الفعلان الكلاميان النصح والتحذير في بعض الامثال الكوردية

The Speech Acts of Advice and Warning in some Kurdish Proverbs

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الملخص

تبحث هذه الدراسة نوعين من الأفعال الكلامية الطلبية وهي النصح و التحذير في بعض الأمثال الكوردية وذلك بتقديم وصف لوسائل تميزها وتحقيقها دلاليا وتداوليا ونحويا. ومن أجل تحقيق أهداف البحث تم تحديد ألفرضيات الأتية:

١. تظهر الأفعال الكلامية غير المباشرة في الأمثال التي تعبر عن النصح والتحذير أكثر من الأفعال الكلامية المباشرة.

٢. من المتوقع ان تكون الجملة البسيطة هي الجملة الغالبة في صياغة الأفعال الكلامية التي تعبر عن النصح والتحذير.

٣. لا يتوقع ظهور صيغة المبنى للمجهول في العينة.

وقد اشتملت العينة المختارة للبحث على اربعة عشرة مثلاً. وأعتمد تحليل العينة على انموذج انتقائي اعده الباحثان للأيفاء بمتطلبات الدراسة، اذ يدمج هذا الانموذج بين انموذج ويرزبيكا (١٩٨٧) الدلالي للأفعال الكلامية وانموذج سيرل (١٩٦٩–١٩٧٩) التداولي للأفعال الكلامية ومفهوم لاينز (١٩٧٧) للجملة البسيطة.

وقد أسفر تطبيق النموذج على العينة المختارة عن اثبات صحة الفرضيات الثلاث المذكورة انفا، كما توصلت الدراسة الى انه من الناحية الدلالية، دائماً ما تكون معاني الأمثال مجازية أكثر من كونها حرفية لأن تطبيقها على السياق ليس حرفياً أو مباشراً وانه يمكن تطبيق نظرية الأفعال الكلامية على الأمثال الكوردية لإعطاء النصيحة، وتحذير الناس، الى أخره في سياقات مختلفة.

Abstract

This study investigates the two directive speech acts of advice and warning in some Kurdish proverbs. Its main aim is to find out whether or not these two types of speech acts share some semantic, pragmatic and structural features. To achieve the aims of the study, the following hypotheses are investigated:

1. Indirect speech acts are more likely to occur in proverbs expressing advice and warning than direct ones.

2. Declarative sentences are expected to be more recurrent in the realization of the speech acts of advice and warning.

3.No passive constructions are expected in the data.

The data chosen for analysis consist of 14 proverbs. The analysis of the data is based on an eclectic model integrating Wiersbeca's(1987) semantic model of speech act verbs and Searle's(1969,1979) model of speech acts in addition to Lyon's(1977) concept of Kernel sentence.

The application of the model to the selected data has verified the validity of the three hypotheses above. It has also revealed that semantically, the meanings of proverbs are always metaphorical rather than literal and that the speech act theory can be applied to proverbs since they are used in everyday conversation to give advice, warn people, etc.

1. Introduction

1.1The Statement of Problem

Proverbs are short wise popular sayings expressing commonly held ideas and beliefs. They are an ancient folklore form of speech related to other forms of folk literature such as riddles, idioms, maxims, clichés, etc. They are handed down from one generation to another by the word of mouth constituting an important part of everyday spoken language. Some proverbs are common to most cultures and ages with their semantic theme recurring in many, or perhaps all languages. As a well-known linguistic phenomenon, proverbs function as speech acts that suggest advice, warning, command, recommending, etc. Therefore, their use is subject to certain felicity conditions.

This study is designed to address the problem of discovering the felicity conditions for some Kurdish proverbs which express the illocutionary acts of advice and warning. It is an attempt to investigate these proverbial speech acts with the aim of drawing the semantic, pragmatic and structural features which characterize these proverbs as performing the stated speech acts.

1.2 Aims of the study

This study aims at:

1. Presenting the linguistic characteristics of proverbs.

2. Identifying the two suggested speech acts of advice and warning as directive acts.

3. Deciding on a way for differentiating between these acts.

4. Presenting the semantic, pragmatic and structural means by which Kurdish proverbs are identified and realized as issuing the two aforementioned speech acts.

1.3 Hypotheses

This study tests the following hypotheses:

1. Indirect speech acts are more likely to occur in proverbs expressing advice and warning than direct ones

2.   Declarative sentences are expected to be more recurrent in the realization of the speech acts of advice and warning.

3.   No passive constructions are expected in the data.

1.4 The Model Adopted

The model of analysis adopted in this study comprises semantic and pragmatic identification and linguistic(structural) realization. The semantic identification is based on Wierzbica (1987) semantic model of English speech act verbs, whereas the pragmatic identification depends on Searl's (1969,1979) model of speech acts. As for the structural realization, it relies on Lyon's (1977) notion of kernel sentence.

1.5 Data Collection and Procedure

The data to be analyzed consist of 14 proverbs expressing the speech acts of advice and warning taken from ("Mîshtakha çeya j gutnên Pêseya" (2000) by Mula Mahmood Dershawy.

In order to validate the hypotheses of the study, the following steps are to be taken:

1. Presenting different definitions for the term proverb and identifying the linguistic characteristics of proverbs in general.

2. Surveying the basic principles of speech act theory with the emphasis placed on the basic characteristics of the two directive speech acts of advice and warning.

3. Designing a workable model based on a scheme of differentiation of the two related acts.

4. Applying the adopted model to the data to show the semantic, pragmatic and structural features of the representive proverbial speech acts.

