

An analysis of the common words of male and female languages in Turkish

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1. Introduction

The idea that men and women have different characteristics of language especially after 60's triggered the studies of the effect of gender on language. Since then, studies have been carried on the differences between male and female speakers' way of using especially the lexical and stylistic characteristics of language, their word preference and syntactic features (Bergvall et al. 1996; Butler 1990; Chambers & Trudgill 1980; Holmes 1992, 2006; Labov 1973; Lakoff 1975; Tannen 1994).

Subject of this study is to compare and contrast the use and the meaning of the common words that Turkish speakers of both sexes have in their lexicon. The word *kadın* 'woman' is the sample of the study regarding the content of the study. With this preference, in addition to the identification of language characteristics of different sexes, it is aimed to reveal their attitudes towards other sex.

1.1. Way

In the examination to identify common words in male and female languages, identity criteria created by Lyons were taken as the basis. According to Lyons (1995: 61), two or more expressions are absolutely synonymous if, and only if, they satisfy the following three conditions:

- (i) all their meanings are identical,
- (ii) they are synonymous in all contexts,
- (iii) they are semantically equivalent on all dimension of meaning, descriptive and non-descriptive.

These criteria created by Lyons require that in order to understand whether the words are identical, it is important to investigate their interchangeability levels and their use in the context apart from comparing their meaning values.

Partington (1998) stipulates that in order to identify certain situations in which a lexical item can replace with another, it is significant to know their collocational behaviors. According to him, identification of level of synonym is possible only if its collocational behavior is determined. Partington devised a model called "concordance analysis" for this determination. The method, concordance analysis, entails that semantical struc-

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ture of synonym words must be compared firstly, and then their collocates must be determined. And those collocates must be compared by classifying according to their meaning, their functions, and their grammatical categories in a sentence. Concordance analysis, apart from helping measure words' synonymy relations, makes it possible to identify their connotational meaning and differences they display according to the users.

Concordance analysis method devised by Partington was used in this study that aims to determine meaning and usage characteristics of the key word *kadın* 'woman' in male and female languages. With this aim in mind, two different corpora representing male and female languages were prepared.

1.2. Corpus

The characteristics of the corpora used in this work are given below:

- (i) Literature works of best-selling or award-winning contemporary Turkish male and female authors written in the last fifteen years are selected for the corpora.
- (ii) In the corpora being created, with the thought of reflecting everyday languages besides compiling works from different styles, case narration was mostly cared about.
- (iii) To provide the equivalence of the corpora, the number of the words are based. Both of the corpora are limited to 800.000 words and all the works represented different types of literature in the both corpora have equal number of words.
- (iv) In female language corpus (FLC) the key word *kadın* was used 1874, whereas it was 1541 in male language corpus (MLC).

2. Investigation of the key word *kadın* by concordance analysis

2.1. From the point of view of meaning

In Turkish Dictionary (Türkçe Sözlük 2005: 1027), *kadın* is described as follow:

- (i) Mature female human, khatun, ladylike woman, Zen
- (ii) Motherhood or one having virtues to govern a household
- (iii) Housemaid
- (iv) Woman, madam

While the word *kadın* is used in all the meanings given in Turkish Dictionary in FLC, the word is used only in the 1st and the 4th meanings in MLC.

The word *kadın* is mostly used in both corpora as a kind of pronoun to refer to lady who isn't known or whose name isn't known:

Kadın korkuyla sıçradı. 'The woman jumped in fear.' (Alev Alatlı: Kâbus)

"Ben İpek'in kardeşi Kadife'yim," dedi kadın, hafifçe gülümseyerek. "I am Kadife, the sister of İpek" said woman smiling slightly.' (Orhan Pamuk: Kar)

Also in both corpuses, words *kadın* and *erkek* 'man' are seen to be collocated successively in meaning of "unity created without sexual discrimination", and this is seen in many examples. In these examples, to magnify the meaning, some words like *tüm* 'all' or *bütün* 'every' are used:

Bak güzelim, kadın erkek herkesin başına geliyor bu iş. 'Look honey, woman-man everybody meets such kind of a thing.' (Ayşe Kulin: Geniş Zamanlar)

...*kadın erkek, bütün köy halkı 'woman-man* every person in the village' (Yekta Kopan: Daha Önce Tanışmış mıydık?)

