A CONTRASTIVE STUDY OF TURKISH AND ENGLISH MODALITY WITH REFERENCE TO SPEECH ACT THEORY

Veysel Kilic
School of Foreign Languages, Beykent University
vkilic@beykent.edu.tr

Abstract
This article provides a syntactic and pragmatic comparison of the use of Turkish and English modal auxiliaries in the expression of modality in the frame of speech act theory. The validity of neither approach will be disputed, but a number of serious shortcomings of the syntactic approach will be emphasized.

Keywords
Modality, Speech Act Theory, function, performative, ability, necessity, probability, permission

UN ESTUDIO CONTRASTIVO DEL TURCO Y DEL INGLÉS CON RELACIÓN A LA TEORÍA DE LOS ACTOS DE HABLA

Resumen
Este artículo proporciona una comparación sintáctica y pragmática del uso de los modales auxiliares de los idiomas turco e inglés, en la expresión de modalidad en el marco de la teoría de los actos de habla. No se discute la validez del enfoque, pero sí que se hace hincapié en una serie de deficiencias de la aproximación sintáctica.

Palabras clave
modalidad, teoría de los Actos de habla, función, rendimiento, capacidad, necesidad, probabilidad, permiso
1. Introduction

This article presents a view of the notion of modality in general. The Turkish and English modal auxiliaries are analysed in the frame of speech acts both syntactically and semantically.

The purpose of this study is threefold:

a) to describe the semantic and pragmatic sources of epistemic and deontic modalities in both Turkish and English;

b) to describe modal verbs with reference to the speech-act theory. Languages typically express modality through the lexical category of modal verbs (e.g. must, had better, should, will, can) and the inflectional of mood (imperative, subjunctive, conditional, optative, inferential/evidential and the like); see Bybee (1985);

c) to examine some problems of contrastive analysis of Turkish and English modality. I tried to compare modality of both relevant languages in the frame of semantics and pragmatics. How modal auxiliaries are used in both languages and what kind of syntactic rules are involved in their usage was observed.

The different communicative functions of language presuppose a certain organization of messages in a sentence or in discourse. The situational context and the speaker’s attitude towards the listener (receiver), or the subject of discourse, result in the assignment of different communicative values to individual elements in a sentence.

2. Theoretical Framework

The discussion of what is generally known as modality, modal verbs, and the modal concepts of necessity, probability, possibility, can be traced back to Aristotle and classical Greek philosophy. Such notions might have been inferred from the fact that human beings for the most part categorizes their attitudes, behaviours, and experiences in terms of the way things might or might not be.

In the typological tradition categories tend to be defined semantically. This means that a morpheme is classified as modal if it has a modal meaning (epistemic, deontic etc). Modal meanings are expressed by various morphological, syntactic and lexical categories (Haan 2005: 19).
The major devices involved in the organization of the information conveyed by the sentence, utterance, text or discourse are suprasegmental devices such as stress, intonation and pitch, as well as segmental, such as lexical ones. Among these lexical devices, certain acts are carried out by certain verbs with reference to ability, necessity, probability, possibility, permission etc. These verbs are labelled as modal auxiliaries.

Modality is a particular way in which the information is to be encoded for presentation to listeners or readers. “Modality is defined as a notional/semantic category expressing the speaker’s subjective attitude with respect to the propositional content of the message” (Palmer 1986: 51). Modality has been the subject of increasing interest and linguistic investigation for quite some time (Palmer 1986, Bybee et al. 1994, Bybee & Fleischmann 1995, Erguvanlı 2000: 133). Modality is a type of sign indicating the status of reality ascribed to or asserted by a sign, text or context. In language, modality is the subject concerning modal auxiliary verbs such as can, could, should, must, ought to, etc. Thus the semantic domain of modality may find shape in languages through grammaticalized moods, lexicalizations and/or particles/clitics. Turkish makes use of these different means to encode modal notions: namely, it employs mood markers (-(y)Ebil, -Ir, -mEli, etc.), or lexical expressions like adverbs (belki ‘maybe’, mutlaka ‘definitely’, etc.) and verbal or non-verbal predicates (dile- ‘to wish’, gerek ‘necessary’, etc.) (Taylan 2000: 133) customarily used to modify the meaning of other verbs. Mood and modality are terms to designate a wide variety of linguistic functions, which have been much discussed from a logical and semantic point of view. “Mood is a marker on the verb that signals how the speaker chooses to put the proposition into a discourse context. The main function of this definition is to distinguish mood from tense and aspect, and to group together the well-known moods indicative, imperative, subjunctive and so on” (Bybee 1985: 165).

