Nesir

Boundaries of Irrealis in Turkish

Türkçede Gerçekdışılığın Sınırları

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Abstract

Different categories of grammar function separately or together for semantics. Phonological, morphological, lexical, or syntactic features of the grammatical layers reflecting language's internal structure serve semantics. The primary purpose of all these categories is to express tangible or intangible entities in the universe. However, language also serves to describe what is absent and unrealised. Reality (realis) refers to a meta-domain of meaning, determined by grammatical categories, in which a notion, event, or situation expresses an existing reality. Realis can also reflect the mood of the speaker. On the other hand, irrealis refers to a meta-meaning domain in which the reality of a notion, event, or situation is not fully known, and even in cases where it is known, the reality is not certain. Irrealis can occur completely or partially in sentences formed with nouns and verbs. Irrealis has different types. This study draws the semantic boundaries of the notion of irrealis in Turkish. These boundaries are determined to include unrealisation, absence, ambiguity, affinity, and approximation. In addition to these, different markers also draw the boundaries of irrealis in Turkish.

Öz

Dilbilgisinin farklı kategorileri tek tek ya da birlikte anlambilime yönelik işlevler görürler. Dilin iç yapısını yansıtan dilbilgisel katmanlardan ses, yapı, sözcük ya da söz dizimsel özellikler anlambilime hizmet ederler. Tüm bu kategorilerin temel amacı evrende bulunan somut ya da soyut varlıkların ifade edilmesidir. Bununla birlikte dil, olmayanı ve gerçekleşmeyeni de ifade etme vazifesi görür. Gerçeklik (realis); bir kavramın, olayın veya durumun var olan bir gerçekliği ifade ettiği, dilbilgisi kategorileri aracılığıyla belirlenen bir üst anlam alanını içerir. Bu kullanım aynı zamanda konuşmacının ruh hâlini de yansıtabilir. Öte yandan, gerçekdışılık (irrealis), bir kavramın, olayın veya durumun gerçekliğinin tam olarak bilinmediği ve bilindiği durumlarda dahi gerçekliğin kesin olmadığının ifade edildiği bir üst anlam alanını tanımlamaktadır. Gerçekdışılık, isim ve fiil cinsinden sözcüklerle oluşturulan cümlelerde tamamen ya da kısmen gerçekleşebilmektedir. Gerçekdışılık kendi içerisinde türlere sahiptir. Bu çalışmada gerçekdışılık kavramının Türkçedeki anlamsal sınırları çizilmiştir. Bu sınırların gerçekleşmeme, yokluk, belirsizlik, yakınlık ve yaklaşıklık içerdiği tespit edilmiştir. Bunlara ek olarak Türkçede farklı işaretleyicilerin de gerçekdışılık sınırı çizdiği görülmektedir.

Introduction

The universe can be conceived as a vast space containing many notions with extremes such as animate and inanimate, tangible and intangible. One of the members of this vast space is the human being. Human beings are distinguished from other living beings by their ability to think. Although the idea that "every living thing has something superior to other living things" is generally accepted, this distinctive and powerful aspect of human beings is explained by the fact that they can think. Human beings, who think and try to make sense of the universe, do this thinking and making sense of the universe through their intellect and senses. Thinking, which is the act of the mind, can be characterised as an action performed by human beings within the framework of language and its possibilities. Therefore, in an endeavour to make sense of the universe, human beings use all kinds of possibilities of language in forming their thoughts. The human being, who perceives their surroundings through their senses, transfers the information they receive to their mind through these sensory tools. Thus, the human being constantly presents new information to the thought system and stores this information. For this reason, thought, which is in a highly dynamic and functioning structure, continuously realises the process of naming and making sense of its surroundings through the mechanisms of language.

People make comparisons while making sense of their surroundings. Comparison can become one of the most fundamental systems of thought and sense-making. As a result of these comparisons, human beings have developed the notion of *absence* against *presence*, the notion of *tangible* against *intangible*, the notion of *negative* against *positive*, etc., and transformed them into understandable qualities in line with their perceptions. All these possibilities have become comprehensible and expressible verbally and in writing through the notion of language. In other words, language is the basic tool of the human desire to comprehend and name the universe. Therefore, *understanding* and *describing* themselves and their surroundings can be fulfilled via language.

One of the main functions of language is to describe everything in the universe. However, sometimes, not only what exists but also what does not exist has to be described. In this regard, things other than those accepted as real are also depicted. The three elements of language in the form of nouns, verbs and prepositions in the lexical dimension enable the universe to be expressed along the lines of tangible-intangible, positive-negative, presence-absence, real-irreal by the combination of other categories and elements of language or by using them together in various combinations.

Turkish can represent the boundaries drawn by the notions of *realis* and *irrealis* in the context of phonetic elements, suffixes, words, phrases, and other syntactic combinations, which are members of its unique internal structure. Although *realis* and *irrealis* are opposites, they can also be considered complementary universal knowledge. *Realis* can be described in terms of *verb* (realisation) and *noun* (presence), and *irrealis* can be described in terms of *verb* (unrealisation) and *noun* (absence) as states that can be expressed with language.

Nouns, verbs, and prepositions among the lexical elements have the functions of expressing *realis-irrealis* with other elements of the language. When evaluated in terms of the reflection of the knowledge of the real world in language, every expression in language is located in the *realis* or *irrealis* cluster.

Realis can be defined as a field of meaning used to express that an entity, action, event, or notion is real/existing, which can also reflect the mood of the speaker and, therefore, represents a modal field and can be marked with various grammatical elements. Since everything can be comprehended by its opposite, *irrealis* can be described as a modal field of meaning in which, contrary to the notion of reality, it is not known whether an entity, action, event, or notion is real or not, and reality is not certain, which also includes the state of the mood of the speaker. Realis and irrealis can indicate modal. However, they do not mark modality in all cases. Sometimes they consist of markers that do not have the grammatical function of modal marking. This study evaluates the semantic boundaries of the notion of irrealis in Turkish.

Realis and *Irrealis* in Research

Realis and *irrealis*, which are generally analysed within the scope of *mood* and *modality* in the literature, are domains of meaning that convey the emotional states of the speaker. In addition, they can also present information about reality on the level of *realisation-unrealisation, being-not-being,* and *presence-absence.* However, when the studies in the field are examined, it is seen that the notions of *realis* and *irrealis* are generally evaluated within the context of *modality.*[1]

Palmer is one of the researchers who analysed the notions of *realis-irrealis* in the context of modality. Although he does not provide a direct definition, Palmer considers *realis-irrealis* as notions related to the state of the proposition defining the event of the modality. Drawing attention to the difference between modality, grammatical tense, and aspect, Palmer states that modality does not refer directly to any event feature but only to a state of the proposition. According to him, it is necessary to distinguish between "modal" and "non-modal" or "declarative" and "non-declarative", and to relate this to the contrast between the "factual" and "non-factual", and the "real" and "unreal".[2] The reason why Palmer uses the terms *realis-irrealis* is the inadequacy of the

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[1]   also see. Caner Kerimoğlu, *Kiplik İncelemeleri ve Türkçe* (İzmir: Dinozor Kitabevi, 2011).; Seçil Hirik, *Türkiye Türkçesinde Bilgi Kiplikleri* (Ankara: Pegem Akademi Yayınları, 2019).; Melike Üzüm, *Eski Anadolu Türkçesinde Epistemik Kiplik: Kısas-ı Enbiya Örneği* (Ankara: Nobel Akademi Yayınları, 2019).

[2]   Frank R. Palmer, *Mood and Modality* (Cambridge: Cambridge University Press, 2001), 1.

terms expressing these oppositions. Exter states that Palmer's notions of *realis-irrealis*, which he deals with within the modality framework, are unclear.[3]

Another researcher who deals with the realis-irrealis line based on modality is Givón. Givón states that the modal semantic domain is classified as presuppositions and assertions. The assertions are handled in two categories: *realis* and *irrealis*. Realis statements are evaluated as *positive* and *negative*.[4]

Bybee categorises the modals as agent-oriented, speaker-oriented, epistemic modalities and subordinating moods and discusses realis-irrealis in terms of these categories.[5]

Auwera and Plungian also deal with the notions of realis-irrealis within the modality framework. Researchers think the modal domain is formed within the framework of *possibility* and *necessity*.[6]

In his study, Exter argues that the definitions of realis and irrealis are unclear and that these definitions leave too much room for implicit assumptions.[7]

The notions of realis and irrealis are generally explained in studies on modality. The fact that the focus of these studies is modality causes the boundaries between notions of realis and irrealis to be not clearly drawn. Another reason for this ambiguity is that different criteria are taken as the basis for research. In addition, the fact that the subjects of the studies are not directly realis-irrealis, and that these notions are partially explained while addressing modality can be considered as a reason why the boundaries of realis-irrealis notions are not clear.

In modality-based studies, the realis-irrealis axis is analysed in different ways. Exter describes the ways in which these notions are approached in modality studies as follows:

- Irrealis is a kind of 'mega-modality' subsuming several modal subdomains.
- Realis–irrealis is the same as modality.
- Realis and irrealis are themselves modal categories.
- Realis and irrealis are the values of a category 'reality status', which is independent of modality.[8]

Pietrandrea, who qualifies the notions of realis and irrealis by centring on the reality status, states that irrealis is based on perceivable reality. Pietrandrea says that irreality emerges when an event does not occur in the actual world, and it is presented as "not grounded in perceivable

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[3]   Mats Exter, "Realis and Irrealis in Wogeo: A Valid Category?," in *Melnesian Languages on the Edge of Asia: Challenges for the 21st Century Language Documentation and Conservation Special Publication 5,* ed. Marian Klamer (Honolulu: University of Hawaii's Press, 2012), 174-190.

[4]   Thomas Givón, *Syntax: An Introduction* (Amsterdam: John Benjamins Publishing, 2001).

[5]   Joan L. Bybee, "'Irrealis' as a Grammatical Category," *Anthropological Linguistics* 40, (1998): 257-271.

[6]   Johan van der Auwera ve Vladimir A. Plungian, "Modality's Semantic Map," *Linguistic Typology* 2 (1998): 79-124.

[7]   Exter, "Realis and Irrealis in Wogeo: A Valid Category?," 174.