With the use of *çocuk* 'child' after the words *kadın* and *erkek*, this meaning expanded into "unity created without sexual discrimination and ageism". This use is not determined in the female language. It is seen very rarely in male language:

Erkek, kadın ve çocuk olarak tüm sakinleri yazılı olan bu köylerin toplam nüfusu 3,557 kişidir. 'Total population of these villages as man, woman and child is 3,557.' (Halil İnancık: Eyüp'te Sosyal Yaşam)

2.2. Male and female languages from the point of view of collocational characteristics

2.2.1. Common collocational characteristics

In both male and female languages the word *kadın* is collocated with the words of time: *önce* 'before', *sonra* 'after', *hemen* 'immediately', *dönem* 'period', *süre* 'span', *gece* 'night', *gündüz* 'day', *saat* 'hour', *sabah* 'morning', *defa* 'times', *zaman* 'time', *dün* 'yesterday', *an* 'moment', *yıl* 'year', *ay* 'month'. Also words of *uzun* 'long' and *kısa* 'short' is used to express time too. The characteristic of collocation with demonstrative and numerical adjectives is also shared by both female and male languages.

Names of professions are one of the most common words used together with the key word in male and female languages. They are used as both right and left collocates of the word *kadın*. Variety of names is of great significance to show the women's place in Turkish society:

temizlikçi kadın 'charwoman', *bakıcı kadın* 'nursery woman', *gündelikçi kadın* 'daily cleanser', *ebe kadın* 'midwife', *kadın işçi* 'woman worker', *yardımcı kadın* 'aide woman', *kadın gazeteci* 'woman journalist', *kadın öğretmen* 'woman teacher', *kadın sanatçı* 'actress', *kadın mizahçı* 'woman comedian'...

Some names of professions used with the word *kadın*, they are not to define the gender of the doer but to define to whom the work done belongs: *kadın doğum doktoru* 'gynecologist', *kadın kuaförü* 'hairstylist', *kadın berberi* 'hairstylist'.

The high rate of collocation of names peculiar to women with job titles can be interpreted in a way that working life and consequently professions are seen by both female and male writers as more peculiar to men. Yet the examples of *ebe kadın* 'midwife' and *hostes kadın* 'hostess' in both corpora show that this interpretation isn't entirely correct. The word *ebe* 'midwife' is defined in Turkish Dictionary (Türkçe Sözlük 2005: 597) as 'a woman who has the delivery carried out'; the word *hostes* 'hostess' is defined as (i) 'a woman who hosts the passengers on vehicles, particularly on planes', (ii) 'a woman who hosts the participants in a community, a congress etc. and who guides them', (iii) 'a woman who assists the presenter in a contest show' (Türkçe Sözlük 2005: 900). These definitions mean that both words have selective restrictions of "being woman" in their structures. However, these words are collocated in both corpora with the word *kadın*. These examples show that using the word *kadın* together with job titles doesn't stem from the literal value of those job titles. In this case, it would be better to think that, because women entered professional life afterwards, the idea that the job titles that were present formerly were peculiar to men has become a habitual use in time.

As was mentioned earlier, the word *erkek* 'man' is one of the significant collocates of the word *kadın* in both corpora. This collocation can be thought of as the reason for both sides questioning the opposite sex and alienating the other sex. In some of these uses, the aim is to build a unity relationship, as was noted above. It is seen in FLC that in the examples in which *kadın erkek* is used as reduplication duals, the unity is completed using *genç yaşlı* 'young old' reduplication duals before or after these expressions:

Halasının, sürekli genç, yaşlı, kadın, erkek bir sürü insanın girip çıktığı, renkli evinde çok hoş vakit geçiriyordu. 'He was having a lovely time in the colourful house of his aunt's that was constantly visited by lots of people, young and old, women and men.' (Ayşe Kulin: Füreya)

In some of the examples that are seen in male and female languages, however, there is a comparison between the two genders:

Yakışır kadına da erkeğe de 'It suits well to both women and men. (Ayşe Kulin: Nefes Nefese)

...erkek ölümünün kadın ölümünün iki misli olduğunu görüyoruz. '...we see that men die twice as much as women do.' (Orhan Pamuk: Kar)

Another collocation of the word *kadın* shared by both languages is the words related to speaking. In FLC, the words that are related to speaking show greater variety compared with those in MLC. The verbs: *de-* 'say', *sor-* 'ask', *konuş-* 'speak out', *söyle-* 'tell', *bağır-* 'shout' and the nouns: *ses* 'voice', *sessiz* 'speechless', *çığlık* 'shriek' are the most common examples of this collocation.

