discourse Prosody

As we stated in theoretical framework section, prosody is the most important aspect of word selection. It is the junction of form and function and it is the reason why it is chosen among other similar words depending on its pragmatic

function which can be determined from its concordance. As exclusive adverbials meaning *only*, *sadece*, *yalnızca* and *yalnız* have neutral prosodies because the words or phrases modified by them can have positive or negative connotations. In other meanings of *yalnız*, we directly feel a negative prosody. Different prosodies are felt when these words form lexical bundles like *ben sadece / yalnızca* (*ben yalnız* is very rare in this function), *artık sadece / yalnızca / yalnız*, *XP ise sadece / yalnızca / yalnız*, *ama sadece / yalnızca / yalnız*.

The lexical bundle *ben sadece / yalnızca* has an unfavourable prosody of *self-defence*. In some examples, this lexical partnership has the discourse prosody of modesty. These prosodies can be associated with neither “*ben*” (I) nor “*sadece / yalnızca*” in the collocational pattern, but they are prosodies of the whole pattern. That is similar to the prosody of *difficulty* postulated for the lexical bundle “*the naked eye*” (Sinclair, 1996/2004). Likewise, neither the word “*naked*” nor “*eye*” has the prosody of *difficulty*, but the combinatorial meaning of the idiomatic expression does. To sum up, while *sadece* and *yalnızca* have neutral prosodies, their lexical patterning with “*ben*” at –N1 position causes them to have the negative prosody of *self-defense* to clarify one’s misunderstood stance in an awkward position. *Ben yalnız* is too rare a pattern to consider in this regard. Sample concordance lines for *ben sadece/yalnızca*:

- (74) “Kim ötekiler? Kime gidip, ne söyleyeyim? *Ben sadece* kendime karşı sorumluyum. [Who are the others? Who am I supposed to go and say what? *I am just* responsible to myself] (self-defense in desperation) (W-HE09C3A-0579-5)
- (75) Ben seni yenmek istemiyorum ki. Bunu hiçbir zaman istemedim. *Ben sadece* senin hayatında olmak istedim. (correct a misunderstanding about one’s purpose) (I do not want to defeat you. I have never wanted that. *I only/just* wanted to be in your life) (W-NA16B1A-0322-48)
- (76) KADIN: Siz de alınganlık yapmak için fırsat kolluyorsunuz! ***Ben yalnızca***, olabilecek bir şeyden söz ediyordum. ADAM: Başka neler olabilir?(clarifying a misunderstanding, self-justification) (LADY: You seem to be so ready to be susceptible to anything I say! ***I was only/just*** talking about something that might happen. MAN: What else may happen?) (W-TA14B1A-1591-53)

The lexical bundle *ama sadece / yalnızca / yalnız* (*yalnız* is too rare again) has a negative prosody. *Sadece* and *yalnızca*’s colligation with the adversative conjunction “*ama*” (but) form this lexical partnership, which connotes a striking contradiction or concession about a point expressed before the pattern. After this phraseology the truthfulness or applicability of an idea or a claim is

extremely restricted. First a point or claim is made and then it is strikingly restricted with the exclusive adverbials. Sample lines:

- (77) Şikayet edilen videoyu kaldırıyor, *ama sadece* Türkiye’den kaldırıyor. [It is blocking the video complained about, *but only* removing it from (internet sites) in Turkey] (W-WI45E1D-4775-109)
- (78) Bir çok söz verdiler, *ama yalnızca* bir tanesini tuttular. [They made several promises, *but* they kept *only* one of them] (W-LA16B4A-0289-109)

In the lexical bundle *artık sadece / yalnızca / yalnız* (*yalnız* is too rare again), *artık* means *now* as compared to the past facts or habits. *Artık* itself indicates a change in one’s situation between the past and the present and can have positive or negative connotations. Hence it has a neutral prosody depending on whether the new situation marked by *artık* is good or bad. However, the lexical bundle *artık sadece / yalnızca / yalnız* on which we focus connotes a *big* change in one’s state or situation, which may be positive or negative. If there is a big change for the better, this collocational pattern has the prosody of *big satisfaction*; if the big change is for the worse, the expression has the prosodic function of implying *big dissatisfaction*. In conclusion, the speaker’s pragmatic motivation behind their selection of this phrase is to express a *big* change in their situation from past to present.

The lexical bundle *ise sadece / yalnızca / yalnız* (*yalnız* is too rare again) is a colligational pattern which has more negative connotations than positive about someone or something focussed and compared with other things or people already mentioned before the phrase. The pattern profiles how restricted a situation someone or something is in as opposed to the previously mentioned other people or things. “*İse*” focusses on something or someone (XP) and the adjacent *sadece* or *yalnızca* points to an exclusively limited or restricted feature of the XP.

