

# A corpus-based account of polysemy in Turkish: The case of the verb *ver-* ‘give’

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## 1. Introduction

Polysemy, which can be defined as having different but related meanings (Aksan 1999; 2000; Cruse 1986; Lyons 1977; Panman 1982; Taylor 1995), is one of the problems of defining and investigating the language semantically. Polysemy does not cause any problems in daily life but it is one of the problems of definition and investigation in especially semantic theories and applications such as translation or lexicography. “The realization that a word can have more than one meaning becomes a part of the ordinary language user’s awareness through everyday experiences with dictionaries” (Fillmore and Atkins 2000: 91).

Context should be considered in the experimental studies whose aim is to represent different meanings of words. Corpus is important in terms of defining a word’s different meanings and determining its real contextual meaning due to the fact that it shows the words in the context in which they are used. Corpus increases the reliability of a study because it includes authentic data. As it gives the frequency of the use of a word, corpus is also important for dictionary writers. A dictionary writer may decide on which meaning of a word to give first by looking at the frequency of its different meanings.

The aim of this study is to investigate the meanings of the polysemous verb *ver-* ‘give’ in the Turkish dictionaries with a corpus-based approach and to determine the prototype meaning of *ver-* ‘give’, other most frequent meanings, and the collocates of this verb by analyzing the concordance lines.

### 1.1. Theoretical framework

Corpus semantics is an approach in which language is studied by using observational data obtained from large text collections. These collections are the main evidence for the uses and meanings of words and phrases. Stubbs (2002: 20) explains the phrase “meaning is use” as follows: “The meaning of words and phrases differs according to their use in different linguistic and social context”. In other words, words and phrases obtain their meanings from the words with which they frequently co-occur. The co-occurrence of words is called as *collocation* (Stubbs 2002: 29).

Concordance program is the most basic way of processing corpus information. It searches a corpus for a selected word and presents all the uses of that word in the computer screen by displaying the words on the right and left side of the selected word. Thus, by looking at the collocations of words, their different meanings and frequencies of uses can be determined. With the help of concordance lines, the most frequent meaning of a

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word and a phrase, other words and phrases with which the selected word collocates can be observed. In other words, the typical meaning and uses of that word can be found. Collocations can also be used to find the semantic field of a word.

*Semantic Field* is used to define some words which have different relations to each other. These relations can be logical relations (such as sameness, difference, entailment, etc.) (Stubbs 2002: 35) and the relations about a topic area (Hunston 2002: 78).

Meaning cannot belong to a single word, but to the phraseology as a whole. The word takes on connotations from a particular environment in which it is used typically (Sinclair 1991; Louw 2000; Stubbs 2002). The notion of *semantic prosody* is used to describe such phenomena. The features of semantic prosody can be summarized as follows: Semantic prosody includes the meaning of the whole phrase rather than the individual words. It can be found by analyzing lots of examples of a word / phrase because semantic prosody is related to the typical use of a word / phrase (Hunston 2002: 142). For example, as Stubbs (2002: 65) illustrates, the lemma CAUSE in English co-occurs often with words which describe unpleasant events like AIDS, cancer, problem, illness, disaster etc.

## 2. Method

A Corpus of Contemporary Fiction Texts (CCFT), which is a sub-corpus of Turkish National Corpus (TNC), consists of one million words. In this sub-corpus, among the most frequent 50 verbs, *ver-* ‘give’ is in the 33rd order. *Ver-* ‘give’ is in the 14th verb among the most frequent 20 verbs and it is in the 11th order after omitting the light verbs *et-* ‘do’, *ol-* ‘be’ and *yap-* ‘do’. Different meanings of polysemous verb *ver-* ‘give’ and frequencies of these meanings are determined by analyzing the concordance lines, with corpus linguistics method.

The concordance lines of *ver-* ‘give’ are found in the CCFT by means of NooJ (Silberstein 2003). The concordance lines are displayed with 10 words of context before and after the selected word *ver-* ‘give’. After deleting the words such as *veresiye*, *veryansın* etc., 2758 concordance lines in total are extracted. 2758 concordance lines of *ver-* ‘give’ are displayed with 235 different contexts of use. The concordance lines are analyzed by Filemaker Pro 7. The meanings and uses of the verb *ver-* ‘give’ are coded by giving a number for each one (1, 2, 3, 4, ...) as shown in (1). The proverbs and idiomatic expressions are coded as “Other uses”.

