

ANALYSIS OF FORMULAIC EXPRESSIONS FORMED BY RELIGION IN THE CONTEXT OF BİR BAŞKADIR TV SERIES

DİNİN ETKİSİYLE OLUŞMUŞ KALIP SÖZLERİN BİR BAŞKADIR DİZİSİ BAĞLAMINDA İNCELENMESİ

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Abstract

Languages cannot be considered separate from the society in which they are spoken. The customs and traditions, life style, religion of a society and its relationship with other societies affect the vocabulary of the language. When Turkish language is analyzed, it is seen that religious expressions are frequently used. These expressions, which are customary to say in certain situations, are known as "formulaic expressions". In this study, the TV series named "Bir Başkadır", which reaches a wide audience in a short time, is analyzed in terms of formulaic expressions affected by the factor of religion. The words chosen by the characters and their speaking styles are influenced by their lifestyles. Many formulaic utterances in everyday life are included in the series and they serve as a model about the topic of the study. The aim of this study, which carries qualitative research features, is to analyze the formulaic expressions that are affected by religion in Turkish language and to reveal which situations they are used and what they mean in the fiction of a popular TV series. At the beginning, some information about formulaic expressions is given after explaining the relationship between language and culture. Later on the study, the series is examined through observation; the formulaic expressions in the series are analyzed, divided into groups according to their usage and their meanings are tried to be explained. As a result, it is revealed that the formulaic expressions emerge by being influenced by the elements of religion, culture, and tradition and they are inseparable parts of languages.

Key Words: Formulaic Expressions, TV Series, Factor of Religion, Language and Religion, Turkish.

Öz

Diller konuşuldukları toplumdan ayrı düşünülemez. Bir toplumun gelenek ve görenekleri, yaşayış biçimi, dini ve diğer toplumlarla olan ilişkileri o toplumun dilinin söz varlığını etkiler. Türkçe incelendiğinde dinî ifadelerin sıklıkla yer aldığı görülmektedir. Belli durumlarda söylenmesi gelenek olan bu ifadeler "kalıp sözler" olarak bilinirler. Bu çalışmada, kısa sürede geniş bir izleyici kitlesine ulaşan "Bir Başkadır" isimli dizi, din faktöründen etkilenen kalıp sözler açısından incelenmiştir. Dizideki karakterlerin seçtikleri kelimeler ve konuşma tarzları, yaşam şekillerinden etkilenmektedir. Dizide, günlük hayattaki birçok kalıp söz yer almaktadır ve çalışma konusu hakkında örnek teşkil etmektedir. Nitel araştırma özelliği taşıyan bu araştırmanın amacı, Türk dilinde din faktöründen etkilenen kalıp sözleri analiz etmek, bu sözlerin hangi durumlarda kullanıldığını ve anlamlarını popüler bir dizi kurgusu içerisinde ortaya koymaktır. Başlangıçta, dil ve kültür arasındaki ilişkiden bahsedildikten sonra kalıp sözler ile ilgili bilgiler verilmiştir. Çalışmanın devamında dizi, gözlem yoluyla incelenmiş, dizideki kalıp sözler analiz edilmiş, kullanımlarına göre gruplara ayrılmış ve anlamları açıklanmaya çalışılmıştır. Sonuç olarak, din, kültür ve gelenek unsurlarından etkilenerek ortaya çıkan kalıp sözlerin dillerin ayrılmaz bir parçası olduğu ortaya çıkmaktadır.

Anahtar Kelimeler: Kalıp Sözler, Diziler, Din Faktörü, Dil ve Din, Türkçe.

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1. INTRODUCTION

Language which contributes to social relationship among people is basically bound with the society itself. The words that people utter and their ways of expressing something actually whisper some clues about their social lives. Akarsu (51-52) states that there is a lot of information in the language of every nation, which is acquired and preserved unconsciously and that the characteristics of the nations are reflected in their language². It is a common belief that language of a nation gives information about the culture of that nation. In other words, most of utterances in daily conversations are the reflection of culture on social life. Many features like life style, traditions, worldview, philosophy of life, beliefs of a society and its contributions to science, technique and art can be observed from the language of that society (Aksan, *Her Yönüyle Dil* 13). Somebody who knows nothing about a society might have an idea about the culture of that society with the help of the words or phrases used. The important events for the society, the relationship with other countries or the changes happening during the period can be understood easily.