5. Conducting an analysis of the results in (4) to test the validity of the hypotheses.

2. Definitions of Proverbs

Many attempts have been made to define proverbs. However, there has been no clear- cut definition for proverbs since the very beginning of their appearance, despite their simplicity and common sense. In the course of time, scholars and paremiologists have been confronted with inadequacies of defining proverbs and discussed proverbs with hundreds of different definitions, despite Taylor's warning about the uselessness of defining the proverbs (1931, p.3). Mieder indicates the lack of conducting an inclusive definition of proverbs. According to him, different aspects of proverbs have been analyzed by paremiologists. Whereas some scholars have looked at the use and function of proverbs, others were more interested in the meaning of proverbs, which may vary per situation or context (Mieder, 2004, p. 4).

The variety of features present in proverbs leads to the formation of different definitions. This makes it difficult to come with a definition that covers all the features of proverbs and that enables one to identify them easily. The following paragraphs offer a brief overview of some of the classic scholarship on proverbs and then touch briefly on more recent definitions.

Archer Taylor (1931) devoted his book "*The Proverb"* that is extended over 200 pages to define the word "proverb". He concluded that it was impossible to give a meaningful definition of the term. Part of the difficulty with defining proverbs is due to the fact that proverbs do not conform to a neatly categorized genre. Their origin, form, content, purpose, structure, application, and a range of other aspects are

so varied that they sometimes give the impression that there is no such single entity as a proverb.

Influenced by Taylor's definition, the American paremiologist Whiting's (1932) provides us with this long definition of proverb:

A proverb is an expression, owing its birth to the people, testifies to its origin in form and phrases. It expresses what is apparently a fundamental truth, that is, a truism, in homely languages, often adorned however, with alternation and rhyme. It is usually short, [...].Some proverbs have both literal and figurative meaning. […] proverbs must be venerable; […].It should be attested in different places at different times"(Whitings ,1932, p. 295).

Rasul defines proverb as an ancient outcome by people expressing their daily life experiences, philosophy, actions by the time of its creation (Resul, 1970, p. 78).

Milner (1971) and Dundas (1975) take a structural approach to defining proverbs. Milner (1971) argues that many proverbs are characterized by a "quadripartite structure", i.e., a statement which consists of four parts. On his part, Dundas asserts that Milner's assignment of values and configurations ends up as a system of classification rather than a definition as such. However, he runs into a similar problem with his definition of a proverb. He defines the proverb as a traditional propositional statement that consists of at least one descriptive element, a topic and a comment. This means that proverbs must consist at least of two words like, for example "money talks" (Mieder & Dundes, 1981, p. 60).

Norrick (1985, p. 31) states that it is difficult to create a universal definition of a proverb since proverb definitions include syntactic, semantic and pragmatic considerations. According to Norrick, the property of "a free conversational turn" seems to be a more appropriate defining criterion for proverbs. The notion of a free

conversational turn contains the idea that the speaker leads a conversation and stops voluntarily, without being interrupted by somebody. This idea has to do with proverbs as a speaker might gain a turn and utter a proverb, which is a complete, fully rounded idea, without being interrupted by the other speaker. The proverb uttered in this conversation appears and functions as a continuation to the previous utterance of another speaker (1989, p. 69).

According to Mieder (2004, pp. 3-4), "A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals and traditional views in metaphorical, fixed and memorable form and which is handed down from generation to generation".

However, Winick (2003, p.595), provides a very long definition of the term proverb. According to him:

Proverbs are brief (sentence-length) entextualized utterances which derive a sense of wisdom, wit and authority from explicit and intentional intertextual reference to a tradition of previous similar wisdom utterances. This intertextual reference may take many forms, including replication (i.e., repetition of the text from previous contexts), imitation (i.e., modeling a new utterance after a previous utterance), or use of features (rhyme, alliteration, meter, ascription to the elders, etc.) associated with previous wisdom sayings. Finally, proverbs address recurrent social situations in a strategic way (Winick, 2003, p. 595).

All the attempts of defining a proverb confirm the fact that identifying all proverbs cannot be done not even by the most complex definition. Nevertheless, it would be impossible to expect each definition to offer everything about proverbs but it is possible to learn about the nature of proverbs from the existing definitions.

As can be noticed from all the aforementioned definitions, the characteristics of all proverbs differ from one study to another;

scholars, such as Norrick (1985) refer to the semantics and the grammatical form of proverbs, whereas other paremiologists, such as Mieder (1985) are more concerned with the vitality and the use of proverbs. This research considers all definitions equally important since all definitions include essential and important aspects of proverbs. Although there has been disagreement regarding the definition of proverbs, almost all scholars agree that proverbs are short traditional sayings of wisdom that are handed down from one generation to another in a metaphorical form.

3. Proverbs and Speech Acts

The reason behind treating proverbs in terms of speech acts is the belief that the user of proverbs is not only uttering words but also performing linguistic acts for a social purpose in a particular speech community. Proverbs are statements that function as deeds. The main concern of this study is to demonstrate that proverbs are often intended to be speech acts.

The functions of proverbs are the same as the functions of speech acts. They express intellectual and emotional attitudes: disappointment, sympathy, intention, acceptance as well as moral attitudes: approval, disapproval, appreciation, apology or regret. Proverbs and speech acts have the socialising function and persuasion. They are used to advise, warn, command, offer, suggest, request, attract attention, etc.

Speech acts or speech events may involve the acts above in two ways: directly or indirectly. The indirect way of doing that can be by means of proverbs or politeness strategies. Almost all proverbs are context - dependent (except for some religious proverbs having a didactic function) and it is impossible to define the role of a proverb without reference to the context of its use. Language means something

to someone when it is used in a certain situation. Meanings are generated by contexts and the same holds true for proverbs, as well.

