T.C.
MERSİN ÜNİVERSİTESİ
INSTITUTE OF SOCIAL SCIENCES
DEPARTMENT OF ENGLISH
LANGUAGE AND LITERATURE

APOLOGIZING IN TURKISH: A CORPUS-BASED ANALYSIS

Doctoral Thesis

Prepared by
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Advisor
Prof. Dr. Aygül UÇAR

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ÖZET

TÜRKÇEDE ÖZÜR DİLEME: DERLEM TEMELLİ BİR İNCELEME

Özür dileme, insan ilişkilerinde gerçekleşen sınır ihlali ya da yapılan bir hatayı telafi etme amacıyla sıklıkla başvurulan bir söz eylemdir. Sosyal olarak iyileştirme ve uyum sağlama işlevlerine sahip olması nedeniyle de edimbilim çalışmalarında önemli bir role sahiptir. Söylemde doğal dil kullanımlarını içeren derlemler sayesinde söz eylemleri ve işlevlerini bağlam içinde incelemek mümkün hale gelmiştir. Bu çalışma, Türkçedeki özür dileme söz eylemini özür dile-, bağışla-, affet-, kusura bakma- pardon, üzgünüm gibi söz eylem eylemleri ya da söz eylemsel ifadeleri Türkçe Ulusal Derlemi ve Sözlü Türkçe Derlemi'nden elde edilen veriyle incelemektir. Aijmer (1996) tarafından derlenmiş özür dileme stratejilerinin Türkçe'deki benzerlik ve farklılıkları test edilmiştir. Derlem verisinden elde edilen prototipik olmayan özür dileme stratejileri Halliday'in (1984) dilin düşünsel, kişilerarası ve metinsel üst-işlevleri kategorisi altında sınıflandırılmıştır. Sonuç olarak, Türkçede özür dileme stratejilerinin incelik kuramına göre derecelendirilmesinde konuşucu ve dinleyici bağlamında kişinin kendilik algısının önemli olduğu gözlemlenmiştir. Prototipik olmayan özür dileme söz eyleminde kişinin diğerleriyle uyumlu ilişki kurma çabası ve gruba ait olma isteği yansımaktadır.

Anahtar Kelimeler: Özür Dileme Söz Eylemi, Derlem Dilbilim, İncelik Kuramı, Özür Dileme Stratejileri

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ABSTRACT

APOLOGIZING IN TURKISH: A CORPUS-BASED ANALYSIS

Apologising is a frequently used speech act verb in human relations in the context of compensating for a transgression, violation or a mistake. It has an important role in pragmatics studies as it has socially healing and harmonizing functions. Thanks to corpora, analyzing speech acts in context has become available. From this point of view, this study aims to analyze apologizing in Turkish with the speech act verbs of apologizing or verbal expressions such as özür dile-‘ -to apologize’, bağışla- ‘to forgive’, affet- ‘to forgive’, pardon ‘pardon me’, kusura bakma ‘excuse me’, üzgünüm ‘I’m sorry’ This study utilizes data from Turkish National Corpus (TNC) and Spoken Turkish Corpus (STC). The similarities and differences of apologizing strategies compiled by Aijmer (1996) are tested. The different examples that are not prototypically reflect apologizing are grouped under Halliday’s (1984) metafunctions of ideational, interpersonal and textual. In conclusion, it has been observed that construing the self in context of speaker-hearer is essential for scaling the apologizing strategies in terms of politeness theory. The non-protoypical apologizing exampels reflects one’s effort to establish a harmonious relationship with others and to feel connected with the group

Keywords: The Speech Act of Apology, Corpus Linguistics, Politeness Theory, Apologizing Strategies

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ABBREVIATIONS

Kısaltma/Simge	Tanım
TNC	Turkish National Corpus
STC	Spoken Turkish Corpus
FTA	Face Threatening Acts
B/L	Brown and Levinson
IFID	Illocutionary Force Indicating Device

Ölüme erken davranan ama onunla geçirdiğim 13 yılda bana nasıl sevgi dolu iyi bir insan olunur diye rol model olan canım babam Şahin YALÇİN'in değerli ve sonsuz anısına

Ve de

'Kendimi bulma yolculuğumu başlatan' canım kızım Defne'ye…

INTRODUCTION

If this accident is no fault of mine, nor a con-sequence of it; and besides, if the community is never the worse for it, why am I concerned ? Now, how is the community injured ? (The Meditations of Marcus Aurelius)

As Marcus Aurelius (1887) implies in his ideas about an accident above, undesirable behavior resulting from a fault that somebody did can affect the people and the community badly. It may even injure society as well. From the perspective of the apology speech act and politeness theory, if an action has had some harmful consequences on both the people and the community, then apologizing should exist. Otherwise, you don't have to do it as in the situation described by Aurelius.

Apologies, playing an important role in social interaction, are one of the most studied subjects for cross cultural and intracultural studies. One of the reasons for the frequent use of the apology speech act in the studies is that it is essential for the peaceful working of the society; that is, it helps to admit responsibility, implicate remorse and forgiveness. For this reason, apologizing is more vital than thanking and congratulating; in that, people would be at one another's throat much of the time otherwise (Norrick, 1978, p. 284).

Apologizing helps to regulate the relations among people and society as well. That is to say, "the apologizer has done something which is annoying or damaging to the person to whom the apology is addressed. The apologizer now regrets having done the act and takes responsibility for it by uttering an apology" (Aijmer, 1996, p. 81). In other words, it is important that the transgressor takes responsibility for their actions and conveys a sincere apology to the victim or victims in order to repair any fault. Briefly, Holmes (1990, p. 161) summarizes the conditions needed for the analysis of apologizing:

(a) An act has occurred

(b) A believes the act has offended B; and

(c) A takes some responsibility for the act.

From a sociolinguistic point of view, apologizing is regarded as a face caring activity; consequently, people apologize so that they can manage the rapport. In other words, they want to maintain the harmonious relationship between them and other people; as a result, they apologize so as to meet the face-sensitivities of the interlocutor. As a matter of fact, starting from Searle (1969), speech acts are regarded as an expression of politeness by most scholars (Brown and Levinson, 1987, Spencer-Oatey, 2000; Ruhi, 2006(a); Leech, 1983). Politeness is defined as the face-sensitivities; the desire for people to be approved of by others. In fact, for the analysis of apology speech act and politeness theory, corpus linguistics plays a vital role as it gives the opportunity to study the various patterns of usage in different languages. Fundamentally, corpus linguistics, "the study of language based on examples of 'real life' language use", provides researchers with the tool to capture the patterns and usages about (McEnery and Wilson, 2001, p. 1).

In short, this chapter aims to highlight the purpose of the study with the research questions. The importance of the study will be clear with the restrictions and the focus of the study.

Purpose of the Study and Research Questions

The first purpose of this study is to retrieve written and spoken data of direct apology speech acts özür dile-‘ ‘to apologize’, bağışla- ‘to forgive’, affet- ‘to forgive’, kusura bakma ‘excuse me’, pardon ‘pardon me üzgünüm ‘I’m sorry’ from STC and TNC. Secondly, it is aimed to classify the data on the basis of the apologizing strategies suggested by Aijmer (1996). Furthermore, this study’s motive is not only to test whether these strategies are observed in Turkish or not but also to identify any obvious differences. In this respect, this study looks for answers for the following questions:

1. What similarities and differences are observed for direct speech acts in Turkish compared to the strategies described for English by Aijmer (1996)?
2. What are the structural properties of direct apology expressions:
    2.1. What kind of syntactic properties are displayed in terms of their usage?
    2.2. What are the lexical realizations of direct speech acts analyzed through STC and TNC?
3. What are the lexico-grammatical patterns of direct apology expressions?
4. What kind of interpretation can be made on the basis of politeness with regards to emotions?

Importance of the Study

Studying speech acts is essential and common as it highlights the ways in which language is used to perform various social and interactive functions. For example, the apology speech act, commonly utilized in interpersonal communication, is used to reduce tension, show remorse and rebuild trust after a fault or miscommunication occurs. However, the study of speech acts involves some problems with the methodology. Collecting data for studying speech acts has been a challenge since the early 1980. The best approaches applied have been collecting spontaneous speech in natural settings and written role play questionnaires called Discourse Completion Tests (Beebe and Cummings, 1996, p. 65). However, some problems result from both methods. First and foremost, since the data obtained from the discourse completion tests is written, it does not completely reflect natural language and it is controversial whether it has the power to represent it. Since the data is written, it does not have features such as melody and intonation or gestures, mimics, and facial expressions. In addition, in surveys consisting of such hypothetical questions, since the speaker will answer the questions by thinking, the answers of the speaker will not be utterances they would make in that situation in reality (Ogiermann, 2009, p. 69). Finally, another shortcoming of discourse completion tests is that they do not have the turns of speech or negotiation strategies found in natural language. All of these shortcomings show how

important natural language data is. As Meier (2002, p. 11) emphasizes, linguistic study is useful when it is based on natural language data realized in real contexts. The development of corpus linguistics between 1960 and 1970 coincided with the description of pragmatic functions in verbal interaction. Svartvik (1980), Aijmer (1984, 1986), and Stentström's (1990) studies on discourse particles and hedging devices, respectively, show how corpus presents a new perspective on the functions of pragmatics in language use (Adolphs, 2008, p. 19). Studies applying Discourse Completion Tests prior to the studies benefited from corpus data cannot go beyond making an intuitive interpretation of language. In this sense, unlike Discourse Completion Tests, spoken corpora presents the researcher with pragmatically proven language data while the pragmatics offers frameworks for interpreting usage patterns that go beyond the lexical-grammatical level in the interpretation of usage patterns (Adolphs, 2008, p. 16). In addition, corpus allows the researchers to make a more accurate and precise description in making sense of the relationship between the recurrent language structures in discourse and their functions. Also, shedding light on the relationship between lexicogrammar and context, corpus data gives the chance to examine the functional properties of speech acts through concordance lines and their contexts. In addition, corpus analysis may lead to the conclusion that the structures whose functions are defined in traditional grammar books are different in their use in natural language. For instance, Aksan and Mersinli (2015) analyzed the request speech acts by using morphologically annotated TNC subcorpus. They reveal that, although the function of the optative form is described as expressing wishes or suggestions in traditional grammar books of Turkish, the optatives are used to make requests in actual language use via concordance lines.

In this respect, literature review shows that corpus studies in Turkish can only be counted on the fingers of one hand; that is, Aksan ve Mersinli (2015), Aksan ve Demirhan (2015), Ruhi (2006b), Zeyrek (2012) and Baş (2021) are the examples of the studies analyzing speech acts based on corpus data. This study attempts to shed light on the apology speech act through corpus data, and depict any special lexical and lexico-grammatical properties based on the apologizing strategies and politeness theory. This dissertation is a qualitative study including quantitative results.

Restrictions and Focus of the Study

As the theoretical framework is based on corpus data, the data of this research is limited to the written and spoken text types of TNC and STC. The sarcastic use of apology expressions across corpora is kept out of the study. Carrying out manual analysis, the adjective forms like özürlü 'disabled', 'defective' or the meaning of donate for bağışla- 'to donate' are also excluded from the analysis. Also, contextual variables as participants and their relation, social/interactional roles, gender, or age are not included in this study.

1. REVIEW OF LITERATURE

1.1. Speech Act Theory

Speech act theory is a branch of linguistic philosophy that explores how language is not merely a tool for conveying information but also a means of performing various actions. According to speech act theory, when we speak, we do more than simply utter words; we perform different types of acts, such as making statements, asking questions, giving commands, expressing emotions, making promises, and so on. These actions are called speech acts. The theory seeks to understand the underlying structure and function of these speech acts and how they impact communication.

Speech act theory was initially developed by J.L. Austin, a British philosopher of language, in his book "How to Do Things with Words," published in 1962. John Searle, another prominent philosopher of language, further expanded and refined Austin's ideas in the 1970s, making significant contributions to the theory.

To begin with Austin (1962), he initially introduced the concept of speech acts, highlighting that language is not just a tool for conveying information but also a means of performing actions. Secondly, he classified speech acts into three components: locutionary, illocutionary, and perlocutionary acts, which laid the foundation for analyzing the different dimensions of speech acts. In addition, Austin emphasized the importance of context in understanding the meaning and implications of speech acts; as a result, he introduced the notion of "speech act conditions," referring to the necessary conditions that must be met for a speech act to be successfully performed.

After Austin, Searle (1969) further developed Austin's work and expanded the classification of illocutionary acts, providing a more systematic framework for understanding different types of speech acts, such as directives, commissives, expressives, and assertives. He introduced the concept of speech act verbs, such as ask, promise, command which are specific words or phrases that indicate the type of illocutionary act being performed. Also, Searle (1969) proposed the concept of "speech act rules," which are the conventions and social norms that govern how speech acts are performed and understood in different contexts.

Briefly, speech act theory is essential for understanding how meaning is created in communication beyond the literal interpretation of words. It helps clarify how language use can have different functions and implications, depending on the context and the intention behind the speech acts.

1.2. Politeness Theory

Politeness, one of the inevitable elements of a peaceful society, has been the subject of various studies for a long time. In fact, politeness is closely related to the words and behaviors that are preferred in the course of an interaction. "Needless to say, words can have a dramatic effect, both positive and negative, on our relationships with people" (Spencer-Oatey, 2008, p. 12). On the one hand, as Brown and Yule (1983, p. 12) highlights, languages are used for transferring information and managing social

relations; that is, discourse can be transactional and interactional in focus. Spencer-Oatey (2008, p. 12), on the other hand, claims that "the two functions are very closely interconnected, and that the relational aspect of language use is of central importance in all communication." As a consequence, the term relational communication culminates in the politeness theory. As to the definition of politeness, it is such a complicated at the same time a basic term that it can be explained from a variety of different perspectives.

> Most of us are fairly sure we know what we mean when we describe someone's behaviour as 'polite'. To define the criteria with which we apply that description, however, is not quite as easy as we might think. When people are asked what they imagine polite behavior to be, there is a surprising amount of disagreement. In an effort to find some kind of consensus we may of course take refuge in very general statements, but our usual way out of the dilemma is to resort to giving examples of behaviour which we, personally, would consider 'polite'. We might make statements like 'He always shows a lot of respect towards his superiors', or 'She's always very helpful and obliging', or 'She speaks really well', or 'He always opens doors for the ladies or helps them on with their coats', etc. Some people feel that polite behaviour is equivalent to socially 'correct' or appropriate behaviour; others consider it to be the hallmark of the cultivated man or woman (Watts, 2003, p. 1).

As Watts (2003) claims, describing both polite behaviour and likewise polite language usage is complex. "To characterize polite language usage, we might resort to expressions like 'the language a person uses to avoid being too direct' or 'language which displays respect towards or consideration for others' " (Watts, 2003, p. 1). That is, people use some respectful forms like *sir* and *madam*; in addition, people tend to apply formulaic expressions such as *please, thank you, excuse me, sorry,* or even they speak elegantly in order to be polite (Watts, 2003, p. 1). However, they are not the only signs of polite language or behavior. "In other words, sentences or linguistic constructions are not ipso facto polite or rude; rather, politeness is a social judgement, and speakers are judged to be polite or rude, depending on what they say in what context (Spencer-Oatey, 2008, p. 2). In this perspective, politeness is a matter of appropriateness.

As for the most influential work related to politeness in the literature, many scholars believe that Brown and Levinson's (1987) politeness theory underpins the theoretical background of most studies. As a matter of fact, appropriateness or the usage of some respectful forms implies the idea of 'face' individuals' self-esteem in their politeness theory; as a result, most researchers take the face as their starting point for studying politeness.

1.2.1. Brown and Levinson's Politeness Theory

First and foremost, Brown and Levinson (1987, p. 61), considering face as the key concept for the expression of politeness, define the face as the "the public self-image that every member wants to claim for himself"; moreover, it includes two related aspects: negative and positive face. As for their descriptions, Brown and Levinson (1987, p. 61) make the following comments:

a) negative face: the basic claim to territories, personal preserves, rights to non-distraction - i.e. to freedom to action and freedom from imposition

b) positive face: the positive consistent self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants.

On the one hand, if face means wants, then negative face implies the idea that every competent adult member wants to be unrestricted by others. On the other hand, a positive face involves every member's wish for being desirable; that is, every member of a society wants to be ratified, understood, approved of or admired in the course of an interaction (Brown & Levinson, 1987, p. 62).

In addition to face, certain rational capacities, including reliable reasoning from ends to the means, is another significant component of this theory. Briefly, it represents a minimum-cost assessment; that is, in the course of an interaction, the speakers and hearers aim to make no effort to be available.

The idea of face, varying as negative and positive, along with rationality constitute one part of the theory, whereas the concept of face threatening acts is the other side of the coin. Brown and Levinson (1987, p. 65) state that certain kinds of acts, especially the ones that seem contrary to the face desires of the addressee and/or of the speaker, threaten face. In their model, act signifies the intentions wanted to be done by a verbal or non-verbal communication like one or more speech acts associated with an utterance. What is more, in their view, acts are classified as threatening negative and positive faces as well as the speaker and the hearer. According to their model, the first division is made in relation to the face threatened; and thus, Table 1.1 below classifies the acts into this distinction.

Table 1.1. Kinds of face threatening acts (Brown and Levinson, 1987, pp. 65-67)

<table>
<tr><th colspan="2">Acts threatening (H's) negative-face want</th><th colspan="2">Acts threatening the positive-face want</th></tr>
<tr><td rowspan="4">Acts predicating some future act A of H, and putting some pressure on H to do the act A</td><td>orders and requests</td><td rowspan="4">S has a negative evaluation of some aspect of H's positive face</td><td rowspan="2">expressions of disapproval, criticism, contempt or ridicule, complaints and reprimands, accusations, insults</td></tr>
<tr><td>suggestions, advice</td></tr>
<tr><td>reminding</td><td rowspan="2">contradictions or disagreements, challenges</td></tr>
<tr><td>threats, warnings, dares</td></tr>
<tr><td rowspan="2">"Acts predicating some positive future act S toward H, and in so doing put some pressure on H accept or reject them, and possibly to incur a debt"</td><td>offers</td><td rowspan="6">Acts show that S doesn't care about (or is indifferent to) H's positive face</td><td>expressions of (out-of-control) violent emotions</td></tr>
<tr><td>promises</td><td>irreverence, mention of taboo topics, including those that are inappropriate in the context</td></tr>
<tr><td rowspan="4">"Those acts that predicate some desire of S toward H or H's goods, giving H reason to think that may have to take action to protect the object of S's desire, or give it to S"</td><td>compliments, expressions of envy and admiration</td><td>bringing of bad news about H or good news about S</td></tr>
<tr><td rowspan="3">expressions of strong (negative) emotions toward H - e.g. hatred, anger, lust</td><td>raising of dangerously emotional or divisive topics</td></tr>
<tr><td>blatant non-cooperation in an activity</td></tr>
<tr><td>use of address terms and other status-marked identifications in initial encounters</td></tr>
</table>

All in all, as Table 1.1 indicates, the threats are classified as affecting the negative or positive face. For example, while acts such as orders and requests as well as suggestions and advice put some pressure on H's negative face to do the act A, expressions of disapproval or violent emotions threaten

H's positive face. However, Table 1.2. below lists the acts that provide a threat for S's negative and positive face. As Table 1.2. indicates, while expressions of thanks, excuses, or acceptance of H's thanks or apology are the examples of acts that offend S's negative face, apologies, confessions or self-humiliation are the acts that directly harm S's positive face.

Table 1.2. Threats to S's negative and positive face (Brown and Levinson, 1987, pp. 67-68)

Acts that offend S's negative face	**Acts that directly damage S's positive face**
expressing thanks	apologies
acceptance of H's thanks or H's apology	acceptance of a compliment
excuses	breakdown of physical control over body, bodily leakage, stumbling or falling down
acceptance of offers	self-humiliation, shuffling or cowering, acting stupid, self-contradicting
responses to H's faux pas	confessions, admissions of guilt or responsibility
unwilling promises and offers	emotion leakage, non-control of laughter or tears

Those face threatening acts (FTA) summarized in two tables above point to the fact that any rational agent will either try to avoid these acts or will resort to certain strategies to reduce the threat (Brown and Levinson, 1987, p. 68). As a result, in Brown and Levinson's model the strategies are divided into two as actor's going on record and off record. Figure 1.1. below schematizes the possible strategies for doing FTA.

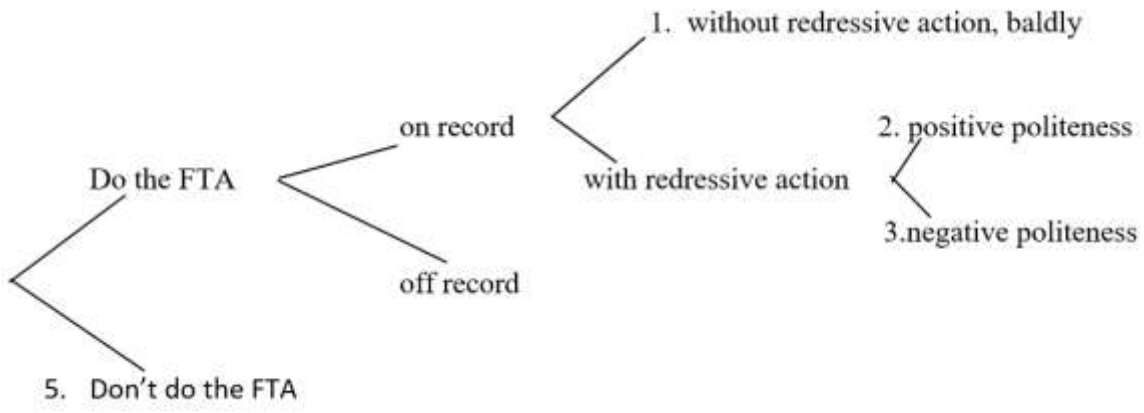

Figure 1.1. Possible strategies for doing FTAs (Brown and Levinson, 1987, p. 69).

As Figure 1.1 shows, an actor goes on record in doing an act when the communicative intention of the actor is known by both participants; that is, uttering a sentence like "I (hereby) promise to come tomorrow" means the actor's clearly committing himself or herself to that future act. "Then, the actor went on record as promising to do so" (Brown and Levinson, 1987, pp. 68-69). On the contrary, an actor's going off record in doing A signifies such a lot of unambiguously attributable intention that the actor cannot perform the act with a particular desire. Thus, metaphor and irony, rhetorical questions, understatement, tautologies, all kinds of hints as to what a speaker wants or means to communicate, without doing so directly, are all examples of linguistic realizations of off-record strategies.

Doing an act in the most direct, clear, unambiguous and concise way possible stands for doing an act baldly, without redress; in that, saying 'Do X' is a request act done baldly (Brown and Levinson, 1987, p.69). In contrast to performing actions without redress, baldly, redressive action means giving face to the addressee in order to prevent the potential face damage of the FTA in such a way that it is behaved as if there is no intended or desired face threat; as a result, S in general knows H's face wants and himself/herself wants them to be reached.

The question of which aspect of the face (negative or positive) is being stressed is closely tied to redressive action taken as positive or negative politeness. Firstly, positive politeness, directed to the positive face of H (the positive self-image that s/he state for himself/herself), is approach-based; that is, "the potential face threat of an act is minimized in this case by the assurance that in general S wants at least some of H's wants; for example, that S considers H to be in important respects the same as he, with in-group rights and duties and expectations of reciprocity, or by the implication that S likes H so that the FTA doesn't mean a negative evaluation in general of H's face" (Brown and Levinson, 1987, p. 70). On the contrary to positive politeness, negative politeness, aiming to fulfill H's negative face not totally, is crucially avoidance-based; that is to say, "realizations of negative politeness strategies consist in assurances that the speaker recognizes and respects the addressee's negative face wants and will not (or will only minimally) interfere with the addressee's freedom of action." Consequently, negative politeness is rather concerned with self-effacement, formality and constraint than H's self image; moreover, the speaker focuses on his/her desires to be unrestricted (Brown andLevinson, 1987, p. 70). In Brown and Levinson's model (1987, p. 70), apologies are used to rectify an interference or transgression via linguistic and non-linguistic deference, hedges on the illocutionary force of the act, impersonalizing mechanisms which give the addressee a face-saving line of escape as well as a feel of persuasion.

As a final step of Brown and Levinson's (1987) theory, they present a formula so as to compute the weightiness of an FTA by using the terms the social distance, power, proportion of the imposition in the culture. In fact, the weightiness of an FTA is calculated and illustrated in the following formula:

$$W_x = D(S,H) + P(H,S) + R_x$$

In this formula, while W_x represents the numerical value that shows the weightiness of the FTA_x, D(S,H) shows the social distance between S and H; furthermore, P (H,S) computes the power that Hearer has over Speaker. Lastly, the symbol R_x here "is a value that measures the degree to which the FTA x is rated an imposition in that culture. All in all, in order to decide the performance of a face-threatening act, the speaker will care about the degree of face threat which can be evaluated as specified by the variables of social power (P) and social distance (D) and the imposition of the speech act (R). That is to say, although D is a symmetric social dimension of similarity/difference within which S and H advocate the motives of this act, P, an asymmetric social aspect of relative power, illustrate the degree of the

imposition of H's own plans and self-evaluations on the S's plans and self-evaluation. And thirdly, the dimension R is described as the imposition impeding an agent's desire of self-determination or approval.

In conclusion, Brown and Levinson (1987) suggest a perspective of politeness on the basis of the key concepts such as face and rationality as well as the face threatening acts (FTA). Regarding all speech acts as potentially a face-threatening act, they illustrate the strategies for doing FTAs as using the terms on record and off record; and finally, they suggest a formula to compute the weightiness of an FTA. All in all, they tend to prove their claim that their principles are universal on the basis of the data from three very distinct languages, namely Tamil, spoken in South India, Tzeltal, spoken by the Mayans in Mexico, and both British and American English.