[8]   Exter, "Realis and Irrealis in Wogeo: A Valid Category?," 177.

reality".[9] Similarly, Elliot considers the notion of irrealis based on the reality status. A realis proposition prototypically asserts that an event or state in an actualised or certain fact of reality. An irrealis proposition prototypically implies that an event belongs to the *realm of the imagined or hypothetical*, and as such it constitutes a potential or possible event, but it is not an observable fact of reality.[10] According to Elliot, irrealis, as a superordinate frame, can cover events characterised by modals, conditionals, events qualified by modality, commands, negation, habituals and interrogatives.[11]

Bugenhagen is another researcher who defines the boundaries of realis and irrealis. The researcher considers these two notions as the prototypical semantic core and determines the scope of the notions. Bugenhagen states that the notion of realis includes "positive polarity, non-future tense, perfective aspect and declarative speech acts. Irrealis, on the other hand, includes "future tense, hypothetical conditional clauses, counterfactual conditional clauses, complements of 'want', and negative purpose clauses 'lest'.[12]

Van Gijn and Gipper, who do not treat counterfactual and factual as two poles, evaluate these phenomena holistically. Researchers who deal with the notions of counterfactual and factual on the line of assumption, possibility, and reality state that some domains on this line are grey. Particular domains on this line are divided into sub-domains. These domains are assessed as including or excluding the speaker's commitment and as temporal or non-temporal.[13]

Counterfactual < possible [-speaker commitment] < possible [+speaker commitment] < factual [-temporally specific] < factual [+temporally specific][14]

Irrealis semantically overlaps with language domains such as imperfective (approximate and distant), assumption, future, and ambiguity. Exter classifies the notions of realis and irrealis as follows:

"Realis" morphemes are associated with the following meanings:

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[9]   Paola Pietrandrea, "The Conceptual Structure of Irreality: A focus on Non-Exclusion of-Factuality as a Conceptual and a Linguistic Category," *Language Sciences,* no. 34 (2012): 186.

[10]   Jennifer R. Elliott, "Realis and Irrealis: Forms and Concepts of the Grammaticalisation of Reality," *Linguistic Typology,* no. 4 (2000): 66-67.

[11]   Elliott, "Realis and Irrealis: Forms and Concepts of the Grammaticalisation of Reality," 70.

[12]   Robert D. Bugenhagen, "The Semantics of Irrealis in Austronesian Languages of Papua New Guinea: A Cross-Linguistic Study," in *Topics in Descriptive Austronesian Linguistics (Semaian 11),* ed. Ger. P. Reesink (Leiden: Vakgroep Talen en Culturen van Zuidoost-Azië en Oceanië, 1993), 1-39.

[13]   Rik van Gijn ve Sonja Gipper, "Irrealis in Yurakaré and Other Languages: On the Cross-Linguistic Consistency of an Elusive Category," in *Cross-linguistic Semantics of Tense, Aspect, and Modality (Linguistik Aktuell 148),* ed. Helen de Hoop and Andrej Malchukov (Amsterdam: John Benjamins Publishing, 2009).

[14]   Gijn ve Gipper, "Irrealis in Yurakaré and Other Languages: On the Cross-Linguistic Consistency of an Elusive Category," 176.

1. General:

a) Present, past (obligatorily)

b) Counterfactual; proximal imperfective; distal imperfective (obligatorily, but always in combination with the respective markers)

c) Future, ability, permission; tentative (optionally; always with the respective markers)

2. Specific syntactic constructions:

a) Negations (obligatorily)

b) Protasis and apodosis of simple conditional clauses (obligatorily)

c) Protasis of counterfactual conditional clauses (obligatorily; always with the counterfactual marker)

d) Protasis and apodosis of hypothetical conditional clauses, apodosis of counterfactual conditional clauses (optionally; always with the future marker)

The semantic associations of the 'irrealis' morphemes, on the other hand, are as follows:

1. General:

a) Obligation, volition, immediate future (obligatorily)

b) Future, ability, permission; tentative (optionally; always with the respective markers)

2. Specific syntactic constructions:

a) Complements of 'want' (obligatorily)

b) Protasis and apodosis of hypothetical conditional clauses, apodosis of counterfactual conditional clauses (optionally; always with the future marker)[15]

Aslan Demir, using the terms reality (Tr. gerçeklik) and realisability (Tr. gerçekleştirilebilirlik), presents a gradual spectrum from "highly realisable" tangible wishes to "unrealistic" wishes that cannot be realised. The researcher states that language not only provides communication but also reflects the attitudes and expectations of the speaker regarding the reality and realisability of the information.[16] Aslan Demir draws attention to the relativities that may vary depending on cultures, societies, and individuals in the perception of realis and irrealis. She also states that languages that can make regular distinctions between realis and irrealis reflect these distinctions in their grammar in an organised way through various suffixes, enclitics, and lexical items. The researcher states that in languages where these distinctions are made, the speaker prefers different suffixes or grammatical units if they believe that the event they are describing is real, and different suffixes or grammatical units if they believe that the event they are describing is unreal.

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[15]   Exter, "Realis and Irrealis in Wogeo: A Valid Category?," 184-185.
[16]   Sema Aslan Demir, "İstek Kipliği, Gerçeklik, Gerçekleştirilebilirlik," *VII. Uluslararası Dil, Yazın ve Deyişbilim Sempozyumu Bildiri Kitabı I* (Konya: Selçuk Üniversitesi Basım Evi, 2007), 582.

Aslan Demir states that past or continuing actions are accepted as realis, while modals such as imperative, will, wish, necessity and condition for the future are accepted as irrealis.[17]

Üzüm evaluates four different notions: *potential world, factual world, counterfactual world,* and *non-factual world*. The potential world is considered as the world that coincides with the time given in the proposition and is true at only one time. It is incorrect at other times. The factual world refers to the world in which the major events in the utterances occurred before or at the time of the utterance. The expressions reporting these situations are expected to coincide with the factual world. In the factual world, there is no ambiguity; there is reality. The counterfactual world is a notion different from the factual and non-factual world but can be confused with non-factuality. In the notion of non-factuality, the situation is ambiguous, and there are statements based on interpretation. Counterfactuality is expressions that describe an unreal situation parallel to a certain reality. The non-factual world is overlapped with the modal world.[18] According to Üzüm, a situation can be considered counterfactual if it takes place in a different time than the factual time world.[19] The researcher quotes Declerk as "Kim should not have gone through the woods. She might have got lost".[20] For this example, she states that it is clear that the meaning is that Kim did not get lost wandering in the woods. However, it can be said that the action (to go) specified in the part of the discourse, "Kim should not have gone through the woods", has been realised, and at the same time, the action in the verb "to get lost" has not been realised. It can be seen as a deficiency that the verb "to get lost" is not evaluated in interpreting the discourse in the face of reality.

The distinction between indicative and subjunctive mood, accepted as the basic modal distinction, is based on the distinction between *realis* and *irrealis*. In Turkish, certain researchers posit that the distinction between the subjunctive and indicative moods is discernible through the presence of nominalizers in embedded sentences. However, there are also dissenting views on this matter. In his scholarly work, Turgay examines the selection of nominalizers within embedded sentences. Notably, Turgay highlights the challenges faced by researchers when dealing with sentences containing propositional attitude verbs such as 'inan-' (to believe) and 'düşün-' (to think). While the negative form of these verbs consistently adheres to the expected pattern in subjunctive embedded predicates, this regularity does not hold true when the embedded clause is nominalized.[21]

Actions that have occurred, still occur, continue to occur, or will continue to occur are included in the circle of realis. Since there is unrealisation yet in discourses expressing wishes,

17   Aslan Demir, "İstek Kipliği, Gerçeklik, Gerçekleştirilebilirlik," 583.
18   Üzüm, *Eski Anadolu Türkçesinde Epistemik Kiplik: Kısas-ı Enbiya Örneği*, 40-43.
19   Melike Üzüm, "Türkçede Karşıolgusallık: Korpus Temelli Bir İnceleme," in *Dilbilimde Güncel Tartışmalar*, ed. A. Uçar, P. İbe Akcan ve F. Çetintaş Yıldırım (Ankara: Dilbilim Derneği Yayınları, 2020), 124.
20   Renaat Declerck, "The Definition of Modality," in *Cognitive Approaches to Tense Aspect and Epistemic Modality,* ed. A. Patard ve F. Brisard (Amsterdam/Philadelphia: John Benjamins Publishing, 2011), 21-41.
21   Tacettin Turgay, "Against the Mood Account of Turkish Nominalizers," *Zemin* 2 (December 2021): 162-182.

requests and imperatives, the modals of indicative or subjunctive can be considered in the circle of irrealis.[22] Hirik states that the distinction between certainty and uncertainty should not be confused with the distinction between realis and irrealis. While the realis-irrealis distinction examines whether the world of references and the real world match, the certainty-uncertainty distinction deals with how close the speaker is to the information.[23] Hirik states that the notions of realis and irrealis are at the basis of modalities. The researcher says that an event or situation exists or does not exist in the real world. The researcher also states that if an event has occurred, it is necessarily real. On the contrary, an event that does not occur is considered naturally unlikely and unrealistic. In the opposite case, an event that does not occur is naturally regarded as possible and unreal.[24] It is seen that the researcher's distinction between realis and irrealis is extralinguistic, the real world.

In his study, Denizer used the term counterfactuality and analysed this concept in detail. The researcher defines counterfactuality: "If the opposite of the event or situation mentioned in a sentence is a phenomenon, this sentence is counterfactual. In other words, the sentence is about the opposite of a phenomenon." The researcher also states that counterfactual sentences have two aspects. These two aspects are related to the ability to convey that both events or situations mentioned in the sentence did not happen and the opposite happened.

According to Denizer, counterfactuality is a semantic phenomenon that is not unique to conditional sentences. Although speakers produce these sentences for different purposes (assumption, wish, regret, necessity, etc.), these sentences also enable inference about reality.[25] Denizer handles the factuality-counterfactuality line in stages. The researcher expresses these stages through verbs. He does not evaluate noun-based expressions within this framework. The notions of factual, non-factual and non-factual + counterfactual are handled gradually. Denizer explains these concepts through the following examples:

a. Factual: [The list is published.] Büyük ikramiyeyi ben kazandım.

b. Non-factual: [The list is published.] Büyük ikramiyeyi ben kazanmış olabilirim.

c. Non-factual+counterfactual. [The list is published. I don't have a number.] Keşke büyük ikramiyeyi ben kazansaydım.

In the examples above, the action specified in sentence a has been realised. Sentence b conveys a possibility. Sentence c conveys the opposite of what is factual.[26] Evaluating Denizer's examples in terms of their reality status makes the existence of the realis-irrealis distinction obvious. The judgement stated in sentence a is realised according to the criterion of the reality status. Sentence b, on the other hand, clearly contains an ambiguity from the speaker's point of

22   Hirik, *Türkiye Türkçesinde Bilgi Kiplikleri*, 9.
23   Hirik, *Türkiye Türkçesinde Bilgi Kiplikleri*, 53-54.
24   Hirik, *Türkiye Türkçesinde Bilgi Kiplikleri*, 15.
25   Faik Utkan Denizer, "Türkçede Karşıolgusallık" (Doktora Tezi, Hacettepe Üniversitesi, 2023), 1.
26   Denizer, "Türkçede Karşıolgusallık," 8.

view. This clearly indicates the subjective aspect of the notion of ambiguity. Therefore, the notions of ambiguity and probability together contribute to their meaning. In sentence c, although it is understood that the speaker did not win the lottery, it is unclear whether he/she participated in the lottery. Denizer's research differs from this study due to its perspective on nouns, the notion of ambiguity, and the notions of affinity and approximation.

