



## A CORPUS-BASED LEXICAL ANALYSIS OF THE VERBS *BIRAKMAK*, *DURDURMAK* AND *KESMEK*: A FOCUS ON THEIR PRESUPPOSITIONAL MEANINGS <sup>1</sup>

*Bırakmak, Durdurmak ve Kesmek Eylemlerinin Derlem Temelli  
Bir Anlamsal Çözümlemesi: Önvarsayımsal Anlamlarına  
Odaklanma*

Filiz ÇETİNTAŞ YILDIRIM<sup>2</sup>

*Mersin Üniversitesi*

ORCID ID: 0000-0003-3841-5335

**Abstract:** This study provides quantitative and qualitative conclusions on three presupposition triggers in Turkish which are from the temporal/aspectual modifier class. These triggers are the verbs *bırakmak* (to quit), *durdurmak* (to stop) and *kesmek* (to cut) which convey various different

<sup>1</sup>Some of the results of this study were orally presented in 20th International Conference on Turkish Linguistics but were not published in printed form.

<sup>2</sup>Mersin Üniversitesi, İnsan ve Toplum Bilimleri Fakültesi, İngiliz Dili ve Edebiyatı Bölümü, [fcetintas@mersin.edu.tr](mailto:fcetintas@mersin.edu.tr)

Received: 7 November 2022 ; Accepted: 1 December 2022

How to cite: Çetintaş Yıldırım, F. (2022). Bırakmak, durdurmak ve kesmek eylemlerinin derlem temelli bir anlamsal çözümlemesi: Önvarsayımsal anlamlarına odaklanma. *Mersin Üniversitesi Dil ve Edebiyat Dergisi* 18(2), 19-40.

meanings other than their presuppositional meanings. When the different meanings of these verbs are considered, it is seen that their use as presuppositional triggers is widely observed in the database. Although there is not a significant difference between these verbs according to their presuppositional usages, *kesmek* has more presuppositional usages than *bırakmak* and *durdurmak*. On the other hand, *bırakmak* has the least presuppositional usage. Selectional restrictions and sentence structure are important in determining the meaning relations of temporal/aspectual verbs that trigger presuppositions.

**Key words:** *Presupposition, Presupposition trigger, Bırakmak (to leave), Durdurmak (to stop), Kesmek (to cut)*

**Öz:** Bu çalışma zamansal/görünüsel belirleyiciler ulamında sınıflandırılan üç önvaryım tetikleyicisi üzerine nicel ve nitel vargılara ulaşmaktadır. Söz konusu olan tetikleyiciler, önvaryımsal anlamları dışında pek çok farklı anlamı da aktarabilen *bırakmak*, *durdurmak* ve *kesmek* eylemleridir. Bu eylemlerin veri tabanındaki farklı anlamları göz önünde bulundurulduğunda, birer önvaryım tetikleyicisi olarak kullanımlarının oldukça yaygın olduğu görülmüştür. Her ne kadar önvaryımsal kullanımları arasında belirgin bir fark olmasa da, *kesmek* eyleminin *bırakmak* ve *durdurmak* eylemlerine kıyasla daha çok önvaryım tetikleyicisi olarak kullanıldığı gözlenmektedir. Öte yandan, *bırakmak* eylemi en az önvaryımsal kullanıma sahiptir. Bu zamansal/görünüsel eylemlerin yapısal seçim sınırlamaları ve tümcelerinin yapısal özellikleri eylemlerin önvaryım tetikleyicileri olarak kullanımlarının ve yaptıkları anlam aktarımlarının belirlenmesi üzerinde etkili bir unsur olmaktadır.

**Anahtar sözcükler:** *Önvaryım, Önvaryım tetikleyicisi, Bırakmak, Durdurmak, Kesmek*

## 1. INTRODUCTION

The most important features of human communication are that human beings can talk about unreal subjects which do not exist in their immediate environment and insert implied meanings into their utterances. Kıran (2001, p.224) says that speakers use implied meanings for two reasons: firstly, they intend to explain ideas without putting a responsibility on themselves and secondly, they try to put forward an idea without an objection being arisen from the listener. The implied meaning of an utterance is added to the real meaning. It is

safer for the speaker to assert ideas when the listener fills the gaps in implied meanings by reasoning because, in this way, the speaker can corroborate or controvert the assertion made by him. Presuppositions, as being significant components of creating implied meanings, can ensure conveying meanings by the speaker without taking a risk from the proposition asserted.

## 2. THEORETICAL FRAMEWORK

In order to understand how some verbs express presuppositional meanings, three main topics should be dealt with: what presupposition is, what types of presuppositions and presupposition triggers are there and how Turkish verbs *birakmak*, *durdurmak* and *kesmek* are described in previous studies.

### 2.1. WHAT IS PRESUPPOSITION?

Presupposition is one of the most focused topics in both semantics and pragmatics. Frege (1997) and Russell (1992) introduced and detailed the term ‘presupposition’ from a semantic perspective and Strawson (1998) asserted that in order to explain the term, the speaker point of view should be considered; thus, he started the pragmatic debate. Although there is a vast literature on presuppositions, only some major studies will be touched on here.

