دراسة براغماتية للأمثلة الانكليزية المبنية للمجهول

A Pragmatic Study of Passivized English Proverbs

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الملخص

تهدف هذه الدراسة الى تحليل عملي للأمثال الإنجليزية بصيغة المبني للمجهول. يكشف تحليل فعل الكلام المباشر المتواجد في البيانات المستخدمة من خلال التحليل البراغماتي واستخدام شروط الموفقية إلى جانب المعنى الضمني لكرايس. يشير فعل الكلام المباشر إلى الوظائف التي توجه أفعال الناس. تتكون البيانات من عشرة أمثال إنجليزية مأخوذة من قاموس الامثال لمانسر مستخدمة في المبني للمجهول، ويتم تحليلها من حيث تصنيف سيرل لفعل الكلام (التوجيهات).

بالإضافة لتحليل كرايس للتعبير الضمني للمحادثة. يتناول المبحث الأول الجانب النظري فيما يتعلق بالأمثال ونظرية الفعل الكلامي ومعاني الامثلة. القسم الثاني يتعامل مع تحليل البيانات ويقدم القسم الثالث الاستنتاجات والمراجع.

Abstract

This study is a pragmatic analysis of passivized English proverbs. The analysis investigates the Directive Speech Act used in the data by describing their pragmatic identification through their felicity conditions besides the intended meaning or the Conversational Implicature. Directive speech act refers to the functions that direct the acts of people. The data consists of ten English proverbs taken from *The facts on File Dictionary of Proverbs* used in the passive voice, and they are analyzed in terms of Searle's classification of speech act (Directives). In addition to Grice's concept of Conversational Implicature. The first section deals with the theoretical review concerning proverbs, speech act theory and conversational Implicature. The second one deals with data analysis, the third deals with conclusions and references.

Surra Man Ra'a Scientific Refereed Journal
Vol.: 76 Issue: 3 / June 2023- This issue is Related to The Second Local
Scientific Conference – College of Education/ University of Samarra

Section One
1.0 The structure of the passive voice

It is worth mentioning that the structure of the passive voice is mention just for the information. It is not used in data analysis. The generality, as a common feature between proverbs and passive voice in that the agent is not mentioned, is taken into consideration. Most of the active sentences have transitive verbs, this verb has a subject and an object. By contrast, the passive sentences all have only a subject and no object: they have become intransitive.

Active: Kim took the old woman to the shops.

Passive: the old woman was taken to the shops (by Kim).

The original subject in the active (Kim) has been demoted in the passive, it is no longer a subject, but instead headed with *by*. The original subject of the active voice doesn't necessarily appear in the passive one, it is acceptable to say: the old woman was taken to the shop (Tallerman. 1998: 179).

-Basic (be + Verb in past participle form, henceforth = Ven)

A letter is sent.

-Progressive (be + being + Ven)

He is being disturbed.

-Perfective (have + been + Ven)

The report has been printed.

-Modal (modal + be + Ven)

This book must be taught.

-Modal perfective (modal + have + been + Ven)

The message might have been received by the wrong person.

-To-infinitive (to + be + Ven)

Kim doesn't want to be invited.

-Relative clause

The food that was cooked by my sister is delicious.

-Adverbial clause

After being arrested, the police investigated the case seriously.

-Reported clause

It is reported that the prices are increasing.

(Alvin, 214: 6-7)

Finally, the structure of the imperative sentences by adding the word 'Let':

-Let the elders be helped.

1.1 Why does passive voice matter?

An action of a subject, in relation to an object, is expressed in two ways active and passive voice. Hassan (2021: 24) refers to the reasons and implications behind using passive voice. Firstly, the focus is on the action not the doer: is this room cleaned everyday? Secondly, the doer of the action is already known: John was arrested. Thirdly, when the agent or the

doer of the action is not known: the window has been broken. Fourthly, it is used to avoid identifying the agent: my car was stolen. Besides, Qassim (2016: 167-168), clarifies other reasons or uses of the passive voice. It is used to impose power especially the authoritative power upon students to follow the system and school rules: the mobile phones are forbidden inside the class. Finally, when the agent is general or means people: some flowers can be eaten.