In both of the corpora the word *kadın* is used with the names of religions and nationalities. It is also remarkable to see the word *millet* 'nation' as right collocate of the word *kadın* and also to see woman as a nationality:

Büyüklerimiz, kadın milleti eğe kemiği gibidir derler, doğrultmaya kalkarsan, kırarsın. 'Our elders say that woman nation are like rib bones; if you attempt to straighten them, you are bound to break them.' (Alev Alatl: Kâbus)

Bir ülkede, toplumda yaşayan kadınlar ve erkekler, kadın ve erkek milletleri olarak anılabilir... 'In a country, the women and men can be described as the woman and man nation ...' (Bozkurt Güvenç: Kültürün ABC'si)

Of the words that are collocated with *kadın* in female and male languages, another is the verb *ol-* 'be'. This habitual use, though present in speakers from both sexes, differs in its frequency and styles. In the FLC, the examples in which the word *kadın* is used together with the verb *ol-*, the speaker expresses the awareness of her sex and they are significant because they reflect the social, physical and spiritual atmosphere the Turkish women are in from a woman's perspective in the modern world. In these uses, the key word was systematically collocated with first the word *bir* 'a/an' and then with an adjective on the left. Some of the examples of this collocation are given below as:

yalnız bir kadın ol- 'be a lonely woman', *çağdaş ve kültürlü bir kadın ol-* 'be a modern and sophisticated woman', *kendine güvenen bir kadın ol-* 'be a self-confident woman', *sorumluluk taşıyan akli başında bir kadın ol-* 'be a woman with responsibility and self-conscious', *ipotek altında bir kadın ol-* 'be a woman under mortgage', *sıradan, herhangi bir kadın ol-* 'be an ordinary, common woman', *güzel, çekici bir kadın ol-* 'be a beautiful, attractive woman'...

In MLC the adjectives that are collocated with the phrases *kadın ol-* 'being woman' on the left aren't always used before the word *bir* 'a/an'. Also in MLC, unlike in FLC, the expression *kadın ol-* is frequently used together with the mental verbs such as *düşün-* 'think', *anla-* 'understand', and *hatırla-* 'remember'. Furthermore, the expression *kadın ol-* is seen to be collocated on the right with the word *kadın* in uses of this type:

Hayır, kadınların kadın olmaktan hoşlandığını düşünüyorum madam. 'No, I think women enjoy being women, madam.' (Ahmet Altan: Kılıç Yarası Gibi)

...intihar ânı kadınların yalnız olduklarını ve kadın olduklarını en iyi anladıkları zamandır. '...the moment of suicide is the time that women understand best that they are lonely and that they are women.' (Orhan Pamuk: Kar)

FLC contains fewer examples in which the expression *kadın ol-* is used together with mental verbs. In a great majority of these examples, female writers make male characters in their works speak. This being the case, it would be reasonable to think that these examples are imitations of male language:

"Belki de seni hiç bir zaman yalnızca kadın olarak görmemiş olmamdan gelen bir dikkatsizlikti bu" diye yazmıştı bir yurtdışı gezisinden bana daha sonra. 'He later wrote to me during his visit of foreign countries 'Maybe this was a carelessness that resulted from the fact that I had never seen you simply as a woman.' (İnci Aral: Ölü Erkek Kuşlar)

Another common feature in FLC and MLC is that the key word is used with *kendi* 'self' reflexive pronoun. In MLC, in the examples in which the key word is used together with *kendi*, such mental verbs as *hisset*- 'feel', *unut*- 'forget', *düşün*- 'think', and *algıla*- 'perceive' are frequently used:

... *kendimi kadın gibi hissetmeyi özlemiştim*... '... I had missed feeling myself as if a woman.' (Ahmet Altan: Aldatmak)

No use of this kind is encountered in FLC. The word *kendi* is used in idiomatic patterns more often, in the examples that it is collocated with the key word in FLC:

kendine iyi bak- 'take good care of oneself', *kendini bir yere yakıştır*- 'suit oneself to a place', *kendi elleriyle biçimle*- 'to shape with one's own hands', *kendi başına gel*- 'experience oneself', *kendi yağında kavrul*- 'support oneself', *kendisini bir yere at*- 'find a place for oneself', *kendini bırak*- 'leave oneself', *kendini ver*- 'devote oneself', *kendine düş*- 'deal with oneself'...

The words that are in the field of visual concept have the feature to be collocated with the key word both in female and male languages. The expressions, *bak*- 'look', *gör*- 'see', *bakış* 'view', *bakış yönelt*- 'direct your view to' and *seyret*- 'watch' are the most common collocates of *kadın* in this semantic field.

The words that are in the field of age concept are used in FLC more than in MLC with the key word. We can range these words as *genç* 'young', *yaşlı* 'old', *yaş* 'age', *ihtiyar* 'old-aged'. Also in both corpuses, the word *kadın* is most commonly collocated with the descriptive adjective *güzel* 'beautiful'. This significant collocation also affected the semantic structure of the word *güzel*. In Turkish while women are described with the adjective *güzel* 'beautiful', men are described with the adjective *yakışıklı* 'handsome'. The example given below that is taken from female language clearly illustrates this restriction:

Onun gözünde ne Aylin'den daha güzel bir kadın, ne de Mişel'den daha yakışıklı bir adam vardı bu dünyada. 'In her eyes, there was neither a woman more beau-tiful than Aylin, nor a man more handsome than Michel in this world.' (Ayşe Kulin: Adı Aylin)

It has been identified in both corpuses that the word *kadın* has the feature to collocate with the names of bodily parts. The variety of the names of bodily parts that are used with the word *kadın* in both corpuses can be ranged as: *göz* 'eye', *el* 'hand', *parmak* 'finger', *diz* 'knee', *bacak* 'leg', *organ* 'organ', *baş* 'head', *yüz* 'face', *ayak* 'foot', *kol* 'arm' and *surat* 'complexion'. A remarkable fact in MLC is to witness the left collocation of the word *kadın* with *et* 'meat'. Although the word *et* is defined in Turkish Dictionary as 'the layer that is composed of muscles and fat between skin and bones in human beings and animals' (Türkçe Sözlük 2005: 659), this word is habitually used in such words as *koyun eti* 'sheep meat', *dana eti* 'cow meat', *kurban eti* 'meat of the sacrificed animal', *kuzu eti* 'lamb meat', *tavuk eti* 'chicken (meat)', *balık eti* 'fish (meat)' and *sığır eti* 'cattle meat', which are in the field of concepts related to animals. Though they are not collocated with animal names, the meaning of the expressions such as *kırmızı et* 'red meat', *beyaz et* 'white meat' and the *kurban eti* 'meat of the sacrificed animal' denoting to "animal meat"

shows that the feature to collocate with animal names affects the semantic structure of the word *et*. In that case, the expression of *kadın eti* 'woman meat' that is seen in the text declares the status and value given to woman in a world of men's. Some of examples that are given below:

...başımızı döndürmeyecek on milyonlarca kadın eti! 'The flesh/meat of tens of millions of women' that wouldn't make us dizzy!' (Nihat Genç: Modern Çağın Canileri)

...çıplak bir kadın etine eli ilk kez o gece değdi... '...his hand touched on the flesh of a naked woman for the first time on that night...' (Ahmet Altan,:Kılıç Yarası Gibi)

