Pragmatics of Medical Proverbs in English With Reference To Arabic

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List of Symbols

Modern Standard Arabic Vowels

/i:/	فيل	/fi:l/	elephant
/i/	سن	/sin/	tooth
/a/	رف	/raf/	shelf
/a:/	قامَ	/qa:ma/	he stood
/u/	رُز	/ruz/	rice
/u:/	بوم	/bu:m/	owl
/aj/	عين	/ʕain/	eye
/aw/	صوت	/sawt/	voice

Modern Standard Arabic Consonants

/ʔ/	أسود	/ʔaswad/	black
/b/	بطاطا	/bata:ta:/	potato
/t/	تَمِر	/tamr/	date
/θ/	ثلاثة	/ θala:θa/	three
/d₃/	جنّة	/ d₃anna/	paradise
/ĥ/	حِبر	/ ĥibr/	ink
/x/	خُبز	/xubz/	bread
/d/	دار	/da:r/	house
/ð/	ذكي	/ ðakij/	intelligent

/r/	رُز	/ruz/	rice
/z/	زواج	/zawa:dȝ/	marriage
/s/	سرير	/sari:r/	bed
/ /	شفاه	/ ifa:h/	lips
/Ṣ/	صَبْر	/ Ṣabr/	patience
/d/	ضباب	/ daba:b/	fog
/t/	طين	/ ti:n/	clay
/ð/	ظلام	/ ðala:m/	dark
/ʕ/	عين	/ʕajn/	eye
/ɣ/	غالي	/ ɣa:li:/	expensive
/f/	فأرة	/faʔra/	mouse
/q/	قلم	/qalam/	pencil
/k/	كتاب	/kita:b/	book
/l/	لهانة	/laha:na/	cabbage
/m/	مدرسة	/madrasa/	school
/n/	نار	/na:r/	fire
/h/	هذا	/ha: ða:/	this
/w/	وادٍ	/wa:din/	valley
/j/	يلعب	/jalʕab/	he plays

CHAPTER ONE

INTRODUCTION

1.1 Statement of the Problem:

Proverbs are traditional sayings which offer advice or present a moral in a short manner. They can be used everywhere. They are thought to express long-standing cultural values (Speak 2004:1). In some situations, it is difficult to understand what some of these sayings really mean. For instance, *a good husband makes a good wife* needs to be explained or at least thought about for a while before it makes sense. Some sayings preserve old forms of English words as well as old style. It can also be difficult to understand some sayings because people tend to use them metaphorically. For instance, have you ever heard *a stitch in time saves nine* used in reference to sewing?. In most cases knowing what a saying means is not as important as knowing when it can be used and the significance of its use. The wisdom of proverbs guides people in their social interaction throughout the world crossing all cultural boundaries for years ago and till now. Proverbs contain everyday experiences and common observations in succinct and formulaic language making them easy to remember and ready to be used instantly as effective rhetoric in oral or written communication. The existence of the pragmatic meaning depends on whether the addressor intends to imply a meaning other than the literal or figurative, and this is for the purpose of his linguistic production. As a linguistic phenomenon, proverbs function as speech acts that offer advice, warning, comments etc, or reflect our personal attitudes. If we accept this fact, they can be inferred then that their use is related to

certain felicity conditions which prevent their relevant acts from disharmonizing (Bertram 1993: vii).

This study is designed to address the problem of what pragmatic aspect causes difficulty in understanding the English medical proverbs, and this can be illustrated by answering the following questions:

1- What type of speech acts medical proverbs often express?

2- Which one, if any, of Grice's maxims of the cooperative principle they often violate?

1.2 Aims of the study:

This study aims at:

1- Pointing out the linguistic characteristics of proverbs in general, and the pragmatic ones in particular.

2- Analyzing the speech acts of the selected medical proverbs.

3- Identifying the cooperative principle and ways of violating Grice's maxims of the CP.

4- Discovering the importance of medical proverbs in our daily life, and

5- Focusing on the most popular medical proverbs.

1.3 Hypotheses:

In this study it is hypothesized that:

1- The indirect speech acts of English medical proverbs are directives and assertives. And there is a co-occurrence between these types of speech acts and the flouting of the quality maxim.

2- Medical proverbs are related to certain felicity conditions which prevent their relevant acts from disharmonizing. They contain everyday experience and common observation in succinct and formulaic language making them easy to remember and ready to be used instantly.

3- Grice's maxim of quality is the most flouted cooperative principle and it has been flouted mainly by the use of metaphor.

4- Medical proverbs are sometimes used pragmatically and this is for the purpose of the addressor's linguistic production. And passive constructions are not anticipated in the medical proverbs.

1.4 Procedures and Data Collections:

In order to achieve the aims of the present study and verify the hypotheses, this research is going to follow the following steps:

1- Present theoretical review related to English proverbs with reference to Arabic proverbs, provide satisfactory definitions, and identify the characteristics of proverbs in general and those of the medical proverbs in particular.

2- Present theoretical review related to aspects of pragmatics such as: speech acts theories in both English and Arabic, Grice's theory of the cooperative principles, and ways of flouting Grice's maxims.

3- Collect a number of medical proverbs in English with reference to Arabic from different books, research papers, and any collection of written texts on proverbs such as (*NTC'S DICTIONARY OF PROVERBS AND* CLICHE`*S, OXFORD DICTIONARY OF PROVERBS* and Internet) with reference to the Arabic medical proverbs found in the volume of: (/d₃amharat ilamθal alʃaˤbi:jh lilˤmi:d ilmutaqaˤd abdilrahman altikri:ti:/

(جمهرة الأمثال الشعبية للعميد المتقاعد عبد الرحمن التكريتي).

And any other available sources that express different illocutionary acts that we are going to analyze.

4- Conduct a pragmatic analysis of the results specified in (2) to test the validity of the hypotheses of the study, and to show the characteristics of the proverbial speech acts and the devices with which the conversational maxims are flouted. And

5- Draw conclusions on the basis of the results reached at by the researcher, and give recommendations, as well as suggestions for further studies.

1.5 Scope of the study:

This study is confined to the pragmatic analysis of a number of selected medical proverbs in English with reference to Arabic according to the speech act theory and the cooperative principles of Grice. Thus, the collection of the Arabic proverbs contains standard and non-standard ones, i.e. they come from different Arabic dialects.

1.6 Value of the study:

Theoretically, it is hoped that this study will shed light on the field of pragmatic investigation of speech act theory and the cooperative principle of Grice and their applications.

Practically, it is hoped to be beneficial to EFL students and textbook writers to be more acquainted with the different social conventions related to the pragmatic analysis of proverbs.

CHAPTER TWO
MEDICAL PROVERBS IN ENGLISH AND ARABIC

2.1 Introduction:

Proverbs are viewed as a very important aspect of language use in our daily life, like other types of folk-sayings such as fables, riddles, and parables. Proverbs are found in all languages regardless of their cultural background, rural or civilized, advanced or primitive. Thus, proverbs have been paid a considerable attention by different specialists, linguists, language educators, ethnolinguists and language users in general. There is no language in the world without proverbs. They are just like living experiences that are transmitted from one generation to another; consequently, there must be   certain unique identifiable characteristics that clarify this group of sayings as   distinct from others. However, the accurate identification of such characteristics requires taking into consideration various linguistic and non-linguistic aspects. One may wonder what makes proverbs so impressive?   What characteristics or features that they have to make writers compete to embody and enrich their plays and literary works with these pearls and silky golden threads (Hussein, 2005:5 & Al-Musawi, 2011:5).

This chapter is devoted for presenting the concept of proverbs. It focuses on:

(1) Different definitions organized by different paremiologists, i.e. the ones who are interested in the scientific study of proverbs.

(2) Linguistic and non-linguistic features of proverbs.

(3) Medical proverbs.

2.2 Etymology of Proverbs:

It is stated in the encyclopedia of religion and ethics Kelso (1914:412) that the English word 'proverb' is found in the etymology of both Greek and Latin terms. It is worth mentioning that it descends from the Latin term 'proverbium' with the meaning of an 'old saying', 'adage', or 'proverb'. So, it is a combination of pro(=before +) –verbum(=word+) –ium(= collective suffix), signifying a recognized set of words put together or more broadly a word uttered in public (the Oxford dictionary of English etymology, the Webster's New Twentieth Century Dictionary and Collins Concise English Dictionary). These dictionaries collect the etymological analysis of the word 'proverbium', and it has been taken over,   after being modified, into the English language to mean a 'short pithy saying embodying a general truth'; whereas, Kelso(1914:412) maintains that the Latin term 'proverbium' signifies 'a word uttered in public' implying the stamp of   public approval of proverbs.   ## 2.3 Historical Survey of Proverbs:

It is proved long ago that proverbs and other folk sayings such as tales, songs, jokes, riddles, maxims, etc are part of the daily spoken   language. They are transferred from generation to generation until they became familiar and popular, as a result they entered the folk lexicon. Mieder (2004:155) states that, proverbs are ephemeral. Their existence cannot be traced back to a certain period of time. Their first use is hard to be investigated. During the Hellenistic period the use of proverbs by rhetoricians to embellish their speech flourished, particularly in the works of Lucian and Libanius, and the collections of proverbial sayings by Aristophanes of Byzantium. The use of English proverbial sayings, on the other hand, dated back to the first half of

the eighth century, where the proverbs had been found in the correspondence of Wynfrith, and the collections of Gnomic verses of the Anglo-Saxon literature. By the beginning of the Elizabethan age, the interests in the use of proverbs began to flourish, most of the people like; laymen, scholars, orators, preachers, writers and the queen herself used proverbs in speech and writing. Proverbs soaked in Elizabethan literature, particularly in drama. Shakespeare, among others, exploited proverbs as a characteristic of literary style in his plays. Moreover, many Elizabethan plays carried proverbial titles such as: "Fast Bind, Fast find and Measure for Measure" (Heseltine, 1935: xv). However, the use of proverbs as literary fashion and style had been declined after all, as authors saw that literary style no longer requires the use of proverbs. In America, the collection of American proverbs was closely associated with the well-known scholar Benjamin Franklin (1706-90). In his book Richards Almanack, he collected a number of old proverbs as well as many of his own (Karagiogos, 2001:1).

During the tenth century, proverbs were employed as the best method of teaching Latin in England (Ridout and Witting, 1967:17).The proverbial sayings were short, sententious, and usually moral in purpose and of a practical nature, as in "He who eats too seldom will be ill, and though he be led into the sun, he cannot exit up on good weather, though it be warm in summer" (Heseltine, 1935: vii). Proverbs gained more popularity and were widely known through Europe as they were utilized in the sermons, in homilies and in didactic works, this was during the Middle Ages: and was obvious in the two presentations of the proverbs of Alfred (1150-80) later the proverbs of Hendyng (middle of the 13th century). Those proverbs were metaphoric, alliterative, rhymed and short. They spread through the people as they made happy-go-lucky to learn and say (Karagiogos, 2001: 2).There

was a great advance in the use of English proverbs that had already come from classical and foreign sources. The spread of ancient Greek proverbs in various European countries was due to the famous Dutch scholar Erasmus (1467-1536) in his Adagia in 1500, in which he translated 3000 Greek and Roman proverbs. Consequently, proverbial sayings in Latin were widely used by educated people of Europe.

As English culture rose, the use of proverbs in literature and oratory got the highest point in England in the 16th century and 17th century. The first collection of Erasmus' proverbs (or adagies) was carried out by J.Tarverner (London, 1539) followed by J.Heywood's Dialogue implying all the proverbs of English tongue. Moreover, during the seventeenth century and the beginning of the eighteenth century, proverbs had been turned into familiar tags and commonplaces which mean complete sentences represented in fixed self-contained statements. They are distinguished from proverbs in terms of shortness of form. For example: the common place of the proverb 'a miss is as good as a mile' is 'if I am for it, I am for it' (Gramely and Pätzold, 1992: 75 & Karagiogos, 2001:2).

A lot of insightful studies have been conducted with the aim of investigating and describing proverbs either as discrete texts or as units within larger texts. Such studies have been particularly advanced and thrived by the four major paremiologists (giants) of the 20th century who completed their life's work in paremiology, i.e. the scientific study of proverbs. like : the old German master Archer Taylor (1890-1973), the Russian Grigorri L'vovich Permiakov (1919-1983), the American Barlett Jere Whiting(1904-1995), and the Finnish Matti Kussi (1914-1998).

However, by the beginning of the nineteenth century, interests in proverb as a folk-saying and as a literary convention came back. The   imposition of

proverbs in literary texts, novels, dramas, stories, and poems flourished in writings of Victorian writers and moralists. Proverbs had become witty familiar phrases and were embodied in both   literature and traditional speech. They received highly scholarly attention, with the advent of the twentieth century, the interests now are not only in the history and collection of proverbs but also in the linguistic, semiotic, cultural, sociological, psychological, and stylistic aspects of proverbs(Karagiogos, 2001:2).

Towards the end of the twentieth century, notably during the 1990s, interest in proverbs inclined towards the orientations of folklore. The study of folklore refreshed and brought renewed interest in the investigation of proverbs as a reflection of folk-culture. Laymen,   scholars, writers and preachers all have found significance in proverbs. They used proverbs as a way of communication among themselves since they had the belief that "proverbs are the daughters of daily experience"   (A Dutch   proverb quoted in Stevenson,1965:1627 cited in Hussein, 2005:15)   and that "proverbs   are   the   wisdom   of   ages"(Nashashibi,1960:8 cited in ibid.).

2.4 Definitions of the Popular English Proverb:

Proverbs are traditional sayings having fixed general sentential forms, alluding to a common truth or general wisdom, with some rudimentary literary value, used to guide action,   explain a situation, or induce a feeling or attitude. Proverbs offer an interesting challenge to theories of language use; because, they allude to a common truth or general wisdom associated with the words that are found in their structure. For example,   the imperative proverb 'let sleeping dogs lie' means 'sometimes it is better to leave things alone'(Akmajian, et al 2001:385-86).

It seems that proverbs are not used both literally and directly, and they are

often used nonliterally and indirectly; in other words, if a proverb is used literally; it is used indirectly and vice versa. Thus, we seem to avoid bluntly directing our audience with what we say, and we often use proverbs to soften the effect by distancing ourselves from the advice; therefore, we let the common truth or general wisdom do the talking (Akmajian, 2001:385-86).   People of every race and culture have their own manner of communication among themselves. There are various genres of verbal communication: idioms, riddles, jokes, fables, proverbs etc., among these proverbs are often exploited to convey a great deal of meaning ; associated with people's thoughts, habits, beliefs, experiences,   traditions and patterns of life. They constitute an integral part of people's folklore, and are used in various situations. The problem of defining proverbs appears to be as old as man's interest in them. Mieder (2004:3) defines the proverb as " a short generally known sentence of folk which contains wisdom, truth, moral and traditional views in a metaphorical and memorisable form and which is handed from generation to generation". When people use proverbs, they do know that in their minds what   makes a good proverb; an incommunicable quality tells them that a short and repeated statement of wisdom, truth, and experience must be a proverb i.e. it is the incommunicable quality which tells us whether this sentence is proverbial or not (Taylor, 1931:24). Many attempts have been made to define the term 'proverb', yet no one definition can be labeled comprehensive and accurate. This fact has been indicated by Taylor (1931) as quoted in (Moon, 1997:2) who affirms that it is too difficult to offer a complete definition for this term unless such definition covers all the essential characteristic elements required for this purpose. Part of the difficulty is related to the fact that it is the 'incommunicable quality' that tells us this

sentence is proverbial and that one is not. Hence, any proposed definition would be insufficient to identify a sentence as proverbial.

O.Nagy (1979:645) cited in Paczolay (2003:2) defines the proverb as a popular phrase having no author, known mostly in different languages. It expresses in one sentence a principle, advice, a genuine or assumed truth in general, concise form, and its basic idea being of general validity or at least its user considers it as such. Fair (2003:1) offers a more detailed psycholinguistic and sociolinguistic interpretation of proverbs which emphasizes the acquisition of a proverb by the members of a community. She (Ibid.) points out that proverbs can be considered as fixed-form genres. They are tightly, pithy folk idioms, with some exception. Proverbs are brief wise sayings. They are distilled pieces of verbal folk-wisdom, sometimes cynical in nature. They are delivered orally and dispatched into folk lexicon until they become so obsolete that the form no longer applies to the time or the meaning is completely lost. Over and over again, people turn to proverbs for answers and find them clear and comforting.

It is noticeable that proverb definitions vary because each authority attempts to give its own definition that corresponds to its interest or purpose. The difficulty of forming a comprehensive definition is referred to in Kussi's (1998:1) view that the field of research of proverb is bounded to the vocabulary and phraseology of language, and the many forms of folklore. However, there is a general agreement to the main characteristics of proverbial sayings.

Norrick (1985:31) states that proverbs are described, consistently as self-contained, pithy, traditional expressions with didactic content and fixed, poetic form. According to him, proverbs are 'self contained' sayings in the sense that their grammatical units cannot be replaced. This property is

often employed to distinguish proverbs, such as 'Make hay while the sun shines' and 'Dead men tell no tales' from proverbial phrases such as 'to face the music' and 'brown as berry'. As phrases of the latter type show absence of the essential grammatical units, they are often ruled out of the class of proverbs. Moreover, proverbs are commonly described as 'pithy' since they are often represented in concise form but expressed well and full of meaning, or as Norrick (1985:36) terms it "pregnant in meaning". This would lead us to recall the old proverb "proverbs are short sentences drawn from long experience" (Nashashibi, 1960:11).

Proverbs are also 'traditional' pieces of language use since they are manipulated as items of folklore. According to the definition of folklore, they are traditional items of knowledge in recurring performances, generally known sentences of the folk that contain wisdom, truth, morals and traditional perspectives related to our everyday thoughts, feelings and needs. 'Everything must have beginning' and 'Charity begins at home' appear to provide two useful maxims taken from our daily events of life. This makes proverbs very handy to use in different situations when required. The 'didactic' tendency of proverbs appears to be a characteristic principle by which they are distinguished from other types of folk-sayings, such as fables, riddles, idioms, etc., the didactic nature of proverbs relates to human knowledge and experience, as proverbs are designed to teach people something, especially moral lessons, prescriptive rules, advice, warning, and some truth about experience, as shown in: 'Look before you leap', 'Never say a lie' and 'The early bird catches the worm' (Ibid.).

Finally, proverbs have fixed poetic form which can be seen as an essential definitional property of proverbs. They are often expressed in complete sentences, and in fixed unchangeable form. The sentence is often concise,

metaphoric and alliterative which can be made memorizable and easily handed down from generation to another. Examples are: 'Might is right/ Cleanliness is next to godliness and /Early to bed and early to rise make a man healthy, wealthy and wise'. Thus, in order to have a comprehensive view of what a proverb is, the definition   of the proverb will be tackled in virtue of different aspects; namely: linguistically, non-linguistically, psychologically and cognitively.

2.5 Description of Proverbs:

Proverbs can be identified and characterized as a particular type of sayings by the most prominent features (linguistic and non-linguistic) which can be illustrated as follows:

2.5.1 Linguistic Features of Proverbs:

Linguists have created a field called phraseology which is concerned with proverbs, literary quotations, proverbial expressions, and idioms. Thus, from a linguistic point of view, a proverb is a phonological, syntactic, semantic, and pragmatic entity.

2.5.1.1 Phonological level:

Proverbs generally have at least one or more phonetic devices: rhyme, assonance, consonance, and alliteration.

1- Rhyme: consists of chiming or matching sounds at the end of lines which create a very clear audible sense of pattern. For example: 'Health is better than wealth', 'Man proposes God disposes'.

2- Assonance: is the repetition of similar vowel sounds preceded and followed by different consonants, in the stressed syllables of adjacent words (Thrall and Hibbard, 1960:37 cited in Al-Musawi, 2011:9). For example:

'A man is as old as he feels, and a woman is as old as she looks'

3-Consonance: is the repetition of consonants in a word stressed in the same place (but whose vowel differs). It is a kind of inverted alliteration in which the final consonants rather than initial or medial ones are repeated in nearby words. For example:

'Hope for the best, prepare for the worst', 'where love fails, we espy all faults'.

4- Alliteration: is a repetition of the same letter or sound within nearby words at the beginning of two or more stressed syllables. It is a figure of speech in which consonants at the beginning of words or stressed syllables are repeated (Cudden1982:27).   For example:

'Out of debt, out of danger'.