Because semantic/discourse prosody is an abstraction that is usually made from the whole concordance of a lexical item and cannot be determined from individual lines, the sample lines mentioned above in this part are just a few examples to give an insight.

4.6 Summary of the Results Obtained from the Research

- a) *Sadece* is the most typical of the exclusive adverbials which correspond to *only/just* in English. *Sadece* is almost three times as frequent as the other adverbials in the corpus. Given that *yalnız* has several senses and functions and Table 8 shows its total occurrences, the real number of cases where it

functions as an exclusive adverbial is much smaller than it seems in the table.

Table 8. Frequency data for the adverbials (written part of the corpus TNC v3.0)

Adverbial	Number of occurrence in TNC v3.0	Frequency in one million words
Sadece	40543	816.34
Yalnızca	13492	271.66
Yalnız ⁴	14607	294.12

- b) All the three adverbials are used as paired conjunctions (*sadece/yalnızca/yalnızdeğil (aynı zamanda, optional) de/da,*” which corresponds to the English paired conjunction “*not only but also*”).
- c) All the adverbials can be duplicated with “*ve*” (and) in the middle of the phrase (node *ve* node). The phraseologies *sadece ve sadece, yalnızca ve yalnızca and yalnız ve yalnız* are more emphatic, thus adding to each adverbial’s exclusive or partitive power.
- d) *Sadece* and *yalnızca* are sometimes used at sentence/utterance final position and can have summative or clarifying functions. This anaphoric use of the adverbials is like a pragmatic full stop at the end of a sentence, implying how the topic/issue under consideration can be ultimately summarised and that there is no other thing to mention better or more concise (*nothing but simply... function*).

The sentence final potsmodifier function of *sadece* and *yalnızca* sometimes has the additional benefit of disambiguation. Because Turkish is a head-last language in terms of noun, verb or prepositional phrases, placing the exclusive adverbial at final position just after the head of a phrase can enable them to modify the whole phrase rather than possibly modifying other words in the constituents of the phrase (if the adverbial is put before the phrase).

- e) *Yalnız* is polysemous and has distinct pragmatic features. In the sense of *only*, *yalnız* behaves like *sadece* and *yalnızca* with a partial sense synonymy relation. In many concordance lines, we observed that it means *alone* or

⁴ The results for *yalnız* in Table 8 are deceptive because *yalnız* is polysemous and multifunctional. Only when it is used in the sense of *only/just* does it have a synonymy relationship with *sadece* and *yalnızca*. In many cases in its concordance it means *alone/lonely* or *but (ancak)* and can sometimes be used as a discourse particle (topic shifter). Therefore, its accurate frequency results can only be achieved if the cases where it means *only* are counted, which is very difficult for 14607 lines. In short, in the sense of *only*, *sadece* is the most frequent, *yalnızca* is the second most frequent and *yalnız* is the least frequent.

lonely. In some cases it behaves like Turkish adversative connective *ancak* (but) with pragmatic functions of marking a warning, reminding, requirement or exception. We also observed *yalnız* as a discourse particle signalling a topic shift.

- f) *Sadece* and *yalnızca*'s top 15 co-occurrences (collocates/colligates) proved to be almost overlapping with 12 words being the same. This is an indication of a high intersubstitutability of these adverbials. In contrast, as a polysemeous word, *yalnız*'s top 15 co-occurrence list is quite different.
- g) *Sadece* and *yalnızca* often co-occur with the adversative connective *ama* (but), *artık* (now as compared to a past situation), *yok* (non-existent), *ben* (I) and the discourse connective *ise* (functioning as *as for* or *whereas*). The high lexical priming between *sadece/yalnızca* and these words proved to be motivated by pragmatic concerns such as introducing a big restriction about a previously expressed point, a big change in one's situation from past to present, bringing a concept's content or meaning into question, expressing self-justification and display of modesty, like *depreciatory* meaning of *just* (Lee, 1987). While *sadece* and *yalnızca* are interchangeable in such contexts, *yalnız* was found to be rarely used. It was observed that even if *yalnız* is used in these co-occurrence patterns, many examples carry its other meanings. Oddly enough, in the majority of cases in which *yalnız* colligates with *ise*, *yalnız* just means *only*.
- h) *Yalnız* has pragmatic functions of its own. It can mark a requirement to be imposed on the addressee, function as a reminder, mark a warning and have a topic shifter function.
- i) In the sense of *only*, the three exclusive adverbials in our synonym set do not have item-specific semantic preferences; that is, they can have collocates from any domain. They are just focus adverbials modifying various phrases whose lexical constituents do not require certain semantic domains. When *yalnız* means *alone* or *lonely*, it naturally has a semantic preference for domains of loss, separation or sadness. When *yalnız* functions like *but* (*ancak*), it has semantic preferences for domains of importance, warning or requirement.
- j) The adverbials *sadece*, *yalnızca* and *yalnız* have neutral prosodies as long as they mean *only*. *Yalnız*, when it means *alone/lonely* or *but* (*ancak*), has a negative prosody. We also attempted to postulate prosodies for collocational/colligational patterns involving these adverbials. It is clear that a node's certain co-occurrence patterns become lexical bundles whose further collocates might change which would indicate different prosodies (Aksan, Y. 2018; Adıgüzel, 2018). In this connection, the prefab "*ben sadece*" and "*ben yalnızca*" have a negative prosody of self-defence or a prosody of displaying modesty or apology. "*Ama sadece/yalnızca/yalnız*" (*but only*) has negative prosodies of introducing a striking exception or