4. Speech Act Theory

Speech act theory is a theory that has been inspired with research since its first appearance in 1962 till now. According to Austin (1962: 61), speech acts theory "refers to a theory which analyzes the role of utterances in relation to the behaviour of speaker and hearer in interpersonal communication." Consequently, "speech acts are acts performed in uttering expressions"(Akamajian et al, 1995, pp.367-377).

Historically speaking, the German philosopher Ludwig Wittgenstein is the first to state that the meaning of language relies on its actual use. For him, language is used like a game as it consists of rules which, when followed, lead to "doing" things. (Littlejohn, 2003, pp.77-78). In other words, speech act theory has been seeded by the hands of philosophers, not linguists, an opinion which Levinson (1983, p. 227) asserts. Despite the fact that the speech act theory has been aforementioned by Wittgenstein, it is usually attributed to the Oxford philosopher J. L. Austin in 1962(Al-Hindawi et al., 2014, p. 28). Then, his ideas have been refined, systematized and advanced by his student, the American philosopher, Searle (1969, 1975, and 1977).

It is evident that Austin's (1962) theory of speech acts, and Searle's (1979) revison of Austin's categorization system of speech acts form the classical contributions to the study of speech acts within the field of philosophy, whereas Wierzbicka's (1987) semantic classification of speech acts lies within the realm of linguistics.

4.1 Searle's(1969) Theory of Speech Acts

After starting speech act theory in 1962, Searle felt some need to develop this theory more due to two main reasons(a)Austin's dissatisfaction with his own classification and (b) limitedness of his felicity conditions to producing happily the ritual and archetypal performatives only. Accordingly, these have led Searle to do two things:

a)   Producing another set of felicity conditions that can cover all kinds of speech acts, due to the fact that when we speak we perform various types of functions: command, advice, thank, etc.

b)   Developing the theory of speech acts by presenting already existing ideas more systematically, and adding another type of speech acts, i.e. indirect speech acts (Al-Hindawi, 1999, p. 8).

As for the first, Searle has suggested a totally different set of felicity conditions which can match all kinds of speech acts that are performed in our speech (not only ritual or archetypal). Accordingly, Searle (1965, 1969) has first started by discussing the felicitous performance of speech acts. In order to categorize successful speech acts, Searle (1969, pp. 54- 71) develops Austin's felicity conditions and distinguishes between four kinds of conditions: preparatory, propositional, sincerity, and essential conditions, which govern the happy execution of an illocutionary act so that the violation of any of them would render the act infelicitous.

1. Propositional content conditions: These conditions specify restrictions on the content of the speaker's utterance expressed in a sentence (declarative, imperative, interrogative, etc.).

2. Preparatory conditions: These conditions designate the real world prerequisites to each illocutionary act. In other words, they are associated with the status of the speaker who performs the act and has the right to do so.

3. Sincerity conditions: These conditions indicate the essential beliefs, feelings and intentions of the speaker, being appropriate to the type of illocutionary act in question.

4. Essential conditions: These conditions are the constitutive rules which govern the issuance of a certain illocutionary act. That is, they represent the syntactic and semantic rules required for building up an utterance relating to a given speech act.

In order to clarify his approach, his felicity conditions for the speech act of advice are quoted below.

Conditions for advice (Searle: 1969, p.66) [Where S = speaker, H = hearer, A = the future action.]

1.   Preparatory 1: S has some reason to believe A will benefit H.

2.   Preparatory 2: It is not obvious to both S and H that H will do A in the normal course of events.

3.   Propositional: Future act A of H.

4.   Sincerity: S believes A will benefit H.

5.   Essential: Count as an undertaking to the effect that A is in H's best interest.

On the other hand, his felicity conditions for the speech acts of warning are as follows:

1. Preparatory 1: Speaker thinks E will occur and it is not in H's interest.

2. Preparatory 2: S thinks it is not obvious to H that E will occur.

3. Propositional: Future event or state, etc. E is predicated of H.

4. Sincerity: S believes E is not in H's interest.

5. Essential: The uttering of words counts as an undertaking to the effect that E is not in H's best interest.   (Searle, 1969, p.67)

Moreover, Searle (1979, pp. 30-57) distinguishes between two types of speech acts: direct speech acts and indirect speech acts. In the

former, there is a direct relationship between their linguistic structure and the function they are fulfilling, whereas in the latter, the speech act is performed indirectly through the performance of another speech act. The hearer is able to know the real illocutionary force of the act when being performed by indirect speech act by observing that one or more of the felicity conditions of the act have been violated, a fact which has given the hearer a hint to the true illocutionary force. In relation to this, Searle (1979, p. 30) points out that in hints, irony, and metaphor the speaker's utterance meaning and sentence meaning are different. He clarifies this distinction using the example of "Can you reach the salt?" in which the speaker intends it to be understood as a request to pass the salt, though it takes the form of a question. The problem raised by indirect speech acts is how it is possible for the hearer to understand the indirect speech act when the sentence he hears means something other than what is being stated literally. The problem becomes more complicated when some sentences are used conventionally as indirect request as in the example, "Can you reach the salt?" Searle (1979, p. 32) suggests that in indirect speech acts, the speaker utters utterances that have further illocutionary forces based on the fact that both the speaker and the hearer have shared background information. This, with the inference on the part of the hearer, enables the hearer to capture the intended meaning of the utterance or the true illocutionary force it bears.