2.5.1.2 Syntactic level:

On the syntactic level, paremiologists have made a lot of attempts to account for the structural treatment of proverbial sayings. Milner as cited in Fair (2003:3f) argues that "proverbs should be seen as consisting of halves which match and balance each other". The first half, the opening of the proverb is the head, whereas the second half is labeled the tail as shown in the following:

<u>Look at the color of the face,</u>   <u>and then ask about the health.</u>
　　　　Head　　　　　　　　　　　　　Tail

Taylor (1934:39) maintains that proverbs must be complete grammatical sentences. Whereas, Dundes, et al (2008:963-965) expounds that a proverb must contain one or more descriptive elements consisting in turn of a topic and   comment;   as in:

<u>Desperate diseases + must have desperate remedies.</u>
　　　　Topic　　　　　　　　　　Comment

But, this attempt cannot account for the idea of contrast in meaning existing between topic and comment as in:

<u>Better buy than borrow</u>

Weinreich (1978:72) cited in (Al-Musawi, 2011:7) points out that the most critical aspect of the proverb is that the grammatical subject of the proverb is symbolic and the main verb is in the present (non-past) or less often the future tense. He (ibid.) points to other grammatical patterns such as 'adj. +N' as in 'sharply bargained, honestly paid'. Thus, many proverbs are grammatical, some are not, as demonstrated by verb elliptical proverbs. In such cases, the ungrammatical is extreme as for some of the proverbs examined by Norrick(1985:23) 'sure bind, sure find', 'Fair in the cradle, and fair in the saddle',' who suspects every body'. Norrick claims that many ungrammatical aspects of proverbs can be considered as cases of radical ellipsis, overextensions of conventional grammatical rules formulae or lexical archaism which requires a special lexical knowledge.

2.5.1.3 Semantic Level:

A proverb is a multicolored unit as it has a literal and non-literal or figurative meaning which is often used to suit particular situations. In addition to their familiar meaning, there is another meaning which imposes itself actively, namely the contextual meaning. So, in this level there are two kinds of meaning. They are as follows:

1- Literal meaning: Leech (1983:10) states that literal meaning refers to the lexical meaning of a word i.e. it refers to the meaning of a sentence that can be understood without a context; sometimes, it is called logical, conceptual, denotative or cognitive meaning. Johnson (1954:152) cited in (ibid.). On the other hand, defines the literal meaning as the meaning which is derived from

the meaning of the proverb's components. Thus, the literal meaning of the proverb: 'Never too old to learn' is expected to be however old you may become,   you can always learn, especially if it is quoted in a situation where for example a middle-aged man is urged or advised to apply for college or advised to read.

2- Figurative meaning: proverbs are used figuratively when they are literally uninterpretable in the context of speech so that the addressee attempts to deal with them non- literally, i.e. they are interpreted differently from their literal meaning. Saʹeed (1997:15) describes the figurative meaning by a number of rhetorical terms including   metaphor, irony, and metonymy. The proverb 'No gain without pain' which simply means it is unlikely to achieve anything without some trouble or   hardship might be said to a student who complains too many assignments. It is worth mentioning that the figurative language violates maxims of cooperative communication and it is considered as a hindrance in the way of early and direct understanding (Gibbs, 1999:255).

2.5.1.4 Pragmatic Level:

A pragmatic reasoning is required in order to understand proverbs since they are used for communicative purposes i.e. they are used with a certain communicative aim that transcends their linguistic form and meaning; so, they can be manipulated by language users. Moreover,   they can be attributed to contextual pragmatic meaning which may result in substituting their literal and figurative meaning which they may fail to interpret the proverb, even in co-operation with the situation. The process of communication which utilizes the proverb will stop or be perplexed. This contextual meaning will supersede and transcend through employing the situational dimension: pragmatic dimension or the semiotic one (Leech, 1983:199).

Consider the proverb 'A golden key can open any door' in the following situation:

JILL: I'm amazed that Sally got into a good university;

her grades were so poor.

JANE: Well, she comes from a wealthy family, and a

golden key can open any door.

In the above context, there are at least two major interpretations for the manipulated proverb. The first is the original content of the proverb, i.e. its standard proverbial interpretation which is irrelevant to the interaction (See Levinson, 1997:5). In other words, if the proverbial response of JANE is regarded through the original standard proverbial interpretation, the manipulated proverb seems to be irrelevant to the conversation or context simply because JANE is not expected to be judged by the fortune that Sally has. Hence, the contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the proverb seems the least resort to interpret the meaning of the manipulated proverb and understand the addressor's implied intention in the context, a skilful employment of the proverb takes place. JANE wants to say that 'sufficient money can accomplish anything' by borrowing the proverb's 'A golden key ' for the wealthy family and the proverb's 'can open any door' for the university. Through such borrowing, one may notice that the situation is well made.

Thus, the proverb in this context acquires a probable contextual pragmatic interpretation 'because of her wealthy family; Sally got into a university'. It seems that the meaning of the proverb can be accounted for simply by an indication of the situation in terms of the addressor's selections of fixed

expressions. This will depend on the addressor's intention which, in turn, varies according to the context of utterance.

2.5.2 Non-Linguistic Features of Proverbs:

Proverbs can be identified through certain non-linguistic features. They are as follows:

1- Currency: which stands for the acceptance that is gained by a saying after a considerable circulation among people, for a considerable period of time (Al-Salihy, 1998:30).

2- Brevity: is one of the most important properties of proverbs. Ridout&Witting (1967:8-9) regard it as an important component in the meaning of a proverb. The ideas or situations illustrated by many of the most popular proverbs are usually condensed and conveyed in a few words. What makes the idea readily understandable seems to be the fact that proverbs have the virtue of being an item of folklore in common use, and as being symbolized simply with everyday experience or commonly observed social or natural phenomena. Thus, proverbs are briefly stated.

3- Wit: the word 'wit' is defined as the intelligent invention in speech or writing which consists of the co-ordination between content and form. Therefore, proverbs are mostly defined in English dictionaries as witty statements as long as the word 'wit' includes most of the rhetorical devices (Wahbo, 1974:607 cited in Al-Salihy, 1998:73).

Following the same line of argument, proverbs can be identified as short, concise in meaning; elegant in form, rhetorical statements or sentences, everlasting, and renewing in use and meaning. They can be considered as the daughters of experience; pieces of traditional wisdom put into a memorable form and handed down from previous generations. They are the mirror of culture since they constitute the vital part of language which is, in turn, part

of a great system called man. To find a definite, stable definition of a proverb is as hard job as defining or describing   man or the cultures of the entire world. Moreover, proverbs by their wit can be considered as the barb of an arrow, making the maxim stick in the memory (Kelso, 1974:412).

2.5.3 Psychological and Cognitive Features:

Psychologically, proverbs serve as a mirror which reflects the way of thinking habits. They would serve as emollients to lessen the grief which is felt by somebody due to a great loss or as encouragement to bear   present misfortune, for example: 'There is a good time coming', they are sometimes used by people to ease themselves of what distress them as in   'Don't cry over spilled milk' . It is also thought that proverbs have certain psychological features that characterize a sequence of words as proverbs, some might be referred to as literary or figurative: similes which are statements that make comparison between two diverse realms using the markers 'like', 'as' resulting a striking image i.e. with the rhetorical power of simile, proverbs can stir the imagination from the picture of a certain thing to a picturesque image of something else (Corbett, 1971:479 and Gray, 1984:189 cited in AL-Musawi, 2011:12). Personification is also considered as a major trope in proverbs. It is found when an inanimate object or abstraction is given human qualities. On the other hand, Al-Salihy (1997:69) describes it as a kind of trope in which sensibilities are denoted to abstractions, animals, ideas and objects to convey the intended message effectively, and to amplify the importance   of some components of the proverb.

Cognitively, proverbs are mentally economical, since from one particular situation presented in   them, we can understand many others. In addition, people can activate a whole scene about a certain event in our minds: just through the allusion to a relevant fact or moment of this one. For instance, in

the proverb 'Blind blames the ditch' (Lakeoff and Turner, 1989:162), we have a whole scenario in which a blind person has fallen into a ditch and he is blaming it for that fact, with realizing that his condition is what prevented him from not falling. The proverb takes us to the moment when the blind has already fallen, but we can imagine the whole event starting from the moment in which the blind was walking and had not still arrived to the ditch. Going further, this can be applied to any situation in which someone blames others.

2.6 Sources of English Proverbs:

Proverbs belong to the age which gave birth to folk songs and ballads (Breated, 1905:611). Fair (2003:2) assumes that every proverb has an origin related to a specific person or a specific situation but with many of the old ones, the origin has been completely lost. It is therefore, legitimate and convenient to say that proverbs have a popular origin. Proverbs may have their sources in the collective wisdom of the people. However, the origins of proverbs in English have not been studied extensively (Taylor, 1931: xxiv).

Hestings (1960: vii-viii) believes that there are originally two sources of proverbial wisdom or oracle: wise men and common people. In tracing the proverbial sayings, the proverbs' early introduction into language in early English or later is of a great interest and often of importance (Collins: 1963: vii). On the other hand, Mieder (2004:10) states that it is quite difficult to trace the origin and history of a proverb in particular language; because, once a saying has to be taken up and assimilated by the common people, its origin is forgotten and the user is no longer interested in the origin. It seems that proverbs in English are of different sources. These sources are as follows:

1-Originating from Common People and Wise men:

Once proverbs gain acceptance, they become popular proverbs. Their early stylistic features faded in some way and many have been coming as a part of the common core of language and now are used in different occasions (Wang 2003:57). Some proverbs come from people's distinction between sexes such as their discrimination against women such as 'Three women and a goose make a market', 'Long hair and short wit'. Other proverbs are reflections of people's practice for example: 'Good wine needs no bush' which means in the past, English wine merchants tended to hang some ivory bushes on their doors as a symbol of wine selling. But some merchants wine was so good that it needed no sign (Panos, 2001: 1 cited in Al-Musawi, 2011:20). Another example is involved with people's wedding practice 'Happy is the bride than sun shines' i.e. English people believe that if the weather is fine and sunny on a girl's wedding day, the girl would probably enjoy a happy marriage, otherwise, all sorts of misfortunes and tragedies would soon fall on her. Some proverbs are from people's belief and superstitions such as 'Help me to salt and help me to sorrow' which means in the past, English people believe that a person must scatter the spoiled salt from his left shoulders so as to drive off his bad luck (ibid.).

Proverbs express people's simple and healthy thoughts, feelings and sentiments. They summarize experience from the practice of people's life and work i.e. they are the summary of people in their every day life. Proverbs reveal universal truth from a particular point so as to enlighten people. A great number of proverbs are created by working people such as housewives 'New broom sweeps clean', cooks 'Too many cooks spoil the broth', Farmers 'Make the hay while the sun is high', hunters ' If you run after two hares, you will catch neither' or by seamen 'Hoist sail when the wind is fair'. Such expressions and familiar terms are associated with their own

trades and occupations and confined to a limited group of people engaged in the same trade or activity.

In general, proverbs with the more abstract type of wisdom began life in this way. A proverb like 'The end justifies the means' was first given expression to by Julius Caesar (Ridout and Witting 1983:9f).Taylor (1931: xxiv) mentions that "after all, we know nothing or little of the origin of proverbs". The source being of a layman, wise man does not reveal in several cases the origin of proverbs. It seems then that the origin of proverbs is man, and as long as there is life, proverbs will never stop appearing here and there being motivated by an incident of humorous or tragic type.

2-Borrowed Proverbs:

Many English proverbs come from Latin because of the introduction of Christianity into Britain, the influence of Norman Conquest and Renaissance on English and the translation of many Latin texts (Ling Cheng, 1997:36-37). English borrows a large number of proverbs, with the development of society, from many languages including Greek, Latin and Roman whose proverbial wisdom found abroad geographical dissemination primarily through language (Meider, 2004:11).

According to contemporary Greek Scolars, proverbs come from a fable or tale: 'The devil too has Achilles' heel', this proverb tells us about a hero, in Greek myths, named Achilles who was very strong except he had a weakness and that was his heel, from a historical event 'When you go to Rome, do as the Rome does', the origin of this proverb is in connection with Monica, the mother of St.Augustine. As the Sabbath was a feast day in Milan according to prevailing Rome usage but a fast at her native place of

Tagaste, Monica was perplexed and her conscience troubled her, St.Ambrose settled the problem of conscience by uttering this proverb (Wang Chang, 2003:183 cited in Al-Musawi, 2011:17). From a historical event of a nation 'To know man we will refuse justice', it tells us that during the early and medieval ages, English economy and production constantly advanced, with the increased population and prosperous trade, many cities emerged. In the countryside, some free peasants and feudal lords appeared and they came to have some power.

In 1225, they put forward the great chart that weakened the king's power to some extent. In this chart the king promised: 'To know man we will refuse justice'. Other proverbs are borrowed from thinkers of ancient Greece and Rome (Wang 1999; 191, Panos 2001: 1, and Meider 2004:11 cited in Al-Musawi, 2011:17).

A language cannot avoid contacting with other languages. In this contact, certain languages surely absorb some proverbs from others and this happens during a long period of history. Some (Collins 1963: vii, Ridout and Witting 1967:10, and Meider 2004:11) argue that it is difficult to be certain if a proverb existed in Latin, French or Spanish before it appeared in English; there is no proof that they are borrowed from other languages. It may be good that they develop concurrently in English but never have been recorded, and the language of the first recording may be the source.

Moreover, Plato, Sophocles and Homs as ancient writers added new Latin proverbial traditions and many of these classical texts become part of a rich Medieval Latin proverbial tradition. Some proverbs have oriental affiliation and a large number of proverbs have a close variant in one or more of oriental languages such as: Arabic, Persian, Sanskrit and others. For example: 'Big fish eats little fish', 'A rolling stone gathers no moss' and 'In

the kingdom of blind, the one–eyed is king'. However, some proverbs have only oriental variants (Guyle 1995:18). For example: 'Blood will not turn water' or 'Blood is thicker than water' and 'Speech is silver, silence is gold'.

3- Originating from the Bible:

Meider (2004:12) states that the Bible is a major source of proverbs whose proverbs date back to classical antiquity and early wisdom literature. It is essential for British culture; it influences every aspect of British culture. Thus, many sayings and sentences in the Bible have been deeply rooted among people and people express their ideas without   paying any attention to their origins. These sayings are no longer   confined to religion and   they have become proverbs. For example: 'A soft answer turneth away wrath', 'A virtuous woman is a crown to her husband'. Proverbs which are derived from the Bible are considered another kind of borrowing since the Bible is a translation from the   Hebrew wisdom (Ridout and Witting, 1983:12). Some examples are: 'you see a mote in another's eye but fail to see a beam in your own' and 'Do as you would be   done by'.

4- Originating from Literary Sources:

Famous writers have provided one of the richest sources for English proverbs of folk origin. Some proverbs have literary origins mentioned or derived from the text of famous writers, and from literary works. The   most polished proverbs are preserved and popularized by famous writers in their works, many from the fables of Aesop: 'The grapes are sour', 'The camel going to seek horns, lost his ears' (Wang, 2003:55,100).It is generally agreed that such writers as Benjamin Franklin, Bacon, Pop, Herrick, Keats and Shakespeare are undoubtedly the greatest literary source of modern proverb (Ridout and Witting 1983:12).

2.7 Impact of Culture on Proverbs:

Culture is "a socially acquired knowledge that someone has by virtue of his being a member of a particular society" i.e. it is a mixture which, incorporates behavior, thoughts, actions, language, knowledge, beliefs, morals, laws, customs and other qualities acquired by man as a social being (Leigh and Stanbridg 1999:2). Accordingly, it is clear now that language and culture are highly integrated with each other. They are inseparable and mutually influenced.

Concerning language and culture Brown (1998:124) states that "a language is part of culture and culture is part of a language, the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture". Thus, there is an intricate relationship between language and culture and this relation is elicited in terms of language being part of culture and yet being its vehicle. Therefore, culture is "the way of life for entire society" (Jary and Jary, 1980:101). This means that aspects of: manners, dressing, religions, ritual norms, behaviours, beliefs, systems and language are subsumed under culture (ibid.).

As language being part of culture, it plays a very important role in culture. The language expresses the patterns and structures of culture and consequently influences human thinking, manner and judgments. Khadk and Netra (2006:22) state that language is the symbolic representation of people and it comprises their historical and cultural backgrounds as well as their approaches to life and their way of living and thinking. In this sense, language is considered as the core of culture i.e. it maintains culture. On the other hand, culture has an important influence on language.

Language is influenced and shaped by culture, and it is the carrier and part of culture and reflects culture. Lyons (2003:302) asserts that a nation's language and culture are considered as manifestations of its distinctive national spirit. Hence, culture and language tightly interact with each other in the sense that: A- culture includes language; and language is a member of the family of culture;

B- language is the carrier of culture; it records all the material and spiritual achievements of human being along history.

Proverbs as a part of language are also a kind of social phenomenon and they are closely integrated with the society and culture. They do not only represent a kind of cultural phenomenon but also record culture and its development. They cannot exist out of their culture. Proverbs are the crystals of national wisdom and experience. They are an important part of national language and they appropriately reflect the relation between culture and language. They reflect many aspects of the nation such as the historical stories, natural styles and features, cultural traditions, native conventions and religious beliefs etc. As a folk literature form, proverbs carry a vivid color of a national culture and are beneficial to study a nation comprehensively such as the national history, folk customs and language. In short, their emergence, growth and death are more or less caused by cultural influence. Proverbs provide interesting clues to people's geography, history and they have great cultural values. They are considered the mirror of culture and consequently language.

2.8 Medical Proverbs in English:

The creation and dissemination of medical proverbs may be a deliberate work of doctors and educators to influence the behavior of the general

public. The use of medical proverbs for indoctrination is not uncommon. For example, at a children's library, a competition was held on knowledge of anti-alcohol proverbs (Zhitnikova and Polivanova, 2001:120). Moreover, medical proverbs are quite often combined with aphorisms spoken by figures from various times and peoples (Sysoev, 2007:175). On the other hand, Mieder (1993:153) notes the profusion of proverbs about sleep or the common cold, and the dearth of proverbs about Legionnaires' disease, organ transplants, AIDS, and so on.

Medical proverbs uttered by people constitute pithy observations, opinions and advices across a whole array of human existence, covering life, death, illnesses, and relations of doctors and patients. The narrow cluster of medical proverbs includes those about illness, pain, doctors, patients, folk healers, healthy and unhealthy habits, medication, and diagnostic and prognostic proverbs, while a broad cluster also encompasses proverbs and sayings about life and death, general ideas about age and so on. The collections of medical proverbs are not limited to a narrow group or community, which is as it should be. The borders between health and illness, age and illness, and even life and death, are permeable and cannot be sealed (Anonymous, 1914:875). Medical proverbs are enlightened from the scientific point of view. For all the medical proverbs are in demand, as they are perceived as a true reflection of people's worldview and a source of good counsel (Zakharov& Zhungietu1975:5-6).

Latin medical proverbs are known from late antiquity while collections of medical proverbs exist since the middle ages (Mieder, 1993:152-153). Medical proverbs might equally be included in general collections as separate chapters. Past and present collections of such proverbs are compiled

by medical doctors and specialists in humanities, i.e. folklorists, linguists, etc. Medical proverbs are, sometimes, combined by a person who is both a physician and a great linguist e.g. 'Vladimir Dal', or in a single team of physicians and great linguists or in a single team of physicians or biologists and folklorists (Zakharov&Zhungietu 1975; Fialkov&Fialkova 2009). In other cases, the work can be accomplished by physicians and psychologists themselves (Dudnikov, 1969; Kadymov 1971; Zhitnikova&Polivanova 2001) or by a folklorist with no medical education (Sysoev 2007:113). Medical proverbs provide both of the doctors and psychologists at the clinic and in their teaching activities with live material to facilitate their communication with patients or with an audience. Whichever audience is targeted does not influence the type of the material although it becomes more important in the case of analyses (Zhitnikov&Polivanova 2001:113).

Medical proverbs are either direct or indirect i.e. they are used in medicine in various ways. Some are indeed medical proverbs functioning in the way set out above. Others, although deprived of medical content, are nevertheless an integral part of medical discourse. An example is,   'when you hear hoof beats, think horses, not zebras'. This text, taken out of the context, has no indication of medical content at all. 'Hoof beats' in this context are understood as symptoms of disorder presaging common diseases 'horses' or rare and exotic ones 'Zebras'. Here, we have a clear example of an indirect-group proverb which, taken out of professional discourse, loses its medical character entirely. So it is clear that the notion is 'diagnostic' (Dundes et al. 2008; 114). This term 'diagnostic' should be reserved for proverbs with obvious medical diagnostic content such as 'If he has blue veins on the nose, he'll never wear his wedding clothes' (Elmquist, 1934:79-80), 'The sky turns yellow before rain, a person before illness' (Fialkov& Fialkova, 2009:74,86).