- (1) 1 → *bir nesneyi vermek* ‘to give an object’  
 2 → *mana vermek* ‘to give meaning’  
 3 → *yanıt vermek* ‘to give an answer’  
 ...  
 234 → *utanç vermek* ‘to give embarrassment’  
 235 → *rehavet vermek* ‘to give lethargy’

Other uses → proverbs and idiomatic expressions

(*Ver elini Anadolu!* ‘Give your hand Anatolia’, *Allah belanı versin!* ‘God damn you!’, *Allah kolaylık versin!* ‘May God make it easy for you!’)

As Hunston (2002) states, concordance lines sort the examples of a language use in context but they do not interpret them. As concordance lines cannot differentiate the meanings automatically, the intuition and knowledge of researcher is needed to interpret the examples.

### 3. Results and Discussion

The first definition lines of *ver-* 'give' in Turkish dictionaries (TDK Türkçe Sözlük 2005; Dil Derneği Türkçe Sözlük 2005) are given in Table 1. In both dictionaries, *ver-* 'give' is defined as "üzerinde, elinde veya yakınında olan bir şeyi birisine eriştirmek, iletmek".

Table 1. The meanings of *ver-* 'give' in Turkish dictionaries

TDK Türkçe Sözlük (2005)	Dil Derneği Türkçe Sözlük (2005)
1. Üzerinde, elinde veya yakınında olan bir şeyi birisine eriştirmek, iletmek: (hand in sth., deliver sth.) " <i>Okumadığım zaman tavukların bahçesindeyim, yemlerini ben veririm.</i> " (When I don't read, I am in the garden of hens, I give their food.) – Ö. Seyfettin.	1. (Üzerinde ya da yakınında olan bir şeyi) Birisine eriştirmek, iletmek. (hand in sth., deliver sth.)
2. Bırakmak veya bağışlamak: (give away, give to charity)	2. Bırakmak ya da bağışlamak: (give away, give to charity) " <i>Kasım Ağa'nın verdiği şu iki dönüm tarlayı eker biçer garip Alicik.</i> " (Poor Alicik farms the 1000-square meter-field that Kasım Agha gave him.) – F. Baykurt
3. Ondan bilmek, atfetmek: (attribute sth. to sth.) " <i>Bilgin'in bu çekingen tavırlarını kusurlu ve zayıf oluşuna verdi.</i> " (He attributed Bilgin's shy attitudes to his imperfection and weakness) – F. R. Atay	3. Ondan bilmek atfetmek: (attribute) " <i>Bilgin'in bu çekingen tavırlarını kusurlu ve zayıf oluşuna verdi...</i> " (He attributed Bilgin's shy attitudes to his imperfection and weakness) – F. R. Atay.
4. Düşünce veya bilgi anlatan şeyleri başkalarına iletmek, bildirmek: (convey sth. related to thoughts or information) " <i>Geçenlerde bir derginin, 'Eski ünlüler ne yapıyor?' adlı bir röportajına verdiği cevapları okudum.</i> " (Recently, I have read the answers given to an interview of a magazine called 'What do famous people of the past do now?') – H. Taner	4. (Düşünce ya da bilgi anlatan şeyler için) Başkalarına iletmek, bildirmek: (convey sth. related to thoughts or information) <i>Ders, buyruk, haber, fikir, yanıt, öğüt vermek.</i> (instruct, order, inform, suggest, answer, advise)
5. Döndürmek, çevirmek, yöneltmek: (turn, direct) " <i>Arabanın burnunu en tenha kahvelerden birinin önünde rıhtıma verdiler.</i> " (They turned the front part of the car to the dock in front of one of the most desolate coffeehouses.) – A. İlhan	5. Döndürmek, çevirmek, yöneltmek (turn, direct) " <i>Arabanın burnunu, en tenha kahvelerden birinin önünde, rıhtıma verdiler.</i> " (They turned the front part of the car to the dock in front of one of the most desolate coffeehouses.) – A. İlhan, " <i>Bağrını rüzgara vermiş, koşuyordu.</i> " (He turned his bosom to the wind, he was running.) – Y. Kemal.