The concept of modality doesn’t cover tense, aspect and mood, although Turkish uses some morphemes to express tense, aspect and mood together. In Turkish the concept of mood is an unspecified phenomenon whose distinctive features of tense and aspect have not been analyzed in traditional grammar studies. Therefore, tense, aspect and mood categories are interwoven with modality. “Modality is a grammatical unit which shows under which psychological conditions the process indicated by the verb occurs, or could as, personal feelings, intent and desire. When it comes to the number of
modalities, this number is neither five nor ten, it is equivalent to the number of psychological moods” (Dilaçar 1971: 106-107).

According to Palmer (1986: 51), the notion of modality is much vaguer than the notions of tense and aspect, and it leaves a number of possible definitions. On the other hand, Crystal (1991: 47) claims that modality refers to a set of syntactic and semantic contrasts. Semantically, the speaker’s attitude towards the factual content is important.

In this paper I would like to examine some of the problems that have to be coped with if one tries to set up a contrastive modality of English and Turkish in the frame of semantics and pragmatics, with special emphasis on their occurrence with performative verbs. I will therefore mainly be concerned with comparing modal auxiliaries of English and Turkish syntactically and semantically. Syntactically, I will focus on how the modal auxiliaries are used and what kind of syntactic rules are involved in their usage. Semantically, the use of modal auxiliaries is important, i.e. their function in a sentence. I will also try to critically review both approaches and the assumptions behind them. I will not dispute the validity of either approach; however, I would like to point out certain undesirable consequences of the syntactic approach and to offer some suggestions in the light of performative analysis. Two kinds of modalities are epistemic, i.e. those that signal the degree of commitment the speaker has to the truth of the proposition. Those modalities are usually said to range from certainty to probability. There are modalities such as deontic modalities of permission and obligation, because they describe certain conditions on the agent with regard to the main predication. Some of the English modal auxiliaries have both an epistemic and a deontic reading. The following two examples illustrate the deontic function of obligation and permission, respectively:

(1) Sally must be more polite to her mother.
(2) The students may use the library at any time.

The epistemic functions of these same auxiliaries can be seen by putting them in a sentence without an agentive subject:

(3) It must be raining.
(4) It may be raining (Bybee 1985: 166)
In the first part of this paper, I will briefly describe how the modals in both languages are used in the syntactic framework, and how they are used with performative verbs. In the final part of this paper, I will try to show the use of some modals in both languages in different syntactic environments or contexts.

3. Data Analysis

Various ways have been proposed to classify predicates in English. In English there are a number of modal auxiliaries: ought to, used to, need, dare, had better, must, should, will, would.

Each modal auxiliary is used in different contexts and it has also different functions.

The situation is entirely different in Turkish. Although modality exists in Turkish, it is not as clearly marked as it is in English. Since there are no modal auxiliaries in Turkish like the ones in English, modality is usually marked on the main verb. Modalities in most cases are conveyed covertly in sentences in Turkish. They are not used with performative verbs in Turkish. Semantically, requests, necessity, condition and imperatives are the main modal performatives in Turkish. Modality acts like an aspect of the verb in a sentence. It is the realization of the act that the verb of the sentence undertakes. Modality indicates the situation of the act. Modality and tense are different entities in Turkish. It is possible to find modality in any tense, but not the other way around. Some models such as bildirme kipi (information conveying) modals have got tense. Due to the syntactic structure of Turkish we cannot show a class of modals as we can in English, but it is possible to compare modality between languages as far as the use of language is concerned. Turkish uses verbal suffixes to convey certain modal meanings with respect to the speaker’s attitude. I will explain and exemplify the English modals and give examples of their Turkish counterparts.