But the proverb about horses and zebras suits another paradigm, namely, informal medical discourse (Stoianova, 2007:114). Some of them have evident medical content: 'an apple a day keeps a doctor away', 'an ounce of prevention is worth a pound of cure' (Jackson, 1995:8), 'after much patience and frustration the situation will lead to the grave' (AL-Kernawi, 2000:99).

Nevertheless, proverbs in medical use can be without distinct medical content. For example: 'The second wife is very sour even if it is a handle of the poet' (ibid. 98); is used by a wife in a polygamous family, this conveys a cause of psychological distress. This context-oriented approach to proverbs in medical settings may be based on some knowledge of folklore studies or be completely devoid of it (Jackson, 1995:115).

2.9 Classification of Medical Proverbs in English:

Medical proverbs vary from collection to collection and from society to society. Nevertheless, their only interest is man. There are several topics about medical proverbs, they are as follows:

1- Medical proverbs that contain a link between a specific month (May or July) with death. Vysotskii (1903:237,239) published two items linking the systematic deterioration of certain diseases (hernia, mental problems) with the beginning or the end of any month. Time is also mentioned as important in gathering of medical herbs. For example, 'In winter be afraid of measles, while in summer of the smallpox' (Fialkov&Fialkova, 2009:86). But this is by no means a general phenomenon. According to Elmquist, injuries are most often mentioned among the variety of health problems, while little information is given about psychic condition, sleep, doctors, hygiene, sex and social diseases (Elmquist, 1934:117).

2- Most authors agree on the importance of proverbs about diet, hygiene and alcohol. The names of products can vary. Thus, Elmquist (ibid:79) and Mieder (1993:153-154) indicate the large number of medical proverbs about fruit, meat, vegetables and drinks, while Vysotskii (1903:238-239) does not mention fruit or meat at all. Soup, salted cucumbers, bread, garlic, onion, butter, kasha and alcohol make up his menu based on proverbs. For example: 'An apple a day keeps the doctor a way', 'The onion and the bathhouse cure everything', 'The onion cures seven diseases', 'Garlic cures seven diseases', 'Horseradish and radish, onion and cabbage will not lead to any harm', 'Garlic and radish make the stomach strong', 'Eat garlic and onion and no disease will catch you' .

3- Medical proverbs that highlight psychosomatic issues. Garrison (1928:984) perceives physiological and psychological observations, rather than notions of pathology which can be found in proverbs, to be of major importance for a physician. For example, 'A brusque answer from a modest patient is a bad sign', 'Those who swoon frequently, and without apparent cause are liable to die suddenly' (Bulletin of the New York Academy of Medicine, 1928:987).

4- In addition to the common cold there are also other ailments, e.g., scab, callus, furuncle, stomach problems, and lameness resulting from distress. For example: occasional problems and proverbial sayings refer to hernia 'when the moon is new, the hernia goes wild', to diabetes 'Even a sugary disease is not sweet', to measles, plague, typhus, cholera, smallpox, and elephantiasis: 'Here are three cavaliers- typhus, plague and cholera', 'The one who survived the plague died of alcohol', 'Baldness, character and elephantiasis can be cured only by death', 'A pockmarked person is not afraid of smallpox'. Some extremely rare items about leprosy and consumption are

also found: 'A leprous person can't be happy even with wealth', 'Lepers see each other even in the dark', 'From February till January he has coughed once, and says tuberculosis', 'Living in the dirt means getting tuberculosis', 'He who drinks Vodka will get tuberculosis' (Sysoev, 2007:50, 58-59, 79).

5- Many proverbs are against the drinking of alcohol; because, it is considered so dangerous for people's health. Nowadays, a number of proverbs are about drug addiction: 'Sticking to drugs means dying from them', 'whoever smokes grass and tobacco is his own worst enemy', 'Drug addiction traps one in a tomb' (Vysotskii, 1903:238).

2.10 Flexibility of Medical Proverbs:

The perception of a proverb as a medical one is flexible and can vary from paper to paper and from collection to collection. In all thematic collections of proverbs, the items are taken out of the context. Nevertheless, their inclusion is a context-specifying factor. For example: the proverb 'Any finger slashed is in pain' (Fialkov&Fialkova, 2009:76). In another context, it may not refer to fingers but to a child, whose suffering is painful for the mother regardless of the number of her children. The same is true of the proverb 'A creaky tree is not easily cracked', when juxtaposed with the proverb 'A sickly man lives longer' is obviously of medical character. But this characteristic may be reduced if the same proverb is placed in a collection about plants prepared by a botanist. Conversely, it is quite easy to understand the proverb 'An empty sack cannot stand upright' (Krikmann, 1974:6), which has only a potential meaning, become medical in close proximity to such proverbs as 'All the diseases are glued to a weak one', 'A weak person will get ill even from a speck of dust' (Fialkov&Fialkova, 2009:76).

2.11 Definitions of the Popular Arabic Proverb:

The popular Arabic proverb is an application of a long popular experiment which results an advice, wisdom, and has established on this experience the incitation on a specific behavior, or warning from specific behavior. Popular proverbs are likely to resemble popular novels which narrate a brief story to contribute to the construction of people's emotions as they indoctrinated the rules of popular wisdom and lovely behavior. The collection of popular proverbs, on its differences from each other in many of the states; formulate features of the popular thinking of the special aspects and criteria. It is then part of the nation's features, ways of living, beliefs, and moralistic criteria.

A proverb is a literary aspect that expresses a desirable orientation with a great benefit. It abbreviates a humanistic experiment, and it is repeated on the tongues of people. Moreover, the popularity of proverb manages it to abuse a dignified position of the mind of an individual (addressor & addressee), and also grants it the precedence concerning the significance and influence among all the arts of the popular saying. It is noticeable that there are several popular Arabic proverbs that are related to the health, healthy recommendations; rather some of them include implications that are considered very accurate and credible from the modern medical view point (http://www.Ishim.net/ankaadan6/ proverbs. htm.).

AL-Farabi (cited in http://www.Ishim.net/ankaadan6/ proverbs.htm.) defines AL-Mathal as a phrase that is satisfied by most people, and they use it during their luxury and adversity times, because it expresses what they want. It contains a considerable wisdom that all the people agree with; it is associated with people's criteria and passes from generation to generation. Others define it as a shortened beneficial sentence inherited from a

generation to the other. And it is a well-formed sentence that has a sense of eloquence in its meaning, commonly used by different classes of people. It summarizes lessons of previous stories and people's experiences that is why it gains people's trust completely. People believe of Al-Mathal because it leads them to solve their problems depending on immortal lessons of previous problems. Therefore, giving a proverb in a specific situation is better than narrating a previous story about what was going on. So, there are many definitions of proverbs in Arabic, but all of those definitions agree that the proverb is "an inherited saying, its eloquence appears in its pronunciation and meaning, stated in a specific occasion and repeated in other similar occasions"(http://www.Ishim.net/ ankaadan6/ proverbs. htm.).

2.12 Sources of Medical Proverbs in Arabic:

Popular proverbs can be classified according to their origin i.e. whether they are derived from a tale, episode or to whatever situation they refer. In each of these cases, the popular proverb summarizes a living experience or situation in a brief phrase or brief comment, and then the proverb will find its route within the Arabic rhetoric in what is called as (الأستعارة التمثيلية/al? istiʕa: rah altamϴi:ljja/ i.e. metaphor) It seems that the proverb makes a resemblance between two situations as follows:

A- It is the present situation which the proverb can be applied to.

B- It is the original situation which the proverb is derived from.

From what have been mentioned, we can say that there are many sources of medical proverbs and all of these sources are derived from (http://www.Ishim.net/ankaadan6/proverbs.htm.). They can be enumerated as follows:

1- What is derived from popular tales or jokes. For example:

"أحسن ما تأكل رز و باذنجان خبي جسمك ما يبان"↓

/'?ahsan ma:t'?kul ruz wa ba:ðənd₃a:n xabbi: d₃ismak ma: jəba:n/

i.e. it is better for you to hide your body from appearing than to eat rice and aubergines. However, people may use proverbs, sometimes, without knowing the details of their stories or situations but they use them according to the general meaning of the proverbial phrase. For example:

"اللي بيعرف بيعرف واللي ما بيعرف بيقول كف عدس"↓

/?illi: bjʕ ruf bjʕ ruf wa?lli: ma: bjʕruf bi:qu:l kaf ʕadas/

i.e. the one who knows, he knows everything. And that who does not know he says nonsense.

2- What is derived from the classical Arabic in its original style or with minor changes. For example:

"نص البطن أحسن من ملوها"←/nus əlbatin ahsan min miluha:/

"الأكل في الشبعان خسارة" ← /alakil fi: alʃabʕa:n xasarah/ minor changes

"ما ملأ ابن آدم وعاء شرا من بطنه"↓

original style   /ma: mala?ah ?ibna a:dam wiʕa:?an ʃarran min batnih/

i.e. it is better for you to eat in moderation. So, you do not have to full your stomach with much food; otherwise, you will be sick.

3- What is derived from the book of the literary medical heritage, especially some of the books that are related to doctors, healthy recommendations etc. For example: the book of Ibin- Abi Osaibia

(عيون الأنباء في طبقات الاطباء لأبن أبي اصييعة) ↓

/ʕju:n il?anba? fi: tabaqat alatiba? Li'bin abi: osaibi'ah/

4- What is derived from the popular songs. For example:

"كلمة ياريت ما بتعمر بيت"← /kalimat ja:rajt ma:bit ʕammur bajt/

i.e. the word of wishing does not build a house.

5- What is derived from the   familiar or popular medicine

(الطب الشعبي او التقليدي /tibʃaʕbi: awtaqli:di:/). For example:

"كاسات الهوى بتشيل العلة من غير دوى"↲

/ka:sa:t alhawa: bitʃi:l ilʕilla min ɣajr dawa:/

i.e. cupping takes away diseases without medicine.

6- What is derived from the ancient beliefs of our heritage. For Example:

"البلد اللي بتخاف من وحمها كول من بصلها".↲

/albalad ʔlli: bitxa:f min wahamha: ku:l min basalha:/

i.e. in order to avoid your disease in a country, you have to eat from its onion.

7- What is derived from the general humanistic experiment. For Example:

"الطفل إن بكى يا من جوع يا موجوع" ↲

/altifl ʔin baka jamindʒu: ʕ ja:mawdʒu:ʕ /

i.e. if a toddler cries, he is either hungry or in pain.

8- What is derived from the comic expressions which people admired. For example:

"فطار مع ملك وتغدى مع وزير وتعشى مع شحاد".↲

/ftar maʕa malik wa tɣada maʕa wazi:r watʕʃa: maʕa ʃahha:d/

i.e. have breakfast with a king and have lunch with a minister and have dinner with a beggar.

9- What is derived from other cultures through communication with other people; concerning the religious books and other sources. For example: "النظافة من الإيمان والوساخة من الشيطان".↲

/alnadafah min alʔi:man wa alwasaxah min alʃajta:n/.

i.e. cleanliness is next to godliness and the dirt comes from the devil.

2.13 Characteristics of Popular Proverbs in Arabic:

The Arabic popular proverbs have the following characteristics:

1- Authenticity:

Many of the Arabic proverbs preserve the core of their meaning; although some changes have taken place throughout history. There is a great number of this sort in people's daily conversations, and this is merely to be the interests of people concerning the original Arabic values and ethics of their ancestors. Moreover, many of their proverbs are derived from different sources such as:

(مجمع الأمثال) للميداني و (المستطرف من كل فن مستظرف) للأبشيهي↓

/madʒmaʕ alamƟâl lilmaidani: walmostatraf min kol fan mostadraf lilabʃi:hi: /

who collect a bulky number of popular Arabic proverbs. And there are proverbs which neither we know their origin nor their source; however, these proverbs remain common and generations are continuously transfer them because these proverbs are built upon experiments of countries. Authenticity seems clear when we realize popular Arabic proverbs which are derived from the Islamic religion or from the old Arabic literature as in:

" النظافة من الايمان " ⟵ /alnadafah min al?i:man/

i.e. cleanliness is next to godliness (http://www.Ishim.net/ankaadan6/ proverbs.htm.).

2- Factualism:

Popular Arabic proverbs are distinguished in their factuality which they acquired. People memorize them easily and simply as in: " مين وفر

غداه لعشاه ما شمت فيه عداه ".↓

/mi:n waffar ɣadah ilʕaʃah ma:ʃamat fi:h ida:h/ .

i.e. the one who keeps the dinner to the lunch time, he will not let his enemy to crow on him

3- The rhetorical power:

Popular Arabic proverbs are built on the notion which says that the most impressive speech is that of the few denotative words. For example:

"خير الكلام ما قل و دل"→ /xajro alkala:m ma: qallah wadal/
i.e. brevity is the soul of wit.

"بيضر المعدة ولا بينفع الاعدية".↓

ala?dijjah/ (ibid.). ʕda wala bjnfa

i.e. he hurts his stomach and does not give the benefit to his enemies.

4- The Musical sense:

Popular Arabic proverbs contain a musical bell, harmony with the pronunciation, homogeneity with the letters and consistency with the sentences. Thus, this is what makes them easy to memorize and to be common among people. The music of proverbs is either assonance or separation; or formulated according to the homogeneity of letters and words among sentences as in:

"نام بكير وفيق بكير وشوف الصحة شلون بتصير"↓

/na:m baki:r wa fi:q baki:r wa ʃu:f alsihha ʃlawn bitsi:r/
(http://www.Ishim.net/ankaadan6/proverbs.htm.).

i.e. sleep early and wake up early, you will see how your health will be so good.

"كول جبس وطلع عخدودك وكول بطيخ وطلع عزنودك"↓

/ Kol dʒibs watalʕ ʕaxdu:dak wakol batti:x watalʕ ʕaznu:dak/ (ibid.).

i.e. eat chips and look at your cheeks, and eat melon and look at your brachiums.

CHAPTER THREE

PROVERBS: PRAGMATIC STRATEGIES OF SPEECH ACTS

3.1 Introduction:

In order to understand each other and reach the intended meaning of the addressor in any utterance, the participants have to focus not only on the formal side of language (the phonological, morphological, syntactic and semantic properties of language); rather, they need to focus on the functional side i.e. the use of the language an addressor makes in communication and the effects of the utterance on the addressee. In other words, for communication to be successful, an addressor of language, in addition to his linguistic knowledge, i.e. rules of grammar and word images, s/he must acquire extra-linguistic or non-linguistic knowledge about the world, as it plays a significant role in the production and understanding of a certain utterance. It is always obvious that an utterance only makes sense in its suitable context as containing all the necessary conditions required for the successful mutual intelligibility for both of the addressor/addressee. It is worth mentioning, that the study of meaning within the pragmatic field seems to be interesting and effective, as it involves aspects of meaning which are not solely derived from the meanings of the words and phrases used in sentences, but rather from those aspects of meaning that are attributed to the manipulation of a certain linguistic form by an addressor in an appropriate situation. The former type of meaning is referred to as the linguistic meaning and the latter is the intended meaning i.e. the meaning

that an addressor wishes to convey (Yule, 1996:127). Concerning the intended meaning, Bates (1976:10) asserts that utterances communicate only insofar as they cause the addressee to carry-out mental acts similar to those used by the addressor in creating a given meaning.

It appears that "the pragmatic field occupies an area between semantics, sociolinguistics, and extra-linguistic context" (Crystal, 1991:271). Thus, any complete theory of meaning cannot be considered satisfactory and congruent unless it takes into account these domains in assigning aspects of meaning in a language. So, the focus on 'what is meant by what is said' leads to the realization of the existence of certain linguistic issues which constitute the central premises of pragmatics. Such issues are speech act, conversational implicature, deixis, presupposition, etc. since the present study deals with speech acts in English medical proverbs with reference to Arabic, an introductory description and analysis of the theory of speech act will be presented in the following sections.

3.2 Speech Act Theories of Austin and Searle:

SAT has probably aroused the widest interest among all the issues in the general theory of language usage or use. Psychologists, for example: suggest that the acquisition of the concepts underlying speech acts may be a prerequisite for the acquisition of language in general. Literary critics look at speech act theory as an illumination of textual subtleties or an understanding of the nature of literary genres. Anthropologists hope to find in the theory some account of the nature of magical spells and rituals in general. Philosophers see potential applications to the status of ethical statements, while linguists see the notions of speech act theory as variously applicable to problems in syntax, semantics, second language learning, and elsewhere (Levinson, 1997:226).

The term 'speech act' originally comes as a translation of the German term (Sprachakt of Bŭhler). However, the ideological and methodological roots of speech act theory in western thought dates back to the pre-Socratic philosophers and the old testament. It has also a powerful force in the margins of the dominant Platonic Christian scientific intellectual tradition (Lyons, 1977:726& Robinson, 1997:1).

Thus, the theory of speech acts is initiated as a reaction to many earlier linguistic theories which disregard language as an action. This theory had its origins in the British philosophy. It was initiated as a theory of thinking by the British philosopher J.L.Austin (1911-1960). It is modified and developed in the course of time to be known as 'speech act theory', and later it was developed and adopted by the American philosopher Searle (1969) in his influential book entitled <u>Speech Acts: an Essay in the Philosophy of Language</u> (Mey, 1993:109-10).

The original idea in Austin's <u>How to do things with words</u> (1962) is that; performative utterances are fundamentally different from constative (or descriptive) utterances. Whereas constative utterances can be evaluated in traditional terms of truth and falsehood, performatives are neither true nor false: instead, they are to be regarded as felicitous or non-felicitous. But examples such as: ' He did not do it' and ' I state that he did not do it' led Austin to the eventual conclusion that all utterances are 'performatives' in the sense of constituting a form of action, rather than simply a matter of saying something about the world. Austin has underlined this by drawing a parallel between 'explicit performatives' such as: 'I promise that I shall be there'. And 'primary performatives' (or 'primary utterances') such as: ' I shall be there'.

Finally, Austin concludes that in all regular utterances whether they have a performative verb or not, there is both a 'doing' element and a 'saying' element; and this led him to shift to a distinction between locutionary acts and illocutionary acts, and to supplement these categories with the further category of perlocutionary acts (Leech, 1983:176).

Austin assumes that verbs in the English language correspond one-to-one with categories of speech act. Searle, on the other hand, disassociate himself from Austin's assumption of such a correspondence between verbs and speech acts. He states that "differences in illocutionary verbs are a good guide, but by no means a sure guide to differences in illocutionary acts" (Leech, 1983:176). Searle appears to rely upon the 'performative fallacy' though not overtly acknowledging it. He allows that illocutionary force may be expressed by a number of illocutionary forces indicating devices such as: intonation, punctuation etc., as well as performative verbs; but in practice, the use of devices other than performatives is not developed or illustrated in his work. Similarly, he admits that there is 'enormous unclarity' in the assignment of utterances to illocutionary categories, and yet insists that: "If we adopt illocutionary point as the basic notion on which to classify uses of language, then there are a rather limited number of basic things we do with language" (Ibid.:177). So, Searle sticks to a categorical theory of speech acts in spite of the obvious difficulties of deciding when a given utterance fits into one category rather than another.

It is worth mentioning that the theory of speech acts describes how we can use language to do things i.e. we can use language to make promises, lay bets, issue warnings, christen boats, place names in nomination, offer congratulations, or swear testimony. By saying 'I warn you that there is a sheepdog in the closet', you not only say something, you warn someone.

Verbs like 'bet', 'promise', 'warn', and so on are performative verbs. Using them in a sentence does something extra over and above the statement. There are hundreds of performative verbs in every language. The following sentences illustrate their usage:

> - I bet you five dollars the Yankees win.
>
> - I challenge you to a match.
>
> - I dare you to step over this line.
>
> - I fine you $100 for possession of oregano.
>
> - I promise to improve.
>
> - I resign!
>
> - I pronounce you husband and wife, and
>
> - I nominate John for mayor of New York City etc.

In all these sentences, the addressor is the subject (that is, the sentences are with the first person) who by uttering the sentence is accomplishing some additional action, such as daring, nominating, or resigning. In addition all these sentences are affirmative, declarative, and in the present tense. They are typical performative sentences. Moreover, an informal test to see whether a sentence contains a performative verb is to begin with the words 'I hereby' i.e. only performative sentences sound right when we use this way. Compare 'I hereby apologize to you' with the somewhat strange 'I hereby know you'. The first is generally taken as an act of apologizing. In all the examples given, insertion of hereby would be acceptable (Fromkin, et al, 2003: 214-15).

SAT appears as a result of the insufficient semantic analysis based upon truth conditional aspects in order to arrive at the intended meaning of an utterance. This means that truth conditions are not sufficient for the task, but the context in which the utterance is uttered should be taken into account

such as the social class of the addressor and addressee, the reason behind producing such an utterance, what is going to happen afterwards and to what extent that utterance is important (Bach and Harnish, 1979:124-162).