Brown and Yule (1983, p.29) define presupposition as “...assumptions the speaker makes about what the hearer is likely to accept without challenge”. The speaker creates a common ground for all of the participants in a speech environment by using presuppositions, thus becoming the source of shared information. Emphasizing the sensitivity of presuppositions to contextual factors, Levinson (1983, p.167) states that pragmatic and assumptive inferences restrict their main structuring. The debate on presuppositions began with Frege, who introduced the ‘theory of presupposition’. According to the theory which mostly depends on logical analyses, referring phrases and temporal clauses may carry presuppositions (Jackendoff, 1972). Sentences and their negative versions also share the same presuppositions. Both true and false assertions may have the same presuppositions. Strawson (1998), on the other hand, argues that presupposition has pragmatic inferences and should be considered as a subcategory of pragmatic theory (Jackendoff, 1972). Ying (2013, p. 193) mentions that there are three approaches of discussing presuppositions: the semantic approach of Frege (1997), the syntactic approach of Russell (1992) and the

pragmatic approach of Strawson (1998). From the pragmatic point of view, presupposing something is to play a role and thus, presupposition should be considered as a speech act. Implied meanings necessitate an implicit agreement between the speaker and hearer and depend on the background knowledge of both (Kıran, 2001, p.226). Korkut (2017, p.87) also defines presuppositions as implied meanings and adds that they occur in some linguistic structures like verbs, adjectives, adverbs and prepositions. She states that one of the main roles of them is to convey the actual idea and purpose of the speaker which is hidden.

## 2.2. WHAT ARE THE TYPES OF PRESUPPOSITION?

There are various kinds of linguistic structures that can convey implied meanings and constitute presuppositions. Jackendoff (1972, p.230) focuses on intonation: on how different meanings are conveyed by prosodic structuring. Prosody and presupposition contain a basic similar feature: background information which is shared by the speaker and the listener. The focus of a sentence denotes “the information in a sentence that is assumed by the speaker not to be shared by him and the hearer” and the presupposition of a sentence denotes “the information in the sentence that is assumed by the speaker to be shared by him and the hearer”. So, focus, as a linguistic structure which can create implied meanings by shared information between interlocutors, behaves as a kind of presupposition trigger. Gumperz (1982, p.106) mentions that negation is a primary trigger which creates presuppositions. From a sociolinguistic perspective, he includes that presuppositions can be social, cultural, socio-cultural and contextual. According to Yule (1996, p.27), all potential presuppositions turns into actual presuppositions in communicative contexts where the speaker has an initiative role. He classifies six different types of presuppositions: existential presuppositions are formed by the use of possessive constructions and noun phrases. Factive presuppositions by some verbs like *to know*, *to regret*, *to be aware* and so on. Lexical presuppositions by some verbs like *to manage*, *to stop*, *to start* and so on. Structural presuppositions by wh-question forms. Non-factive presuppositions by some verbs like *to dream*, *to imagine*, *to pretend* and so on. Lastly, counter-factual presuppositions by if clauses. Table 1 summarizes these six types of presuppositions.

Beaver (1996, p.3) details Yule’s classification of presuppositions and uses the term ‘presupposition triggers’ for linguistic structures that convey implied meanings. According to Beaver’s classification there are eleven different categories with sub-structures:

1. Definite NPs: possessives, proper names, this and that clauses and wh-phrases
2. Quantificational NPs
3. Factive verbs and NPs: *to regret, to know, the fact that X* and so on
  - 3.1. Cognitive factives
  - 3.2. Emotive factives
    - which manifest different presuppositional behavior
4. Clefts: It clefts
5. Wh-questions
6. Counterfactual conditionals
7. Intonational stress
8. Sortally restricted predicates: *to dream, bachelor* and so on
9. Signifiers of actions and temporal/aspectual modifiers: *to stop, to continue, still* and so on
10. Iterative adverbs: *too, again* and so on
11. Others:
  - 11.1. Implicatives: *to manage, to succeed* and so on
  - 11.2. Verbs of judging: *to criticize* and so on
  - 11.3. Focus sensitive particles: *even, only* and so on
  - 11.4. Discourse connectives: *although, because* and so on
  - 11.5. Non-restrictive clauses

**Table 1.** Types of Presuppositions (taken from Yule, 1996, p.30)

Type	Example	Presupposition
Existential	the X	>> X exists
Factive	I regret leaving.	>> I left.
Non-factive	He pretended to be happy.	>> He wasn't happy.
Lexical	He managed to escape.	>> He tried to escape.
Structural	When did she die?	>> She died.
Counterfactual	If I weren't ill, ...	>> I am ill.

Levinson (1983, p.174) defines thirteen types of presupposition triggers, eleven of which are the same linguistic structures mentioned in Beaver's classification and additionally two more categories as implicit clefts stressed constituents and comparisons and contrasts like *back, in return* and so on.

Zeevat (2002, p.61) builds up all types of presupposition triggers in three main domains as “the interpretation of sentences of a class of lexical items”, “syntactic constructions” and “intonational phenomena”. He also claims that the determination of triggers can be made by considering three features: what presuppositions triggers convey, what requirements triggers necessitate from their presuppositions and whether triggers have alternatives.

### 2.3. HOW WERE TURKISH VERBS *BIRAKMAK*, *DURDURMAK* AND *KESMEK* DESCRIBED IN THE PREVIOUS STUDIES?

Among the mentioned types of presupposition triggers, one category has a very clear presuppositional meaning. The categories of Levinson’s (1983, p.174) change of state verbs, Yule’s (1996, p.27) lexical presupposition and Beaver’s (1996, p.3) signifiers of actions and temporal/aspectual modifiers include the verb *to stop*, which conveys the implicit meaning of *to quit doing something*. This meaning can also be conveyed by Turkish verbs *birakmak*, *durdurmak* and *kesmek*. Before analyzing these three verbs in more detail, it can be useful to restate their definitions from different sources and studies.