If various proverbs, idioms, formulaic expressions in a language are analyzed and grouped according to the subjects they are related to, it is noteworthy that the items in some areas are puffy and more than others. If you pay attention, you realize that the speakers of that language have been most interested in the subjects to which these fluffy phrases belong throughout the history and they have a great place in their lives (65-66).

There is a reciprocal relationship between language and culture. While language is used to maintain and convey the culture and cultural ties (Leveridge), it is also formed through social experience and interaction. Languages don't only carry culture from one generation to the other, but they also create the culture itself (Yıldız39). Languages and culture develop together in the societies to which they belong. People produce various words in accordance with their lifestyles and needs, so these words or phrases enrich their existing language (Okuyan Yazıcı 34). The reason why languages have different features is that culture of every nation is different from each other. The way of thinking, reacting to certain situations and other many features vary from one nation to others, which influences the language they use. Therefore, while a new language is being learned, learners don't only need to learn different vocabulary and grammar but also

² In this study, citations from Turkish were translated into English by the author unless otherwise stated.

need to reconstruct their thinking order and adjust to new language patterns (Fu135).

2. FORMULAIC EXPRESSIONS

There are a lot of different types of lexical items in every language, some of which can be chosen freely by speakers in every use. Similar meanings can be expressed in various ways. For example, someone, who wants to express that there is a new topic to be explained, might prefer different words and consequently different ways for telling the same thing emerge like “I want to tell you something.” or “I have something to tell you.” or “I have some news for you”. If wanted, it can be uttered in other ways. On the other hand, there are other types of lexical items like idioms, proverbs, onomatopoeias, reduplications and formulaic expressions, which are used automatically by speakers as a set in every use. Wood (3) defines formulaic expressions as “multiform strings produced and recalled as a chunk, like a single lexical item, rather than being generated from individual items and rules”. Speakers don’t need to make effort to think and generate a novel expression. It is more efficient and effective to retrieve a prefabricated string than create a novel one (Wray 18). What is intended to be expressed turns into output without any effort or perhaps unconsciously. Pawley and Syder (192) highlight that “the speaker is able to retrieve these as wholes or as automatic chains from the long-term memory; by doing this he minimizes the amount of clause-internal encoding work to be done and frees himself to attend the other tasks in talk-exchange.” Although there are lot of different ways to convey the same meaning, it is seen that certain utterances are frequently preferred by the speakers automatically. Pawley and Syder (196) explain this situation with the following example. The idiomatic “I want to marry you.” is the most frequently used one in contrast to the less idiomatic but equally grammatical “I wish to be wedded to you.”, “I desire you to become married to me.”, “My becoming your spouse is what I want.”, and so on. The sentence “I want to marry you.” has become a traditional way to express this desire and it is heard more often than others. While speaking, formulaic expressions also contribute to the fluency because “a great proportion of the most familiar concepts and speech acts can be expressed formulaically, and if a speaker can pull these readily from memory as wholes, fluency is enhanced” (Wood 7). Speakers don’t need to spend time and effort to understand them or to generate novel expressions; they prefer using these readily-prepared utterances. “As they provide the verbal means for certain types of conventional action, their meanings are conditioned by the behavior patterns of which they are an integrated part”

(Coulmas 241). Gökdıy (106) explains them briefly in these words:

These expressions are formulaic language units with very limited use, which are preserved in a certain form and stored in memory, not reproduced at the speaking time, but used as it is, and if necessary, used with some additions and subtractions. In addition, they can consist of a single or multi words, and help the establishment or continuation of communication by presenting the utterances required in certain situations.