Lyons (1981:175-177) considers SAT as a concept of saying, for it does action within certain contexts of social institutions and conventions. Moreover, Crystal (2008:446) defines SAT as a part of pragmatics which is used widely in linguistics to make pragmatic analysis to the role of the utterance in relation to the behaviours of the addressor and the addressee in an interpersonal communication. It plays a crucial role in explaining how utterances affect social actions which govern speech situation and how people realize and infer the intended meaning of an utterance when it is not explicitly stated and how the utterance relates to the context in which it is uttered.

SAT has an influence on the use theory of meaning which is established by the philosopher Wittgenstein who shows that the meaning of a word lies in its use. Furthermore, SAT is presented as a defense to the theory of Wittgenstein because it is based on the view that an addressor uses his language to do things according to the illocutionary act determined by the addressor's intention and convention (Al-Khalifa, 2007: 211-217 cited in Al-Dulaimi, 2010:14).

SAT challenges Chomsky's opinions of transformational and generative grammar in terms of distinction between competence and performance which is nearly similar to De Sussaure's distinction between langue and parole. The former, i.e. competence indicates the addressor's knowledge of language rules out of context while the latter, i.e. performance refers to a person's actual use of a language in the understanding and production of sentences. Unlike communicative competence, which is internal and

invisible, performance is external and observable. In addition, performance does not mirror competence, since people may know how to produce a sentence but may err when they try to do so. Thus, in this respect, SAT functions as a theory of performing actions since it concentrates on the illocutionary force of utterances as assumed by Searle (1969:27) that it is the minimal basic unit of linguistic communication (Al-Khalifa, Ibid.).

3.2.1 Austin's Model of Speech Acts Theory (1962):

Austin (1962: 7) stressed the significance of the question 'what sort of act do we perform in uttering a sentence?'. He refers to the action we perform when speaking, such as, order, command, request, promise, threat , apology , warn and so forth .For him , language is not only used to make statements for the purpose of describing or stating a fact , but it is also used to perform actions. Sadock (2006:53) asserts that the modern study of SAT starts with the work of Austin (1911 – 1962) <u>How To Do Things With Words</u> (1962). Through this work, he outlines his theory with the concept of Performativity of language. Austin's contribution to SAT can be explained in the following subsection of the study:

1- Austin's Felicity Conditions (FCs):

According to Austin, speech acts cannot be true or false, but as it is mentioned before, they can be either felicitous or infelicitous depending on certain conditions. These conditions are called 'Felicity conditions'. The latter term 'felicity conditions' is defined by Austin (1962:14) as the situational appropriateness which determines what circumstances are possible to perform an act of communication properly, such as to give warning, ask questions, give commands, make promises, or apology and so on. In order to perform the speech act felicitously, these conditions must be

met. Austin (Ibid.) distinguishes FCs from a conventional point of view. They are as follows:

1- There must exist an acceptable conventional procedure having a conventional effect to include the uttering of certain words in certain circumstances.

2- The particular person and the circumstances in a given case must be appropriate for the situation.

3- The procedure must be executed by all participants both correctly and completely.

4- The persons must have the requisite feeling, thoughts and intentions as specified in the procedure.

5- The persons must conduct themselves subsequently.

Austin (Ibid.:14) assures that if one or more of these conditions are not fulfilled, the speech act will be infelicitous, for example the utterance 'I hereby divorce you' is infelicitous if it is uttered three times by a catholic because there is no such a conventional procedure in the catholic culture i.e. condition (1) is violated, but it is felicitous if it is uttered by a Muslim because such procedure is existing in Islam. The same thing for the act of sentence 'I hereby declare you husband and wife', it will be infelicitous if it is uttered by an ordinary person rather than a judge in this case, condition (2) is not fulfilled. Similarly, when someone wants to make a bet by saying 'I bet you that it will rain tomorrow' to somebody who does not respond to him, then the act of betting is infelicitous because condition (3) is violated. Finally, the act of making a promise is infelicitous if the addressor has no intention to fulfill or keep his promise. According to these examples, Levinson (1997:226) states that if the FCs are violated in(1,2,3) then the

utterance is described as a misfire when the intended actions are inappropriate to the context of situation, whereas in the case of violating condition (4), it is described as abuses, not easily detected at the time of the utterance.

Cutting (2002:18) defines FCs as the basis which must be fulfilled if the speech act is to achieve its point. He adds that the speech act could be infelicitous in three ways:

1- When the addressor is not in the appropriate position to perform that act,

2- If he has not the intention to perform it and

3- If the addressee does not understand the propositional content of that utterance.

Moreover, Sa´eed (1997:204) states that there should be two conditions for performing successful speech act. These conditions are:

1- Interaction: which means that the addressor should interact with other language users. For example the utterance 'I bet you five dollars it will rain tomorrow' which cannot be an act of betting unless there is an addressee. Such speech act cannot be performed by the addressor alone, but it requires a mutual joint performance by both addressor and addressee.

2- Context dependence: This indicates that the successful performance of speech act should be uttered in the appropriate context. For example the utterance 'I hereby declare you husband and wife', should be uttered in the appropriate context including the addressor, the place and the suitable addressee.

2- Components of Speech Acts:

Austin (1962:99) states that when we speak we perform the following acts simultaneously: Locutionary Act (LA), Illocutionary Act (IA) and

Perlocutionary Act (PA). And he rejects the constative-performative dichotomy in his division of speech act. They are as follows:

1- Locutionary Acts (LAs): they refer to the act of making a meaningful utterance with a particular sense and reference. Locutionary acts can be divided into three types (i) phatic act: which refers to the production or uttering of certain noises. (ii) Phemic act: which refers to the uttering of certain words that are well-ordered and belong to certain vocabulary and grammar of a certain language and (iii) Rhemic act: which refers to those words or noises with certain sense and reference (Ibid.).

2- Illocutionary Acts (IAs): they are the utterances which have certain conventional force carried out by the addressor in order that s/he can reflect his/her intention in making the utterance. Such utterances include: warning, informing, ordering, promising, naming, offering, threatening, thanking, greeting, apologizing, admitting, and complaining etc.(Hurford, et al, 2007:273).

   Austin (1962:103) considers the concept of (IAs) as the central point of speech act which refers to the idea of 'By saying something, we do something', for example: one can warn somebody by uttering 'Danger' or when you order someone by saying 'out' or when a priest joins two persons in marriage by saying 'I now pronounce you husband and wife'.

   Austin (Ibid.) focuses upon the (IAs) maintaining that we might have the force of a statement and demonstrate its performative nature. For example to say: 'There is a bull in the garden' has illocutionary force of warning when it is spoken in a specific context. The utterance may be stated in an explicit performative way as in: 'I warn you', 'don't go to the garden'. This statement is neither true nor false. Instead, it creates a warning, by hearing the statement and understanding it as a warning, the addressee is warned.

3- Perlocutionary Acts (PAs): they are the utterances carried out by the addressor in which the causing of the effect on the addressee happens. Perlocutionary acts consist in the production of an effect upon thought, feelings or actions of the addressee, such as persuading the belief that Sam and Mary should be considered man and wife convincing an addressee of the truth of a statement causing an addressee to do something. Thus, when someone speaks, s/he will perform the three speech acts i.e. LA, IA, and PA as in: shut the door!

A- It consists of words built upon grammar rules i.e. it is a saying of
   something (Locutionary act).

B- It performs an order to shut the door (Illocutionary act).

C- It may be obeyed and the addressee shuts the door or disobeyed (Perlocutionary act).

  To sum up, perlocutionary acts cannot be considered as a part of the conventional meaning of the utterance, but they are derived from the context and situation of that utterance. Moreover, PAs can be intended or unintended consequences or reactions to what is said. IAs are means of PAs and not the converse.

3- Explicit and Implicit Performatives:

  Austin (1962:33) states that the speech act that is performed explicitly is specific and clear. The performative verb is also considered as the source of the performative utterance since its meaning indicates the illocutionary force. He distinguishes between explicit and implicit performatives. Explicit performatives are those utterances whose main verb is called 'performative verb' by which we can identify the category of the act being performed. For

example:-I tell you that the next mission will be dangerous. And - We promise we will be back. (Explicit).

So, in these two examples we have the speech act of telling and the speech act of promising respectively i.e. the main verbs above 'tell' and 'promise' are performatives because they perform the action of telling and promising which belong to the directive and commissive classes. While implicit performatives refer to utterances performed without using the performative verb, but their illocutionary point is indicated by grammatical factors such as intonation, modal verbs, adverbs, and connectives accompanying the utterance, examples of this type are the following: - I shall call him later. , - Villain! , - There is a car in the park. , and - Vulgar! etc. So, utterances as the ones mentioned above are implicit performatives. These utterances can be expandable in order to identify them as performatives. Therefore, any utterance which is in fact performative can be reduced, expanded, or analyzed into a form with a verb in the first person singular present indicative active (Ibid.: 62).

Thus, the words 'Vulgar!', 'Villain!' etc. are equivalent to 'I declare…'.this means that 'vulgar!', 'villain!' are implicit performatives, and we can expand them into 'I hereby declare you vulgar' or 'I hereby declare you villain'. Moreover, Austin (1962) explains to us the possibility of defining the performative utterances in terms of grammatical formula. This grammatical formula consists of the following characteristics:

A- The subject of the sentence is in the first singular person.

B- The tense is in the simple present active because the IA is achieved at the time of producing the utterance, as in the following examples:

    - I warn you that diving so deep is dangerous.

    - *I warned you that diving so deep is dangerous.

Austin (Ibid: 57) says that it is possible to expand the above second example to include the passive voice with the second or third person in performing performative utterances. For example: 'you are hereby warned that diving so deep is dangerous'. In the first example, the addressor is performing the act of warning whereas in the second example, s/he is reporting that the act of warning was made.

C- The sentence is not negative. For example:

  - *I do not warn you.

D- Inserting the self-referential adverb "hereby" which can be considered as a useful criterion for performative utterances such as: 'I hereby declare you a criminal'. The occurrence of the adverb 'hereby' is not possible with non-performative verbs, for example: *I hereby walk ten miles on Sunday. (Levinson, 1983:232).

4- Austin's Classification of Speech Acts:

Austin (1962:150-51) presents a five-way taxonomy of illocutionary acts. He admits that it is neither particularly well motivated nor always unambiguous in its application to particular examples. He believes that illocutionary acts could always be made explicit through the use of performative sentences, a taxonomy of illocutionary acts could therefore be identified in terms of an analysis of the various potential performative verbs of English. Austin's five classes are as follows:

1- Verdictives:

These are verbs which refer to the giving of verdict as the name implies by a jury or umpire. It is essentially giving a finding to something i.e. fact or value. Examples of verdictives are 'estimate', 'blame', 'assess', 'value', 'diagnose', 'analyze' etc. as in:

- The judge acquits the prisoner.

- I blamed the worker for not being working hard.

2- Exercitives:

Exercitive acts refer to the exercising of powers, rights or influences, such as 'warn', 'dismiss', 'appoint', 'order', 'command', 'proclaim', 'urge', 'claim', 'advice', 'sentence' etc. , for example:

- I warn you of driving so fast.

- The manager appoints me as a boss.

- My friend advises me to apologize.

3- Commissives:

They are the acts whose point is to commit the addressor to a course of action, such as 'promise', 'plan', 'swear', 'contract', 'undertake', 'adopt', 'contemplate', 'guarantee', 'espouse', 'consent', 'oppose', 'vow' and 'bet' as in:

- We plan to travel by car.

- I promise you to do that.

- I oppose this idea.

4- Behabitives:

They perform an action with attitudes and social behaviour, verbs like 'congratulate', 'compliment', 'welcome', 'apologize'; statements like 'I'm sorry' and expressions of approval like 'Thank you' are all examples of behabitives. Such as: - Thank you for providing me with food.

- I apologize for being noisy.

- Congratulation.

5- Expositives:

Austin (1962:152) asserts that this class of verbs is difficult to define. Such verbs keep discussion and argument going by providing different kinds

of clarification, verbs like 'ask', 'assume', 'concede', 'hypothesize', 'remark', 'expect' etc. For example: -I concede that I am guilty.

Wardhaugh (1976:97), on the other hand, admits that the verbs of this class are not obvious; they often overlap but the general performative nature of individual utterances is often quite clear.

To sum up, Austin's classification of speech acts can be summarized as follows: 1- Verdictive is a giving of finding to something.

2- Exercitive is an exercising of powers.

3- Commissive is a declaring of an intention.

4- Behabitive is the adoption of an attitude.

5- Expositive is the justification of reasons.

3.2.2 Searle's Model of Speech Acts Theory (1969):

Although SAT has been modified and developed by many scholars, but the most important modification to this theory is that made by the philosopher John R. Searle (ibid.). He is the first to develop and extend SAT .His contributions can be explained as follows:

1- Searle's Felicity Conditions (FCs):

It is worth mentioning that, Searle's model rests upon the idea that speaking a language is engaging in a rule-governed form of behaviour. This means that in the production of utterances, the addressor performs illocutionary acts, such as asking questions, making statements, giving commands, making promises, etc. These acts are performed according to the rules of language. Thus, he affirms "an adequate study of speech act is a study of langue rather than parole" (Searle, 1969:17).

Searle (Ibid: 57-69) points out that felicity conditions are very necessary for speech acts to be performed and without them the speech act will go wrong, i.e. infelicitous, and he proposes four conditions. These conditions are: the propositional conditions, preparatory conditions, sincerity conditions and essential conditions.

A- Propositional Content Conditions:

These conditions specify restrictions on the content of the addressor's utterance expressed in a sentence (declarative, imperative, interrogative, etc). For example: in the speech act of request 'shut the door, please' the propositional content condition requires a future act of the addressee.

B- Preparatory Conditions:

These conditions formulate the real world prerequisites to each illocutionary act i.e. they match the appropriate utterance to the related illocutionary act. In other words, they concern the belief, desire, background knowledge, and circumstances about the addressor and addressee. For instance, in the case of request, the addressor must believe that the addressee has the ability to perform the requested act and that the addressee would not perform the requested act unless requested to do so. Moreover, in some cases the preparatory conditions specify the nature of the relationship between the addressor and addressee. For example: for someone to do something requires the addressor to have power over the addressee.

C. Sincerity Conditions:

They specify the psychological state including belief, intention and desire of an addressor as they are expressed in the illocutionary act. When an addressor performs a specific speech act, s/he expresses a certain psychological state regarding the propositional content of the utterance. For example: for a request, the sincerity condition involves that the addressor

wants the addressee to do the act of request. So, the sincerity condition is the requisite psychological state the addressor must have to perform the speech act.

D- Essential Conditions:

They represent the syntactic and semantic rules required for building up an utterance relating to a given speech act. For example: in case of request, the utterance must count as an attempt to get the addressee to do the act.

Searle (1969: 30-31) indicates that every speech act contains propositional content (p) and is performed with a certain illocutionary force (f) which is known as 'Illocutionary Force Indicating Device' (IFID). IFIDs are supposed to be elements of linguistic devices that indicate the propositional content of specific utterance. For example in English, the interrogative mood is supposed to indicate that the utterance is intended as a question, the directive mood indicates that the utterance is intended as a directive illocutionary act such as: 'order', 'request'….etc., as well as the utterance 'I promise' is supposed to indicate that what is intended is a promise. Examples of IFID in English include: word order, stress, intonation contour, punctuation, the mood of the verb and what is called performative verb.

Searle (1969 cited in Al-Dulaimi, 2010:26) rejects the distinction made by Austin between locutionary and illocutionary acts. As mentioned before, he claims that this distinction could not be made because, for him, locutionary and illocutionary acts are not separable, since meaning and force are not separable, because an utterance always constrains some indicators of illocutionary forces as part of its meaning. This indication may be general as in the case of explicit performatives. For instance 'Do it' can be intended as order, advice, urging, daring……. etc, but not as describing or promising while 'I order you to do it' is intended specifically as ordering. Searle agrees

that the phonetic and phatic acts are separately distinguishable as shown by Austin although in a later work he merges these two calling them the utterance. (See: Al-Sulaiman, 1997:14).

However, Searle (cited in Smith, 2003:159) distinguishes between illocutionary act and perlocutionary act on the basis of intentionality. He claims that illocutionary act is the minimal complete unit of human communication performed with intentionality. It is communicatively successful if the addressor's illocutionary intention is recognized by the addressee. If the addressor has no intention to make promise, s/he will not make a promise. But perlocutionary act does not have to be intentionally performed. For example: one can persuade somebody of something without intending to do so, as in: - Health is better than wealth.

It is worth mentioning that, the propositional act is the act of expressing the propositional content of the utterance performed with a certain illocutionary force. Although the propositional act cannot actually be performed separately from illocutionary force, they can be considered separately because, for instance, it is possible for the two utterances to have the same force, but their propositional meaning is different or they have the same meaning expressed in different illocutionary acts. For example:

- Go out (the propositional content is expressed as a command).

- I order you to go out (the propositional content is expressed as an order).

2. Searle's Regulative and Constitutive Rules:

The performance of speech acts is submitted to certain rules; because, speaking a language is governed by rules of behavior. As we speak, we perform certain speech acts such as statements, promises, asking questions, giving commands, giving permissions and so on. These rules are not linguistic, but sociocultural rules. They are of two kinds: regulative and

constitutive. The former regulates an activity which is pre-existing while the latter defines new forms of behaviour (Searle, 1969:17).

As its name suggests, 'Regulative Rules' are those rules which regulate an activity in forms of behaviour and often take the form of imperative structure, they are concerned with conditions on the occurrence of certain forms of behaviour. For example: 'Workers are forbidden to waste their time'. Whereas, 'Constitutive Rules' are those which create or define new activities, or forms of behaviour. For example: - 'workers are not forbidden to waste their time in this factory'.

Mey (1993:121f) clarifies these kinds of rules through the chess game comparing such a kind of game with language. The game of chess is an activity which consists of different types of regulative and constitutive rules. Regulative rules in such a game is that the players are not allowed to undo a move while another player is playing. They can only use a certain amount of time for each move and they are not allowed to touch the chess-pieces unless they intended to make a move. While, constitutive rules create or constitute the activity itself i.e. pawns move one square except for the first time when they can move over two squares, the knights jump over the board. In addition, constitutive rules define the number of chessmen or the number of squares on the boards, etc.

3- Searle's Taxonomy of Speech Acts:

Searle (1979:70-71) proposes an alternative taxonomy based on felicity conditions (which he has established) in which illocutionary acts are grouped under five basic categories which are going to be explained in details. But, before embarking on a discussion of these categories of speech acts, it is important to know the dimensions on which Searle depends in

distinguishing these five classes. Although he lists twelve, he relies on the first four of his classification. They are as follows:

1- Purpose:

Each illocutionary act differs from the other on the basis of its illocutionary point or the purpose that it expresses. For instance, the illocutionary point of an order is to get the addressee to do something whereas the illocutionary point of apologizing is only to state a psychological state in the propositional content.

2- Direction of Fit:

Each illocutionary point has a specific direction of fit between the world and the word. For instance, directives have world to word direction of fit whereas representatives have words-to-world direction of fit and expressives have no direction of fit. The following figure (cited in Al-Dulaimi, 2010:28) illustrates other examples:

Illocutionary Point	Direction of Fit	Examples
Assertive	Words-to-world	Predict
Directive	World-to-words	Command, request
Commissive	World-to-words	promise
Declarative	World-to-words Words-to-world	Declare, name
Expressive	Null	Thank, Apologize.

Figure (1) Directions of fit of the illocutionary acts.

3- Psychological Status:

Illocutionary acts can be seen as different in the expressed psychological status in the propositional content of a specific act. For instance, a person who makes apologizing, s/he expresses his/her feeling of regret whereas a

person who warns somebody, s/he shows his/her intentions to commit the addressee to do or avoid something.

4- Difference in Propositional Content:

IAs have different propositional contents or illocutionary points determined by illocutionary forces. For instance the propositional content of warning is about future course of action whereas apologizing is about past or present.

5- Social Status:

The type of the illocutionary act is determined by the difference in social status of the addressor and the addressee. If a teacher asks his student to do something, then the act has the force of an order. But if the student asks the teacher to repeat his sayings, that would be a request or suggestion. For example: -

Teacher: stop talking.

Student: excuse me sir, may I ask you a question?

6- Interest of the Interlocutors:

The type of IA can also be determined by the different interests of both the addressor and the addressee, such as the interest of the addressor may be promising and that of the addressee may be threatening. For example: - I will do it.

7- Discourse Related Function:

IAs have discourse functions. Each differs from the other according to the type of IA. For example: the illocutionary act of objection has exaphoric function to refer to what has been said previously or to what is next (see also: Brinton, 2000:306 cited in Al-Dulaimi, 2010:29).