In dictionaries, the prototype meaning of the word is expected to be represented in the first definition line of that word. The prototype meaning is also the most frequent meaning of a word in a language. The meaning and usage frequencies of *ver-* ‘give’ in CCFT are given in Table 2. Accordingly, the meaning defined as “bir şeyi vermek, iletmek” ‘to give something, to deliver something’ is the most frequent one, with 355 occurrences. Other uses like *karar ver-* ‘give decision’, *cevap ver-* ‘give answer’ and *izin ver-* ‘give permission’ have 238, 148 and 111 occurrences respectively.

Table 2. The meaning and usage frequencies of *ver-* ‘give’

Meaning / Usage	Frequency
<i>bir şeyi ver-</i> ‘give sth.’, <i>ilet-</i> ‘deliver sth.’	355
<i>karar ver-</i> ‘give decision’	238
<i>cevap ver-</i> ‘give an answer’	148
<i>izin ver-</i> ‘give permission’	111
<i>yanıt ver-</i> ‘give an answer’	86
<i>haber ver-</i> ‘give someone notice of’	81
<i>para / çek ver-</i> ‘give money / a cheque’	78
<i>söz ver-</i> ‘give promise’	62
<i>karşılık ver-</i> ‘give a response’	62
<i>selam ver-</i> ‘give salutation / greet / nod’	46

In the literature, it is considered that the meaning that first comes to native speakers’ mind is the prototype meaning of a polysemous word (Grober 1976; Gilhooly and Logie 1980; Durkin and Manning 1989). In line with this view, Uçar (2009) implemented a questionnaire implemented to native speakers of Turkish to determine their intuitions about polysemous verbs. The subjects wrote the meaning that first comes to their mind for *ver-* ‘give’ as “to cause to have” as in the example “*Elindeki kitabı arkadaşına verdi*” (Table 3). Thus, the frequency obtained from the CCFT confirms this result.

Table 3. The frequency of meanings that the subjects produce for *ver-* ‘give’

<i>Ver-</i> ‘give’	Fr.	Percentage
<i>Elindeki kitabı arkadaşına verdi.</i> ‘He gave the book in his hand to his friend.’	74	54,8%
<i>Tüm parasını yoksul adama verdi.</i> ‘He gave all of his money to the poor man.’	10	7,4%
<i>Aldığı kitabın parasını verdi.</i> ‘He gave the cost of the book that he bought.’	3	2,2 %
<i>Kızını komşusunun oğluna verdi.</i> ‘He gave away his daughter in marriage to his neighbor’s son.’	1	0,7 %
Other	47	34,8 %

(Uçar 2009)

In CCFT, when the uses of *ver-* ‘give’ are analyzed, it can be seen that the complex predicates formed by both incorporation and light verbs show great variety and their frequency is high (Table 4).

Table 4. Complex predicates formed by *ver-* ‘give’

Complex Predicates		
<i>anlam ver-</i> ‘give meaning’	<i>ilham ver-</i> ‘give inspiration’	<i>sir ver-</i> ‘give (tell) a secret’
<i>ara / mola ver-</i> ‘give a break’	<i>izin ver-</i> ‘give permission’	<i>sonuç ver-</i> ‘give result’
<i>bilgi ver-</i> ‘give information’	<i>karar ver-</i> ‘give decision’	<i>söz ver-</i> ‘give a promise’
<i>cevap / yanıt ver-</i> ‘give an answer/ a response’	<i>koku ver-</i> ‘give smell’	<i>şevk ver-</i> ‘give enthusiasm’
<i>ders ver-</i> ‘give a course’	<i>komut ver-</i> ‘give an order’	<i>talimat ver-</i> ‘give instructions’
<i>destek ver-</i> ‘give support’	<i>mesaj ver-</i> ‘give a message’	<i>taktik ver-</i> ‘give a tactic’
<i>emir ver-</i> ‘give an order’	<i>moral ver-</i> ‘give somebody moral support’	<i>taviz ver-</i> ‘give concession’
<i>fırsat ver-</i> ‘give an opportunity’	<i>not ver-</i> ‘give a grade’	<i>tepki ver-</i> ‘give reaction’
<i>görev ver-</i> ‘give a task’	<i>öğüt ver-</i> ‘give advice’	<i>yer ver-</i> ‘give place to’
<i>haber ver-</i> ‘give someone notice of’	<i>rüşvet ver-</i> ‘give bribe’	<i>zevk / haz / keyif ver-</i> ‘give pleasure / give a kick / give somebody tippy’

