

A Pragmatic Study of Selected Pairs of Iraqi-Kurdish Proverbs

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Abstract

The focus of this study is to analyze Kurdish proverbs from a pragmatic perspective. To achieve its aims, the study tries to identify the forms and functions of these Kurdish proverbs as they are used in everyday life. The study starts with a brief introduction to proverbs, its relatively specific to the general formation of proverbs and their pragmatic functions for giving positively satisfactory communication sequences. Followed by a brief explanation and two important pragmatic principles observed in actual application in concrete, the context in which certain practical functions are effectively performed. The last part of study focuses primarily on the actual use of (10) Kurdish proverbs in everyday life, with some explaining how to use Kurdish proverbs based on these practical principles to perform a particular function. Showing (10) examples and providing some application methods to help the reader understand and practice basic linguistic theory.

Keywords: Proverbs, Pragmatic Principles, Data Analysis

1. Introduction

The term proverb derived from the Latin word *proverbium* that is commonly known as a saying, it usually expresses the truth simply and concretely. It's a "a short, well-known pithy saying, stating a general truth or piece of advice" or people's phrases that include wisdom and moral traditional views in a figurative way.

Hsieh and Jucker, (2003: 332) state that proverbs are frequently used in everyday interactions and being as part of language and society. Thus, proverbs are traditional idioms that play a very important role in all regions. Many cultural themes are included in the saying because they are full of images (animals, food, colors, etc.). The range of uses of proverbs is one of the most complex, as it is important to understand the cultural value of a particular society for the analysis, interpretation, and proper use of the proverb. (see also Austin, J. L. (1962))

To scholars such as Abrahams (1968), Mieder (2004), and Arewa and Dundes (1964) proverbs have a fixed and memorable form that is passed down from generation to generation. These proverbs can be defined as common idioms that are often used and represent well-known truths. Cultural past "traditional terms" spoken through voice. The proverb raises social and moral concerns by associating the characteristics of social situations with them.

Other areas with clearly identified conceptual meaning. They are also figurative. That is, use common objects or events to illustrate the situation in question. Given the saying that it is better to leave a sleeping dog without boulders, there is only one

interpretation, which is to give advice and warnings, often referred to as a moral lesson. They are used to explain complex problems and events through memorable concrete images.

The scholar Gibbs (1994: 39) presents his statement about proverbs saying that the proverb or saying doesn't convey ambiguity either because, on the other hand, it refers to a concrete image, so the meaning can be inferred from that part, and it is so familiar that it can be easily interpreted when referring to humans. Intention or concern. People use proverbs for two reasons. First, the proverbs are not original and are familiar to the listener, helping to convey the elements of oral tradition without newness. Second, they are used to indirectly convey the intended message to the destination or audience, and because they are indirect, the speaker can be polite or clever.

While the scholars Lutfi(2007) and Kirkman (1999) remark that the proverb is actually used, not just a word sequence. Communication as a speech act: they convey suspicion, promise, warn, advise and act People either do something or not. To them (ibid) proverbs have a social pragmatic function do not serve as mere poetic decorations for idioms. Nor is it used to meet the usual human needs of dealing with philosophical phrases. As a rule, it is used for practical and practical purposes in various situations of everyday communication. Therefore, language users must be aware of the social value of each language community in order to speak properly (Holmes, 2013). This study encourages sociolinguists to test their linguistic choices as meaningful.

In other words, to scholars such Omoḻòsò (2007) and Kirkman (1999) and Norrik(1985) proverbs are regarded as an impersonal means of communication. People do them as the form of expression that is often indirect and can be impersonal, so feel free to use it. When people use these sayings, they mean they literally say, but they mean something else in the context. Since proverbs are also culture-specific, understanding proverbs helps to understand people's culture, civilization and traditions.

Thus, proverbs are considered utterances of essential sentences used in various situations environment. Okoh (2003: 13) admits this by saying that "The proverbs need to be said, but strictly speaking they are not." As the fairy tale form says, it reinforces an independent being. This simply means that the spell has no life of its own". It's all that comes back to life when executed in a larger context, especially in discourse.

Proverbial speech creates implications and is often an indirect speech act. Therefore, Ashipu and Amande (2013: 73) state that "the meaning of the proverb is not from its vocabulary component, Conversational and traditional situations in which it is used ". Hsieh and Jucker(2003) add that proverbs are commonly used in everyday interactions and become a part of language and society. Proverbs are traditional

idioms that play a very important role in all regions. Proverbs may include many cultural themes such as (animals, food, colors, etc.).

Similarly, Kirshenbalatt-Gimblent (1973) and Honeck(1997) also argue that achievement should be a saying. It's not just about their meaning. Proverbs can be explained in different ways Context and society. In other words, not producing boulders does not mean anything else. Scotland and England, Scottish take moss negatively in that it may make stones. The role is invalid. In the UK, moss grows on rocks and is popular as a single moss. Electricity; There is a positive side to stability.