8- Degree of Strength and Mood of Achievement:

A particular illocutionary point such as request and command are both directives, but have different strength and mood of achievement. For instance, to request somebody to do something is less strong than insisting that s/he does it; and with request, the addressee has options either to accept or refuse, but with command, the addressor must have position of authority that obliges the addressee to obey his/her command.

9- Difference between speech acts and speech verbs:

This entails that IAs are not necessarily performed by using verbs from the same category of those IAs. Speech verbs can be described as verbs having a performative use that they tell the addressee how to interpret what the addressor wants. Generally, linguists have grouped speech verbs into many sets depending upon the particular force of SA. For example: the English verb 'order' tells the addressee that the addressor wants something to happen. Many speech verbs have several uses and can name different illocutionary forces. For example: the verb 'warn' has both assertive and directive use. The addressor can warn that a certain proposition will take place in the future, and s/he can warn to direct the addressee to avoid something unfavorable to him\her (see also: Al-Dulaimi, 2010:30).

10- Social Institution and Speech Act:

In order for the IA to be performed felicitously, it needs a special social institution by the addressor. For example: 'I pronounce you husband and wife' requires that the addressor has a social institutional position like a minister or judge; whereas, 'I promise to pay you back the money' requires no social institutional position.

11- Speech Acts and Performatives:

Many speech acts have performative use such as: promises and orders. While some speech act verbs do not have performative uses. For example: the verb 'insinuate' cannot be used performatively to insinuate that a proposition is true because an assertive insinuation must somehow be concealed or implicit.

12- Difference in Style:

Illocutionary acts are often different in the way they are performed. Some performative verbs reveal the style in which the illocutionary act of an utterance is performed. It is the case that certain speech acts in certain cultures are inherently considered more aggressive than others. For example:

-The teacher rebukes the guilty.

-The teacher insults the guilty. (More aggressive).

Thus, Searle (1975: 2, 1979: 17, and 1998: 58) states that there is an endless number of illocutionary acts. There are , for instance : 'assertions', 'requests', 'commands', 'warnings', 'promises', 'offers', 'apologies', 'thanks', 'denials', 'appointments', 'baptizing', 'threatening', and so on. He observes that the differences in the illocutionary acts are according to the differences of illocutionary verbs. So that he attempts to classify those illocutionary acts into five categories:

1- Assertives (representatives):

The illocutionary point of 'representative speech act' is to commit the addressee to the truth of the proposition, i.e. the unit of meaning that identifies the subject matter of a statement. It describes some state of affairs, and takes the form of a declarative sentence as in 'poll hates piano' (Crystal, 1997:107). It is to present the proposition as representing a state of affairs in the world. Assertives have a word-to-world direction of fit i.e. the addressor fits his words to the world in order to express a belief through the

established proposition. This class includes verbs such as 'state', 'assert', 'complain', 'affirm', 'report', 'conclude', etc.

Searle notes that this category contains most of Austin's expositives and verdictives, as they denote the same illocutionary point but different illocutionary forces. The simplest test for representatives is that they can be verified as true or false. In other words, they indicate what the addressor believes to be the case or not, as in the examples: 'The weather is hot' and 'I affirm that the ocean is deep'.

2- Directives:

The illocutionary point of this group of acts is to direct the addressee towards doing (or not doing) something; therefore, they designate a world-to-words direction of fit. The addressor wishes or wants the addressee to do (or not to do) something. Directives include verbs such as: 'ask', 'order', 'request', 'demand', 'advise', 'warn', etc. As in the following examples: 'Open the door' [Order], 'could you lend me some money' [Request], and 'I'd like to invite you to my concert' [Invitation]. So, these acts cannot be true or false, but they can be obeyed or disobeyed.

3- Commissives:

Commissives are speech acts in which the addressor is committed to some future course of action. The direction of fit of commissives is always world-to-word and the expressed sincerity condition is always the addressor's intention to do something. They cannot be true or false, but they can be carried out, kept or broken. Such as: promise, vow, commit, threaten, pledge, etc. For example: 'I will be there tonight' and 'He threats me'.

4- Expressives:

The illocutionary point of the expressive is to express the psychological state of the addressor such as: 'pleasure', 'pain', 'likes', 'dislikes'. They have no direction of fit in which a wide range of feelings and attitudes can be expressed through the propositional content. This class comprises verbs such as 'apologize', 'thank', 'congratulate', 'welcome', 'condole' etc. For example: 'I am so sorry', 'Thank you', and 'Congratulations' etc.

5- Declaratives:

This class of illocutions have both a words-to-world and a world-to-words direction of fit; therefore, they change the world via their utterance. There is no psychological state expressed by declaration. Verbs denoting declarations are: 'declare', 'name', 'appoint', 'nominate', 'quit' etc. Many of them are Austin's earlier performative utterances as in: 'I declare the meeting is delayed', 'We named the son Ahmed', and 'I sentence you ten years'.

It is worth mentioning that, Searle (1979 cited in Hussein, 2005:64) criticizes Austin's taxonomy of illocutionary acts as it is based on overlapping criteria. According to Searle, this taxonomy does not show the difference between speech act verbs and speech acts. Moreover, Austin ignores the fact that the existence and non-existence of each of them does not necessarily require the existence or non-existence of the other. Searle also notes that there is a great deal of overlap from one category to another and a great deal of heterogeneity within some of the categories. In other words, some verbs can be found in more than one category. For example: the verb 'describe' is placed according to Austin's taxonomy into both verdictives and expositives. Similarly, some categories contain verbs that do not satisfy the definition of the category itself. For example: the verb

'nominate', 'appoint', and 'excommunicate' do not designate the giving of a decision in favour of or against a certain course of action.

Furthermore, Austin's claim that there is an explicit performative verb, such as 'to sentence', 'to baptize', 'to name' and so on, corresponding to every illocutionary act seems to be defective and unconvincing, for two reasons. First, there are a lot of speech acts in language that are not expressed by the use of the performative verbs, such as 'out', 'Hush', etc. Second, this claim motivates Austin to base his taxonomy on the institutional and ceremonial speech act verbs 'christening', 'finding guilty', 'naming a ship', and the like which do not constitute the whole number of the verbs in English (Austin, 1979:10-11 cited in Hussein, 2005:65).

However, concerning Searle's taxonomy, Verschueren (1999:24) explains that it has two points of difficulty. First, the categories are by no means mutually exclusive. He notes that the actual language use implies many types of acts that are hybrids, for example: threats of the type: 'If I see you here again, I'll kill you' can be grouped under both directives and commissives. Second, he (Ibid.) explains that Searle's classification is entirely based on the psychological state, direction of fit and illocutionary point. This means that when other dimensions are selected as a starting point (such as relative strength or differences in the status relation between addressor and addressee) then one would reach a different classification.

4- Searle's Contribution to the Notion of Indirectness:

Searle (1975:60) states that indirect speech acts (ISAs) are: "cases in which an illocutionary act is performed indirectly by the way of performing another". He states that in the case of indirect illocutionary acts the addressor communicates more than what s/he actually says by the way of relying upon mutually shared background knowledge, both linguistic and non-linguistic,

together with the general powers of rationality and inferences on the part of the addressee.

Levinson (1983:274) suggests that it will be a mistake to attempt to interpret speech acts syntactically, but it may be useful and preferable to look at the function of each speech act in context. Because, every speech act, whether direct or indirect is supposed to have two kinds of illocutionary forces (IFs):

1- Incidental IF which refers to the meaning of the sentence determined directly by the surface grammatical structure.

2- Actual IF which refers to the meaning of the sentence derived from the incidental IF and the context in which it is uttered. For example: 'the weather is very hot', the incidental IF of this utterance is a statement while the actual IF is a request for the addressee to switch the fan on or to open the window. On the other hand, Malmkjaer (2002:493) sheds light on the notion of primary and secondary illocutionary acts. The primary illocutionary act is the indirect one which is not literally performed whereas the secondary illocutionary is the direct one performed by the literal utterance of the sentence. For example:

- Would you like to come to the party? (Secondary
 illocutionary).

- I have an exam. (Primary illocutionary).

May (1993:142) states that the notion of indirectness is sometimes considered as problematic in the area of speech act theory. That is, how it is possible for the addressor to say one thing, but mean something else and how it is possible for the addressee to understand the intended meaning or at least to arrive at secure interpretation of the illocutionary force of the

utterance. So in order to solve this problem, Searle proposes three elements that the addressee must base his knowledge on. These elements are:

1-The felicity conditions of direct speech act.

2-The context in which the utterance is uttered, i.e. sharing some background information with the addressor, exercising his/her powers of rationality and inference in general.

3- Having knowledge of certain general principles of cooperative conversation.

Yule (1996:55-56) states that the common type of indirect speech act in English is interrogative sentences especially in the area of requests as in the following examples:

- Could you pass me the salt? (IF request).
- Would you open the door? (IF request).

So, these questions are counted as requests for doing something. However, Black (2006:19-20) explains the notion of indirect speech act as the indirect relationship between the structure of the sentence and its function. In this case, the addressor uses one speech act rather than another leaving the addressee to work out the meaning that is intended by him/her (the addressor).

3.3 Bach and Harnish's Model (1979):

Bach and Harnish (1979:110) adopt a synthesized model (of both Austin's and Searle's) in which a communicative speech act is seen as composed of four further acts. They are as follows:

1- Utterance Act: The addressor utters an expression from the language to the addressee in context of utterance.

2- Locutionary Act: The addressor says to the addressee in the context of utterance so and so.

3- Illocutionary Act: The addressor does such-and-such in the context of utterance.

4- Perlocutionary Act: The addressor affects on the addressee in a certain way.

They (ibid.: 42-49) classify SAs into two groups: communicative IAs and conventional IAs. The first group i.e. communicative illocutionary acts are performed successfully by means of recognition of intention. Whereas, the second group i.e. conventional ones are done so by satisfying a convention (Bach and Harnish, 1979:110). Communicative IAs include the (Constatives, Directives, Commissives, and Acknowledgments), whereas conventional IAs include (Effectives and Verdictives). This classification can be illustrated as follows:

1-Constatives: utterances by which the addressor expresses a certain belief with his intention that the addressee believes. Such utterances are usually performed by many verbs such as: 'inform', 'claim', 'insist', 'report', 'state', 'classify', 'disagree', 'affirm', 'deny', 'identify', 'stipulate' etc.

2- Directives: these acts express the addressor's intention to have the addressee to do something. Examples of directives are: asking, forbidding, instructing, ordering, warning, advising, begging, urging, permitting, suggesting etc.

3- Commissives: these acts refer to the addressor's commitment to achieve an action. They include: promising, offering, inviting, swearing, volunteering etc.

4- Acknowledgments: they express psychological attitude towards the addressee such as thanking, apologizing, greeting, condoling, congratulating etc.

5- Effectives: they can conventionally affect changes in institutional state of affairs. Effective utterances include: 'resign', 'vote', 'bequeath'.

6- Verdictives: instead of effecting changes or facts, these utterances produce changes or facts, such as assessment, judgment, pronouncing. The following diagram clarifies Bach and Harnish's classification of illocutionary speech acts:
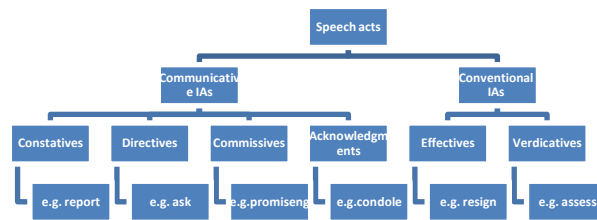
Figure(2) Bach and Harnish's (1979) classification of speech acts

Like the two previous classifications of speech acts (Austin's and Searle's), Bach and Harnish's (1979) classification contains some difficulties. First, in spite of these attempts to classify illocutionary acts into a small number of types, there are many possible illocutionary acts which have not been considered in such a classification. Thus, this classification (and others) might be labelled as incomplete or defective since it does not cover the whole range of speech acts in language. Second, there is the problem of verb meaning which cannot be settled, since the same verb can denote different meanings in different contexts. Thus, it is not accurate and easy to classify a certain verb into its relevant speech act. This causes an overlapping either among subcategories of the same main category or among the main categories. In other words, the same verb may appear in more than one group of speech acts. For example: under the main category of constatives, the verb 'agree' occurs in both classes of concessives and assentives. Also the verb 'hypothesize' is a member of both subcategories of suggestives and suppositives which together belong to the main category of

constatives. On the other hand, the verb 'reject' which is classified as a member of the category of dissentives within the main category of constatives overlaps with 'reject' as a member of the main category of acknowledgements (Hussein,2005:72-73).

Schiffrin (1994:61) claims that, in order to arrive at a more accurate and successful classification of speech acts, each verb should be considered in terms of the appropriate context in which it occurs. But what actually happens is that, in their analysis of speech acts, most linguists base their data on 'constructed utterances and hypothetical context', this would make this classification (and the like) sound subjective rather than objective; a point which should be avoided in scientific analysis and investigation.

3.4 Speech Acts and Medical Proverbs in General:

Medical proverbs must be treated in terms of speech acts since the utterer of such proverbs is performing a linguistic act for a social purpose in a particular speech community. In other words, medical proverbs are statements that function as deeds rather than merely uttered words denoting states of affairs. By hearing a medical proverb the addressee might be directed and convinced with it (Norrick, 1985:26-27).

It is worth mentioning that the meaning of a proverb is not so fixed that it can be modified or even reversed to fit a certain situation (As mentioned before on page:28). It is usually the addressor's intention which determines the type of the meaning employed, so that he reconstructs a proverb to be appropriate to a particular context. This flexibility of usage may be due to the fact that proverbs by their nature are ambiguous and often metaphoric. Mostly, it is the addressor who decides which of the meaning is intended through certain prosodic features such as (intonation, stress, tone, contour

etc). For example: command is terminated by falling tune. Whereas, the question is often terminated by rising tune (ibid.).

Medically, most of the proverbial sayings i.e. medical proverbs are utilized as speech acts of advice, warning, affirmation etc. According to Searle's (1979) classification of speech acts; medical proverbs are considered as directives, assertives and declaratives. Grice (1975) notes that what affirms the fact that proverbs are indirect speech acts is that they are generalized implicatures. An addressor implicates something when he uses a proverb. He surely does this by violating conversational maxims such as be relevant, be brief, be accurate, and be clear. Like indirect speech acts, proverbs are by their nature ambiguous, as they both require indirect (non-literal) interpretation of their constituent parts.This means that the addressee has to exert some effort to interpret and grasp the meaning of the proverb (Norrick, 1985:26-27).

3.5 Grice's Cooperative Principle:

Grice (1975:45) states that "make your conversational contribution such as is required, at the stage at which it occurs. By the accepted purpose or direction of the talk exchange in which you are engaged". One might label this as the cooperative principle. This principle which serves the aim of effective communication is further subdivided into several maxims. Grice proposed four maxims that cannot be regarded as strict rules which have to be obeyed but rather as features of "an unspoken pact" (Finegan&Besnier, 1989:332) which allow the assumption that participants generally cooperate with each other. In order to ensure that communication is effective and cooperative the interactants rely on the four maxims of quality, quantity, relation, and manner (Verschueren, 1999:32& Fasold, 2006:160). They can be defined as follows:

1- Maxim of Quality: try to make your contribution one that is true. Do not say what you believe to be false. Do not say that for which you lack adequate evidence.

2- Maxim of Quantity: make your contribution as informative as is required (for the current purpose of the exchange). Do not make your contribution more informative than is required.

3- Maxim of Relation: be relevant.

4- Maxim of Manner: be perspicuous. Avoid obscurity of expression. Avoid ambiguity. Be brief (avoid unnecessary prolixity). Be orderly.

Finch (2000:159) explicitly pinpoints that human beings are not normally isolated from each other and therefore do not only talk to themselves but participate frequently in conversations with at least one other addressor. In such verbal exchanges their communicative behaviour is influenced by the intention to show mutual cooperation (Ellis&Beattie, 1986:151).

Our talk exchanges do not normally consist of a succession of disconnected remarks, and would not be rational if they did. They are characteristically cooperative effects, and each participant recognizes in them, to some extent, a common purpose or set of purposes, or at least a mutually accepted direction. This purpose or direction may be fixed from the start, or it may be evolved during the exchange; it may be fairly definite, it may be indefinite as to leave very considerable latitude to the participants. But at each stage, some possible conversations would be excluded as conversationally unsuitable (Verschueren, 1999:32).

So, if Grice's four maxims are applied in each conversation, interlocutors will understand each other fully. Moreover, it is highly significant to say that the maxim of quality is the most crucial one of all four maxims, because if it is violated and the addressor makes an erroneous statement; then, it is

unnecessary to follow the maxim of relation or the maxim of manner (Finegan&Besnier, 1989:334). Therefore, correct statement should be uttered exclusively and in addition they should provide a sufficient amount of information.

Let us consider the following example taken from Akmajian et al., (2001:385): Carrying a broom, Shelia wants to remove a wasp's nest from her garage. Harry, seeing her, claims 'Let sleeping dogs lie'. According to this situation, Harry violates Grice's maxim of quality 'do not say what you believe to be false'; because she uses metaphor i.e. Harry compares dogs to wasps. Therefore, Shelia may find it difficult to understand Harry's intention.

3.6 Forms of Flouting Grice's Maxims:

There are eight forms of flouting with which one or more of Grice's maxims might be flouted. These forms are as follows:

1- Understatement (Litotes): it is a stylistic term which uses the form of negation, in particular, to express the contrary as in: 'It was no easy matter', to mean 'it was very difficult'. Understatement violates Grice's maxim of Quality and Quantity, distorting the truth by saying too little (Hornby, 1974:503 cited in Al-Musawi, 2011:43).

2- Overstatement (Hyperbole): in pragmatics, it can be regarded as a superficial violation of Grice's maxims of Quality and Quantity, since it distorts the truth by saying too much. This is what Wales (1989:222) emphasizes. He (Ibid: 294) considers hyperbole as one of those figures in rhetoric which, in their non-literalness of reference can be said to violate Grice's maxim of Quality or truthfulness. Hyperbole refers to a case where the addressor's description is stronger than is warranted. But it is by no means intended to deceive the addressee rather than being away to avoid the

boring and predictable conversation. Hyperbole which is a characteristic that is common in proverbs refers to overstatement or exaggeration for emphasis or effect. Such overstatement helps the proverb to focus attention on the aspect of the situation that is being encapsulated (Shaw, 1972:189). Thus, the proverb 'where there's will, there's way' is a hyperbolic for it exaggerates the state of somebody who has a will that he can do anything even a miracle.

3- Irony: It is the expression of a meaning by saying something which is the direct opposite of the intended meaning of an addressor in order to make an addressor's remarks forceful (Hornby, 1974:258).However, Shaw (1972:208) defines irony as a figure of speech in which the literal meaning of a word or a statement is the opposite of what is intended.

Wales (1989:263-64) mentions that the use of tropes like irony and hyperbole (and also litotes) violate the conversational maxim of quality. He affirms that perceiving a statement to be intended as ironical involves perceiving that the first maxim of quality is being flouted. Moreover, it should be mentioned that with the exploitation of irony, two maxims may be breached at the same time, namely the maxim of Quantity "make your contribution as informative as required" and the maxim of quality in particular "do not say what you believe to be false". Irony is used in proverbs to make pungent criticism of life or bad characteristics or conduct of people. Thus, such ironic proverbs instruct people through their ironic style or bitter remarks on wrong things or actions to make them avoid doing what they criticize and mock at. The examples of ironical proverbs are many, they are as follows: 'God does the cure and the physician takes the fee for it' and 'Out of sight, out of mind'.

4- Metaphor: it is the use of words to indicate something different from the literal meaning (Hornby, 2005:542). This figure of speech is widely employed in proverbs. It adds a great deal of aesthetic values to the meaning of a proverb. Metaphor is considered as a very common rhetorical figure or trope, in which one field of reference is carried over or transferred to another. Metaphors allow for the easy transfer of meaning between diverse situations unleashing the poly situational and virtual capabilities of proverbs' use (Wales, 1989:295). For example: 'The rotten apple injures its neighbours'.

5- Rhetorical questions: it is the question that is asked for the sake of effect, to impress people and that no answer is being needed or expected (Hornby, 1974:741). This question does not expect an answer, since it really asserts something which is known to the addressee, and cannot be denied. It flouts the Quality maxim by saying something which might be known for the addressor and this contradicts 'Do not say what you believe to be false'. For example:
-Are they equal those who know and those who do not know?

6- Ambiguity: it is usually used as a type of hiding or concealing the truth, through feeding the utterance with more than one illocutionary force. Being so, ambiguity contradicts Grice's maxim of manner that calls for clarity between the interactants. There are several types of ambiguity such as:
1-Grammatical or structural ambiguity: an example of structural ambiguity is 'new houses and shops'. Here, the interpretation is either the 'houses are new', or both 'the houses and the shops are new'.