### 3.1. Semantic Fields

After analyzing the collocates of *ver-* ‘give’, 10 semantic fields are determined. Table 5 shows the semantic fields of *ver-* ‘give’ and its collocates.

Table 5. Semantic Fields

COMMUNICATION			Fr.	
Verbal	Oral	<i>cevap ver-</i> ‘give an answer’	148	
		<i>yanıt ver-</i> ‘give a response’	86	
		<i>haber ver-</i> ‘give someone notice of’	81	
		<i>karşılık ver-</i> ‘give response’	62	
		<i>bilgi ver-</i> ‘give information’	35	
		<i>emir ver-</i> ‘give an order’	27	
		<i>demeç ver-</i> ‘give a declaration’	9	
		<i>konferans ver-</i> ‘give a lecture’	5	
	Written	<i>ilan ver-</i> ‘give an advertisement’	10	
		<i>dilekçe ver-</i> ‘give a petition’	3	
		<i>rapor ver-</i> ‘give a report’	3	
		<i>vekalet ver-</i> ‘give the procuration’	2	
		Non-verbal	<i>sinyal ver-</i> ‘give a sign’	5
			<i>işaret ver-</i> ‘give a sign’	4
<i>S.O.S. ver-</i> ‘give a distress call’	1			
Both	<i>selam ver-</i> ‘give salutation / greet / nod’	46		
	<i>tepki ver-</i> ‘give reaction’	10		
MENTAL PROCESS			Fr.	
<i>karar ver-</i> ‘give decision’			238	
<i>anlam ver-</i> ‘give meaning’ / <i>anlam vereme-</i> ‘not to be able to give meaning’			29	
<i>dikkatini bir şeye ver-</i> ‘give his attention to’ (direct attention to)			22	
<i>aklını bir şeye ver-</i> ‘give one’s mind to’				
<i>kendini bir şeye ver-</i> ‘give (surrender) oneself to’			17	
<i>önem ver-</i> / <i>ehemmiyet ver-</i> ‘give importance’ / ‘give weight to’				
<i>ihtimal verme-</i> ‘not to give probability’ (not to regard as possible)			7	
<i>mana ver-</i> ‘give sense’ (construe, interpret)			5	
EMOTIONAL STATE			Fr.	
<i>huzur ver-</i> ‘give somebody peace’			12	
<i>zevk ver-</i> ‘give pleasure’ / <i>keyif ver-</i> ‘give somebody tippy’ / <i>haz ver-</i> ‘give a kick’			9	
<i>heyecan ver-</i> ‘give excitement’			6	
<i>ürküntü ver-</i> ‘give panic’ / <i>korku ver-</i> ‘give fear’			6	
<i>mutluluk ver-</i> ‘give happiness’			4	
<i>üzüntü ver-</i> ‘give sadness’			4	
<i>renk verme-</i> ‘not to give (show) one’s colors’			4	
<i>neşe ver-</i> ‘give joy’			3	

