

A Pragmatic Analysis of the Speech Act of Advice in Yaka Proverbs

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Abstract

The present study is an endeavor to apply the speech act theory to the Yaka proverbs and analyze them in a way similar to that used in conversational speech acts in spoken language. The study concentrates on the speech act of advice to show whether it is subjected to certain rules and distinctive semantic meanings that prevent it from becoming misfire.

This research is of a two-fold function: The first one is devoted to the definition of proverb and its linguistic and the non linguistic characterization. It focuses on different aspects such as the etymological background, and the different definitions of proverb proposed by different scholars and linguists. The second one is devoted to the investigation and analysis of the proposed speech act, namely: advice in Yaka proverbs. The analysis will cover three levels: pragmatic, semantic, and structural level to get a full account of this type of meaning.

Key words: proverb, pragmatics, semantics, culture and speech acts.

1. THEORETICAL BACKGROUND

In the *Encyclopedia of Religion and Ethics* (1914:412), the English word "proverb" is one of the etymological terms that descend from Latin and Greek. It comes from the Latin term *proverbium* with the meaning of an "old saying" "adage" or "proverb". The term *proverbium* has been taken over, after being modified, into the English language to mean a "short pithy saying in common and recognized use" (20ED.,s.v.).

Proverbs constitute a significant part of verbal language. Like other types of folk-saying such as fables, riddles and parables; proverbs are considered genres of verbal communication which can be found in all languages regardless of their cultural background, rural or civilized, advanced or primitive. In other words, no language in the world is without proverbs for the reason is that: they convey a great deal of meaning, associated with people's thoughts, habits, beliefs, experiences, traditions and patterns of life.

The term proverb has been defined by so many linguists and scholars corresponding to their interests and purposes, yet no comprehensive and accurate definition has been labeled to convey all the essential features of this term (Taylor: 1931 quoted in Moon, 1997:2). The reason for that is "the field of research of proverb is bounded, on the one hand, by the vocabulary and phraseology of language and, on the other, by the many forms of folklore" (Kuusi's :1998:1). However, there is a general agreement as to the main characteristics of proverbial sayings such as didacticity popularity, currency, traditionalty, wisdom, and the rigid form.

Nashashibi (1960: 11) defines proverbs as "short sentences drawn from long experience". Mieder (1999:7) shares the view with him and defines a proverb as "wisdom expressed in a sentence". Those preverbal sentences are complete with fixed forms often concise. They are metaphoric and alliterative which can be made memorizable and easily passed by word of mouth from generation to generation until they became familiar. e.g., "It Never Rains But it Pours" or "Bad News Travels Fast" "Nevertheless; proverbs 'come and go' their first use is hard to ascertain and their existence can not be traced back to a certain period of time (ibid.).

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Norrick (1985:31) describes proverbs as "self —contained, pithy, traditional expressions with didactic content and fixed, poetic form ". *By self—contained* is meant that their grammatical units can't be replaced by other units e.g., the sentence " curiosity killed the cat " can not be replaced by another phrase.

The word *pithy* means that though *They* have fixed poetic forms, they are full of meaning or as Norrick (ibid.36) puts it "pregnant in meaning". They are also traditional because they are part of folklore and contain wisdom, truth, morals and traditional perspectives related to our everyday thoughts, feelings and needs. Finally by didactic, Norrick meant that proverbs are designed to teach people something, moral lessons ,perspective rules advice ,warning encouragement and some truth about experience e.g., "you 're Never too Old to Learn " or ' Money does not Grow on Trees'. In other words, they cover a wide range of human life and experience. In addition, language would be more effective and colourful with the use of proverbs, since they embellish our speech, and they are usually manipulated to give advice and warning, to give moral and instructional lessons, and to express certain social attitudes. A good warning is "Building castles in the air", whereas "A lie has short legs" gives us a moral lesson. A good piece of advice is offered by" Sweep before your own door" (Taylor, 1985).

Didacticity is expressed either explicitly or implicitly (Norrick, 1985: 41ft). Explicit didactic proverbs are often expressed in the form of imperative or warning, like Look before you leap As for implicit didactic proverbs, they are those that are shown in the form of observation or experience, such as *No pain, No Gain*.