In addition to the above studies, Deniz Yılmaz[27], Aygen Tosun[28], Ruhi, Zeyrek and Turan[29] have also analysed the notion of irrealis from various perspectives.

Researchers' different criteria and perspectives have led to the evaluation of the boundaries of the domain of irrealis in various ways. In this study, the boundaries of the domain of irrealis are shown in the context of unrealisation, absence, ambiguity and other grammatical/semantic domains related to these notions.

Boundaries of Irrealis

To determine the boundaries of the notion of irrealis, it may be necessary to explain it with the notion of realis. The exact realisation of an action, occurrence or action in the universe or the certainty of the existence of an entity, coincides with the notion of realis. In other words, realis can be explained by the real-life situations of actions or objects. Irrealis can be defined as the unrealisation of an action, the ambiguity of whether an action has occurred or the known absence of an object and the ambiguity of the existence of an object. This view of real-life knowledge is expressed through different tools of language. While nouns, verbs, and prepositions are sometimes markers on their own, sometimes they can mark realis and irrealis by combining them with other language tools. Phonological, morphological, morpho-lexical, lexical, and syntactic structures can mark points on the realis-irrealis line.

The studies in the literature, whose subject is not directly on the realis-irrealis, try to explain the issue within the context of their primary subjects. However, the boundaries of the notions of realis and irrealis have often been delineated vaguely with the discourses expressed between the lines in these studies. In this study, the notions of *realis* and *irrealis* were evaluated with the "reality status" criterion. Especially in modality studies, *realis-irrealis* notions have been analysed within the framework of the moods of the speaker. However, it is possible to approach the notions

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[27]   Özlem Deniz Yılmaz, "Türkiye Türkçesinde Gerçekleşmemiş Olanak Kipi (Konyunktif, Subjonktif)," *Marmara Türkiyat Araştırmaları Dergisi*, no. 1(1) (2014): 135-147.

[28]   Gülşat Aygen-Tosun, "Türkçe'de Koşul Tümcelerinin Bazı Sözdizimsel ve Anlambilimsel Özellikleri," in *XI. Dilbilim Kurultayı: Bildiriler*, ed. D. Zeyrek and Ş. Ruhi (Ankara: ODTÜ, Eğitim Fakültesi Yabancı Diller Eğitimi Bölümü Yayınları, 1997), 35-45.

[29]   Şükriye Ruhi, Deniz Zeyrek and Ümit Deniz Turan. "Koşul Tümcelerinde Varsayımsallık ve Gerçek Karşıtlığı," in *XIII. Dilbilim Kurultayı Bildiriler,* ed. A. S. Özsoy and E. E. Taylan (İstanbul: Boğaziçi Üniversitesi Yayınevi, 2000), 19-29.

of *realis-irrealis* as a superior framework and to consider modalities as inclusive terms. Because verbs indicating realisation, nouns indicating presence, verbs indicating unrealisation and nouns indicating absence can be markers of the modal domain, they can be markers of the realis-irrealis level. In this case, the markers of the realis-irrealis level and modality markers may be common in some discourses in a grammatical context.

It is possible to locate linguistic utterances at a point on the line between realis-irrealis. Although this position is sometimes found based on affinity-approximation in grey areas, it has to be a member of realis or irrealis from both ends of the line.

(1) Ali ödevini yaptı.   *action realised   realis (objective)*

(2) Ali ödevini güzelce yaptı. *(relative)   action realised   realis (subjective, relative)*

(3) Ali ödevini yapacaktır.   *action was not realised   irrealis (subjective, relative)*

(4) Ali ödevini hızlıca yapacaktır.   *action was not realised   irrealis (subjective, relative)*

(5) Ali ödevini yapmadı.   *action was not realised   irrealis (objective)*

(6) Ali ödevini her zamanki gibi yapmadı.   *action was not realised   irrealis (subjective, inferential)*

(7) Ali'nin arabası beyaz.   *The entity's attribute is marked.   realis (objective)*

(8) Ali'nin arabası beyazımsı.   *The attribute of entity is marked by affinity   irrealis (subjective, affinity)*

(9) Ali'nin arabası beyaz değil.   *The attribute of entity is marked by absence.   irrealis (objective)*

The above sentences express judgements and actions and include noun phrases marking the qualities of entities. When looking at the real-life referents of these sentences and the characteristics they contain due to their semantic features, some boundaries and qualities of the notions of realis and irrealis can be seen. In sentence (1), it is expressed with an objective discourse that the action has been realised temporally. In sentence (2), the action has been realised also. However, this time, the speaker's subjective perspective and the state of relativity are included in the discourse through the word *güzelce*. Although sentences (1) and (2) are in the domain of realis, they differ in terms of the subjective-objective line. This also allows the two sentences to be distinct in the modal context. In sentence (1), there is a transfer of information, while in sentence (2), the speaker's mood and thoughts on the subject are included in the discourse with the word *güzelce*. This constitutes the difference between the two sentences that indicate the completion of the action and therefore the realis. In sentence (3), as a result of the temporal function of the *-AcAK* morpheme, the action is not realised, and the point of realisation is after the moment of speech. This caused the judgement expressed by the sentence to be in the domain of irrealis. In addition to the suffix *-AcAk*, the morpheme *-DIr* emphasises the subjectivity of the speaker's belief in the judgement to be made in the future, and a relative discourse emerges. In sentence (4), similar to the previous sentence, the action is not realised, and therefore, the discourse has been placed in the domain of irrealis. This is revealed by the temporal function of the *-AcAk* morpheme. In this sentence, the modal markers *güzelce* and *-DIr* are modal markers reflecting the speaker's mood.

Therefore, the discourse is also located in the modal domain. In sentence (5), the event mentioned is not realised. The negation suffix -*mA* and the marker -*DI* in the predicate indicate that the event mentioned in the past tense function has not been realised for certainty and indicates the irrealis domain. However, it is observed that there is no personal interpretation in the discourse. In sentence (6), the action is not realised using the same markers. However, in this sentence, with the phrase *her zamanki gibi*, the speaker makes an inferential conclusion based on the information he/she has from the past. This sentence, which is subjective and expresses irrealis, also shows the domain of inferential modality based on the speaker's past knowledge and experiences. In example (7), there is an object that is modified. The object is modified in terms of colour.

The object's presence is stated objectively with the modification of its colour. Therefore, the sentence is in the domain of realis. In sentence (8), the speaker establishes a relation of similarity. The attribute of presence is marked based on *affinity*. The affinity relation is also a subjective relation. The entity's colour in the sentence is not white; it is off-white. For this reason, it can be said that the judgement indicates an area outside the white set and, therefore, marks an irrealis based on absence. This is achieved using the suffix -*ImsI*. In sentence (9), "değil", an explicit absence marker in noun clauses, locates the discourse of the sentence in the domain of irrealis.

When all the above examples and literature information are analysed holistically, the judgements expressed in verb and noun-based sentences can be situated on the line of realis-irrealis. It should be recalled that realis-irrealis notions are defined according to the criterion of *reality status*.[30] *Realis* and *irrealis* can be defined as a semantic superstructure that includes different grammatical categories. This definition reveals that these notions can be evaluated with universal criteria but that they can be indicated by various markers that vary from language to language.

Although realis and irrealis are generally evaluated as a verb-based domain in the literature, it is seen that in some studies,[31] the situation of the event in the real world is taken as a criterion. Whether the action specified in a verb is realised or not, the status of noun expressions on the axis of presence-absence can be revealed regarding the state of reality. If the action in the verb has occurred, it expresses *realis*; if it is not known whether it has occurred or not, if there is ambiguity, if it expresses approximation, or if it is known with certainty that it has not occurred, it expresses *irrealis*. When evaluated based on nouns, the presence of the object or notion indicated by the noun is in the domain of *realis*, while its affinity (by analogy), unknownness or absence is in the domain of *irrealis*. From this point of view, it is possible to show the classification based on word type as follows:

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[30]   This term was first used by Benjamin Lee Whorf, "Some Verbal Categories in Hopi," *Language,* no. 14 (1938): 275-286.

[31]   qq v. Exter, "Realis and Irrealis in Wogeo: A Valid Category?," 174-190; Elliott, "Realis and Irrealis: Forms and Concepts of the Grammaticalisation of Reality," 55-90; Pietrandrea, "The Conceptual Structure of Irreality: A focus on Non-Exclusion of-Factuality as a Conceptual and a Linguistic Category," 184-199.

REALIS	IRREALIS
Verb [realisation]	Verb [unrealisation]
Noun [presence]	Noun [absence]
Table 1. Realis and Irrealis	

The main subject of this study is to draw the boundaries of the notion of irrealis based on the above examples. In order to analyse these boundaries, it is necessary to evaluate the notions of *unrealisation, absence, ambiguity*, *affinity* and *approximation*.

Unrealisation

In the dimension of language, through different combinations of all kinds of morphological markers, especially nouns and verbs, entities and events in the real world can be marked on the realis-irrealis line. Events that have not been realised according to the realisation status criterion are in the irrealis domain on this line. Regarding the temporal aspect, whether an event has occurred or not is recognisable at the time of speech. Events that are known for certain not to have occurred before the time of the speech are dealt with in the context of irrealis. One of the reasons why the phenomenon of unrealisation is related to the verb at the linguistic level is that this concept can only be expressed based on verbs. In other words, nouns do not express the notions of realisation and unrealisation.

This makes the notion of unrealisation compatible with grammatical negators.[32] Accordingly, various morphological and morpho-syntactic sequences such as *-mA, -IrdI, -sAyDI(personal suffix),* and *verbal construction+(değil)* can serve as irrealis markers by expressing the notion of unrealisation. Moreover, it is the nature of language to mark the past in terms of temporality to make the unrealisation understandable at the time of speech. This makes all kinds of markers, especially *-DI* and *-mIş*, which indicate the time before the moment of speech, compatible with unrealisation.

(10) Ahmet bugün derse gel**medi**.

(11) Ders çalış**saydı**, sınavı geç**ebilirdi**.

(12) **Sanki** sen zamanında gel**din de** sitem ediyorsun!

In example (10) above, the temporal function of the *-DI* suffix and the semantic function of the *-mA* negation suffix show that the action specified in the predicate does not occur. Therefore,

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[32]   For Turkish grammatical negators see. Kerime Üstünova, "Dilbilgisel Olumsuzlayıcılar," *Uluslararası Türkçe Edebiyat Kültür Eğitim Dergisi*, no. 5/4 (2016): 1703-1715.

it can be said that the sentence marks the domain of irrealis. However, the moment of the speaker's speech is also essential in the meaning process.