limitation to a point already made. A Turkish speaker using “*artık sadece, yalnızca, yalnız*” (*now only*) is pragmatically motivated to convey a *big* yet restricted change (not a complete change) in a situation or in their own situation from past to present. The lexical bundle “*ise sadece/yalnızca/yalnız*” tends to have unfavourable connotations and is a double focuser to assert how exclusively different or limited something or someone is as compared to other things or people already mentioned before these lexical units.

5 How Synonymous *Sadece*, *Yalnızca* and *Yalnız* Are

Hunston (2002) suggests that one of the main benefits of concordance lines is that they help us interpret “the meaning and behaviour of individual lexical items, and the pragmatic meaning of given phrases” (Hunston, 2002:39). He also states that “words with similar meanings tend to share patterns” (ibid. p.48). It is for this reason that we not only checked the TNC v3.0 for any distinct senses of *sadece*, *yalnızca* and *yalnız* but also focused on their collocational patterns and phraseologies. We not only searched for semantic and pragmatic similarities but also collocational overlaps as indicative of the intersubstitutability of these Turkish focus adverbs.

Parkington (1998:50) cites Halliday (1992) to define meaning. In their views, meaning is function in context; similarly “equivalence of meaning (synonymy) is therefore equivalence of function in context.” It is for this reason that we based our research into senses and functions of the adverbs *sadece*, *yalnızca* and *yalnız* on attested data from the TNC v3.0 and looked deeper into expanded texts surrounding concordance lines to get clearer semantic and pragmatic pictures of the words and their collocation patterns. Interpreting a large bulk of concordance lines for distinct senses of these focus adverbs and their collocational and colligational behaviour, we were able to make judgements about how synonymous and intersubstitutable they are.

There are various definitions and classifications of synonymy. Given Murphy’s (2003) classification, *sadece*, *yalnızca* and *yalnız* in the sense of *only* are logical synonyms. Murphy’s subclassification “*full synonyms*” is appropriate for *sadece* and *yalnızca* because “their lexical and semantic representations are the same, which results in their being used in the same ways” (Murphy, 2003:147). Another subclassification for logical synonyms is “*sense synonyms*”, which is appropriate for *yalnız*’s synonymy relation with the other exclusive adverbials because *yalnız* is polysemous and pragmatically multifunctional, so only in its meaning of *only* is *yalnız* synonymous with *sadece* and *yalnızca*.

If we interpret our corpus findings in Lyons’ terms (1981), *sadece* and *yalnızca* can be classified as “*complete synonyms*” because their meanings and

other properties match, with the only seeming difference being the higher frequency of *sadece*. Although *yalnız*, in the sense of only, seems to be synonymous with *sadece* and *yalnızca*, it is much further away from being a complete synonym because some collocational, colligational and pragmatic findings associated with *sadece* and *yalnızca* are either inapplicable or highly marginally applicable to *yalnız*.

In Cruse's terms (1986) *sadece*, *yalnızca* and *yalnız* are *cognitive synonyms* which are interchangeable in contexts where they mean *only*. *Sadece* and *yalnızca*, having only one denotational meaning as an exclusive adverbial, are indisputably "*cognitive synonyms*" because they are fully intersubstitutable in the concordance lines we exhaustively analysed. *Yalnız* is cognitively synonymous with the other adverbs as long as it means *only*. Hence, it has a "*sense synonymy*" relation with the others. *Sadece* and *yalnızca* have 12 collocational overlaps in their top 15 collocational lists, but this is not the case for *yalnız*. However, despite co-occurrence differences, sets of items can be accepted as cognitive synonyms (Cruse, 1986:279). The striking overlap between *sadece* and *yalnızca*'s top co-occurrence lists indicates that they have got a much higher intersubstitutability.