CHANGE OF POSSESSION		Fr.
Concrete object	<i>paket ver-</i> 'give a package' / <i>anahtar ver-</i> 'give a key' / <i>mendil ver-</i> 'give a handkerchief' / <i>falçata ver-</i> 'give a curved knife' / <i>ceket ver-</i> 'give a jacket'	355
	<i>para ver-</i> 'give money' / <i>harçlık ver-</i> 'give pocket money' / <i>kira ver-</i> 'give (pay) rent' / <i>borç ver-</i> 'give somebody a loan of money' / <i>vergi ver-</i> 'give (pay) tax' / <i>rüşvet ver-</i> 'give a bribe'	98
	<i>ödül ver-</i> 'give a reward' / <i>armağan ver-</i> 'give a gift' / <i>hediye ver-</i> 'give a present'	16
Person	<i>kız ver-</i> 'give a girl in marriage'	9
	<i>evlatlık ver-</i> 'give one's child up for adoption'	1
CHANGE OF STATE / FORM		Fr.
<i>şekil ver-</i> 'give shape' / <i>biçim ver-</i> 'give form'		11
<i>sesine romantik tını ver-</i> 'give a romantic tone to one's voice'		1
<i>hareketsizlik ver-</i> 'give stagnation to'		1
<i>bulanıklık ver-</i> 'give turbidity'		1
PERMISSION		Fr.
<i>izin ver-</i> 'give permission'		111
<i>olanak ver-</i> / <i>imkân ver-</i> / <i>fırsat ver-</i> 'give opportunity'		22
<i>onay ver-</i> 'give approval'		3
<i>geçit ver-</i> 'give free passage' / <i>geçit verme-</i> 'not to give passage to'		3
<i>bir şeye meydan verme-</i> 'not to give someone a chance to do something'		1
EMISSION		Fr.
<i>ses ver-</i> 'give out a sound'		9
<i>ışık ver-</i> 'give out light'		3
<i>koku ver-</i> 'give off smell'		2
<i>ısı ver-</i> 'give off heat'		1
<i>aydınlık ver-</i> 'give out light' (illuminate)		1
BODY PARTS		Fr.
<i>(birine / birşeye) kulak ver-</i> 'give ear to'		21
<i>nefes ver-</i> 'give breath out' / <i>soluk ver-</i> 'give breath out' (exhale)		20
<i>bedenini rüzgâra ver-</i> 'give (turn) one's body to the wind' / <i>sırtını duvara ver-</i> 'give (turn) one's back to the wall'		15
± EXISTENCE		Fr.
<i>(bitki) sürgün ver-</i> 'give offshoot' / <i>tomurcuk ver-</i> 'give bud' (proliferate) / <i>filiz ver-</i> 'give shoot' (burgeon) / <i>meyve ver-</i> 'give fruit' (fructify)		14
<i>torun ver-</i> 'give a grandchild' / <i>çocuk ver-</i> 'give a child' / <i>kardeş ver-</i> 'give a brother or a sister' (Expressions used when somebody bears a child and thus makes somebody grandmother / father / brother, etc.)		8

<i>boy ver-</i> ‘give height/length’ (grow tall)	7
<i>patlak ver-</i> ‘give burst’ (outcrop, burst out, break out)	5
<i>uç ver-</i> ‘give tip/point’ (point)	5
<b>DEATH</b>	<b>Fr.</b>
<i>son nefesini ver-</i> ‘give one’s last breath out’ (draw one’s last breath)	12
<i>can ver-</i> ‘give soul/spirit’ (die)	12
<i>kurban ver-</i> ‘give sacrifice/victim’ (lose as casualties)	3
<i>şehit ver-</i> ‘give martyr’ (lose as martyrs)	1