In example (11), there is a connection between the moment of speech and the realisation of the event. The two events in the sentence did not occur, so it is in the domain of irrealis. The suffixes *-sA* and *-DI* in the conditional part of the sentence indicate that the meaning of the verb to which they are attached (çalışsaydı) was not realised at the time of speech. In the sentence, it is possible to see the inference *çalışsaydı = çalışmadı*. On the other hand, it can be said that the phrase *geçebilirdi*, which indicates the result of the whole sentence, is equivalent to the event *geçemedi*. The *-Abil* and *-DI* morphemes in the predicate indicate that the movement in the verb *geç-* does not occur. Therefore, although there is no negativity suffix in the whole sentence, it can be stated that it reports unrealisation and, therefore, is in the field of irrealis. In addition, the *-sAydI* compound in the sentence also contains the speaker's prediction of the event. Since prediction is a member of the ambiguity domain, the sentence becomes directly related to irrealis.

When sentence (12) is analysed, it is understood with the morpheme *-DI* that the event referred to at the moment of speech occurred in the past. However, the word *sanki* and the preposition "da" in the sentence mark the domain of meaning opposite to the speaker's utterance. *Sanki…-dı*(*personal suffix*) *da...* morpho-syntactic structure in Turkish allows the speaker to emphasise an unrealised event. This is how the meaning of the sentence *zamanında gelmedin* is understood. The action specified in the verb *gel-* expresses unrealisation. The verb *sitem et-* represents realisation. Thus, part of the sentence expresses irrealis and part realis.

In addition to the markers found in the structures of the example sentences given above, various markers that can be evaluated in different grammatical categories can also serve as irrealis markers in unrealisation.

<p style="text-align:center;">Absence</p>

Opposing notions are often needed to understand the universe. Presence can be understood by absence, absence by presence, and realis by irrealis.

The status of reality in the world is expressed not only by verbs. In language, nouns within the framework of absence can express one end of the axis representing the state of irrealis. In grammatical studies, the notions of realis and irrealis are generally dealt with within the framework of the verb. However, when evaluated according to the criterion of reality status, issues expressed with words in the form of nouns can also mark the axis of *realis-irrealis*.

Hirik states that whether it is a noun or a verb, the presence or absence of "something" is in issue, and that the non-occurrence of action in the verb can be considered as the absence of action. The occurrence of action can be considered as the presence of action. Stating that nouns can also be evaluated in this context, Hirik says that when considered in terms of the signifier-signified relationship, nouns also have a counterpart. Just as verbs can indicate movement/situation/event,

nouns can also indicate object/entity/notion. According to Hirik, for these reasons, there is no difference in the evaluation of verbs and nouns, which have no difference in the context of expressing judgement in terms of realis-irrealis.[33]

Ağca evaluated negativity and absence forms together and considered the verb in the context of negativity and the noun in the context of absence. Although the researcher did not directly use the notion of irrealis, the terms negativity and absence were utilised with the nuance above. Stating that any object, entity or notion that is unreal, absent or negative is only possible with reality, Ağca noted that the expressions of negativity or absence arise from their inverse. The researcher said that in order for any object or notion to express absence or negativity, there must be an opposition of existence and positivity.[34] From this point of view, it is possible to indirectly say that the notions of realis and irrealis are complementary notions and that the notion of absence can only be understood through the notion of presence.

Başdaş evaluates the notion of absence as the non-existence of objects, notions and qualities. In Turkish, the negation of action is generally done with the negation suffix *-mA*, which is added to verb bases. The absence of objects, notions, and qualities is mainly done with morphemes such as *yok*, *değil*, and *+sIz*.[35]

After all these, it is possible to evaluate the notion of absence as a quality that is opposite to the notion of presence but complements the phenomena in the universe. As the value of presence can be revealed in absence, absence can be understood through presence. When this situation is evaluated in the linguistic dimension, languages can also mark absence phonetically, morphologically, lexically, and syntactically with the instruments of their own internal structures. Grammatically, absence is surrounded by words in the noun form.

Absence is located at the point of *irrealis* on the realis-irrealis axis. Sometimes, expressions of *affinity* are used to describe things whose presence or absence cannot be fully understood or to use the mechanism of analogy. The notion of affinity can sometimes mark the domain of realis and sometimes the domain of irrealis. Its relation with irrealis is within the framework of the notion of ambiguity. For this reason, this issue is mentioned separately under ambiguity.

(13) Ahmet'in arabası **yok**.

(14) Kapıyı çalan arkadaşım **değil**.

(15) Dün gelen kurye Ahmet'e **benzi**yordu.

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[33]   Erkan Hirik, "Türkçede Varlık-Yokluk Bağlamında Yakınlık Belirten İşaretleyiciler," *TYB Akademi,* no. 10 (2020): 48-49.

[34]   Ferruh Ağca, *Budist Türk Çevresi Metinlerinde Olumsuzluk ve Yokluk Şekilleri* (Ankara: Türk Kültürünü Araştırma Enstitüsü Yayınları, 2010), 1.

[35]   Cahit Başdaş, "Türkmen Türkçesinde Olumsuzluk ve Yokluk," *Türklük Bilimi Araştırmaları,* no. 37 (2015): 62-63.

In sentence (13) in the examples above, the speaker marks a state of absence. This state is provided by the lexical marker *yok*. As the most basic marker indicating the opposite of the state of presence, the word *yok* serves as the most frequent absence-based irrealis marker.

In sentence (14), like the example in (13), the marker *değil* marks absence based on nouns. *değil* fulfils the function of reversing the meaning expressed by the discourse in which it appears; it can make positive discourses negative and negative discourses positive. However, in this discourse, it acts as a marker of irrealis. The person who is the subject of the utterance is reversed from the context of realis and is included in the set of irrealis.

In sentence numbered (15), the verb *benze-* refers to the expression *Dün gelen kurye Ahmet değildi.* At the same time, it provides the meaning of affinity. Therefore, the discourse *Dün gelen kurye Ahmet'e benziyordu ama Ahmet değildi* can be clearly understood. In this case, the marker *değil*, which speakers can perceive in the deep structure, marks the domain of absence.

All three examples discussed above mark the domain of absence directly or indirectly. Nouns in the grammatical classification of the domain of irrealis provide the domain of absence. In other words, discourses expressed with words of the noun form are located within the boundaries of absence and are considered members of the domain of irrealis. Therefore, absence is considered as a subclass on the borders of the domain of irrealis.

Ambiguity

Ambiguity can refer to situations where a statement cannot be clearly defined and, therefore, can be interpreted in many ways. Ambiguity, which is analysed in a wide range from the meaning of the word to the meaning in the sentence, can also include sub-meaning areas such as *uncertainty, hesitation, indecision, variability, doubt, and assumption*. Therefore, ambiguity cannot be considered only as uncertainty.

On the basis of the verb, it is not known whether an action, work or event has occurred or not, and on the basis of the noun, it is not known whether an entity, object or phenomenon exists or not, and the situations involving obscurity constitute the boundaries of the concept of ambiguity. Ambiguity can be considered as another semantic category that is closely related to the category of *limitation* in language and uses a wide range of language markers. Human beings make various elements, such as time, space, quantity and environment, which are within the scope of the world of thought, usable by limiting them according to their characteristics. The tangible reflections of the elements whose boundaries are determined in the world of thought manifest themselves in language. The most tangible marker of limitation in language is seen in words and affixes. The form of limitation in these structures is not always the same.[36]

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[36]   Erkan Salan, *Eski Anadolu Türkçesinde Sınırlandırma Yapıları* (Ankara: TDK Yayınları, 2020), 22.

Semantic ambiguity is a category that is usually considered in studies on the basis of the fact that a word has more than one meaning. In this context, Hoffman, Lambon and Rogers state that the more synonyms a word has, the higher the degree of ambiguity. Semantic ambiguities can often be clarified by *context* and *prosodic* issues.[37] The understanding of a sentence with an ambiguous word depends on the overall structure of the sentence to which it belongs.[38]

Ambiguity can be grammatically subcategorised as lexical, semantic and syntactic. Lexical ambiguity is related to the fact that a word or phrase has more than one meaning in the language to which it belongs.[39] Syntactic ambiguity occurs when a sentence can has two or more meanings due to its syntactic structure. Syntactic ambiguity can also be caused by the absence of some words that should be included in the syntactic structure. Semantic ambiguity occurs in verbal constructions when it is not known whether an event has occurred or not, when the position of an object on the presence/absence line cannot be determined with certainty. Semantic ambiguity can be caused by grammatical elements in the discourse. It can also be caused by the speaker's mood in the situation.

(16) Trafik kazası saat 5 su**larında** meydana geldi diye hatırlıyorum.

(17) Yemek insanın ağzında acı**msı** bir tat bırakıyordu.

(18) Tüm olanları önceden bili**yor gibi** bir bakışı vardı.

(19) Ahmet kitap oku**yor gibi** yaparak zaman geçiriyordu.

(20) Hava kapandığına göre yağmur yağ**acak olmalı**.

(21) Işıkları yandığın**a göre** Ahmet eve gel**miş olmalı**.

Different linguistic instruments can be used to mark ambiguity. Example (16) shows that the action specified in the sentence has occurred. However, there are some expressions in which the speaker is ambiguous about the time of the event. One of them is the compound morphological marker *-lArIndA* in the word *sularında*. *-lArIndA* is a marker that indicates the speaker's prediction and refers to the approximate time of the event. It contributes to the ambiguity in the event (traffic accident/ Tr. trafik kazası). An approximate discourse can be stated in a shorter expression as *it is not exactly 5 o'clock*/Tr. *saat tam 5 değildir*. This affinity is in the category of ambiguity in the

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[37]   Paul Hoffman, Matthew A. Lambon Ralph and Timothy T. Rogers. "Semantic Diversity: A Measure of Semantic Ambiguity Based On Variability in the Contextual Usage of Words," *Behavior Research Methods,* no. 45 (2013): 718-730.

[38]   Monika-Zita Zempleni, Remco Renken, John C. J. Hoeks, Johannes M. Hoogduin, Laurie A. Stowe, "Semantic Ambiguity Processing in Sentence Context: Evidence from Event-Related fMRI," *NeuroImage*, no. 34/3 (2007): 1270-1279.

[39]   Steven L. Small, Garrison W. Cottrell, Michael K. Tanenhaus, *Lexical Ambiguity Resolution: Perspective from Psycholinguistics*, *Neuropsychology and Artificial Intelligence* (Amsterdam: Elsevier Science, 2013).

framework of irrealis within the discourse. *Time* indicates irrealis through ambiguity in this discourse.