2- Transformational ambiguity as in: "I found the table fascinating" the word 'table' may mean either an object of furniture or table of figures. According to Wales (1989:19-20) when ambiguity occurs, it may be exploited for humorous effect in jokes, advertisements etc.

7- Vagueness: it is a matter of lack of specification i.e. the more the utterances are specified, the more they are far from vagueness. While an ambiguous sentence is formulated as having more than one distinct structure, a vague sentence, on the other hand, permits an unspecifiable range of possible interpretations. For example: 'He did not hit the cat' i.e. it is not possible to state specifically a fixed number of different underlying structures involved in its interpretation such as, 'what did he hit?' or 'did he do something else to the cat?' etc. (ibid.)

8- Ellipsis: it is a term used in grammatical analysis to refer to a sentence where, for reasons of economy, emphasis or style, a part of the structure has been omitted, which can be recovered from the context (Wales 1989:19-20).

Ellipsis can be used only when the omitted structure can be understood from a previous one like:

A- What would you like to drink?

B- Coffee.

The full form of B's sentence is predictable from A's sentence. And finally, concerning Grice's conversational maxims, ellipsis has much to do with the maxim of manner.

3.7 Speech Acts in Arabic:

Hundreds years ago, Arab linguists were dedicated to the investigation of the pragmatic meaning as an integral part of the meaning of the utterance, in

addition to the semantic meaning as the other part. They focused in their study of the speech act theory on the pragmatic meaning of an utterance as the product of the addressor's intention, addressee's comprehension, the context of situation (the context in which an utterance occurs), addressor-addressee relation and so forth (Al-Alowsi & Sadiq, 1961:99-101). Unlike Austin and Searle and their followers, the Arabs accommodated the theory of speech act within the general theory of rhetoric rather than pragmatics, the former term (rhetoric) can be defined as a linguistic mechanism that enables the addressor to express himself through various figures of thoughts; moreover, ambiguities should be avoided in rhetoric(Al-Askari1952:1& Abdulra'of, 2006:24).

Kennedy (1980:194) admits that Arabic rhetoric is a tradition "which should not pass unmentioned". Arabic rhetoric is a linguistic discipline based on grammatical rules which qualify the addressor to employ an effective discourse in terms of well-formedness and manipulated linguistic acts in an allegory, simile, or metonymy and mode of discourse. In other words, it is the study of semantics and syntax together with the pragmatic functions which a given proposition entails. Thus, rhetoric is also a semantically and pragmatically based discipline.

Al-Sakakki (1981:35) offers systematic studies of the ways and styles people utilize in their spoken and written forms of language. Particular attention was given to speech structure and meaning. According to him (Al-Sakakki) two kinds of meaning were recognized: 1- The meaning of the sentence constituents (semantics). And 2- The addressor's intended meaning (pragmatics). The following examples will clarify this point:

١- محمداً مجتهدٌ. ⟵ /mohammadan mud₃tahidun/

٢-ان محمداً مجتهدُ. ←‏ /inna mohammadan mod₃tahidun/

٣-ان محمداً لمجتهدُ. ←‏ /inna mohammadan lamod₃tahidun/

Structurally, these sentences have three different forms but semantically, they seem to be equivalent, on the basis that they have the same proposition, consisting of محمد (/Mohammad/) as a subject and مجتهد (/mod₃tahid/) as its predicate. But, this does not indicate that such utterances give the same intended meaning, since they are pragmatically different utterances. The first is a statement about Mohammed's diligence, the second is an answer to a question, and the third is an assertion (or an affirmation) about his diligence.

Arab linguists classify Arabic speech acts into two major branches: Constative (الخبر/Al-xabar/) and performative (الأنشاء/al-insha'/). However, Ibin-Faris in his book (الصاحبي في فقه اللغة وسنن العرب في كلامها /alsahibi: fi: fiqh illuɣa wa sunanu əlʕarab fi: kalamiha/) classifies meaning into ten speech acts, they are as follows: constative (الخبر/al-xabar/), question (الاستفهام/Al-?istifha:m/), command (الامر/al-amor/), prohibition (نهي/nahi:/), invocation (دعاء/doʕa:?/), directive (طلب/tallab/), requiring (تحضيض /tahdeed/), optative (تمنــي /tamani:/), exclamative (تعجـــب/taʕad₃ub/), and display (عرض/ʕarid/).while, Ibin-qutaiba believes that speech is of four speech act types: exercitive (أمــر/amr/), constative (خبــر/xabar/), irrogative (استخبار/?stixbar/), and optative (رغبة/raɣbah/). Moreover, an Islamic group known as (Al-Mu´tazilah) which based its thoughts and opinions on the belief that the glorious Quran is composed of three main speech acts: exercitives (الأمـر/al-amor/), prohibitives (النهي/al-nahi:/), and constatives (الخبر/Al-xabar/) (Maţlūb and Al-Başîr, 1999:103).

3.7.1 Constative/ Al – Xabar:

Constative utterance can be assessed as either true or false and in his reporting proposition, the addressor conveys either correct or incorrect data to the addressee. The judgment that a given constative is true or false depends upon its real world, i.e. the context that surrounds the speech act. In other words, constative utterance can be considered as true if it is corresponding with its context, i.e. the real world in which it has been uttered. And it is false if it is not corresponding with its context. For example: 'the weather is nice'. This sentence can be judged as true if it is compatible with the context of situation whereas it is false if it is not compatible with its context (Maṭlūb and Al-Baṣîr, 1982:103).

Al-Akoob et al (1993:70) show that as far as an addressor produces constative utterances, he conveys communicative value to his addressee. In case of reporting something, the addressee is either aware or unaware of the propositional content of a specific speech act. Thus, constative utterances provide either known or unknown information. Accordingly, Arab rhetoricians state that constative utterance has two basic communicative pragmatic functions. They are as follows:

1- Reporting value/ Fa'dat al Xabar): this involves that the purpose of reporting a statement is to provide an addressee with information which s/he is unaware of. For example:

<div dir="rtl">

- الطرشي طاعون الأكل←/attorʃi: taʕ u:n al?akl/

</div>

The English meaning of the above proverb is 'The pickle is the plague of eating'. And it is said to someone who does not know the disadvantages of eating so much pickle.

2- Reporting added value/ (Lazim al fa'da): the communicative function of this kind of constative is to inform the addressee that the addressor knows

the propositional content of an utterance and also remind the addressee of what s/he is already aware of. For example:

– أنظر حولك قبل ان تقفز./ondor hawlaka qabla antaqfiz/←

The English meaning of the above proverb is 'Look before you leap'. Moreover, there are other pragmatic functions of constative; Ash-sheikh Hasan (1986, 71-73) summarizes these meanings or functions as follows: warning, threatening, expressing weakness, asking mercy, and expressing sighing. As-Siyouṭĭ (1988:320), on the other hand, comes across some pragmatic functions of constative such as: command, exclamation, prohibition, and vocative.

Arab rhetoricians classify constative statements in terms of psychological response and ideological orientation of the addressee. Rhetorically, there are three kinds of addressees. They are as follows:

1- Open-minded addressee (/Maftooh 'lðihn/) who is willing to accept the proposition.

2- Skeptical addressee (/mūtaradid/) who is unwilling to accept the proposition put forward.

3- Denial addressee (/mūnkir/) who disbelieves and rejects the proposition.

With regards to the aforementioned kinds of an addressee, Al-Jurjaani (1982:242) classifies the constative utterance into three modes:

1- Initial constative: the propositional content of initial constative represents a description of knowledge of facts. When the addressee is open-minded, the use of affirmative linguistic tools is not required (Al-Sammara'e, 2007:8). For example:

ـ تغدى و تمدى و تعشى و تمشى./taɣada wa tamada watʕaʃʃa wa tamaʃʃa:/ ←

The English meaning of the above proverb is 'Eat launch and take a rest, eat dinner and go for a walk'.

2- Request constative: the addressee, in this mood, is skeptical and uncertain about the propositional content of such a speech act. So, constative in this case as Arab rhetoricians recommended should be characterized by the use of linguistic affirmation tools in order to enable the addressee to arrive at certainty of the proposition. For example:

‑ اذا اردت ان تطاع فأمر بما يستطاع. ← /iða aradta an tota:ʕ f?mor bima:ju:stata:ʕ/

The English meaning of the above proverb is 'If you want to be obeyed, give manageable orders'.

3- Denial constative: the addressee, in this mood, is denial to the propositional content of such a speech act. In other words, it is the constative which is reported for an addressee who rejects the proposition and denies it as false. Thus, the excessive use of linguistic affirmation tools is required to affirm the proposition. For example:

‑الحمق داء لايداوى ومرض لا يبرأ.← /alhomq da? la:jodawa wa marad la:jabra?/

The English meaning of the above proverb is 'Fools will be fools still'.

3.7.2 Performative/ Al‑ Insha' :

Performative is an utterance which is not likely to be true or false in itself, and which is not related to anything that already exists i.e. it does not have the characteristics of compatibility with the real world. For example; a statement like '/atamana: lawjaʕim alsalâm/'← 'اتمنى لو يعم السلام.' i.e. 'I wish that the peace becomes in everywhere' is a performing speech act of wishing because such action 'peace be in everywhere' does not exist before (there is no 100% of peace round the world) (Al‑Hashemi, 1960:61).

As‑Sa'di (1990:27‑29) states that there are two kinds of performatives in Arabic speech act. These kinds are:

1- Directive performative (الأنشاء الطلبي/al?inʃa:?u altalabi:/) which requires the fulfillment of an action which is not available at the time of requirement. It is subdivided into several kinds, such as: interrogative, imperative, prohibition, vocative, wishing, offering (Al-Qazweni, 2002:52-53).

2- Non-directive (الأنشاء غير الطلبي / al?inʃa:? ɣajru altalabi:/) which does not require the fulfillment of an action. These utterances can be further classified into five Micro-speech acts; such as: (oath, praise and vilification, invocation, contract forms, and exclamation). The following diagram clarifies the classification of performatives with supporting examples:

Arabic Speech Acts

Constative (الخبر)

Performative (الانشاء)

Initial constative

Directive (الانشاء الطلبي)

Non-Directive (الانشاء غير الطلبي)

Request constative

Command (الامر)
- افتح النافذة.

Oath (القسم)
- والله انا مذنب.

Denial constative

Prohibition (النهي)
- اياك ان تعذبه.

Invocation (الدعاء)
- اللهم اني اسألك المغفرة.

Optative (الرغبة)
- ياليتني كنت هناك.

Praise and vilification (المدح و الذم)
- محمد مهذب.

Question (الاستفهام)
- هل انت المتهم؟

Contract form (صيغة العقد)
- بعتك السيارة ب٢٠٠٠٠دولار.

Vocative (النداء)
- ياصاعداً جبلاً احذر صخوره.
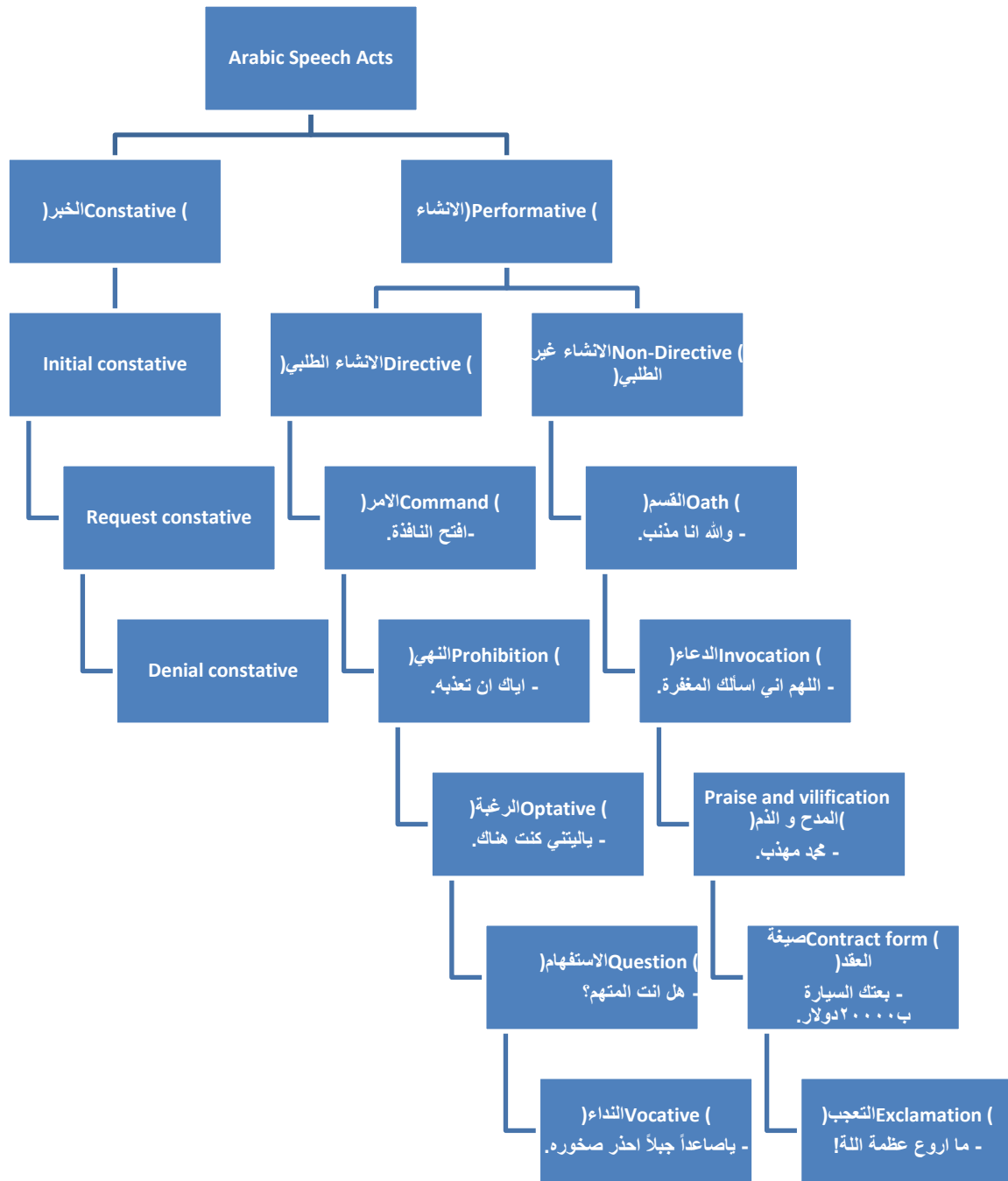
Exclamation (التعجب)
- ما اروع عظمة اللة!

Figure (3) The Classification of Arabic speech Acts

CHAPTER FOUR

DATA Analysis

4.1 Introduction:

As mentioned before the selection of the medical proverbs is eclectical. They are going to be analyzed according to an imaginary conversations created by the researcher. Since the present study is pragmatic, it would be appropriate to analyze each medical proverb in turn. We are going to see how a given medical proverb suits a certain appropriate situation under certain appropriate conditions to support the addressor's intention of what s/he wants to say. In other words, medical proverbs can serve different kinds of speech acts and this depends on the addressor's linguistic production and the context in which they are used. So, the pragmatic realization 'the intended meaning' of the proverb is performing a certain speech act which is based on the original 'literal' meaning of that proverbial saying in the suggested contexts. That is, the literal meaning of the original text can be extended in relation to the outside world circumstances to grant the addressor's intended meaning. This type of meaning that the addressor wants to convey through the use of the assigned proverb is indeed, if not greatly, at least partially, relevant to the original meaning of the proverb. So, we will come across the literal meaning of each proverb to make it clear to the reader.

This chapter is going to be of two parts; the first part is about the English models of analysis, the conducted model, and the analysis of the English Data. However, the second part will be concerned with the Arabic conducted model and the analysis of the Arabic Data. Moreover, the number of the

English medical proverbs that are going to be analyzed is twenty, and the number of the Arabic medical proverbs is ten.

4.2 Grice's Model of Analysis:

Everyone has his own way to express himself i.e. each addressor has his own style of speaking/writing. We cannot possibly find two addressors expressing themselves exactly the same way. Because, each one will choose words, phrases and ideas different from the other one, depending on their background knowledge, culture, social class etc. Now, the question is 'how do interlocutors interact and understand each other fully?'. Certainly, there are rules which govern them, i.e. the interlocutors in their conversations. These rules are abbreviated in what is called as the cooperative principle of Grice; as mentioned previously. They are [the maxim of quality, the maxim of quantity, the maxim of relation, and the maxim of manner]. Therefore, flouting anyone of these maxims may cause a trouble of understanding. However, sometimes it is possible to flout one or more of these maxims and this is possible only when the interlocutors already share some knowledge concerning what they are talking about. So, there is no need for extra information.

Fowler (1990:107) states that "as far as dialogue is concerned, the technique of flouting maxims and raising implicature is central to dialogue structure" for example: suppose that we have a conversation between two interlocutors (A and B). Addressor (A) can utter a word and make (B) remember a whole story. Thus, the whole process of flouting maxims according to Brown and Levinson (1997:220-233) can be sketched as follows:

1- Flouting the maxim of quantity results in: a. understatement (litotes/ meiosis). b.overstatement (hyperbole).

2- Flouting the maxim of quality results in: a. irony. b.metaphor. c.rhetorical questions.

3- Flouting relevance (maxim of relation) would result, in fact, in no figure of speech but sometimes, the irrelevant situations may lead to comic scenes.

4- Flouting the maxim of manner produces: a. ambiguity. b.vagueness. c. ellipsis.

4.3 The suggested Eclectic English Model of Analysis:

The most fundamental point to be known in this study is that grammar (morphology and syntax) generate an infinite number of words, phrases, and sentences. This gives us an infinite number of meanings. Fasold (2006:141) states that "the meaning of any unit of language is determined by the semantic meanings of its parts along with the way they are put together". In other words, there are two main branches of semantics: lexical semantics which seeks to explain how words mean and compositional semantics which focuses on the process of formulating more complex meanings from simpler ones. Therefore, in order to realize the intended meaning of the addressor; we have to know the lexical meaning of each word uttered by the addressor, the meaning of the entity which is resulted after composing the lexical words together in one sentence, and the context in which it is used. Thus, we will come across the syntactic structure, the lexical meaning, and the intended meaning of each English medical proverb. This can be illustrated by three levels. They are as follows:

1- The Syntactic level: this level tells us about the syntactic features of the medical proverbs. They can be any of the following: Declarative, Interrogative, and Imperative. Moreover, structural analysis will take account of the syntactic structure of the medical proverb, i.e. whether it is a simple, compound, or complex sentence. The models that are going to be followed in the analysis of the syntactic level are as follows:

1- Milner cited in fair (2003).
2- Dundes (1975).

2- The Semantic Level: this level tackles the literal meaning of each given medical proverb i.e. those aspects of meaning that are not associated with the actual manipulation of a proverb in real social situations in order to render a specific type of locutionary act. It focuses on the exact literal meaning.

3- The Pragmatic Level: this level tackles aspects of meaning that are associated with the actual manipulation of a medical proverb in real social situations in order to render a specific type of illocutionary act. It focuses on the addressor's intention. In this level medical proverbs are going to be analyzed in order to check which one of Grice's maxims they often violate. Moreover, we will see the type of the speech act that medical proverbs often express i.e. the analysis of the type of the speech act and the type of the illocutionary act. In order to do this, Searle's model (1975) of classifying speech acts will be followed. Searle classifies the SAs as follows: Assertives (representatives), Directives, Commissives, Expressives and Declarations. And whether they are direct or indirect.

4.4 English Data:

As previously mentioned, the analysis will cover only twenty medical proverbs extracted from: NTC'S DICTIONARY OF PROVERBS AND CLICHE`S, BULLETIN OF THE NEW YOURK ACADEMY OF MEDICINE (1928), and Internet. Moreover, the purpose of this analysis is to reach the pragmatic meaning 'the intended meaning' of each medical proverb. This can be illustrated as follows:

4.4.1 "Desperate diseases must have desperate remedies"
(Bertram, 1993:66).

The syntactic structure of this proverb is NP+VP+NP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. head and tail as illustrated bellow:

<u>Desperate diseases</u>   <u>must have desperate remedies</u>.

Topic   Comment

The literal meaning of this proverb is that: you have a seemingly insurmountable disease, you must do things you ordinarily would not do in order to be cured. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between John and Fred. It is as follows:

John: my son makes me nervous because he is careless about his homework.

Fred: really!

John: yes, he is.