In terms of their functions, modals in Turkish can be classified as follows:

Indicative
Conditional
Imperative
Optative (expression of a wish or request)
Necessitative or obligative
Potential (ability to do something)
Permissive
Certainty
Monitory (warning)

As I have mentioned before it is almost impossible to find one-to-one correspondence of modals between languages. For the sake of clarity I would like to start with functions (acts) which are performed with the help of modality and try to give their Turkish counterparts.

3.1. Ability (be able to, be capable of, know how to)

The verbs *be able to*, *be capable of*, *know how to* can be expressed with the modal auxiliary *can*. *Can* denotes positive ability on the part of the doer. Besides ability, permission and theoretical *possibility* are expressed by using the modal auxiliary *can*.

(5) He can speak English but he cannot write very well.
(6) I can see it from this window.

3.2. Permission (be allowed to, be permitted to)

(7) Can I see your books?
(8) Can I smoke here?

3.3. Theoretical possibility (factual possibility)

(9) *Anybody can make mistakes.*
(10) *The building can be closed.*

In Turkish *ability* is expressed with the morpheme -(y)Abil which appears before tense-aspect markers and person marking and varies in accordance with the verb it is
attached to. Morphophonemically it is e-bilir edebilir, gelebilir, çözebilir, yazabilir. The morpheme is -ebil or -abil whereas -ir is the third person singular. For the first person singular it is -im in the present simple, -yorum in the present progressive, -dim in the simple past, -ceğim in the future form. For the second person singular it is -sin, -yorsun, -din, -eceksin. For the second person plural it is -siniz, -yorsunuz, -diniz, -eceksiniz. For the first person plural it is -iriz, -iyoruz, -idik, -eceğiz. For the third person singular it is -irler, -iyorlar, -irlerdi, -eceklər.

(11)
İngilizce konuş -abil -ir -im
English speak Abil Aor. 1. sing
“I can speak English”

A-bilir: okuyabilir, yazabilir, oynayabilir, etc. For the sake of simplicity the examples are for the third person singular. Due to the vowel harmony in Turkish the suffix which indicates modality is either e-bilir or a-bilir depending on the vowels in the verbs. “The potential also sometimes referred to as the abilitative, as for example in Underhill 1976: 145) is expressed by the suffix -(y)Abil. This suffix consists of the verb bil ‘know’ and the harmonizing vowel”’ (Kornfilt 1997).

It can also be followed by a full range of tense/aspect suffixes:

(12) Yaz -abil -eceğ -im
Write Abil Future 1. sng
“I will be able to write”.

(13) Yaz -abil -iyor -um
Write Abil Present prog. 1. sng.
“I am able to write”.

(14) Yaz -abil -di -m
Write Abil past 1. sng
“I was able to write”.
In Turkish, the negation suffix (-mA or -mE, -ma) comes after the first vowel of the suffix. The lexical part of the suffix is omitted.

(15) Yaz -a - ma -) m
Write Abil Neg 1.sg
Yaz-a-ma-di-m
“I am not able to write”.

This also has the “invisible” aorist marker, yazarım vs. yazamam.

In English can co-occurs with some performative verbs. On the other hand, can does not usually occur alone in what would otherwise be a simple performative sentence; rather it must be accompanied by some adverbials, such as now, finally, at last, etc. The following sentences are strongly performative. If we examine them carefully, we can notice that each sentence contains can, a performative verb, and a one of the adverbials.