The first semantic field is Communication, which can be verbal, nonverbal or both. Verbal communication can be oral (e.g. *cevap ver-* ‘give an answer’, *yanıt ver-* ‘give a response’, *haber ver-* ‘give someone notice of’, *karşılık ver-* ‘give response’, etc.) or written (e.g. *ilan ver-* ‘give an advertisement’, *dilekçe ver-* ‘give a petition’, *rapor ver-* ‘give a report’, *vekalet ver-*, etc.). *Sinyal ver-* ‘give a sign’, *işaret ver-* ‘give a sign’, *S.O.S. ver-* ‘give a distress call’ are the examples for nonverbal communication. There are also some examples which can be both verbal and nonverbal such as *selam ver-* ‘give salutation / greet / nod’ and *tepki ver-* ‘give reaction’. The second semantic field is Mental Process (e.g. *karar ver-* ‘give decision’, *anlam ver-* ‘give meaning’ / *anlam vereme-* ‘not to be able to give meaning’, *aklını bir şeye ver-* ‘give one’s mind to’, etc.). *Huzur ver-* ‘give somebody peace’, *zevk ver-* ‘give pleasure’ / *keyif ver-* ‘give somebody tipsy’ / *haz ver-* ‘give a kick’, *heyecan ver-* ‘give excitement’, etc. are in the third semantic field, Emotional State. In Change of Possession, the fourth semantic field, the possessee can be a concrete object (e.g. *para* ‘money’, *armağan* ‘a gift’, etc.) or a person (e.g. *kız* ‘girl (for marriage)’, *evlatlık* ‘child (for adoption)’. The examples for Change of State / Form semantic field are *şekil ver-* ‘give shape’ / *biçim ver-* ‘give form’, *sesine romantik tını ver-* ‘give a romantic tone to one’s voice’, *hareketsizlik ver-* ‘give stagnation to’, *bulanıklık ver-* ‘give turbidity’. Permission is another semantic field, the examples for which are *izin ver-* ‘give permission’, *olanak / imkân / fırsat ver-* ‘give opportunity’. *Ses ver-* ‘give out a sound’, *ışık ver-* ‘give out light’, *koku ver-* ‘give off smell’, *ısı ver-* ‘give off heat’ and *aydınlık ver-* ‘give out light’ are the examples for Emission semantic field. Body Part semantic field includes *kulak ver-* ‘give ear to’, *nefes / soluk ver-* ‘give breath out’, etc. Existence or Non-existence is another semantic field, the examples for which are (*bitki sürgün ver-* ‘(a plant) give offshoot’ / *tomurcuk ver-* ‘give bud’ (proliferate) / *filiz ver-* ‘give shoot’(burgeon) / *meyve ver-* ‘give fruit’ (fructify), *torun ver-* ‘give a grandchild’ / *çocuk ver-* ‘give a child’ / *kardeş ver-* ‘give a brother or a sister’, *boy ver-* ‘give height / length’ (grow tall). The last semantic field is Death. *Son nefesini ver-* ‘give (draw) one’s last breath out’, *can ver-* ‘give soul / spirit’ (die), *kurban ver-* ‘give sacrifice / victim’ (lose as casualties), *şehit ver-* ‘give martyr’ (lose as martyrs) are the examples related to Death.

A detailed analysis of some usages of *ver-* ‘give’ by means of concordance lines and semantic prosody of these concordance lines is given below.

### 3.2. Collocates

Hunston (2002: 42) states that concordance lines are useful in the observation of central and typical meaning, usage, patterns and meaning distinctions. We realize that in some

structures and meaning, only the negative of the verb *ver-* ‘give’ is used in CCFT as shown in Table 6.

Table 6. (...) *verme-* ‘not to give’

<i>renk verme-</i> ‘not to show one’s colors’	... <i>gülesi geldi. Ama yine de renk vermedi.</i> ‘... was on the point of laughing. Nevertheless, he didn’t show his colors.’
<i>bozuntuya verme-</i> ‘to hide one’s displeasure’	“ <i>Allah cezanı versin...</i> ” <i>Telefondaki adam bozuntuya vermez</i> “ <i>Şey efendim, lütfen... Yanlış anladınız beni...</i> ” “God damn you...” The man on the phone hides his displeasure and says “Well, sir, please...You got me wrong...”
<i>bir şeye meydan verme-</i> ‘not to allow something to happen’	<i>Arabaya doğru yürüdüğünü gördüğümde, ayaklarım düşünmeme meydan vermeden onu izlemeye başlamışlardı.</i> ‘When I saw her walking to the car, my feet began to follow her without giving me a chance to think about it.’
<i>ihtimal verme-</i> ‘not to regard as possible’	... <i>Hande söylemişti. Önce pek ihtimal vermemişti.</i> ‘...Hande had said it before. At first, she hadn’t regarded it as possible.’

*Renk verme-* ‘not to show one’s colors’ is not used in the positive form when it has a meaning related to one’s feelings. In the negative form, it means ‘to hide one’s displeasure’. As an expression about emotion, it is only used in the negative form. When the positive structure *renk ver-* is used, it has the meaning ‘to color, to dye’ as exemplified in the following concordance line.

- (2) *Renk versin diye yanaklarına sürdüğü allığa rağmen yorgunluğunu saklayamadı.*  
‘She couldn’t conceal her exhaustion although she rouged in order to color her cheek.’