Speakers from both sexes use the word *kadın* with the concepts of marriage and family life. In FLC this feature of collocation is seen more frequently. We can range the collocates of *kadın* in this semantic field in FLC as follows: *evli* 'married', *evlilik* 'marriage', *evlen-* 'marry', *koca* 'husband', *boşan-* 'get divorced', *dul* 'widow', *çocuk* 'children', *ayrıl-* 'get divorced', *çocuklu* 'with children', *hamile* 'pregnant', *gebe* 'expectant mother', *anne* 'mother', *anne ol-* 'become a mother', *ana* 'mother', *babanne* 'grandmother', *baba* 'father', *amcaoğlu* 'uncle's son', *bekarlık* 'celibacy', *karı* 'bedfellow', *bebek* 'baby', *torun* 'grandchild', *kaynana* 'mother-in-law', *oğul* 'son', *oğlan* 'boy', *eş* 'partner', *akraba* 'relative' and *kayınpeder* 'father-in-law'. These collocations, which are present in female language, indicate that marriage is one of the factors that determine a woman's status. The fact that the word *evlilik* 'marriage' is left collocated in female language with the word *taç* 'crown', which is a symbol of nobility, power or sovereignty, supports this idea to some extent:

İçgüdüsel, delice bir istek değildi bu, tersine, bilinçli olarak erkekliğin, o kadına evlilik tacını bağışlayan yüceliğin haklarını ilk gecedan onaylatıp kabul ettirmek ve duygularını kıskırtan kadını oracıkta yıldırıp -bundan böyle- herhangi bir kadınlık hakkı talep etmesini önlemektir. 'It wasn't an instinctive, frantic desire, but rather, to make the rights of the dignity that granted that woman the crown of marriage confirmed and accepted, to frustrate the woman who provoke his feelings just over there and from then on to prevent her from demanding a right for her femininity.' (İnci Aral: Mor)

The rate of this collocation is, however, rather low in male language. We can rank these words, which have the feature to be collocated with the word *kadın* in MLC, as follows: *kocalık* 'being a husband', *koca* 'husband', *karı* 'wife', *evli* 'married', *evli barklı* 'married and having a family', *dul* 'widow', *baba* 'father', *anne* 'mother', *evlenme* 'marrying', *kardeş* 'sibling' and *oğul* 'son'.

Another remarkable element in female and male languages is that of the words denoting to children, the nouns *çocuk* 'child', *oğul* 'son' and *oğlan* 'boy' are employed but none that denote to girls are used. In FLC, the word *kız* 'girl' collocated with the word *kadın* isn't used in a sense related to marriage and family, but in a sense of 'being virgin, bachelor and unmarried'. These usages, is supposed to underline the value given to boys in the family in Turkish society. The following are the examples of this use in FLC:

...küçük bir kızın kadına dönüşmesindeki serüvende... '...in the adventure of a girl turning into a woman...' (Ayşe Kulin: Geniş Zamanlar)

...yıllar sonra kendini onaylayan, sağlam ve güvenli bir genç kız, bir genç ka-dın çıkacaktır ortaya. '...years later a self-confirming, strong and self-confident lad would become a young woman.' (İpek Ongun: Lütfen Beni Anla)

In MLC, the word *kız* isn't observed as right or left collocate of the word *kadın*. Two examples were determined in which these two words are present. In these uses too, the word *kız* has a similar use to the semantic structure it has in FLC. It isn't seen in the same conceptual field as the words related to family life and marriage. The examples present in MLC are given below:

Bir tek kadın bile ona gülümsememiş, bir tek kızla el sıkışmamış... 'Even no single woman had smiled to him; he hadn't even shook hands with just a girl...' (Ahmet Altan: Sudaki İz)

...küçük bir kız olmasına rağmen yaşlı, bıkkın bir kadın ifadesi vardı yüzün-de... '...though she was a young girl, she had the expression of an old, exhausted woman on her face...' (Ahmet Altan: Kılıç Yarası Gibi)

As seen in the examples above, the word *kadın* tends to be used with the expressions derived from the word *ev* 'home', such as *evli* 'married' or *evlilik* 'marriage' in both female and male languages. This tendency also occurs with the word *ev* 'home'. Of the uses in which the words *kadın* and *ev* are collocated, the word *ev* is used as meaning 'a place where a person or a family lives' and also it used as a the patterned structure of *ev kadını* 'housewife' meaning 'the woman that doesn't work out at a job and that does her own house work'.