In linguistics, similar to idioms and proverbs, formulaic expressions shed light on culture of the society speaking that language and they reflect beliefs, traditions and customs and the details in human relations of the society (Aksan, *Türkçenin Sözcüğü* 190). Aksan (34) prefers using the term “expressions of relationship” in order to express formulaic expressions. The reason is that these expressions are customary to say during the relations among the members of a society. Similarly, they can be called “culture units” because they are indicators of the extent to which language reflects culture (Yazıcı Okuyan 35). In addition, Sis and Gökçe (1979) argue that existing of formulaic expressions in a language is one of the most important indicators of language-culture intertwining. Formulaic expressions are the products of a common culture that has been created from past to present. Since it is customary to say these expressions in certain situations, people expect to hear them in these situations (Bulut 1121). For example, it is not an obligation to use proverbs in daily conversations. They can be used if speakers want to give an advice in a short and concise way. Aksoy (41) highlights proverbs are often used to learn from an event or a situation, to give a moral advice or to guide someone. On the contrary, speakers feel obliged to use some traditional utterances (formulaic expressions) because their culture requires them to be used (Bilgin 75).

Memorized chunks are often preferred in everyday conversations due to the facilities they provide. They cover a high proportion of the speeches and only a minority of spoken clauses are novel; however, “using formulaic expressions is preferred more than others in some languages” (Davies 79). For example, Tannen and Oztek (517) point out that Greek has fewer fixed formulas than Turkish but many more than English. When Turkish is in question, the factor of religion has an influence on formulaic expressions. Turkish society sticks to God heart and soul in situations that goes beyond themselves or when they need help and they hold God responsible for many situations (Bulut 1122). In Turkish, it is very common to hear a lot of utterances related to Islam, which is the

religion most of Turkish people believe in. Aksan (*Türkçenin Sözcük Varlığı* 191) states that the best example for that formulaic expressions reflect the worldview and beliefs of a society is having so many utterances which include the word “Allah³” in Turkish spoken in Turkey. For example, when a baby is born, people are supposed to say “Allah analı babalı büyütsün!” which means “May God let the baby grow up with his/her mother and father!” This expression is expected to be said and heard traditionally in such a situation. While talking about undesired situations, for example, talking about the death of a living person right now, it is heard “Allah gecinden versin!” which means “May God let it be late!” There are much more examples of these types of expressions in Turkish, some common examples of which will be examined in this study in the context of a TV series, namely *Bir Başkadır*.

3. ANALYSIS OF FORMULAIC EXPRESSIONS IN BİR BAŞKADIR TV SERIES

Bir Başkadır which has become popular in a short time is a TV series that has been broadcasted on Netflix. The series that consists of eight episodes is about the coincidental crossing of the paths of people from different socio-economic backgrounds and different life styles. It includes many main characters representing different personalities rather than especially focusing on a few characters. It cannot be said some characters are good and the others are bad. They all have some suppressed emotions for various reasons and that’s why each of them has conflicts in their own selves. The story consists of *Meryem* wearing a headscarf and not good at expressing her feelings due to being raised in a conservative family; *Peri*, a prejudiced psychologist against conservative people; *Gülbin*, another psychologist consulted by Peri and having some problems with her sister *Gülan* due to having different worldview and lifestyles; *Yasin*, Meryem’s conservative, mostly nervous but pure-minded brother; *Ruhiye*, Yasin’s wife with psychological problems because of a past traumatic incident; *Sinan* whose home Meryem goes to cleaning on certain days a week; *Hodja*⁴, the most respected person by conservative people in the neighborhood where he lives because of his religious knowledge; *Hayrünnisa*, the daughter of Hodja and wanting a life style different from the one that her parents expect; *Melisa*, the famous girl that Peri meets in the yoga class; *Hilmi*, the man with whom Meryem falls in love at the end. In the series, it is clearly seen the differences between these people in a multi-character and multi-venue set up, such

³Allah is Arabic equivalent of the word “God”, is also a loanword for Tanrı in Turkish.