*Bozuntuya verme-* means ‘to hide one’s displeasure’ too and it is used only in the negative form. Another structure that is used only in the negative form is *bir şeye meydan verme-*, which means ‘not to allow something to happen, not to give (someone) a chance (to do something)’. The other structure used only in the negative form is *ihtimal verme-* which means ‘not to regard as possible’ and it is used only in negative form, too.

Concordance lines inform us about the structure and meaning distinctions of words. For example, *his* means ‘feeling’, *duygu* means ‘emotion’ and both of them are in the semantic field of Emotion. They are different from the nominal *izlenim* which means ‘impression’. However, their meanings change when they are used with *ver-* ‘give’ and they do not belong to the semantic field of Emotion any more. This is clearly seen from the collocates because there is nothing related to emotion in the concordance lines. *His ver-* / *duygu ver-* / *izlenim ver-*, they all mean ‘to give the impression of / be suggestive of’.

- (3) *Sanki Gürcistandaymışız duygusu veren bir çabuklukla konuşuyor.*  
She speaks rapidly, which gives us the impression of being in Georgia.

*Heykele canlıymış hissini verecek çizgiler koymak...*

...to draw some lines which gives the sculpture the impression of being alive.

*O şehre ait değilmiş izlenimi vermeleri...*

The fact that they give the impression of not belonging to that city...

Concordance lines and collocates help us to recognize meaning distinctions. For example, *can ver-* has two different meanings: One of them is 'to give life' and the other one is 'to die'. We can understand which meaning is used by only looking at the collocational context. The concordance lines in the first part of Table 7 are about *God's giving life or giving soul* to people. The concordance lines in the second part of Table 7 include words *namusları için* which means 'for their honor' and the sentence means 'they were ready to die for their honor'. Other lines include *kan* 'blood', *açlık ve susuzluk* 'hunger and thirst', and *kurşun* 'bullet' which remind us the reasons for death. Therefore, in these examples, *can ver-* is used in the sense 'to die'.

Table 7. Different meanings of *can ver*

<i>can ver-</i> 'to give life'
<p><i>Bu canı sen verdin Allah'ım... biliyorum, almak da sana düşer!</i>          'You gave me this soul (life, spirit) my God...I know you are the one who should take it back.'</p> <p><i>Allah'ın verdiği canı muhakkak ki Allah almalıdır.</i>          'It is certain that only God should take back the soul (life, spirit) that he gave.'</p> <p><i>Bize canı tanrı verir. Biz ona borçluyuz. Gene o alır.</i>          'God gives us the soul (life, spirit). We owe him our lives. And he takes the soul.'</p>
<i>can ver-</i> 'to die'
<p><i>Namusları için can vermeye hazırdılar.</i>          'They were ready to die for their honor.'</p> <p><i>Ağır ağır can vermiş olmalı; kanı yoğun ve koyu.</i>          'He must have died slowly; his blood is intense and dense.'</p> <p><i>Açlık ve susuzluktan bitkin, can vermek üzereydi.</i>          'He was very tired because of hunger and thirst, he was about to die.'</p> <p><i>Başından aldığı iki kurşunla oracıkta can verdi.</i>          'He died there immediately because he was shot with two bullets on his head.'</p>

The pattern *bir şeyi birinin bir özelliğine vermek* 'to give something to one's characteristics' means 'to consider the reason for something as the result of a person's characteristics / behaviors'. As given in the concordance lines with this pattern in Table 8, *their laziness, his own delusion* and *her age* are seen as the reasons for some undesired events.

Table 8. To give something to one's characteristics

RESULT	REASON	ver-
<i>Çok bozulsam da kabul etmeyişlerini</i>	<i>tembelliklerine</i>	<b>verdim.</b>
Although I am embarrassed, I considered that the reason for it might be their laziness.'		
<i>...kendisine saygılı davranmasa da Fethi bunu</i>	<i>kuruntularına</i>	<b>veriyor.</b>
'Although he wasn't respectful to him, Fethi considered that the reason for it might be his own delusion.'		
<i>kedilerin mağlaması dellendiriyordu onu...</i>	<i>Yaşının olgunluğuna</i>	<b>verdi.</b>
The cats' meow makes her crazy. She considered that the reason for it might be her age.'		