Taylor argues that "a proverb is wise, it belongs to many people; it is ingenious in form and idea" (1996b: 12). Wisdom in proverbs may offer different types of advice: moral, practical and general advices. Moral advice based on personal experience can be seen in the following examples Charity begins at home Practical advice gained from social observations of everyday life is in the following examples: don't put all the eggs in one basket It seems that the role of proverbs of wisdom in our daily life cannot be ignored; otherwise, people would get lost Fair (2003: 1)A proverb is a polysemantic unit in the sense that it may have two different types of meaning: Literal and Figurative. The literal meaning is the one that can be interpreted easily. The proverb "Like father, like son" for example, is said to have a literal reading since "father and son are alike". Whereas, the proverb" Blood is thicker than water" has a figurative meaning which can be interpreted differently from its literal meanings depending on the social context. The figurative meaning of this proverb is that members of the same family share stronger ties with each other than they do with others. The meaning of the whole proverb is completely different from the meaning of its constitutive parts (ie, idiomatic).

2. MATERIALS METHOD

In this paper, 10 Yaka proverbs were studied from pragmatic point of view and since proverbs address recurrent social situations in a strategic way(Winick 2003: 595), the 10 proverbs were collected on many different occasions including weddings and memorial gatherings.

2.1 The procedure of Analysis

The analysis of Yaka proverbs is carried out according to the following steps:

1. A morpho-syntactic structure of each proverb has been done to show up the type of sentence and its pattern, the type of speech act whether implicit or explicit , the type of verb whether active or passive;
2. We proceed by semantic description covering the two types of meaning: *denotation meaning* and *connotation* of each proverb from the speech event.
3. Then come the pragmatic analysis and interpretation and if the speech act is implicit, an expansion of the original proverb will be made by rewriting it in a new form containing the performative construction of an "*I*" as a subject and the adverb *hereby*;
4. The last step consists in the analysis of semantic meaning of the verb used in each proverb.

2.2 The Analysis

Proverb (1) "MBUTA NZAMBI "

1. The morpho-Syntactic structure

<u>Mbuta</u>	(V)	<u>Nzambi</u>	
N1	+ v (elliptical)	+ N2	
Subject	: implicit 3 rd person singular		
Voice	: Active		
Tense	: present simple		
Type of verb	: elliptic verb is "kena"= to be		
Mood of sentence	: declarative		

2. The denotational meaning (Literal meaning):

Yaka	French	English
Mbuta (kena) Nzambi	L' aîné (est) Dieu	The elder , the God : the elder is the God

3. The connotational meaning (literary meaning)

Yaka	French	English
<u>Muanayakalakeyaku</u>	L'Aîné mérite du respect	The elder deserves respect because he has experience than young man.

4. Pragmatic analysis and interpretation**4.1. Interpretation**

"Experience makes man wise"

4.2. Extension

I hereby **advise** you, to be patient once you are looking for a woman to marry.

The speech act of this proverb is a directive (**advise**).

5. The semantic meaning of the verb advise.

- *I assume you would want to know what I think you should do.*
As your father, I am sure you want to know what is my opinion about what I am telling you and what I would do if I were you.
- *I think you should do X.*
My need is that you should be patient for all important decision of your life.
- I assume you understand that I have good reasons to say it. I, as your father, assume that you understand my advice. I have good reasons to advise you because the lack of patience /tolerance can lead you to make mistake.
- I think if I were you I would do that.
I advise you not to make mistake. If you follow my advice as your father, you will see that if I were you I would avoid it so as not to be criticized by other members of our family.
You know I wish you did profitable deeds; therefore, I want you to know that I am advising you not to violate Yaka ancestral laws.
- I imagine that by saying this I can make you do it
I imagine that you will follow my advice and because it is not from me, it is our tradition's words and advice.
- I think it will be a good thing if you do it.
I think it will be to your advantage if you follow this advice and comply wholeheartedly with the commands of your tradition.

