

# **THREADS OF WISDOM: SEMANTICS AND STRUCTURE IN YAKA PROVERBS, A PRAGMATIC INSIGHT INTO THE ART OF IMPARTING ADVICE**

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## **Abstract**

This paper analyzes the Yaka proverbs from a pragmatic point of view in terms of the speech act of advice. The research is two-fold, starting with a definition of proverbs and their characteristics, followed by an analysis of the speech act of advice in Yaka proverbs at three levels: pragmatic, semantic, and structural. The article highlights ten Yaka proverbs and describes their morpho-syntactic structure, denotation meaning, connotation or literary meaning, and pragmatic analysis and interpretation. The analysis examines the semantic meaning of advising, assuming the reader would want to know what should be done and whether the speaker has good reasons to say it. Finally, the article extends the meaning of each proverb by providing a directive (advice) that stems from the proverb's meaning. The findings of the study support the applicability of speech act theory to Yaka advice proverbs, verifying the hypothesis that Yaka proverbs consist of conversational patterns in which various acts of advice are used in different contexts of situations.

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**Keywords:** proverb, pragmatics, semantics, speech act, Yaka proverbs.

## **Introduction**

Proverbs have always played an important role in human societies. They are common and familiar sayings that carry a wide range of meanings and are used in everyday conversation to confirm ideas, warn people, give advice, and so on. Proverbs are didactic in function and carry the wisdom of previous generations. They are memorizable and pass from one generation to the other orally. Although people do not know their origins or authors, what they care about is their contents and applications. In this study, we focus on Yaka proverbs and analyze them from a pragmatic point of view to understand how the speech act of advice is used in Yaka proverbs, and whether it is subject to certain rules and semantic meanings that prevent it from becoming a misfire. Our research is two-fold and starts with a definition of proverbs and their characteristics, like didacticity, popularity, traditionalism, and wisdom, among others. The second aspect analyzes the speech act of advice in Yaka proverbs by three levels of analysis: pragmatic, semantic, and structural. We highlight 10 Yaka proverbs and describe their morpho-syntactic structure, denotation meaning, connotation or literary meaning, and pragmatic analysis and interpretation. Throughout the analysis, the semantic meaning of advising is examined, assuming the reader would want to know what should be done and whether the speaker has good reasons to say it. The article concludes with a paragraph summarizing its findings, supporting the applicability of speech act theory to Yaka advice proverbs.

## **2. MATERIALS METHOD**

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

### **2.1 The procedure of Analysis**

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

1. A morpho-syntactic structure of each proverb has been done to show up the type of sentence and its pattern, the type of speech act whether implicit or explicit, the type of verb whether active or passive;

2. We proceed by semantic description covering the two types of meaning: **denotation meaning** and **connotation** of each proverb from the speech event.

3. Then come the pragmatic analysis and interpretation and if the speech act is implicit, an expansion of the original proverb will be made by rewriting it in a new form containing the performative construction of an "I" as a subject and the adverb **hereby**;

4. The last step consists in the analysis of semantic meaning of the verb used in each proverb.

## **2.2 The Analysis**

### **Proverb (1) "MBUTA NZAMBI"**

#### **1. The morpho-Syntactic structure**

##### **Mbuta (V) Nzambi**

N1 + v (elliptical) + N2

Subject : implicit 3<sup>rd</sup> person singular

Voice : Active

Tense : present simple

Type of verb : elliptic verb is „kená“ = to be

Mood of sentence : declarative

#### **2. The denotational meaning (Literal meaning):**

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

#### **3. The connotational meaning (literary meaning)**

Yaka	French	English
Muanayakalakakeyaku	L'Aîné mérite du respect	The elder deserves respect because he has experience than young man.

#### **4. Pragmatic analysis and interpretation**

##### **4.1. Interpretation**

*"Experience makes man wise"*

##### **4.2. Extension**

I hereby **advise** you, to be patient once you are looking for a woman to marry. The speech act of this proverb is a directive (**advise**).

#### **5. The semantic meaning of the verb advise.**

• *I assume you would want to know what I think you should do.*

As your father, I am sure you want to know what is my opinion about what I am telling you and what I would do if I were you.

• *I think you should do X.*

My need is that you should be patient for all important decision of your life.

• I assume you understand that I have good reasons to say it. I, as your father, assume that you understand my advice. I have good reasons to advise you because the lack of patience /tolerance can lead you to make mistake.

• I think if I were you I would do that.

I Advise you not to make mistake. If you follow my advice as your father, you will see that if I were you I would avoid it so as not to be criticized by other members of our family.

You know I wish you did profitable deeds; therefore, I want you to know that I am advising you not to violate Yaka ancestral laws.

• I imagine that by saying this I can make you do it

I imagine that you will follow my advice and because it is not from me, it is our tradition's words and advice.

• I think it will be a good thing if you do it.

I think it will be to your advantage if you follow this advice and comply wholeheartedly with the commands of your tradition.