(16) I can now accept that it was I who made that mistake.
   (Artık o yanlışı yapanın ben olduğunu kabul-ed-ebil-ir-im).
(17) I can finally thank you for helping me on my test.
   (Sınavda bana yardımcı olduğunu için sonunda teşekkür ed-ebilirim).
(18) I can now authorize you to leave for a holiday.
   (Tatile çıkmanızı artık onayla-y-abil-irim).
(19) I can now give you my word that your paper is acceptable.
   (Bildirinizin kabul edilebilir olduğunu söz ver-ebili-im).
(20) I can now define linguistics as science.
   (Şimdi dilbilimi bilim olarak tanımla-y-abil-ir-im).

Performative verbs are the verbs which accompany an act. Performative verbs of the above English sentences are accept, thank, authorize, give you my word, and define. The performative verbs of the above Turkish sentences are kabul etmek onaylamak, teşekkür etmek, söz vermek, tanımlamak.
3.4. Past ability

Past ability is expressed with the modal auxiliary could in English. The action is expressed by the lexical verb in both can and could. In other words, the basic meanings of can and could are that there are no obstructions to the action of lexical verbs of which can and could are auxiliaries; that is to say, the action is free to take place.

(21) I never could play football.
    I sat where I could watch the exit.

In negation it is always the meaning of ability that is negated; the results of past tense modification remain unaffected by negation.

(22) It was not exactly panic they gave way to, but they could not just sit there.
    There were no chairs and you couldn’t smoke and the cooling was overhead fans.

Past ability in Turkish is different from English. It is expressed in conditional sentences. It is part of the condition. The condition also includes requests in Turkish. The suffixes which indicate condition in Turkish are -sA or -sE. One of these is added to the stem of the verb depending on the final vowel of the verb stem.

(23) Küçükken hızlı oku-ya-ma-z-di-m.
(24) Küçükken hızlı oku-ya-mı-yor-du-m.
    ‘First person singular: al-sa-m
    Second person singular: al-sa-n
    Third person singular: al-sa
    First person plural: al-sa-k
    Second person plural: al-sa-nız
    Third person plural: al-sa-lar

According to some grammarians suffixes of conditionality were -sar, -ser. Those suffixes are believed to have undergone such a change in Turkish.
(25) Kel-ser-men kel-se-men kel-se-m gel-se-m (If I come / I wish I could come)
Kel-ser-sen kel-se-sen kel-se-n gel-se-n (If you come/If only you could come)
(Bozkurt 1995: 57)
Keşke size yardım ed-e bil-se-y-di-m

In some cases the word eğer ‘if’ is used mainly in the initial positions of conditionals in Turkish.

(26) Kukla m ol sa oyna sa m
Puppet my be Con. play Con. I (I wish If I had a puppet that I could play with)

4. Permission (deontic)

When a modal verb is used to affect a situation by giving permission, etc. this is deontic modality.

In English, permission is expressed with the help of certain modal auxiliaries such as can, could, may, might.

4.1. Can (be allowed to, be permitted to)

In this case, can is used in a sincere situation.

(27) Can I see your books? (Am I allowed to see your books?)
(28) Can I smoke here?

4.2. Could

In this usage could is used like can.

(29) Could I smoke here?
(30) Could I talk to Selma?
4.3. May (be allowed to)

May denotes lack of restriction on the part of someone else not on the part of the doer. In contrast to can, which has a single meaning discernable in all uses, may is somewhat more complicated. Instead of having a unitary meaning may is defined in terms of a continuum. In some cases may corresponds very closely with the basic meaning of can in this respect.

It is useful to point out that in the sense of permission may is more formal than can. Instead of may not, mustn’t is very often used to express strong negative permission.

(31) You may use my car if you like.
    mustn’t

(32) You are not allowed to use my car.
    may not

According to Twaddle (1965), those three occurrences are the same. Although the sameness is left vague, it can be assumed that they are syntactically the same. Syntactically they can be used in the same context, but they do not precisely mean the same thing.

4.4. Permission (might) (rare)

(33) Might I smoke here?

(34) He said he might come in.

Permission (asking for permission and giving permission) in Turkish is expressed by using the suffix (y)-Abil which are used for ability. The only difference is the question form used for asking permission.