⁴Hodja is said to the people who have religious knowledge and are respected by conservative people in the society.

as the way they think, behave, dress, and speak. Keskin (45) states that mass media have an important place in representing and transferring the elements that society have. When viewed from this angle, *Bir Başkadır* contributes to the field of linguistics because of representing a model of Turkish society. Common examples of formulaic expressions are encountered throughout the series, most of which are used by people living in countryside or raised traditionally in conservative families. The characters, Peri, Sinan, Gülbin, Melisa and the parents of Peri, who don't care Islamic life style are unlikely to use these kinds of formulaic expressions. Throughout the series, the use of the formulaic expressions by them is heard only once or twice. It is considered that the reason of their uncommon usage is the automatic and unconscious selection from the memory due to the reasons discussed at the beginning of the study. Apart from this, it is seen that the word "Amin" is used for irony in two scenes. It is actually an Arabic word and it is said at the end of a pray with the intention that God approves it. On the contrary, Melisa uses it in the yoga class for having fun and kidding when the instructor says "Shavasana"⁵. Similarly, Gülbin says it with the same purpose when her sister Gülan prays for their disabled brother. It is because they judge each other and fight constantly for their beliefs and life styles. In both situations, we understand easily their real intention looking at their facial expressions. It is clear that linguistic styles might vary from one person to another and what people believe has an enormous influence on their speaking styles. These variations don't only provide a way of communicating each other for the members of the community, they also provide a way of identifying who is in each group (Bouma and Clyne 143).

Aksan (*Türkçenin Sözcük Varlığı* 44) argues that many elements not used in standard Turkish exist in Anatolian dialects today. In Anatolian dialects, formulaic expressions are often preferred by speakers. Similarly, daily interactions usually consist of a significant number of formulaic utterances (Lanncker-Sidits and Rallon 218). It is rare to coincide with them in written language. Since they are heard in daily conversations and they don't exist in written language, it is difficult to learn them without living in the society where that language is spoken. They can be learned easier if learners are exposed to them in context within the society.

When formulaic expressions are divided into groups according to what purpose they are used for, the meanings of them are understood better and easier. In the

⁵ It is the name of a pose done in yoga classes and often used for relaxation at the end of a session.

continuation of the study, formulaic expressions influenced by religion in the series will be examined in groups and their meanings will be explained in detail.

Those used for blessing and good wishes:

-*Allah razı olsun*: “*May God be pleased with you*” is generally said when something is done in your favor and you are glad to it. In the series, Meryem consults Hodja about something and Meryem feels delighted with his advices and she utters it.

-*Allah başımızdan eksik etmesin*: “*May God let you live with us*” is generally said to someone who is loved and respected. The speaker doesn’t want to lose that person and wants God to give him/her a long life. Meryem says it to Hodja who is a counselor for her and whose words Meryem listens.

-*Allah muhabbetinizi arttırsın*: “*May God bless you with a better rapport*” is said when the speaker wants people speaking right now to have a better relationship. In the series, Ruhiye who has some psychological problems is generally in an unhappy mood and doesn’t keep in touch with anybody in the family. One day, Meryem says it to her and Yasin when they are talking about something happily in the garden.

-*Allah rahatlık versin*: “*May God bless you with comfort*” is generally said to people who are going to sleep. In the series, it is heard several times before going to bed.

-*Allah bağışlasın*: “*May God bless him/her with a long and healthy life*” is usually used when it is learned that the interlocutor has a child. In the series, it is said to Hodja by a stranger who learns that Hodja has a daughter.

-*Allah sabır versin*: “*May God bless you with patience*” is said to someone who is in distress in order to console him/her. If God gives patience, people might stay stronger. In the series, it is said by Meryem who learns that Peri studied at the university for six years to become a psychologist because she thinks having this kind of a job is not easy.

-*Allah korusun*: “*God forbid*” is used when speakers want God to keep troubles or bad consequences of an event away from them. When Yasin talks about the possibility of his wife attempting suicide again, Meryem says it.

-*Allah kabul etsin*: “*May God approve what you’ve done*” is generally said when the listener does something good and suitable for God’s commands and the speaker prays to God for his/her behavior to be accepted. In the series, Meryem uses this expression when she sees Yasin leaving the mosque. She figures out that her brother has prayed

at the mosque and wishes his prayers to be accepted.

-*Allah rahmet eylesin*: “May God rest his/her soul” is said for dead people. In English, it is frequently preferred to say “Rest in peace” in such a situation. It is a kind of wish or pray in the sense of “May God forgive his/her sins, show mercy -if any”. In the series, Hodja says it while he is talking with a stranger that he come across in the camping area after the stranger points out that his wife is dead.