In example (17), the speaker is trying to describe an entity in terms of similarity. The suffix *-(I)msI* indicates an affinity. However, the taste described is not *hot* (Tr. acı). There is only an affinity for hotness. Therefore, there is an ambiguity that is not clear and reflects the emotions of the speaker. Such ambiguities are also considered within the boundaries of irrealis.

In example (18), the morpho-lexical marker *-yor gibi* functions as a structure that conveys the speaker's emotions and thoughts. The speaker expresses his/her thoughts about a situation. In this context, the structure *-yor gibi* marks the modality of prediction and ambiguity. In the example sentence, whether the person in question knows everything in advance is unclear. The speaker only predicts. This shows that the morpho-lexical marker *-yor gibi* moves the sentence into the domain of irrealis. In sentence (19), there is also the morpho-lexical marker *-yor gibi*. Here, it is understood from the speaker's emotions and thoughts that the action specified in the verb *oku-* has not occurred. However, the speaker may be wrong in his or her opinion, and it should not be ignored. Therefore, there is also the possibility that the action specified in the verb *oku-* may have occurred. For this reason, it is ambiguous whether the "read-" action is realised or not. This makes the verb located in the domain of irrealis. The irrealis form, which expresses ambiguity, appears here as *-yor+gibi+verb*.

In example (20), the judgement in the discourse has a subjective aspect as it contains the speaker's prediction. In the example that can be considered in terms of evidential modality, the morpho-syntactic structure of *-AcAk+verb-mAlI-* functions in terms of both modality and irrealis marking. In the example sentence, it has not rained yet, and it is uncertain whether it will rain or not. This situation shows that the sentence shows ambiguity, and at the same time, it is in the domain of irrealis in terms of containing a prediction for the future. This shows that the modality category and the category of irrealis can sometimes function together. Similar markers in this example clearly represent the semantic categories of modality and ambiguity-based irrealis. In example (21), lexical and morphological elements indicate the speaker's prediction. The speaker predicts that the action indicated by the verb *gel-* has occurred based on his/her own evidence (lights on/Tr. ışıkların yanması). Although there is strong evidence, it cannot be known with certainty that the action "gel-" has occurred in the context of the reality status. For example, the lights may have been left on. In this case, although the speaker's prediction has a strong aspect, the reality status is ambiguous. Therefore, the sentence is evaluated in the domain of irrealis due to ambiguity. Likewise, what is known to be realised with certainty indicates realis. All other possible scenarios are evaluated in the domain of irrealis. In the example, the morpho-syntactic structure *-mIş+verb-mAlI* functions as a grammatical marker of the domain of irrealis. Regarding modality, the structure *…-A göre…-mIş+verb-mAlI* can be considered as a marker.

Based on these examples that ground ambiguity, it is seen that this semantic domain marks the domain of irrealis together with different categories. As a semantic domain, ambiguity, marked with different modality types, especially in the context of the speaker's conveying his/her emotions

and thoughts, overlaps with semantic domains such as *assumption*, *inference*, and *doubt*. In other words, semantic domains such as assumption, inference and doubt can also be considered sub-branches of ambiguity since they present the realisation or unrealisation of the event in an uncertain way. In addition to these, when evaluated in a structural context, it can be said that ambiguity-based irrealis can be marked using morphological, lexical, morpho-lexical or morpho-syntactic markers.

Doubt and Ambiguity

The notion of doubt is semantically intertwined with ambiguity. As is known, the epistemic modality is concerned with the known or believed truth value of a proposition. Therefore, the epistemic modality includes predictions, probability, doubt (speculative), inference, etc. In Palmer's modality classification, the speculative modality, which is under the epistemic modality, is related to the speaker's attitude about the proposition itself and the conclusion of the proposition. The speaker may doubt propositions about which he/she has little or no knowledge.

In some cases, doubt (speculative) and inference may be confused. The most crucial difference between them is that they are based on inferences from observations or inferences from experience and general culture. Palmer states that both types consist of inferences, but the source of inference differs. According to Palmer, the speculative modality is based on observations, while the inference modality is based on experiences and general knowledge.[40]

The semantics of doubt can also include feelings such as anxiety, uncertainty and curiosity. The speaker is sceptical about what is going on around him/her, and this scepticism is usually manifested in interrogative sentences and implied intuitions.[41]

All these provide the notion of doubt to be considered as a sub-category of the notion of ambiguity.

(22) Doğum günüme arkadaşlarım gel**mez diye kork**uyorum.

(23) Ali söylediklerimi yap**ar mı der**sin?

(24) Müdürün uyarılarına **ya** hiç **dikkat etmezse**?

(25) Sınavı geçebilecek **miyim diye endişeliyim**.

(26) Bankta oturan İbrahim **mi ki**?

In sentence (22) above, there are two sets of actions determined by the verb *gel-* and the verb *kork-*. The verb *gel-* has not yet been realised, and there is doubt as to whether it will be realised or not. The verb *kork-* is realised. In this case, it can be said that the verb *gel-* in the speaker's statement contains doubt-based ambiguity. This ambiguity is marked by the morpho-syntactic

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[40]   Palmer, *Mood and Modality,* 25.
[41]   Hirik, *Türkiye Türkçesinde Bilgi Kiplikleri,* 291.

sequence *negative present tense+diye+kork-*. Therefore, there is a marking of irrealis surrounded by ambiguity in the discourse.

In example (23), the speaker has a future-oriented doubt about whether what he says will be done or not. The structure shows this *present simple suffix+question suffix+de-*. In the discourse, it is uncertain whether the action specified in the verb *yap-* will be realised or not. This ambiguity is also included in the domain of irrealis.

The speaker's doubt from the past to the future in sentence (24) is in the past tense. However, the action indicated in the verb *dikkat et-* marks the future. This indicates irrealis in the temporal context. The postposition *ya* in the example also expresses the meaning of doubt. Thus, in this example, the morpho-syntactic markers *ya+verb+present tense marker-sA* reveal doubt-based ambiguity and indicate irrealis because it is not known whether the event will occur or not.

In sentence (25), the structure *-miyim+diye+endişeliyim* clearly expresses doubt. It is not known whether the exam mentioned by the speaker was passed or not. Doubt arising from the uncertainty also marks the domain of irrealis in this context.

Another marker of doubt in Turkish is the postposition *ki*. The postposition *ki* in sentence (26) reflects the speaker's doubt in the face of a realised event. Although the action in the verb *otur-* is realised, it is doubtful whether the person in question is Ibrahim. Therefore, in the line of presence-absence, the speaker has doubt over an ambiguous situation. Accordingly, there is a doubt-based ambiguity from the speaker's perspective.

As can be understood from all these examples, doubt naturally contains ambiguity. Since doubt is a modal domain related to the speaker's emotional state, ambiguity can only arise from the speaker's point of view. For this reason, doubt-based irrealis markers are sometimes used to mark part of a sentence as ambiguous.

Inference and Ambiguity

One of the subtypes of epistemic modality is *inferential modality*. The basis of inferential modality is the effort to eliminate uncertainty by using the knowledge, general culture, and experiences of the speaker against the truth of the proposition and the effort to comprehend the information. The speaker makes some inferences by using visual, auditory, or sensory data. This is evidence that inference involves a speaker-oriented subjective view at the linguistic level.

Palmer states that the inferential modality is formed based on the information the speaker obtains from his/her experiences and general knowledge.[42]

Kerimoğlu associates the notion with the phenomenon of probability by stating that inference is related to unrealised situations. Stating that the speaker explains his/her basis in the expression

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[42]   Palmer, *Mood and Modality,* 25.

of inference, Kerimoğlu states that the listener can find out why the speaker has reached that conclusion based on certain data.[43] Shiro states that inferences are also used to indicate degrees of reliability in speech.[44]

Inferences include information that the speaker conveys based on his/her previous experiences or general culture in the face of situations that he/she has seen, heard, or learnt about in different ways but which do not contain certainty. In inference, visual, auditory or sensory evidence is present, whereas in prediction-assumption, the presence of evidence is not required. Therefore, context is essential to distinguish inferences from prediction-assumption ambiguities.

When the issue of inference based on ambiguity is evaluated, the speaker's attitude towards the realisation is taken as the focus. The speaker's thoughts about the situation reflect the subjective situation and cannot provide data on the certainty of the reality status. This shows that inference statements express irrealis based on ambiguity. Different instruments of grammatical structure can express inference. Morphological, lexical, morpho-lexical, and morpho-syntactic elements can be modality and irrealis markers.

(27) Bu saatte ışıkları yandığın**a göre** işten gel**miş olmalı**.

(28) Yerler ıslak olduğun**a göre** yağmur yağ**mıştır**.

(29) **Belli ki** duyduklarını herkese anlatmış.

(30) Seni **artık** ara**ma**dığın**a göre** sana **galiba** darıl**mış**.

(31) Arabası ol**ma**dığın**a göre** evde **değil**.

From the examples above, in sentence (27), the fact that *the lights are on* (Tr. *ışıkları yan-*) can be seen as tangible evidence. The speaker supports his inference about the evidence with the structure -*A göre* and the marker -*mIş olmalı*. However, in the final context, the reality status of the sentence is ambiguous. In other words, it is unknown whether the person mentioned in the sentence actually came or not. Therefore, the discourse is positioned in the context of irrealis within the ambiguity framework.

In example (28), according to the speaker, the evidence is that the floor is wet. This tangible evidence is supported by the structure -*A göre* and the speaker inferentially expresses that the action in the verb *yağ-* may have occurred. This is grammatically encoded with the marker -*mIşDIr*. However, when these judgements are evaluated in the reality status, it is seen that the judgements expressed in the discourse are within the framework of ambiguity. Because, according to the reality status, it is not known for sure whether it is raining or not.

43   Kerimoğlu, *Kiplik İncelemeleri ve Türkçe,* 95.
44   Martha Shiro, "Expressions of Epistemic Modality and The Construction of Narrative Stance in Venezuelan Children's Stories," *Psychology of Language and Communication,* no 8/2 (2004): 45.

In sentence (29), with some auditory evidence, the speaker infers that the action in the verb *anlat-* has been realised. He/she expresses this inference with the syntactic structure "belli ki". When considered on the reality status basis, it is ambiguous whether the action in the verb *anlat-* has been realised or not. This enables the statement to be evaluated as a discourse of irrealis.

In example (30), the unrealisation of the action indicated by the verb *arama-* is considered as evidence. With the word *galiba*, the meaning of inference is indicated and this meaning is completed with the *-mIş* suffix. However, when the reality status is considered, whether the verb *darıl-* is realised or not is based on inference and within the framework of ambiguity.

In example (31), the speaker evaluated the absence of a car as evidence and made an inference in light of this evidence. At the grammatical level, the structure *-A göre* functionally marks the speaker's evidence. The predicate *değil* is a lexical marker of absence. This marker does not refer to certain knowledge. Therefore, there is an irrealis based on absence. This irrealis comes from the fact that the discourse is located in the ambiguity domain.