Another noteworthy point is that a similarity in form does not mean a higher degree of synonymy. "For example, *end* and *ending* are rather similar in form, but *end* is not necessarily considered to be a better synonym for *ending* than a word with a less similar form, like *conclusion*" (Murphy, 2003:140). Likewise, *yalnız* and *yalnızca* (derived from *yalnız* with the suffix -cA) look more similar in form compared to *sadece*, but *yalnızca* is much more synonymous with *sadece* than *yalnız*. While collocational, colligational and pragmatic features of *sadece* and *yalnızca* overlap, and thus are interchangeable, they are substitutable with *yalnız* in certain contexts. That is especially because *yalnız* has different meanings and pragmatic functions, which motivates it to have a rather different lexical profile. On the other hand, when it behaves like *only*, the gap between *yalnız* and the other adverbials gets narrower, though not completely bridged. Although we observed from the corpus data that *sadece* and *yalnızca* have equinormality in their semantic contents and pragmatic functions (with *yalnızca* being used less frequently), *yalnız* turned out to have marginal tendencies to share contextual equivalences with the other adverbials even in the sense of *only* – the only sense with respect to which it is cognitively synonymous with *sadece* and *yalnızca*.

6 Conclusion

Hoey (2005:11) states "...the mind has a mental concordance of every word it has encountered, a concordance that has been richly glossed for social, physical, discoursal, generic and interpersonal context" and implies that an individual updates the mental concordance of a word as he/she encounters new uses or functions. Then the concordances of *sadece*, *yalnızca* and *yalnız* which we obtained from the TNC v3.0 reflect mental concordances of the Turkish speech community or *mental models of extended lexico-semantic units* (Stubbs, 2002:96) in our language community. The corpus-driven study based on TNC v3.0 has identified lexical profiles of the synonym set of Turkish exclusive adverbials *sadece*, *yalnızca* and *yalnız*. Semantic and pragmatic features as well as collocational and colligational properties of the adverbials were identified. The study demonstrated that *sadece* and *yalnızca* have contextual and co-occurrence equinormality and complete synonyms in Lyons' (1981) terms, full synonyms in Murphy's (2003) terms and cognitive synonyms in Cruse's (1986) terms. The adverbial *yalnız* is polysemous and pragmatically multifunctional and it has a partial synonymy relation with the other adverbials only when it means *only*. *Yalnız* was also found to have a topic shifter function. The study revealed that while the three adverbials have neutral prosodies in the sense of *only*, when they form lexical bundles such as *ben sadece/yalnızca*, *ama sadece/yalnızca*, negative prosodies emerge. All the detailed conclusions made from the study are presented in detail under the heading 4.6 above.

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Appendices⁵Appendix 1. Top Collocates List for *Sadece* (-2+2 span)

Collocates	Total number in written texts	Expected collocation frequency	Observed collocation	Log-likelihood value
deęil	79231	64,6797	2390	12808,5587
bir	1315029	1073,5147	4716	7031,9845
bu	693877	566,4416	2916	5006,1276
ve	1128733	921,4332	3436	4184,1466
sadece	40543	33,097	690	2899,0272
iin	280508	228,9907	1174	1973,3004
ise	94334	77,0089	678	1760,4424
ben	93876	76,635	626	1541,563
O	183423	149,7361	814	1441,2199
kendi	66771	54,508	485	1266,6238
birka	21528	17,5742	301	1148,9752
ama	142833	116,6007	616	1059,8044
olarak	216437	176,6868	731	976,5395
iki	90454	73,8415	475	971,7836
yok	52374	42,7551	368	938,4658

Appendix 2. Top Collocates List for *Yalnızca* (-2+2 span)

Collocates	Total number in written texts	Expected collocation frequency	Observed collocation	Log-likelihood value
deęil	79231	21,5243	665	3312,2449
bir	1315029	357,2469	1804	3116,2407
bu	693877	188,5018	1021	1839,0511
ve	1128733	306,6368	1022	1069,9458
iin	280508	76,2041	394	666,992
kendi	66771	18,1393	209	643,2395
O	183423	49,8295	284	524,5907

⁵ Bold words indicate the overlapping collocates / colligates of *sadece* and *yalnızca*.

Collocates	Total number in written texts	Expected collocation frequency	Observed collocation	Log-likelihood value
yalnızca	13492	3,6653	94	430,4878
ise	94334	25,6272	185	414,7975
artık	43877	11,9198	130	386,4215
birkaç	21528	5,8484	101	386,2797
ama	142833	38,8027	211	372,6289
değildir	24145	6,5593	92	315,8894
ben	93876	25,5028	158	312,8241
iki	90454	24,5732	153	304,1655