1.2 What is a proverb?

Generally, as it is known, the word 'proverb' means an "old saying. Many scholars give different meaning to such word. According to Nashashibi, (1960:11) proverbs are "short sentences drawn from long experiences". Mieder (1999:7) agreed with Nashashibi and defined proverbs as "wisdom expressed in a sentence". The latter is also claims that a proverb expresses besides wisdoms, morals , warning, advice, commands, etc. Norrick's (1985: 31) opinion about proverbs is that it is aimed to teach humans something like rules, morals, lessons, warning, encouragement, advice and truth about experiences like "Money doesn't grow on trees".

1.3 A Proverb as a Concept

Proverbs are timeless, and they always will be. There are an infinite amount of proverbs and proverbial expressions. Proverbs are part of peoples' cultural legacy, regardless of how old they are or where they are from. All proverb users believe that proverbs contain a significant amount of common sense, experience, wisdom, and most importantly, truth. From a linguistic standpoint, proverbs are source of metaphor and figurative language (Oduaran and Oduaran, 2006:215- 216). Using proverbs in our speech, according to Mieder (1993:11) is to strengthen the arguments or points of view, state generalizations, influence others or even to satirize social ills.

1.4 Searle's Felicity Conditions

Pragmatically, speech act theory was put forward by Austin (1962), he believes that utterance is part of action. Illocutionary act as a feature of speech act, besides the locutinary and perlocutuionary, is considered the main element of the theory. This act has a communicative force in saying something. It is identified with referring to the intention of the speaker to do a particular thing by uttering his words. By expressing certain words the speaker can assert, promise, thank demand, fire someone, etc. To say 'Get out' the speaker performing the act of firing. (Nurdiansyah,2018: 2-4). Searle (1969:57), who is Austin's student, develops what Austin has presented, by giving a new set of felicity conditions in a more systematic way. These conditions are:

Surra Man Ra'a Scientific Refereed Journal
Vol.: 76 Issue: 3 / June 2023- This issue is Related to The Second Local
Scientific Conference – College of Education/ University of Samarra

1- Propositional Content Condition; it is the core of the speech act. The propositional content for a request requires a future act of the listener.

2- Preparatory Condition; it indicates the real world prerequisites for the speech act. It represents the conditions beforehand, for example, it clarifies the addressee's preference that the act or action be achieved.

3- Sincerity Condition; Huang (2007: 105) indicates that it expresses the speaker's intentions, beliefs and feelings. This condition is achieved if the act is performed sincerely.

   If not, the act is still performed but will be considered as abuse (Levinson, 1983: 245).

4- Essential Condition; it refers to syntactic and sematic rules to constitute an illocutionary act. For example, in a request, the utterance must be counted as so and the hearer should do the act (ibid).

1.5 Searle's Classification of Speech Acts

Searle (1979: 7-12) proposes five categories of speech acts:

1- Assertives: they reflect what the speaker think or believe of certain case to be or not. This category includes verbs like; identify, state, conclude, assert, classify, etc.

2- Directives: the illocutionary purpose is that the speaker attempts to direct the hearer to do or not to do something. Verbs of this category are; order, command, ask, advise, warn, suggest, etc.

3- Commissives: here, the speaker commits himself to do some future action. Verbs belonging to this category are: threaten, promise, swear, vow, etc.

4- Expressives: they express the speaker's psychological state. Verbs of this category are: apologize, thank welcome, condole, congratulate, etc.

5- Declarations: by declaring utterance, an institutional state of affairs is changed. Verbs belonging to this category are: declare, name, appoint, nominate, quit, etc.

Proverbs as wisdoms directed to the society, their main function is to give advice, warning, command, etc.; therefore, data analysis will shed light on directives and their felicity conditions. Searle's Felicity Conditions for Command, Advising, Warning

Searle (1969: 66- 67) states the felicity conditions of the speech act mentioned above:

Felicity Conditions of Command:

1– Propositional Content: future act A of H. (A= act) and (H= hearer)

2– Preparatory Condition: a. H is able to do A.

   b. Speaker (S) believes H is able to d

   c. S is in a position of authority over H.

3– Sincerity Condition: S wants H to do A.