In the eleventh edition of the Turkish Dictionary, there are twenty-four entries for the verb *birakmak* (TDK, 2011, p.329). The eleventh entry gives a presuppositional meaning.

*Birakmak*: 11. Giving up a duty or habit: “*Gerçekten sigarayı bıraktı, bıraktı ama huzuru da sükunu da kalmadı (S/he really quits smoking, but s/he does not have peace and quiet).*” H. E. Adıvar

For the verb *durdurmak*, there is only one entry which does not define any presuppositional meaning (TDK 724).

The verb *kesmek* has twenty-six entries, the seventh of which defines the presuppositional meaning (TDK 1400).

*Kesmek*: 7. To end, to obviate: “*Bu ilaç baş ağrısını keser (This drug kills headache).*”

The ninth entry also includes the presuppositional meaning, ‘to stop’ in the first example.

*Kesmek*: 9. To deprive of, not to give: “*Yardımlı kestiler (They cut off the aid). Ücreti ödemeyince telefonu kestiler (They cut off the phone connection when s/he did not pay the bill).*”

The updated electronic version of Turkish dictionary on <https://sozluk.gov.tr/> also has the same entries for these verbs.

Uçar (2009) focuses on the polysemous semantic structure of these verbs. For *birakmak*, she emphasizes that the presuppositional meaning seems to be the prototypical meaning although Turkish dictionary gives another prototypical meaning as *not to hold something*. In this case, native speaker judgements and the prototypical meanings given by Turkish dictionaries are clearly in contradiction (p. 228). There is no analysis for the verb *durdurmak* in her study. For *kesmek*, the prototypical meaning is *to cut something by using a kind of tool* (p. 314). Some kinds of presuppositional meanings like *not to give somebody something or deprive somebody of something, to switch off or to close off the way* are estimated as having the same meaning with the verb *durdurmak* (p. 317). Erköse (2014) only touches on *durmak* as a posture verb with its meaning of *to stand*. Arı (2014, p.196) focuses on *kesmek* as a subcategory verb of *dilmek* (to slice) in an iterative manner. Kıran (2001, p. 225) gives the presuppositional meaning of *birakmak* as a primary example of the concept of presupposition.

(1) “Ali sigarayı bıraktı.” (Ali quit smoking.) >> Ali used to smoke.

In this example, *birakmak* has the presuppositional meaning of *to quit*. The speaker gives the listener the information that Ali used to smoke previously, and this can be considered as a kind of implicit meaning.

#### 2.4. TEMPORAL/ASPECTUAL VERBS AS PRESUPPOSITION TRIGGERS

When Kahraman’s (1996) list of 3210 Turkish verbs is reviewed, it is seen that most of the root verbs consists of motion verbs. Other than these verbs, the most common meaning that is conveyed by temporal/aspectual verbs in this list is to have a change in the state of a particular entity and these verbs are presented in derived forms in general. Some of the verbs derived by the suffix *-laş*, which derives verbs from adjectives, are *aptallaşmak* (to be stupidified), *ehlileşmek* (to tame), *kötüleşmek* (to get worse) and *canavarlaşmak* (to embrate). Some verbs are derived by the suffix *-IA*, which converts nouns and adjectives into verbs: *duraklamak* (to pause), *etiketlemek* (to label), *bayatlamak* (to stale) and *kötülemek* (to denigrate). Lastly, *-IAn*, which derives verbs from nouns, can form verbs conveying aspectual properties. Some examples are *bereketlenmek* (to get fertile), *lezzetlenmek* (to become tasty), *cesaretlenmek* (to take courage) and *akıllanmak* (to become wiser). Temporal/aspectual verbs which appear

in root form are few in number and can be exemplified by the verbs *başlamak* (to start), *bitmek* (to come to an end) and *dinmek* (to cease, to calm). These verbs may convey presuppositions and behave as presupposition triggers in certain contexts, especially when they are used with NP/sentential complements as shown in the following examples.

- (2) Ali işe başladı. (Ali started a job) >> Ali was not working.  
 (3) “Bu sahilde bitti.” (It ended on this shore.) (Kahraman 108) >>  
 There was something going on.

In example (2), the presupposed information is that Ali was not working and started to work, and this background information is coded by the verb *başlamak*. Again, in (3), the information that something was going on before and now this act is ended is conveyed by the verb *bitmek*. The presupposed background information is triggered by the verb.

There is not an entry for *durdurmak* in Kahraman’s list. For *bırakmak*, Kahraman (1996, p.105) defines complements with seven different case markers, one of which marks NP/CP of the verb. The complement inflected with the accusative case precedes the verb *bırakmak* when the verb triggers the presuppositional meaning (as in example 4).

- (4) “Gezme-y-i bıraktık.” (We quit travelling.) >> We used to travel.

The same is true for the verb *kesmek* as it is demonstrated in example (5).

- (5) “Merhaba-y-ı kesmek” (Kahraman, 1996, p.198) (To stop greeting someone / To break off with somebody) >> They were once friends / acquaintances.

It is seen that not in all structures when complements are inflected with the accusative case, but in some such instances *bırakmak* and *kesmek* trigger presuppositions.