1.2.2. Problems with Brown and Levinson's Politeness Theory

Although Brown and Levinson's (1987) politeness theory is regarded as the most prominent principled explanations presented so far, it has been criticized on some aspects. First and foremost, the universal feature of their paradigm is questioned. In their work, Brown and Levinson (B/L) specify both positive and negative politeness strategies along with certain syntactic, lexical, prosodic, and pragmatic features or markers of politeness, which are taken as the items having an effect on a strategy or as having full strategy position. In contrast to B/L, Meier (1995, p. 383) states that they face up to politeness strategies and markers of different status: behavior strategies (e.g., give deference) are mixed with linguistic strategies (e.g., nominalize) (see Ide, 1989); some are countable (e.g., intensifiers), some are gradable (e.g., nominalization), some can transform a negative into a positive strategy (e.g., contraction and ellipsis) and some occur within other markers (e.g., address forms). In relation to this, Meier criticizes B/L's comment about the implication of politeness via the semantic structure of the whole utterance other than the markers or mitigators which can be quantified; moreover, at this point he claims that the face of the Speaker declines and the Hearer's face become important. In other words, the Speaker is essentially ignored in B/L's theory of politeness.

Apart from the emphasis over the Hearer's face, a recurrent argument pointing to a cultural bias of Brown and Levinson's theory is the conceptualization of face. Based on Goffman's (1971) idea of face, Brown and Levinson (1987) developed an individualistic face; in that, it is described as a self oriented image. "Such a self oriented characterization of face, which may very well underlie Western interactional dynamics, can be problematic in a non-Western context" (Mao, 1994, p. 456). In addition, Mao (1994, p. 460), for example, argues as follows:

> The Chinese face does not privilege the self nearly as much as Brown and Levinson's definition of face. Rather, the Chinese face encodes a reputable image that individuals can claim for themselves as they interact with others in a given community; it is intimately linked to the views of the community and to the community's judgment and perception of the individual's character and behavior. The Chinese face emphasizes not the accommodation of individual 'wants' or 'desires' but the harmony of individual conduct with the views and judgement of the community. As a public image, the Chinese face depends upon, and is indeed determined by, the participation of others.

Consequently, in Asian cultures the expression of self in relation to the social group they belong to is more vital than the expression of individual freedom and autonomy (Ogiermann, 2009, p. 13).

In light of these arguments, Spencer-Oatey (2000) also criticizes Brown and Levinson's (1987) over emphasis on negative face. Actually, Brown and Levinson (1987, pp. 129-130) themselves are aware of this fact and they stress as follows:

> When we think of politeness in Western cultures, it is negative-politeness behavior that springs to mind. In our culture, negative politeness is the most elaborate and the most conventionalized set of linguistic strategies for FTA redress; it is the stuff that fills the etiquette books (but not exclusively-positive politeness gets some attention). Its linguistic realizations - conventional indirectness, hedges on illocutionary force, polite pessimism (about the success of requests, etc.), the emphasis on H's relative power --are very familiar and need no introduction.

In Spencer-Oatey's (2000:13) view, Brown and Levinson (1987) undervalue the conceptualization of positive face; and actually, the concerns about the negative face are not definitely face concerns. Instead, she puts forward the conceptualization of face and rapport; in that, the rapport management (the management of harmony-disharmony among people), consisting of three main interconnected components as the management of face, the management of sociality rights and obligations and the management of interactional goals.

Finally, Ruhi (2008) also finds the theory of politeness problematic; as a result, she makes valuable observations for the development of the theory. In her study (2008, p. 96), she gives a dialogue between two close friends as an example:

1 Ayşe: Nuray! Sonuçları açıklamışlar biliyor musun?

1 Ayşe: *Nuray! Do you know that they have announced the results?*

2 Nuray: Öyle mii!

2 Nuray: Is that right?

3 Ayşe: Kabul etmişler

3 Ayşe: They've accepted.

4 Nuray: Yaa! **Senin adına çok sevindim**

4 Nuray: Yaa! ***I'm so happy for you.***

After this conversation, keeping the utterance 4 in her mind, Ayşe says to one of her other friends that she felt as if Nuray actually was not happy for her, and she did not behave warmly. However, if this utterance is analyzed on the basis of the theory of Brown and Levinson, by saying I'm so happy for you, Nuray directs to Ayşe's positive face since she appreciates Ayşe's want in this situation. With respect to this theory, Nuray behaves politely; as a result, there is no reason for Ayşe to feel negatively. In order to be sure, Ruhi prepares a questionnaire so that she could have the reactions of other people who are the same age as Ayşe. They state that they have a similar feeling as Ayşe; their emotions and ideas will be the other way around if the utterance is I'm so happy. Based on this example, Ruhi focuses attention on the management of interpersonal relations; in that, politeness is actually a social judgment which

arises from the reactions of the hearer. She also proposes that the speaker's assessment should be taken into consideration. In addition to this, according to Ruhi (2006), the ignorance of the individuals' feelings is also one of the deficiencies of the theory; for example, using the idiom *gönül al- (atone)* instead of *I'm sorry* means being sincere and it expresses both gratifying and satisfying. All in all, based upon Ruhi's significant investigations and observations, politeness in Turkish concerns not only the individuals' self-images but also it takes their feelings into consideration as well as the cultural keywords.

1.2.3. The Present Study

Despite the criticism of Brown and Levinson's (1987) theory of politeness, most researchers use the terms proposed by them as the starting point of their studies. For instance, Spencer-Oatey (2000) points up the value of face as a universal phenomenon like Brown and Levinson; however, her conceptualization of negative and positive face differs from the terms suggested by B/L. As stated above in the previous section, Spencer-Oatey (2000) brings a new perspective to the politeness theory by focusing on the interpersonal or social aspect on face. According to her, the management of harmony-disharmony among people is maintained by the management of face, the management of sociality rights and obligations, and the management of interactional goals. The conceptualization of these three interconnected components is crucial for the rapport management proposed by her.

First and foremost, in Spencer-Oatey's (2000, p. 14) view, face is universal since everyone has concerns about face. "Face is closely related to a person's sense of identity or self-concept: self as an individual (individual identity), self as a group member (group or collective identity) and self in relationship with others (relational identity)" (Spencer-Oatey, 2000, p.14). Figure 1.2 below illustrates the bases of rapport:

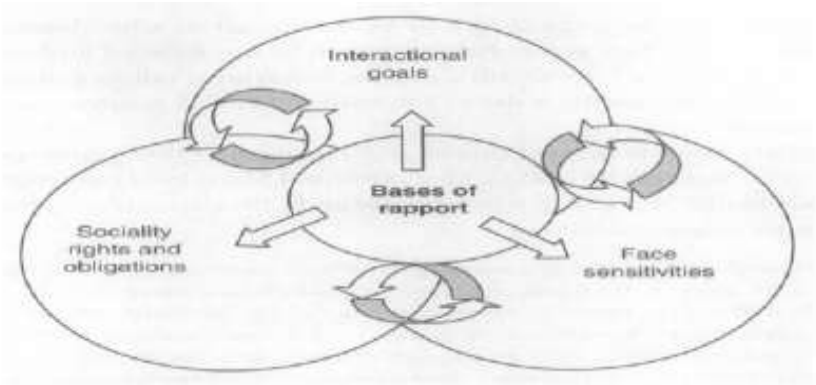

Figure 1.2. The basis of rapport (Spencer-Oatey, 2000)

People think of themselves having certain attributes and characteristics, like personality traits, physical features, beliefs, language affiliations; consequently, they usually consider some of their characteristics positively, some of them negatively and others neutrally. Generally wanting to be evaluated positively, people typically desire their positive qualities to be acknowledged and approved by others; in contrast, they want others not to acknowledge their negative qualities as well. The rapport

management claims that face is related to these sensitive qualities; rather, the extent to which attributes are face sensitive can change from person to person and from context to context. In addition, the person can concern the attributes that his/her face is sensitive about as an individual or in the group or community that he or she belongs to.

Sociality rights and obligations, the second component of rapport management, involves people's behavioral expectations which can be based on legal/contractual requirements; still, they more frequently have their origins in the normative behavior. "People develop conceptions as to what typically or frequently happen in a given context and come to expect that. They may then develop a sense that others should or should not perform that behavior, and prescriptive or proscriptive overtones become associated with that behavior." Consequently, people become conscious of identifying rights and obligations with regard to them; they feel annoyed if the expected behavior is not imminent (Spencer-Oatey, 2000, pp. 15-16). What is more, Spencer-Oatey (2000, p. 16) asserts that behavioral norms and conventions are not arbitrary; instead, they not only involve well organized strategies for dealing with practical demands but also signify more deeply held values. That is to say, people typically have value-laden beliefs about the principles lying behind an interaction. In fact, Spencer-Oatey (2000, p. 16) divides the sociality rights and obligations into two groups as *equity* and *association*. In the first place, consisting of *cost-benefit* and *autonomy- imposition* components, equity conveys the conceptualization that people believe being treated fairly: the others do not necessarily impose upon them, they do not order unfairly and they are not exploited. Hence, within equity, *cost-benefit* is related to the extent of exploitation and disadvantaging; in that, people assume a balanced cost-benefit should be held through the principle of reciprocity. In addition to *cost-benefit, autonomy-imposition* indicates the degree of control people have over us or impose on us. Secondly, *association* component of sociality rights and obligations imply the social involvement with others; that is, this involvement may be *interactional* and *affective-detachment.* Namely, interactional involvement -detachment shows the degree of the association or disassociation with other people; that is to say, people feel that they have the right to make an appropriate amount of conversational interaction and social chit-chat with others. In the same way, affective involvement-detachment gives ideas for the extent of sharing concerns, feelings and interests. To clarify, 'an appropriate amount' is the key term for these components which can vary both on the basis of the nature of the relationship and sociocultural norms and personal preferences. Finally, interactional goals, the third factor affecting the interpersonal rapport, specify the interactional and transactional goals people have in the event of an interaction with others. "These wants can significantly affect their perceptions of rapport because any failure to achieve them can cause frustration and annoyance" (Spencer-Oatey, 2000, p. 17).

To summarize, Spencer-Oatey (2000, p. 17) makes an emphasis on the variable nature of these rapport management components in respect to contextual, individual and cultural differences. "For example, some interactions are more goal-driven than others, and some people may be more face

sensitive over certain issues than other people." Moreover, notable differences can arise from the means people use for conceptualizing the components. More specifically, this study prefers rapport management due to these prominences on the one hand.

The description of the rapport management including the sensitivities to face, sociality rights and obligations along with the interactional goals is significant, but the other side of the coin is that perceiving the rapport threatening-behavior is also essential and inevitable. Spencer-Oatey (2000) asserts that rapport management requires the effective handling of speech acts; however, she goes further from Brown and Levinson (1987) stating that other domains such as discourse, participation, stylistic and non-verbal also have an important role. First of all, speech acts are the tools that are used within the illocutionary domain so that people can manage face, sociality rights and hence for managing rapport. Speech acts can be analyzed with regards to their semantic component as well as linguistic directness/indirectness. "A third way of analyzing speech acts is in terms of upgraders/downgraders or, as they are also called, boosters/hedges, intensifiers/downtoners or maximizers/minimizers" (Spencer-Oatey, 2000, p. 23). "People's choices of linguistic strategies sometimes cluster to portray different communication styles. Three dichotomous styles that are widely mentioned in the literature are associative expressiveness-restraint, directness-indirectness and self-enhancement-self-effacement." In fact, linguistic strategies of associative expressiveness are adapted from Scollon and Scollon (1995, pp. 40-41) by Spencer-Oatey (2000, p. 29), and the new classification is illustrated in Table 1.3. below:

Table 1.3. Linguistic strategies of associative expressiveness (Spencer-Oatey, 2000, p. 29)

Linguistic strategies of associative expressiveness: some examples	**Linguistic strategies of associative restraint: some examples**
1. Notice or attend to hearer: *I really like your new shoes.* *Are you feeling better today?*	1. Make minimal assumptions about hearer's wants: *I don't know how you 'II feel about this, ...*
2. Exaggerate (interest, approval, sympathy with hearer): *Please take a rest; you're looking very tired.* *You always do so well in school.*	2. Give hearer the option not to do the act: *It would be lovely if you could help me with this, but don't worry if you're too busy.*
3. Claim in-group membership with hearer: *All of us linguists ...*	3. Minimize threat: *I just need to borrow a little piece of paper, any scrap will do.*
4. Claim common point of view, opinions, attitudes, knowledge, empathy: *I know just what you mean. I too was very disappointed about that.*	4. Apologize: *I'm sorry to trouble you, could you tell me where the nearest post office is?*
5. Be optimistic: *I'm sure we'll be able to increase our sales within the next 6 months.*	5. Be pessimistic: *I don't suppose you know where the nearest post office is, do you?*
6. Indicate speaker knows hearer's wants and is taking them into account: *I know you'd like to try that again, so I'll give you another chance.*	6. Dissociate speaker, hearer from the discourse: *This is to inform our employees that...*
7. Assume or assert reciprocity: *I know you want your report to be as well received by the senior management as I do.*	7. State a general rule: *University regulations require every employee to...*
8. Use given names and nicknames: *Andy, can you get that report to me by tomorrow?*	8. Use family name and titles: *Dr Taylor, there's a Professor Zhang in reception for you.*
9. Be voluble.	9. Be taciturn.
10. Use hearer's language or dialect.	10. Use own language or dialect.

The examples above show the linguistic strategies of associative expressiveness and restraint in the course of an interaction so as to maintain the rapport of face. “The choice of language in discourse is not simply a matter of practical choice governed by efficiency of communication of information. Every such choice is a matter of the negotiation of the face of the participants” (Scollon and Scollon, 1995, p. 50).

The notions of directness/indirectness are another distinction in communication style that is explained in terms of being explicit and implicit from a linguistic point of view. Explicitness is explained by the unambiguous coded message in the words that are chosen; on the other hand, implicitness or indirectness comes into play with the notion of conventionality. For example, while “I can’t come is a more explicit refusal than I need to work on my essay tonight”, *Can you open the window* is an implicit request. For the interpretation of this sentence as a request, the notion of conventionality plays an important role; for this reason, nobody understands this sentence as whether the person is able to open the window or not. Finally, Spencer-Oatey (2000, pp. 32-42) identifies the factors which affect people’s use of rapport management strategies: their rapport orientation, contextual variables (involving the

participants and their relations, message content, social/interactional roles, activity type) and pragmatic principles and conventions. Briefly, rapport orientation includes four types such as: rapport enhancement, maintenance, neglect and challenge orientation. While rapport enhancement orientation shows a want to strengthen and enhance harmonious relations, rapport neglect means a lack of concern and interest in the quality of relations between interlocutors. In the same way, rapport challenge orientation includes people's desires of challenging and impairing harmonious relations. In contrast, rapport maintenance orientation signifies a desire to maintain and protect harmonious relations. In addition to rapport orientation, contextual variables, the second factor influencing rapport management, can be listed as participant relations, message content, social/interactional roles and activity type. Firstly, participants and their relations, including the terms reward, coercive, expert and referent power as well as the distance, specifies an association between language use and these variables. Similarly, message content determines the cost of some messages; in that, "messages can have cost associated with them. These costs are not necessarily financial (although they may be); they can be costs of time, effort, imposition, inconvenience, risk and so on" (Spencer-Oatey, 2000, p. 37). As a third factor social/interactional roles influence the power and the distance of the relationship along with the rights and obligations that each member has. Fourthly, communicative activity types such as a lecture, a job interview or a court trial impact the use of rapport management strategies. To conclude, the contextual features explained so far can play both a static and a dynamic role in influencing language use; moreover, "in the course of an interaction people's initial conceptions interact with the dynamics of the interchange, both influencing and being influenced by the emerging discourse. If the interaction is to be successful in terms of rapport management, participants need to be very sensitive to these complex processes" (Spencer-Oatey, 2000, pp. 39-40).

1.3. The Speech Act of Apologizing

Looking at the literature, it is noticeable that for the last thirty years, many studies have focused on describing speech acts and making cross-linguistic comparisons, and apologizing is the second most studied speech act after request. In the next part, the studies on apology in Turkish, whose data is corpus or discourse analysis tests, are identified.

1.3.1. Previous Studies on Apologies in Turkish

First of all, Özyıldırım (2010) examined the degree of indirectness of the apology strategies used by subjects with high and low education levels in different apologizing situations. Forty subjects with high and forty subjects with low education levels are administered discourse completion tests and it is concluded that the level of education affected the degree of indirectness in Turkish apologies. The study concluded that the use of direct apology strategy increases as the level of education increases.

Secondly, Hatipoğlu (2003) evaluated culture, gender and politeness according to the use of apology speech act with the data obtained from native Turkish and English participants. As a result of this study, it is observed that the differences in the use of apologies by native speakers of Turkish and

English are differentiated by in-context and out-of-context factors. For example, out-of-context factors such as the social position and gender of the participants affected the way women and men apologize. In addition, Hatipoğlu (2012) analyzed the speech act of apology in terms of the link between gender and language use. She obtains her data from 414 (195 female, 219 male) native Turkish and English speaking participants via discourse completion tests. In her study, it is concluded that the link between gender and language use is multidimensional and variable. What is more, different communication rules are valid in different occupational groups.

Besides this study, Eğit (2002) states that Goffman's remedial framework is also valid for Turkish as a result of his analysis of his data consisting of natural conversation recordings in which apologizing occurs and some conversations observed by himself or his students. In addition, it is emphasized that longer sentences are used for compensation in Turkish compared to other languages.

The studies summarized so far use discourse completion tests as gathering the data. However, Baş (2021) analyzes pragmatic functions of *pardon* through concordance lines from TNC. In her study, she concludes that pardon is both a performative expression of apology and at the same time a discourse/pragmatic marker fulfilling different illocutionary acts. Besides having a metonymic representation for fault or forgiveness located within the same conceptual domain, it has a central meaning of interacting politely in discourse.

2. METHODOLOGY

2.1. Corpus Linguistics and Pragmatics

Corpus linguistics, being "a new enterprise and a new philosophical approach to linguistic enquiry", is a lively subject not only for English but also for other languages all around the world (Tognini-Bonelli, 2001, p. 1). That is to say, a corpus represents a computerized collection of authentic texts which provide automatic or semi-automatic process or analysis opportunities (Tognini-Bonelli, 2001, p. 55). As a result, researchers are supplied with real life examples rather than invented ones that are based on intuitions; that is, as Meyer (2002, p. 11) states "linguistic analysis will benefit if it is based on real language used in real contexts". In fact, although intuition is one of the types of evidence in linguistic theory, it should be carefully applied due to several reasons. To begin with, it may reflect one's dialect or sociolect, which results in sentences that are true for some people and unacceptable for others. Secondly, inventing an example means being conscious of one's language production. Thus, intuitions may be correct but the example may not include typical language use. Thirdly, intuitions result in decontextualized data; however, context is an essential part of making acceptable and grammatical judgements. "Fourthly, results based on intuitions alone are difficult to verify as introspection is not observable. Fifthly, excessive reliance on intuitions blinds the analyst to the realities of language usage" (Xiao, 2009, p. 989). In contrast, a corpus based approach provides the researcher with a chance to avoid these disadvantages. As Hunston (2002, p.20) emphasizes,

> Corpus essentially tells us what language is like, and the main argument in favour of using a corpus is that it is a more reliable guide to language use than native speaker intuition is. Although a native speaker has experience of very much more language than is contained in even the largest corpus, much of that experience remains from introspection.

In spite of all these advantages over the speaker's intuitions, "a corpus by itself can do nothing at all, being nothing other than a store of used language." As a matter of fact, corpus access software re-arranges that store in such a way that a researcher can observe various kinds of language use easily; moreover, the software presents a new perspective on familiarity (Hunston, 2002, p. 3). As corpora do not say anything new about language, a new perspective on familiarity will be gained by the frequency lists and the concordances in the first step. By searching the electronic collections of texts very rapidly, automatic frequency list generation makes a complete list of all the items in a corpus which can be very common as running into millions in the largest corpora or very unusual occurrences only once in a corpus. Similarly, for concordance analysis, the researcher decides on the item being searched; then, all the examples of the searched-for-item are brought onto the screen (Evison, 2010, p. 122).

The question of what a frequency list and concordance line analysis will tell us depends on the researcher's aims and goals; however, they can be used as a general aim, too. For example, frequency lists can be used by lexicographers and language syllabus and material designers (Evison, 2010, p. 125). In addition, frequency lists can reveal interesting information if a comparison between two corpora is needed. In the same way, known as KWIC (key word in context), online concordancing

bring together many instances of use of a word or phrase giving way to the observation or the regularities that may remain unobserved in their normal contexts (Hunston, 2002, p. 9). On the one hand, concordance analysis can give valuable information about phraseology, which can be used for teaching the difference between two confusing adjectives such as *interested* and *interesting*. The concordance lines of *interested*

Interested

and the surrounding areas who are interested in water sports. Rural
than Barbados. If you are interested in wild-life, Tobago is heaven,
The YOA claims to be interested in lobbying on issues, but it
irony in that, whereas I'm more interested in the musical arrangements ad
like bigger speakers. I'm more interested in playing videos. I've got a
work or whatever that you might be interested in speakers.
the new test. MORTIMER: We've been interested in looking at alternative methods
by around half a dozen firms interested in acquiring its Welsh business.
over a Labour Party which was less interested in evangelism than it was in the
on radon, but they tend to be more interested in measuring it once it escapes

and *interesting* are shown in Figure 2.1. below:

Interesting

Yeah. Yeah. But there's this interesting annual variation and erm I
rights legislation. Now this is interesting, Bob. Here's one that you would
trusted her." In one of the most interesting chapters of this biography,
Sunshine Sprint runners, but one interesting entry yesterday was the Glenn
Heal. Well, it's been an interesting few days for the Liberal
game." He might have added an interesting historical fact: The last Series
or in auto accidents. It's a very interesting idea because that could largely
image of the object. What is interesting is that it is not necessary to
ll mature into something big and interesting like REM, won't the music
conservation of some biologically interesting niches could also be brought
yard bet on Foyt, just to make it interesting. 'Not Andretti?' Tucker asked.
I learned a lot about geology, met interesting people and went home with a good

Figure 2.1. The concordance lines of *interested* and *interesting*

On the basis of these concordance lines above, Hunston (2002, p. 10) states that *interested* is overwhelmingly used with '*in'*, and the pattern 'someone is interested in something' is observed. In contrast, *interesting,* commonly used before a noun, usually occurred in the pattern 'an interesting thing'. The patterns 'What is interesting is ...' and 'it is interesting to see ...' are also included. In light of these examples, while teaching these confusing verbs, it is more useful to use the phrases 'someone is interested in something' for interested and 'an interesting thing', 'What is interesting is ...' and 'it is interesting to see ...' for interesting than such a minimal pair 'The boy is interested' or 'The boy is interesting'. Instead of giving an example sentence revealing no pattern about the usage of these confusing adjectives, the phraseology retrieved by concordance lines can be effectively used for teaching. As a consequence, phraseological approaches will help a better understanding and usage of language items.

In addition to frequency and concordance analysis, the data in corpora take advantage of the calculation of collocation. Hunston (2002, p. 12) describes the collocation as "the statistical tendency of

words to co-occur, or as the tendency of one word to attract another." For example, the word *toys* overwhelmingly collocates with *children* rather than *women* or *men.* It is an example of motivated collocation since it has a logical reason: toys belong to children rather than adults. All in all, focusing attention on the different meanings of a word, collocational information helps researchers for summarizing some of the information occurring in concordance lines. In fact, users can consider more instances of a word than obtained by concordance lines. For example, a word that you search for can have 10.000 occurrences. While you may possibly analyze only 500 occurrences, collocational software makes calculations by using all 10,000 concordance lines; and therefore, the information it gives is more reliable. In brief, frequency, concordance lines and collocation are the tools used for the analysis and the description of language via corpora.

Apart from the tools described above, a methodological distinction is needed in terms of the use of corpora as researchers vary in using corpora in different ways to validate, exemplify, or build up a language theory (Tognini-Bonelli, 2001, p. 65). For this reason, corpus studies can be *corpus-based* or *corpus-driven* or both. As for their definitions, in the first step, "the term *corpus-based* is used to refer to a methodology that avails itself of the corpus mainly to expound, test or exemplify theories and descriptions that were formulated before large corpora became available to inform language study" (Tognini-Bonelli, 2001, p. 65). Traditionally, linguists conduct a study with reference to the data based on language user's intuition. If this same study uses corpus as its data in order to validate the theory, the study then becomes corpus-based. A corpus-based study generally is not concerned with the relationship between an item and its context since it does not give a systematic and determining definition of linguistic theory. In fact, they use the theories that are described before the compilation of large corpora. In contrast to *corpus-based* ones, *corpus-driven* approach with this respect "aims to derive linguistic categories systematically from the recurrent patterns and the frequency distributions that emerge from language in context" (Tognini-Bonelli, 2001, p. 87). Embracing a holistic approach to language, corpus-driven means not only reflecting the semiotic system by the effect of repeated instances, but also seeing the text as an integral part of verbal context, which means a continuity between this and the wider context of situation and also the wider context of culture. To sum up, *corpus-based* and *corpus-driven* are the two terms referring to methodologies that mean different ways of validating, exemplifying, and building up a language theory.

As to the history of corpus linguistics, although its roots go back to the thirteenth century, corpus linguistics came into prominence in the latter half of the twentieth century. Namely, the Brown Corpus is the first modern machine readable corpus consisting of American English written texts. Then, the advances in technology along with "the emergence of the more affordable, powerful and, in terms of space, manageable personal computers in the 1990s" altered dramatically corpus linguistics and it gained its shape today (Rühlemann and Clancy, 2018). Today, it is the age of mega corpora like Collins Corpus and Bank of English (approx. 2,5 billion words), the Oxford English Corpus and the Cambridge

English Corpus (both approx. 2 billions words in size) which enabled a mix of a corpus methodology with other linguistic structures like conversation analysis, spoken discourse analysis, sociolinguistics and pragmatics (Rühlemann and Clancy, 2018). In fact, this study shows how corpus and pragmatics can benefit from each other.