4– Essential Condition: uttering of the words is counted as an attempt to get H to do A.

Felicity Conditions of advising:

1– Propositional Content: future act A.

2– Preparatory Condition: a. S believes A will benefit H.

3– b. for both S and H it is not clear that H will do   A   in the normal course of events

4– Sincerity Condition: S believes A will benefit H.

5– Essential Condition: uttering of the words is counted as an undertaking to the effect that A is in H's best interest.

Felicity Conditions of Warning

1– Propositional Content: future event or state, etc. E= event

2– Preparatory Condition: a. S thinks E will occur and it is not in H's interest.

   b. for both S and H it is not clear that E will   occur

3– Sincerity Condition: S believes E is not in H's best interest.

4– Essential Condition: uttering of the words is counted as an undertaking to the effect that E is not in H's best interest.

Surra Man Ra'a Scientific Refereed Journal
Vol.: 76 Issue: 3 / June 2023- This issue is Related to The Second Local
Scientific Conference – College of Education/ University of Samarra

1.6 Direct and Indirect Speech Acts

According to Austin (1962:70), there is a distinct difference between direct (DSA) and indirect speech acts (ISA). In contrast to the former, the latter actually does what is implied. The conventional (literal) meaning of the sentence serves as an example of how a DSA works. Because it falls under the semantics category, the context plays no part in how the sentence is understood. Austin (ibid.) adds that the distinction is not limited to meaning alone but also includes a sentence's structural relationship. In contrast, there is no indication of a direct connection between them in ISA. Bianchi (2013:121-122) agrees with Austin, who adds that a DSA is produced when there is a direct match between a sentence type and meaning, such as asserting/stating, questioning/asking, ordering/requesting. If not, it is an ISA. For instance:

- open the door.
   - The weather is so hot in here.

While the second example uses a declarative statement to make an indirect request, the first uses an imperative expression to obtain a direct request. According to Borge (2013:415) and Gunter (2014:27), ISAs are utterances that accomplish one illocutionary act through accomplishing another. This is clearly shown in this example: - Can you pass that pen?

To conclude the material previously mentioned. The core of pragmatics, which is more directly linked to the speaker's meaning than the meaning of the utterance, has been determined to be ISAs. To understand the speaker's intention, participants have to effectively use certain areas of shared knowledge, information, culture, and environment (Al- Mawla, 2018:43).

1.7 Proverbs and Speech Acts

Pragmatically, a proverb's meaning can be altered or even reversed to suit a particular circumstance. The sort of meaning used is typically determined by the speaker's goal. This adaptability of application could be explained by the fact that proverbs are by their very nature vague and frequently metaphorical (Kudadjie, 1996: 7). Proverbs can be used both literally (directly) and non-literally (indirectly), therefore using one involves more than one speech act. Which speech act is intended depends on the situation, it has been noted.

According to Kirkmann (2001:2), Proverbs are speech acts because they are "actualized in the context of everyday communication performing the same functions, in principle, as the utterances". They are used to support beliefs, predict the future, express skepticism, etc. In other words, they are used as speaking acts that imply a suggestion, a warning, an instruction, or a restriction. For instance, the saying "A stitch in time saves nine" might be used figuratively (in a non-literal sense) to convey a piece of advice or a warning. It is advice since the speaker urges the listeners to

act quickly if something goes wrong. It serves as a warning that if the addressee doesn't take care of it immediately now, more time may be needed in the future. Yusuf (1997: 27) emphasized this point of view, contending that since the speaker of a proverb is "performing a linguistic act for a social purpose in a particular speech community," proverbs must be considered speech acts. In other words, proverbs are not just said words that describe states of circumstances, but assertions that carry out actions. The addressee may be instructed and persuaded of a proverb by hearing it, "if taken seriously". More specifically, Norrick (1985: 6–7) asserts that proverbs must be considered as indirect speech acts (in accordance with Searle's 1975) because they can be employed to convey meanings that go beyond their literal meaning. Such a concept can be expanded to be used in nonliteral contexts. On the other hand, Grice (1975) points out that the fact that proverbs are "generalized implicatures" confirms the notion that they are indirect speech acts. When a speaker employs a proverb, he implies something. He certainly does this by disobeying rules of conversation like "Be relevant, Be brief, Be accurate and Be Clear" (Norrick, 1985: 26–7). Proverbs are ambiguous by nature, much like indirect speech acts, because they both call for an indirect (non-literal) interpretation of its constituent elements. This indicates that the meaning of the proverb requires some effort on the part of the hearer to understand. We want to use a proverb's words in action when we issue it. Proverbs are so typically used to represent speech acts such as counsel, forewarning, restriction, order, and request. As a result, they are used as tools in our society to provide moral guidance, moral instruction, and lessons in behavior and the administration of human affairs (Hussein, 2005:87).

