

A pragmatic Study of Medical Proverbs in English With Reference To Arabic

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1. Introduction:

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; their use is related to certain felicity conditions which prevent their relevant acts from disharmonizing. Proverbs are considered as 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. Thus, proverbs have been paid a serious attention from 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 (Speak 2004:

introduction & Bertram 1993: vii). . This chapter is devoted for presenting the entity 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 features of proverbs.
- (3) Medical proverbs.

2. Definitions of the popular English proverb:

The problem of defining proverbs appears to be as old as man's interest in them. Meider (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".

O.Nagy (1979:645) quoted in Paczolay (2003:2) defines 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) points

out that proverbs can be considered as fixed-form genres. They are rightly, 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.

Norrick (1985:31) states that proverbs are "pregnant in meaning". They are self-contained, pithy, traditional expressions with didactic content and fixed, poetic form. According to Norrick, proverbs are 'self contained' sayings in the sense that their grammatical units cannot be replaced. 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. 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, psychologically and cognitively.

3. The description of proverbs:

Proverbs can be described linguistically, psychologically and cognitively. They are as follows:

3.1 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.

3.1.1 Phonological level:

Proverbs generally have at least one or more phonetic devices. They are as follows:

- 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'.

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'.

3.1.2 Syntactic leve:

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:

Look at the color of the face, and then ask about the health.

Head Tail

Taylor (1934-1939) maintains that proverbs must be complete grammatical sentences. Whereas, Dundes (1975:963-965)

expounds that a proverb must contain one or more descriptive elements consisting in turn of a topic and comment; as in:

Desperate diseases + needs desperate cures.

Topic Comment

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

3.1.3 Semantic Level:

It refers to the 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), on the other hand, defines the literal meaning as the meaning which is derived from the meaning of the proverb's components. However, proverbs can be used figuratively when they are literally uninterruptible 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. Sa'eed (1997:15) describes the figurative meaning by a number of rhetorical terms including metaphor, irony, and metonymy.

3.1.4 Pragmatic Level:

proverbs can be manipulated by language users. So, 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. Thus, proverbs 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.

3.2 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' (Johnson, 1954:125).

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.

4. Sources of English proverbs:

Meider (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.
- 2-Borrowed Proverbs.
- 3- Originating from the Bible.
- 4- Originating from literary sources.

5. English Medical proverbs:

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

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).

6. The Classification of English Medical Proverbs:

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. For example, 'In winter be afraid of measles, while in summer of the smallpox' (Fialkov&Fialkova, 2009:86).
- 2- Most authors agree on the importance of proverbs about diet, hygiene and alcohol. For example: 'Eat garlic and onion and no disease will catch you' (Mieder, 1993:118).
- 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 resulting from distress such as: scab, callus, furuncle, stomach problems, Lameness. 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', 'In winter be afraid of measles, in summer- of the smallpox', '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).

7. The 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).

8. Sources of medical Arabic proverbs:

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. From what have been mentioned, we can say that there are many sources of medical proverbs, and they can be enumerated as follows:

- 1- What is derived from popular tales or jokes.
- 2- What is derived from the classical Arabic.

- 3- What is derived from the book of the literary medical heritage.
- 4- What is derived from the popular songs.
- 5- What is derived from the familiar or popular medicine
- 6- What is derived from the ancient beliefs of our heritage.
- 7- What is derived from the general humanistic experiment.
- 8- What is derived from the comic expressions which people admired.
- 9- What is derived from other cultures through communication.

9. Characteristics of Arabic Medical proverbs:

There are four characteristics of the Arabic Medical Proverbs. They are as follows:

- 1- Authenticity:** Many of the Arabic proverbs preserve the core of their meaning; although some changes have taken place throughout history.
- 2- Factuality:** Popular Arabic proverbs are distinguished in their factuality, which they acquired. People memorize them easily and simply.
- 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.
- 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 between people. The music of proverbs is either assonance or separation; or formulated according to the homogeneity of letters and words among sentences.

10. Speech Act Theory:

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. 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. 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 by their nature are 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).