Thanks to these advances of corpus linguistics and overwhelmingly spoken corpora, the close relationship between corpus linguistics and pragmatics has come to the fore in recent years. That is, researchers have started to use corpus data as a methodology for pragmatic analysis. Pragmatics is also a relatively young discipline as corpus linguistics. Although its beginnings trace back to the early twentieth century, it has taken place as a sub-field of linguistics since the 1970s. It was Morris (1938) who made a division between syntax (the formal relations of signs to one another), semantics (the relation of signs to the object) and pragmatics (the relation of signs to interpreters) in terms of the dimensions of semiosis through signs. After Morris, in the late 1960s, pragmatics finally found its way into modern linguistics by the investigation of so-called performance phenomena.

To this end they adopted ideas developed and advanced by L. Wittgenstein, G. Ryle, P. Strawson, J.L. Austin and other eminent (ordinary or natural language philosophers. It seems safe to claim that the ensuing pragmatic turn was notably induced by J. L. Austin, J. R. Searle and H. P. Grice, who were interested in *utterance meaning* rather than sentence or word meaning., i.e. in studying unique historical events created by actual speakers to perform linguistic acts in actual situational contexts in order to accomplish specific goals (Bublitz and Norrick, 2011, p. 3).

Having roots in the ideas of the relation between the interpreters and the utterance meaning along with performance phenomena, pragmatics is commonly described as "the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader)"; it is the study of speaker and contextual meaning as well as the study of how more communicated than is said and the expression of relative distance (Yule, 1996, p. 3). In light of these frames, the exploration of language use and language users in interaction is the main interest of pragmatics in that it is concerned with the use of language in communication. Indeed, communication does not mean only coding (by the speaker) and decoding (by the listener) of signs, in contrast, complex processes of inferences and interpretation are required about both what is said and what is unsaid which is situationally, socially or culturally given (Rühleman and Aijmer, 2015, p. 2). Therefore, the interpretation of language in use, on the one hand, depends on the meaning of the actual words that are being used, and on the other hand, on other sources of knowledge such as knowledge about contextual and cultural norms. So, the context in which the communication occurs is the key concept for pragmatics due to several reasons. First of all, communication changes depending on the factors such as speaker identity, the relation between the hearer and the speaker, and activity type. "How and what interactants communicate is inevitably constrained by that context: tweets are severely restricted in terms of length, at work power relations co-determine communicating styles, marital talk typically involves the spouse's children" (Rühlemann and

Aijmer, 2015, p. 2). In addition, the theory of utterance interpretation requires a dialogic point of view; that is, what has been said before creates conditions for what is said and what comes. What is said or written to somebody gives a context for the response and the response itself provides more contexts for other responses. As a consequence, there is no one to one relationship between language form and utterance function; in contrast, there is a particular interpretation of an utterance that is used in a particular context (Adolphs, 2008). With this respect, previous studies, largely basing on the written documents such as discourse completion tests, present only horizontal reading; "where large and often whole texts are received and interpreted in the same temporal order in which they were produced and received" (Rühlemann and Aijmer, 2015, p. 3). The horizontal reading is illustrated in Figure 2.2. below:

Figure 2.2. Horizontal-reading methodology in pragmatics (Rühlemann and Aijmer, 2015, p. 3)

Corpus linguistics, on the other hand, offers a vertical methodology which is achieved by the KWIC (key word in context) view along with the frequency. First of all, the node word (the word under scrutiny) in the concordance lines is surrounded by a particular word or sequence of words, and the researchers can get larger contexts if they need; moreover, the frequency list offers a quantitative analysis. In brief, this methodology allows for the observation of repeated patterns with the number of instances. Figure 2.3. shows the vertical reading methodology:

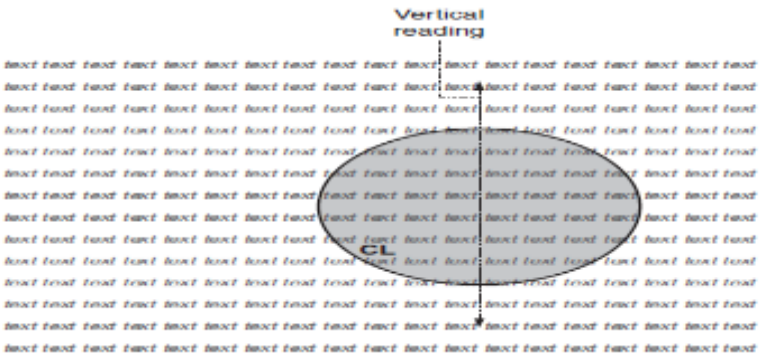

Figure 2.3. Vertical-reading methodology in pragmatics (Rühlemann and Aijmer, 2015, p. 8)

However, for pragmatic analysis, neither horizontal analysis nor vertical analysis is sufficient. As a consequence, corpus pragmatics opens a new door by combining both pragmatics and corpus linguistics in such a way that it integrates vertical and horizontal methodologies skillfully (Rühlemann and Aijmer, 2015, p. 9). Figure 2.4. shows this relationship below.

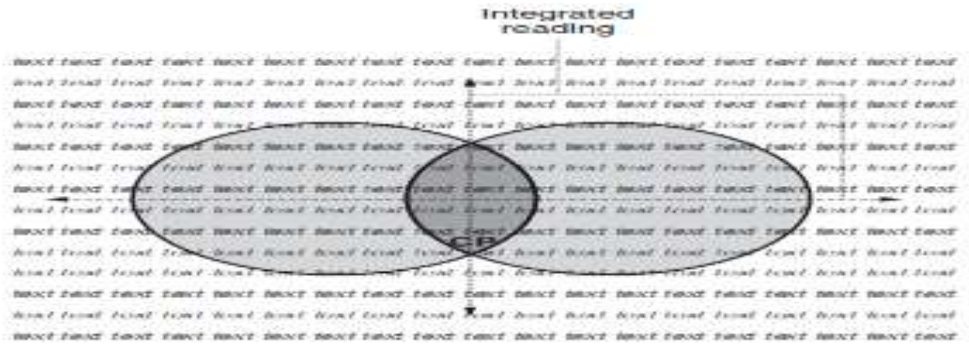

Figure 2.4. Integrated-reading methodology in corpus pragmatics (Rühlemann and Aijmer, 2015, p. 12)

In the first step, recurring pragmatic functions provided by previous studies can be the starting point of corpus-pragmatic analysis; for example, speech act expressions *couldn't you* can be analyzed. Vertical reading gives way to capture the occurrences of the form on the basis of the KWIC function. As a second step, by eliminating the unwanted uses, the researcher examines the use of the forms and the functions fulfilled in the concordance lines (horizontal reading). "This type of analysis proceeds from predefined forms to the range of functions performed by the forms used to perform it (function to form)" (Rühlemann and Aijmer, 2015, p.9). The contrasting view is also possible; that is, after the description of function, the forms used to perform it are examined. However, the function is best described in the specific contexts; for example, *sorry* may not be a speech act of apologizing for some situations. Maybe the speaker only wants to talk about it; s/he does not perform it. With this regard, vertical reading precedes horizontal reading. "So corpus-pragmatic research is more than just pragmatic research and it is more than just corpus-linguistic analysis in that it integrates the horizontal (qualitative) methodology typical of pragmatics with the vertical (quantitative) methodology predominant in corpus linguistics" (Rühlemann and Aijmer, 2015, p. 12).

2.2. The Database

In light of the information about corpus pragmatics, the present study benefits from the data retrieved from Spoken Turkish Corpus (STD) and Turkish National Corpus (TNC) in order to analyze direct apology speech acts in Turkish with regards to politeness. Utilizing corpus data, this study is both qualitative and quantitative.

Firstly, providing the tools to identify frequency, concordances, pauses and prosodic features, Spoken Turkish Corpus (STC), a multimodal-general spoken corpus, is the first source of the data. In fact, Ruhi (2012) describes STC as below:

> STC is a multimodal-general corpus, which employs EXMARaLDA software suite (Schmidt & Wörner, 2009) and a web-based, open source corpus management interface (STC-CMS) developed

by M. G. C Acar and K. Eryılmaz (see Acar & Yılmaz, 2010). Transcriptions in STC are orthographic and based on an adaptation of the HIAT (Rehbein et al., 2004) transcription conventions (see Ruhi et al, 2010b). Talk in STC is time-aligned with media files and represented in partitur format. In STC files each speaker is assigned a verbal (v) and an annotation (c) tier, the latter of which indicates stylistic (e.g. informal pronunciation of future tense markers) and prosodic features (e.g. laughing). Utterances performed in unison (e.g. laughter) are assigned to the ALL tier, and background noises and significant activities in the setting are described in the no-speaker tier (nn)(see Ruhi et al. (2010b) for the full description and annotation conventions).

In addition to the spoken data from STC, Turkish National Corpus (TNC) is used for retrieving both spoken and written data. First of all, TNC is a balanced and a representative corpus of contemporary Turkish comprising textual data across a wide variety of genres written between 1990 and 2013. Secondly, TNC consists of both written (98%) and spoken data (2%). While written components include texts from different domains with a great variety of topics, the spoken part contains transcriptions from spontaneous, everyday conversations, and speeches collected in particular communicative settings. Users can search a keyword by making some restrictions such as media, text sample, domain, derived text type, sex of author, type of author, text genre, as well as the audience of the text. With a size of 50 million words collection, TNC Version 3.0 is used for this study (Aksan, Y. et al., 2012).

2.3. The Data Collection Process

The data is collected through Spoken Turkish Corpus (STD) and Turkish National Corpus (TNC) as described above. The data collection process begins with STC; in that, using the EXAKT tool in EXMARaLDA (Schmidt and Wörner, 2009), the direct speech act expressions *özür dile-*‘ -to apologize’, *bağışla-* ‘to forgive’*, bağışlayın* ‘to forgive’, *affet-* ‘to forgive’, *pardon* ‘pardon me’, *kusura bakma* ‘excuse me’, *kusura bakmayın* ‘excuse me’*, kusuruma bakmayın* ‘excuse me’*, üzgünüm* ‘I’m sorry’ are searched. As for the working of this tool, the corpus is open before any query as shown in Figure 2.5. :

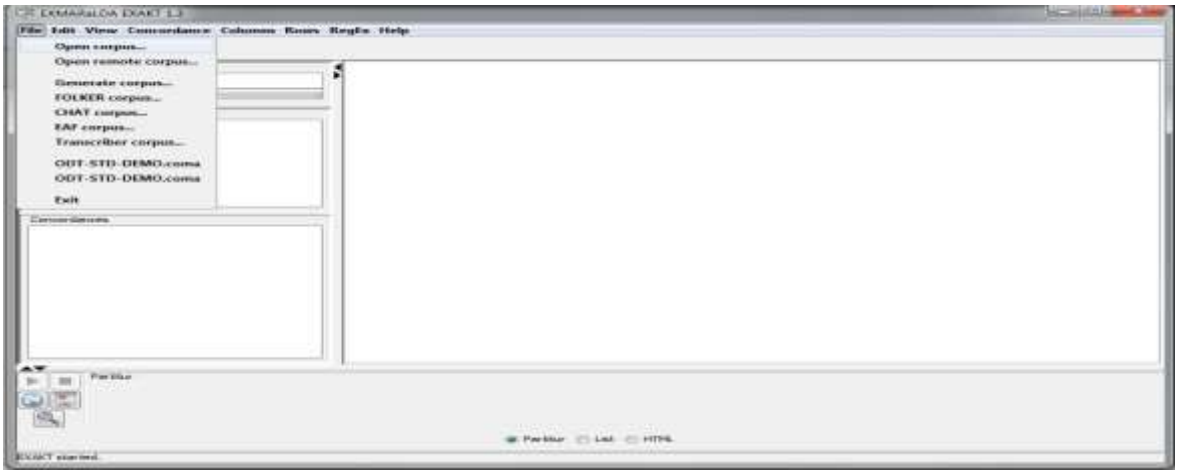

Figure 2.5. Opening corpus from the tool EXAKT (Schmidt and Wörner, 2009)

Before starting the query, “Open Corpus” is selected from the “File” dropdown menu in order to download the data from corpus. Two distinct files of STC as publishable and completed are open separately as shown in Figure 2.6. and 2.7. :

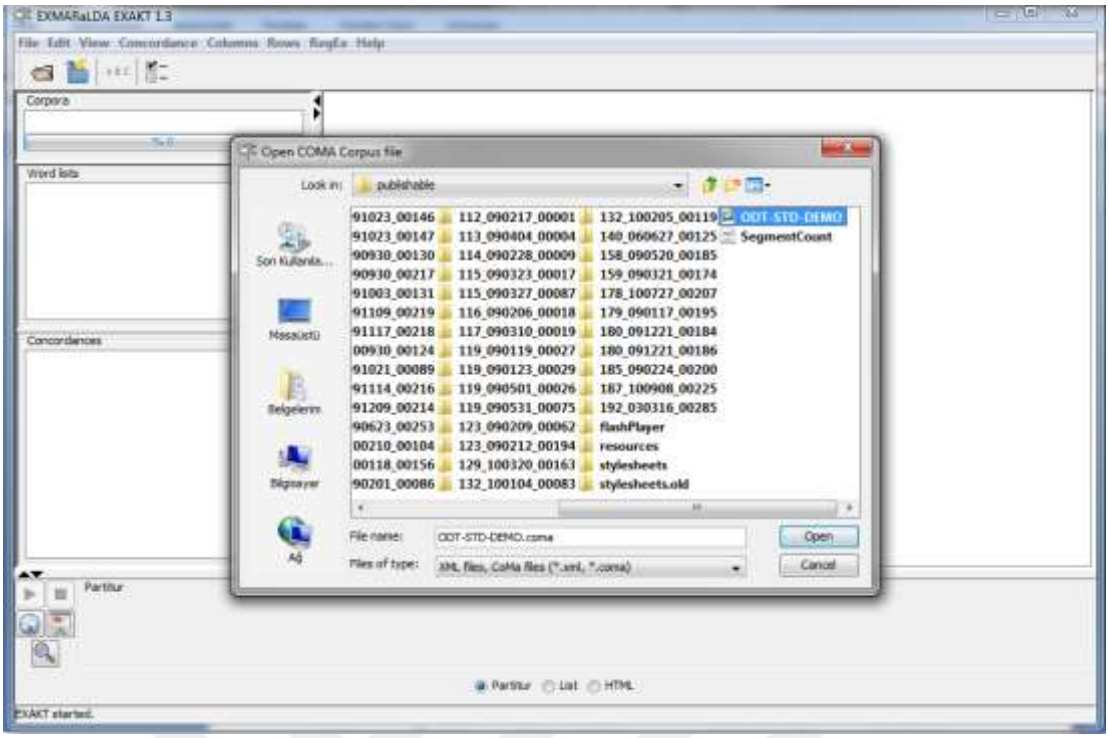

Figure 2.6. Opening Publishable File

Figure 2.7. Opening Completed File

After the availability of both corpora, the tool asks whether a word list is needed or not, and 'Yes' is clicked. As soon as the word list is created, the data gets ready for the query.

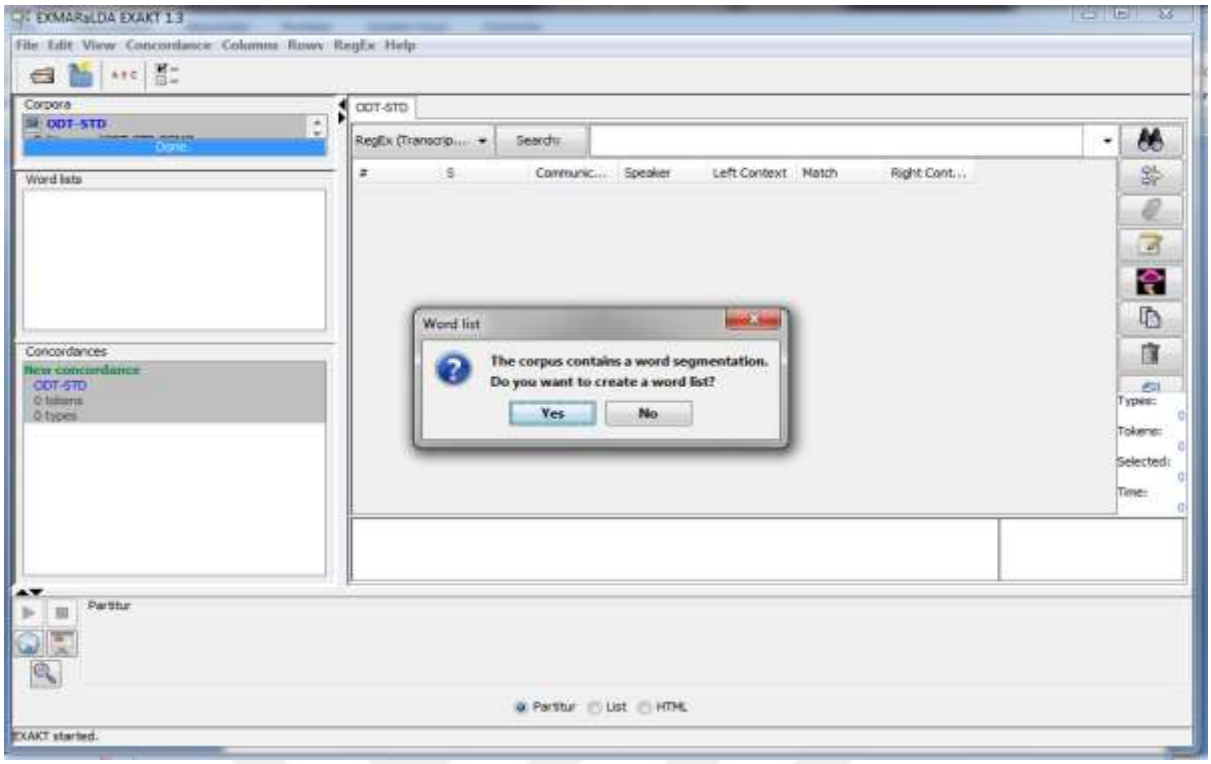

Figure 2.8. The creation of word list

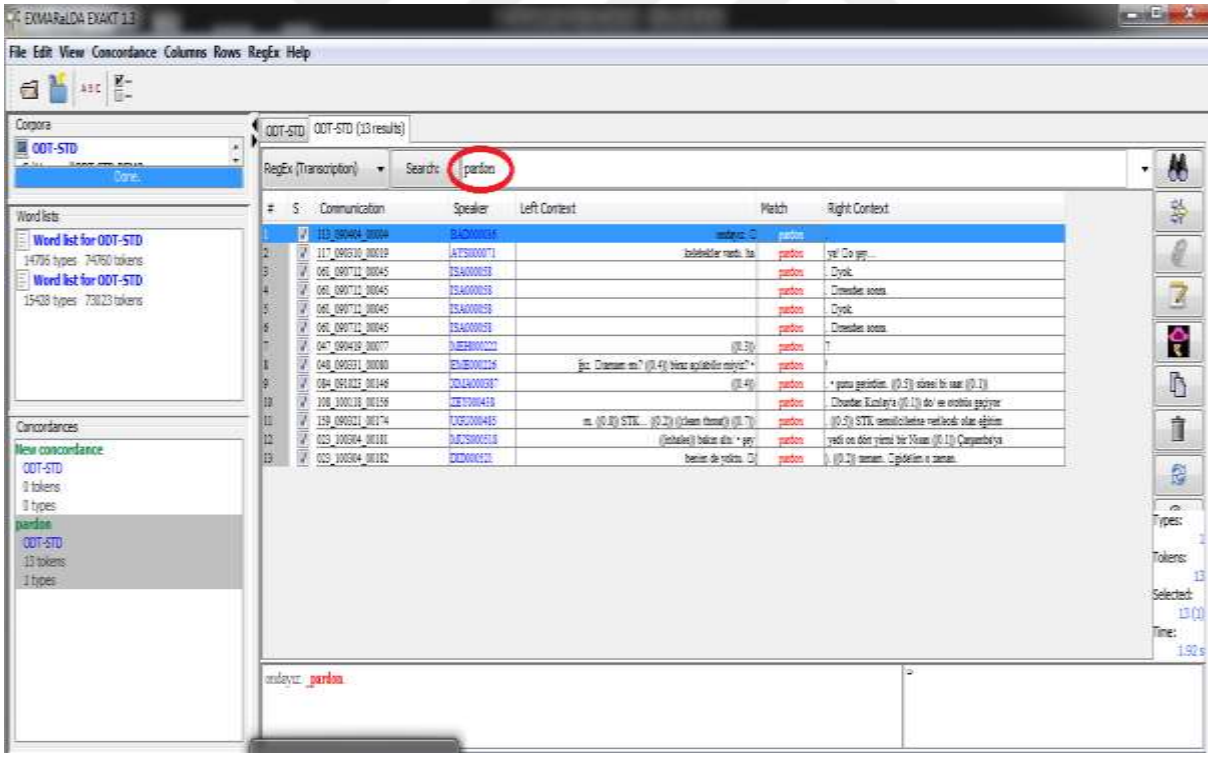

Figure 2.9. The search for *pardon*

The query performed by writing the node word into the search menu as shown in Figure 2.9. As soon as the concordance lines appear, they can be copied by the Copy the Selected Search Result as highlighted in Figure 2.10. by a circle.

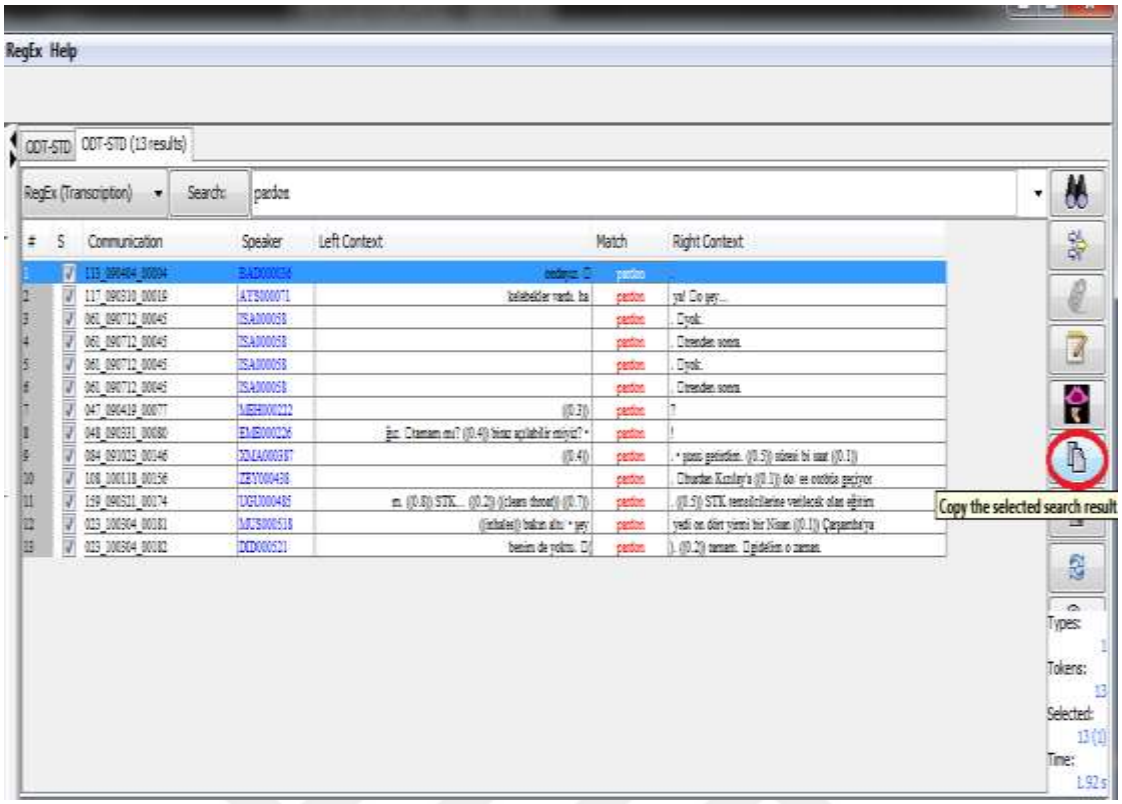

Figure 2.10. Copying the selected search results

	Comm	Spk			
1	113_090404_00004	**BAD000036**	ondayız. _	**pardon**	.
2	117_090310_00019	**AYS000071**	kelebekler vardı. ha	**pardon**	ya! _o şey…
3	061_090712_00045	**ISA000058**		**pardon**	. _yok.
4	061_090712_00045	**ISA000058**		**pardon**	. _trenden sonra.
5	061_090712_00045	**ISA000058**		**pardon**	. _yok.
6	061_090712_00045	**ISA000058**		**pardon**	. _trenden sonra.
7	047_090419_00077	**MEH000222**	((0.3))	**pardon**	?
8	048_090331_00080	**EME000226**	am mı? ((0.4)) biraz açılabilir miyiz? •	**pardon**	!
9	084_091023_00146	**XMA000387**	((0.4))	**pardon**	. • şunu getirdim. ((0.5)) süresi bi saa
10	108_100118_00156	**ZEY000438**		**pardon**	. _burdan Kızılay'a ((0.1)) do/ ee otobü
11	159_090321_00174	**UGU000485**	) STK… ((0.2)) ((clears throat)) ((0.7))	**pardon**	. ((0.5)) STK temsilcilerine verilecek o

Figure 2.11. The copy of the concordance lines

As Figure 2.10. and 2.11. points out above, STC is searched for the direct speech act *pardon*; as a result, the concordance lines are listed. If more contexts are needed, it is enough to click on the node word *pardon.* The search for the direct speech act expressions *özür dile-* 'to apologize'*, bağışla-* 'to forgive', *affet-* 'to forgive', *pardon* 'pardon me'*, kusura bakma* 'excuse me', *, üzgünüm* 'I'm sorry'. They are also searched through the Turkish National Corpus.