### 3. METHODOLOGY

This research contains quantitative and qualitative results about three presupposition triggers in Turkish, all of which are lexical items from the temporal/aspectual modifier class. These triggers are the verbs *birakmak*, *durdurmak* and *kesmek*. The approach asserted by Strawson (Jackendoff, 1972) was adopted in the study. The presupposition triggers were considered as speech acts in accordance with the pragmatic approach. Two questions are going to be answered:

- How does the speaker encode the presuppositional meaning by using the Turkish verbs *birakmak*, *durdurmak* and *kesmek*?
- How can these verbs be scaled according to their presuppositional meanings?

Presupposition is a multidimensional study topic; so, the semantic and social approaches were left out of this study to be investigated in later studies.

#### 3.1. DATABASE

In order to answer the mentioned questions, samples from the Turkish National Corpus (TNC) (Aksan et al., 2012) were taken into consideration. 2502 concordance lines for *birakmak*, 69 for *durdurmak* and 396 for *kesmek* were analyzed. The samples in which the verbs trigger presuppositional meanings were labelled; the other meanings (which are categorized in Uçar's study) were compiled and labelled in extended categories. Unlike Uçar (2009), this study focuses only on the presuppositional meanings of the verbs; all the other meanings are only given for representing the meaning distributions.

#### 3.2. RESEARCH DESIGN

This research is a quantitative and qualitative study which is based on frequency analyses. The presuppositional and other meanings of the verbs were counted and represented in percentages. After this procedure, the percentages were compared statistically, and the results were represented in bar charts and scales. Examples for every verb were given and discussed wherever they were used as presupposition triggers.

The results of Normality Tests for each verb have shown that the data does not have a normal distribution ( $p=, 000$ ) (Can 88); for this reason, Kruskal-Wallis Test was applied on the data set. The result

demonstrates if there is a significant statistical difference between the percentages of presuppositional meaning expressions made by these three verbs.

#### 4. FINDINGS

The findings for each verb and the discussion of the results are as follows.

##### 4.1. BIRAKMAK

The verb *bırakmak* appears in 2502 concordance lines in the database. 10 common meanings and extended categories were determined for this verb as exemplified. The examples are shown in Table 2 with the frequencies and percentages of different meanings determined for the verb.

The category labelled as *other* is constituted from various different meanings of the verb *bırakmak*. When the collocations are taken into consideration, it is seen that *bırakmak* necessitates the precedence of an adjectival/ adverbial argument (like *yalnız* [alone], *güzel* [beautiful], *gevşek* [loose] and so on) to convey the meaning. Some examples of this category are as,

(6) Sarkozy geçici olarak *rahat* bıraktı (Sarkozy temporarily left them alone). (W-TE30D1B-2101-1010)

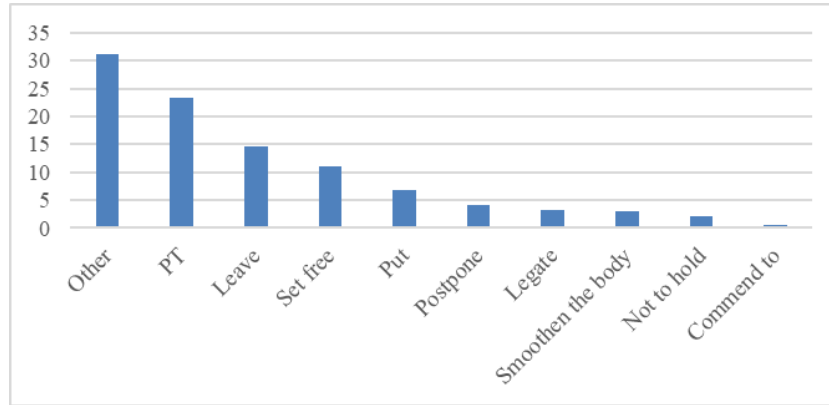
(7) Zor zamanlarda çalışanlarını *yüz üstü* bırakmaz (She does not fail her employees in difficult times). (W-RI41C3A-1291-2004)

**Table 2.** Distribution of Different Meanings of *Bırakmak*

Meaning	Example	Frequency	Percentage
<i>Commend to</i>	Önce emanate çantalarımızı bıraktık (Firstly, we left our bags in escrow). (W-TI22C3A-1184-420)	15	0,60%

<i>Not to hold</i>	Tüm pelikanlar, gagalarıyla tuttıkları ipi bırakıp son hızla dağıldılar (All the pelicans let go of the rope they were holding and dispersed at full speed). (W-RA16B1A-0788-1791)	52	2,08%
<i>Smoothen the body</i>	Önce kollarını uzatır, sonra da bırakır (First he stretches out his arms and then lays them down). (W-PG03A1B-3253-37)	75	3,00%
<i>Legate</i>	Kitaplarının pek çoğunu kayıncıya bırakmıştı (He left most of his books to my mother-in-law). (W-QI42E1B-2939-1118)	81	3,24%
<i>Postpone</i>	Trilyonluk yatırım da gelecek yıllara bırakıldı (The trillion-dollar investment was postponed to the next years). (W-PF10E1B-3064-687)	102	4,08%
<i>Put</i>	Ayakkabılarımı çıkarıp gazetenin üstüne bırakıyorum (I take off my shoes and lay them on the newspaper). (W-SA16B4A-3367-252)	172	6,87%
<i>Set free</i>	Sabaha doğru herkesi bırakıyorlar (They release everyone in the morning). (W-RA16B4A-0901-1930)	274	10,95%