❖ **Proverb (2) "SUEKA TSINGU, N'SANGA MUNZILAKENA"****1. The morpho-Syntactic structure****Suekatsingu , n'sangámunzilakena**

v	+	N1		+	N2		+	V
Subject								: implicit 2 nd person singular
Voice								: Active
Tense								: present simple
Type of verb								: "sueka" = to keep "kena" = to be
Mood of sentence								: declarative

2. The denotational meaning (Literal meaning):

Yaka	French	English
<u>Suekatsingu,</u> <u>n'sangámunzilakena</u>	Sueka : conserve/gardet singu : cou, n'sangá : la chaînette munzila : en route <i>conserve ton cou car la chaînette est en route (arrivera)</i>	Keep your neck well because the chain is coming soon

3. The connotational meaning (literary meaning)

Yaka	French	English
Suekatsingu , n'sangámunzilakena	La jeune fille doit être patiente pour trouver un bon mari	The young girl is invited to be patient with regard to marriage, that is to say that the young girl must be patient in order to be able to choose a good husband.

4. Pragmatic analysis and interpretation

4.1. Interpretation

"If you are patient, you will have what you desire"

4.2. Extension

I hereby **advise** you, to be patient.

The speech act of this proverb is a directive (**advise**).

5. The semantic meaning of the verb advise.

- *I assume you would want to know what I think you should do.*
As your father, I am sure you want to know what is my opinion about what I am telling you and what I would do if I were you.
- *I think you should do X.*
My need is that you should be patient for all important decision of your life.
- I assume you understand that I have good reasons to say it. I, as your father, assume that you understand my advice. I have good reasons to advise you because the lack of patience /tolerance can lead you to make mistake.
- I think if I were you I would do that.
I advise you not to make mistake. If you follow my advice as your father, you will see that if I were you I would avoid it so as not to be criticized by other members of our family.
You know I wish you did profitable deeds; therefore, I want you to know that I am advising you not to violate Yaka ancestral laws.
- I imagine that by saying this I can make you do it
I imagine that you will follow my advice and because it is not from me, it is our tradition's words and advice.
- I think it will be a good thing if you do it.
I think it will be to your advantage if you follow this advice and comply wholeheartedly with the commands of your tradition.

Proverb (3) "KIA NKUNGI, KIFUA N'TEBU KO"

1. The morpho-Syntactic structure

Kiankungi, kifuan'tebuko

prep	+ N1	+ v	+ N2	+ adv
Subject	: implicit 2 nd person singular			
Voice	: Active			
Tense	: present simple			
Type of verb	: "fua" = to die			
Mood of sentence	: declarative			

2. The denotational meaning (Literal meaning):

Yaka	French	English
Kia nkungi, kifuan'tebuko	Kia nkungi : travail d'ensemble tebuko : ne s'abime pas du tout <i>Le travail fait par beaucoup des gens, réussisse souvent</i>	The work done by many people already succeed

3. The connotational meaning (literary meaning)

Yaka	French	English
Suekatsingu , n'sangámunzilakena	L'union fait la force	<i>There is power in unity and if we want to stand the tides of time, unity is essential.</i>

4. Pragmatic analysis and interpretation

4.1. Interpretation

“There is power in unity and if we want to stand the tides of time, unity is essential.”

4.2. Extension

I hereby *advise* you, to be united.

The speech act of this proverb is a directive (*advise*).

5. The semantic meaning of advising.

- *I assume you would want to know what I think you should do.*
As your father, I am sure you want to know what is my opinion about what I am telling you and what I would do if I were you.
- *I think you should do X.*
My need is that you should be united as members of the same family for all important decision of your life.
- *I assume you understand that I have good reasons to say it.*
I, as your father, assume that you understand my advice. I have good reasons to advise you because the lack of unity will weaken you.
- *I think if I were you I would do that.*
I advise you not to make mistake. If you follow my advice as your father, you will see that if I were you I would avoid it so as not to be criticized by other members of our family.
You know I wish you did profitable deeds; therefore, I want you to know that I am advising you not to violate Yaka ancestral laws.
- *I imagine that by saying this I can make you do it*
I imagine that you will follow my advice and because it is not from me, it is our tradition's words and advice.
- *I think it will be a good thing if you do it.*
I think it will be to your advantage if you follow this advice and comply wholeheartedly with the commands of your tradition.