In order to perform a query through TNC Version 3.0, as a first step, a spoken query is selected. Writing the query term in the box returns all the results in spoken texts as shown with Figure 2.12. below:

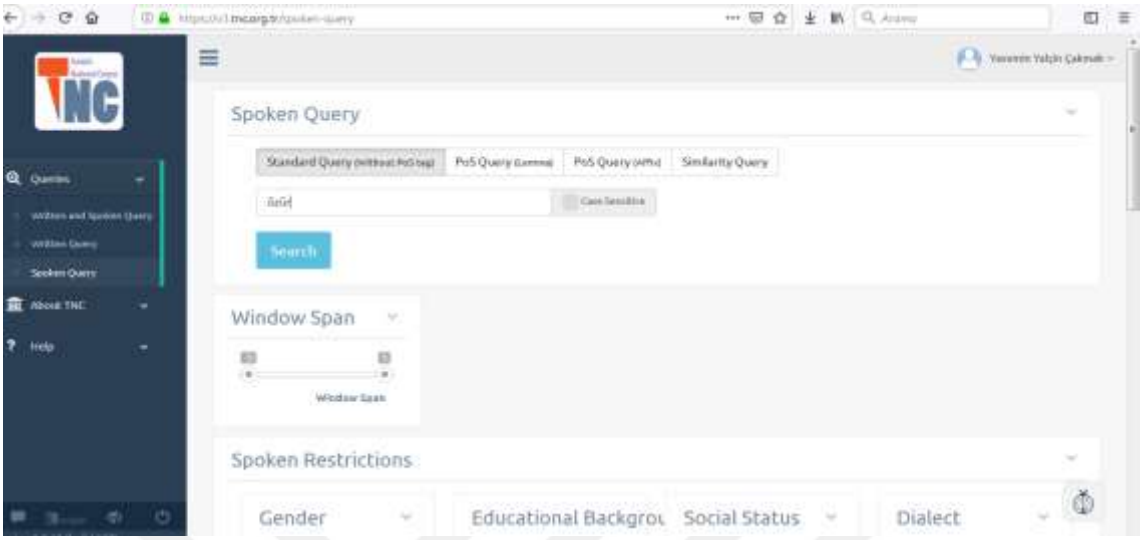

Figure 2.12. Utilizing TNC

Figure 2.13. below shows the concordance line results in a KWIC order of the node word özür.

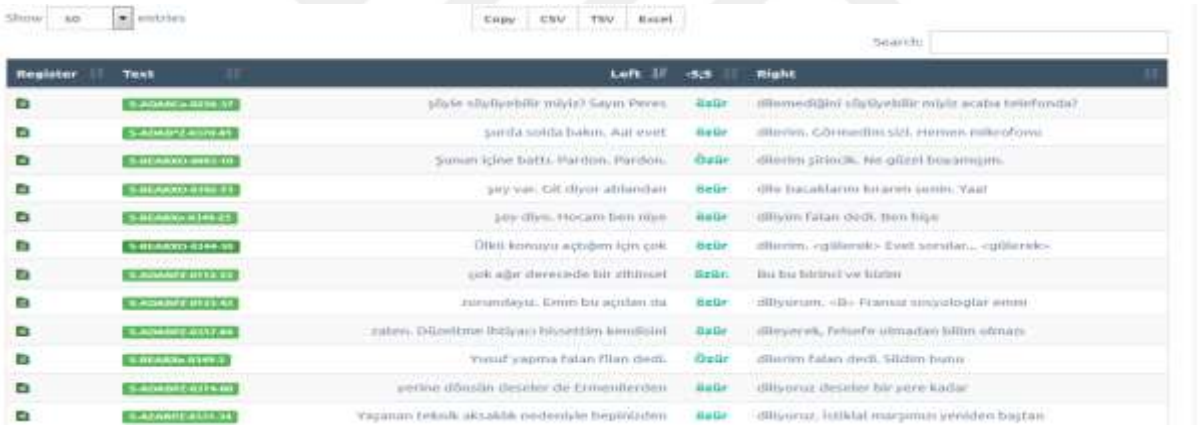

Figure 2.13. Concordance results of TNC

As larger contexts are needed for this analysis, it is obtained easily through clicking on the node word *özür* as illustrated by Figure 2.14. :

Figure 2.14. Getting larger contexts

The metadata about domain, interaction type, and location as well as the information about speakers are available if the tag is clicked. This process is viewed by Figure 2.15. :

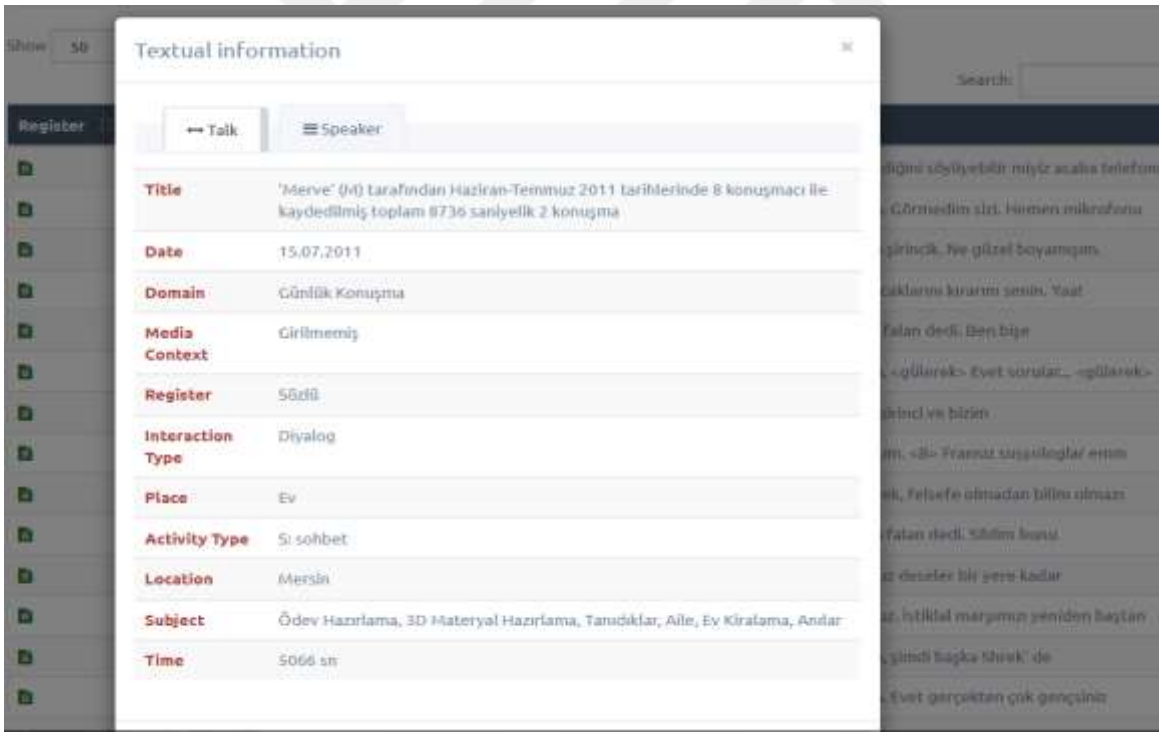

Figure 2.15. The metadata

Finally, the same process is utilized for getting the written data by selecting the written query.

2.4. Data Analysis

As for the analysis of the data, the classification of direct apology speech acts *özür dile-* '-to apologize', *bağışla-* 'to forgive', *affet* 'to forgive', *pardon* 'pardon me', *kusur bakma* 'excuse me', *üzgünüm* 'I'm sorry' in Turkish is performed on the basis of the apologizing strategies suggested by

Aijmer (1996). As it has been noted before, the sarcastic use of apologizing is not involved in the study. For the process of data classification, the query starts with writing *özür* 'apology', *af* 'forgiveness' or *kusura* 'excuse' into the query box so as to capture all the usages of these speech acts. Secondly, manual analysis is carried out, so the adjective forms like *özürlü* 'disabled', 'defective' or the meaning of donate for *bağışla-* 'to donate' are all excluded from analysis. After all the concordance lines are divided under the groups of the strategies, the categories are checked by three experts in the field of linguistics in order to provide accuracy and appropriateness. Also, the expert opinion ensured the categories to be more clear as some previous classifications altered on the basis of the feedback of these experts. Finally, reliability of the classification is confirmed

In fact, the aim of this study is not only to test whether these strategies are observed in Turkish or not but also determine any differences. Consequently, Blum-Kulka, House and Kasper's (1989) universal strategies and codes constitute the basis for categorizing the prototypical realization of the act of apologizing.

Conducting extensive research to investigate how people from different cultures apologize, the strategies they employ, and the cultural factors that influence their communication, Blum-Kulka, House and Kasper (1989) have examined both native speakers of different languages and individuals learning a second language, shedding light on the complexities of cross-cultural pragmatics, politeness, and apologies. Within the context of apologies, they propose that the act of apologizing is realized through an explicit illocutionary force indicating device (IFID), a formulaic expression of regret like: (be) sorry, regret, apologize, excuse etc, whose function is to show regret after an offensive act. Secondly, they identify a closed set of strategies in order to code an utterance as an apology speech act:

1. an IFID (be sorry: apologize, regret, excuse etc);
2. an explanation or account of the cause which brought about the violation;
3. an expression of the speaker's responsibility of the offence;
4. an offer of repair and
5. a promise of forebearance

Moreover, they classify the data by asking some questions such as: (a) does the utterance in question contain and IFID? (b) does it contain an explanation? (c) does it express S's responsibility? (d) does it convey an offer of repair? Or (e) does it contain a promise of forbearance?" (Blum-Kulka and Olshtain, 1984, p. 207). In brief, a speaker may choose one of the strategies described above in order to express an apology verbally either by using an IFID or not.

As for Aijmer's (1996) classification, four strategies listed by Blum-Kulka, House and Kasper also take place in Aijmer's strategies. As seen in Table 2.1, she makes a distinction of 13 different apologizing strategies sub-classified into being explicit and implicit as well as emotional or not:

Table 2.1. Apologizing strategies (Aijmer, 1996)

Apologizing Strategies
Explicit Emotional
A. Explicitly apologizing D. Expressing regret
Explicit Non-emotional
B. Offering (giving, presenting) one's apologies C. Acknowledging a debt of apology E. Demanding forgiveness F. Explicitly requesting the hearer's forgiveness
Implicit Emotional
G. Giving an explanation or account J. Expressing emotion
Implicit Non-emotional H. Self denigration or self-reproach I. Minimizing responsibility K. Acknowledging responsibility for the offending act L. Promising forbearance from a similar offending act

The classification of apologizing strategies begins with the most direct ways as in (A) and (B) with an expression to apologize or to present, give and offer one's apologies. Having a meaning of a feeling beholden to somebody, strategy (C) is an example of a strong form of direct apology. As seen above, denoting the speaker's point of views towards a state of affairs assumed as true, strategies A and D are both explicit and emotional. In addition, strategies E and F, asking for the offended person's forgiveness, are direct but non-emotional (Aijmer, 1996).

On the one hand, strategies like A and D are both direct and emotional; also, strategies B, C, E, and F are direct but non-emotional. On the other hand, some strategies are grouped under implicit criteria due to having softeners, explanations, excuses, minimization of responsibility, etc. as expressions of apology. Strategy G makes an explanation or gives an account, so it is not an apology literally. Likewise, strategy H and I used for expressing a self reproach by the speaker and minimizing responsibility for the damage do not indicate an apology respectively. However, they all can perform as an apology speech act in the relevant contexts. Expressing an emotion, strategy J is different and it cannot serve as an apology alone. Finally, strategies K-M, accepting responsibility for the offending act and offering compensation has functions as a remedial act. Aijmer (1996) also gives examples to all these strategies listed in Table 2.2:

Table 2.2. Examples of apologizing strategies (Aijmer, 1996, p. 83)

Code to strategies	Examples
(A) Explicitly apologizing	I *apologize* (for)
(B) offering (giving, presenting) one's apologies	I *present my apologies*
(C) Acknowledging a debt of apology	I owe you an apology
(D) Expressing regret	I'm sorry, I'm afraid that
(E) demanding forgiveness	pardon me, excuse me
(F) Explicitly requesting the hearer's forgiveness	I beg your pardon
(G) giving an explanation or account	(I'm sorry) it's so unusual
(H) self denigration or self-reproach	how stupid of me, how awful, I ought to know this
(I) minimizing responsibility	I didn't mean to, I thought this was, I was thinking it was
(J) expressing emotion	oh (I'm sorry)
(K) acknowledging responsibility for the offending act	that was my fault (Fraser, 1981, p. 263)
(L) promising forebearence from a similar offending act	I promise you that that will never happen again (Fraser, 1981, p. 263)
(M) offering redress	please let me pay for the damage I've done (Fraser, 1981, p. 263)

As seen from the examples in Table 3, apologizing strategies vary depending on the hearer and the context. For example, in English, *I'm sorry* is used more frequently than *I regret* and *forgive me*; in that, they do not even occur in London-Lund Corpus (Aijmer, 1996, p. 84). In addition, while the expression *I apologize*, having the strategy of using a performative verb, is restricted to formal contexts, *Pardon* is only preferred in situations when the person could not hear what was said. In the same way, *excuse me* is only used for minor offenses.

To conclude, in the pages that follow, Blum-Kulka, House and Kasper's (1989) and Aijmer's (1996) universal strategies are used for the analysis of prototypical apologies in Turkish. What is more, the objective of the next chapter is to test whether these strategies are the same in Turkish or not.

3. APOLOGIZING STRATEGIES IN TURKISH

This chapter is concerned with the findings about the distribution of apologizing strategies across the spoken part of TNC and STC. As a first step, the frequency of all the direct apology expressions according to the strategies involved in Turkish is presented. Then, the differences and incorporation of strategies are made clear with the examples from TNC and STC. Finally, a detailed structural description comprises the last step of this section.

3.1. Aijmer's Apologizing Strategies in the TNC and STC

As described in methodology, this study classifies the data under the category of Aijmer's (1996) apologizing strategies. One of the research questions in this study was to identify the similarities and differences for direct speech acts in Turkish compared to the strategies described for English; as a consequence, this chapter starts with the distribution of direct apology speech acts across corpora.

Table 3.1 provides the frequency of the direct apology speech acts in the written and spoken part of the TNC along with STC. As can be seen from the table, *kusura bakma-*, with 1042 instances, is the most frequently used speech act in the written part of TNC, it is *özür dile-* with 767 instances in the spoken part. *Pardon* also occurs 22 times in STD. While *özür dile-* is utilized in 37 instances in the spoken data, *pardon* is observed in 307 instances in the written part. In addition, the second most frequent direct speech act in the written part is *özür dile-* with 730 instances; however, only 37 instances involve *özür dile-* in the spoken data. *Kusura bakma-* occurs 1010 times in the written part whereas they are seen in 32 concordance lines in the spoken part of TNC respectively. Also, *bağışla-* is used in 277 instances in the written part of the TNC and 4 instances in the spoken part. Finally, 1 instance of spoken part of the TNC and 154 occurrences in the written part of TNC include *üzgünüm.*

Table 3.1. Distribution of apology expressions with an IFID in the TNC and STC

Apology expressions with an IFID	Frequency in TNC (Spoken)	Frequency in TNC (Written)	Frequency in STC	TOTAL FREQEUNCY
özür dile-	37	730	0	**767**
bağışla-	4	277	0	**281**
affet-	21	404	0	**413**
pardon	110	307	22	**439**
kusura bakma-	32	1010	0	**1042**
üzgünüm	1	154	0	**155**
TOTAL	**205**	**2882**	**22**	**3109**

As for the second step, Table 3.2. presents the apologizing strategies across the spoken part of TNC. It is apparent from this table that only three strategies are observed: strategy A, E and I. Firstly, Strategy A, representing an explicit apology, is observed in 36 instances of *özür dile-*. Secondly,

demanding forgiveness named as Strategy E is realized in 4 instances of *bağışla-*, 21 concordance lines of *affet-*, 32 instances of *kusura bakma* along with 110 instances of *pardon* and 18 instances of *kusura bakmayın.* Finally, *özür dile-* is used only in one concordance line to minimize responsibility as strategy I.

Table 3.2. Apologizing strategies within spoken part of TNC

Apology Expressions	**Medium-Text Type: Spoken (TNC)**													
	Strategies													
	A	**B**	**C**	**D**	**E**	**F**	**G**	**H**	**I**	**J**	**K**	**L**	**M**	**Frequency**
özür dile-	36	0	0	0	0	0	0	0	1	0	0	0	0	37
bağışla-	0	0	0	0	4	0	0	0	0	0	0	0	0	4
affet-	0	0	0	0	21	0	0	0	0	0	0	0	0	21
pardon	0	0	0	0	110	0	0	0	0	0	0	0	0	110
kusura bakma-	0	0	0	0	32	0	0	0	0	0	0	0	0	32
														204

As for the strategies for written text type, it can be seen from the Table 3.2 below, strategies F, G, J, K, L and M are observed in the written text type of TNC in addition to the strategies (A, E and I) described for spoken data. It is clear from this table that, 259 instances of *özür dile-* belong to strategy A while 151 instances of *bağışla-*, and 41 instances of *kusura bakma* represent strategy E. Among these strategies, Strategy G, giving an explanation or account, is the most frequently used strategy in written text type. 294 instances of *özür dile-*, 65 instances of *bağışla,* and 144 hits of *affet* all represent this strategy. Last but not least, *kusura bakma-* with 497 occurrences also reflect strategy G. While 2 instances of *özür dile-* and 1 instance of *affet-* is used to minimize the responsibility (Strategy I), 28 occurrences with *özür dile-*, 1 instance of *affet-* and 154 instances of *üzgünüm* are used to express emotion (Strategy J) as well. On the one hand, people tend to acknowledge the responsibility for the offending acts (Strategy K) in 6 concordance lines of *özür dile-* and 8 concordance lines of *bağışla-*, 3 instances of *özür dile-* and 1 instance of *pardon* include the meaning of promising forbearance from a similar offending act as strategy L on the other hand. As a final point, only 1 instance of *bağışla-* is used to offer redress.

Table 3.3. Apologizing strategies within written part of TNC

Apology Expressions	**Medium-Text Type: Written (TNC)**										
	Strategies										
	A	**E**	**F**	**G**	**H**	**I**	**J**	**K**	**L**	**M**	**Frequency**
özür dile-	259	0	0	294		2	26	6	3	0	590
bağışla-	0	151	0	59	0	0	0	8	1	0	219
affet-	0	103	8	144	0	1	1	0	0	0	257
pardon	0	0	76	0	0	0	0	0	1	0	77
kusura bakma-	0	41	0	497	0	0	0	0	0	0	538
üzgünüm	0	0	0	0	0	0	153	0	0	0	153
											1834

Overall, this section presents the frequency lists of direct apology speech acts in TNC's spoken and written part along with STD on the basis of Aijmer's strategies. The next section of the findings is concerned with the detailed examples from TNC and STD related to the observed strategies.

3.1.1. Strategy A and Strategy G

As for the details of the apologizing strategies described by Aijmer in Turkish, firstly, *özür dile-* with 36 instances in the spoken part and 259 occurrences in the written part of TNC represent Strategy A. As stated before, in Aijmer's classification, Strategy A means explicitly apologizing and it is only revealed by the use of *özür dile-*. Examples 1, 2, 3 and 4 below are from the spoken part of TNC:

(1) (S-ADAB^Z-0370-1)

BC: Şimdi sen bi adım daha geriye taşıdın.

Now you've taken it one step further.

Meslek seçimi, üniversite bölüm seçimine doğru geldik.

We have come to the choice of profession, the choice of university department.

Peki ya yanlış bölümde okuyorum diyen var mı aramızda? Üniversiteye tercihimi yaptım ama yanlış

What about those among us who say they are studying in the wrong department? I made my choice for university, but it's wrong.

Peki, tersten soruyorum soruyu bakalım bütün eller kalkacak mı? Hepiniz... var mı orda bi el mi

Okay, let me ask the question in reverse, will all hands go up? All of you... is there a hand there?

SA: var şurda solda bakın

Look over there on the left.

BC: Aaa! özür dilerim Görmedim sizi hemen mikrofonu arkadaşımıza ulaştıralım. İnsan hayatta hatalar da yapabilir öyle değil mi hocam

"Oh! I'm sorry, I didn't see you. Let's get the microphone to our friend. People can make mistakes in life, can't they, teacher?"

ŞA: Evet.

Yeap.

In the first example, the speaker directly apologizes for not seeing the person who made the wrong choice for the university. The speaker wants the microphone for this person. In the following example below, the person is corrected by the other person for the mistake about the date of TÜBA service award. Consequently, the person who is corrected apologizes for this mistake.

(2) (S-ADABPZ-0134-1)

SÇ: Mezun olduğu bölümde 15 telif, 10 çeviri ve 5 hazırladığı kitap var. 2006da TÜBA hizmet ödülünü aldılar

He has 15 copyrights, 10 translations and 5 books in his department. They received the TÜBA service award in 2006

DÖ: 1974'te efendim

In 1974, sir.

SÇ: Aa! Özür dilerim benim bugün rakamlarla bir şeyim var sanırım bir sorunum var

Aa! I'm sorry, I have a problem with the numbers today, I think I have a problem.

Example 3 below shows the direct apology for the technical glitch to the guests; that is, the presenter apologizes for not starting the program.

(3) (S-AEABPZ-0331-1)

S: Sayın <B>, Sayın dekanım, sayın öğretim elemanları, çok değerli konuklar Mersin Üniversitesi

Dear Dean, dear lecturers, esteemed guests Mersin University

Tören programını arz ediyorum.

Here is the program of the ceremony.

Saygı duruşu ve istiklal marşı, Mersin Üniversitesi tanıtım filminin gösterimi, klasik müzik

Şimdi sizleri ulu önderimiz Mustafa Kemal Atatürk ve aziz şehitlerimiz anısına 1 dakikalık saygı

A moment of silence and the national anthem, screening of Mersin University promotional film, classical music

Now I would like to invite you to observe a minute of silence in memory of our great leader Mustafa Kemal Atatürk and our sainted martyrs.

<Saygı duruşu ve istiklal marşı 136>

<Pause of silence and Turkish National Anthem 136>

Yaşanan teknik aksaklık nedeniyle hepinizden özür diliyoruz.

We apologize to all of you for the technical glitch.

İstiklal marşımızı yeniden baştan alıyoruz.

We are playing our national anthem all over again.

<İstiklal marşı 60>

<Turkish National Anthem 60>

In (4) the speaker atones for the interruption by expressing his apology as being sorry for interrupting his speech about the interpersonal relations and doing something for each other.

(4) (S-ADABAo-0368-1)

NG: Tabii insanlar arası ilişkilerde Mehmet dikkat etmediğimiz bir konu var. Biz birbirimiz için bir şeyler yapmıyoruz. Sanırım bu çok önemli. Bir şeyler yapmaya çalışsak çok daha kolay olacak her şey

Of course, in interpersonal relations, Mehmet, there is one thing we don't pay attention to. We don't do things for each other. I think this is very important. If we try to do something, everything will be much easier.

MG: Bence birbirimizden çok sözünüzü kestim özür dilerim ama kendimiz için…

I think we're more than each other, I'm sorry to interrupt you, but for ourselves...

NG: Kendimiz için bir şeyler yapmalıyız.

We must do something for ourselves.

MG: İlk önce kendimiz için bir şeyler yapabilirsek ve yaptığımızı kendimize inandırabilirsek zaten

If we can do something for ourselves first and convince ourselves that we are doing it

NG: Yaşam çok daha kolaylaşıyor senin de ifade ettiğin gibi.

Life is getting much easier, as you put it.

As for the examples for the written part of TNC, in (5) the mother apologizes to Anin and Çuka for objecting to taming the dogs.

(5) (W-QA16B1A-0775-1)

Ufaklığın annesi, iki kardeşin yanına geldi. "Anin ve Çuka, siz bu köpeği evcilleştirmek istediğinizi söylediğinizde, ilk karşı çıkanlardan biri bendim. Şimdi sizlerden özür diliyorum. Dost olmasaydı kızım o sırtlana yem olacaktı.

The little one's mother came to the two brothers. "Anin and Chuka, when you said you wanted to tame this dog, I was one of the first to object. Now I apologize to you. If it wasn't for the friend, my daughter would have been eaten by that hyena.

In (6), Çiğdem and Lale make peace because of the desire of Çiğdem for not being offended anymore. Lale also expresses her apology for being moody for a picture.

(6) (W-GA16B1A-0732-1)

Seninle küs kalmak istemiyorum. Ne olur, barışalım!" dedi. Lale'nin yüzü ışıdı: "Barışalım Çiğdem," dedi, "ben de senden özür dilerim. Bir resim için huysuzluk yaptım."

I don't want to be offended with you. Please, let's make peace!" Lale's face lit up: "Let's make peace, Çiğdem," she said, "I apologize to you too. I've been moody for a picture."

Example (7) below is an extract between a mother and a son; in that, the son apologizes for being in a hurry to do the experiment that he learnt at school.

(7) (W-VI19E1A-3987-1)

Annesi kapıyı açtığı anda Bora koşarak içeriye girdi. Çantasını bıraktı, mutfağa doğru koştu. Anne, bana iki tane boş yoğurt kabı verir misin? Ama küçük olsun. Bir de ip istiyorum, dedi. Annesi: Bora, niçin bu kadar acele ediyorsun? Henüz ellerini bile yıkamadın, üzerini de değiştirmedin. Önce banyoya gidip elini yüzünü yıka. Sonra da üzerini değiştir. Ben de bu arada istediklerini hazırlayayım, dedi. Kardeşi Beste, şaşkın şaşkın onları izliyordu. Bora annesinin dediklerini yaptı ve mutfağa geldi. Anneciğim özür dilerim. Seni üzmek istememiştim. Okulda bir deney yaptık da çok hoşuma gitti. Onu hemen size göstermek istiyorum.