<i>Leave</i>	Mahallemizdeki güzelim insanları bıraktığımız gibi bulduk (We found the beautiful people in our neighborhood just as we left them). (W-RI22E1B-2911-655)	368	14,71%
<i>PT</i> <sup>3</sup> ( <i>to stop, to quit</i> )	Hayatı seçerseniz cıgarayı bırakacaksınız! (If you choose life, you will quit smoking!) (W-CA16B2A-1308-182)	585	23,38%
<i>Other</i>	Cellatlardan birini saf dışı bırakmış gibi geçip oturdu (He passed by and sat down as if he had eliminated one of the executioners). (W-HA16B2A-0031-957)	778	31,10%
<b>Total</b>		<b>2502</b>	<b>100%</b>



**Figure 1.** Bar Chart Distribution Graphic of Different Meanings of *Bırakmak*

<sup>3</sup> PT is an abbreviation for Presupposition Trigger in this and the following tables and figures.

*Bırakmak* is used as a presupposition trigger with the meaning of *to stop, to quit* in 585 concordance lines (23, 38%). As examples 8, 9 and 10 demonstrate, this verb is mostly used with the precedence of NP/CP arguments in direct object position (like *sigarayı* (*the cigarette*), *işini* (*his job*), *feryadı* (*the cry*), *bakmayı* (*to look*) and so on).

- (8) Hele *okulu* bırakmasına kahroldu (She was especially devastated that she dropped out of school). (W-EA16B4A-0489-1294) >> ‘stop studying at school / the person used to go to a school’
- (9) *Savaşı* bırakmayacaksın dedi (She said that you will not give up the war). (W-TI32D1B-2552-1105) >> ‘stop fighting in war / the person used to fight in a war’
- (10) *Tiyatroyu* bırakıyorum mankenliğe başlıyorum (I’m leaving the theatre; I’m starting modeling). (W-SA16B1A-1351-599) >> ‘stop performing in theatre / the person used to perform in theatre’

*Bırakmak* in these examples conveys a presupposition implicitly and both positive and negative forms of the sentences can carry this implicit meaning. The verb can be alternated with other triggers with similar meanings.

#### 4.2. DURDURMAK

The verb *durdurmak* appears in 69 concordance lines in the database, in which 3 main meaning categories were determined. The distribution of different meanings is as shown in Table 3.

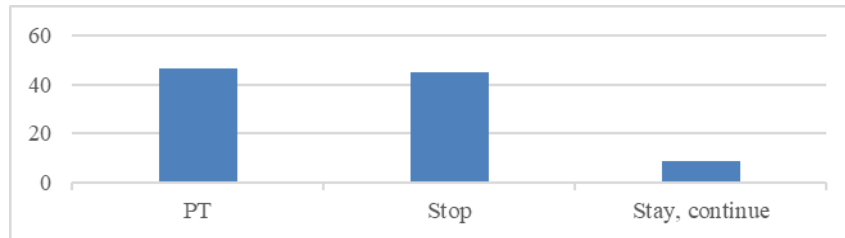
*Durdurmak* is used in 32 concordance lines as a presupposition trigger (46, 40%). Just like the verb *bırakmak*, a NP/CP complement precedes the verb (in the object position) to denote the presuppositional meaning (like *sabotaj eylemlerini* (*the sabotage acts*), *yürüyüşü* (*the walk*), *beklemeyi* (*to wait*) and so on).

- (11) Cumhurbaşkanı Talabani, PKK’ya “*şiddeti durdur*” çağrısı yaptı (President Talabani called on the PKK to “stop the violence”). (W-TE30D1B-2134-55) >> ‘stop violence / PKK uses violence’
- (12) *Harekatı* durdur Osman Paşa dedi (He said “Stop the operation Osman Pasha”). (W-TD09C4A-0211-57) >> ‘stop the operation / there is an on-going operation’
- (13) Günün sloganı, “Sözünde Dur, *AIDS’i durdur*” olarak belirlendi (The slogan of the day was determined as “Keep your word, stop

AIDS”). (W-RI27D1B-2469-11) >> ‘stop the infection / there is a spreading infection’

**Table 3.** Distribution of Different Meanings of *Durdurmak*

Meaning	Example	Frequency	Percentage
<i>Stay, continue</i>	Yamaçlarında yeşert, miraç burçlarında meyveye durdur (Grow it green on your slopes; let it fruit on the ascension). (W-RI22C4A-0842-30)	6	8,70%
<i>Stop (to cease)</i>	Kulübeye 100 metre kala aracını durdur (Stop your vehicle 100 metres from the hut). (W-OA16B4A-0178-64)	31	44,90%
<i>PT (to stop, to quit)</i>	Tüm dünya Amerika’ya ‘Savaşı durdur çünkü küçük çocuklar ölüyor’ demeli (All the world should say to America “Stop the war because little children are dying). (W-NE30D1B-2104-58)	32	46,40%
<b>Total</b>		<b>69</b>	<b>100%</b>



**Figure 2.** Bar Chart Distribution Graphic of Different Meanings of *Durdurmak*

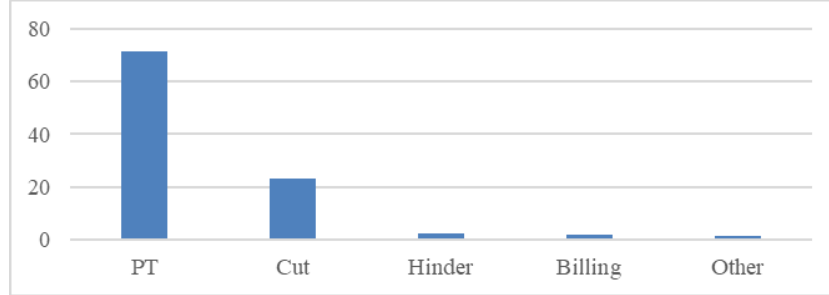
*Durdurmak*, again, conveys the implicit presuppositional meaning in examples (11-13). Negative and positive forms have the same meanings. Other triggers can be substituted with *durdurmak* with the same meaning.