2. Pragmatic Principles

Fillmore (1981:144-145) in his article "pragmatics and the description of discourse" argues that since syntax deals with the grammatical forms of utterances that takes place in a language and semantics interprets these forms with their potential communicative function, pragmatics is usually the study of meaning conveyed by a speaker or writer and interpreted by a listener or reader, and involves an analysis of what people mean by utterance, rather than an analysis of what a word or phrase means in these statements.

Similarly, Abbas (2001:1) states that pragmatics is also dealt with the three-termed that gathers (a) linguistic form, (b) the communicative functions that the grammatical forms are capable of serving with (c) the context or settings in which these linguistic forms can have these communicative functions.

English linguist G.N. Leech (1983: 128) once said that the main function of using English utterances or expressions was to produce satisfactory and expected communication results, that is, positively desired and practical results. I pointed out that there is. However, in order to succeed in positive results in Kurdish proverbs without insults or rudeness, two practical principles, the principle of etiquette and the principle of cooperation, need to be fully considered.

2.1. Grice's Cooperative Principle

According to the theories of linguist, Paul Grice (1975) and (2002), our conversational exchange is aimed at a common goal or set of goals, and participants at least work together to achieve these goals. need to do it. He finally gave an accurate explanation of the principle of coordination-at the stage where it happens, make your contribution to the conversation as required by the accepted purpose or direction of the conversation exchange you are engaged in. To clarify his theory of the Cooperative Principle for interpretation, Grice distinguishes between four main categories: quantity, quality, relationships, and methods.

1) Maximum Quantity (MQuan): When used in the context of a particular language, a word or phrase (acting as a proverb) should provide as much information as needed (for the current purpose of the exchange). More importantly, they should not be more

beneficial than necessary. Here, we have to make our contribution as informative as is required for the purposes of the exchange (Abbas,2001)

Thus, more information than necessary is provided in our contribution can be a waste of time for both partners. Filled with many verbal expressions, paragraphs aren't very informative, it's as easy as refusing to register. In this case, a seemingly overly linguistic formulation can cause unnecessary inconvenience to the reader.

2) Quality Maxim (MQua): the speaker would try to make his or her contribution one that is true especially when he or she does not say what he or she believes to be false. When used in a linguistic context, especially in a verbal context, what appears to be wrong or lacks sufficient evidence should be avoided. In other words, the statement or argument must hold on its own. However, speakers may deliberately express what may not be true in order to hide the truth or make it look more appropriate. Here is an example from political discourse :

- It will be a great opportunity for our country (Liu, 2001: 139). Is there a really big chance?

Apparently, in most cases it is either a "narrow" opportunity or a big "challenge" or "problem". In any case, one of the tricks most often used by Western politicians is to present some of the truth, in addition to emphasizing positive results, to encourage the masses to participate collectively.

3) Relationship Maxim (MR): (make the contribution relevant), the relationship maxim actually means that the speaker's utterances need to be as contextual as possible. Lack of relationships can lead to misunderstandings of terms. However, some native speakers may violate this maxim by being more polite with certain euphemisms. Here is an example posted by Hong (2019:1187)

- A: Let's listen to music.

B: I want to sleep.

The first speaker, A, made a suggestion and asked if B would listen to the music, but B's response could be irrelevant because it was not a response to acceptance, refusal, counter-suggestion, or further discussion. understood. Therefore, it must have a fundamental meaning. However, both recognize that playing music produces unwanted noise, while sleeping should be almost quiet. So it's very understandable that B used the euphemistic phrase "I want to sleep" to say something with the ability to reject A's suggestion.

4) Maxim of Manners (MM): To Hong (2019), English expressions can be formed using ambiguous words and phrases. Without context, it is very difficult for people to understand what those words and phrases convey. The maximum politeness needs to be clear. This means avoiding ambiguity and unnecessary complexity of expressions. In other words, contextual clues are very important for humans to interpret the true meaning underlying these word phrases and to find user motivation. In addition,

Manor Maxim also makes a short and orderly statement. Technically, verbose phrases are not the master key in all every day contexts.

Thus, the contribution should be perspicuous and specifically and this can be done by (a) avoiding obscurity, (b) avoiding ambiguity, (c) being brief and (d) being orderly.