-*Hayır olsun/Hayırdır*: “May God let it be good” is used with the hope that the news will be good when it is encountered an unexpected situation. It is said by Hodja when Yasin calls him to get information about something because Hodja has no idea about why he is called and he hopes that the news will be good.

-*Bismillah(irrahmanirrahim)*: It is an Arabic expression and it means “I start with the name of God (who is the compassionate, the merciful)”. It is said to get God’s approval before starting anything. In Turkish society, it is believed that saying it at the beginning of anything will bring well-being. Meryem says it with the hope that the reason will be good when her aunt suddenly shouts at her.

Those used for greeting, welcoming or saying good bye:

-*Hayırlı akşamlar/Hayırlı akşamlarınız olsun*: “Have a blessed evening/May God bless you with a good evening” is used instead of just saying *Good evening* because it is believed that goodness occurs with the permission of God. While Hilmi is leaving home, he says it to Meryem.

-*Hayırlı günler/Hayırlı günleriniz olsun*: “Have a blessed day/May God bless you with a good day” is used for the same purpose as previous. Only if God allows it to happen, the day will be good. When Yasin calls Hodja, he says it before hanging up the phone.

-*Hayırlı işler*: “Have blessed earnings” is said to a working person with the hope that she/he earns money with God’s approval. Meryem says it to Peri while leaving the psychologist clinic.

-*Hayırlı yolculuklar*: “Have a blessed journey” is said to someone who is going on a journey with the hope that the traveler will return from the journey safe and sound. Hilmi says it to Meryem while she is getting on the bus.

-*Hakkını helal et*: It is generally used in daily conversations to say farewell to a

person who is going somewhere. It simply means “*thank you for everything you’ve done for me and forgive me if I have done something to hurt you consciously or unconsciously*”. In the series, it is heard when Hodja leaves the town.

-*Allah’a ısmarladık*: It is used to say good bye and its meaning is “*I entrust you to God*”. Ruhiye says it to say good bye to her friend at village.

-*Selamınaleyküm/Aleykümselam*: It is a kind of adjacency pairs which is mostly used among Muslims to greet someone and answer it. They are Arabic words and using of the first utterance provokes the second utterance in daily conversations. When Hodja comes across a stranger in the camping area, they greet each other in this way.

Those used to glorify interlocutors:

- *Estağfurullah*: It is an Arabic expression whose meaning is “*I ask excuse of God*”. However, in Turkish society, it is used to glorify the person you are talking to and to receive the compliments humbly. When it is said that you are so beautiful, the answer might be *Estağfurullah* in order to answer the compliment kindly. In the series, Peri thinks that Meryem gets angry with her and Meryem’s answer is *Estağfurullah* since her intention is to glorify Peri and to state that it can’t be suitable to get angry with a doctor.

-*Mübarek insan*: “*Blessed person*” is said to someone who is considered he/she is worthy in the eye of God. In the series, it is said by Yasin for Hodja who comes to ask how Ruhiye is although he has his own problems.

-*Peygamber soyundan*: “*Descendent of the prophet*” is used to state that someone is in God’s way, gives importance to religion and lives morally like prophets. In the series, it is said for Hodja by Meryem while she is talking with Peri.

-*Helal süt emmiş kişi*: It is said to a person born of a mother who follows God’s way and knows the distinction between good and bad. It is heard when Sinan’s mother states that she wants Sinan to get married to a girl in this manner.

-*Allah’ın sevgili kullarıyız*: When God protects people from bad incidents that will happen to them, they think they are “*beloved servants of God*”. It is heard when Hodja is interested in Meryem’s family although he has his own problems.

Those used to declare surrender to fate:

-*Takdir-i ilahi*: When people think there is a “*divine will*”, they admit that good or bad things come from God, there is nothing to do and God knows the best for them. Hodja says it in order to explain that death is coming from God while he is giving advices to his daughter who is crying because of her mother’s death.

-*Nasip/Mukadderat*: In English, the word “*kismet*”, which also exist in Turkish, means literally destiny and it is thought that people have certain roles and blessings assigned by God. When something good or bad happens, they declare surrender to fate by saying this utterance. During the first meeting of Peri and Meryem, Peri expresses that she wants her to see again, Meryem can’t say something certain and she utters it because she thinks that she can do if God allows.