Inference, indicated by different markers, is a member of the ambiguity domain. Inference offers various evidence in terms of degrees of certainty. Therefore, it is closer to realis than semantic domains such as doubt, prediction and assumption. However, it is still in the domain of irrealis. Therefore, inference is related to ambiguity and is a modal category of the domain of irrealis.

Prediction-Assumption and Ambiguity

Although predictions and assumptions are two semantic categories closely related, they are partially distinguished from each other by some nuances. Palmer, mentions assumption but does not consider prediction as a sub-modality.[45]

The domain of prediction has a subjective aspect. In prediction, the speaker accepts realities and truths to exist based on the information obtained through his/her senses, emotional states, or past experiences. These truths are the truths of the speaker. Prediction contains *probability*. For this reason, predictive propositions are either unrealised, or there are uncertainties about whether they are realised or not. The speaker can make this possibility strong with the evidence he/she has, or he/she can justify it as weak. Thus, degrees of prediction emerge. Prediction can be about the past, present or future in the temporal line, and the speaker can construct his/her discourse without any evidence. However, in the context of the relation of certainty, prediction is a weak discourse of possibility.

Assumption can be considered as an intertwined category that can be regarded together with prediction. In assumption, the speaker strengthens his/her proposition by assuming that a proposition that has not been or will not be realised has been or may be realised. Palmer states that

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[45]   Palmer, *Mood and Modality.*

the modality of assumption occurs when the speaker's judgements mark an inference based on generality.[46] According to Kerimoğlu, the speaker who makes an assumption is not sure of the reality of the situation he/she expresses. However, he/she aims to build a design for the future based on this situation. The assumption statement constitutes the basis for what the speaker will express later.[47] Palmer states that inference and assumption are very close to each other and have many markers in common.[48] Since the proposition in the assumption is ambiguous, the realis or irrealis of the discourses that follow it may change depending on it. In other words, assumptive propositions are the basis of the direction in which the thought will be constructed with the following words in the discourse. In terms of the temporal line, assumptions contain a counterfactual discourse of propositions that may or may not have been realised in the past. When the relationship of speaker-oriented assumptions with the future is evaluated, there are events/situations that have not yet occurred for sure but are expected to occur. Assumptions are also concepts that contain prediction. Prediction and assumption are seen as intertwined concepts.[49]

To explain this situation with an example,

a. *Ali eve gelmiş olmalı.* (Estimation | No evidence.)

b. *Ali eve gelmiş olmalı.* (Prediction-assumption | he assumes when Ali will come home by deducing from his previous experiences).

To illustrate with Kerimoğlu's examples,

a. *Saat 9, Ali şimdi gelir.* (Completely predictive.)

b. *Saat 9, Ali şimdi gelir.* (Assumes by an inference based on generality)[50]

When prediction and assumption are evaluated regarding irrealis, they can be analysed under the ambiguity framework. Likewise, predictions or assumptions in a discourse do not have a clear position regarding the probability of realisation or unrealisation. This makes the relationship between ambiguity and assumption/prediction stronger. The ambiguous situation of the ambiguity in the line of realisation or unrealisation overlaps with the unclear situation in the expressions of prediction and assumption. In predictive expressions, the reality status is not known at the time of speaking. In assumptions, if the reference point of the assumption is the past at the moment of speaking, the *şimdi* constructed by the discourse carries ambiguity. If the reference point is the future, the expression of assumption and the discourse built on this expression contain ambiguity.

Assumptions about the past are in a strong position in terms of certainty. However, discourses based on assumptions about the past are weak regarding the reality status and indicate irrealis in

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46   Palmer, *Mood and Modality,* 24-25.
47   Kerimoğlu, *Kiplik İncelemeleri ve Türkçe,* 29.
48   Palmer, *Mood and Modality,* 29.
49   Erkan Hirik, *Evliyâ Çelebi Seyahatnâmesi'nin Grameri: Fiil* (Kayseri: Kimlik Yayınları, 2019), 450.
50   Kerimoğlu, *Kiplik İncelemeleri ve Türkçe,* 48-49.

terms of ambiguity. Assumptions about the future are stronger in the context of the relation of certainty. In this type of scenario, the assumptive discourse expresses irrealis based on ambiguity, while other discourses built on this discourse express an irrealis based on unrealisation.

Ayşe okuldadır; henüz gelmedi.

Ali uyuyordur, zili çalmayın.

In the examples above, there is a prediction on the part of the speakers. The speaker makes a prediction based on his/her experience. The *-DIr* marker in both examples functions as a modal marker. Although the predictions in the discourses are based on experiences, they are within the framework of probability. Possibility leads to ambiguity in the discourse. In the first example, it is not known whether Ayşe is at school or not in the context of real-life knowledge, so there is an ambiguity. In the second example, it is only a prediction whether Ali is asleep or not. In reality, whether the movement in the verb *uyu-* is realised or not is unknown and ambiguous. This clearly shows that these sentences both take place in the prediction modality within the framework of the *-DIr* marker and indicate irrealis based on ambiguity.

Predictions can be made for the future as well as the past. It is possible to say that the *-AcAk* suffix is generally used for future predictions. Predictive comments are based on experiences, situations, or events witnessed by any of the senses (seeing, hearing, etc.).

Derslerine doğru düzgün çalışmazsan sınıfta kalacaksın.

Bu kadar yemek yersen adın obura çıkacak.

In the examples above, the suffix *-AcAk* indicates a temporal position, but it also has a modal function that includes the speaker's predictions for the future. The fact that there is a prediction for the future in both examples causes the sentence to be related to ambiguity in terms of probability and realisation. This positions the sentences in the domain of irrealis.

(32) Eve dönmeliyim, ütü açık kalmış ol**abil**ir.

(33) Eve hırsız girmiş ol**maya**?

(34) **Sanırım** bugün öğretmen gelmeyecek.

(35) Rakibin bu maçı kaybedeceğini **ummuyor.**

(36) **Belki** hayvanlar da depremi hissetti.

(37) Zil çalıyor, **herhalde** kargocu geldi.

(38) **Kim bilir belki** bir gün zengin oluruz.

In example (32) above, the speaker uses the *-Abil* marker to indicate the prediction domain. The speaker is predicting entirely without any evidence. It is unknown whether the judgment stated in the sentence is proper. Therefore, an irrealis has appeared based on ambiguity. In sentence (33), it is seen that the suffix *-A* forms a meaning domain with negative conjugation. In most of the uses in which the *-A* suffix is retained in standard Turkish, it expresses probability, prediction,

inference, etc. In this example, the suffix -*A* expresses prediction. In addition, together with the suffix -*mA*, it frames the uncertain event based on probability. This is also an ambiguity. In example (34), the ambiguity domain is indicated by the verb *san-*, a lexical element. The verb has ambiguity and irrealis in its meaning. In some contexts, the verb *san-* can also directly indicate irrealis. In (35), the verb *um-* refers to the future with temporal positioning and ambiguity. This includes the word in the domain of irrealis on the line of ambiguity. Adverbs in modal position in Turkish, such as *belki, galiba, herhalde, sanki, sanırım* are among the most frequently preferred markers of predictive interpretations.[51] (36) is an example of this. The word *herhalde* in example (37) shows that the speaker has problems in trusting the source of the information. This causes the sentence to be based on ambiguity and irrealis. The markers *kim bilir* and *belki* in sentence (38) add the meaning of prediction to the whole expression. With this marker, the discourse gains ambiguity and marks irrealis by pointing towards the future.

When all of the above examples are considered holistically, it is seen that different markers mark modality along the prediction-assumption line. Another function of these modality markers is that they cause the reality status criterion to appear on the ambiguity line. These modality types contain ambiguity and are located in the domain of irrealis.

Evidentiality and Ambiguity

According to Palmer's categorisation, propositional modalities consist of two primary components: *epistemic* and *evidential modality*. Evidentiality involves the speaker's ability to strengthen the proposition with what he/she has heard, seen or felt. The speaker aims to support his/her proposition with one or more of these types of evidence. The speaker may use various markers to strengthen his/her proposition. In the evidential modality, the basis of the speaker's utterance is the information he/she has obtained from someone or somewhere through what he/she has heard, seen, smelled, or touched. Palmer handles evidentiality in two basic categories. The main difference between these two categories, reported and sensory, is that the evidence of knowledge is taken from another source or perceived by the speaker himself/herself through his/her senses.[52] If a speaker accesses information through other sources, then the modality of reported modality is activated; however, if he/she perceives the information in his/her senses, then the modality of sensory will be in question. According to Kerimoğlu, the notion of evidence, usually handled within the epistemic modality, has evolved into a wide field of analysis by exceeding the modal dimensions. Evidentiality stands out as a modality domain concerning the relationship between speech and knowledge and is examined in detail in typological studies with examples from different world languages.[53]

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[51]   Hirik, *Türkiye Türkçesinde Bilgi Kiplikleri*, 250.
[52]   Palmer, *Mood and Modality,* 36-37.
[53]   Kerimoğlu, *Kiplik İncelemeleri ve Türkçe,* 140.

The speaker can inform the hearer whether he/she has reached the information indirectly, directly from a finding he/she has obtained, by perceiving it with his/her senses or through someone else, by marking the information with various tools. In linguistics, this is called the category of evidentiality. Üzüm classifies evidentiality under three headings based on auditory, deductive and perceptual categories.[54]

Johanson suggested that evidentiality may be related to the indirectness and ambiguity it contains. He emphasised that the main meaning of the marker of indirectness and evidentiality -mIş in Turkish is not to indicate the modal value of epistemic modality. Johanson stated that in a proposition containing -mIş, the source of knowledge is not emphasised, but it may appear as a scope.[55]

Evidentiality shows the value of evidence for the truth or reality of the speaker's proposition. This evidence can be visual, auditory, sensory or perceptual, as well as information revealed by others through reports.[56]

When the data on evidentiality are analysed in general, the central perspective is based on the source of knowledge and evidence. As Johanson[57] states, the relation of evidentiality with ambiguity also makes this category related to the domain of irrealis.

Second-Hand evidence

Second-hand evidence includes information that the speaker has received from another person who has directly witnessed an event, situation or action. The speaker is not a direct witness to the event, situation or action. However, even if there is strong evidence for the certainty of the information, ambiguity does not disappear completely.

(39) Usta, evin boyasını iki saatte tamamlayacağını **söylemiş**.

(40) Ahmet, dün okulda yaşananları herkese **anlatmış**.