2.2. Politeness Principle

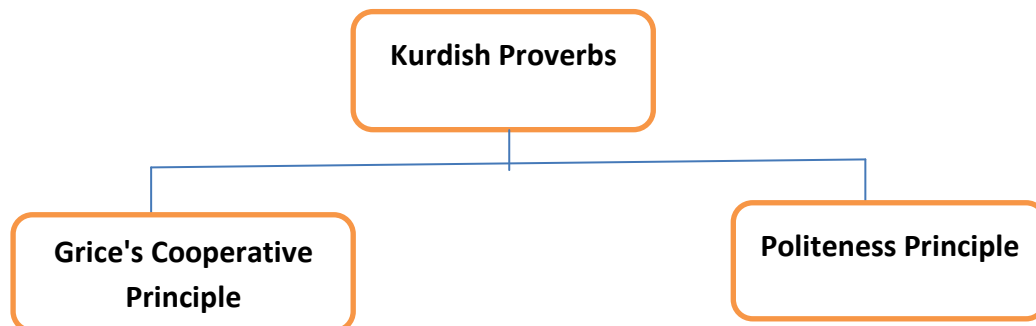
To Brown and Levinson (1987:5-6) politeness is regarded as a reason for not following the principles of conversation. The position is that Grice's principle of cooperation and linguistic politeness need to be clearly distinguished. The Cooperative Principle is a description of an "unmarked" or socially neutral (actually antisocial) estimation framework for communication. Therefore, in Brown and Levinson's work, the principle of politeness is not included in the same framework as the kind of principle proposed by Paul Grice. Instead, politeness is considered different from such a rule, even as a social reason that deviates from the "anti-social" principle of Paul Grice of verbal behavior. They (ibid) post that humans have two desires: It's a positive face, a desire to be liked and appreciated, and a negative face, a desire not to be pushed or disturbed.

However, the principle of politeness proposed to cooperate, balance and even remedy with the previous principle of cooperation. Confirmed that various English expressions are unnecessarily informative, do not match the actual facts and meanings very well, seem unrelated to the original meaning, or are ambiguous. We can do it. People's desire to be more polite can reduce the constraints of the principle of cooperation through the cooperation of the principle of politeness in communication. The principle of politeness was proposed by G.N. Leech (1983: 134) in the 1980s as a complement to the principle of cooperation. Technically, the principle of politeness is to minimize personal judgments and debates that hurt others but benefit oneself, to despise others, to admire oneself, to oppose others, and to others. Encourage people to reject their feelings about as long as these principles are adhered to by participants, they can safely maintain equal positions and friendly relationships that are essential for effective voice communication. People often tend to use utterances or expressions so as not to offend others, while respecting their feelings and personal feelings. The principle of politeness with six maxims usually plays a higher regulatory role than the principle of cooperation. Violation of the principle of cooperation may even be necessary to follow the principle of politeness. It helps to establish mutual comfort and safety and promote trust in social communication. From the above argument, we can conclude the proper use of Kurdish proverbs within the framework of pragmatics.

3. The Model

As mentioned previously, this study is quality one it means that the concern of this study is content analysis .

However, After reviewing the two approaches of pragmatic principles , the researcher adopts the following framework to analyze the data of study this is because the notions of these principles are relative to the aims of present study.



Figure(1): The Framework of Study

4. The Data

The study selects its data from the native speakers of Kurdish who live in the North of Iraq. These data are usually used in the daily life of those speakers.

5. Data Analysis and Discussion

Text (1):

شیر شیر هچژنه چمیره
الاسد اسد ذکر اکانا مائشی

"The lion is a lion, both male and female"

Literally meaning of this proverb is that the word lion is an animal metaphorically it represents the image of courage whether this animal is male or female. This proverb is an affirmative\ a declarative statement. According to Grice's principle (2002), the declarative sentence is usually used to express a fact or truth. Metaphorically, the proverb is used in this context to transferred the message that the brave man can't be ignored or hidden.

The principle of politeness is also achieved here, as we should be polite with female and don't ignore its role in a courage. The function of this proverb is emphasized the fact that the animal lion whether male or female is a symbol of courage. In this proverb , the act of speech is assertive.

Text (2):

ناگرد قور مادایه
النار فی الجذع

"The fire is coming from its root"[The fire is burning]

Again the proverb is a declarative statement. the literal meaning of this proverb is that the trunk can cause a fire. Here, the word "fire" is utilized figuratively to refer to a problem that the problem is usually coming from the relative people, i.e., the word "الجذع" / [trunk] refers to the closed or relative people metaphorically. In this proverb, the principle of politeness is achieved negatively since the whole image of terrible can be caused by friends so that one should be careful from his friends and relatives. Thus, the function of this proverb is served as an advice and warning.

Text (3):

عقل خفيف عبء ثقيل
عقل خفيف عبء ثقيل

"A light mind is a heavy burden"

The literal meaning of proverb is that empty mind can be a millstone. Metaphorically it means that the reckless man can be a problem to others. From pragmatic perspective this declarative statement can serve as an advice and warning simultaneously. The notion of politeness is achieved negatively, i.e., we do not have to be polite with reckless men we have to avoid them and not to deal or contact with them.