*The moment his mother opened the door, Bora ran inside. He dropped his bag and ran towards the kitchen. Mom, can you give me two empty yogurt cups? But make them small. I also want a rope, he said. His mom: Bora, why are you in such a hurry? You haven't even washed your hands or changed your clothes yet. First go to the bathroom and wash your face and hands. Then change your clothes. In the meantime, I will prepare what you want, she said. His sister Beste was watching them, dumbfounded. Bora did as his mother said and came into the kitchen. Mommy, I'm sorry. I didn't mean to up*set *you. We did an experiment at school and I liked it very much. I want to show it to you right away.*

In (8) Pelin refuses Zeynep's offer to go with her politely by apologizing because she thinks that her father's attitude will be rigid.

(8) (W-HA16B2A-0717-1)

Aradan bir hafta geçtikten sonra. Ailesine gitmeye karar vermişti. Bu hafta içinde annesiyle telefonla görüşmek istemişti. Lakin telefonlar "pat" diye yüzüne kapanmıştı, babasının inadını bilirdi. Ağzından çıkan lafı geri almaz. İster doğru ister yanlış olsun. Annesi acaba neden aramıyordu. Neden niçinler kafasında doluydu, hepsi de cevap bekliyorlardı. Otobüs ilerledikçe heyecanı biraz daha artıyordu. Zeynep birlikte gelmeyi, aksi bir durum olursa hemen döneriz demişti. Pelin: Teşekkür ederim. Babam başınıza çorap örmeye kalkar. Kısacası gelmeniz olaya tuz biber olur. Özür dilerim. Lütfen beni yanlış anlama. Bir durum olursa bildiririm.

After a week had passed, she decided to go to his parents. During this week she wanted to talk to his mother on the phone. But the phone was hung up on him with a "bang", she knew her father's stubbornness. He would not take back what he said. Whether it was right or wrong. I wonder why his mother wasn't calling. His head was full of whys and wherefores, all waiting for answers. As the bus drove, her excitement increased a little more. Zeynep said that they would come together, and if anything else happened, we would return immediately. Pelin: Thank you. My father will try to put a sock in you. In short, your coming would be the icing on the cake. I apologize. Please don't misunderstand me. I'll let you know if anything happens.

Secondly, Strategy G, giving an explanation or account, is displayed by all the apology expressions apart from *pardon.* In Turkish, speakers prefer to state a reason while they are apologizing. As Blum-Kulka and Olshtain (1984) highlights for English, in addition to an explicit illocutionary force indicating device (IFID) like (*be sorry; apologize; regret, excuse,* etc., an explanation or account of the cause which brought about the offence is also a component of the act of apologizing strategies. This is the frequently used strategy in Turkish as seen in examples below:

(9) (S-ADABPZ-0119-1)

S: Konuşmalarını yapmak üzere Mersin Üniversitesi rektörü Sayın Profesör Doktor Süha Aydın'ı <D 7>

Prof. Dr. Süha Aydın, rector of Mersin University, was invited to deliver his speech.

SA: Çok özel ve sevgili konuğumuz Sayın Profesör Doktor Celal Şengör, sayın yardımcılarım,

Our very special and dear guest, Professor Dr. Celal Şengör, my dear assistants,

Biz 92 yılında kurulan çok kısa bir geçmişi olan genç üniversiteyiz.

We are a young university with a very short history, founded in 92.

Genç ama kurumsallaşmasını ve ileriye doğru atılımlarını oldukça başarılı yapmış bir

A young but highly successful institutionalized and forward-looking company

Hiç alçak gönüllü olmanın yeri olmadığına inanıyorum.

I believe there is no place for humility.

…

Size tekrar hoş geldin diyorum.

I welcome you back.

Ee üzülerek söylüyorum bundan sonra programım var.

Well, I'm sorry to say, I have a program after this.

Sizi ee sunacağınız konferansa katılamıyacam.

I won't be able to attend your lecture.

Tekrar özür diliyorum.

I apologize again.

In (9) Prof. Dr. Süha Aydın, rector of Mersin University, apologizes for not attending Celal Şengör's lecture. Before apologizing directly, he gives his reason why it's not possible for him to attend as he has another program after this.

(10) (S-BEABXO-0086-1)

R: Doğrudur bakmak lazım.

It's true, you have to look at it.

Beni biliyon işte.

You know me.

İşten vakit kalırsa arada tuvalete gidiyoz.

If there's time from work, we go to the restroom.

Heye aynen haa <gülerek> <B> Çook çok. *Kusura bakma* senle de fazla ilgilenemiyom Selçuk.

Heye, yeah, haha <laughs> <B> Very much. I'm sorry I can't pay much attention to you, Selçuk.

S: Sen işine bak birader.

Mind your own business, bro.

R: Canımsın

You are my dear.

Similarly, in (10), a conversation between two friends, shows the reason for being embarrassed for not paying attention to the friend. Moreover, in (11) the teacher finds explaining his feelings difficult about getting a plague from one of his students, and he explains this as he cannot do with *kusura bakmayın.*

(11) (S-ADABPZ-0357-1)

Ü: Teşekkür ediyorum.

Thank you.

<B> Onur duydum.

I'm so proud.

Hoca olarak konuşamıyorum.

I cannot speak as a teacher.

Bi öğrencimden cumhuriyet üniversitesi olan Mersin Üniversitesi'nde böyle bir plaket almak çok ayrı bir duygu, ifade etmek biraz zor.

Receiving such a plaque from one of my students at Mersin University, which is a republican university, is a very different feeling, it is a little difficult to express.

Onun için beceremiyorum, kusura bakmayın.

That's why I can't do it, excuse me. (I'm sorry)

In (12), the presenter wants the guests to forgive him for not receiving any questions because of not having enough time. He gives his excuse as having another choice.

(12) (S-AEABTZ-0040-1)

OB: Buradan en azından sorularımızla, sunusuyla, burada her tarafın kendi durduğu noktadan

From here, at least with our questions, with the presentation, from the point where each side stands.

Bu hedefimizi de bu anlamda ulaşmış olmamızı sağladı diğer katılımcılarla birlikte.

Together with the other participants, it enabled us to achieve this goal in this sense.

Ben değerli katılımcılara çok teşekkür ediyorum.

I would like to thank the valuable participants.

Şube sempozyum yürütme kurulunun hazırladığı katılım belgelerini takdim etmek

To present the participation certificates prepared by the branch symposium executive committee

Hepinize sabrınızdan dolayı çok teşekkür ediyorum.

I thank you all very much for your patience.

Soru alamadık.

We didn't get any questions.

Artık onu yemek arasında çözücez.

Now we'll solve it between meals.

Başka çaremiz yok *bağışlayın.*

Forgive us, we have no other choice.

Çok teşekkür ederim.

Thank you very much.

SE: <Alkış>

<Clapping>

After the concordance lines from the spoken part of TNC, the same pattern is observed in the written part as well. In (13) below the boy explains the reason why he cannot go out as he has to take the engines out of those two cars by evening. Also, he doesn't want to get scolded by the master.

(13) (W-NA16B1A-0753-1)

"Tabii ki" dedim. "Yarın çıkalım," dedi yaşlı denizci. Hava yağacak gibi duruyor bugün. "Peki," dedim. "Nasıl istersen." Tamirhanede çalışan çocuğa seslendim: "Sen ne dersin?"

"Of course," I said. "Let's go out tomorrow," said the old sailor. It looks like it's going to rain today. "Okay," I said. "Whatever you say." I called out to the boy working in the repair shop: "What do you think?"

"*Kusura bakma* be abi," dedi. "Akşama kadar şu iki arabanın motorunu indirmem lâzım. Sonra ustadan azar işitmeyelim..."

"I'm sorry, bro," he said. "I have to take the engines out of these two cars by evening. Then, let's not get scolded by the master"

In (14), Zeliha is forty-six minutes late and the rain is used as an excuse for being late. Similarly, example (15), a dialogue between two partners, reflects the reason why the man apologizes; that is, he is sorry for using bad language.

(14) (W-RA16B0A-0295-1)

Önünde açık duran deri kaplı deftere öylece bakakaldı. Yazı yazmaya başlayabilmesi için birkaç saniye daha geçmesi gerekti. Bu arada Zeliha mırıldandı: "Geciktim *kusura bakmayın*… Duvardaki saat kırk altı dakika geç kaldığını gösteriyordu. "Şey... yağmur yüzünden..." Doğrusu yağmura haksızlıktı bu, çünkü tıkanan trafik, kırık kaldırım taşları, sorumsuz belediye, peşine takılan adam ve tacizkâr taksi şoförü, hele hele durduk yerde ettiği alışveriş de bu gecikmeden sorumlu tutulabilirdi pekâlâ.

She stared at the leather-bound notebook open in front of him. It took a few more seconds before she could start writing. In the meantime Zeliha murmured: "Sorry I'm late... The clock on the wall showed that she was forty-six minutes late. "Well... because of the rain..." This was unfair to the rain, because the blocked traffic, the broken paving stones, the irresponsible municipality, the man following him, the harassing taxi driver, and especially the shopping she did out of the blue could also be blamed for the delay.

(15) (W-SA16B3A-1144-1)

Kaba davrandığını idrak eden Mahmut hemen toparlanmaya çalıştı. "Affedersin hayatım. Ağzımı bozduğum için *özür dilerim.* Ama bunun ne denli tehlikeli bir konu olduğunu ve duyulursa ikimizin de canına okuyacaklarını herhalde tahmin edersin," diye söylendi.

Realizing that he had been rude, Mahmut immediately tried to recover. "I'm sorry, darling, I apologize for my bad language. But I'm sure you can imagine how dangerous this is and that if a word gets out, they will kill us both," he said.

In (16) below, Burçak is very angry because she finds the door locked. Teoman apologizes for being late because the outpatient clinic patients just kept on coming; that is, this explains why he is late.

(16) (W-NA16B2A-0497-1)

Teoman Bey'in servisteki odasına geldiğinde, korktuğu gibi kapısını kilitli buldu. Tam, çocukluğundan beri her sinirlendiğinde yaptığı gibi gözlerini sımsıkı yumup yüzünü buruşturarak geri dönüp gitmek üzereyken, Teoman Beyin, yüz mimikleri gibi moralini de bir anda düzelten neşeli sesini duydu. "Oh... Burçak... Çok *affedersin*, gerçekten. Poliklinik hastaları bir türlü bitmek bilmedi. Bizim meslekte, inşallah sen de ilerde göreceksin, planlar hiçbir zaman tutmaz.

When she came to Mr. Teoman's room in the ward, she found the door locked, as she had feared. Just as she was about to turn around and leave, closing her eyes tightly and grimacing as she had done every time she got angry since she was a child, she heard Mr. Teoman's cheerful voice, which instantly lifted her spirits as well as her facial expressions. "Oh... Burçak... I'm so sorry, really. The outpatient

clinic patients just kept on coming. In our profession, as I hope you will see in the future, plans never work out.

In the dialogue between two women below in (17), Ms. Nevin is afraid of the gloves Singer Şule has; as a result, Şule expresses her fault for not warning her. Also, she apologizes before giving this account.

(17) (W-EA14B1A-1616-1)

(Elini uzatır) NEVİN HANIM: Elini sıkmak ister. Birden vizon eldivenlerini farkeder. Boş bulunur. Bir çığlık atar.) Ay!.. Canlı gibi, ödüm koptu. ŞARKICI ŞULE: Ah, *afedersiniz* hanımefendi. Sizi uyarmalıydım. Dün Wild Life'a uğramıştım. Gerçek vizon kafasından yapılmış bu eldivenleri gördüm. Çok orjinal geldi. Dayanamadım aldım. HAYRİYE HANIM: Gerçekten çok ilginç…

(She extends her hand) Ms. NEVİN: She wants to shake her hand. Suddenly she notices his mink gloves. She is caught unawares. She lets out a scream.) Ay!... It's lifelike, I'm scared to death. SINGER ŞULE: Oh, excuse me, ma'am. I should have warned you. I was in Wild Life yesterday. I saw these gloves made of real mink heads. They looked so original. I couldn't resist buying them. Ms. HAYRİYE: It's really very interesting…

In the situation described in (18), Tuna wants Nadya's forgiveness for not inviting her in. Finally, example (19) shows apologizing for not giving the answer to the question about how the coffee will be.

(18) (W-DA16B4A-0384-1)

Nadya'nın yanağına dudaklarının ucuyla ürkek bir öpücük bırakıyor. "Hoş geldin." "Sen de" diyor, Nadya. "Beni içeri almayacak mısın?" Kenara çekiliyor Tuna. "*Bağışla*. Birden toparlayamadım. İçerde arkadaşlar..." Salonun kapısından bakıyor Nadya. Altı yedi kişi. Hepsi erkek. İçlerinde bir tek Yalçın'ı tanıyor. Lokantada yanında oturup gitar çalan çocuk.

She places a timid kiss on Nadya's cheek with the tip of her lips. "Welcome." "You too," says Nadya. "Aren't you going to let me in?" Tuna steps aside. "Forgive me. I just couldn't get it all of a sudden. There are friends inside..." Nadya looks through the door of the hall. Six or seven people. All men. She recognizes only Yalçın. The boy who sat next to her in the restaurant and played the guitar.

(19) (W-RA16B4A-1296-1)

Adam Aslı'nın tüm servetiyle ilgiliydi. Dalgınlığından Gülgün'ün sesiyle sıyrıldı. Hey Aslı nerelerdesin?.. Cenap ikidir sana kahvenin nasıl olacağını soruyor. Aslı toparlandı: *Bağışlayın* Cenap Bey dalmışım. Az şekerli içerim kahveyi. Sonra sürdürdü: Çok güzel bir akşam yemeğiydi. Size gerçekten gönülden teşekkür ederim. Cenap: Umarım Ankara'da birkaç gün kalırsınız.

The man was interested in Aslı's entire fortune. She was distracted by Gülgün's voice. Hey Aslı, where are you? Cenap has been asking you for the second time how the coffee will be. Aslı recovered:

Forgive me Mr. Cenap, I got distracted. I drink coffee with a little sugar. Then she continued: It was a very nice dinner. I really thank you from the bottom of my heart. Cenap: I hope you will stay in Ankara for a few days.

As a matter of fact, all these concordance lines from spoken and written language prove that different parts of these sentences are joined together by a rhetorical relation between them. As Mann and Thompson (1987, p. 2) describes;

> As a descriptive framework for text, Rhetorical Structure Theory provides a combination of features that has turned out to be useful in several kinds of discourse studies. It identifies hierarchic structure in text. It describes the relations between text parts in functional terms, identifying both the transition point of a relation and the extent of the items related. It provides comprehensive analyses rather than selective commentary. It is insensitive to text size, and has been applied to a wide variety of sizes of text.

"In other words, a rhetorical relation is a pragmatic function that one utterance (or larger stretch) of text fulfills with respect to another" (Jasinskaja and Karagjosova, 2020). In addition, rhetorical relations like *Explanation, Narration, Contrast, Result and Parallel* join different parts of the discourse together. As for our data, examples of Strategy G display the relation of *Explanation,* which is closely related to the concept of cause and the reason. Sweetser (1990, p. 77) classifies causal relations into three as: content level causality (4-a), epistemic causality (4-b), and speech act causality (4-c):

(20)

a. John came back because he loved her.

b. John loved her, because he came back.

c. What are you doing tonight, because there's a good movie on.

On the one hand, in example 4a, two clauses are linked together by real-world causality; that is, he came back because his love was the real world reason. On the other hand, 4b is an example of epistemic causality since the speaker believes that John's return results from the premise that John loved her. Finally, in the example 4c, the causality is interpreted in the level of speech act as *because-clause* suggests seeing a good movie instead of expressing the real-world cause of the event or situation stated in the main clause.

Concerning this type of causality, in Turkish, a previous study on the causal connectives *çünkü* and *için* have shown that while *çünkü* has a tendency to express subjective relations, *için* primarily includes objective relations. However, speech act relations, reflecting subjective relations, have an exception as they are primarily expressed by *için* (Çokal, Zeyrek and Sanders, 2020, p. 244). In light of this information, our study proves that Strategy G containing Explanation as Rhetorical Structure as well as a subordinating relation with the subordination suffixes *–DIK* and *–(y)AcAK* is used before the causal connective *için.* In our data, this pattern is observed within 10 instances of *bağışla* and *kusura bakma*, 8 instances of *kusura bakmayın*, 8 instances of *affet*, 11 occurrences of *bağışlayın,* 30 occurrences of

üzgünüm and finally 59 instances of *özür dile-* in the written part of TNC. In the spoken data, only one instance of *kusura bakmayın* involves this pattern.

Briefly, in our data, *özür dile-* is explicitly used for apologizing as strategy A; moreover, strategy G, presenting an explanation or account, is realized through rhetorical structure of *Explanation.* As a matter of fact, our data shows that the expression of explanation or account contains the causality with the use of subordination suffixes *–DIK* and *–(y)AcAK* before the causal connective *için* (Çokal, Zeyrek and Sanders, 2020.). Although the use of *çünkü* is expected to be for speech act relations on the basis of its preference for epistemic relations within Subjectivity literature, for Explanation structure the situation is the other way around. Consequently, apart from *pardon* and *affet, bağışla*, *kusura bakma*, *kusura bakmayın*, *bağışlayın*, *özür dile-* involve the use of causal connective *için.*

As for the other strategies observed, the next section presents the examples of corpus relating to strategy E.

3.1.2. Strategy E

Described as explicit and non-emotional by Aijmer (1996), Strategy E is used for demanding forgiveness. While this strategy is realized by the expressions *pardon me*, *excuse me* in English, it is expressed by *bağışla-*, *affet-*, *pardon, kusura bakma, kusura bakmayın*, and *kusuruma bakmayın* in our data.

In (21) below, the person clearly demands forgiveness for his/her uneasiness and restlessness by using the speech act verb *affet*.

(21) (W-SA16B2A-0502-1)

Ve birimizi bulurdu. Hep sorardım kendime. "İnsan nasıl dayanır bunca şiddete, bunca kıyıma, bunca ölüme," diye. Ama dayanıyormuş, sevgili!.." Tedirginliğimi, huzursuzluğumu *affet*…Ne kadar istesem de unutamadım o kurumuş kan lekeleriyle dolu olan ayakkabılarımı... O ardı arkası kesilmez, o sonu gelmeyen, acı dolu cenaze törenlerini…

And he would find one of us. I always asked myself "How can one endure so much violence, so much slaughter, so much death?" But he does, my dear!" Forgive my uneasiness, my restlessness... No matter how much I wanted to, I couldn't forget those shoes full of dried blood stains... Those endless, endless, painful funerals…

In the next concordance line below the man wants to apologize to his girlfriend Ceren; for this reason, he wants to be forgiven for being nouvea riche. He doesn't want to lose Ceren's love; as a result, being aware of his mistake, he demands forgiveness.

(22) (W-MA16B4A-0102-1)

Onu kütüphanenin kapısında karşıladım. Ceren gözleriyle neler oluyor dercesine süzdü beni. Ve sanırım o anda neler olduğunu anladı. Benden uzaklaşıp raflarda sıralanan tabletlere bakarak şöyle dedi:

"Ludingirra'nm tabletleri gelmiş, onları görmek isterim." Soğuktu, uzaktı, hiç tanımadığım biri gibiydi. Onu kaybediyordum, belki de çoktan kaybetmiştim. Bu düşünce beni çılgına çevirdi; içeri birinin girip bizi görmesine aldırmadan, elini yakalayarak önünde diz çöktüm. Ve ona şu sözlerle yalvarmaya başladım: "Beni *bağışla*. Soylu bir aileden gelmekle, becerikli öğretmenlerden ders almakla övünen bu sonradan görmeyi bağışla."

I met her at the door of the library. Ceren looked at me with her eyes as if to say what was going on. And I think she realized what was going on at that moment. She turned away from me and looked at the tablets lined up on the shelves and said: "Ludingirra's tablets have arrived, I would like to see them." He was cold, distant, like someone I had never met. I was losing him, perhaps I had already lost him. The thought drove me mad; I knelt down in front of him, grabbing his hand, not caring if someone came in and saw us. And I began to beg him with these words: "Forgive me. Forgive this upstart who boasts of being from a noble family, of having been taught by skillful teachers."

Like the situation in the previous example, in (23) the woman is sorry for not getting in touch with Füsun; as a result, she said that she was going to call her but she could not. She wants to be forgiven due to this excuse.

(23) (W-CA16B3A-1003-1)

Figen bizi karşısında görünce bir çığlık attı: Olamaz! Ne sürpriz!.. Biraz hoşbeşten sonra başladım sitem etmeye... Boynunu büktü: Ne desen haklısın Füsun. İnan ki bugün yarın arıyacaktım. *Bağışla* ne olur!.. Yumuşayıverdim: Neler yapıyorsun? Öyle meşgulüm ki, Necla söylemiştir. Evleniyorum. İyi ediyorsun da telâşın neden? İnsanın kendini kabul ettirmesi zor oluyor, özellikle yeni aile çevrelerine.

Figen screamed when she saw us: Oh no! What a surprise!... After some pleasantries, I started to reproach her... She twisted her neck: Whatever you say is right, Füsun. Believe me, I was going to call you today and tomorrow... Please forgive me!... I softened up: What are you doing? I'm so busy, Necla must have told you. I'm getting married. You're doing well, but why are you in such a hurry? It's hard to accept oneself, especially in new family circles.

A conversation between a mother and a son in (24) reflects an excuse of the son to his mother with the question whether she still would have come here if she had not left her husband. The mother finds this question inappropriate and disrespectful; therefore, the son says "Excuse me, mom" to show his fault.

(24) (W-DA14B1A-2668-1)

TEKİN: Anne sen... (müteredditi) EMEL, yaklaşır: Söyle... TEKİN: Kocandan ayrılmamış olsaydın, yine buraya gelecek miydin? EMEL: Ben seni böyle mi yetiştirdim?.. TEKİN: *Kusura bakma* anne. EMEL: Çocuklar anneleri hakkında bu kadar meraklı olmamalıdırlar... TEKİN: Ama... EMEL: Kim söyledi sana benim kocamdan ayrıldığımı? TEKİN: Mısırlı beye mektup yazmıştım. Aylarca

mektubunu almamıştım. Merak içindeydim. Verdiği cevapta geçinemediğinizi, iki ay önce ayrıldığını nereye gittiğini bilmediğini yazıyordu…

TEKIN: Mom, you... (hesitant) EMEL approaches: Tell me... TEKİN: If you hadn't left your husband, would you still have come here? EMEL: Is this how I raised you?... TEKİN: I'm sorry mom. EMEL: Children shouldn't be so curious about their mothers... TEKİN: But... EMEL: Who told you that I left my husband? TEKİN: I wrote a letter to Mr. Egyptian. I hadn't received his letter for months. I was worried. In his reply he said that you didn't get along, that he left two months ago and he didn't know where he went…

In (25) below, an extract from a web blog, the user wants to ask a question about obsession as s/he does not know its meaning. Before asking the question, s/he demands forgiveness by using *kusura bakmayın.*

(25) (W-RI44F1D-4740-1)

Öyle olsa herkes aşardı bunu zaten. Yine de tavsiyelerin için sağol. Tekrar herkese geçmiş olsun, hep birlikte iyileşmek dileğiyle... selam arkadaşlar obsesyon ne demek *kusura bakmayın* soruyorum ama bilmiyorum bendede varmı acaba balikesir 72, obsesif kompulsif bozukluk hakkında bu linklerden bilgi alabilirsin. Ayrıca internette araştırırsan da karşına bir çok sonuç çıkar. Bu forumda yazılanları okursan da bayağı bilgi edinirsin. İnşallah sende böyle bir durum yoktur. merhaba, ben yeni üyelerden.. forumdaki mesajları ilgiyle okudum.. bir çok obsesif durmdan bahsediliyor..

If that were the case, everyone would have gotten over it. Thanks for your advice anyway. Get well soon everyone again, wishing to heal together... Hi friends, I'm sorry to ask what obsession means, but I don't know if I have it, balikesir 72, you can get information about obsessive-compulsive disorder from these links. Also, if you search the internet, you will find many results. If you read what is written in this forum, you will get a lot of information. I hope you do not have such a condition. hello, I am one of the new members... I read the messages on the forum with interest... many obsessive conditions are mentioned…

In the final example below (26), the woman demands forgiveness by using *kusuruma bakmayın* for feeling excited and bliss before offering the fruit. She wants to be sure if the guests eat well; consequently, she offers more food like borlotti beans in olive oil.

(26) (W-IA15B3A-0555-1)

Anne'nin haberi olmayacak ama. "İlkelerimi bozuyorsun!" diye çıkışabilir kızına. "Biraz daha içki alır mısınız?" "Hayır, teşekkür ederim. Bu kadar yeter." "Şimdi sıra meyvede. Ah, *kusuruma bakmayın.* Heyecandan, sevinçten elim ayağım birbirine dolanıyor... Doydunuz mu? Biraz daha ızgara yapabilirim, ya da soğuk yemeklerden... Barbunya pilakiyi severdiniz, az daha ister misiniz?"

But the mother won't know. "You're violating my principles!" she might snap at her daughter. "Would you like another drink?" "No, thank you. That's enough." "Now for the fruit. Oh, pardon me. I'm all tangled up in excitement and joy... Are you full? I can grill some more, or some cold dishes... You liked the red bean stew, would you like some more?"

Apart from the examples from the written part of TNC, the following extracts (27), (28) and (29) belong to the spoken part of TNC:

(27) (S-ADABPZ-0134-1)

S: Modernizmin çok eski dönemlerde geçmiş olabilir.

Modernism may have had a long history.

OB: Evet.

Yes.

SE: Ben çok kısaca.

I'm very briefly

OB: Yalnız başka söz almayan varsa önce onlara söz verelim.

But if there are no others, let's give the floor to them first.

Suat Bey gördüm söz almak istiyordu beni *bağışlayın.*

Mr. Suat wanted to take the floor, forgive me.

SE: Bu bağlamda Ulu Hoca'ya çok kısa bir şey sormak istiyorum, hocam geçen sunumda belki de

In this context, I would like to ask Mr. Ulu something very briefly, perhaps in the last presentation

Bu biraz önceki tartışmayla bağlantılı olarak bu ahlaksal öğretinin acaba Türkiye'ye henüz

In connection with the previous discussion, I wonder if this moral doctrine has not yet been introduced to Turkey.