Medical proverbs are considered as directive speech acts. They are related to certain felicity conditions which prevent their relevant acts from disharmonizing. And the Maxim of quality is the most flouted CP maxim and it has been flouted mainly by the use of metaphor. They contain everyday experiences and common observations in succinct and formulaic language making them easy to remember and ready to be used instantly. And they 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.

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 the intended meaning i.e. the meaning that an addressor wishes to convey (Yule, 1996:127).

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. In brief, the speech acts theory tells us what people do when they use language.

11. 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). These are as follows:

1- Locutionary Acts (LAs): they refer to the act of making a meaningful utterance with a particular sense and reference. Austin (1962:3) divides Locutionary acts 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.

2- Illocutionary Acts (IAs): Austin (1962:103) considers the concept of (IA) 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'.

So, 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).

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 (ibid.).

12. Austin's Contribution to Speech Act Theory:

Austin's contribution to SAT can be explained in the following points:

12.1 Austin's Felicity Conditions (FCs):

They are defined by Austin's (1962:14) as the situational appropriateness which determine under what circumstances it is possible to perform an act of communication properly. They are as follows:

A- The uttering of words must be appropriate to the situation.

B- In any given situation there must be an appropriate particular person.

C- All participants must execute their roles both correctly and completely.

D- The persons must have the requisite feeling, thoughts and intentions.

E- The persons must conduct themselves subsequently.

12.2 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: - We promise; we will be back. (Explicit). While implicit performatives refer to utterances performed without using performative verb, but their illocutionary point is indicated by grammatical factors such as intonation, modal verbs, adverbs, and connectives accompanying the utterance Austin (1962:33). For example: - I shall call him later., - Villain!, - There is a car in the park., and - Vulgar! etc.

12.3 Austin's Classification of Speech Acts:

Austin (1962:150-51) presents a five-way taxonomy of illocutionary acts. These are as follows:

- 1- Verdictive is an exercise of judgment. Such as: 'estimate', 'blame' etc.
- 2- Exercitive is an exercising of powers. Such as: 'proclaim', 'urge', etc.
- 3- Commissive is a declaring of an intention. Such as: 'consent', 'vow' etc.

- 4- Behabitive is the adoption of an attitude. Such as: 'welcome', etc.
- 5- Expositive is the justification of reasons. Such as: 'ask', 'assume', etc.

13. Searle's Contribution to Speech Act Theory:

Searle's contribution to SAT can be explained in the following points:

13.1 Searle's Felicity Conditions (FCs):

Searle (1969: 57-69) points out that felicity conditions are very necessary for speech act to be performed and without them the speech act will go wrong, i.e. infelicitous, and he proposes four conditions. These are as follows:

A-Propositional Content Conditions: These conditions specify restrictions on the content of the addressor's utterance expressed in a sentence. 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 match the appropriate utterance to the related illocutionary act. 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.

C. Sincerity Conditions: The sincerity condition is the requisite psychological state the addressor must have to perform the speech act. For example: for a request, the sincerity condition involves that the addressor wants the addressee to do the act of request.

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 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.

13.2 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 behaviour. As we speak, we perform certain speech acts such as statement, promise, asking questions, giving command, giving permission 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). For example: - 'Workers are forbidden to waste their time'.→ Regulative Rules.

- 'workers are not forbidden to waste their time '. → Constitutive Rules.

13.3 Searle's Classification of Speech Acts:

Searle (1979:70-71) attempts to classify illocutionary acts into five categories. These are as follows:

1-Assertives (representatives): they indicate what the addressor believes to be the case or not. The illocutionary point of 'representative speech act' is to commit the addressee to the truth of the proposition. For example: - The weather is hot. & -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. For

example: -Open the door. [Order] and -could you lend me some money. [Request]

3-Commissives: They are speech acts in which the addressor is committed to some future course of action. For example: -I will be there tonight. And -He threatens me.