Text (4):

عقلنا كزيرينه لسه رسه زيه ركه سنينه
العقل مثل تاج الذهب ليس على رأس كل انسان

"The wise do not have a golden crown on everyone's head"

The literal meaning of the above proverb is that the mind is like a gold crown should not be put on everyone's head. Metaphorically this proverb means that only the wise man deserves to have a golden crown on his head just like a king. i.e., his wise mind represents a golden crown. The function of this declarative statement is an emphasis of the fact that a wise mind seems like a golden crown. To have a wise mind is to have a golden crown on his head like a king. The principle of politeness is achieved positively.

Text (5):

دريا (بهر) بده قيصه بيسنابت
لا يتسخ البحر من لسان الكلب

"The sea does not dry up"

This proverb, literally, means that the sea cannot be dirty by the dog's tongue. Metaphorically, it means that the good man cannot be hurt by a small bad thing. This negative statement functions as a warning and the principle of politeness is done positively. Here, the act is assertive.

Text (6):

رويبارسه ركه هنياخو دز انن
الميا هتعر فالطريقا لسينبو عها

"The rivers know their heads"

Literally, this proverb means that the rivers know the way to their heads. Metaphorically, it means that the wise man knows his steps or knows where to put his foot. Again, this declarative statement serves as a comfort and an emphasis of the fact that a wise man could always be right in his statements. The act of the proverb is assertive.

Text (7):

باشباشاناسدكن
الرجال الطيبين تعرف الراجال الطيب

"The good man meets the good man"

The literal meaning of the above proverb is that the good man knows the good one. Metaphorically, this proverb conveys the meaning of good things are always meeting with each other and there is no space to bad things between them. The function of the proverb is an advice and comfort. The principle of politeness is done positively. Here, the act is assertive.

Text (8):

دهسته دستدشوتو هار دوو پينكفه چا فادشون
الكفيغسلالكفتممعا يغسلانالوجه

"Wash hands and wash eyes together"

The literal meaning of the above proverb is that the hand wash the hand and they together wash the face. Metaphorically, this proverb refers to the idea of "depend on yourself". This statement is used to serve the function of advice. The principle of politeness is positive while the act is directive.

Text (9):

بقه سينته ر متيمار اژكونينيندهر
الكلمة الطيبة تخرجحتنا الافة منجرها

"With soft words he pulled Mara out of the hole "

The literal meaning of the proverb is that the soft word can pull the snake from its hole. Metaphorically, this statement identifies the idea of achieving the needs, i.e., man should be nice with the others especially those whom he has a job with them to give him what he needs. The pragmatic function of this proverb is an advice and the politeness principle is done positively. The act is expressive.

Text (10):

برابرایه و بازار جودایه
الاخا والتجارة تجارة

"Brother is brother and the market is different"

Literally, this proverb means that brother is brother and trade is trade. Metaphorically, this proverb refers to the idea of business that a man should separate between his job and his relatives don't mix between them. The pragmatic function of this declarative statement \ proverb is advice and warning while the principle of politeness is positive. The act speech in this proverb serves as directive, expressive and assertive.

6. Conclusion

The study shares the same view point of Majeed & Ahmed (2017) that proverbs are universal and can be found in various countries to reflect their culture and traditions. They are used to describe a particular solution for communicating points. Proverbs often have pragmatic features. They make certain functions in different contexts. According to Paul Grice's and G. Leech's classification of speech act, we can state that most Kurdish proverbs that were analyzed in this study are declarative, imperative and negative, except for mandatory ones. Concerning the pragmatic functions of Kurdish proverbs under study, most are used as advice, warning, or comfort. These proverbs get their meaning from the context in which they are used. In other words, the saying is context-dependent

Moreover, we can also conclude the following points:

1. The Kurdish linguistic heritage is a material full of linguistic phenomena and needs to be enlightened, especially when applying new linguistic theories.
2. Popular proverbs or sayings are characterized by moral and educational aspects, which give them joy and contribute to a wealth of linguistic material that can be studied through them.
3. Despite the formalization of popular proverbs in colloquial Kurdish, they often contained eloquent words, or their meanings were derived from eloquent words, in the linguistic glossary. It can be reached with a simple tour.
4. The phenomenon of dialogue command is one of the foundations of interest in common proverbs, especially popular proverbs. This is because the proverb is always used and its meaning is intended as an instruction that results from violating one of the rules of dialogue.

5. Folk or popular proverbs appear in several linguistic ways, including appropriate sentences, including noun phrases, some of which are in the form of if clause. This may provide an academic opportunity to explore popular proverbs in terms of the variety of linguistic methods.

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