(35) Gid-ebil ir- sin-iz
    Go may Aor 2.per.pl (You may go)
(36) Siz-i(n)le- konuşabilir mi – (y)im ?
you with talk Abil Aor. question 1. sng
“Can I talk to you?”

Asking for or giving permission in Turkish can be expressed not only in the present tense but in other tenses too.

(37) Gel -ebil -ecek – mi- (y)im?
Come Abil future(question) 1. sng
“Will I be able to come?”

5. Possibility (epistemic)

The expression of a speaker’s confidence can be expressed with such tags as I think, I guess, I believe. Epistemic modality is relatively straightforward.

Possibility is expressed with the help of different modal auxiliaries in English.

5.1. Theoretical Possibility (factual possibility)

(38) Anybody can make mistakes.

(39) The building can be closed. (It is possible to close the building.)

5.2. Present possibility

(40) We could go to the concert.
(41) The road could be blocked.
(42) Could you possibly have lunch with me?
(43) The building may be closed (It is possible that the building is closed.)

We can say that this sentence is ambiguous, and we can assign it at least two different meanings.
It is possible that the building is closed.  
It is possible for us to close the building.

5.3. Theoretical or factual possibility

We might go to the cinema.

What you say might be true.
She had skipped her lunch in the fear that he might call while she was out.

Due to the structure of Turkish, it is more difficult to indicate any certain words or structures by which we can perform possibility. As it has been mentioned earlier, possibility is expressed by the modal auxiliaries can, could, may and might whereas it is expressed by suffixes in Turkish. The suffix which expresses potential ability also expresses possibility. This is (y)Abil. According to Underhill (1976), this suffix consists of the verb bil ‘to know’ and the harmonizing vowel A. The second vowel does not harmonize with the stem.

(I can /may/might/could come. It is possible that I can/could/may/might come)

“You may/can/are allowed to sit”.

Among the mood suffixes one of them consists of a verb. This suffix is only the one which can be followed by the full range of tense/aspect suffixes.

“I will be able to come”
(51) Mary John- un evlen -miş ol -abil-ece -in -i söyl-üyor’

(Yavaş 1981: 77)

M.J. married PERF: be-may/can FUT_ poss.-acc say - PROG

“Mary says that John may have got married (by now)”

6. The Imperative

This function is mainly expressed by verbs without suffixation. However, due to
the structure of Turkish, the morphological paradigm for the imperative is mixed.

Kornfilt (1997: 81) points out that the imperative second person plural suffix
-(y)Inlİz is similar to the suffix -sInlİz found in the regular finite tense forms, e.g. with the
aorist, the present progressive, the future and the reported past, but without the initial s.
Another difference is that the first part of the suffix -(y)In is more generally found
(while the regular second person plural agreement suffix cannot be divided and still
retains its plural function):

(52) Oku -yun  oku -yun uz
Read -2. pl. Imp.  Read -2.pl. Imp
Read (second person plural)!  Read (second person plural)! (Kornfilt 1997: 215)

(53) Gel!  Otur -un  konuş -ma
Come  sit 2.pl. talk Neg + 2.sng

It is obvious that when we look at the examples the second person singular has no
special suffix. The imperative form consists of the bare stem of the root followed by the
suffix expressing voice and negation.

In English, imperative is expressed by the bare stem in the surface structure. The
will modal auxiliary is used in the deep structure.

(54) Go out!
(You will go out) is the underlying structure
Don’t talk.
Tag questions are an indication of this. E.g. *Come here, will you!* The imperative is expressed with the help of lexical verbs rather than auxiliary verbs in English. At least, it seems that lexical verbs are used to express this act on the surface structure. According to the Chomskyan type of Transformational Generative Grammar *will* is in the deep structure of imperative sentences.

It is very difficult to pinpoint a clear-cut distinction between requests and imperatives. The following sentences can be used for the same purpose or to perform the same act.

(56) Pencereyi kapatabilir misiniz? (“Will you close the window?”)
(57) Pencereyi ne zaman kapatacaksınız? (“When will you close the window?”)