In both languages, the word *kadın* is observed to have been significant collocation with the word *kapı* 'door'. This brings to mind the question of "which relationship between the word *kadın* and *kapı* has caused these expressions to be significant collocations?" It is possible to explain this case based on the habitual uses of collocational features. The word *kapı* has the tendency to be collocated with the word *ev*, which is also a collocation of the word *kadın*. It would be linguistically reasonable to think that this tendency has in time caused the collocational and semantic values of the word *ev* to be conveyed to the word *kapı*. As a matter of fact, in Turkish the expression *tam kapıdan çıkarken*... 'just as I was getting out of the door...' is identical to the expression *tam evden çıkarken*... 'just as I was getting out of the house...'. In MLC and FLC, encountering the compound name, *evin kapısı* 'the house door', confirms our opinion in this regard:

Evin kapısının önündeki kadın ayakkabılarının yanına çıkardık ayakkabıları-mızı, içeri girdik. 'We took off our shoes and put them by the woman shoes in front of the door of the house and went in'. (Celil Öker: Kramponlu Ceset)

Başında oymalı yemenisiyle çok genç bir başka kadın karşıladı bizi evin kapısında. 'Another very young woman welcomed us at the door of the house, with her carved headscarf' (Ayşe Kulin: Geniş Zamanlar)

The word *kadın* is collocated both in MLC and FLC with color names too. In a great majority of these uses, the names of the colors describe the word *saç* 'hair', which is either right or left collocated with the word *kadın*. Color names have greater variety in female language than in men's. The color which is collocated with the word *kadın* other than with the color of hair is *beyaz* 'white' in both MLC and FLC. Also the words *şeffaf* 'transparent', *berrak* 'lucid' and *renksiz* 'colourless' are collocated with the key word in FLC to describe women.

2.2.2. Different collocational characteristics

In the male and female languages, the number of words having collocation in the different semantic fields with the word *kadın* is less. For example, key word *kadın* is collocated with words expressing scent are seen only in the male language:

Boğaz'ın kokusunu bir kadın kokusu gibi özlemle koklarken fark edebildi ancak İstanbul'u ne kadar çok özlemiş olduğunu. 'Only when longingly smelling the scent of Bosporus like fragrance of a woman was he able to realize how much he had loved Istanbul.' (Ahmet Altan: Kılıç Yarası Gibi)

It is striking that, in some of the examples that the key word collocated with the words expressing scent, the key word also collocated with the words pertaining to drink in MLC:

...ünlü birahänenin büyük kapısı açıldı, içki, kadın parfümü, beyaz badem kokulu bir buhar bulutuyla birlikte üç çakırkeyif genç subay sokağa fırladı. '...big door of the famous pothouse opened, drink and woman perfume with an almond like vapor cloud, three squiffy officers leaped into the street.' (Ahmet Altan: İsyân Günlerinde Aşk)

The word *kadın* is seen to be used in male language collocationally with words pertaining to hunt. These examples create the cognitive equation 'a woman is a prey'. This use is not encountered in female language.

...cins bir tazının av kokusu alması gibi, kadın kokusunu almıştı, orada bir kadın saklıydı. '...like a kind of hound dog smelling the prey, he smelled like fragrance of a woman, hidden was a woman there.' (Ahmet Altan: İsyân Günlerinde Aşk)

The word *kadın* having collocation with words pertaining to drink is the characteristic of male language as examples below:

Kadına dokunmalı, şarabı da içmeliyim. 'I need to touch the woman and I must drink the wine.' (Ahmet Altan: Sudaki İz)

...kavgaya, dövüşe, düelloya, içkiye ve kadına meraklıydılar. ...they were so cu-rious about fight, quarrel, duello, drink and woman. (Ahmet Altan: Kılıç Yarası Gibi)

In male language, the word *kadın* is collocated with words derived from *huzur* 'tranquility'. This collocational behavior is not encountered in female language:

Ka'nın tersine masadaki iki kadın da hiç huzurlu değildi. 'Unlike Ka, two women at the table were not tranquil.' (Orhan Pamuk: Kar)

The words expressing mind and intelligence collocated with word *kadın* show differences as for lexicon of male and female languages. While in female language, in this semantic field, the word *kadın* has collocational use particularly with the expression *aklı başında* 'sane', in MLC, there occurred no such collocation. Follows are the examples of FLC:

...aklı başında bir yalnız yaşayan kadın olarak, "Kim o?" diye seslendim. '...as a rational woman living alone, I shouted "who is that?"' (Esmehan Aykol: Kitapçı Dükkanı)

Neden Joe kendine akli başında bir kadın bulmazdı? 'Why didn't Joe find a rational woman for himself?' (Ayşe Kulin: Adı Aylin)

In FLC, the word *hak* 'right' is seen to be used with the word *kadın*. This is not encountered in MLC. Moreover, the words *kadın* and *insan* 'human' are used collocationally only in FLC. These examples are significant in that they show how being a woman is different from being a human in female sight:

Normal bir kadın normal bir insan olacağım. 'I will be a normal woman and a normal human.' (İnci Aral: Ölü Erkek Kuşlar)

In FLC, the word *kadın* is used with the words *basmakalıp* 'cliché', *basit* 'simple', *sıradan* 'common', *normal* 'normal', *sıradışı* 'outstanding', *kabul edilebilir* 'acceptable':

Öte yandan kültürel olarak kabul edilebilir kadın davranışlarının sınırlarını... 'Moreover, the limits of culturally acceptable woman behaviors...' (Leyla Şimşek: Günümüz Basınında Kadınlar)

...çok basit, çok sıradan bir kadın olduğunu söylemişti Renginur'a. '...told Ren-ginur she was a very simple and ordinary woman.' (İnci Aral: Mor)

This use not seen in MLC, is significant in that it shows there is an image of a typical standard woman in female world and women created some categories according to matching to this image. As a matter of fact, the word *kadın* is also collocated with the word *imge* 'image' in FLC:

Katı haberlerde 'katı gerçekliğin' bir parçası olarak sunulan basmakalıp kadın imgelerini okuyucular 'gerçek kadın imgeleri' olarak yorumlayacaklardır. 'Readers would definitely suppose commonplace woman images presented as 'grim reality' in grim news to be 'real woman images.' (Leyla Şimşek: Günümüz Basınında Kadınlar)

Ama İlhan'ın gece ve gündüz düşlerinde en özgün, arzulu kadın imgesi olarak yer aldı. 'But was a unique and ambitious woman image of İlhan's day and night dreams.' (İnci Aral: Mor)

Another characteristic seen in FLC but not in MCL is that the key word is used with words expressing violence and torture. Certain collocates in this semantic field are *döv-* 'hit' and its versions, *şiddet* 'violence', *dayak* 'beating', *horlan-* 'humiliate', *sopa vur-* 'bat', *kırbaç dokundur-* 'flog', *recm cezası* 'stone to death', *işkence* 'torture'.

3. Result

In this study, an answer to the question "Are the common words of male and female languages are identical?" is tried to be clarified. Corporuses prepared from the chosen works of contemporary female and male writers were examined through concordance analysis. Under the light of this investigation, the effects of sexual difference of the language users on contextual meaning, collocational behaviors and syntax of the key word *kadın* was tried to be identified. In the end of the study, the followings were revealed:

- (i) The key word *kadın* 'woman' is not used in the same sense value in both corporuses. While it is seen in male language corpus only in the meaning of "mature female human, khatun, ladylike woman and Zen" and "woman, madam", in female language corpus, it also meant "motherhood or one having virtues to govern a household" and "housemaid"
- (ii) In the male language corpus, the word *kadın* is seen to have collocations with *et* 'meat', *av* 'prey', *koku* 'scent' and words in these semantic fields. These collocations are not seen in female language corpus.
- (iii) In the female language corpus, the word *kadın* is seen to have collocations with words expressing class, humanity, violence and torture. These collocations are not seen in male language corpus.
- (iv) Most of the examples in both female and male language corporuses exhibit equivalence from the point of syntax.
- (v) There are differences in both corporuses in way of the word preference.
- (vi) In the case that a collocational characteristic is determined among the words in the same semantic fields, the varieties of the collocates in female language are more than those in male language.

The investigation results given above show that although the word *kadın* have common the meaning and collocational characteristics in both male and female languages, they do not reveal an absolute identity.

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