4.2 Wierzbicka's(1987) Semantic Theory of Speech Acts

According to Wierzbicka (1987), speech acts in scholarly literature attracted an enormous amount of studies after J. L. Austin's work on "How to do things with words". However, most of the scholarly literature was theoretical with a limited number of examples. She comments on the kinds of examples used in this scholarly literature as superficial arguing that one should not go beyond the level of

traditional dictionaries in giving the definition of speech act verbs. For instance, the phrase "to inform" is simply identified with "to tell". However, we can tell a story but cannot "inform a story" (Wierzbicka 1987, pp. 7-8).

Wierzbicka also remarks that speech act verbs lack a holistic systematic study and claims that most of the studies which include deeper analysis of an individual category of speech acts are unable to arrive at an analysis which would show the relations between the speech acts in question and other speech acts related to it, because they are limited to an individual category (1987, p. 8). However, she points out that in some scholarly literature the analysis of speech act verbs is classified into groups such as: directives, commissives, expressives, evaluatives, enactives or cohesives by adding some modifiers to these classifactory labels (987, pp. 8-9).

Wierzbicka points to some scholarly research regarding the relationship between speech acts and speech act verbs. She declares that categorizations of speech acts are language specific and each language labels different speech acts. For example, two verbs are used in Polish to correspond to the English word "promise". Therefore, Wierzbicka comments on some scholar's statements regarding the use of an abstract concept to be used instead of distinguishing between speech acts as a category and speech acts as a verb. A good example is when using the concept of "greeting" without taking any interest in the English verb "greet" (1987, pp. 9-10).

Wierzbicka does not support the idea of taking an abstract concept for speech acts. She cites Wittgenstein's (1953) idea of speech acts which are of innumerable kinds. In terms of speech act Wierzbicka quotes an example from Wierzbicka (1986) to sum up the idea of using

an abstract concept for speech acts and gives examples which explicit three different kinds of speech acts (1987, p. 10):

Why don't you do X?

Why not do X?

How about doing X?

The main goal of Wierzbicka's use of speech act verbs is to come up with how meaning is conveyed in language (Wierzbicka, 1987, p. 1). Wierzbicka (1987) refers to the significance of speech act verbs in our daily life, by stating that "public life can be conceived as a gigantic network of speech acts …verbs referring to speech constitute one of the most important areas of the vocabulary of any language." Wierzbicka gives a newspaper as an instance which consists of a large number of different speech acts, such as, " X threaten …", " X demands …", " X condemn …". People always seek to interpret the kind of speech act used in their conversations in daily life (Wierzbicka, 1987, p. 3).

5. The Analysis of the Kurdish Proverbial Speech Acts of Advice

This section includes seven selected Kurdish proverbs expressing the speech act of advice. It focuses on their semantic, pragmatic and structural characteristics. It tries to reveal the semantic interpretation of each proverb, what type of speech act of advice each proverb offers(direct or indirect) and what type of syntactic form such a proverb exploits to realize the given speech act.

1. Xudanê sebirê dibît melikê misrê. (Dershawy, 2000, p. 113)

Literal translation: He who is patient will be king of Egypt.

1.   The semantic meaning of the verb advise$_1$ in proverb NO 1

This proverb emphasizes the idea that being patient leads a person to a better place and position. The addresser assumes that the addressee would want to know what the addresser thinks the addressee should do

regarding life's pressure.   The addresser thinks that the addressee should be patient. The addresser assumes that the addressee understands that the addresser has good reasons to say it. The addresser thinks if s/he were in the addressee's position s/he would do the same. The addresser says this because s/he wants to convince the addressee to avoid being hasty. The addresser imagines that by saying this s/he can cause the addressee to be patient. The addresser thinks that it will be good if the addressee takes the advice and stops being hasty.

2.   The pragmatic interpretation of the proverb

This proverb is used to indirectly introduce the speech act of advice. The proverb can be interpreted as one should be patient when facing difficulties and obstacles of life in order to get good outcomes (Dershawy, 2002, p.113). The addresser who initiates the proverb wants the addressee to know that being patient is a key to success. The addresser assumes it as the best way, because when someone losses patience s/he does not know what is the proper way of managing and handling the situation. Therefore, the addresser uses the proverb to cause that patient to pave the way for obtaining his/her goals. Thus, this proverb can be paraphrased into "I advise you to be patient in your life."

3.   The structural analysis of the proverb

The indirect illocutionary act of advice is expressed through this proverb which comprises a simple active declarative sentence utilizing the syntactic structure: NP. + V+ NP.

2. Serê xu here bide dîwarên kevin. (Dershawy, 2002, p. 222)

   Literal translation: Give your head to old walls.

1.   The semantic meaning of the verb recommend in proverb NO

This proverb indicates that one should always take elders' advice into account. The addresser assumes that the addressee would want to know if it is good for him to seek for old people's experiences to get benefit from them. Moreover, the addresser assumes that the addressee would want to know whether it is right for him/her to seek for old people's experiences because the addresser knows much about it. The addresser thinks it will be good for the addressee if s/he takes old people's experiences and viewpoints when doing something. The addresser says this because s/he wants to cause the addressee to know what s/he thinks it will be good if the addressee listens to old people's experiences and pieces of advice. The addresser does not know if the addressee will listen to old people's experiences and advice.