Both sentences can be used to ask the addressee to close the window. Both sentences appear to be questions. Nevertheless, there is a fairly clear difference between (56) and (57). Sentence (56) rather bluntly tells someone to close the door, while (57) only hints at it.

There are certain idiomatic predicates that occur principally in imperatives, and those idiomatic predicates can also occur in sentences of the form (58), but not in sentences of the form (59).

(58) Will you buzz off?
(59) Buzz off, will you?

(60) When will you buzz off?

If we assume that *Close the door* is unambiguously a request, the rule of request must be sensitive to the request significance, and we can say that the request significance of the question form sentence is an aspect of meaning.

(61) Will the door be closed by you?
(62) Will it be you who closes the door?
(63) Will it be the door which you close?

(64) When will the door be closed by you?

(65) When will it be you who closes the door?

(66) When will it be the door which you close?

The first sentence above can still be used to get a person to perform the desired act, but the inability of this sentence to take a sentence internal please, demonstrates that it does not have the sense of request.

The second sentence has the sense of indirect request. It is very hard to distinguish between a request and a command imperative at this point. If we consider the psychological conditions, the second sentence can be a request in one context, and it also can be an order in other contexts or situations. It is safe to say that the meaning depends on the role relations of the speaker and the hearer.

As I have mentioned above, the imperative suffix for the second person singular in Turkish is -(y)İn, and for the second person plural it is (y)İnİz. Let’s list the imperative suffixes for the other pronouns:

(67) -(y)İn otur-un! (Sit-2.per.pl.Imp)
(68) -(y)İnİz otur-un-uz! (Sit-2.per.pl Imp)
(69) ------ otur! (Sit 2. per.sng. Imp)
(70) -sİn otur-sun! (Sit. 3.per.sng Imp)
(71) -sİn(lar) otur-sun-lar! (Sit.3.per.pl. Imp)

There is no clear-cut boundary between imperative and request in Turkish. Kornfilt (1997: 81) says that “(y)İnİz (oku -yunuz!) is the imperative suffix”. It seems to be the request suffix in different contexts. Even if we take Kornfilt’s example: “oku -yunuz!” can be a command and a request depending on the person to whom it is said. In other words, it all depends on the role relations of the speaker and the hearer.

It is obvious that the above mentioned examples are commands (imperative) in Turkish. The request suffix -mi (-mi,- mü, -mu) is added to the beginning of the imperative suffix:
(72) "Will you open the door please?"

(73) "Will you open the door?"

Both sentences can take a sentence adverbial *lütfen* (please) as the first word of the sentence that describes the action being requested.

(74) Please door the open aorist. 2.per.pl.

“Can/will you please open the door?”

When this sentence adverbial *lütfen* occurs at the end of the sentence it gives the sense of command. This polite command is also a request.

(75) "Can/will you open the door, please?"

Sentence adverbials may distinguish requests from non-requests in English as well. In the following examples, sentence (76) can take a sentence-adverbial *please* or *kindly* immediately before the verb that describes the action being requested, but (77) does not:

(76) Will you *please* close the door?

kindly

(77) *When will you *please* close the door?

kindly
7. Obligation (deontic)

Obligation is expressed by different modal auxiliaries in English: ought to, must, have to.

7.1. Should

There are two major meaning groups of should, one of which is the normative meaning with its one overtone and many contextual variants, and the other is the group of meanings which derive from the past predictive shall.

One of the normative meanings of should is obligation and logical necessity is must.

(78) You should do as he says (obligation)
(79) You should be at home by now (epistemic)

7.2. Ought to

As far as it can be determined, ought to acts as a synonym for the normative should in almost every respect. The exceptions to total mutual interchangeability are few and usually explainable without difficulty. An attempt to substitute may be made in place of should in ambiguous sentences, but only to the extent that part of the ambiguity involves the normative should:

(80) I don’t understand why a white hotel should be down there.
(81) I don’t understand why a white hotel ought to be down there.