1.8 Grice's Notion of Conversational Implicatures

Many scholars try to explain the notion of Conversational Implicature, (= CI) from them; Fromkin et al (2011: 174) who state that Implicature refers to the deduction taken from the literal content of the words but it is taken from what is intended by the utterance. The important thing here is the speaker's intention which goes beyond the conventional meaning that is the main concern of Pragmatics. Brown and Yule (1983: 33) claim that CI is a pragmatic aspect of the intended meaning, the understanding of CI is partially drawn from the literal meaning of the words. It helps to maintain the communication.

1.9 The Proposed Models of Data Analysis

The modals adopted in this study are Grice's (1979) CI Model investigating the intended meanings behind using these data. In addition to Searle's (1979) category of Directives and Searle's (1969) felicity conditions.

Surra Man Ra'a Scientific Refereed Journal
Vol.: 76 Issue: 3 / June 2023- This issue is Related to The Second Local
Scientific Conference – College of Education/ University of Samarra

Section Two
Data Analysis

1. The good seaman is known in bad weather

The significance of CI is shown here to grasp the intended meaning of this Proverb. The intended meaning of this proverb is that at time of problems and crisis persons who are skillful will prove their worth and are capable of encountering problems (Manser, 2007:108). This proverb expresses the indirect speech act of advice. It is addressed to people to be skillful and masterful in their work, study or in any aspect of life because the speaker believes it will be beneficial to the Hearers especially when they pass in bad or hard situations. Performing such proverb shows that the result in people's best interest.

2. Never ask pardon before you are accused

The intended meaning deduced from CI in this proverb is that if anyone does a guilt and nobody knows about this wrongness, it is better not to reveal and apologize. Because, simply the doer could get away with it (ibid: 197). This proverb expresses the direct speech act of command highlighted by the clause "Never ask pardon…". The proverb as a wisdom for all has the authority over the addressees. It commands people to stop accusing themselves by asking pardon, because this deed may not be revealed. This proverb can be paraphrased into "I command you no to ask pardon… ." Besides, this proverb expresses implicitly the speech act of warning. It refers implicitly that asking pardon in advance will lead to undesired consequences that are warned against. By performing such act, the effect is not in people's interest.

3. A liar is not believed when he tells the truth

The implication derived from the CI is that this proverb is used to reflect that nobody is going to believe a person who has a reputation for lying even if he tells the truth (ibid:166- 167). This proverb conveys indirectly the speech act of warning. It warns people not to lie because the effect is not in people's interest. Because this leads them not to be believed even if they are telling the truth. This prover can be constructed as " I warn you not to be a liar because…."

4. A good name is sooner lost than won

The meaning taken from the CI is that when someone wants to earn a good name or reputation, this will take a lot of effort and time, on the other hand this will be lost instantly with any silly or foolish act (ibid: 108). This proverb designates the indirect speech act of warning since it reflects the caution not to behave wrongly. Wrong behavior leads to a bad result that is not in people's interest. This proverb can be paraphrased into "I warn you not to lose your good name by behaving wrongly."

5. Pay beforehand was never well served

The CI is used to express what is intended in this proverb. It is understood that paying in advance make the quality of the work less efficient. In addition to that the workers have little incentive to accomplish their work well (ibid: 221). This proverb constitutes an indirect speech act of warning, because it is related to the believe that the event will occur is losing money without presented benefit as hoped. Since the result is unpleasant, then it is not in people's best interest. The proverb can be constructed as "I warn you not to pay beforehand because it was never well served."