-*Allahın izniyle*: It is believed that the events will happen “*with the permission of God*”. When Yasin decides to go to Ruhiye’s village, he plans to leave the home in the morning and arrive at the village in the evening. He says this expression after explaining his plan because he knows that it won’t come true unless God allows it.

-*İnşallah*: It is an Arabic expression which means “*If God wants*”. It is frequently used in daily conversations to indicate that nothing will happen without God’s approval and permission. It is frequently used throughout the series. *İnşallah* has also the same meaning with *Allah’ın izniyle*. When Ruhiye and his son suddenly disappears, the others hope that the child is with his mother. After this hope is expressed, everybody says it one by one.

-*Allah bilir*: It is used to say that God knows and sees everything. Sinan’s mother says it to her son while she is telling the reason why she invites him.

Those used to criticize, threaten or warn the interlocutor:

-*Yukarda Allah var*: “*There is God above*” is said to state that God sees and knows everything. While Meryem is describing an act of one of the girls Sinan is with (in her opinion this act is wrong), she says it because she thinks that it is God who will see and punish this act.

-*Hiç mi Allah korkusu yok sizde?/Allah’tan kork*: “*Do you have no fear of God?/Be afraid of God*” is said to someone who does or says something wrong in order to warn or threat him/her. It is heard while Gülan is shouting at Gülbin after realizing that an herb (Gülan thinks it shouldn’t have been given) is given to their disabled brother by Gülbin.

-*Allah'ınız kitabınız para olmuş*: “Your God and your holy book is money” is said to someone who cares money so much and it means that all you care about is money. He/she is warned and threatened kindly reminding implicitly God and holy book are more worthy than money. It is heard in the series that Meryem watches on TV.

Those used to convince the interlocutors:

-*Allah canımı alsın/Ekmek Kuran çarpsın*: When speakers try to prove that they are trustworthy, they state that they are willing to be punished by God by using these expressions. When the glass of the window is broken by a rock thrown by a stranger, Yasin blames his wife. Ruhiye utters it in order to convince her husband of her innocence.

-*Vallahi*: This Arabic expression is used to swear by using the name of God. It is frequently heard at the end of the sentences in the series. One of the examples is that Meryem says it to Peri who is skilled at controlling the conversation and getting answers. Meryem adds it to the end of the sentence “You know your job.”

Those used to express trouble:

-*Allah belanı versin*: It is used to curse someone when something unpleasant happens. Yasin utters it when the phone is out of charge.

Those used to express confusion or wonder:

-*Taş yağacak başımıza*: In a surprising or confusing situation, “It will rain stones on our heads” can be said in order to indicate the strangeness of the situation. In the series, Meryem says it when her aunt accepts to have dinner with the family because it is an unexpected situation for them.

-*Allah Allah*: This expression is used for different purposes in Turkish society and it has various meanings according to the context. It occurs telling the name of God twice. In the series it is generally used when the speaker is surprised or confused. In addition, it is also used to express anger. For example, when the window of the home they live in is broken because of a rock thrown by somebody they don't know, Meryem and his brother are surprised and confused. In this situation, it is heard. In another scene, Meryem starts to asking a lot of questions when Yasin explains that they will go to Ruhiye's village next morning. Yasin gets angry with the questions she asks and uses this expression to show his anger.

Those used to express love:

-*Kurban olayım*: “*Let me sacrifice myself for you*” is generally said to someone who is loved so much. It is considered that it is the biggest thing to be done (verbally) for a beloved person. In the series, Gülbin says it to her disabled brother who is in a bad situation because she loves him so much and she can do everything for him.

-*Rabbim özene bezene yaratmış*: It is said to someone who is very beautiful and it is believed that the beauty is given by God. It simply means that “*My Lord has created meticulously*”. After Meryem states that Peri is a very beautiful woman, she says it.

Those used for justice:

-*Allah’ın tokadı yok ki*: It means that “*God doesn’t have a slap*” but there are other ways for punishment. When someone does something wrong and it is seen that he/she is punished somehow, it is appropriate to use this utterance. While Yasin is shouting at Meryem, Hodja calls him and wants something hard to be done and Meryem says it.