Fred: desperate diseases must have desperate remedies.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor' intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about John's problem with his son. The latter is careless and he is not worry about his homework. This bad habit of John's son is compared to a desperate disease which should be cured immediately and the only remedy is to get rid of this bad habit completely. Also, getting rid of the habit is described as a remedy. Such comparisons are false and hence, flout the maxim of quality. Moreover, the maxim is flouted due to the personification in which diseases are personified as desperate which is an attribute of man. Metaphors are patently false, therefore they flout the maxim of quality 'Do not say what you believe to be false'. Such comparisons are unreal.

In this proverb, there is an advice, Fred in fact advises John to cure his son from the bad habit because the habit of John's son is like the desperate disease that the patient (the son) will not get rid of only by a desperate remedy. Carelessness is just like the disease that should be vanished and the only way is by a desperate remedy which is to rebuke the son until he understands how to regulate his time and to complete his homework. Therefore, the indirect SA is directive and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.2 "Health is better than wealth" (Fialkov &Fialkova, 2009:116).

The syntactic structure of this proverb is NP+VP+NP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. topic and comment as illustrated bellow:

<u>Health   is better than wealth.</u>

Topic   Comment

The literal meaning of this proverb is that: the one who is in a good health is better than the one who has wealth, i.e. you should take care of your health; otherwise, you will be in a whimsical disease and even your wealth may not be able to bring you back your health. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between Carry and John. It is as follows:

Carry: I am just worried about my final exam. I do not know how to prepare for it.

John: why do you find it so difficult?

Carry: I find it so because this is my last chance and I am not going to sleep this night just in order to get ready for it.

John: But remember that health is better than wealth.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the

least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about Carry's problem with her exam. She is worried trying to prepare for it in order to gain high marks, that is why she does not sleep. Thus, John tells Carry indirectly that sleeping at night is important for the man. So, he advises her to sleep at night. And she does not have to overload herself with this exam because if she does so, she will destroy her health. Also, health is compared to sleeping, and wealth is compared to the passing of the exam. Such comparisons are false and hence, flout the maxim of quality. Metaphors are patently false; therefore, they flout the maxim of quality 'Do not say what you believe to be false'.

As long as there is an advice i.e. John advises Carry to take care of her health by sleeping at night. Therefore, the indirect SA of this proverb is directive and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.3 "When a disease relapses, there is no cure" (Bulletin of the New York Academy of Medicine, 1928:985).

The syntactic structure of this proverb is Adv. Clause (time). + Exp. there + VP + NP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. head and tail as illustrated bellow:

<div align="center">

When a disease relapses,   there is no cure.

Head   Tail

</div>

The literal meaning of this proverb is that: when a patient gets rid of his disease and then his disease comes back to him, there will be no cure for this disease. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between a Mayor and his assistant. It is as follows:

Mayor: recently, I have got many complaints from the citizens.
Assistant: what are these complaints talking about?
Mayor: most of these complaints are about the boss that we have assigned to the administration department of the national bank.
Assistant: he is my friend and I know him very well. He takes bribes and I have advised him thousands of times to work sincerely and he has promised me to give up this bad habit. But anyway, when a disease relapses, there is no cure.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about the assistant's friend who is the boss of the international bank. The problem of the boss is that he takes bribes although he has promised to stop this bad habit, and to work sincerely but this promise is broken because the boss does not get rid of this bad habit. So, the assistant compares the habit of taking bribes to a disease which has no cure. Therefore, the assistant advises the Mayor to dismiss the boss for this

is the only solution to this problem. The assistant uses metaphor by comparing the disease to the boss. Such comparisons are false and hence, flout the maxim of quality 'Do not say what you believe to be false'. Since, the assistant advises the Mayor to get rid of the boss of the administration department. So, the indirect SA of this medical proverb 'when a disease relapses, there is no cure' is directive and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.4 "God does the cure and the physician takes the fee for it"

(Wales, 1989:264).

The syntactic structure of this proverb is NP + VP + NP + and + NP + VP + NP. This proverb is compound, active, and declarative sentence. It consists of two halves, i.e. topic and comment as illustrated bellow:

<u>God does the cure</u>   <u>and the physician takes the fee for it.</u>
      Topic   Comment

The literal meaning of this proverb is that God cures people and people pay for doctors. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between a peasant and a grocer. It is as follows:

Grocer: how is your farming?

Peasant: it's good, but my orchard is far from any source of water. Therefore, I depend totally on the rain.

Grocer: God does the cure and the physician takes the fee for it.

Peasant: certainly, I agree with you because, I am very rich.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, in the above dialogue, the reader can infer about the intended meaning of the grocer which is 'without the mercy and generosity of God the peasant will be so poor'. And this is only because the peasant is not able to fall rain. Moreover, the grocer wants to say that God solves our problems and we take the benefit from these solutions. In this proverb we have two forms of flouting Grice's maxims. The first is irony, because, without God the physician cannot take the fee. Irony flouts the maxim of quality 'Do not say what you believe to be false'. The second form of flouting is metaphor, because, the grocer compares the peasant to a physician. Therefore, the maxim of quality is flouted again. Moreover, the grocer asserts to the peasant that God does the cure; so, the indirect SA of this medical proverb is assertive (representative) and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.5 "An apple a day keeps the doctor away" (Bertram, 1993:20).

The syntactic structure of this proverb is NP + VP + NP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. topic and comment as illustrated bellow:

<u>An apple a day</u>   <u>keeps the doctor a way</u>

Topic   Comment

The literal meaning of this proverb is that: an apple is so nutritious i.e. if you eat an apple everyday, you will be so healthy and you will not ever need to go to the doctor. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between two friends. It is as follows:

Peter: I think that I am in need for a private teacher.

Ann: A private teacher may cost you lots of money; but, why do not you prepare your homework everyday?

Peter: I've tried to do my best but I cannot.

Ann: An apple a day keeps the doctor away.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about Peter's problem that he cannot prepare his homework. Peter complains to Ann that he is about to have a private teacher. However, Ann wants to tell Peter that only if he changes

himself and prepares his homework everyday he will not be in need for a private teacher. So, Ann uses the above proverb to reflex this idea. In this proverb there are two forms of flouting Grice's maxims. The first is overstatement (hyperbole) because; in this proverb the addressor's description is stronger than is warranted. Therefore, Grice's maxim of quantity is flouted (Make your contribution as informative as required). The second form of flouting is metaphor, as Ann compares an apple to the preparation of homework and the doctor to a private teacher. Thus, the maxim of quality is flouted (Do not say what you believe to be false). Moreover, Ann advises Peter to depend on himself and to prepare his homework. Therefore, the indirect SA of this proverb is directive and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.6 "He who can discriminate between the possible and the impossible is the wisest physician" (Bulletin of the New York Academy of Medicine, 1928:991).

The syntactic structure of this proverb is NP + VP + NP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. topic and comment as illustrated bellow:

He who can discriminate between the possible and the impossible

Topic

is the wisest physician.

Comment

The literal meaning of this proverb is that you will be the wisest if you have the ability to discriminate between what is possible and what is impossible. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between a doctor and his student in the college of Medicine. It is as follows:

Student: Excuse me doctor, may I ask you a question.
Doctor: certainly, what is it?
Student: how can I become a brilliant doctor like you?
Doctor: thank you, I wish that you will be so. Because, he who can discriminate between the possible and the impossible is the wisest physician.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about a student who has the desire to be as brilliant as his teacher. The latter tells his student that if he wants to be a skillful doctor, he should discriminate between the possible and the impossible. In this proverb, there is no violation to any of Grice's maxims of the cooperative principles, and the doctor is relevant to the topic. Moreover, the doctor advises his student to discriminate between what is possible and what is impossible. Therefore, the maxim of relation is not flouted 'be

relevant'. Moreover, as long as the doctor advises his student to be distinctive; so, the indirect SA of this proverb is directive and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.7 "Patience is the best medicine" (www.famous proverbs.net/American proverbs).

The syntactic structure of this proverb is NP+VP+NP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. topic and comment as illustrated bellow:

<u>Patience</u>   <u>is the best medicine</u>.
Topic   Comment

The literal meaning of this proverb is that: if you endure your disease, you will be cured of it. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between an immigrant student and her mother in a call. It is as follows:

Mother: hello Sally, how is it going with you?
Sally: hello mother, it is so boring, because I am not with you and the study here is so difficult.
Mother: honey, I am so proud of you, and I want you to attain high marks.
Sally: the syllabuses are so intricate and I cannot stand with it.

Mother: Sally, I want you to remember that patience is the best medicine and good luck in your studies.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about Sally who has a problem that she is homesick. Sally tells her mother about the difficulties that she confronts in the foreign country. Accordingly, the mother advises her daughter as she asks her daughter (Sally) to be patient in order to get what she wants (the success). Also there is a metaphor as the mother compares her daughter to a sick person. Therefore, she uses the above proverb and the flouted maxim is quality 'Do not say what you believe to be false'. Moreover, the indirect SA of this proverb is directive and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.8 "A healthy man is a successful man" (www. Famous proverbs. Net/ American proverbs).

The syntactic structure of this proverb is NP+VP+NP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. topic and comment as illustrated bellow:

<u>A healthy man</u>   <u>is a successful man.</u>

Topic   Comment

The literal meaning of this proverb is that: if you are in a good health, you are a successful man. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between Poll and Robin. It is as follows:

Poll: what's wrong with you Robin, you are overweight.

Robin: I know but what can I do?

Poll: Do not eat much fatty food; otherwise, you will destroy your health.

Robin: I'd like to tell you something Poll; my problem is that I like to eat all the kinds of sweets.

Poll: but sweets contain plenty of calories and a healthy man is a successful man.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about Robin's problem that he is flabby. So, Poll wants to advise Robin to follow a regime because he (Robin) is very fat and this will destroy his health. In this proverb there is a hyperbole as long as there are many persons who are unhealthy but they are successful.

And the addressor refers to a case where the description is stronger than is warranted; but, it is by no means intended to deceive the addressee rather than being away to avoid the boring and predictable conversation. Therefore, Grice's two maxims of quality 'Do not say what you believe to be false' and quantity 'make your contribution as informative as is required' are flouted. Moreover, the indirect SA of this proverb is directive and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.9 "Health is not valued till sickness comes" (www.famous proverbs.net/American proverbs).

The syntactic structure of this proverb is NP+VP+NP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. Head and Tail as illustrated bellow:

<u>Health is not valued</u>   <u>till sickness comes</u>.

Head   Tail

The literal meaning of this proverb is that; only when a man becomes sick, he will know the meaning of health. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between a child and his mother. It is as follows:

Child: I want to watch a movie today. Would you please switch the T.V on?

Mother: ok, but do not sit close to the screen of the T.V.

Child: no, I want to sit right here, because I find it so interesting when I sit close to the T.V.

Mother: this is not proper to do, and health is not valued till sickness comes.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about a child who wants to watch a movie close to the screen of T.V. Meanwhile, the mother wants to warn her child from sitting close to the T.V; otherwise, the child will lose his sight. In this proverb there is a form of negation (health is not valued) used in particular to express the contrary (health is valued when sickness comes). Therefore, the form of flouting Grice's maxim in this proverb is understatement (Litotes) and the flouted maxims are quality 'Do not say what you believe to be false' and quantity 'make your contribution as informative as is required'. Moreover, the indirect SA of this proverb is directive and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.10 "Hygiene is two thirds of health"(www.famous proverbs.net/American proverbs).

The syntactic structure of this proverb is NP+VP+NP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. topic and comment as illustrated bellow:

Hygiene   is two thirds of health.
Topic   Comment

The literal meaning of this proverb is that the consultation of doctors is very important for people as it is two thirds of health. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between James and Arthur. It is as follows:

James: what is wrong with you Arthur?

Arthur: I have colic.

James: I think that you have eaten something dirty.

Arthur: I think so.

James: you have to avoid dirty foods, and remember that hygiene is two thirds of health.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about Arthur's problem that he has colic because something is wrong with his stomach. In this concern, James wants to advise Arthur to consult a doctor in order to give him the appropriate

remedy for his colic. In this proverb there is a hyperbole, because the addressor (James) refers to a case where the description is stronger than is warranted but it is by no means intended to deceive the addressee rather than being away to avoid the boring and predictable conversation. Therefore, Grice's two maxims of quality 'Do not say what you believe to be false' and quantity 'make your contribution as informative as is required' are flouted. Moreover, the indirect SA of this proverb is directive and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.11 "Intermarriage of blood relatives affects the offspring"

(Bulletin of the New York Academy of Medicine, 1928:985).

The syntactic structure of this proverb is NP+VP+NP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. topic and comment as illustrated bellow:

<u>Intermarriage of blood relatives</u>   <u>affects the offspring</u>.
Topic   Comment

The literal meaning of this proverb is that: if you get married from your relatives; your children may be affected negatively. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between Opama and Poll. It is as follows:

Opama: I like Konda, she is my cousin, do you know her?

Poll: yes, I know her; she is so charming and very rich.

Opama: I am planning to ask for her hand next year.

Poll: Intermarriage of blood relatives affects the offspring.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about Opama who is crazy about Konda, he likes her so much. However, Poll wants to advise Opama to change his mind for this marriage may be dangerous to his children. In this proverb there is a hyperbole, because, there are many married couples who belong to the same family and their children are not affected by the hereditary factor. And the addressor refers to a case where the description is stronger than is warranted; but, it is by no means intended to deceive the addressee rather than being away to avoid the boring and predictable conversation. Therefore, Grice's two maxims of quality 'Do not say what you believe to be false' and quantity 'make your contribution as informative as is required' are flouted. Moreover, the indirect SA of this proverb is directive and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.12 "Feed a cold and starve a fever"(Bertram, 1993:83).

The syntactic structure of this proverb is (NP) VP + NP + and + (NP) VP + NP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. head and tail as illustrated bellow:

<u>Feed a cold</u>　<u>and starve a fever</u>.

Head　　　　　Tail

The literal meaning of this proverb is that: you should feed someone who has a cold, and withhold food from someone who has a fever or if you feed someone who has a cold, he or she will develop a fever, and you will have to withhold food until the person gets better. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between Adam and Carry. It is as follows:

Adam: I don't feel like going out to lunch with you. I have a cold.
Carry: all the more reason you should get something to eat. Feed a cold and starve a fever.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about Adam's problem that he has a cold. Therefore, Carry wants to advise Adam to eat something in order to get better. In this proverb there is a form of flouting Grice's maxim of manner 'be perspicuous, avoid obscurity of expression' which is the ellipsis.

Because, this proverb is supposed to be [feed a person who has a cold, and starve a person who has a fever]. But, for reasons of economy and emphasis this proverb is narrowed to be [feed a cold and starve a fever]. Moreover, the indirect SA of this proverb is directive and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.13 "It is not work that kills, but worry" (Bertram, 1928:124).

The syntactic structure of this proverb is NP + VP + NP + but + NP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. Head and Tail as illustrated bellow:

<u>It is not work that kills</u>,   <u>but worry</u>.
Head   Tail

The literal meaning of this proverb is that: working hard will not hurt you, but worrying too much is bad for your health. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between Fred and Bill. It is as follows:

Fred: you've been working so many hours everyday, I'm afraid you'll get sick.
Bill: it's not work that kills, but worry.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the

least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about Fred who is worry about his friend Bill because the latter is a hard worker. However, Bill wants to affirm to Fred that it is worry that kills, but not work. In this proverb there is a form of flouting Grice's maxim of manner 'be perspicuous, avoid obscurity of expression' which is the ellipsis. Because, this proverb is supposed to be [it is not work that kills, but it is worry that kills]. But, for reasons of economy and emphasis this proverb is narrowed to be [it is not work that kills, but worry]. Moreover, the indirect SA of this proverb is assertive (representative) and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.14 "prevention is better than cure" (Bertram, 1993: 172).

The syntactic structure of this proverb is NP+VP+NP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. topic and comment as illustrated bellow:

<u>Prevention</u>   <u>is better than cure</u>.
Topic   Comment

The literal meaning of this proverb is that: it is better to try to keep a bad thing from happening than it is to fix the bad thing once it has happened. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between Frank and Lousy. It is as follows:

Frank: when I was young, I hated to brush my teeth.

Lousy: oh no, it's a bad habit.

Frank: yes, I agree with you, until the year when I had to have fifteen cavities filled. Since then, I've decided that prevention is better than cure.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about Frank who was careless about his teeth. Frank wants to assert to lousy that, it is better to try to keep a bad thing from happening than it is to fix the bad thing once it has happened. This is a hyperbolic proverb and there is a superficial violation of Grice's maxims of quality 'Do not say what you believe to be false' and quantity 'do not make your contribution more informative than is required'. Because, the addressor's description is stronger than is warranted; but, it is by no means intended to deceive the addressee rather than being away to avoid the boring and predictable conversation. Moreover, the indirect SA of this proverb is assertive (representative) and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.15 "The one who survived the plague died of alcohol"

(Fialkov&Fialkova, 2009:85).

The syntactic structure of this proverb is NP + VP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. Head and Tail as illustrated bellow:

<u>The one who survived the plague</u>   <u>died of alcohol</u>.
Head   Tail

The literal meaning of this proverb is that anyone survives the plague dies of alcohol. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between a layman and a preacher. It is as follows:

Layman: I wish that I could stop my drinking of alcohol.

But my problem is that I am an inveterate.

Preacher: the one who survived the plague died of alcohol.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about a layman's problem that he cannot stop drinking of alcohol. The preacher, on the other hand, wants to advise the layman to avoid alcohol. Since, the latter (alcohol) is the main reason of the plague or the preacher may want to tell the layman that alcohol is more dangerous than the plague and that is why, he wants him to stop drinking of

alcohol. In this proverb the plague is compared to a living creature and, it can be survived. Metaphors are patently false; therefore, they flout the maxim of quality 'Do not say what you believe to be false'. Such comparisons are unreal. Thus, the indirect SA of this proverb is directive and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.16 "Rather marry a leprous wife than eat chicken reared by a leper" (Bulletin of the New York academy of Medicine, 1928:985).

The syntactic structure of this proverb is (NP) VP + NP + than + (NP) VP + NP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. head and tail as illustrated bellow:

<u>Rather marry a leprous wife</u>   <u>than eat chicken reared by a leper</u>.

Head   Tail

The literal meaning of this proverb is that: it is better for you to marry a leprous wife than to eat chicken reared by a leper. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between Sam and Peter. It is as follows:

Sam: when I visit the dirty slums during my work, no way, I have to eat there.

Peter: be careful Sam, their food may be dirty.

Sam: what do I have to do then?

Peter: Rather marry a leprous wife than eat chicken reared   by

a leper.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about Sam who likes to eat in the dirty slums during his work. And Peter wants to warn Sam from eating dirty food, for it is considered so dangerous for people's health. In this proverb there is a hyperbole because the addressor refers to a case where the description is stronger than is warranted; but, it is by no means intended to deceive the addressee rather than being away to avoid the boring and predictable conversation. Therefore, Grice's two maxims of quality 'Do not say what you believe to be false' and quantity 'make your contribution as informative as is required' are flouted. Moreover, the indirect SA of this proverb is directive and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.17 "When you treat a disease, first treat the mind" (Bulletin of the New York academy of Medicine, 1928:985).

The syntactic structure of this proverb is Adv. (Time), NP + VP + NP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. head and tail as illustrated bellow:

<u>When you treat a disease</u>, <u>first treat the mind</u>.
Head   Tail

The literal meaning of this proverb is that: it is recommended for doctors to be gentle with their patients, and doctors have to avoid the exaggeration in their description of diseases. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between a teacher and a headmaster. It is as follows:

Teacher: today, I've punished many of the students because, they misbehave.

Headmaster: that's good, but, when you treat a disease, first treat the mind.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the headmaster wants to advise the teacher to be indulgent with his students, and he (the teacher) does not have to use his hand (by hitting them) but, he has to use his tongue (by speaking to them) in order to deal with their minds and making them think of themselves; for this is the best way of

education. In this proverb, there is a metaphor because the disease is compared to students' misbehaving. Such comparisons are false and hence, flout the maxim of quality 'Do not say what you believe to be false'. As long as there is an advice i.e. the headmaster advises the teacher to be prudent. Therefore, the indirect SA of this proverb is directive and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.18 "You can remove the trouble if you know the cause"

(Bulletin of the New York academy of Medicine, 1928:985).

The syntactic structure of this proverb is NP + VP + NP + if + NP + VP + NP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. head and tail as illustrated bellow:

<div align="center">

You can remove the trouble   if you know the cause.
Head   Tail

</div>

The literal meaning of this proverb is that: if you know the cause of any problem, you will be able to solve it. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between a boy and a reconciler. It is as follows:

Boy: Robin is one of my closest friends; but, unfortunately now we're a part.

Reconciler: why are you a part?

Boy: such an altercation has happened between me and him.