Proverb (4) “MALEMBI MBUTA MWENDU”

1. The morpho-Syntactic structure

Malembi(v)mbutamwendu

adv + v (elliptical is) + N1 N2
 Subject : implicit 3rd person singular
 Voice : Active
 Tense : present simple
 Type of verb : elliptic verb is “kena”= to be
 Mood of sentence : declarative

2. The denotational meaning (Literal meaning):

Yaka	French	English
<u>Malembi(kena)mbutamwendu</u>	<p>malembi : la lenteur mbuta : aîné mwendu : démarche</p> <p><i>La lenteurest l'ainé de la démarche (Celui qui marche lentement est sûr d'arriver).</i></p>	He who walks slowly is sure to arrive

3. The connotational meaning (literary meaning)

Yaka	French	English
<u>Malembi</u> (kena) <u>mbutamwendu</u>	Rien ne sert à courir dans la vie	<i>There is no point in running</i>

4. Pragmatic analysis and interpretation

4.1. Interpretation

“When you try to do things too quickly you work less efficiently and ultimately take longer.”

4.2. Extension

I hereby *advise* you, to wait until your turn be ready.

The speech act of this proverb is a directive (*advise*).

5. The semantic meaning of the verb advise.

- *I assume you would want to know what I think you should do.*
As your mother, I am sure you want to know what is my opinion about what I am telling you and what I would do if I were you.

- ***I think you should do X.***
My need is that you should be patient for all important decision of your life.
- ***I assume you understand that I have good reasons to say it.***
I, as your mother, assume that you understand my advice. I have good reasons to advise you because the lack of patience /tolerance can lead you to make mistake.
- ***I think if I were you I would do that.***
I advise you not to make mistake. If you follow my advice as your mother, you will see that if I were you I would avoid it so as not to be criticized by other members of our family.
You know I wish you did profitable deeds; therefore, I want you to know that I am advising you not to violate Yaka ancestral laws.
- ***I imagine that by saying this I can make you do it***
I imagine that you will follow my advice and because it is not from me, it is our tradition's words and advice.
- ***I think it will be a good thing if you do it.***
I think it will be to your advantage if you follow this advice and comply wholeheartedly with the commands of your tradition.

Proverb (5) “NTALU YA NKELA, NTALU YA MVUMBI”

1. The morpho-Syntactic structure

Ntaluyankela, (yina)ntaluyamvumbi

N1 + v (elliptical + N2

Subject : implicit 3rd person singular
 Voice : Active
 Tense : present simple
 Type of verb : elliptic verb is “yena”= to be
 Mood of sentence : declarative

2. The denotational meaning (Literal meaning):

Yaka	French	English
Ntaluyankela, (yina) ntaluyamvumbi	Ntaluyankela : le prix du cercueil (yina) : est (vaut) Ntaluyamvumbi : le prix du cadavre Le prix du cercueil, c’est le prix du cadavre (<i>On met le cadavre dans le cercueil qui lui convient</i>).	The price of the coffin is the price of the corpse.

3. The connotational meaning (literary meaning)

Yaka	French	English
Ntaluyankela, (yina) ntaluyamvumbi	(L’homme vit à la limite de ses moyens)	Man, lives at the limit of his pocket

4. Pragmatic analysis and interpretation

4.1. Interpretation

“Cut your coast according to your cloth”

4.2. Extension

I hereby **warn** you, to *cut your coast according to your cloth*”.

The speech act of this proverb is a directive (**warning**).

5. The semantic meaning of the verb warn.

- I thing you might do something that would cause something bad to happen to you. The uncle thinks that discourtesy would cause shame to the family (Yaka society) and therefore, he warns the young man to honor the family.
- I say...
He says let your behavior be accepted in all things and pay attention, because ill-mannered person are always censured for outrageous or inappropriate behavior by the ancestors.
- I say this because I want to make you aware of the necessity to avoid bad events. The uncle says this because he wants his nephew to know that committing bad things and dirtying the family will cause something bad to him as the yaka’s ancestors punish all immoral acts.