4-Expressives: The illocutionary point of expressive is to express the psychological state of the addressor such as: 'pleasure', 'pain', 'likes', 'dislikes'. For example: - I am so sorry. And – Thank you.

5-Declaratives: They change the world via their utterance. There is no psychological state expressed by declaration. For example: - I declare the meeting is delayed. And –I sentence you ten years.

14. Bach and Harnish's Contribution to SAT (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: Utterance Act, Locutionary Act, Illocutionary Act, and Perlocutionary Act.

They (ibid, 42-49) classify SAs into two groups: communicative IAs and conventional IAs i.e. communicative illocutionary acts are performed successfully by means of recognition of intention. Whereas, 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).

15. Speech Acts in Arabic:

Arab linguists classify Arabic speech acts into two major branches. These are as follows:

1- Constative/ Al – Xhabar: 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. Arab rhetoricians state that constative has two basic communicative pragmatic functions. They are as follows:

A- 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:

/altorji: taʔ u:n alʔakl/← الطرشي طاعون الأكل -

B- 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:

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

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

- 1- Open-minded addressee (/xali'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.

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

1. Initial constative: It describes knowledge of facts. When the addressee is open-minded, the use of affirmative linguistic tools is not required (Al-Sammara'e, 2007:8).
2. Request constative: The addressee, in this mood, is skeptical and uncertain about the propositional content of such a speech act. It should be characterized by the use of linguistic affirmation tools in order to enable the addressee to arrive at certainty of the proposition.
3. Denial constative: 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.

2-Performative/ Al- Insha': It 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. As-Sa'di (1990:27-29) states that there are two kinds of performatives in Arabic speech act. These kinds are: Directive performative (الأنشاء الطلبي/al?inʃa:ʔu altalabi:/) and Non-directive (الأنشاء غير الطلبي / al?inʃa:ʔ γajru altalabi:/).

16. 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. These are 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.

17. Ways of Flouting Grice's Maxims:

There are several ways of flouting Grice's maxims. They can be clarified 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.

18. Data Analysis:

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

Syntactically, 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:

Desperate diseases must have desperate remedies.

Topic Comment

Semantically, the literal meaning of this proverb is that: you have a seemingly insurmountable problem, you must do things you ordinarily would not do in order 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 John and Fred. It is as follows:

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

Fred: really!

John: yes, he is.

Fred: desperate diseases must have desperate remedies.

Pragmatically, 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.

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

Syntactically, 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:

Health is better than wealth.

Topic Comment

Semantically, 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. Consider the following dialogue between Carry and John. In order to understand the intended meaning of the addressor, and to see how this medical proverb is used in the coming situation. It is as follows:

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

John: why you find it so difficult?

Carry: I find it so; because, this 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.

Pragmatically, the above dialogue tells us about Carry's problem with her exam. She is worry trying to prepare for it in order to gain high mark, 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.

3- "طبيبٌ يداوي الناس وهو عليلٌ" /**tabi:bun ju:dâwi: alna:s wahu:wa ?ali:lu/ i.e. ' A doctor who cure the people and he is sick'** (Al-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 (Xali 'lôihn) 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 he/she 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- "البهريز نص الدّوا" /**albuhriz nos aldawa?/ i.e. 'Diet is half of the medicine'** (Al-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 (Xali 'lǒihn) 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 he/she 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.

19. Conclusions:

Certain points of significance have arisen. The most important conclusions are:

- 1- Medical proverbs are used indirectly.
- 2- Medical proverbs are related to certain felicity conditions which prevent their relevant acts from disharmonizing.
- 3- The analysis shows that English Medical proverbs have the speech act of directive which is realized in simple, active, and declarative sentences. It also shows that there is a co-occurrence between this type of speech act and the flouting of the quality maxim.
- 4- The analysis shows that the maxim of quality is the most flouted cooperative principle. It has been mainly flouted due to the use of metaphor.
- 5- Using medical proverbs in everyday is something good for people's health; however, they 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.

- 6- Most of the medical proverbs are used to give advices or warnings. The use of passive constructions is not common in both English and Arabic data.
- 7- It 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.

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