Reconciler: you can remove the trouble if you know the cause.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about a misunderstanding which happened between a boy and his close friend. However, the reconciler wants to assert to the boy that both of them (the boy and his friend) can solve their problem and this is only if they know the reason of their distribution. Moreover, the reconciler compares the altercation to the trouble; therefore, Grice's maxim of quality is flouted 'Do not say what you believe to be false'. As long as there is an assertion i.e. the reconciler asserts to the boy that if he figures out the cause of this altercation, then he will be able to solve it. Thus, the indirect SA of this proverb is assertive (representative) and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.4.19 "A dirty cook gives diarrhea quicker than rhubarb"

(Bulletin of the New York academy of Medicine, 1928: 985).

The syntactic structure of this proverb is NP + VP + NP + Adj. (comp.) + than + NP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. topic and comment as illustrated bellow:

<u>A dirty cook</u>   <u>gives diarrhea quicker than rhubarb</u>.

Topic   Comment

The literal meaning of this proverb is that: you will be affected by diarrhea quicker, if you eat a food cooked by a dirty cook than you eat the rhubarb itself. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between Tim and Adam. It is as follows:

Tim: I like hot pizza, especially when it is from a dirty
restaurant in the poor slums.
Adam: but, that's not good for your health. A dirty cook
gives diarrhea quicker than rhubarb.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about Tim who likes to eat hot pizza from the dirty restaurant. Adam, on the other hand, wants to advise Tim not to eat a dirty food for it will hurt his health. In this proverb there is a metaphor, because, Adam compares a dirty cook to a dirty restaurant and consequently to a dirty food. Therefore, the maxim of quality 'Do not say what you believe to be false' is flouted. Moreover, Adam asserts to Tim that a dirty food causes diarrhea quicker than rhubarb does. So, the indirect SA of this proverb is assertive (representative) and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on

the addressor's intention which, in turn, varies according to the context of utterance.

4.4.20 "To avoid sickness, eat less; to prolong life, worry less"

(Bulletin of the New York academy of Medicine, 1928: 985).

The syntactic structure of this proverb is Adv. Clause of purpose, + (NP) + VP; Adv. Clause of purpose, (NP) +VP. This proverb is a simple, active, and declarative sentence. It consists of two halves, i.e. head and tail as illustrated bellow:

<div align="center">

To avoid sickness, eat less;   to prolong life, worry less.

Head   Tail

</div>

The literal meaning of this proverb is that: if you want to be healthy, you have to eat less and if you want to live longer, you have to worry less. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. Consider the following dialogue between Sandra and Jim. It is as follows:

Sandra: I wonder if it is possible for a man to be in a good
health during his life time. What do you think Jim,   is it possible?
Jim: yes, to avoid sickness, eat less; to prolong life, worry less.

The contextual pragmatic interpretation that is to be got through employing the contextual pragmatic meaning which, in turn, represents the addressor's intention expressed through the given medical proverb seems the least resort to interpret the meaning of the manipulated medical proverb and in order to understand the addressor's implied intention in the context, a skilful employment has to be taken place for the selected medical proverb. Thus, the above dialogue tells us about Sandra who wonders whether it is possible for a man to be in a good health during his life time. Jim says that it is possible only if the one eats less and worries less. Thus, Jim wants to advise Sandra to eat less in order to avoid sickness, and to worry less in order to prolong her life. In this proverb there is a metaphor, because Jim compares the one who eats less to the health, and the one who worries less to the prolonging of life. Therefore, the maxim of quality 'Do not say what you believe to be false' is flouted. Moreover, Jim advises Sandra to eat less and worry less; so, the indirect SA of this proverb is directive and the medical proverb in this context acquires a probable contextual pragmatic interpretation which depends on the addressor's intention which, in turn, varies according to the context of utterance.

4.5 The Suggested Eclectic Arabic Model of Analysis:

The analysis will be concerned with the addressor's intended meaning (pragmatics). Arabic speech acts are of two major branches i.e. either constative (Al-Xabar) speech acts or performative (Al- Insha') speech acts. Since, proverbs in general are constative and not performative speech acts. Therefore, Arabic medical proverbs are going to be analyzed pragmatically according to:

1- The models of the constative utterances. There are three models. They are as follows: A- Initial constative.

              B- Request constative.

              C- Denial constative.

2- The kinds of an addressee. There are three kinds. They are as follows:

A- Open-minded addressee (/ maftooh 'lðihn /).

B- Skeptical addressee (/mūtaradid/).

C- Denial addressee (/mūnkir/).

3- The two basic communicative pragmatic functions. They are as follows:

A- Reporting value.

B- Reporting added value.

   And other pragmatic functions of constative such as (warning, threatening, expressing weakness, asking mercy, expressing sighing, command, exclamation, prohibition, and vocative etc.). Moreover, the models that are going to be followed in this analysis are:

   1- Al-Sakakki (1981).

   2- Al-Jurjaani (1982).

   3- Ash-Sheikh Hasan (1986).

   4- As-Siyouti (1988).

   5- Al-Akoob et al (1993).

4.6 Arabic Data:

4.6.1 "طبيبٌ يداوي الناس وهو عليلٌ" /tabi:bun ju:dâwi: alna:s wahu:wa ?ali:lu/ i.e. 'A doctor who cures the people and he is sick' (At-Tikrity, 1981:353).

The addressor's intended meaning of this proverb is that: there is a person who gives advices to others; while, he is in need for the advice to be given to him. The mood of utterance in this proverb is initial constative, as long as, the propositional content of this proverb represents a description of knowledge of facts. Therefore, the addressee is open-minded (/maftooh 'lðihn/) and he is willing to accept the proposition. Thus, the use of affirmative linguistic tools is not required.

The communicative pragmatic function of this proverb is reporting value i.e. the purpose of reporting a statement is to provide an addressee with information which s/he is unaware of. Moreover, there is another pragmatic function in this proverb which is an exclamation because there is no doctor, in fact, who neglects himself for the sake of others.

4.6.2"البهريز نص الدَوَا" /albuhri:z nos aldawa?/ i.e. 'Diet is half of the medicine' (At-Tikrity, 1977:185).

The addressor's intended meaning of this proverb is that: it is good for the patient to follow a diet in order to get rid of his disease. The mood of utterance in this proverb is initial constative, as long as, the propositional content of this proverb represents a description of knowledge of facts. Therefore, the addressee is open-minded (/maftooh 'lðihn/) and he is willing to accept the proposition. Thus, the use of affirmative linguistic tools is not required.

The communicative pragmatic function of this proverb is reporting value i.e. the purpose of reporting a statement is to provide an addressee with information which s/he is unaware of. Moreover, there is another pragmatic

function in this proverb which is an advice because the addressor wants to advise the patient to avoid eating so much food.

4.6.3 "تبديل هَوَا، أحسَنْ مِن حَكِيم و دَوَا" /tabdi:l hawa:, ahsan min haki:m wa dawa:/ i.e. 'An alteration of air, is better than a wise and a medicine' (At-Tikrity, 1977:192).

The addressor's intended meaning of this proverb is that: it is good for you to go for a picnic as it is considered something good for health. The mood of utterance in this proverb is initial constative, as long as, the propositional content of this proverb represents a description of knowledge of facts. Therefore, the addressee is open-minded (/ maftooh 'lðihn/) and he is willing to accept the proposition. Thus, the use of affirmative linguistic tools is not required.

The communicative pragmatic function of this proverb is reporting value i.e. the purpose of reporting a statement is to provide an addressee with information which s/he is unaware of. Moreover, there is another pragmatic function in this proverb which is an advice because the addressor advises the addressee to visit other healthy countries.

4.6.4 "الحُمْىَّ تِجي مْن الرِجلين" /alhomma tidʒi: min alridʒlajn/ i.e. 'The fever comes from the feet' (At-Tikrity, 1977:532).

The addressor's intended meaning of this proverb is that most of the problems come from the relatives. The mood of utterance in this proverb is initial constative, as long as, the propositional content of this proverb represents a description of knowledge of facts. Therefore, the addressee is

open-minded (/maftooh 'lðihn/) and he is willing to accept the proposition. Thus, the use of affirmative linguistic tools is not required.

The communicative pragmatic function of this proverb is reporting value i.e. the purpose of reporting a statement is to provide an addressee with information which s/he is unaware of. Moreover, there is another pragmatic function in this proverb which is warning because the addressor warns the addressee from the relatives.

4.6.5 "الدّوَا يدوِي"/adawa: jidwi:/ i.e. 'Medicine is destroying' (At-Tikrity, 1981: 683).

The addressor's intended meaning of this proverb is that: you have to lessen the taking of medicine as far as you can. The mood of utterance in this proverb is initial constative, as long as, the propositional content of this proverb represents a description of knowledge of facts. Therefore, the addressee is open-minded (/maftooh 'lðihn/) and he is willing to accept the proposition. Thus, the use of affirmative linguistic tools is not required.

The communicative pragmatic function of this proverb is reporting value i.e. the purpose of reporting a statement is to provide an addressee with information which s/he is unaware of. Moreover, there is another pragmatic function in this proverb which is warning because the addressor warns the addressee from taking so much medicine.

4.6.6 "آخِرِر الدَوَاء الكَـيْ" /a:xiru aldawa? alkaj/ i.e. 'The last remedy is a cautery' (At-Tikrity, 1971:18).

The addressor's intended meaning of this proverb is that: you have to use your strength, when all your safety devices are unsuccessful. The mood of utterance in this proverb is initial constative, as long as, the propositional content of this proverb represents a description of knowledge of facts. Therefore, the addressee is open-minded (/ maftooh 'lðihn/) and he is willing to accept the proposition. Thus, the use of affirmative linguistic tools is not required.

The communicative pragmatic function of this proverb is reporting value i.e. the purpose of reporting a statement is to provide an addressee with information which s/he is unaware of. Moreover, there is another pragmatic function in this proverb which is the expressing of sighing because the addressor is sorry about the addressee and that is why he (the addressor) expresses his sighing.

4.6.7 "صُخُونَة يوم، تَأَخُذْ عافية سنة"/sxu:nat ju:m, ta?xuð ʕafjat sanah/ i.e. 'A fever of a day takes a health of a year' (At-Tikrity, 1981: 288).

The addressor's intended meaning of this proverb is that: fever is so dangerous to the health and it is considered as the main reason of the weakness of the body. The mood of utterance in this proverb is initial constative, as long as, the propositional content of this proverb represents a description of knowledge of facts. Therefore, the addressee is open-minded (/maftooh 'lðihn/) and he is willing to accept the proposition. Thus, the use of affirmative linguistic tools is not required.

The communicative pragmatic function of this proverb is reporting value i.e. the purpose of reporting a statement is to provide an addressee with

information which s/he is unaware of. Moreover, there is another pragmatic function in this proverb which is warning because the addressor warns the addressee from the fever.

4.6.8 "العافية بالمثاقيل، والوجع بالقناطير". /alʕa:fjah bilmaϴa:qi:l, walwadʒaʕ bilqanati:r/ i.e. 'health is estimated by grams, and pain is estimated by tons' (At-Tikrity, 1981: 403).

The addressor's intended meaning of this proverb is that: sickness comes directly while health comes step by step. The mood of utterance in this proverb is initial constative, as long as, the propositional content of this proverb represents a description of knowledge of facts. Therefore, the addressee is open-minded (/maftooh 'lðihn/) and he is willing to accept the proposition. Thus, the use of affirmative linguistic tools is not required.

The communicative pragmatic function of this proverb is reporting value i.e. the purpose of reporting a statement is to provide an addressee with information which s/he is unaware of. Moreover, there is another pragmatic function in this proverb which is the expressing of sighing because the addressor is sorry about this fact which is (pain is stronger than health).

4.6.9 "قلل طعامك، تحمد منامك"/qallil taʕa:mak, tihmid mana:ma k/ i.e. 'eat less, sleep comfortably' (At-Tikrity, 1981: 403).

The addressor's intended meaning of this proverb is that: if you eat less, you will sleep comfortably. The mood of utterance in this proverb is initial constative, as long as, the propositional content of this proverb represents a description of knowledge of facts. Therefore, the addressee is open-minded

(/maftooh 'lðihn/) and he is willing to accept the proposition. Thus, the use of affirmative linguistic tools is not required.

The communicative pragmatic function of this proverb is reporting value i.e. the purpose of reporting a statement is to provide an addressee with information which s/he is unaware of. Moreover, there is another pragmatic function in this proverb which is prohibition because the addressor wants to say to the addressee, do not eat so much food.

4.6.10 "كل داء وله دَوَاء" /kullu da:? walahu dawa?/ i.e. 'for each disease there is a remedy' (At-Tikrity, 1986:85).

The addressor's intended meaning of this proverb is that: for each problem there is a solution. The mood of utterance in this proverb is initial constative, as long as, the propositional content of this proverb represents a description of knowledge of facts. Therefore, the addressee is open-minded (/maftooh 'lðihn/) and he is willing to accept the proposition. Thus, the use of affirmative linguistic tools is not required.

The communicative pragmatic function of this proverb is reporting value i.e. the purpose of reporting a statement is to provide an addressee with information which s/he is unaware of. Moreover, there is another pragmatic function in this proverb which is an assertion because the addressor asserts to the addressee the fact that for each problem there is a solution.

4.7 Discussion:

The above analysis shows that there are certain (similar and different) pragmatic and common features among the proverbial speech acts of the medical English and Arabic proverbs. All the proverbial speech acts are

conducted to show the intended meaning of the addressor. Medical proverbs are common, familiar, folkloric sayings that constitute a considerable part of everyday verbal language. They are didactic in nature and often contain the wisdom of previous generations. All the proverbial speech acts are indirect and realized in active sentences.

Concerning the classification of the speech acts, Bach and Harnish's classification is considered the most sophisticated and convincing classification (as being a synthesized model of Austin's and Searle's). However, the three classifications run into some difficulties and are in fact unable to cover the whole range of speech acts in language. In the following table we will see the percentages of the speech acts of the medical proverbs according to Searle (1975):

Kind of the speech act	Percentage	Illocutionary Force	Percentage	Example
Directive	75%	Advice	100%	Hygiene is two thirds of health.
Assertive	25%	Affirmation	100%	Patience is the best medicine.
Expressive	0%	_____	_____	_____
Commissive	0%	_____	_____	_____
Declarative	0%	_____	_____	_____

Figure (4)

Percentages of the speech acts of the medical proverbs in English.

   Medical proverbs have no fixed standard form, yet they are memorized by people and pass from one person to another. The majority of speech acts of the English and Arabic medical proverbs are realized in simple sentences. And people do not generally know the exact history, origin or author of the medical proverb they use. This is because, the user of the proverb is mainly concerned with its content and application. All the English medical proverbs exhibit the flouting only in three maxims i.e. quality, quantity and manner. However, relevance is never being flouted. And they should be seen as speech acts since they are used in the context of everyday communication. Thus, they often reflex a recommendation, warning, advice, etc. Although, medical proverbs are indirect speech acts in the sense that their meanings are metaphorical and derived indirectly on the basis of their literal interpretations. This verifies the fact that the initiator of a proverb often means more than what he says on the literal level. Thus, the quality maxim is mainly flouted by the use of metaphor and sometimes it is flouted by the use of irony and personification. English medical proverbs may show flouting in more than one maxim. The quality maxim is almost always the permanent one accompanied by another maxim. The manipulation of declarative sentences is more highlighted than imperative ones in the realization of proverbial speech act in the analyzed data.

   It is worth mentioning that the Arabs realized the theory of speech acts hundreds years ago in the course of their investigation of the pragmatic meaning as an essential part of the general meaning. They placed the theory of speech acts within the general theory of rhetoric rather than pragmatics. Moreover, all the Arabic medical proverbs are constative (/Al-Xabar/)

speech acts. The mood of utterance in all the Arabic medical proverbs is initial constative; as long as, the propositional content represents a description of knowledge of facts. Therefore, the addressee is open-minded (/maftooh 'lðihn/) in all the stated Arabic data.

CHAPTER FIVE
CONCLUSIONS, RECOMMENDATIONS AND SUGGESTIONS

5.1 Conclusions:

This chapter is concerned with the results of data analysis conducted on the eclectic models, certain points of significance have arisen. The most important conclusions are:

1- Throughout the analysis of all the medical proverbs, it is concluded that, they are used indirectly. And the analysis shows that English Medical proverbs have the speech acts of directives and assertives which are realized in simple, active, and declarative sentences. Moreover, there is a co-occurrence between these types of speech acts and the flouting of the quality maxim. This verifies hypothesis (1) of the study.

2- Medical proverbs are related to certain felicity conditions which prevent their relevant acts from disharmonizing. They contain everyday experiences and common observations in succinct and formulaic language making them easy to remember and ready to be used instantly. This verifies hypothesis (2) of the study.

3- The analysis shows that the maxim of quality is the most flouted cooperative principle in the whole data and it is evident in all the analyzed

proverbs. The analysis also reveals the flouting of the maxims: quality, quantity, and manner but no flouting of relevance maxim can be detected. The analysis also shows that the maxim of quality has been mainly flouted due to the use of metaphor. This verifies hypothesis (3) of the study.

4- Medical proverbs are good for the addressor in order to distance himself from the advice and to let the common truth or general wisdom do the talking. Most of the medical proverbs are used to give advices or warnings and this is clear along the whole study that medical proverbs are used pragmatically, especially in the imaginary conversations and this is for the purpose of the addressor's linguistic production. However, the use of passive constructions is not common in both English and Arabic data. This verifies hypothesis (4) of the study.

5.2 Pedagogical Implications and Recommendations:

Medical proverbs occupy a considerable part of everyday verbal usage and play a vital role in the style and rhetoric of speech. Unfortunately, these valuable medical sayings have been neglected in our school text-books. Therefore, a great attention should be paid to the study of these sayings by syllabus designers and book writers and they are recommended to include medical proverbs in curricula.

Medical proverbs should be taken into consideration by teachers in their teaching strategies of English as a foreign language since they consist forms that are often made learnable and memorizable. They should also be respected by linguists and philosophers since they are often employed to posit various speech acts, such as advice, warning, urging, exhorting etc.

Learners on their part should take into account recognizing and using these formulaic expressions that can be easily learned and memorized.

Medical proverbs are very important and worthy to be taught to the students who can study them, and then engage in a variety of relatively simple but interesting and beneficial activities.

5.3 Suggestions for Future Research:

1- As far as there is an overlapping between advising and urging to some extent, the speech act of urging in the English medical proverbs with reference to Arabic can be conducted.

2- A research of phonological aspects and effects which are concerned with the English medical proverbs.

3- A contrastive study of the speech act of advice in both English Arabic medical proverbs can be carried out.

Appendix one: English Data

1- "Desperate diseases must have desperate remedies".[1]

2- "Health is better than wealth".[2]

3- "When a disease relapses, there is no cure".[3]

4- "God does the cure and the physician takes the fee for it".[4]

5- "An apple a day keeps the doctor away".[5]

6- "He who can discriminate between the possible and the impossible is the wisest physician".[6]

7- "Patience is the best medicine".[7]

8- "A healthy man is a successful man".[8]

9- "Health is not valued till sickness comes".[9]

10- "Hygiene is two thirds of health".[10]

11- "Intermarriage of blood relatives affects the offspring".[11]

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[7] WWW. Famous proverbs. Net/ American Proverbs.

[8] WWW. Famous proverbs. Net/ American Proverbs.

[9] WWW. Famous proverbs. Net/ American Proverbs.

[10] WWW. Famous proverbs. Net/ American Proverbs.

12- "Feed a cold and starve a fever".[12]

13- "It is not work that kills, but worry".[13]

14- "prevention is better than cure".[14]

15- "The one who survived the plague died of alcohol".[15]

16- "Rather marry a leprous wife than eat chicken reared by a leper".[16]

17- "When you treat a disease, first treat the mind".[17]

18- "You can remove the trouble if you know the cause".[18]

19- "A dirty cook gives diarrhea quicker than rhubarb".[19]

20- "To avoid sickness, eat less; to prolong life, worry less".[20]

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Appendix two: Arabic Data

1- "طبيبٌ يداوي الناس وهو عليلٌ"[21]

2- "البهريز نص الدُّوَا" "[22]

3- "تبديل هَوَا، أحسَنْ مِن حَكِيم و دَوَا"[23]

4- "الحِمْىَّ تِجي مْن الرِجلين"[24]

5- "الدِّوَا يِدِوِي"[25]

6- "آخِر الدَوَاء الكَيْ"[26]

7- "صُنُخُونَة يوم، تَأَخُذْ عافية سنة"[27]

8- "العافية بالمثاقيل، والوجع بالقناطير"[28]

9- "قلل طعامك، تحمد منامك"[29]

10- "كل داء وله دَوَاء"[30]

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