□ **Proverb (2 ) “SUEKA TSINGU, N’SANGA MUNZILAKENA “**

### 1. The morpho-Syntactic structure

#### Suekatsingu , n’sangámunzilakena

v + N1 + N2 + V

Subject : implicit 2<sup>nd</sup> person singular

Voice : Active

Tense : present simple

Type of verb : „sueka“ = to keep „kena“ = to be Mood of sentence : declarative

### 2. The denotational meaning (Literal meaning):

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

### 3. The connotational meaning (literary meaning)

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

### 4. Pragmatic analysis and interpretation

#### 4.1. Interpretation

“If you are patient, you will have what you desire”

#### 4.2. Extension

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

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

### 5. The semantic meaning of the verb advise.

• I assume you would want to know what I think you should do.

As your father, I am sure you want to know what is my opinion about what I am telling you and what I would do if I were you.

• I think you should do X.

My need is that you should be patient for all important decision of your life.

• I assume you understand that I have good reasons to say it. I, as your father, assume that you understand my advice. I have good reasons to advise you because the lack of patience /tolerance can lead you to make mistake.

• I think if I were you I would do that.

I advise you not to make mistake. If you follow my advice as your father, you will see that if I were you I would avoid it so as not to be criticized by other members of our family.

You know I wish you did profitable deeds; therefore, I want you to know that I am advising you not to violate Yaka ancestral laws.

- I imagine that by saying this I can make you do it

I imagine that you will follow my advice and because it is not from me, it is our tradition's words and advice.

- I think it will be a good thing if you do it.

I think it will be to your advantage if you follow this advice and comply wholeheartedly with the commands of your tradition.

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

#### **1. The morpho-Syntactic structure *Kiankungi, kifuan'tebuko***

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

#### **2. The denotational meaning (Literal meaning):**

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

#### **3. The connotational meaning (literary meaning)**

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

#### **4. Pragmatic analysis and interpretation**

##### **4.1. Interpretation**

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

##### **4.2. Extension**

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

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

#### **5. The semantic meaning of advising.**

- **I assume you would want to know what I think you should do.**

As your father, I am sure you want to know what is my opinion about what I am telling you and what I would do if I were you.

- **I think you should do X.**

My need is that you should be united as members of the same family for all important decision of your life.

- **I assume you understand that I have good reasons to say it.**

I, as your father, assume that you understand my advice. I have good reasons to advise you because the lack of unity will weaken you.

• **I think if I were you I would do that.**

I advise you not to make mistake. If you follow my advice as your father, you will see that if I were you I would avoid it so as not to be criticized by other members of our family.

You know I wish you did profitable deeds; therefore, I want you to know that I am advising you not to violate Yaka ancestral laws.

• **I imagine that by saying this I can make you do it**

I imagine that you will follow my advice and because it is not from me, it is our tradition's words and advice.

• **I think it will be a good thing if you do it.**

I think it will be to your advantage if you follow this advice and comply wholeheartedly with the commands of your tradition.

**Proverb (4) “MALEMBI MBUTA MWENDU”**

**1. The morpho-Syntactic structure Malembi(v)mbutamwendu**

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

**2. The denotational meaning (Literal meaning):**

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

**3. The connotational meaning (literary meaning)**

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

**4. Pragmatic analysis and interpretation**

**4.1. Interpretation**

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

**4.2. Extension**

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

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

**5. The semantic meaning of the verb advise.**

• **I assume you would want to know what I think you should do.**

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

• **I think you should do X.**

My need is that you should be patient for all important decision of your life.

• **I assume you understand that I have good reasons to say it.**

I, as your mother, assume that you understand my advice. I have good reasons to advise you because the lack of patience /tolerance can lead you to make mistake.

• **I think if I were you I would do that.**

I advise you not to make mistake. If you follow my advice as your mother, you will see that if I were you I would avoid it so as not to be criticized by other members of our family.

You know I wish you did profitable deeds; therefore, I want you to know that I am advising you not to violate Yaka ancestral laws.

• **I imagine that by saying this I can make you do it**

I imagine that you will follow my advice and because it is not from me, it is our tradition's words and advice.

• **I think it will be a good thing if you do it.**

I think it will be to your advantage if you follow this advice and comply wholeheartedly with the commands of your tradition.

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

**1. The morpho-Syntactic structure**

**Ntaluyankela, (yina)ntaluyamvumbi**

N1 + v (elliptical + N2

Subject : implicit 3<sup>rd</sup> person singular

Voice : Active

Tense : present simple

Type of verb : elliptic verb is „yena“ = to be Mood of sentence : declarative

**2. The denotational meaning (Literal meaning):**

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

**3. The connotational meaning (literary meaning)**

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

**4. Pragmatic analysis and interpretation**

**4.1. Interpretation**

“Cut your coast according to your cloth”

**4.2. Extension**

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

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

**5. The semantic meaning of the verb warn.**

• I thing you might do something that would cause something bad to happen to you. The uncle thinks that discourtesy would cause shame to the family (Yaka society) and therefore, he warns the young man to honor the family.

- I say...

He says let your behavior be accepted in all things and pay attention, because ill-mannered person are always censured for outrageous or inappropriate behavior by the ancestors.