2.   The pragmatic interpretation of the proverb

This proverb is employed to indirectly issue the speech act of advice. The proverb can be interpreted as one should always get benefit from the experiences of old people (Dershawy, 2002, p. 222). The addresser who initiates the proverb wants the addressee to know that taking experienced people's advice will save him/her from getting in troubles. The addresser assumes it as the best way, because when one does not take experienced people's opinions about a work, he/she will face serious problems. In fact, the addresser uses the proverb to imply that taking the viewpoints of experienced people is better than doing things blindly. Thus, this proverb can be interpreted as "I advise you to take benefit from experienced people's advice and opinions."

3.   The structural analysis of the proverb

The indirect illocutionary act of advice is expressed through this figurative proverb which is composed of a simple active imperative sentence corresponding to the syntactic structure: (NP) + NP + V + PP

3. Qenjîyê bikê u berde di avê da winda nabît. (Dershawy, 2002, p. 274)

Literal translation: Do good deeds and throw them into water, they will not be lost.

1.   The semantic meaning of the verb advise₁ in proverb NO 3

This proverb highlights the idea that good deeds are never lost and return to the giver. The addresser assumes that the addressee would want to know what s/he thinks the addressee should do with people who need help. The addresser thinks the addressee should do good deeds and favour with other people. The addresser assumes that the addressee understands that s/he has good reasons to say this. The addresser thinks if s/he were in the addressee's position s/he would do the same. The addresser says this because s/he wants to make the addressee know that doing good deeds is divine. The addresser imagines that by saying this s/he can cause the addressee to do favour with others. The addresser thinks it will be good for the addressee if s/he takes his advice.

2.   The pragmatic interpretation of the proverb

This proverb is used to indirectly introduce the speech act of advice. The proverb can be interpreted as one should always do good deeds and do not wait anything in return (Dershawy, 2002, p. 274). The addresser who initiates the proverb wants the addressee to know that doing good actions will return to him/her. The addresser assumes it as the best way, because when someone does not do any good deed or favour, he/she does not feel humanity. Therefore, the addresser uses the

proverb to imply that taking care and doing favour with others will return to the doer. Thus, this proverb can be paraphrased into "I hereby advise you to do good deeds with other people."

3.   The structural analysis of the proverb

The indirect illocutionary act of advice is expressed through this proverb which is made up of a compound active imperative sentence utilizing the syntactic structure: (NP) NP V coordination (Np)(NP) V PP (Np) V.

4.   Destê bi tinê denig jê nayê. (Dershawy, 2002, p. 52)

Literal translation: One hand cannot give sound.

1.   The semantic meaning of the verb advise₁ in proverb NO 4

This proverb emphasizes the idea that working in group is more productive than working individually. The addresser assumes that the addressee would want to know what the addresser thinks s/he should do about working in groups. The addresser thinks that the addressee should work in group rather than individually. The addresser assumes that the addressee understands that the addresser has good reasons to say this. The addresser thinks if s/he were in the addressee's position s/he would do the same. The addresser says this because s/he wants the addressee to know that working in group is more productive. The addresser imagines that by saying this s/he can cause the addressee to work in group. The addresser thinks it will be good for the addressee if s/he takes the advice and work in group.

2.   The pragmatic interpretation of the proverb

This proverb is employed to indirectly issue the speech act of advice. The proverb can be interpreted as one should always prefer to work in group rather than working privately (Dershawy, 2002, p. 52). The addresser who initiates the proverb wants the addressee to know that working in group is a key to success. The addresser assumes it as the best way, because when someone does work alone s/he could get in

trouble and could not find it easy to manage it. Therefore, the addresser uses the proverb to imply that working in group is the best way to nominate success. Thus, this proverb can be paraphrased into "I hereby advise you to work in group rather than being alone."

3. The structural analysis of the proverb

The indirect illocutionary act of advice is expressed through this figurative proverb which comprises a simple active declarative sentence corresponding to the syntactic structure: NP NP PP V.

5. Naneky bide nanpêjy bila nanek zêdebît. (Dershawy, 2002, p. 345)

Literal translation: Give a bread to a baker one can be extra.

1. The semantic meaning of the verb advise₁ in proverb NO. 5

This proverb indicates that one should always appreciate one's own things. The addresser assumes that the addressee would want to know what s/he thinks the addressee should do about valuable things s/he owns and deals with. The addresser thinks that the addressee should appreciate what s/he has and be careful of not losing it. The addresser assumes that the addressee understands that s/he has good reasons to say this. The addresser thinks that if s/he were in the addressee's position s/he would do the same. The addresser says this because the addresser wants the addressee to appreciate her own things and give it extra care. The addresser imagines that by saying this s/he can cause the addressee to value and take care of her/his own things. The addresser thinks it will be good for the addressee to take advice and appreciate her/his own things.

2.   **The pragmatic interpretation of the proverb**

This proverb is utilized to indirectly introduce the speech act of advice. The proverb can be interpreted as one should always appreciate her/his own properties (Dershawy, 2002, p. 345). The addresser who initiates the proverb wants the addressee to know that appreciating your own things is better than losing it and being regretted after that. The addresser assumes it as the best way, because when someone loss its own precious thigs s/he become regretted and do not find the exact thing. Therefore, the addresser uses the proverb to imply that appreciating your own things is the best way not to loose it forever. Thus, this proverb can be paraphrased into "I hereby advise you to appreciate the good things you own."

3.   **The structural analysis of the proverb**

The indirect illocutionary act of advice is expressed through this proverb which consists of a complex active imperative sentence utilizing the syntactic structure: (NP) NP V NP conjunction NP V

6. Heke te girt bernede, heke te berda l dûyf ne çe. (Dershawy, 2002, p. 345)

Literal translation: If you catch it do not leave it, if you leave it do not go after it.