Proverb (6) “MBEDI KENDIEKO, KATIAMUNA MAMBAKO”**1. The morpho-Syntactic structure****MbediKendieko, Katiamuna Mambako**

N1 +	v1 +	V2	N2
Subject			: implicit 3 rd person singular
Voice			: Active
Tense			: present simple
Type of verb			: the verb is ‘kutiamuna’= jeter : throw
Mood of sentence			: declarative

2. The denotational meaning (Literal meaning):

Yaka	French	English
Mbedi Kendieko, Katiamuna Mamba ko	Mbedikendieko : celui qui ne pas encore parti Katiamuna mamba ko : ne jette pas l'eau qu'il détient <i>Celui qui ne pas encore parti, ne jette pas l'eau qu'il détient.</i>	The one who has not yet left does not throw out the water he holds

3. The connotational meaning (literary meaning)

Yaka	French	English
Mbedi Kendieko, Katiamuna Mamba ko	Ne néglige pas ce que tu possèdes au profit de ce que tu n'as pas encore obtenu	Don't neglect what you have before you get what you want

4. Pragmatic analysis and interpretation**4.1. Interpretation**

“None knows what is in store for him in the days to come.”

The speech act of this proverb is a directive (*an advice*).

4.2. Extension

I hereby *advise* you, to *never slack your work until you travel.*”

5. The semantic meaning of the verb advise.

- ***I assume you would want to know what I think you should do.***
As your father, I am sure you want to know what is my opinion about what I am telling you and what I would do if I were you.
- ***I think you should do X.***
My need is that you should do your work correctly until you will travel to Europe.
- ***I assume you understand that I have good reasons to say it.***
I, as your father, assume that you understand my advice. I have good reasons to advise you because the lack of carelessness can lead you to make mistake.
- ***I think if I were you I would do that.***
I advise you not to make mistake. If you follow my advice as your father, you will see that if I were you I would avoid carelessness so nobody can criticize you later.
You know I wish you did profitable deeds; therefore, I want you to know that I am advising you not to violate Yaka ancestral laws.
- ***I imagine that by saying this I can make you do it***
I imagine that you will follow my advice and because it is not from me, it is our tradition's words and advice.
- ***I think it will be a good thing if you do it.***
I think it will be to your advantage if you follow this advice and comply wholeheartedly with the commands of your boss.

Proverb (7) “ U DIE, HEKA PANDA NIMA NZO”**1. The morpho-Syntactic structure****Udie, hekapandanimanzo**

N1 + v1 +	V2	+ N2	c
Subject			: implicit 2 nd person singular
Voice			: Active
Tense			: present simple

Type of verb : the verb are 'dia'= manger: to eat and "heka": donner: to give
 Mood of sentence : declarative

2. The denotational meaning (Literal meaning):

Yaka	French	English
U die, heka panda nima nzo	U die : situmanges Heka panda nimanzo: donne(penses) à l'arbre qui se trouve derrière la maison.	if you are eating think of the neighbour

3. The connotational meaning (literary meaning)

Yaka	French	English
U die, heka panda nima nzo	Pendant quetu as l'occasion de partager, ne soit pas égoïste	while you have the opportunity to share, don't be selfish.

4. Pragmatic analysis and interpretation

4.1. Interpretation

"Be kind. Show mercy to the weak and the poor. They may help you in times of need."

The speech act of this proverb is a directive (*an advice*).

4.2. Extension

I hereby *advise* you to be kind."

5. The semantic meaning of the verb advise.

- ***I assume you would want to know what I think you should do.***
As your father, I am sure you want to know what is my opinion about what I am telling you and what I would do if I were you.
- ***I think you should do X.***
My need is that you should be kind, help people if you have the occasion.
- ***I assume you understand that I have good reasons to say it.***
I, as your father, assume that you understand my advice. I have good reasons to advise you because one good deed begets another.
- ***I think if I were you I would do that.***
I advise you not to be selfish man. If you follow my advice as your father, you will see that if I were you I would be kind so no body can forget you later.
You know I wish you did profitable deeds; therefore, I want you to know that I am advising you not to violate Yaka ancestral laws.
- ***I imagine that by saying this I can make you do it***
I imagine that you will follow my advice and because it is not from me, it is our tradition's words and advice.
- ***I think it will be a good thing if you do it.***
I think it will be to your advantage if you follow this advice and comply wholeheartedly with the habits and customs of our ancestors.