## 4.3. KESMEK

*Kesmek* was labelled in 396 concordance lines, in which 5 different meaning categories were determined. These categories are listed in Table 4.

**Table 4.** Distribution of Different Meanings of *Kesmek*

Meaning	Example	Frequency	Percentage
<i>Other</i>	Adeta Rosa Luksemburg edasıyla, ahkam kes (Speak with authority, in Rosa Luksemburg manner). (W-OA16B3A-0415-213)	5	1,30%
<i>Billing</i>	Bana sıra bile gelmeden, “yazıyorum, kes cezayı” dedi (Before it was my turn, she said “I am writing, fine the punishment”). (W-VD05A0A-2036-275)	7	1,80%
<i>Hinder</i>	Kes şu trafiği, geçir bizi karşıya (Cut the traffic, pass us across). (W-MA16B1A-0689-20)	10	2,50%
<i>Cut</i>	Önce saçlarını dibinden kes şunun tıpkı bir oğlan gibi (Cut his hair at the bottom first, just like a boy). (W-UA14B1A-1595-310)	92	23,20%
<i>PT stop, quit</i>	(to Dur, dur gülmeyi kes, benden daha beterleri var (Stop, stop, stop laughing, there are others worse than me). (W-PI37E1B-3059-235)	282	71,20%
	<b>Total</b>	396	100%



**Figure 3.** Bar Chart Distribution Graphic of Different Meanings of *Kesmek*

The category labelled as *other* for this verb contains routines like *ahkam kesmek* (to pontificate) as exemplified in Table 4 and *taş kesmek* (to lithify) in Example 14.

- (14) Allah'ım! Taş kes şu eskicinin ellerini! (My God! Turn the hands of this junk dealer's hands into stone!) (W-MG37C4A-1285-336)

*Kesmek* conveys the presuppositional meaning of *to stop, to quit* in 282 concordance lines (with a percentage of 71, 20%). NP/CP complements in direct object position (like *sesini* (your voice), *traşı* (flattery), *gülmeyi* (to laugh) and so on) precede or follow the verb. Examples 15, 16 and 17 demonstrate some of the presuppositional meanings of the verb *kesmek*.

- (15) Hemen burayla *ilişkini* kes (Break up from here now). (W-PE09C1A-1528-319) >> 'stop your contact / the person has a contact with the institution'
- (16) *Ümidin* kes zaferden, gayriden imdat lazımsa (Give up your hope of victory, if you need help from others). (W-ID03A2A-0525-186) >> 'stop/lose your hope / the person is hopeful for a victory'
- (17) *Saçmalamayı* kes Kayz ve anlatmaya devam et (Stop talking nonsense Kayz and keep talking). (W-RA16B1A-1073-357) >> 'stop talking nonsense / the person is talking nonsense'

In the examples taken from the database, *kesmek* conveys the implicit meanings and both negative and positive forms of the sentences convey the same presuppositions. Alternations with other triggers are possible.

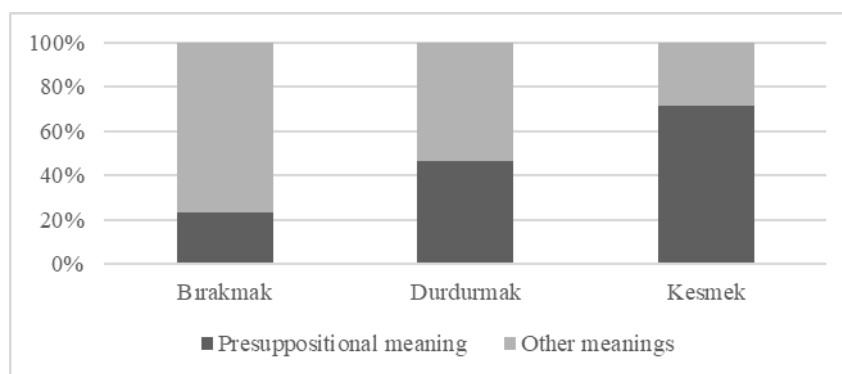


4.4. THE PRESUPPOSITIONAL USES OF *BIRAKMAK*, *DURDURMAK* AND *KESMEK*

Ten different meanings for the verb *birakmak*, three for *durdurmak* and five for *kesmek* (including the presuppositions they make) were analyzed statistically. When differences between three verbs regarding their expression of presuppositional meanings are taken into consideration, it is seen that there is not a statistically significant difference between the percentages. According to Kruskal-Wallis analysis results, all of the verbs convey presuppositional meanings ('to stop, to quit') in similar proportions [ $X^2(2) = 3,333$ ,  $p = 0,189 > 0,005$ ]. Table 5 summarizes the results.