1.   **The semantic meaning of the verb advise₁ in proverb NO 6**

This proverb emphasizes the idea that if one has something he should continue to protect it, and if he loses it he should not regret. The addresser assumes that the addressee would want to know what s/he thinks the addressee should do about taking care of the things s/he has and avoid looking after them when they are lost. The addresser thinks that the addressee should do her/his best not to take things in an easy way and appreciate it, however, if s/he leaves it, then do not be regretted and try something better. The addresser assumes that the addressee understands that s/he has good reasons to say this. The

addresser thinks that if s/he were in the addressee's position s/he would do the same. The addresser says this because s/he wants to cause the addressee to know what s/he should do when having something in hands or when losing something. The addresser imagines that by saying this s/he can cause the addressee to take things in seriously but if they are lost s/he should leave it as it is with no regression. The addresser thinks it will be good for the addressee to take this advice and persist the things in hand and do not feel regret over something passed.

2.   The pragmatic interpretation of the proverb

This proverb is used to indirectly issue the speech act of advice. The proverb can be interpreted as one should always preserve the things s/he has and leave the things s/he lost without regret (Dershawy, 2002, p. 345). The addresser who initiates the proverb wants the addressee to know that insistence is better than losing and graving over something have been miss out. The addresser assumes it as the best way, because when dealing with things we should be careful of losing it, however, if we fail in keeping that thing, we should not get disappointed and grieve over its lost. Therefore, the addresser uses the proverb to imply that persistence of the things you have and not grieving over things you lost are the path to a comfortable life. Thus, this proverb can be paraphrased into "I hereby advise you to take care of things you have and do not get disappointed when they are missed out."

3.   The structural analysis of the proverb

The indirect illocutionary act of advice is expressed through this proverb which is made up of a compound complex active imperative sentence corresponding to the syntactic structure: If condition (heke) NP (NP) V (NP) (NP) V, if condition (heke) NP (NP) V PP (NP) V.

7. Karê Îru nehêle ji sobe ra. (Dershawy, 2002, p. 297)

Literal translation: Do not postpone today's work for tomorrow.

1.   The semantic meaning of the verb advise$_1$ in proverb NO 7

This proverb indicates that one should never postpone his work. The addresser assumes that the addressee would want to know what s/he thinks the addressee should do about the work. The addresser thinks that the addressee should not postpone work for later time. The addresser assumes that the addressee understand that s/he has good reasons to say this. The addresser thinks if s/he were in the addressee's position s/he would do the same. The addresser says this because s/he wants to cause the addressee to know what to do regarding her/his work. The addresser imagines that by saying this s/he can cause the addressee to do work on time. The addresser thinks it will be good for the addressee to take this advice and do not postponed her/his work for tomorrow.

2.   The pragmatic interpretation of the proverb

This proverb is utilized to indirectly issue the speech act of advice. The proverb can be interpreted as one should not postpone her/his work for tomorrow (Dershawy, 2002, p. 297). The addresser who initiates the proverb wants the addressee to know that doing work without postponing for late time is better than being in a maze of unexpected work later on. The addresser assumes it as the best way, because when someone postpone her/his work for the next day s/he does not know what will happen or which kind of troubles s/he will face in the next day. Therefore, the addresser uses the proverb to imply that doing work on time without postponing is better way to avoid being in troubles. Thus, this proverb can be paraphrased into "I hereby advise you not to postpone your work till tomorrow."

3.   The structural analysis of the proverb

The indirect illocutionary act of advice is expressed through this literal proverb which comprises a simple active imperative sentence utilizing the syntactic structure: (NP) NP V PP

Table (2)

A Breakdown of Kurdish Proverbial Speech Acts of Advice

NO. of proverb	Form	Wierzbecka's semantic model	Searl's pragmatic model
Proverb NO. 1	Declarative	Advise$_1$	Directives/ Advice
Proverb NO. 2	Imperative	Recommend	Directives/ Advice
Proverb NO. 3	Imperative	Advise$_1$	Directives/ Advice
Proverb NO. 4	Declarative	Advise$_1$	Directives/ Advice
Proverb NO. 5	Imperative	Advise$_1$	Directives/ Advice
Proverb NO. 6	Imperative	Advise$_1$	Directives/ Advice
Proverb NO. 7	Imperative	Advise$_1$	Directives/ Advice

5. The Analysis of the Kurdish Proverbial Speech Acts of Warning

This section introduces seven Kurdish proverbs issuing the speech act of warning. It concentrates on their semantic, pragmatic and syntactic behaviour with the aim of providing a semantic interpretation of each proverb, identifying what type of speech act of warning each proverb indicates(direct or indirect) and revealing what kind of

syntactic structure each proverb utilizes to achieve the speech act of warning.

1.   **Grêya b desta vedibît hewjey didana neke. (Dershawy, 2002, p. 223)**

   Literal translation: The knot that can be untied with hands does not need teeth.

1.   **The semantic meaning of the verb warn in proverb NO 1**

This proverb highlights the idea that one should keep things uncomplicated and always seek better and simple solutions.   The addresser thinks that the addressee might tackle things in a complicated way, which would cause her/ him to suffer hardships. The addresser says this because s/he wants the addressee to be able to avoid complexity of things.

2.   **The pragmatic interpretation of the proverb**

This proverb is used to indirectly introduce the speech act of warning. The proverb can be interpreted as one has to take things easily and avoid following unimportant things. (Dershawy, 2002, p. 223). The addresser who initiates the proverb wants the addressee to know that it is always better to minimize the complexity of things. The addresser assumes it as the best way, because the more things are complicated the more they are problematic. Therefore, the addresser uses the proverb to imply that one should always think of simple and easy ways when dealing with matters. Thus, this proverb can be interpreted as "I hereby warn you to simplify and avoid complicate things that are beyond need."