Proverb (8) « MWANA NKETO MBATI YA MU ZUMBU».

1. The morpho-Syntactic structure

<u>Mwana nketo</u> (v)	<u>mbatiya mu zumbu</u>
N1	+ elliptic v1 + N2 + Adj
Subject	: implicit 3 rd person singular
Voice	: Active
Tense	: present simple
Type of verb	: the verb is 'kena' = : to be (is)
Mood of sentence	: declarative

2. The denotational meaning (Literal meaning):

Yaka	French	English
Mwananketo (kena) mbatiya mu zumbu	Mwananketo (kena) :la jeunefilleestMbatiya mu zumbu: <i>La jeunefilleest un ananas qui se situe(pousse) dans un anciencimetière.</i>	the girl is a pineapple which is located in an old cemetery.

3. The connotational meaning (literary meaning)

Yaka	French	English
Mwananketo (kena) mbatiya mu zumbu	La femme estépousée par celui qui est brave ou qui remplit les conditions exigées par ses parents.	The girl is an a pineapple that has grown in a cimetry, that is to say the one who is strong or the one who meets the conditions will benefit from it as a bride. In Yaka tradition a pineapple in a cemetery is a metonymy for a single lady. So "to pick up her" is an euphemism for a sexual relationship which is metonymy for marriage.

4. Pragmatic analysis and interpretation

4.1. Interpretation

"A lady is a pineapple, the man who picks it up, belongs to him."

The speech act of this proverb is a directive (**an advice**).

4.2. Extension

I hereby **advise** you to pick up this pineapple."

5. The semantic meaning of the verb advise.

- ***I assume you would want to know what I think you should do.***
As your father, I am sure you want to know what is my opinion on the subject I'm talking about and what I would do if I were you.
- ***I think you should do X***
My wish is that you should not stay single and not live with a man who is not your husband even not to pick him up.
- ***I assume you understand that I have good reasons to say it.***
I, as your father, assume that you understand my advice. I have good reasons to advise you because it is not good to stay single so as to avoid immorality, let each have her own husband and each have his own wife.
- ***I think if I were you I would do that.***
I advise you not to commit sins. If you follow me as your father, you will see that if I were you I would not do it in order not to be punished by the ancestors.
- ***I say this because I want to cause you to know what you should do.***
You know I wish you do profitable deeds; therefore, I want you to know that I am advising you not to violate ancestor's laws.
- I imagine that by saying this I can cause you to do it. I imagine that you will follow my advise and because it is not from me, it is our tradition's words and advise.
- ***I think it will be good thing if you do it.***
I think it will be your advantages if you abide this advice and comply wholeheartedly with the orders of ancestors.

Proverb (9) « YA LUADILA MU N'NUA, MENGA MA NKOTA YEMBEMBI »

1. The morpho-Syntactic structure

Yaludilamu n'nua, mengama nkota yembembi

N1	v1 +	adv	+	N2	v1	Adj
Subject	: implicit 1 st person singular					
Voice	: Active					
Tense	: present simple					
Type of verb	: the verb is 'kuluala' = : se blesser: cut					
Mood of sentence	: declarative					

2. The denotational meaning (Literal meaning):

Yaka	French	English
Ya luadila mu n'nua, menga ma nkota yembembi	Je suis blessé aux lèvres, je connais la saveur du sang.	I'm injured on the lips; I know the flavor of blood.

3. The connotational meaning (literary meaning)

Yaka	French	English
Ya luadila mu n'nua, menga ma nkota yembembi	Ayant déjà vécu une pareille chose dans ma vie, j'évite de vivre la même expérience.	One unfortunate experience can make you doubly wary of suffering

4. Pragmatic analysis and interpretation

4.1. Interpretation

“One unfortunate experience can make you doubly wary of suffering.”

The speech act of this proverb is a directive (**warning**).

4.2. Extension

I hereby warn you *that the Yaka do not get married several times.*”

5. The semantic meaning of the verb warning

- I think you might do something that would cause something bad to happen to you. The father thinks that making a bad choice in the marriage would cause harm to the lady and therefore, He warns her to think about the consent to marry someone.
- **I say...**
He says: let the marriage be held in honour in and let the marriage be kept clean and ask the daughter to think about her decision.
- **I say this because I want to make you avoid bad things that might happen to you.**
He says this because He wants his daughter to know that agreeing without thinking deeply could cause something bad to her for the second time.