**Table 5.** Kruskal-Wallis Results for The Meaning Distribution of *Birakmak*, *Durdurmak* and *Kesmek*

Verbs	N	Mean Rank	df	$x^2$	p
Birakmak	10	5,00	2	3,333	0,189
Durdurmak	3	3,50			
Kesmek	5	2,00			



**Figure 4.** Comparison of Presuppositional Usages of *Birakmak*, *Durdurmak* and *Kesmek*

The percentages of presuppositional meaning expressions of these three verbs can be illustrated in Figure 4. As seen from the figure, *kesmek* behaves as a presupposition trigger more than the other two verbs. *Durdurmak* and *birakmak* are also considered as presupposition

triggers, but with less percentages. As a result, *kesmek*, *durdurmak* and *bırakmak* can be listed sequentially in the scale as verbs conveying the same presuppositional meanings.

## 5. DISCUSSION

Although *bırakmak*, *durdurmak* and *kesmek* can convey similar presuppositional meanings, their uses as presupposition triggers may differ under certain conditions. The selectional restrictions and types of clauses that these verbs are used in affect their uses as presupposition triggers.

All of the verbs necessitate a direct object complement marked with accusative case and patient role as shown in examples 18 a, b and c.

- (18) a. ...*yurdumu, dinimi, tahtımı, tacımı* bıraktığım için pişman olmayacağımı sana söylemişim (I have told you that I will not regret leaving my homeland, religion, throne, crown). (W-DA16B2A-1719-1992) >> ‘I was a ruler’
- b. Durdur *nefreti* bir an önce (Stop the hate immediately). (W-NG37C0A-0192-13) >> ‘There is an atmosphere of hatred’
- c. Kes *itliği* (Stop the villainy). (W-TA16B0A-0145-325) >> ‘You are behaving as a villain’
- (19) a. Elindeki *sopayı* bırak (Drop your stick).
- b. *Arabayı* durdur (Stop the car).
- c. *Saçını* kestim (I cut her hair).

All of the direct object complements in (19) are in theme role; the entities in question are moved, located or physically changed. *Bırakmak*, *durdurmak* and *kesmek* are no longer used as presupposition triggers and are not conveying a presuppositional meaning in these instances. In example (20), although the direct object complement has a theme role, *durdurmak* cannot be used in the sentence.

- (20) a. *Sigarayı* bıraktılar. >> ‘They quit smoking’
- b. *Sigarayı* kestiler. >> ‘They quit smoking’
- c. \* *Sigarayı* durdurdular. >> \* ‘They quit smoking’

In the database, *kesmek* appears and is used as a presupposition trigger with the NP complement *sesini* (*your voice*) in 53 out of 282 concordance lines and cannot be substituted with *birakmak* and *durdurmak* in these sentences.

- (21) a. Kes *sesini*! (Shut up! Stop shouting!) >> The other person is disturbing the speaker / The other person is whining.  
 b. \*Birak *sesini*!  
 c. ? Durdur *sesini*!

Another difference between these verbs regarding their selectional restrictions appears when a complement phrase is used in the sentence.

- (22) a. *Tele vurmaya* kes lütfen (Stop hitting to the wire please). (WOA16B4A-0127-337) >> ‘The addressee is doing a disturbing action.’  
 b. *Tele vurmaya* bırak lütfen (Stop hitting to the wire please). >> ‘The addressee is doing a disturbing action.’  
 c. ? *Tele vurmaya* durdur lütfen (Stop hitting to the wire please). >> ‘The addressee is doing a disturbing action.’
- (23) a. Bart, *Şeytan’ı rahatsız etmeyi* kes (Bart, stop disturbing the Devil). (W-TG37E1B-3072-234) >> ‘Bart is disturbing the Devil.’  
 b. Bart, *Şeytan’ı rahatsız etmeyi* bırak (Bart, stop disturbing the Devil). >> ‘Bart is disturbing the Devil.’  
 c. ? Bart, *Şeytan’ı rahatsız etmeyi* durdur (Bart, stop disturbing the Devil). >> ‘Bart is disturbing the Devil.’

Although all of the verbs can be used with complement phrases as seen in examples (22) and (23) and the presuppositional meanings of them are similar, the use of *durdurmak* with CP complements sounds odd. In (24), for example, *durdurmak* expresses the meaning *to have a break*, whereas *birakmak* and *kesmek* clearly convey the meaning *to stop*; though, the meaning difference slightly affects the presupposition conveyed by *durdurmak*.

- (24) a. *Kavga etmeyi* kestiler (They stopped fighting). >> ‘They were fighting.’  
 b. *Kavga etmeyi* bıraktılar (They stopped fighting). >> ‘They were fighting.’

- c. ? *Kavga etmeyi* durdurdular (They stopped fighting). >>  
'They were fighting.'

In such instances, each verb's meaning relationship restricts its direct object complement and CP complement. The different senses that each verb has and the meanings that are conveyed by them can be summarized as,

- *Bırakmak* conveys a volitional act about the self (speaker him/herself) with the sense of *to renounce*, *to give up* and *to abandon*.
- *Kesmek* conveys a volitional act about both the self and others with the sense of *to halt* and *to cut something out*.
- *Durdurmak* conveys a volitional act about others (somebody other than the speaker himself/herself) with the sense of *to block* and *to avert*.

Structural differences are also worth noting. When the database is examined, it is seen that *kesmek* and *durdurmak* appear in imperative sentences. 282 concordance lines for *kesmek* and 32 for *durdurmak*, in which these verbs trigger presuppositions, contain imperatives. Examples (25) and (26) illustrate two of these sentences.