3.   **The structural analysis of the proverb**

The indirect illocutionary act of warning is expressed through this proverb which is composed of a simple active imperative sentence corresponding to the syntactic structure: NP PP V (NP) NP V

2.   Parîyê mezin gewrî drîne. (Dershawy, 2002, p. 68)

Literal translation: The big bite tears the throat.

1.   The semantic meaning of the verb warn in proverb NO 2

This proverb emphasizes the idea that one should be aware of managing things, whether he is able to handle them or not. The addresser thinks that the addressee might do something beyond her/ his capabilities and will face difficulties. The addresser says this since he wants the addressee to be aware of taking the steps that are over her/his qualifications.

2.   The pragmatic interpretation of the proverb

This proverb is utilized to express the indirect speech act of warning. The proverb can be interpreted as one should avoid taking responsibilities for the things that are beyond one's authorities. (Dershawy, 2002, p. 68). The addresser who initiates the proverb wants the addressee to know that it is always better to avoid taking more responsibilities that can be managed. The addresser assumes it as the best way, because taking more responsibilities will result in troubles. Therefore, the addresser uses the proverb to imply that things would be better when tackled in a suitable manner in order to avoid getting in troubles. Thus, this proverb can be paraphrased into "I hereby warn you to take responsibilities that are beyond your skills."

3.   **The structural analysis of the proverb**

The indirect illocutionary act of warning is expressed through this proverb which is made up of a simple active imperative sentence utilizing the syntactic structure: NP V

3.   **Rih dibin buhist belê neyar nabin dûst. (Dershawy, 2002, p. 154)**

Literal translation: beards will be span but enemies will not be friends.

1.   **The semantic meaning of the verb warn in proverb NO 3**

This proverb indicates that one should be aware of enemies and never trust them. The addresser thinks that the addressee might trust in her/ his enemies and this would lead to hardships. The addresser wants the addressee to be cautious of enemies and avoid trusting them.

The pragmatic interpretation of the proverb

This proverb is employed to indirectly introduce the speech act of warning. The proverb can be interpreted as one should be aware of her/his enemies and not trust them (Dershawy, 2002, p. 154). The addresser who initiates the proverb wants the addressee to know that enemies hardly can be trusted and become friends and thus one has to be aware of them. The addresser assumes it as the best way, because trusting your enemies will put you in danger. Therefore, the addresser uses the proverb to imply that one should always be aware of his enemies to protect himself from being in troubles. Thus, this proverb can be interpreted as "I hereby warn you that you should never trust enemies."

2.   **The structural analysis of the proverb**

The indirect illocutionary act of warning is expressed through this proverb which consists of a compound active declarative sentence corresponding to the syntactic structure: NP V NP conjunction NP V NP.

4.Tû ç biçîny, dê wî helîny. (Dershawy, 2002, p. 74)

Literal translation: What you sow, so shall you reap

1.   The semantic meaning of the verb warn in proverb NO 4

This proverb emphasizes the idea that one should always be aware of his behaviour since its outcome will be reflected on one's personality and his way of living. The addresser thinks that the addressee might want to take an action. The addresser says this to tell the addressee that he has to be aware of his actions since whatever he does will return to him.

2.   The pragmatic interpretation of the proverb

This proverb is used to indirectly issue the speech act of warning. The proverb can be interpreted as one has to be aware of her/his behaviour because whatever he does whether good or bad will return to him (Dershawy, 2002, p. 74). The addresser who initiates the proverb wants the addressee to know that deeds and actions return to the owner no matter how good or bad they are. The addresser assumes it as the best way, because it protects the addressee from misbehaving and urges him to be good with people. Therefore, the addresser uses the proverb to imply that one should always be ware of his deeds and actions to protect himself from being disliked and hated. Thus, this proverb can be paraphrased into "I hereby warn you to be aware of your actions and behaviour."

3.   The structural analysis of the proverb

The indirect illocutionary act of warning is expressed through this proverb which comprises a complex active imperative sentence utilizing the syntactic structure: NP NP V (NP) NP V

5.Ewê bilind bifirît wê nizim bikevît. (Dershawy, 2002, p. 23)

Literal translation: Who fly high will fall in low.

1.   The semantic meaning of the verb warn in proverb NO 5

This proverb indicates that arrogant and assertive personality is disliked and disrespected by people. The addresser thinks that the addressee might be arrogant and that will cause her/him to be neglected and disliked by other people. The addresser says this because s/he wants the addressee to avoid being arrogant and assertive.

2.   The pragmatic interpretation of the proverb

This proverb is actually used to indirectly introduce the speech act of warning. The proverb can be interpreted as one has to be aware her/his personality because pride comes from the lack of self-confidence, which leads to denigration (Dershawy, 2002, p.74). The addresser who initiates the proverb wants the addressee to know that pride returns to him badly. The addresser assumes it as the best way, because it protects the addressee from being boastful and encourages him to be humble. Therefore, the addresser uses the proverb to imply that one should always be aware of being prideful in order to protect himself from being arrogance. Thus, this proverb can be paraphrased into "I hereby warn you to be arrogant."

The structural analysis of the proverb

The indirect illocutionary act of warning is expressed through this proverb which is made up of a complex active declarative sentence corresponding to the syntactic structure: NP PP V (NP)PP V

6.Sax dibît şuîna xenjera belê sax nabît şuîna xebera. (Dershawy, 2002, p. 220)

Literal translation: A knife wound will heal, a toungue's wound will never heal.