We can say that the normative should and ought to are in free variation except in certain kinds of constructions made awkward by obligation and probability.

(82) You ought to start at once.
(83) They ought to be here by now.
(84) You ought to know that.
7.3. Must

The meaning of must is unitary, relatively simple and clearly evident in all the sentences where the modal appears. Other meanings include the best or only way to achieve an end, and the obviousness of the conclusion presented by the data. It comes out to be something like “the predication” required by some aspects of the state of the world. The rule or regulation, the nature of a sound piece of work or a change in the attitude of those among whom the speaker lives data:

(85) This ought to simplify your life.

7.4. Obligation or compulsion in the present and past tenses

In obligation or compulsion cases, be obliged to, have (got) to are used, but in the past tense, except in reported speech, only had to (not must) is used.

There are two negatives:

a) is not obliged to; needn’t, doesn’t have to;

b) is obliged not to; mustn’t.

(86) The officer told me that both lists must be checked.

(87) Smith must have committed the murder.

(88) Yesterday, you said you had to be back by ten o’clock.

must

needn’t

(89) You don’t have to be back by ten o’clock.

are not obliged to

Logical necessity: must is not used in sentences with negative or interrogative meanings, can being used instead.

(90) There must be a mistake.

(91) There can’t be a mistake.
Must as a modal co-occurs in a strongly performative manner most often and with the largest number of verbs:

(92) I must say that you are not concerned.
(93) I must classify that job as inadequate.
(94) I must condemn him for saying that to you.
(95) I must request that you sit down immediately.
(96) I must suggest that you take it easy.
(97) I must forbid you from using it.

In old Turkish and Turkish dialects the most commonly used necessity or obligation modal is *gerek*. The suffix \(-mA(K) + \text{person}\) is added to the root of the verb to make the infinitive form and then the *gerek* or *lazım* words follow.

(98) Gel- me-n gerek
    \(\text{Come-you Oblig.}\)

(99) Gel- me-niz gerek
    \(\text{Come you (pl) Oblig.}\)

(100) Çok ye-me-mek gerek.  \(-\text{mek infinitive marker/nominalizar}\)

In modern Turkish necessity or obligation is represented by adding \(-mALI\). Suffixes are added to the root of the verb and then personal pronoun suffixes are added.

(101) Gel- meli-y im
    \(\text{Come Oblig. 1.sg}\)

The verbs which co-occur with must have an effect on whether a sentence is strongly performative or weakly performative: *appeal, bid, implore, petition, plead*, etc. The acts which have such performative verbs share the inherent property that the speaker is requesting from a position of powerlessness relative to the hearer.

*Ask, call on, forbid, insist, inquire, prohibit, request*. The acts which have such performative verbs seem inherently relatively neutral, from the standpoint of power.
Command, demand, direct, instruct, order, require, restrict. These acts share the property that the speaker yields some power over the hearer.

The speaker-powerless and speaker-powerful positions are weakly performative, the speaker-neutral cases are strongly performative.

i) powerless: I must beg you to help me out of here.

appeal

ii) powerful: I must order you to help me out of here.

command

iii) neutral: I must ask you to help me out of here

request

8. Conclusion

In this paper I have shown that English modal verbs can be analyzed in the frame of speech act theory. Turkish modal verbs cannot be used with performative verbs; that is, why they cannot be analyzed in the frame of speech act theory.

English modal auxiliary verbs can be used with performative verbs in the same sentences. Performatives are verbs which accompany an act (I can accept that it was I who made that mistake). In Turkish performative verbs (morphemes) are attached to the main verbs (Gid-ebil-ir sin-iz).

The use of modal auxiliaries of both languages and their function was compared. Modality is usually marked on the main verb in Turkish; it is not clearly marked as in English. Since the modalities are not used with performative verbs in Turkish as they are used in English, the syntactic structure of Turkish does not allow us to show a class of modals. However, in some cases certain functions are mainly expressed by verbs without suffixation in Turkish as it is in English.
References


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