6. Nothing so bad but it might have been worse

In this proverb there is an attempt to figure out the implicated meaning by using the CI in order to catch the core point. What is caught is that people should try to take a positive view of bad things happened because things may not be so bad as they seem (ibid: 207). This proverb implies indirectly the speech act of advice. As wisdom, this proverb reflects the idea of taking the bright side of bad situation. Taking the bright side will benefit people. Besides, the result is in people's interest. This proverb can be paraphrased into "I advise you to believe that nothing so bad…

The mouse that has but one hole is quickly taken

There is endeavor in this proverb to grasp the intended meaning through the CI occurred. What is understood is that is not to depend on one thing in your life, work, study and other fields of life, but you should have other choices in reserve (ibid: 192). This proverb issues the indirect speech act of warning. It warns against depending on one source or thing. The speaker, here, is sure that the future event in not beneficial for the addressees and that the result is not in their interest. This proverb can be interpreted as "I warn you not to be fix with one thing… ."

7. Rome was not built in a day

The message of this proverb is decoded by the CI used. What is obtained is that great things take a lot of time and effort to achieve, it needs patience and perseverance (ibid: 234). This proverb represents an implicit speech act of advising. It is realized through the idea or hidden meaning of this proverb; taking a sufficient time for achieving things perfectly is beneficial to the addressees or people. Consequently, the result is in people's best interest. The proverb can be constructed as "I advise you to accomplish things perfectly and patiently."

Surra Man Ra'a Scientific Refereed Journal
Vol.: 76 Issue: 3 / June 2023- This issue is Related to The Second Local
Scientific Conference – College of Education/ University of Samarra

8. **Youth must be served**

The use of the CI is to grasp the intended meaning exists in this proverb. What is the listener grasp is that the young people must take their chance and make their own way, by helping them and treating them with forbearance (ibid: 318- 319). This proverb expresses two speech acts; the direct speech act of command since the word 'must' that is for obligation is used. Besides, implicitly the indirect speech act of advice, since the result is in the benefit of people. Serving and taking care of the youth build healthy and active society. By virtue of the speaker's authority and the addressees' undertaking of the action it expresses the speech act of command, "I command you that youth must be served." Implicitly it is an advice since the speaker believes that the result is in people's best interest.

9. **marriages are made in heaven**

The meaning derived by the CI is that marriage is performed in earth but it is blessed and done in Heaven. It describes the ideal marriage in which any two parties have perfect harmony (ibid: 185). This proverb is utilized to express the indirect speech act of advice in which people are advised to get married. The speaker believes that marriage is beneficial for happy and perfect life. The result is in people's best benefit since marriage is something sacred. This proverb can be paraphrased into "I advise you to get married… ." As the proverbs are expected to change some behavior in society, the major speech acts used in the analyzed data are advice and warning equally. Actually, if it is focused on, the consequences of the intended meaning of these proverbs, want the people's interest by directing them to do, or not to do. Even in warning the speaker warns the listeners that by doing something the result will be unpleasant.

Section Three
Concluding Remarks

1– The proverbs as wisdoms used for all people agreeing with the purposes of using passive voice.

2– The intended meaning of the proverbs used is partially different from the literal meaning.

3– In advice, the speaker wants the Hearer's interest.

4– In warning, the speaker thinks the event that will occur is not in Hearer's interest.

5– DSA refers to the literal meaning of the utterance, whereas the ISA refers to the intended meaning behind this utterance.

6– Proverbs can express both, literal meaning or figurative one. Therefore, sometimes some proverbs refer to two speech acts at the same time.

7– Advice and warning are used equally which refers that what is important is the listeners' interest.

Surra Man Ra'a Scientific Refereed Journal
Vol.: 76 Issue: 3 / June 2023- This issue is Related to The Second Local
Scientific Conference – College of Education/ University of Samarra

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Surra Man Ra'a Scientific Refereed Journal
Vol.: 76 Issue: 3 / June 2023- This issue is Related to The Second Local
Scientific Conference – College of Education/ University of Samarra

Surra Man Ra'a Scientific Refereed Journal
Vol.: 76 Issue: 3 / June 2023- This issue is Related to The Second Local
Scientific Conference – College of Education/ University of Samarra

32