Collocates also provide the semantic prosody of verbs. There is a frequently used pattern called (...) *in verdiği* (...) which can be translated as 'something that something gave'. As can be observed from the examples in the first part of Table 9, negative feelings or situations cause negative feelings or situations. For example, in the first line, it is said that 'being jealous of someone gives / causes tension.'

Table 9. (...) *in verdiği* (...)

REASON	ver- 'give'	RESULT
<b>SEMANTIC PROSODY -negative feelings or situations</b>	<b><i>verdiği</i></b>	<b>SEMANTIC PROSODY -negative feelings or situations</b>
<i>kıskanmanın</i> 'to be jealous of someone'	<b><i>verdiği</i></b>	<i>gerilim</i> 'tension'
<i>aklımdaki lafı söyleyememenin</i> 'not to be able to say what is in my mind'	<b><i>verdiği</i></b>	<i>hırs</i> 'cupidity'
<i>kaybetmenin</i> 'to lose (something)'	<b><i>verdiği</i></b>	<i>öfke</i> 'rage'
<i>suçluluk duygusunun</i> 'feeling of guilt'	<b><i>verdiği</i></b>	<i>eziklik</i> 'oppression'
<i>yaşlarının</i> 'their age'	<b><i>verdiği</i></b>	<i>sağırılık</i> 'deafness'
<i>yalnızlığın</i> 'loneliness'	<b><i>verdiği</i></b>	<i>üşüme</i> 'feeling of cold'
<b>SEMANTIC PROSODY neutral / positive feelings or situations</b>	<b><i>verdiği</i></b>	<b>SEMANTIC PROSODY +positive feelings or situations</b>
<i>ilk izlenimin</i> 'first impression'	<b><i>verdiği</i></b>	<i>hoşnutluk</i> 'satisfaction'
<i>doğuştan bir eylem adamı olmanın</i> 'born to be a man of action'	<b><i>verdiği</i></b>	<i>avantaj</i> 'advantage'
<i>yılların</i> 'years'	<b><i>verdiği</i></b>	<i>tecrübe</i> 'experience'
<i>bakkal işletmenin</i> 'to run a grocery'	<b><i>verdiği</i></b>	<i>beceri</i> 'skill'
<i>güzel bir sevdalısının olmasının</i> 'to have a beautiful sweetheart'	<b><i>verdiği</i></b>	<i>dinginlik</i> 'serenity'
<i>arkadaş olmanın</i> 'to be friends'	<b><i>verdiği</i></b>	<i>samimiyet</i> 'intimacy'

Table 9 also shows that **neutral / positive feelings or situations give** (i.e. they cause) positive feelings or situations. **The senses of the words that show the reason have neutral or positive semantic prosody, and the sense of the words that show the result have positive semantic prosody.**

#### 4. Conclusion

In this study, by analyzing the verb *ver-* 'give', it is aimed to find out the qualitative and quantitative contributions of **corpora**, which include authentic (real) language uses, in the explanation of the collocates, **contexts of use**, semantic fields and semantic prosodies of polysemous verbs. It is observed that a corpus-based analysis has a great contribution to define the features of polysemous verbs. The usage examples of definition lines in dictionaries can be selected from **corpora** since they include various authentic uses. Polysemous verbs are the verbs which **have high frequencies** in the corpora. If a verb is highly frequent, it is also highly polysemous. The most frequent meaning of a verb is also the prototype meaning of that verb and it should be represented as the first definition line in a dictionary.

In this study, the **authentic uses of the polysemous verb *ver-* 'give'** are analyzed. It is observed that the verb *ver-* 'give' has different meanings and uses both as a lexical verb and as a verb (e.g. lexical verb and light verb) in complex predicates. In traditional grammar books and Turkish dictionaries, there are not any satisfactory explanations for light verbs except for *et-* 'do', *ol-* 'be' and *yap-* 'do'. Verbs which can also be used as light verbs such as *ver-* 'give' should not be represented as sub-definition lines of their polysemous heavy counterparts. Instead, they should be indicated as light verbs. A polysemous verb used as a lexical or light verb such as *ver-* 'give' should be defined with the help of instances from a corpus by **considering their semantic field and semantic prosody.**

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