The marker -mIş in example (39) above and the second-hand evidence in the sentence contain ambiguity. This is because, although it is information obtained through a report in the form of *söylemiş* the fact that this information is not verified draws a weak line of ambiguity. This places the statement in the domain of irrealis. In example (40), the certainty of the judgement in the predicate *anlatmış* is not verified. Therefore, the ambiguity-irrealis relation becomes valid for this example as well.

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[54]   Üzüm, "Eski Anadolu Türkçesinde Epistemik Kiplik: Kısas-ı Enbiya Örneği," 94-95.
[55]   Lars, Johanson, "Turkic Indirectives, Evidentials," in *Turkic, Iranian and Neighbouring Languages*, ed. Lars Johanson and Bo Utas (Berlin&New York: Mouton de Gruyter, 2000), 61-87.
[56]   Hirik, *Türkiye Türkçesinde Bilgi Kiplikleri*, 27-28.
[57]   Lars Johanson, "Turkic Indirectives, Evidentials,"

Third-hand evidence

Third-hand evidence includes information from someone else who did not directly witness the event reported. The speaker obtains information from another person who is not a witness to the event. Thus, the frame of ambiguity of the information that comes through reports becomes clearer in comparison to second-hand reports.

(41) Ayşe, Ali'nin hasta olduğunu Aylin'e söylemiş. [In the context of Ali's absence from school]

In sentence (41), the second-hand report is realised from Aylin's point of view. When the action in the sentence is analysed from Aylin's point of view, Aylin does not witness that Ali is sick. It is understood from the context that Ayşe did not witness that Ali was ill. In this case, Aylin learnt information from someone else who did not witness it directly. Third-hand reporting has, therefore, emerged. In this respect, it is ambiguous whether the situation in the verb "hasta ol-" is real or not from the information in the sentence. The source of knowledge is insecure due to reporting. This ambiguity places the discourse within the boundaries of irrealis.

Evidence from folklore

In evidence from folklore, information based on oral history, folklore or general culture is reported without witnesses.[58] The fact that the information is very general and the evidence is inaccessible creates ambiguity.

(42) *Bu mahallede yatır olduğu **anlatılır**.*

In this example, the report based on general folk knowledge contains information whose evidence is inaccessible in evidentiality. Therefore, ambiguity is semantically emphasised.

Affinity and Approximation

In the studies where the reflection of the realis-irrealis line on language is discussed, it is generally seen that verbs are at the focal point. In other words, generally irrealis is considered as a notional domain related to the verb. Since *reality status* is the main criterion in this study, reality reveals whether the movement in a verb is realised or not and the status of a noun on the axis of presence-absence. The realisation of the movement in the verb according to the criterion of the *reality status* is associated with *realis*, and its unrealisation is associated with *irrealis*. When evaluated based on a noun, the presence of an object or notion is associated with realis, while its absence is related to irrealis.

Ergene states that expressions of similarity, affinity, approximation, equivalence and identity, which are based on relative, gradual closeness, equivalence and identity between notions in terms

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[58]   Palmer, *Mood and Modality,* 40.

of quality or quantity, are used for effective language use in which association and concretisation are strong. In this context, many cultural and linguistic components, especially the language's lexical, morphological, semantic and syntactic features, play an active role.[59]

In language, discourses are not always located at the centre of realis or irrealis. In some cases, it is recognised that certain discourses, even if they are located in one domain, have aspects that are directed towards or approximate other domains. In these discourses, nouns or verbs, together with various grammatical elements, interact with the other cluster by tending to move from the centre towards the edge, although they are located within the realis or irrealis clusters of which they are members. This issue can be handled as affinity in nouns and approximation in verbs.[60] In some discourses in Turkish, some grammatical markers in the discourse of irrealis may evoke realis, and some markers in the discourse of realis may evoke irealis by analogy or connotation.

Approximation

(43) Sınav sonuçları açıklanınca çıldırasıya sevindiler.

(44) Patronunu görünce kaçarcasına uzaklaştı.

(45) Halbuki ağrılardan âdeta ölüyordum.

Affinity

(46) Öğretmen öğrencilere askerce talimat veriyordu.

(47) Sarımtırak kirpiklerinin arasından bana bakan gözleri çivit mavisiydi. [Z. O. Saba]

(48) Karşımdaki arkadaşım değil, sanki kardeşimdi.

The compound morpheme -*AsIyA* in example (43) above shows that the semantic domain of the word to which it is attached comes close to being realised but is not realised (irrealis). The verb *sevin-* in the predicate of the sentence is likened to the verb *çıldır-* in the context of realisation, but the movement in the verb *çıldır-* is only reminded based on the reality status. However, the movement did not occur. Thus, partial irrealis on the basis of analogy appears in the discourse through *approximation*. In sentence (44), the way of realisation of the movement in the verb *uzaklaş-* is explained through *kaç-* with the interest of analogy. However, the movement in the verb *kaç-* is only reminded. The movement itself is not realised. The approximation relation here also refers to the domain of irrealis. The compound morpheme -*CAsInA* provides the marking of approximation in the discourse. In example (45), the lexical marker *âdeta* emphasizes the movement in the verb *öl-* in the context of approximation. In examples (43), (44) and (45), the actions evoked by analogy are indicated by verbs. Therefore, by means of compound morphemes and lexical elements, the movement in the verb can take place in the domain of irrealis, provided

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59   Oğuz Ergene, "Türkiye Türkçesinde Benzerlik, Yakınlık, Yaklaşıklık, Denklik ve Özdeşlik İfadeleri," *International Journal of Languages' Education And Teaching*, no. 6/3 (2018): 395-440.

60   Hirik, "Türkçede Varlık-Yokluk Bağlamında Yakınlık Belirten İşaretleyiciler"

that it is an approximation. Here, the word *âdeta* can also mark irrealis by expressing affinity when used with nouns.

The notion of affinity expresses the semantic domain based on the similarities of nouns. The suffix *-CA* in the word *askerce* in example (46) establishes a comparative relation to the word to which it is attached. The teacher (Tr. *öğretmen*) in the discourse is likened to the soldier (Tr. *asker*) in the word with the suffix *-CA* (Tr. *askerce*) within the framework of the instructions given. However, in terms of the reality status, the *asker* mentioned in the sentence is only evoked, and a relation of affinity is established. Thus, affinity constitutes the cause of irrealis in the discourse. In example (47), the morpheme *-mtırak* in the word *sarımtırak* establishes an affinity relation to the word *sarı* to which it is attached. The colour mentioned is not exactly yellow but close to yellow. Finally, based on the judgement "yellowish yellow is not yellow", we can speak of an absence and irrealis here. However, even though they mark different areas, there is an affinity with an interest in reminding. Therefore, affinity is here again on the borders of the domain of irrealis. In (48), the lexeme *sanki*, which can mark verbs and nouns in terms of affinity or approximation, establishes an affinity relation in the expression *sanki kardeşimdi*. In the deep structure of the discourse, there is a meaning like "he was not my brother, but he was like my brother. (Tr. Kardeşim değildi, ancak kardeşim gibiydi.). This ensures that the affinity relation is located at the borders of the domain of irrealis.

Based on the above markers [*-AsIyA, -cAsInA, -CA, -mtırak, sanki, âdeta*], it is possible to say that some markers in Turkish make semantic positioning in the context of *realis* and *irrealis*. In this positioning, although the judgement takes place in the context of realis or irrealis, the semantic value of the statement brings it closer to the edge of these clusters to which it belongs, thus to the other cluster. This is called *approximation* in verbal structures and *affinity* in noun structures. Affinity and approximation can be seen as notions that determine the boundaries of the domain of irrealis according to the context.
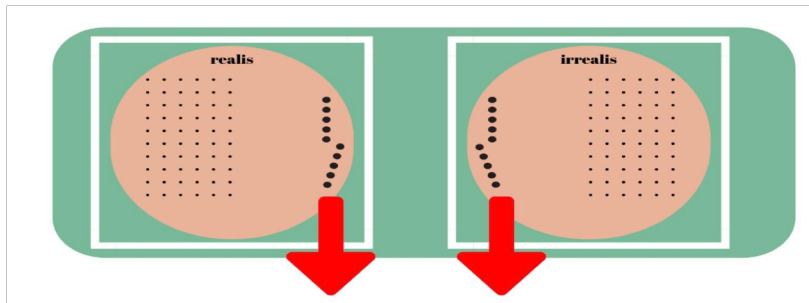

Image 1: "affinity" and "approximation" illustration

As can be understood from the diagram above, all expressions in language are located in either realis or irrealis clusters. However, some expressions indicated with an arrow sign are located close to the edges of the cluster facing the other clusters and undertake the function of

evoking the other cluster. Some linguistic structures may evoke realis by being located near the edge of the set of irrealis, or they may evoke irrealis by being located near the edge of the set of realis. This kind of positioning is valid for both structures formed with noun-type words and structures formed with verb-type words. Such structures formed with noun-type words can be expressed by the term affinity, while the term approximation can express structures formed with verb-type words.

Universal Knowledge and Immutability

The fact that time is an abstract concept causes it to turn into a hypothetical line on which movements are realised. The speaker performs the movements positioned on this hypothetical line. Therefore, the priority and posteriority of the movements are relative to the speaker.

Comrie shows time on a line extending to the left for the past and to the right for the future and shows the present time with "0". Issues positioned to the left of 0 indicate the past, while those positioned to the right indicate the future.[61]
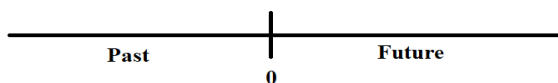

Image 2: Comrie's past and future line

Akşehirli defines time as an uninterrupted flow without beginning, end and middle.[62] Karadoğan mentions speech, event, and reference time for action time.[63]

In language studies, time is generally handled in two ways. One is real-time, which flows independently of existence, and the other is fictional time, which aims to clearly state the expressions by centring the moment of speech.[64] In her study, Hirik gives the position of action time according to the moment of speech and states that, in reality, an action must be included in one of these time frames. Hirik states that some events and situations do not have a specific positioning in the timeline, that is, events and situations that do not have a clear beginning and end. She proposes the term "timeless (Tr. zamanüstülük)" for this action. Timeless, on the other

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[61]   Bernard Comrie, *Tense* (Cambridge: Cambridge University Press, 1985), 2.
[62]   Soner Akşehirli, "Türkçe'de Konuşma Zamanı, Olay Zamanı ve Referans Zamanı İlişkileri," *Turkish Studies*, no. 5/4, (2010): 16.
[63]   Ahmet Karadoğan, *Türkçede Kılınış* (Ankara: Divan Kitap, 2009), 2.
[64]   Seçil Hirik "Türkçede 'Zamanüstülük'," *Çanakkale Araştırmaları Türk Yıllığı*, no. 17/27 (2019): 210.

hand, refers to events and situations that are not valid for the time of action but can be infinitely located in real-time.[65] The following examples can be evaluated within the framework of timeless:

Üçün karesi dokuz eder.