Dünya hep özne ile dünyadan bahsediliyor ama felsefi anlamda dünyanın özneden bağımsız bir

The world is always spoken of in terms of the subject and the world, but philosophically speaking, the world is a world independent of the subject.

To start with (27), an extract from a context-dependent conversation, the moderator demands forgiveness for giving the floor to the people who have not spoken yet.

(28) (S-BEABXO-0345-1)

İ: Bunlar da onun alt başlıkları.

These are its sub-headings.

S: Evet. Outline şeklinde yapmamamız lazım.

Yes.. We shouldn't do it as an outline.

M: Yalnız biz bi de şunu…

Except we've got this...

İ: Bi dakka ağbi.

Wait a minute, brother.

Pardon sözünü kestim.

Sorry, I interrupted you.

Bak burda ana başlık…

Look, here's the main headline…

Ana başlık bu ya... <gülerek>

This is the main title... <laughs>

S: Evet?

Yes?

İ: Şurdaki ana başlık da bunla alakalı bi şey.

That's what the main headline here is about.

In (28) above a conversation between friends shows the use of *pardon* for interrupting; in fact, the speaker here asks for forgiveness for that interruption.

(29) (S-AEABTZ-0040-1**)**

CG: Sanırım Tacidar Bey Kürsüde yapacak sunumunu, ben kürsüde sunumunu yapmak üzere sözü

I think Mr. Tacidar will make his presentation on the dias, I will give the floor to Mr. Tacidar to make his presentation on the dias.

TS : Bi kaç şey çok önemli.

A couple of things are very important.

Çok teşekkür ediyorum sayın başkan, değerli katılımcılar.

Thank you very much, Mr. Chairman, dear participants.

Değerli konuklar hepinizi saygıyla selamlıyorum.

Dear guests, I greet you all with respect.

Öncelikle katılımcı arkadaşlardan da özür diliyorum.

First of all, I apologize to my fellow participants.

Sunum için buraya gelmem özellikle orda bi şey göstermek değil, öncelikle sizlerle

Coming here for the presentation is not specifically to show something there, but first of all to share with you

Malum yaş 50'ye yaklaştı mı bel ağrılarımızdan konuşmaya başlıyoruz.

As you know, when we approach 50, we start talking about our back pain.

Bu uzun yolculuğu böyle ayakta durarak sizinle sohbet ederek geçireyim istiyorum.

I want to spend this long journey standing like this, chatting with you.

Var mı? Ee 50 yaşında bacağımı gösterceğim deseydim pek makbul bişey değil ama daha

Do you? Well, if I said I'd show my leg at 50, it wouldn't be acceptable.

Ben bu EMO'ya kızıyorum.

I am angry with this EMO.

Diyorum ki şu toplantılarınıza bi manken getirin kardeşim.

I'm saying, bring a model to your meetings.

Getiri Aysun Kayacı'yı bakın burada basını görün.

Bring Aysun Kayacı, see the press here.

Ne konuştuğu önemli değil zaten nükleerle çok alakalı görünüm açısından.

It doesn't matter what he's talking about, it's very relevant to the nuclear aspect.

<Gülme>.

<laugh>.

Pekala çok af edersiniz.

All right, excuse me.

Biraz uykumuz dağılsın diye böyle bi giriş yaptım.

I made such an entrance in order to become fully awake.

Değerli konuşmacı arkadaşları keyifle dinledim.

I listened to the valuable speakers with pleasure.

In the final concordance line (29), a context-dependent speech from TNC, the speaker makes a joke about inviting a model to the meetings about nuclear power. The speaker asks for forgiveness as he thinks that it is inappropriate to make this kind of joke, and he uses *afedersiniz* in this situation.

Overall, the results in this strategy indicate that apart from *özür dilerim,* the rest of the apology expressions are used to demand forgiveness. Together these results provide important insights into the difference between Aijmer's (1996) description of the Strategy E and our data. As a matter of fact, Aijmer (1996) describes Strategy E as the people's need for asking the offended person for forgiveness. However, in our data, concordance lines show that this might not be a heart-breaking act; that is, the people ask for forgiveness for emotional insults such as interrupting somebody or making an inappropriate joke.

If we now turn to other strategies, for the next part Strategy F, I, J, K, L, and M are analyzed with examples from the spoken and written corpus data.

3.1.3. Strategy F

In our data, 76 examples of *pardon* are used for explicitly requesting the hearer's forgiveness.

(30) (W-SI22C2A-0449-1)

Kız duraklar: Ama burada havuz yok ki? Adam bir süre düşünür ve cevap verir: -Orası 112 43 44 değil mi? -Hayır!!!!! Pardon! Yanlış numarayı aramışım!!!!!

She pauses: But there is no pool here. The man thinks for a while and replies: -Isn't that 112 43 44? -No!!!!! Pordon me! I dialled the wrong number!!!!!

(31) (W-KA16B3A-0550-1)

Oysaki bu oldukça imkânsız görünüyordu. Adım atacak yer yoktu. Göz kırptım. Profesör İtalyan ütopyasının derinliklerinde kaybolmuştu. Bay Mavi yerinden kalktı. "Pardon. Pardon bayan. Af edersiniz, ayağınıza basmadım ya. Pardon, geçebilir miyim? Şu sandalyeyi biraz çeker misiniz?" Kısa mesafe engelli koşusu sona ermişti.

It seemed quite impossible. There was nowhere to step. I blinked. The professor was lost in the depths of Italian utopia. Mr Blue got up from his seat. "Excuse me. Pardon me, madam. I'm sorry, I didn't step on your foot. Excuse me, can I pass? Can you move this chair a bit?" The sprint hurdles were over.

(32) (W-MA16B1A-0689-)

Efendim, A'sından Z'sine dek ne varsa, yeniden sorgulayıp çağa uyarlamak gerekiyor." Bacağını değiştirme sırasında uzun ayağı ayağıma çarptı. Elini dizime vurdu. Kibarca, "Pardon, lütfen pardon!" dedi. Her şeyi yeniden sorgulama önerisi üstüne söze girmek için ilkin kendimi tanıttım. O da, "Ben Kerem" dedi. Yağlı sakallarını kaşıdı parmak uçlarıyla.

Sir, everything from A to Z needs to be re-examined and adapted to the times." While changing his leg, his long foot hit my foot. He slapped his hand on my knee. "Excuse me, please excuse me!" he said politely. I first introduced myself in order to get into the conversation on the suggestion of re-examining everything. He said, "I'm Kerem". He scratched his greasy beard with his fingertips.

In all these examples from corpus, the speakers explicitly ask for forgiveness for minor offences such as a wrong call, bumping into or stepping someone's foot.

3.1.4. Strategy I and Strategy K

Previous studies on apology have reported that apologies consist of four basic parts such as the offended, the offender, the offense and the remedy. Within these parts, the person feeling responsible for an act requiring an apology is defined as the offender; in addition, the responsibility is regarded as the key concept of apologizing (Deutschmann, 2003, p. 44). Consequently, taking the responsibility or minimizing it carries such an essential role that Aijmer (1996) defines these acts as strategies. That is to say, while strategy I represents minimizing the responsibility for the harm, strategy K means admitting responsibility for the offending act. In our data, 1 instance of *özür dile-* in the spoken part of TNC as well as 2 instances of *özür dile-* and 1 instance of *afedersiniz* include strategy I.

(33) (S-BEABXO-0093-1)

D: Tamam yıkarız ama oyuncaklara zarar verilmemesi gerektiğini sana sölemedim mi ben?

Okay, we'll wash it, but didn't I tell you not to damage the toys?

N: Özür dilerim ya. Bi şey değil ya.

I'm sorry. It's nothing.

D: Bi şey değil. Oh ne kadar rahatsın. Bi şey değilmiş. Peki.

You're welcome. Oh how comfortable you are. You're welcome. Oh, okay. Okay.

In (33) above, a conversation between a mother and a child, the child minimizes his responsibility about damaging the toys after apologizing for his behavior. In the next concordance lines, (34), (35), and (36), below, the interlocutors minimize their responsibilities by using the sentence like *I did not mean to say it.* They behave like the listeners misunderstand them.

(34) (W-RA14B3A-0553-1)

KADIN- Çok affedersiniz, şuraya oturayım! Kuvvetim kalmadı korkudan…

WOMAN- Excuse me, let me sit over there! I have no strength left out of fear...

YABANCI- Haklısınız... Korkunç suratım var değil mi?

STRANGER- You're right... I have a scary face, don't I?

KADIN- Yooo… *Özür dilerim*, onu söylemek istemedim.

WOMAN- No... I'm sorry, I didn't mean to say that.

YABANCI- Asıl ben özür dilemeliyim. Üzüntünüz tazelendi.

STRANGER- Actually I should apologize. Your sadness is renewed.

(35) (W-EI22C4A-0864-1)

"Peki, dullardan da bir talep geliyor mu?" "Elbette... Hatta en fazla kapımı aşındıranlar da, saçlarını boyayıp, bolca parfüm sürerek, bir tazenin dest-i izdivacını bekleyen dul erkekler..." "Evlenmek dışında, herhangi bir kadınla beraber olmak için kapınızı çalan var mı?" "Öyle muhabbetlere kapım her zaman kapalıdır benim... Ben pezevenk değilim..." "*Özür dileriz,* onu demek istememiştik... Konuyu değiştirelim isterseniz. Siz, bekârları evlendirmek için çalışıyorsunuz. Ama anladığımız kadarıyla, kendiniz bekârsınız. Yanılıyor muyuz?"

"Well, is there a demand from widows?" "Of course... In fact, the ones who knock on my door the most are widowers who dye their hair, wear lots of perfume and wait for a fresh woman to come along..." Has anyone ever knocked on your door to be with a woman other than marriage? "My door is always closed to such conversations... I'm not a pimp..." "We apologize, we didn't mean that. Let's change the subject. You work to marry singles. But as far as we understand, you are single yourself. Are we wrong?"

(36) (W-RA14B3A-0553-1)

KADIN- (RAHATLAR) Her trende polis var mı? Güzel!.. ADAM- Çağırayım mı? KADIN- Yooo, şimdilik hayır! Mecbur kalırsam çağırabilirim. ADAM- Çıkmazsam başka ne yaparsınız? KADIN- Aklınızdan zorunuz mu var sizin? ADAM- (SESİ DEĞİŞİR) Ne dediniz bayan? Yâni akıl hastasıyım mı demek istiyorsunuz? Yâni... KADIN- (ÇARESİZ) Hayır, *affedersiniz* öyle demek istemedim!.. Yâni okuyup-yazmanız yok mu? (KENDİ KENDİNE) Acaba akıl hastası mı? ADAM- Ne dediniz?.. KADIN- Şey, okuyup-yazmanız yok mu (KENDİ KENDİNE) Acaba akıl hastası mı? ADAM- Ne dediniz?.. KADIN- Şey, okuyup-yazmanız yok mu? ADAM- Çok değişik sorularınız var! Böylece daha iyi anlaşıyoruz. KADIN- Hayır!..

WOMAN- (RELAXES) Are there police on every train? Good!.. MAN- Shall I call him? WOMAN- No, not for now! I can call if I have to. MAN- What else will you do if I don't come out? WOMAN- Are you out of your mind? MAN- (CHANGES VOICE) What did you say, ma'am? You mean I'm mentally ill? I mean… WOMAN- (helpless) No, I'm sorry, I didn't mean that!... I mean, can't you read or write? (SELF) Is he mentally ill? MAN-What did you say?... WOMAN- Well, can't you read or write (SELF) Is he mentally ill? MAN- What did you say?... WOMAN- Well, can't you read or write? MAN- You have so many different questions! So we get along better. WOMAN- No!...

On the other hand, 6 instances of *özür dile-* in the written part of TNC symbolize strategy K; that is, they accept responsibility for the offending acts.

(37) (W-KH32D1B-2505-1)

Oysa Mesa, emlak komisyonculuğu yapan bir firma değildi. Çeşme'deki yazlık evini tamamlayan, yine Mesa'nın adamlarıydı! Kızına aldığı dairenin değil tapusu, sözleşmesi bile yoktu! Buna karşın kızı dairede oturuyordu! Bütün bunlar Kalemli'nin bu saatten sonra inkâr edemeyeceği gerçeklerdir. İnkâr da etmedi... Ve kamuoyu önünde özür diledi."Etik bir hata yaptım" dedi. Etik sözcüğünün anlamı "Ahlak"tır. "Ahlak"tır. "Ben ahlak açısından hata yaptım. Özür dilerim" dedi. Bu sözü bile övgüye değerdir ve bu görüşümüzü burada açıkça dile getirdik…

But Mesa was not a real estate brokerage firm. It was Mesa's men who completed his summer house in Çeşme! The apartment he bought for his daughter did not even have a contract, let alone a title deed, yet she was living in it! All these are facts that Kalemli could not deny after this time. And he didn't deny it… And he apologized publicly. He said, "I made an ethical mistake." The word "ethics" means "morality. "Ethics". He said, "I made an ethical mistake. I apologize." Even this is praiseworthy and we have clearly expressed our opinion here…

(38) (W-PI22E1B-2909-1)

Tüm kahvehane nefesini tutmuş, cevabı bekliyormuş. Çoban Hilmi çayından bir yudum çekip: Devekuşu!.. deyince olayı uzaktan seyreden Nedim birden ağzında tuttuğu son yudum çayı püskürterek yere boşaltmış. Avcı Nedim, yıllardır işlediği suçun cezasını ağır ödüyormuş. Hatasını anlamış. Artık buna bir son vermeliymiş. Ayağa kalkıp: Aman ağalar!.. Ne olur daha fazla uzatmayın! Ben hata etmişim, kusurumu anladım. Hepinizden özür dilerim. Bundan böyle yalan söylemeyeceğim, demiş. Bu açıklamanın üzerine köylüler de kalkıp Nedim'le helalleşerek olayı tatlıya bağlamışlar.

The whole coffee house was holding its breath, waiting for the answer. When Shepherd Hilmi took a sip of his tea and said: "Ostrich!...", Nedim, who was watching the incident from afar, suddenly spat out the last sip of tea he was holding in his mouth and emptied it on the ground. Nedim the hunter was paying a heavy penalty for the crime he had committed for years. He realized his mistake. Now he had to put an end to it. He stood up and said: "Oh my lords! Please don't drag this out any longer! I made a mistake, I realized my fault, I apologize to all of you. I will not lie from now on, he said. Upon this explanation, the villagers also stood up and said goodbye to Nedim and settled the matter.

As observed in these sentences, in (37) the speaker admits his ethical mistake; and similarly, in (38) Nedim realizes his mistake and expresses it before apologizing.

Overall, these results indicate that minimizing and admitting the responsibility is used as apologizing strategies in Turkish. If we now turn to other preferred strategies, strategy J, L and M are exemplified in the next part below.

3.1.5. Strategy J and Strategy L

As stated before, Aijmer's classification (1996) includes code J for strategy about expressing emotions. In our data, *üzgünüm* with 155 instances show apology with the feeling of being sad within this context. The speakers give an explanation or account before expressing how sorry they are for the situation. As a matter of fact, *üzgünüm*, translated as I'm sorry in English, is closely related to the expression of feeling sad in Turkish. Thus, within the written part of TNC, 26 instances of *özür dile-* and 1 instance of *afedersiniz* manifest an emotion along with an apology. In examples (39), (40) and (41) below show this pattern.

First of all, in (39) the speaker apologizes for her mistake by stating *üzgünüm*, and also she expresses her embarassement for this mistake. Similarly, in (40) the feeling of sadness is revealed for the argument that happened.

(39) (W-QA16B4A-0299-1)

Meğer dedemin arkadaşlarından Necmi Bey felçliymiş. O kadar mahcup oldum ki... İster istemez, projemi eşine anlatmak zorunda kaldım. "Çok üzgünüm," dedim. "Bilseydim sizi hiç rahatsız etmezdim." "Nereden bileceksin yavrum, ama çok güzel bir şey düşünmüşsün, seni kutlarım." Böylece Özgür'le birlikte oradan kös kös çıktık.

It turned out that Mr Necmi, one of my grandfather's friends, was paralysed. I was so embarrassed... "I'm so sorry," I said. "If I had known, I would never have bothered you." "How would you know, baby, but you've thought of something very nice, I congratulate you." So Ozgur and I walked out of there with a heavy heart.

(40) (W-DA16B4A-0082-1**)**

Gerçekten çok özür dilerim, sizin yanınızda böyle konuşmak istemezdim, ama teyzem bazen beni deli ediyor, onun o konuşmalarına dayanamıyorum... Sizin yanınızda böyle bir tartışma olmasını istemezdim, gerçekten çok üzüldüm. *Özür dilerim*... Söz veriyorum, bir daha olmayacak... Zaten buradan taşınmaya karar verdim... Teyzemle daha fazla birlikte oturamayacağım. Yaşlı, kusuruna bakılmaz biliyorum, ama ben dayanamıyorum, kendimi kaybediyorum... Size karşı da mahcup oluyorum...

I'm really sorry, I didn't mean to talk like this in front of you, but my aunt drives me crazy sometimes, I can't stand her talking like that... I didn't want to have such a discussion in front of you, I'm really sad. I apologize... I promise it won't happen again... I've already decided to move out of here... I can't live with my aunt anymore. She's old, I know she's excusable, but I can't stand it, I'm losing my temper... And I'm embarrassed for you…

In (41) below the woman feels embarrassed to say how many times he has sex with his husband for being pregnant.

(41) (W-UI44F1D-4755-1)

pcolu olma ihtimalim çok yüksekmiş doktorum benim durumumda olanlrın zor hamile kaldığını söyledi. Bana tedaviye başlayacaktı. Bu sözler beni yıkmıştı. O yüzden bebek için uğraşmadım *afedersiniz* söylemeye utanıyorum ama sadece 2 kez beraber olduk eşimle o yüzden ihtimal veremiyorum. Kızlar benim sanırım sizlerden farklı olarak adetlerim çok erken geliyor.

I had a very high chance of having pcolu, my doctor said that those in my situation had a hard time getting pregnant. He was going to start treatment for me. These words devastated me. That's why I didn't try for a baby, sorry, I'm embarrassed to say it, but we've only been together 2 times with my husband, so I can't give a chance. Girls, I think my periods come very early, unlike you.

In 42 below, strategy L, promising forbearance from a similar offending act, is observed. The son apologizes to his father and promises not to do the same thing again. Likewise, example (39) reflects this strategy with the expression of feeling sad.

(42) (W-SI22E1B-2912-1)

Ama elleri soğuktan şişmiş yumruk olmuyordu. Gördün mü hâlini oğlum? Bir daha böyle gelirsen kızağı tandırda yakarım. Üşümeden kayacaksın. Şimdi doğru elbiselerini değiştirmeye. *Özür dilerim* baba, bir daha olmaz. Konuşmaları pencereden dinleyen Mehmet'in dedesi babasına: Sen de öyleydin, kaç defa ay ışığında kayarken seni bulmuştum.

But his hands were swollen from the cold. If you come like this again, I'll burn the sled in the tandoor. You'll slide before you get cold. Now go change your clothes. I'm sorry dad, it won't happen again. Mehmet's grandfather, who was listening to the conversation from the window, said to his father: You were like that too, how many times I found you sliding in the moonlight.

All in all, the initial question in this research is to describe the similarities and differences observed for direct speech acts in Turkish compared to the strategies described for English by Aijmer (1996). The strategies of the current study listed above as A, G, E, I, K, J and L are consistent with those of Aijmer (1996). However, some of the findings of the current study do not support Aijmer's classification as they are different and special to Turkish. These strategies are exemplified in the next part below.

3.2. Apologizing Strategies Different from Aijmer's Classification

As mentioned in the introduction part, one of the objectives of this study is to identify the strategies different from Aijmer's (1996) classification. On the one hand, the findings observed in this study mirror those of the previous studies that have examined apologizing in Turkish; in other words, some strategies have already been mentioned before (Eğit, 2002, Baş, 2021). On the other hand, some results differ from these published studies.

Unlike Aijmer's strategies, the direct apology speech acts are used for both repair, interruption, confirmation, starting the conversation, being polite before the slang expression or word, and finally in religious contexts for demanding forgiveness.

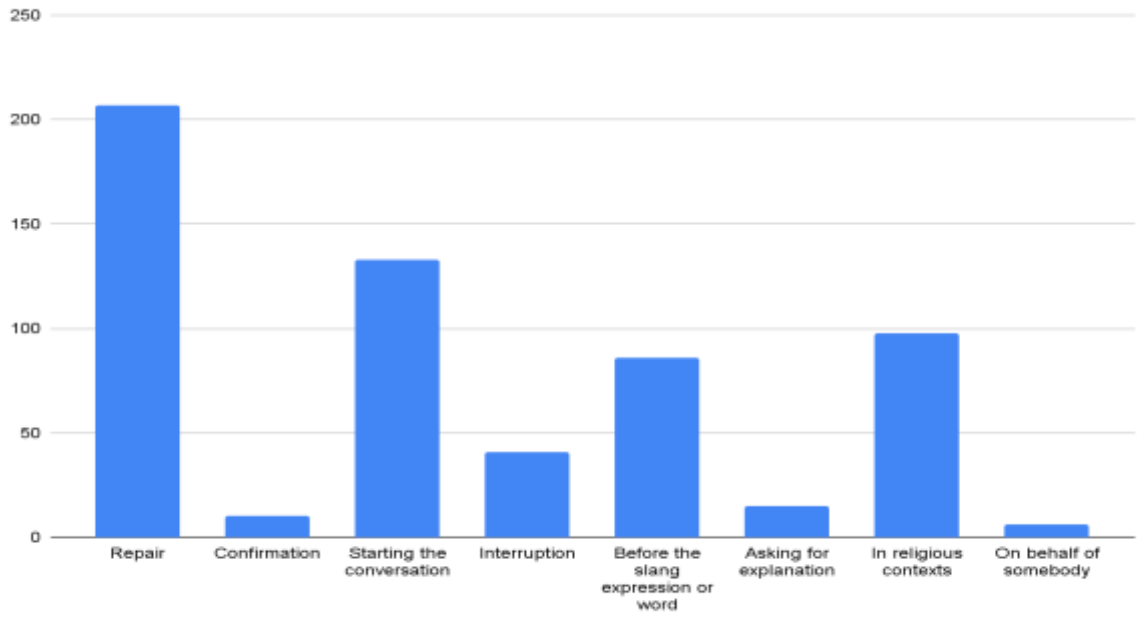

Figure 3.1. Apologizing strategies different from Aijmer's (1996) classification

The figure 3.1. indicates frequencies of the strategies special to Turkish. In our data, 207 instances represent repair, 41 instances involve interruption, and 10 instances reflect confirmation. While 133 instances are used for starting the conversation, 86 examples include the strategy of being polite before the slang. Finally, 98 instances are used in religious contexts and 6 instances of *özür dile-* involve the use of apologizing on behalf of somebody.

3.2.1. Repair

In the current study, the results indicate that *pardon, özür dilerim, afedersiniz,* and *bağışlayın* reflect the apology for mistakes the speaker makes during an exchange. The examples listed here show the use of correction.

In (43) the speaker gives false information about his grade point average and he corrects it immediately. In the same way, in (44) the speaker corrects the information about his grade.

(43) (S-BEABXW-0005-1)

A: Hadi ya. Benim ortalamam 3.60tı. Pardon. 3.60 değil 3.36'ydı.

Come on. My grade point average was 3.60. Pardon me. It wasn't 3,60, it was 3,36.

(44) (S-ADAB^o-0131-1)

Eb: Evet. Sen neden konservatuar neden Piano anlatır mısın?

Well you. Can you tell us why conservatoire, why piano?

Ö: 5. *pardon* 1. sınıftayken Piri Reiste müzik öğretmeni kulaklarımızı dinledi. Ve akşam annemi arayarak yetenekli olduğumu sınavlara sokmasını söyledi.

At the 5th grade, pardon me, at the 1st grade in Piri Reis, the music teacher checked our hearing ability. Calling my mum in the evening, he told my mother how talented I was and she had me take the exams.

In (45) below the speaker corrects the information about the number of packages with giveaway cokes.

(45) (S-BEABXn-0067-1)

Ö: Tamam mı ulan ne günlerdi onlar ya. 5 tane, 5 koli 1 litre şey gelirdi tamam mı? *Pardon*. 10 koli 1 litre bantlama ürün kola hepsi tamam mı.

All right buddy? Those were the days. 5 pieces, there came 5 packages 1 litres something, all right? Pardon me. 10 packages with 1 litre giveaway cokes, OK?

(46)

	Comm	**Spk**			
1	082_090801_00148	**NUR000373**	pembe binanın tam karşısında bir yol sağa dönecek/	***pardon***	sola dönecek. sağa diyorum.

The road across the pink building will turn to the right, pardon me, left. I'm saying the right.

The concordance line (46) taken from STD illustrates a mistake and correction about the way.

In addition to these examples, (47), (48) and (49) are extracts from the written part of TNC. First of all, in 47 the speaker uses özür dilerim to say the number of monuments correctly.

(47) (W-SE39C3A-0543-1)

Parkta iki "anıt" ya da yazıt var birbirine komşu, ikisinin de ayrı çevre düzenlemesi var. Hele yaklaşıp bir bakalım, neler yazıyor. Bakıyorum bilgisayardaki fotoğraflara... Özür dilerim, iki değil dört anıt varmış.

There are two "monuments" or inscriptions adjacent to each other in the park, both with separate landscaping. Let's get closer and see what they say. I look at the photos on the computer... I'm sorry, there are four monuments, not two.

While in (48) the speaker corrects himself about the manner in the toilet, in (49) the mistake about the name of the country is revised.