Proverb (10) “NZO N’KWA PAKA, MU MUINI I HIANGA”

1. The morpho-Syntactic structure

Nzon’kwapaka, mu muinihianga

N1 N2 adv + v1
 Subject : implicit 3rd person singular
 Voice : Active
 Tense : present simple
 Type of verb : the verb is ‘kuhia’= : brûler : burn
 Mood of sentence : declarative

2. The denotational meaning (Literal meaning):

Yaka	French	English
Nzo n’kwa paka, mu muini i hianga	La maison de celui qui n’écoute pas les autres, brule pendant la journée.	the house of the one who does not listen to others burns during the day.

3. The connotational meaning (literary meaning)

Yaka	French	English
Nzo n’kwa paka, mu muini i hianga	Il faut savoir écouter les autres dans la vie	you have to listen to others people in life.

4. Pragmatic analysis and interpretation

4.1. Interpretation

“You will fall into a trap if you do not have good advice or refuse to take one.”

The speech act of this proverb is a directive (**advice**).

4.2. Extension

I hereby advise you how to listen and take an advice from other people.”

5. The semantic meaning of the verb advise

- I assume you would want to know what I think you should do.
As your father, I am sure you want to know what is my opinion about what I am telling you and what I would do if I were you.
- I think you should do X.
My need is that you should listen / believe to other people or tolerate their advices.
- I assume you understand that I have good reasons to say it. I, as your father, assume that you understand my advice. I have good reasons to advise you not to be pig-headed.
- I think if I were you I would do that.
I advise you not to react without thinking. If you follow my advice as your father, you will see that if I were you I would avoid it so as not to be criticized by other members of our family.
- I say this because I want make you realize what you should do.
You know I wish you did profitable deeds; therefore, I want you to know that I am advising you not to violate yaka ancestral laws.
- I imagine that by saying this I can make you do it
I imagine that you will follow my advice and because it is not from me, it is our tradition's words and advice.
- I think it will be a good thing if you do it.
I think it will be to your advantage if you follow this advice and comply wholeheartedly with the commands of your tradition.

3. RESULTS OF THE ANALYSIS

Results of the analysis can be realized in the following points:

- The analysis shows that the highest scores recorded is the *advices* speech act. Next in the scores recorded is the *warning* speech act. No score is given to the *consult* Speech act.
- Most of the types of speech acts are used implicitly and indirectly. 8 out of 10 are implicitly and indirect and only two of them are direct and explicit.
- Type of the verb is active in all of the usages. No passive construction is recorded.
- The imperative sentence type is the most frequently used. 8 out of ten are declarative and no interrogative forms are recorded.

4. CONCLUSION

Proverbs are common and familiar sayings that play an important role in our everyday conversation. People do not know their origins or authors because what they care about is their contents and applications. Proverbs are didactic in function and carry the wisdom of previous generations. They are memorizable and pass from one generation to the other orally.

Proverbs are speech since they can be used in everyday communication to confirm ideas, warn people, give advice, etc. Nevertheless; the attribution of a proverb to a certain speech act is not clear-cut; the meaning of a proverb is not fixed and it can be modified and even reversed to fit a certain situation. So different context of situations can lead to different speech acts. The study has proved the applicability of speech act theory to the Yaka advice proverbs, and verifies the hypothesis: “The speech act theory can be applied to the Yaka proverbs, since they consist of conversational patterns in which various act of advice are used in different context of situations”.

Structurally, they are realized in different syntactic structures: The manipulation of imperative sentences is more highlighted than declarative ones in the realization of speech act of advice and there is no usage of any interrogative sentences. The speech act of advice is mostly used with indirect implicit speech acts for the reason is that those speech acts reflect politeness. And usually and not explicitly in order not to make them feel belittled and controlled. The active voice is overwhelmingly used. And the use of passive constructions is nil for the passive construction hides the agent of the action and since giving an advice does not need any specific agent consequently, no passive construction is needed.

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