- (25) ...artık sen umudu kes dedi bu çocuktan... (S/he said that give up hope on this boy now). (S-BEABXw-0396-32) >> 'The addressee is hopeful about the boy.'
- (26) Tüm yürekleri kırıp dökerek durdur nefreti bir an önce (Stop the hate immediately by breaking all hearts). (W-NG37C0A-0192-13) >> 'There is an atmosphere of hate.'

On the other hand, *bırakmak* can appear in both imperative sentences and declarative sentences inflected with person agreement.

- (27) Bırak artık kitap gibi konuşmayı (Stop speaking like a book). (W-GA16B4A-0048-2116) >> 'The addressee is acting like a know-it-all.'
- (28) Önce astım olmuş ve işleri bırakmış (S/he had asthma before and quit working). (W-UE36E1B-3296-1053) >> 'S/he was working'

The samples reveal that *bırakmak*, *durdurmak* and *kesmek* trigger similar presuppositions as *to stop* and *to quit* but can differ in their selectional restrictions and the sentential structures that they are used in.

## 6. CONCLUSION

This study is a quantitative and qualitative study which focuses on the verbs *bırakmak*, *durdurmak* and *kesmek* within the context of their presuppositional meanings *to stop* and *to quit*. The samples obtained from the TNC constitutes the database of the study. As being presupposition triggers from the temporal/aspectual modifier class, these verbs convey presuppositional meanings substantially, along with their other meanings. The verbs necessitate an adjectival/adverbial complement, an NP complement and a CP complement in the direct object position to convey presuppositional meanings. In accordance with Zeevat's (2002, p.84) criteria for determining presupposition triggers, all three verbs convey particular presuppositions, are valued as true with positive and negative forms of the propositions of sentences and can be interchangeable if the semantic content is appropriate to their selectional restrictions. The 24 meanings (TDK and Uçar) of *bırakmak* has been compiled into 10 in the study, and the percentage of its presuppositional use among all meanings is computed as 23,38%. *Durdurmak* was considered as having 3 meanings, in which the presuppositional meanings were calculated as 46,40%. On the other hand, *kesmek* has 26 meanings, which were compiled in 5 extended groups in this study. The presuppositional uses of *kesmek* have a percentage of 71,20%. Although there is not a significant statistical difference between the verbs, according to their percentages of expressing these meanings, the array of them is as *kesmek*, *durdurmak* and *bırakmak*. It can be hypothesized from the samples on these three verbs that the root temporal/aspectual verbs triggering a presupposition like *başlamak* and *bitirmek* will have similar semantic and structural restrictions to convey the presupposition. The form of the sentence and the selectional restrictions of the verbs are effective and determinant factors in distinguishing their meaning distinctions.

## REFERENCES

- Aksan, Y., Aksan, M., Özel, S. A., Yılmaz, H., Demirhan, U. U., Mersinli, Ü., Bektaş, Y. & Altunay, S. (2016). Web tabanlı Türkçe Ulusal Derlemi (TUD). In M. Akgül, U. Çağlayan, E. Derman & A. Özgüt (Eds.), Proceedings of the 16th Academic Computing Conference (pp. 723-730). Gamze Yayıncılık.
- Arı, G. (2014). Dil bilgisi ve sözcük öğretiminde alt eylemler [Grammar and sub verbs in vocabulary teaching]. *Mustafa Kemal Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 11(25), 191-201.
- Beaver, D. (1996). Presupposition. In J. van Benthem & A. ter Meulen (Eds.), *The handbook of logic and language* (pp. 1-57). MIT.
- Brown, G. & Yule, G. (1983). *Discourse analysis*. CUP.
- Can, A. (2017). *SPSS ile bilimsel araştırma sürecinde nicel veri analizi*. Pegem.
- Erköse, Y. (2014). *The posture verb Dur- 'Stand' in Turkish: A corpus-based cognitive semantic study*. [Unpublished master's thesis]. Mersin University.
- Frege, G. (1997). *The Frege Reader*. Blackwell
- Gumperz, J. (1982). *Discourse strategies*. CUP.
- Jackendoff, R. (1972) *Semantic interpretation in generative grammar*. MIT.
- Kahraman, T. (1996). *Çağdaş Türkiye Türkçesindeki fiillerin durum ekli tamlayıcıları*. TDK Yayınları.
- Kıran, Z. (2001). *Dilbilime giriş*. Seçkin.
- Korkut, E. (2017). *Söz ve kimlik*. Seçkin.
- Levinson, S. (1983). *Pragmatics*. CUP.
- Russell, B. (1992). *Human Knowledge*. Routledge
- Strawson, P. F. (1998). Presupposition. In, A. Kasher (Ed.), *Pragmatics: Critical Concepts* (pp. 5-7). Routledge
- TDK (2011) *Türkçe sözlük*. Türk Dil Kurumu Yayınları.
- Uçar, A. (2009). *Türkçe eylemlerde çokanlamlılık: Uygunluk kuramı çerçevesinde bir çözümleme*. [Unpublished doctoral thesis thesis]. Ankara.
- Ying, C. (2013). Presupposition revisited: The role of context. *The Linguistics Journal*, 7(1), 189-208.
- Yule, G. (1996). *Pragmatics*. OUP.
- Zeevat, H. (2002). Explaining presupposition triggers. In K. van Deemter & Rodger Kibble (Eds.), *Information sharing: Reference and Presupposition in language generation and interpretation* (pp. 61-87). CSLI.