(48) (W-NE39C2A-0611-1)

Zaten tuvalete de belli günde ya iki defa ya üç defa götürüyorlar. Çağırdığımız vakit her türlü küfür, her türlü hakaret ediyorlar, yani gitmekten daha korkuyoruz. Gittiğimiz zaman da elinde bir sopa var. Adam diyor ki "Oğlum, bak, otuz saniyede çıkacaksın," diyor oradan. Artık nasıl soyunacaksın, yani afedersin nasıl oturacaksınız o ayrı bir mesele. "Otuz saniyede çıkacaksın," diyor; nasıl çıkacaksın çık. Geç kaldığında da o sopa ile arkadan vuruyor. O şekilde, o hakaretlerden sekiz gün boyunca üç dört gününü gördüm. Ondan sonra bıraktılar. Tabii bu esnada da adam, sırf kabul etmem için her şeyi yapıyor.

They take us to the toilet two or three times a day. When we call them, they swear and insult us in every way, so we are more afraid to go. And when we go, they have a stick in their hands. The man says, "Son, look, you will be out of there in thirty seconds. Now, how you will undress, I'm sorry, how you will sit down is another matter. "You'll be out in thirty seconds," he says; how will you get out? And when you are late, he hits you from behind with that stick. In that way, I saw three or four of those insults for eight days, and then they let me go. Of course, in the meantime, the man was doing everything just to get me to agree.

(49) (W-TE39C4A-0265-1)

Graslov, Seraskov'sa da boşa gitti ve komünizmin Sovyetlerdeki en büyük örneği de devrildi. Sadece Sovyetler değildi, komünizm rejimine sahip olan, işte Mao'nun ülkesi Rusya, Çin affedersiniz bir milyarlık nüfusuyla uzak doğuda bir komünist devdi. Hindistan'ın büyük bir bölümünde, Asya ülkelerinin pek çoğunda Vietnam ve onun uzantılarına komünist rejim vardı. Ortadoğu'da Yemen gibi ülkeler, Afrika'da 7-8 tane ülke komünist rejimle yönetiliyordu.

Even Graslov and Seraskov were in vain and the greatest example of communism in the Soviet Union was overthrown. It was not only the Soviets, it was Mao's country Russia, China was a communist giant in the Far East with a population of a billion. In a large part of India, in many Asian countries, Vietnam and its offshoots had communist regimes. Countries like Yemen in the Middle East, 7-8 countries in Africa were ruled by communist regimes.

In all these examples, speakers make a mistake about the truth of the information they convey to the hearer; therefore, they demand forgiveness, and at the same time, they correct their mistakes. As for

the next strategy, language users tend to apologize for interrupting an ongoing speech; as a result, the strategy of interruption is detailed in the next section below.

3.2.2. Interruption

Turn taking refers to the process by which participants in conversation alternate roles as speaker and listener. It is such a fundamental aspect of spoken communication that it allows for smooth and cooperative interaction between interactants. As Sacks et al. (1974) highlight, the turn taking system is regarded as a turn-in-a-series, that is, these series turn into a sequence. "Turns display gross organizational features that reflect their occurrence in a series. They regularly have a three-part structure: one which addresses the relation of a turn to a prior, one involved with what is occupying the turn, and one which addresses the relation of the turn to a succeeding one. These parts regularly occur in that order, an obviously rational ordering for an organization that latches a turn to the turns on either side of it" (Sacks et al. 1974, p. 722). Also, speaker change happens when reaching a transition relevance place because generally "one party talks at a time". During this exchange, if self-selectors compete for a next turn, then an overlap or interruption occurs (Sacks et al. 1974, p. 706-707). In fact, interruption is reflected as the violation or turn-taking error, in that, repair mechanisms arise and one of the parties may stop prematurely. The system described here is observed in our data as well. The interlocutors tend to apologize in order to repair the violation of interruption.

(50) (W-JA16B4A-1720-1)

Ama balığı ilminle avlarsak yani... Çakıyorsun değil mi dalgayı? N'ooolacak yani?.. Baylar! İlmi şekilde balık avcılığı ile (öksürük) gayri ilmi şekilde balık avlamanın (yutkunma) çok mühim farklar olduğunu (gıcık) elbette inkâr etmezsiniz (hıçkırık). İlim herşeyin essasıdır. Binaenaleyh balık tutarken de. Bay abi, lafını balnan kestim, *affedersin,* yani, bu ilmin faydasını anlamaya anladık. Ama bunda bizim çıkarımız ne gözünü seveyim... Baylar! Arkadaşınız çok esaslı bir noktaya temas etti.

But if we catch the fish with your knowledge... You're making the wave, aren't you? So what? Gentlemen! Surely you don't deny that there is a very important difference between scientific fishing (cough) and unscientific fishing (swallow) (hiccup). Knowledge is the essence of everything. Therefore, also when fishing. Mr. brother, I cut you off, sorry, I mean, we understand the benefit of this knowledge, but what's in it for us... Gentlemen! Your friend has made a very fundamental point.

(51) (S-AEABUZ-0021-1)

E: Temel Reis'i konuştum böle bi dönem.

Peki emm soru ve cevapları daha soraya mı bırakalım. Emm..

Dilerseniz ben beden dili konusunda...

I dubbed Temel Reis some time.

Well, mmm shall we put off the questions and the answers later? Mmm. If you want, about body language I ...

A: *Pardon.* Bir soru var galiba.

Pardon me. I guess there is a question.

(52) (W-LD03A4A-0254-1)

Yani, babanızla bitmemiş işiniz vardı, öyle mi? Evet, vardı. Peki şimdi bitmemiş işinizi bitirdiniz mi? Evet, bitirdim. Nasıl bitirdiniz, Doğan Bey? Üstün Dökmen'in bana psikodrama uygulaması sayesinde. Nasıl oldu, anlatmanızda bir sakınca var mı? Hayır, anlatabilirim; bir sakıncası yok. Üstün Dökmen ile birlikte bir seminer veriyorduk. *Affedersiniz* Doğan Bey. Sözünü ettiğiniz Üstün Dökmen İletişim Çatışmaları ve Empati kitabının yazarı olan Üstün Dökmen mi? Evet o. Kendisi Ankara Üniversitesi, Eğitim Fakültesi öğretim üyelerinden.

So, you had an unfinished issue with your father? Yes, I did. And now you've finished your unfinished business? Yes, I have. How did you do it, Mr. Doğan? Thanks to Üstün Dökmen's psychodrama program. How did it happen, do you mind telling me? No, I can tell you; there's no problem. Üstün Dökmen and I were giving a seminar together. Excuse me, Mr. Doğan. Is Üstün Dökmen the author of the book Communication Conflicts and Empathy? Yes, he is. He is a faculty member at Ankara University, Faculty of Education.

(53) (W-TA16B3A-0786-1)

"Ne kadar kalabalıklar değil mi?" "Evet ama, Amerikalı değildi onlar. İşaretlerinden anlarım ben." "Neydi peki?" "Bilmiyorum dostum." Okan, guruba yaklaşarak sordu. "Beyler, *bağışlayın.* Bugün ayın kaçı?" "Ayın kaçı mı? 7 Aralık tabii." "Hangi yıl? Adam biraz öfkeli, biraz şaşkınlıkla baktı Okan'a. Ama yine de kibarca yanıtladı onu.

"Aren't there too many of them?" "Yes, but they weren't Americans. I can tell by their signs." "What was it?" "I don't know, man." Okan asked, approaching the group. "Gentlemen, forgive me. What month is it today?" "What month? December 7th, of course." "Which year? The man looked at Okan, a little angry, a little puzzled. But he still answered him politely.

In extracts (50), (51), (52) and (53) *afedersin, afedersiniz, pardo*n and *bağışlayın* are utilized as repair devices for interruption.

3.2.3. Confirmation

In our data, the speech act of apologizing is not only used for repair and interruption but also it is used for confirming information.

In a conversation, people often seek confirmation to ensure that they are understood correctly, to build rapport, or to establish a shared understanding. The use of confirmation can vary depending on the

context and the relationships between the individuals involved. Therefore, in our data, 3 instances of *afedersin,* 5 instances of *afedersiniz* and 1 instance of *bağışlayın* are used for confirming information.

(54) (W-LG22C3A-0892-1)

Tüm çevremdeki bolluğu, varlığı ve dünya malını bir kenara itip Hindistan'da tevekküle çekilmeyi düşünüyorum." Şaşırmıştım. "Aman Dirayet Bey, siz Devlet Su İşleri'nde çalışmıyor musunuz? *Bağışlayın,* yanılıyor muyum yoksa?' Hayır, bir an Baron de Rotschild ile konuşuyorum sandım. Yanılıyorsam düzeltin efendim." "Doğru," dedi Dirayet Bey. "Devlet Su İşleri'nde çalışıyorum.

In such a situation, I am thinking of throwing away all the abundance, wealth and worldly possessions around me and retreating to India." I was surprised. "Oh, Mr. Dirayet, don't you work for the State Hydraulic Works? Forgive me, am I mistaken?' No, for a moment I thought I was talking to Baron de Rotschild. Correct me if I'm wrong, sir." "That's right," said Mr. Dirayet. "I work for the State Hydraulic Works.

(55) (W-SG37E1B-2926-1)

Kimi esniyor, kimisi de fısıltıyla yanındakine bir şeyler anlatıyordu. "Nereden buluyorlar sabah sabah konuşacak şeyi?" diye düşündü işyerine uzanan ipin çekimiyle yanındakini ittirip dururken. "Pardon!" "*Affedersiniz?"* Şaşırmıştı Ferit. "Bana mı dediniz?" "Tabii ki de size dedim. Üzerime çıkacaksınız. Terbiyesizliğin lüzumu yok sabah sabah!" Bunları söyleyen yanında duran kırmızı elbiseli bayandı.

Some were yawning, others were whispering something to the person next to them. "Where do they find the time to talk in the morning?" he thought as he kept pushing the person next to him with the pull of the rope reaching to the workplace. "Excuse me!" "Excuse me?" Ferit was surprised. "Are you talking to me?" "Of course I'm talking to you, you're going to get on top of me. Don't be rude in the morning!" This was said by the lady in the red dress standing next to him.

(56) (W-RG41C3A-1164-1)

Doktor ne dedi? "Şansın varmış, yağ yakmışsın yoksa motoru yakacakmışsın..." (Lafın burasında masanın çekmecesinden ince. anten telini andıran kangal gibi sarılmış bir tel çıkardı. Açıldığında bir buçuk metre kadar ya var ya yoktu...) "Bu teli hatıra olarak saklıyorum. Bana bununla angolraphy yaptılar..." Affedersin o telle sana ne yaptılar? "Angolraphy yaptılar! Yani bu teli kasığımdaki bir damardan, kalbime kadar döşediler.

What did the doctor say? "You were lucky, you burned oil, otherwise you would have burned the engine..." (At this point, he took out a thin wire from the drawer of the desk, coiled like an antenna wire. When it was opened, it was about one and a half meters long...) "I keep this wire as a souvenir. They made me do angolraphy with it..." Excuse me, what did they do to you with that wire? "They did angolraphy! I mean they ran this wire from a vein in my groin to my heart.

First of all, in extract (54) the speaker tries to be sure about the place where Mr. Dirayet works because he has difficulty in embracing the man's ideas. In the same way, in (55) the man asks the question *afedersiniz* in order to confirm whether he is the person that the woman is warning. Finally, example (56) indicates the motive to confirm his information about the term angolraphy.

3.2.4. Starting the Conversation

In the case of describing strategies special to Turkish, it is highly important to realize the syntactic position of the verbs or expressions used for apologizing. Syntactic position refers to the position of a word or phrase in a sentence or larger linguistic structure. It can be classified into various categories such as turn-initial, turn-medial, and turn-final position. Analyzing *you know* as a discourse marker, Zheng (2015) highlights that markers' positions in utterances may be associated with the speaker's intentions and their specific functions. This idea is adapted to speech acts as they are found in initial, medial and final positions in utterances with different intentions.

In our data, 3 instances of *bağışlayın*, 2 instances of *afedersin* and *kusura bakmayın* as well as 41 instances of *pardon*, 64 instances of *afedersiniz*, 18 instances of *özür dilerim* and finally 64 instances of *özür dilerim* are used in the turn initial position with the function of politely requesting permission for some events or aims. The examples from the corpus are listed below:

(57) (W-NI09C3A-0034-1)

Gönül onların yanından hızla geçer, caddeye çıkar. Sağa sola bakınırken, yanından nur yüzlü yaşlı adam Osman Alyanak geçmektedir. Onu durdurur Gönül. Afedersiniz, Karşıyaka'ya geçmek istiyorum. Vapura bineceğim yeri bilmiyorum. Karşıyakaya mı? Evet. Yani öbür tarafa... Fenerbahçe'ye gideceğim. Ha, anladım kızım. Burdan doğru yürü, köprüye varmadan sol kolda yeşil bir iskele göreceksin. O iskeleden Kadıköyü vapuruna bineceksin. Teşekkür ederim amca...

Gönül passes by them quickly and goes to the street. As she looks left and right, Osman Alyanak, an old man with a radiant face, passes by. Gönül stops him. Excuse me, I want to go to Karşıyaka. I don't know where to take the ferry. Karşıyaka? Yes, I don't know. I mean the other side... I'm going to Fenerbahçe. Oh, I get it, girl. Walk this way, before you reach the bridge, you'll see a green pier on the left hand side. You'll take the Kadıköy ferry from that pier. Thank you uncle…

(58) (W-VA14B1A-3373-1)

Şeref Bey üstadım. Hem de güzel ve büyük haberlerle... Bulacağınızı umduğunuz o defineden daha zengin haberlerim var. ŞEREF (Afallar) Ne demek oluyor bunlar? GAZETECİ (Suzana) Bağışlayın hanımefendi. Yanılmıyorsam siz Şeref Bey'in kızı, resim öğretmeni Suzan Hanım oluyorsunuz. SUZAN Baba, neler oluyor böyle?

Mr Honour, sir. And with good and great news... I have news richer than that treasure you hope to find. ŞEREF (Stunned) What do you mean by all this? JOURNALIST (Suzana) Forgive me, madam.

If I am not mistaken, you are Mr Şeref's daughter, Suzan Hanım, the art teacher. SUZAN Dad, what's going on?

(59) (W-LA16B2A-0514-1)

Başka bir arzunuz var mı?" diye sordu. O anda yemek yemek umurumda bile değildi. Merakımı ondan saklamaya hiç uğraşmadım nedense, "Özür dilerim, ben sizi nereden tanıyorum acaba? Çok düşündüm, çıkartamadım," diye sordum.

Is there anything else you want?" he asked. I didn't even care about eating at that moment. Somehow I didn't try to hide my curiosity from him, "I'm sorry, how do I know you? I thought a lot, I couldn't figure it out," I asked.

(60)

Zaten bizim gibi rafine insanların barlarda zamparalık yapmaları yeterince aşağılayıcı bir olay... Bak, biliyorsun, bu rezilliğe sırf senin hatırın için katlanıyorum. *Pardon,* yanınız boş mu? Rica ederim hanımefendi, buyrun. Sizi Allah gönderdi. Yoo... Kendimiz geldik.

It's humiliating enough for refined people like us to play the womanizer in pubs... Look, you know, I put up with this humiliation for your sake. Excuse me, is this seat free? You're welcome, madam, come in. God sent you. No... We came on our own.

To begin with, in extract (57) from the TNC, we see a conversation between a woman and a man. As they are foreigners, the woman starts her question with *afedersiniz* as requesting permission for asking a question about where to take the ferry to Karşıyaka. Similarly, the instance of *bağışlayın* (58) is used to ask a question to a foreigner. In example (59) we see a question to a foreigner again. Finally, in (60) the woman asks for permission to take a seat near the man.

Besides functioning on the interpersonal dimension to ask a question to a foreigner or to ask for a permission, apology speech act verbs and expressions are used to be more polite before using a slang expression or word. In the next part, these usages are exemplified and detailed.

3.2.5. Before the Slang Expression or Word

Analysis of the data from the written and spoken part of TNC provides examples of the speech act of apologizing with some slang terms or expressions. First of all, slang is a kind of informal, vernacular vocabulary that is open to rapid change. In our data, 69 instances of *afedersiniz,* 13 instances of *afedersin,* and 3 instances of *özür dilerim* are either used with slang or a name of animal. In examples below these kinds of usages are clearly observed.

(61)

K: Bir gün koridora çıkmış müdür yardımcısının biri elinde bir sopa. *Af edersin* eşekler, hayvanlar girin sınıfa. Sopayı çocukların sırtına patlatıyor falan.

Once, an assistant manager comes into the hall with a stick in his hand. Excuse me, donkeys and animals enter the class. He whips the children with the stick.

(62)

O: Yani bunu yapmak çok *afedersiniz* halt etmek diil mi?

That is, excuse me, doing this means doing something stupid, doesn't it?

(63)

Otobüsü kaçırınca gurur yapıp arkasından koşmuyorum (168 üye): Otobüsün de çok şeyindeydi *afedersin* Muhtemelen bir gün otobüs kaçırılmış, arkasından melun melun bakılmış sonra eve gidip facebookta hemen bir grup açılmış. boşver be... elalem ne derse desin hade hade…

When I miss the bus, I am not proud and run after it (168 members): I'm sorry, the bus gave no fucks, probably one day the bus was missed, the bus was missed, the bus was looked after, then went home and immediately opened a group on facebook. Never mind... no matter what people say hade hade…

(64)

Burada bakın çok açık seçik, batılısı da, doğulusu da, kuzeylisi de açık açık yazıyor, söylüyor. Türkiye'de yaşayanları, bazı politikacıları, bazı aydınları, halkın büyük bir kısmını *affedersiniz* enayi yerine mi koyuyor bunlar? Yani, "Biz ne kadar bütün gerçekleri, bu insanların başına ileride gelecekleri ve bizim getireceklerimizi ne kadar açık söylersek söyleyeyim korkmamıza gerek yok; çünkü bunlar anlamaz, bunlar önlem alamaz" mı diyorlar, yoksa "bunların içinde uyanıkları da vardır, biz onları keser biçeriz, yok ederiz ve bazılarına da ilâç yuttururuz" mu diyorlar, ne yapıyorlar? Yani bu cesareti nereden alıyor bunlar?

It is very clear here, both the westerners, easterners and northerners write and say it openly. Do they take the inhabitants of Turkey, some politicians, some intellectuals, a large part of the people forgive me, for suckers? Do they say, "No matter how openly we tell all the facts, what will happen to these people in the future and what we will bring, we do not need to be afraid, because they will not understand, they will not be able to take precautions", or do they say, "There are some awake ones among them, we will cut them down, we will destroy them and we will make some of them swallow medicine", what are they doing? I mean, where do they get this courage from?

(65)

Bütün okuyucularımdan, bütün halkımdan özür dileyerek belirtmek istiyorum. Bu şiiri çalan, çoğaltan, oraya koyan sözüm ona arkadaş kılığındaki bu adam benim yakınım değildi. Adamlar keramet sahibi değil ki eliyle koymuş gibi hiçbir yeri aramadan gidip o şiiri bulsunlar. *Özür dilerim* puştun biriydi bu olayın tertipçisi. Bunun bir provokasyon, bir alçaklık olduğu da ortada.

I would like to apologise to all my readers, to all my people. This man who stole this poem, reproduced it and put it there, disguised as a so-called friend, was not my relative. These men are not people who have a miracle that they could go and find that poem without searching anywhere as if they had put their hands on it. I apologise, the organiser of this incident was a bastard. It is obvious that this was a provocation, a despicable act.

(66)

Hüsmen Ağa zamanım yok, pazara yetişip kurban bakmam lazım. Öyle mi, Ahmet Usta'nın urganları kalitelidir be yav! Ondan al. Ben de geçen elli metre aldım. *Affedersin* iki manda asılsa koparamaz. Hüsmen Ağa ben urgan değil kurban alacağım, istersen sana da alayım? A be ne yapacağım ben urganı.

Hüsmen Agha, I don't have time, I have to go to the bazaar to look for a sacrifice. Oh yeah, Ahmet Usta's ropes are of good quality! Buy from him. I bought fifty metres last time. I'm sorry, two water buffaloes couldn't pull it off. Hüsmen Agha, I'm not going to buy a rope, I'm going to buy a sacrifice, if you want, I'll buy you one too. What am I going to do with a rope?

As for the evaluation of these examples, first and foremost, example (61) contains an insulting behaviour of a teacher, in that, the speaker uses *afedersin* before using the words donkeys and animals while reporting the situation. Similarly, in example (66) the speaker uses *affedersin* before the word buffaloes. Examples (62) and (63) include a slang expression as give no fucks and saying something stupid. In the same way, in (64) and (65), before the slang words sucker and bastard *affedersiniz* and *özür dilerim* are used.

On the one hand, Brown and Levinson (1987) classify apologies as face threatening to the speaker. "In fact, there are two elements involved: the impact on the offender's face of other people's awareness of the offence, and the impact on the offender's face of the act of apologizing. Both are likely to be affected by the seriousness of the offence" (Spencer-Oatey, 2000, p. 19). On the other hand, a close look at these examples proves a non-existence of an offense; on the contrary, the expression *af edersiniz* 'excuse me' here includes a concern for the hearer. In particular, they strengthen the positive impact: the speaker uses this expression as a rapport maintenance orientation. Namely, the speaker aims not to be rude by using words like donkey and animal because of a cultural attitude. In Turkish, if there is a formal relationship between two people, people prefer to say *af edersiniz* 'excuse me' before some slang terms. Shortly, in this situation, apologizing is used as an act for maintenance of harmony between the interlocutors.

3.2.6. In Religious Contexts

In our data, the speech act of apologizing is observed in religious contexts for demanding forgiveness from God. Among all speech act verbs and expressions, 40 instances of *bağışla* and 58

instances of *affet* are observed in religious contexts. Extracts from the written part of TNC below prove this usage.

(67) (W-CA16B4A-0734-1)

Allahım... biliyorum, almak da sana düşer! Ama, o kadar yalvardım, denizler dolusu göz yaşları döktüm. Sesimi duymadın Allahım! Artık dayanamıyorum! Bağışla beni ulu Tanrım!.. N'olursun *bağışla*!.." Ellerini yatağına dayayıp hafifçe doğrulmuştu. Öylece durup bir süre bekledi. Torununun soluğundan başka hiçbir şey duyulmuyordu. Yine de görmeyen gözlerini aralayıp karanlıkları kolaçan etti.

God... I know, it's up to you to take it! But I've begged so much, I've shed a sea of tears. You didn't hear my voice, God! I can't take it anymore! Forgive me, God! Please forgive me!" He put his hands on his bed and sat up slightly. He stood and waited for a while. Nothing could be heard but his grandson's breathing. Still, he opened his blind eyes and peered into the darkness.

(68) (W-RI37C1A-0848-1)

Hayatını tekrar tekrar gözden geçiriyordu. Karanlık tarafları ne kadar da fazlaydı. "Allah'ım!" diye haykırdı. "Allah'ım hatalarımı bağışla!"Yalvarmaları, zaman zaman iniltiye dönüşüyordu. Selçuk hayatın bulanık sularında yüzerken karşısına birden Murat çıkmıştı. Murat gitmiş olduğu dershanenin edebiyat öğretmeniydi. Nedense Murat öğretmene içi ısınmıştı.

He was reviewing his life over and over again. How many dark sides there were. "My God!" he cried out. "God forgive me for my mistakes!" His pleas turned into moans from time to time. While Selçuk was swimming in the murky waters of life, Murat suddenly appeared before him. Murat was the literature teacher of the classroom he had been attending. For some reason, he warmed up to Murat.

(69) (W-RI42E1B-2940-1)

"Müjde, bebeğiniz çok sağlıklı! Sandığımız gibi zekâ özrü yokmuş!" dedi. Odadaki herkes sevinç gözyaşları döküyordu. Murat bey, kendisinden utandı. "Rabbim beni affet, affet!" diye ağlamaya başladı. Hatice'ye döndü: "Eğer senin imân kuvvetin ve kararlılığın olmasaydı, şimdi bir evlad kâtili olacaktım. Sen de beni affet!" dedi.

"Good news, your baby is healthy! He's not mentally handicapped as we thought!" Everyone in the room was shedding tears of joy. Mr Murat was ashamed of himself. "Lord, forgive me, forgive me!" he began to cry. He turned to Hatice: "If it were not for your strength of faith and determination, I would now be a murderer of a son. Forgive me too!"

(70) (W-KH13C4A-1481-1)

Bu akşam iftar sofrasında şu duayı mırıldanalım: "Rabbimiz! Bize gücümüzün yetmeyeceği şeyi taşıtma, bizi affet bizi *bağışla*, bize acı. Sen Mevlamızsın, kafirlere karşı bize yardım et!" DÜRÜST OLMAK Tarihi şahsiyetler arkalarında menfi yahut müsbet bir şöhret bırakarak dünyadan göçerler.

Let us murmur the following prayer at the iftar table this evening: "Our Lord, do not burden us with what we cannot afford, forgive us, forgive us, have pity on us. You are our Mawlana, help us against the unbelievers!" BEING HONEST Historical figures pass away from the world leaving behind a negative or positive reputation

All these examples show that people pray to God to be forgiven for their mistakes or behaviour. What is surprising in religious context is that only the speech act verbs *affet* and *bağışla* are used; moreover, they are inflected with the second person singular as the prayer is for God.

In summary, the results in this chapter indicate that Turkish displays some similarities and differences in terms of the apologizing strategies described for English by Aijmer (1996).

3.2.7. On Behalf of Somebody

In our data, 5 instances of *özür dile-* in the written part of TNC include the strategy of apologizing on behalf of somebody.

(71) (W-DA16B3A-1494-1)

Cüneyt Bey onu kapıya kadar geçirdi. "Oğuz," dedi tam çıkarken. "Ne kadar manâlı olur bilemiyorum, ama Nevra adına özür dilerim." Öksürdü: Ne yapalım, Kafkas an'anelerine uygun bir çocuk yetiştirmeye muvaffak olamamışım demek ki..."

Mr. Cüneyt walked him to the door. "Oğuz," he said just as he was leaving, "I don't know how much it means, but I apologise on behalf of Nevra." He coughed: "What can we do, I must have failed to raise a child in accordance with Caucasian traditions..."