1.   **The semantic meaning of the verb warn in proverb NO 6**

This proverb emphasizes the idea that one should be aware of his speech and think before saying any word. The addresser thinks that the addressee might say offensive or improper words to the person s/he talks to and this will make other people get upset and offended. The addresser says this because s/he wants the addressee to be careful when speaking and think of every single word before uttering it.

2.   **The pragmatic interpretation of the proverb**

This proverb indirectly issues the speech act of warning. The proverb can be interpreted as one should be aware of her/his speech because uttering offensive words might hurt other people and embarrass them. (Dershawy, 2002, p. 220). The addresser who initiates the proverb wants the addressee to know that bad and offensive words hurt other people and thus the addressee should avoid aggressive speech. The addresser assumes it as the best way, since it does not let the addressee offend other people. Therefore, the addresser uses the proverb to imply that one should always be aware of his speech and words to avoid being aggressive.   Thus, this proverb can be paraphrased into "I hereby warn to use offensive words when talking with others."

3.   **The structural analysis of the proverb**

The indirect illocutionary act of warning is expressed through this literal proverb which is composed of a compound active declarative sentence. This proverb is made up of a compound active declarative sentence utilizing the syntactic structure: V NP conjunction V NP

7.Heçîye neket bi xeberê mezina dê lê hên dû şaxên wek yên bizinan. Dershawy, 2002, p. 102)

Literal translation: He who does not listen to elders' speech will have two horns grown on his head like goats.

1.   **The semantic meaning of the verb warn in proverb NO 7**

The proverb emphasizes the idea that if somebody does not listen to experienced people's advice he will regret. The addresser thinks that the addressee might do as s/he wants without taking into consideration other people's experiences. The addresser says this because s/he wants the addressee to listen to experienced people and get benefit from their knowledge in order to avoid being in troubles.

 The pragmatic interpretation of the proverb

This proverb issues the indirect speech act of warning. The proverb implies the importance of taking advice. Thus, one should take experienced people's advice in order to avoid getting in troubles (Dershawy, 2002, p. 102). The addresser who initiates the proverb wants the addressee to know that taking advice from experienced people is the best way to avoid being in troubles. The addresser assumes it as the best way, because it prevents the addressee from making mistakes. Therefore, the addresser uses the proverb to imply that one should always listen to elders' speech and words to protect himself from being in serious problems. Accordingly, this proverb can be interpreted as "I hereby warn that if you do not listen to elders' advice you will regret.

2.   **The structural analysis of the proverb**

The indirect illocutionary act of warning is expressed through this figurative proverb which comprises a complex active declarative sentence corresponding to the syntactic structure: NP V PP PP V NP.

Table (3)

A Breakdown of Kurdish Proverbial Speech Acts of Warning

NO. of Proverb	Form	Wierzbecka's semantic model	Searl's pragmatic model
Proverb NO. 1	Imperative	Warn group/ warn	Directives/ warn
Proverb NO. 2	Imperative	Warn group/ warn	Directives/ warn
Proverb NO. 3	Declarative	Warn group/ warn	Directives/ warn
Proverb NO. 4	Imperative	Warn group/ warn	Directives/ warn
Proverb NO. 5	Declarative	Warn group/ warn	Directives/ warn
Proverb NO. 6	Declarative	Warn group/ warn	Directives/ warn
Proverb NO. 7	Declarative	Warn group/ warn	Directives/ warn

7. Conclusions

The study has come up with some conclusions, the most salient of which are the following:

1. Proverbs are common folkroric short sayings that constitute an important part of everyday verbal language. They are traditional, didactic and often contain the wisdom of previous generations.

3. A proverb can be modified and even reversed to fit a certain context of situation because its meanings is not fixed and its attribution to a certain speech act is not clear- cut.

4. Proverbs have different features including semantic, pragmatic, structural and cultural features.

6. From a semantic point of view, the meanings of proverbs are always metaphorical rather than literal since their application to the situation is not literal or direct.

7. Grammatically, proverbs can be realized in different syntactic structures(simple, compound and complex sentences).

8. Proverbs do not have fixed forms and yet they are memorized by people and pass from one generation to another.

9. The speech act theory can be applied to the Kurdish proverbs, since they are used in everyday conversation to warn people, give advice, etc. in different contexts of situations. In other words, proverbs should be viewed as speech acts because they are used in the context of every day communication and have the same function as those of utterances. Accordingly, they suggest an order, advice, warning, recommendation, command, etc.

10. The use of indirect speech acts is more preferred than that of direct speech acts particularly those acts associated with politeness.

11. Proverbs are indirect speech acts since their meanings are metaphorical and derived indirectly on the basis of their literal meanings.

12. The two speech acts of advice and warning are described as acts of desiring as the speaker desires that someone does the act.

13. Kurdish proverbs are always indirectly exploited to express the directive speech acts of advice and warning to reflect politeness and in order not to make the hearer feel belittled. To put differently, proverbial speech acts of advice and warning are entirely indirect. This validates hypothesis No. 1.

14. The manipulation of declarative sentences is more highlighted than that of imperative ones in the realization of speech acts of advice and warning. That is, the speech acts of advice and warning are generally realized in declarative sentences. This verifies hypothesis No. 2.

15. The use of passive constructions is not found in Kurdish data of advice and warning. This confirms hypothesis No. 3.

16. The successful execution of the two proverbial speech acts of advice and warning lead to something beneficial to the best interest of the whole society (including the addresser and addressee of the proverb).

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