Those used to request something:

-*Allah rızası için/Allah’ını seversen/Allah aşkına/Peygamber aşkına*: “*For the sake of God/ If you love God/For the love of God/ For the love of prophet*” is used to get the desired action done by reminding the love of the precious prophet and creator. Yasin feels very desperate about his wife’s situation and uses this expression while begging Hodja to guide him.

Those used to express patience:

-*Hasbinallah*: It is an Arabic expression used to calm down by saying “*God is enough for me*” in order not to get angry with the interlocutors in unpleasant situations. Gülan uses this expression after criticizing Gülbin’s lifestyle.

Those used to express gratitude:

-*Allah’a şükür/Elhamdülillah*: When something pleasing happens and speakers feel joyful, they think God makes it possible and they say “*Thanks God*”. It is said by Meryem who states that her results of medical examination are good and she doesn’t suffer from a psychological illness.

Those used to express like:

-*Maşallah*: When speaker likes something, he/she knows that it exists thanks to God, the creator of everything, and utters this Arabic expression which means “*What God wants will happen*”. This is often heard in daily talk in Turkish society when something is liked by speakers. After talking about the beauty of the flowers, Meryem says it.

Those used to ask for forgiveness:

-*Tövbe tövbe*: It is simply used to repent. The person who says something undesirable feels regretful to think or utter it because he/she is afraid that it may come true and he/she asks for forgiveness by using this expression. It is heard when Yasin implies that Meryem’s some behaviors are similar to Ruhiye’s and he realizes that it is an undesirable situation.

As observed above, most of the expressions are Arabic and Turkish society approve and prefer using them as they are, since they respect the language of the holy book of Islam. Many Arabic words or phrases settled in Turkish language have been adopted and preserved owing to the importance of religion in Turkish society.

4. CONCLUSION

Languages reflect the culture of the society in which it is spoken. Every language has some words or phrases which are affected by culture of the society, one of which is formulaic expressions that have been examined in this study.

Formulaic expressions simply facilitate linguistic production and interpretation with the help of ready-to-use expressions according to the context. They have been uttered and heard in daily conversations so many times so far. It is very important to know what society expects to hear in some situations. Knowing what to say in certain situations gives an opportunity people to understand and communicate easily. Moreover, they are time-and-effort savers because it isn’t necessary to produce novel utterances for similar situations or there is no need to understand what they mean for every usage.

This study shows that formulaic expressions, especially the ones formed by the influence of religion, exist in Turkish. Having knowledge about them contributes to understanding thinking and life styles of the society. It is concluded that the beliefs of people have an influence on their thinking and speaking styles. Moreover, understanding and using them in daily conversations contribute to the flow of the speech. Even if it is

rarely encountered in the series “*Bir Başkadır*”, some people who don’t believe in Islam also use these expressions. This is mostly because using them in conversations is a part of culture. In the society in which they have been raised, there have been a lot of people who use them, so they are exposed to these formulas and using them has become a habit for them. This inevitably shows the influence of culture on speaking styles. However, it is worth reminding that they also can be used for ironic or metaphoric meanings. They sometimes express them with the purpose of insulting their interlocutors. Indeed, they are not the ones they actually mean, the opposite idea is their real intention.

In the study, it is seen that formulaic expressions used in the series “*Bir Başkadır*” can be divided into groups according to their usage areas and their meanings, which helps people to understand what they mean and in what situations they are used better. In conclusion, they are used for blessing and good wishes, greeting, welcoming or saying good bye, glorifying interlocutors, declaring surrender to fate, criticizing, threatening or warning the interlocutor, requesting, convincing, asking for forgiveness, and expressing love, patience, confusion, wonder, gratitude, like, and justice. As understood here, they are used for different purposes in various meanings and they cover a great deal of proportion of the speeches in daily conversations. Some of them might have different meanings in different contexts. In this study, they are decided according to the contexts in the series.

To sum up, formulaic expressions, formed as a result of culture-language relationship, are inseparable parts of languages. In Turkish language, it is very common to coincide with them. People who don’t know about them might have difficulties in understanding these formulas; thus, it is significant to have some information about them.

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