(72) (W-UI44F1D-4762-1)

bizi ilgilendiren bişey midir benim öğrenmek istediğim o. yüksek lisansın devlet memurluğuna bir etkisi varmıdır? rehber abinin söyledikleri için tüm felsefe grubu öğretmenleri adına özür dilerim.

Is it something that concerns us, that's what I want to learn. Does the master's degree have any effect on civil service? I apologise on behalf of all philosophy group teachers for what the guide said.

First of all, in (71) Cüneyt apologizes on behalf of Nevra, and in (72) the person apologizes on behalf of all philosophy group teachers. In these examples, the person who apologizes is different from the person who makes a mistake or causes offence; that is, a different person takes the responsibility.

3.2.8. Asking for Explanation

In addition to the functions of demanding forgiveness, explicitly requesting hearer's forgiveness, repair, interruption and starting the conversation, *pardon* is also used for asking for explanation for the words that are not heard or for the clause that is not understood clearly.

(73) (W-NA16B2A-0497-1)

Hah... İşte... 'Belirsizliğe yelken açardı iri ela gözler zamanla, öylesine delici bakmasalardı eğer.'" Burçak dalgın dalgın mırıldandı: "Delice..." "*Pardon*... Burçak anlayamadım?" Burçak bir anda silkindi. Teoman Bey'e bakarak zoraki gülümsedi:

Hah... Here... 'Big hazel eyes would sail into uncertainty in time, if they didn't look so piercing.'" Burçak murmured absent-mindedly: "Crazy..." "Excuse me... Burçak, pardon me?" Burçak suddenly shrugged. Looking at Teoman Bey, he forced a smile:

(74) (W-MA16B1A-0270-1)

Demin sekreterine rahatsız edilmek istemiyorum derken olacakları çoktan planlamıştı. Vücudunun kıvrımlarına dalıp gitmişken birdenbire onun sesiyle sıçradım: "Ötenazi!" "Pardon, anlayamadım?" "Ötenazi üzerine bir roman yazmanı istiyorum. Ya da daha iyisi bir dizi öykü.

When he had just told his secretary that he didn't want to be disturbed, he had already planned what was going to happen. I was absorbed in the curves of her body when suddenly I jumped at the sound of her voice: "Euthanasia!" "Pardon me?" "I want you to write a novel on euthanasia, or better yet, a series of stories.

In both examples, the hearer uses *pardon* in order to grasp the meaning or word that the speaker has just said.

All in all, this section has described the strategies different from Aijmer's classification, and the examples from corpus including these strategies are listed and explained. The chapter that follows moves on to discuss the research questions over these usages and strategies.

4. FINDINGS AND DISCUSSION

The objective of this chapter is to provide an overview of the findings based on actual instances of language use from the TNC and STC. While achieving this objective, research questions are taken into consideration so as to cover all the aspects related to this study.

The initial aim of this study is to test and search for an answer about the similarities and differences observed for direct speech acts in Turkish compared to the strategies described for English by Aijmer (1996). Table 4.1. shows the summary of the strategies used in Turkish:

Table 4.1. Summary of the strategies

APOLOGY EXPRESSIONS	**STRATEGIES**
özür dile-	(A) Explicitly apologizing (I) minimizing responsibility (G) giving an explanation or account (J) expressing emotion Repair Starting the conversation Before the slang word or expression On behalf of somebody
bağışla-	(E) demanding forgiveness (G) giving an explanation or account (K) acknowledging responsibility for the offending act (L) promising forebearence from a similar offending act Repair Interruption Starting the conversation Confirmation In religious contexts
affet-	(E) demanding forgiveness (F) Explicitly requesting the hearer's forgiveness (I) minimizing responsibility (J) expressing emotion Repair Interruption Starting the conversation Confirmation In religious contexts
pardon	(E) demanding forgiveness (F) Explicitly requesting the hearer's forgiveness Repair Interruption Starting the conversation Asking for explanation
kusura bakma-	(E) demanding forgiveness (G) giving an explanation or account Starting the conversation Before the slang word or expression
üzgünüm	(G) giving an explanation or account (J) expressing emotion

In our data, strategies A, E, F, G, I, J, K, and L are used in the written and spoken part of TNC. To start with, the only speech act verb used for explicit apologies as strategy A is the Arabic compound

verb *özür dile-*, made up of the nominal "özür" followed by the light verb "dile-". As the agent of the sentence, it is directly used to take responsibility for an offense.

Secondly, as Blum-Kulka et. al. (1989, p. 21) highlights for apologies, "a common reaction to the need to apologize is a search for self-justification by explaining the source of the offence as caused by external factors over which the speaker has no control." In the same way, in our data, it is revealed that the strategy of giving an account is the most preferred strategy along with an another strategy in Tuskif. For example, the strategy of demanding forgiveness is classified under the strategy of giving and explanation or account as the speakers tend to give a reason with an apology expression. Additionally, this usage is realized by the rhetorical structure of Explanation. In other words, if the rhetorical structure of Explanation occurs, strategy G is used. Then, the language users use the causal connective *için* or give an account of the current situation.

Thirdly, demanding forgiveness, having a code as strategy E, is expressed by *bağışla-*, *affet-*, *pardon, kusura bakma, kusura bakmayın*, and *kusuruma bakmayın* in our data. In this context, *özür dile-* is different from the rest of the verbs or expressions of apologizing in that the person apologizing is the agent of the clause. On the other hand, for demanding forgiveness, the agent turns into the hearer and the person apologizing takes place as the theme. That is to say, the responsibility of offence along with accepting the apology belongs to the other interlocutor.

In addition to these findings, one of the strategy different from Aijmer's classification in Turkish is the strategy of repair. As a matter of fact, in her study, Baş (2021, p. 66) analyzes *pardon* within this context; as a result, she concludes that it is used as a self-repair marker. Likewise, in his study *Apologising in British English*, Deutschmann (2003, p. 69) also gives examples of such a usage; moreover, he associates this kind of relationship with Brown and Levinson's (1987) positive politeness strategy. That is to say, he perceives this act as asserting a standard reason, searching for agreement and evading disagreement between interlocutors. In the view of Deutschmann (2003, p. 69), this category involves trivial offences and the disagreements caused by the mistakes and misunderstandings once the interlocutors realize that they were talking at cross-purposes. Examples from the corpus may not show any cross-purposes between interlocutors; in contrast, the speaker herself/himself is aware of the mistake s/he makes; immediately s/he redresses the mistake. Consequently, this type of usage in this study is explained by the Grice's (1975) cooperative principle in that it represents the maxim quality, which reflects the idea of making a true contribution to the conversation. In addition, this phenomenon is connected to the concept of self and face for politeness. According to most researchers (Goffman, 1971; Brown and Levinson, 1987; Spencer-Oatey, 2007) face is a universal concept and it is strongly related to the concept of identity. In fact, face accounts for some value judgments; as a result, it is beneficial to utilize a universal framework of value construct. Spencer-Oatey (2007, p. 649) highlights the importance of the social psychologist Shalom Schwartz's framework of value constructs as being the cognitive underpinnings of face. According to this framework, 10 different value constructs, being empirically

validated in over 63 different cultural groups, help to determine the attributes that are more face sensitive for people. One of the Shwartz and Bardi's (2001, p. 270) value frames benevolence demonstrates that the values like helpfulness, loyalty, responsibility, forgiveness and honesty help for the "preservation and enhancement of the welfare of people with whom one is in frequent personal contact". All in all, depending on Grice's maxim of quality and Shwartz and Bardi's (2001) value of benevolence, the interlocutors avoid making mistakes about the information they express; and therefore, they keep the rapport by being honest in his way of conveying information.

What is important about this strategy is that the speaker makes either correction or self-correction within the frame of propositional meaning. That is to say, in this strategy, the speech act verbs or expressions are in sentence medial positions as the mistake about one of the arguments of the predicate. As a matter of fact, correction is closely related to the repair operations as inserting or replacement.

As a next step, the fourth question of this study is to make a comment on emotions and politeness. In our data some instances of *özür dile-* and *afedersiniz* contain a comment on emotions while apologizing. These instances indicate that emotions have a very important role in the expression of politeness. In the same way, in our data, instances expressing emotions such as being upset and embarrassed with the act of apologizing are proof of being polite.

This section, on the one hand, examines the lexical and grammatical co-text of the direct apology expressions and shows the role of the morphological restriction, and on the other hand, it connects a link between typical combination patterns and the rapport management strategies of the interlocutors. And therefore, as a first step, the realization of person inflection on the stems of apology expressions and its pragmatic implications are clarified. Secondly, pairings of apology expressions are discussed.

4.1. Inflected forms of direct apology expressions

Turkish is an agglutinative language, so it has a rich morphology. "Inflectional suffixes indicate how the constituents of a sentence relate to each other, and express functional properties such as case, person and tense" (Göksel and Kerslake, 2005, p. 65). Table 4.2. below, listing the inflectional suffixes attached to the apology expressions, makes clear that only first and second person singular and plural in the aorist and the progressive aspect are used.

Table 4.2. Frequency of the inflected forms of direct apology expressions

Inflected forms	**Gloss**	**Frequency**
özür dil-er-im	apologize-AOR-1SG	568
özür dil-iyor-um	apologize-PROG-1SG	95
özür dileriz	apologize-AOR-1PL	37
özür diliyoruz	apologize-PROG-1PL	6
affet	forgive-2SG	185
af ed-er-sin	forgive-AOR-2SG	148
af ed-er-siniz	forgive-AOR-2PL	320
kusura bak-ma	excuse look-NEG-AOR-2SG	345
kusura bak-ma-yın	excuse look-NEG-AOR-2PL	335
bağışla-yın	forgive-AOR-2PL	98
bağışla	forgive-AOR-1SG	177
Total		**2314**

As observed from the table, the first person singular inflection of *özür dile-* with 568 instances and the second person plural inflection of *kusura bakma-* with 345 instances in the aorist are the most frequently applied inflected forms. *Kusura bakmayın* inflected with the second person plural in the aorist aspect, is the other preferred structure within direct apologies. Moreover, what *özür dile-*, *af et-*, and *kusura bakma-* share grammatically is that they are all nominal-verb compounds consisting of a bare nominal (özür, af, kusur) followed by a verb (dile-, et-, and bak-) and they are used as a free auxiliary (Göksel and Kerslake, 2005, p. 143). Although all these nominal-verb compounds and the verb *bağışla-* can be inflected with all person markers, they are only inflected with first and second person singular and plural. What is more, among all these verbs, only *özür dile-* is used in the progressive tense and in the first person singular, and others are used in the aorist with either first or second person singular or plural.

Person inflection behavior of these direct apology expressions gives us the clue about the orientation points to a speaker in performing an apology. As Aksan and Demirhan (2015, p. 160) highlights in their study about gratitude expressions of teşekkür et- and sağol- in Turkish, while *teşekkür et-* is "speaker oriented" due to being inflected for first person singular and plural, *sağol-* being inflected for second and third person singular and plural is "addressee oriented." Similarly, in our data, only *özür dile-*, inflected with first person singular, foregrounds the speaker, so it is speaker oriented and the type of agency here is inclusive. In fact, the speaker here takes responsibility by including himself or herself as an agent. On the other hand, *afedersiniz, afedersin, kusura bakma, kusura bakmayın*, and *bağışlayın,* inflecting for either second person singular or plural, show that the speaker expresses his or her remorse by placing the hearer into the center of apologizing. Thus, they all behave in an "addressee oriented" sense. From a rapport management perspective, this concept is closely related to the management of

sociality rights and obligations; that is, the speaker tries to make a balance between autonomy-imposition, which involves the extent to which people control us or impose on us. In fact, by inflecting the verb for either second person singular or plural, the speaker aims to restrict the control over his or her excuses since the hearer is the center of the apologizing.

4.2. Apology Intensification in Turkish

The classification of the data manifests the use of intensifiers before or after the apologizing expressions. Blum-Kulka and Olshtain (1984) categorize intensification under three headings as using an intensifying expression within the IFID, expressing explicit care for the hearer – externally to the IFID, and finally combining multiple strategies. In our data, the intensification appearad as using the adverbial *çok 'very'*and the repetition of apology expressions. Initally, the adverbial *çok* is observed in 72 concordance lines of *özür dile-*, 25 lines of *affet-*, 39 instance of *üzgünüm* and 4 lines of *pardon.* The intensification *çok 'very'* has collocations as: *çok özür dilerim, çok afedersiniz, çok üzgünüm* and *çok pardon*; also, the examples of double intensifiers are only *çok çok afedersiniz* and *çok çok özür dilerim* in the whole data. In addition, *pardon pardon, pardon lütfen pardon* and *pardon dostum pardon* reflect the intensification by repetition of the same apology expressions.

4.3. Combination of apology expressions

In our data, 14 instances contain the combination of two apology expressions in the spoken and written data. For example, *pardon* takes place as the first unit and *özür dilerim* or *özür diliyorum* follows it. '*Çok afedersiniz, özür dilerim', 'afedersiniz, kusura bakmayın', 'pardon afedersiniz' 'pardon. Özür dilerim', and 'pardon: çok özür dilerim'* are the examples of other combinations.

(75)

E: Bi de söyle bi durum var, balıklarda açlık duygusu yok yani. Açlık duygusu var yani *pardon özür diliyorum*. Açlık duygusu var yani balıklarda. Ne kadar yem verirseniz verin o balık yer yani hepsini yer.

In such a situation there is no feeling of hunger in fish. There is a feeling of hunger pardon me, I apologize. There is a feeling of hunger in fish. No matter how much you feed, that fish eats it, that is it eats all of them.

(76)

F: Kafan mı karışıyo? Ş: Evet. F: Hıı. Pardon, özür dilerim.

Are you confused? Ş: Yes F: Hıı, Pardon me, I apologize.

In (75) the speaker makes a mistake about the truth of the information, and in (76) the speaker is sorry for the confusion of the hearer; for this reason, both speakers use *pardon* as the first strategy move, and then it is followed by *özür dilerim* 'I apologize'; therefore, the apology is made up of two moves.

After the completion of the overview of the findings, the next chapter presents concluding remarks of this study.

CONCLUSION

Apologizing, a speech act communicating remorse or regret for having committed a particular offense, is seen as an essential tool in developing and maintaining positive relationships. Apologizing often plays a role in resolving conflicts and helps facilitate positive interactions between individuals by saving the face. In light of this information, the aim of this study is to shine light on the use of apology expressions *özür dile-* 'to apologize'*, bağışla-* 'forgive', *affet-* 'forgive', *pardon* 'pardon me', *kusura bakma* 'excuse me'*, üzgünüm* 'I'm sorry' through corpus data within the frame of politeness theory and Aijmer's (1996) apologizing strategies. In fact, this dissertation aims to test the similarities and differences of the strategies suggested by Aijmer (1996).

First and foremost, understanding the neurological and psychological bases of apologizing presents the big picture about the relationship between apologizing and being polite. According to neurology, the motive for apologizing arises as having the fear of losing social consent. In fact, the human brain is designed to consider possible threats, so social anxieties come into existence with the convergence of the brain's tendency to see negative outcomes and to be anxious about them with its need for social acceptance and consent. Within this context, the person who needs to apologize does not want to lose the consent of another person (Burnett, 2016, pp. 86-89). As Holmes (1990, p. 161) states, the person, whose act has offended the interlocutor, takes some responsibility because his or her brain needs to be approved. Therefore, face sensitivity is closely related to the brain's need for social consent. As to the psychological basis for apologizing, the term attachment becomes obvious. Regarding existential perspective, two kinds of relationships are described; competitive and collaborative. On the one hand, competitive relationships involve a struggle between people not to be oppressed, and therefore people feel compulsory for their relations. On the other hand, people maintain their relations in a harmonious way by existing individually within a collaborative relationship (İçöz, 2020, pp. 72-75). In fact, people apologize due to their mutual understanding for meeting their needs and desires.

In the same way, in the politeness theory, people apologize so that they can manage the rapport. In other words, people are in need of maintaining the harmonious relationship between them and other people; they apologize so that they can meet the face-sensitivities of the interlocutor. Similarly, Ruhi (2006b) describes politeness as a speaker and hearer oriented phenomenon; that is, the people's interpretations of speech acts are subject to their rapport in the course of an interaction. In addition, both Spencer-Oatey (2000, p. 44) and Ruhi (2006b) perceive culture as a determinate factor influencing people's assessments of appropriate language use. Briefly, she proposes similar principles for the interpretation of politeness:

1. Social expectations
    - Principles and norms
    - Rights and obligations

2. Self-oriented politeness

- Rights and obligations
- Intention

3. Emotions

- Empathy
- Affective withdrawal

As a result, the use of apologizing expressions is described on a scale from less polite to the more on the basis of these principles. In our data, *pardon* and the imperative form of *bağışla*, *affet*, *kusura bakma* used for demanding forgiveness, are less polite as they are hearer-oriented. The speaker claims face as not taking the responsibility for the offence; moreover, the speaker's use of the imperative form of *bağışla, affet, kusura bakma* shows evading from the responsibility and putting the responsibility on the hearer's shoulders. On the other hand, *özür dilerim* as being speaker-oriented is more polite with the addition of intensifying adverb *çok* and the expression of emotion such as being sad or embarassed. In fact, intensifying adverbs imply the speaker's sincerity and willingness to apologize (Ogiermann, 2009, p. 186); moreover, the positive effect becomes stronger (Spencer-Oatey, 2000, p. 25). Therefore, under the principle of intention, they show self-oriented politeness because of the speaker's positive intention to show his/her sincerity and volition. As for the emotions, they also play an important role in the interpretation of politeness for showing empathy; that is, the speakers' preference for *üzgünüm* means a concern for the hearer. In the view of Blum-Kulka and Olshtain (1984, p. 208) concern for the hearer and double intensifier or repetition are two ways for aplogy intensification. In our data, the combinations such as '*Çok afedersiniz, özür dilerim', 'afedersiniz, kusura bakmayın', 'pardon afedersiniz'* also imply being more polite. In conclusion, with regards to politeness, these findings suggest that both adding intensifiers and emotions to the apology expressions *üzgünüm* and *özür dilerim* strengthen the politeness.

As explained earlier, the major objective of this dissertation is to test Aijmer's (1996) and Blum-Kulka (et. al)'s (1989) classification for apologizing in Turkish. While the prototypical usages of apologizing consist of the similar strategies described by Aijmer and Blum-Kulka (et. al), the different strategies are classified depending on Halliday's (Halliday and Matthiessen, 2014) metafunctions. According to Halliday, language serves three metafunctions, which are ideational, textual and interpersonal, and they help us to understand how language functions beyond its communicative role. First of all, ideational function of language is concerned with the expression of thoughts, ideas and experiences. Language enables human not only construe experience but also name and categorize things; in that, this paves the way for transforming human experience into meaning by the resources of the lexicogrammar of everyday language. Secondly, interpersonal function of language focuses on the social

aspects of communication and the relationship between speakers. Within this function, the clause of the grammar means more than being a figure since it implies some process as informing, giving an order or make an offer, express attitude towards the interlocutor. "This kind of meaning is more active: if the ideational function of the grammar is 'language as reflection', this is 'language as action' (Halliday and Matthiessen, 2014, p. 30). Finally, the textual function of language is relevant to the organization and structure of discourse and how language is used to create coherent and cohesive texts. It contains choices related to the texts such as cohesion, information structure and other elements that contribute to text coherence and continuity. All in all, these three metafunctions help us understand how language serves not only as a means of conveying information but also as a tool for interpersonal communication and text organization. Halliday's systemic functional liguistics framework provides a comprehensive way of analyzing and understanding the complexities of langauge in various contexts and registers. Thus, Halliday's metafunctions allow the categorization of the different strategies that do not conform to the classification by Aijmer and Blum-Kulka (et. al)'s. First and foremost, the strategy of using an apology expression before a slang word or repair pertains to the ideational function as it is either about a negative connotation of the word or the mistakes about the word or idea. The speaker's choice of *afedersiniz, özür dilerim* or *pardon* depicts the idea of not being impolite; moreover, they are not prototypical apologies since they do not invole a serious violation. Secondly, the strategies of confirmation and asking for explanation with an interrogative with an apology expression such as *afedersiniz, bağışlayın* or *pardon* represent the interpersonal metafunction due to the fact that they are used for developing a social bond and controlling interpersonal communication and relations. Finally, the textual metafunction encompasses the strategies of starting the conversation and interruption which are about the organization and structure of discourse.

In addition to Halliday's metafunctions, the speech act of apologizing can be viewed from the construal of the self. Markus and Kitayama (1991) defines it as an independent view and an interdependent view which are also described as individualism versus collectivism. While independent view generally ignores others for one's self-definition or identity, other people are in the center of one's behavior and attitudes for the interdependent view. "The sense of individuality that accompanies an interdependent self includes attentiveness and responsiveness to others that one either explicitly or implicitly assumes will be reciprocated by these others, as well as the willful management of one's other focused feelings and desires so as to maintain and further the reciprocal interpersonal relationship." (Markus and Kitayama, 1991, p. 246). In other words, the individuals strategically position themselves according to other people in need of avoiding unpleasant feelings such as shame and enhancing the feeling of connection; moreover, others are the referent points for organizing their experiences. Consequently, this distinction puts a broader perspective on apologizing in Turkish; in that, both perspectives are taken into account. For example, the use of *kusura bakma-, affet-* and *bağışla-* in the imperative form shows putting others into the center as being forgiven by them provide rewarding and

connection. The strategy of using an apology expression before a slang word also reflects this idea as it is not a real and sincere apology; in contrast, the speaker wants to diminish unpleasant emotions like shame. On the other hand, the use of *özür dilerim* and *üzgünüm* indicates an independent construal of the self due to being conscious about having control over the situations and expressing feelings and thoughts of oneself.

All in all, in the present study, it is aimed to give a picture about the use of apologizing in Turkish via authentic use of language from the TNC and STC. While analyzing the data, some examples of apologizing include the critical language use. In other words, people tend to apologize as a strategy before implying any criticism. Consequently, the role of apology verbs and expressions can be analyzed as a further study.

As the data is limited to TNC and STC, WebCorp can be used to enlarge the data for observing the use of apology before making any criticism in detail.

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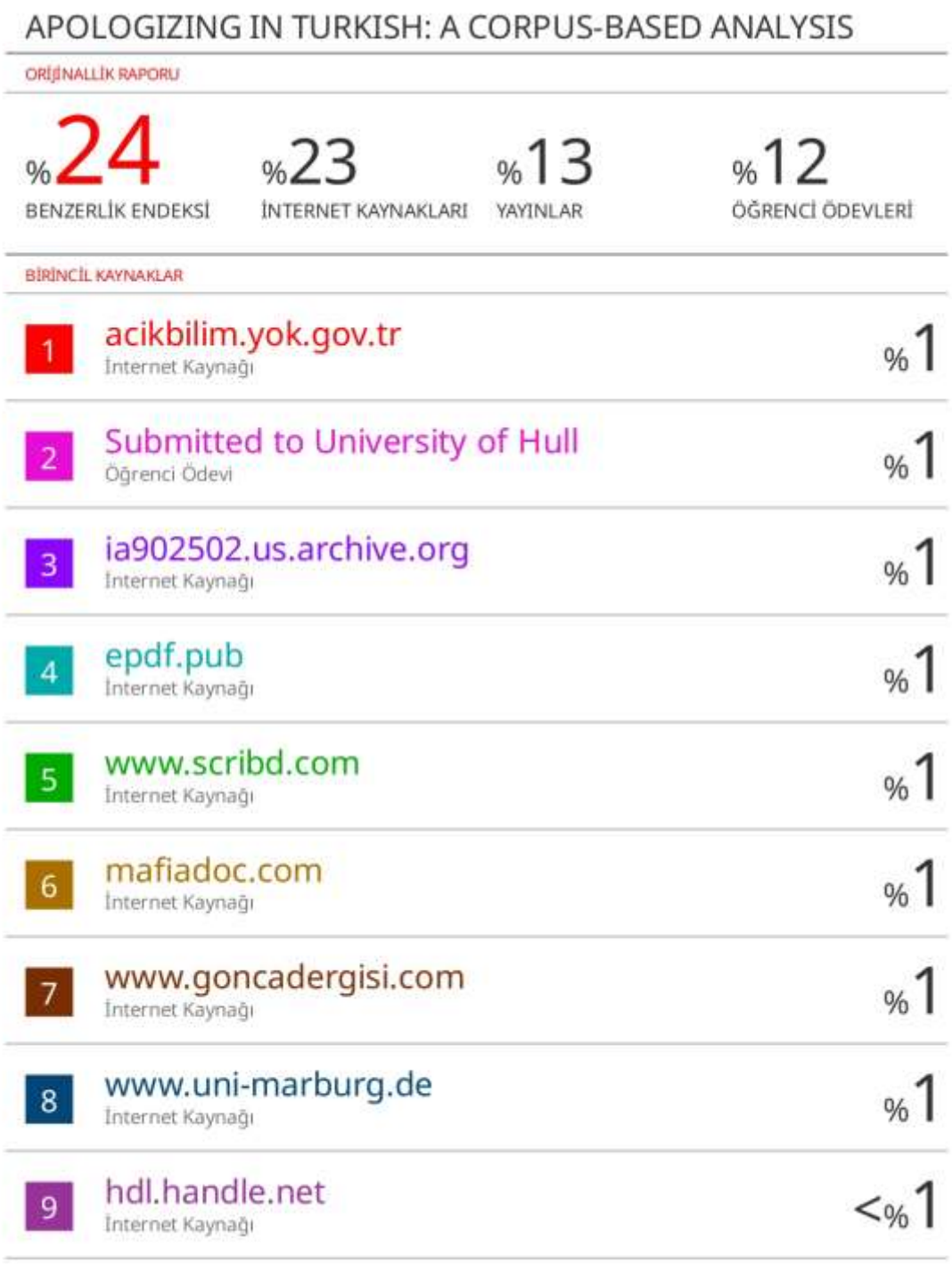

APOLOGIZING IN TURKISH: A CORPUS-BASED ANALYSIS

ORİJİNALLİK RAPORU

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