Ay, Dünya'nın etrafında döner.

Dışarı buradan çıkılır.

Kutadgu Bilig'in üç nüshası bilinmektedir.

Ayağını yorganına göre uzat.[66]

The immutability of universal knowledge in the face of time shows that timeless discourses cannot occur within the framework of irrealis. Irrealis includes notions and ambiguous situations that are known for certain to be unrealised or non-existent by their nature. However, a discourse such as, "Ay, Dünya'nın etrafında döner.", which is among the examples above, is continuously present in the timeline independent of the real-time in which the reality status criterion takes place. Because the knowledge in the sentence is universal and immutable and is independent of time, the existence of the relation between irrealis and time can be clearly mentioned here. Some of the examples above are not directly universal or scientific knowledge. For example, the sentence, "Dışarı buradan çıkılır." shows a time-independent instruction in the context. Therefore, it is unthinkable to evaluate a timeless concept based on irrealis. In short, universal knowledge or knowledge that does not change according to its context cannot be assessed based on irrealis since they are separate from time.

Types of Irrealis

The notion of irrealis is an area over grammatical layers that, which has its semantic domain and different types. The primary criterion that draws the boundaries of this domain is the reality status. The qualification of the reality status also affects the kind of irrealis. Irrealis has types in terms of grammatical structure or real-life knowledge. In the linguistic dimension, the triad of grammatical structure, temporal line and real-life knowledge show the kind of irrealis.

Irrealis in Grammatical Structure

The relation between grammatical structure and irrealis is related to whether the marker in the sentence carries the whole or a part of the sentence into the domain of irrealis.

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[65]   Hirik "Türkçede 'Zamanüstülük'," 215.
[66]   Hirik "Türkçede 'Zamanüstülük'."

Partial Irrealis

Phonetic, morphological, lexical, syntactic, or compositional markers of grammar sometimes do not carry the whole expression's meaning into the irrealis domain. In this type of situation, irrealis only appears in the part of the marker with which the marker is in grammatical relation. For example, a morphological structure may only carry the semantic feature of the word to which it is attached into the domain of irrealis. In such situations, partial irrealis can be mentioned. In partial irrealis, the marker usually qualifies elements other than the predicate.

(49) Ali, bizi görünce koş**arcasına** uzaklaştı.

(50) Ayşe çıldır**asıya** sevindi.

(51) Simlerin gümüş**sü** ışıltısı gözlerimi aldı.

In example (49) above, the compound suffix -*ArcAsInA* moves the domain of the word to which it is attached to the irrealis domain in the simile context. There is a difference between the sentences *Ali bizi görünce uzaklaştı* and *Ali bizi görünce koşarcasına uzaklaştı* in terms of whether the speaker describes the movement specified in the predicate. In both sentences, the movement in the verb *uzaklaş-* in the predicate has been realised. Therefore, the whole sentence takes place in the domain of realis. However, the movement in the verb *koş-* is not realised. It is evoked in the context of approximation. Therefore, only the word *koş-* is in the domain of irrealis. This places the utterance in the domain of partial irrealis. Similarly, in example (50), the movement in the verb *çıldır-* is partially evoked by the compound suffix -*AsIyA*, but the movement in this word did not occur. In example (51), *gümüş*, a noun, is defined by the suffix -*sI* in a simile. However, there is no notion of *gümüş* (Eng. silver). The relation of absence has placed the sentence in the domain of irrealis.

Complete Irrealis

Irrealis conceptually includes the expression of the non-occurrence of an action at the moment of speech in the timeline with a verb in language or the expression of the absence of an object/concept with words in the noun form. It can be considered as *complete irrealis* when the speaker's utterance expresses complete non-realisation or absence. In other words, complete irrealis can also be defined as the unreality of the judgement of the sentence. This kind of irrealis is closely related to the moment before the speech.

(52) Ali bugün okula gel**me**di.

(53) Ayşe'nin evi burada **değil**.

(54) Havada bulut **yok**.

(55) Akşam sinemaya çocuklarla birlikte gideceğiz **san**dım.

In the examples above, the state of the judgement expressed by the sentences at the moment of speaking is known with certainty. In the first example, the -mA negation suffix in the predicate shows that the action in the verb *gel-* is not realised. Similarly, in example (53), the negator *değil* expresses the information in the sentence in terms of absence. In example (65), the marker *yok* carries the whole sentence into the domain of irrealis. In example (66), the verb *san-* expresses that the movement did not occur. The meaning of the *san-* itself provides this. Therefore, it shows complete irrealis. The markers *-mA*, *değil* and *yok* in the examples take place in the predicate and affect the whole sentence. The verb *san-* shows a similar function directly as a result of its dictionary meaning.

Irrealis According to Real-Life Knowledge

The fact that the criterion of the notion of irrealis is *reality status* makes it directly related to real-life knowledge. The fact that real life events, situations and objects can be explained through logic and scientific knowledge causes irrealis to be either *possible* or *impossible*. Aslan Demir uses the terms *reality* (gerçeklik) and *realisability* (gerçekleştirilebilirlik) in this regard. The author describes a progressive domain by mentioning highly realisable, concrete wishes and unrealisable and unrealistic wishes. Aslan Demir uses the terms reality and realisability in this regard. She mentions a gradual field by discussing highly realisable, concrete wishes and unrealisable, unrealistic wishes. Aslan Demir scales this domain as *reality*, *realisability* and *unrealisability*.[67] In this study, irrealis is classified as *possible irrealis* and *impossible irrealis* based on real-life knowledge.

Possible Irrealis

The types of irrealis in which the concepts in the speaker's utterance have not yet been realised, but which can be realised in the context of real-life knowledge, are evaluated within this framework. This kind of discourse is not realised at the moment of speech. However, it is possible that it will be realised in the future.

(A little girl to her father):

-Baba, gel oyun oynayalım. Ben bir doktormuşum, sen de benim hastammışsın.

In the example above, a girl who is not a doctor is likely to become a doctor in the future, according to her real-life knowledge. It is also possible for the father to go to his daughter, who is a doctor, as a patient. Therefore, the fact that the expression that expresses irrealis at the moment of speech can be realised in the future carries the discourse to the domain of possible irrealis. However, the state of realisability prevents such discourses from becoming permanent members

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67   Aslan Demir, "İstek Kipliği, Gerçeklik, Gerçekleştirilebilirlik," 582.

of the domain of irrealis. They report irrealis at the moment of speech, but the possibility is continuous. It is noteworthy that there is a relationship between possible irrealis and fiction.

Impossible Irrealis

The types of irrealis in which the expression in the speaker's utterance is not realised at the moment of speech and which is impossible to realise according to real-life knowledge can be defined as impossible irrealis. Such discourses can't have occurred in the past, at the moment of speech or afterwards. Such discourses are permanent members of the domain of irrealis.

(A little girl to her father):

-Baba, gel oyun oynayalım. Ben canavarmışım. Seni yiyecekmişim.

In the example above, there is a fictional discourse that cannot be a monster in any way in the context of real-life knowledge. Therefore, the notions in the discourse can never be "real". Impossible irrealis is closely related to genres of fiction that refer to the future, such as fantasy and science fiction, or to genres that refer to the past, such as mythological narratives and epics.

Conclusion

The main reason why there are different views on the grounding of the notions of realis and irrealis is the differentiation of the criteria used by researchers for defining, limiting, and classifying the subject. Since realis and irrealis are notions that have equivalents in language and real life, they are directly related to all discourses. In speech, realis-irrealis clusters are used to express the presence or absence of an object or a notion, the realisation or unrealisation of an action. The presence or absence of an object or notion and the realisation or unrealisation of an action are expressed in speech using realis-irrealis clusters. These clusters are non-intersecting, and their members are located in one of these clusters. The cluster of irrealis contains various structures on the noun and verb basis. These are the notions of *absence*, *irrealis* and *ambiguity*. These notions mark irrealis in combination with different phonetic, morphological, lexical, morpho-lexical, and syntactic markers of the language or directly with the context. In other words, the surface structure can use irrealis with different grammar markers. There is also a need to define the semantic domains that sometimes lie between these two clusters. This need is generally met by the term "affinity" by smile in nouns and "approximation" in verbs. In this case, it is possible to say that the notions of affinity and approximation have the function of marking grey areas as a result of the function of reminding the other cluster, although they are actually in the cluster.

In the studies, the notion of irrealis is generally handled within the framework of modality. However, when the subject's criterion is determined as reality status, it is impossible to express the notion only in terms of modality. However, in the studies mentioned above, since the realis-

irrealis boundaries do not directly constitute the focus of the modality-based studies, the descriptions made in these studies are not very clear. Realis and irrealis can be considered as universal grammatical notions that complement each other based on the state of reality. For this reason, the notion of irrealis also functions as a semantic superstructure that encompasses many grammatical categories. This function is found in all languages and gains a universal dimension. Although the universal criterion of the state of reality carries the notion to a supra-linguistic status, Turkish's irrealis markers are unique. These markers are phonetic, morphological, lexical, morpho-lexical, morpho-syntactic, etc.

The state of any event or entity/object on the line of presence-absence or realisation-unrealisation is the highest level of the boundaries of irrealis. By taking the criterion as reality status, the natural boundaries of irrealis are drawn with the notions of unrealisation/absence, ambiguity, affinity and approximation.

The notion of *unrealisation* relates to situations that are expressed by verbs at the linguistic level and whose unrealisation is known to be certain at the moment of speech and constitutes one of the limits of irrealis. Similarly, *absence* also occurs in discourses expressing the lack of certainty of an entity/object and is indicated by nouns in the surface structure. The notion of *ambiguity* arises when it is not known whether the entity/object in the knowledge in the surface structure exists or not, and when it is not known whether the event/action has occurred or not. In the notion of ambiguity, the position of the judgement to the limit of realisation/presence is closer than the position to the limit of unrealisation/absence. Accordingly, ambiguity also includes modality-contextual semantic domains such as doubt, inference, and prediction-assumption.

The notion of affinity is a mechanism based on analogy or remembrance of the line of presence-absence marked by nouns in the surface structure. This mechanism marks irrealis when it evokes reality from the border of irrealis. On the contrary, it shows realis. Therefore, it is a partial boundary demarcator. Approximation is a mechanism that functions similarly. Verbs in the surface structure represent approximation. The mechanism of approximation partially draws the boundary of irrealis by referring to reality from the boundary of irrealis.

Language is a system that marks the existing and realised, but also refers to the future and possibilities. Language also expresses what has not been or will not be realised by using various instruments. Based on the idea that "everything is known by its opposite", presence is known by absence and realisation by unrealisation. Therefore, both ends of this line are conveyed through language tools. Although irrealis can be expressed with different markers on this line, its boundaries are within the framework of unrealisation, absence, ambiguity, affinity and approximation.

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