- I say this because I want to make you aware of the necessity to avoid bad events. The uncle says this because he wants his nephew to know that committing bad things and dirtying the family will cause something bad to him as the yaka's ancestors punish all immoral acts.

### **Proverb (6) "MBEDI KENDIEKO, KATIAMUNA MAMBAKO"**

#### **1. The morpho-Syntactic structure**

##### **MbediKendieko, Katiamuna Mambako**

N1 + v1 + V2 N2  
 Subject : implicit 3<sup>rd</sup> person singular  
 Voice : Active  
 Tense : present simple  
 Type of verb : the verb is „kutiamuna“ = jeter : throw Mood of sentence :  
 declarative

#### **2. The denotational meaning (Literal meaning):**

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

#### **3. The connotational meaning (literary meaning)**

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

#### **4. Pragmatic analysis and interpretation**

##### **4.1. Interpretation**

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

The speech act of this proverb is a directive (**an advice**). **4.2. Extension**

I hereby **advise** you, to *never slack your work until you travel.* **5. The semantic meaning of the verb advise.**

- **I assume you would want to know what I think you should do.**

As your father, I am sure you want to know what is my opinion about what I am telling you and what I would do if I were you.

- **I think you should do X.**

My need is that you should do your work correctly until you will travel to Europe.

- **I assume you understand that I have good reasons to say it.**

I, as your father, assume that you understand my advice. I have good reasons to advise you because the lack of carelessness can lead you to make mistake.

- **I think if I were you I would do that.**

I advise you not to make mistake. If you follow my advice as your father, you will see that if I were you I would avoid carelessness so nobody can criticize you later.

You know I wish you did profitable deeds; therefore, I want you to know that I am advising you not to violate Yaka ancestral laws.

• **I imagine that by saying this I can make you do it**

I imagine that you will follow my advice and because it is not from me, it is our tradition's words and advice.

• **I think it will be a good thing if you do it.**

I think it will be to your advantage if you follow this advice and comply wholeheartedly with the commands of your boss.

**Proverb (7) “ U DIE, HEKA PANDA NIMA NZO”**

**1. The morpho-Syntactic structure Udie, hekapandanimanzo**

N1 + v1 + V2 + N2 c

Subject : implicit 2<sup>nd</sup> person  
singular

Voice : Active

Tense : present simple

Type of verb : the verb are „dia“ = manger: to eat and „heka“: donner: to give

Mood of sentence : declarative

**2. The denotational meaning (Literal meaning):**

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

**3. The connotational meaning (literary meaning)**

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

**4. Pragmatic analysis and interpretation**

**4.1. Interpretation**

“Be kind. Show mercy to the weak and the poor. They may help you in times of need.” The speech act of this proverb is a directive (**an advice**).

**4.2. Extension**

I hereby **advise** you to be kind.”

**5. The semantic meaning of the verb advise.**

• **I assume you would want to know what I think you should do.**

As your father, I am sure you want to know what is my opinion about what I am telling you and what I would do if I were you.

• **I think you should do X.**

My need is that you should be kind, help people if you have the occasion.

• **I assume you understand that I have good reasons to say it.**

I, as your father, assume that you understand my advice. I have good reasons to advise you because one good deed begets another.

• **I think if I were you I would do that.**

I advise you not to be selfish man. If you follow my advice as your father, you will see that if I were you I would be kind so no body can forget you later.

You know I wish you did profitable deeds; therefore, I want you to know that I am advising you not to violate Yaka ancestral laws.

• **I imagine that by saying this I can make you do it**

I imagine that you will follow my advice and because it is not from me, it is our tradition's words and advice.

• **I think it will be a good thing if you do it.**

I think it will be to your advantage if you follow this advice and comply wholeheartedly with the habits and customs of our ancestors.

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

### 1. The morpho-Syntactic structure

**Mwana nketo (v) mbatiya mu zumbu**

N1 + elliptic v1 + N2 + Adj

Subject : implicit 3<sup>rd</sup> person singular

Voice : Active

Tense : present simple

Type of verb : the verb is „kená“ = : to be (is) Mood of sentence : declarative

### 2. The denotational meaning (Literal meaning):

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

### 3. The connotational meaning (literary meaning)

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

### 4. Pragmatic analysis and interpretation

#### 4.1. Interpretation

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

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

#### 4.2. Extension

I hereby advise you to pick up this pineapple.”

### 5. The semantic meaning of the verb advise.

• **I assume you would want to know what I think you should do.**

As your father, I am sure you want to know what is my opinion on the subject I'm talking about and what I would do if I were you.

• **I think you should do X**

My wish is that you should not stay single and not live with a man who is not your husband even not to pick him up.

• **I assume you understand that I have good reasons to say it.**

I, as your father, assume that you understand my advice. I have good reasons to advise you because it is not good to stay single so as to avoid immorality, let each have her own husband and each have his own wife.

• **I think if I were you I would do that.**

I advise you not to commit sins. If you follow me as your father, you will see that if I were you I would not do it in order not to be punished by the ancestors.

• **I say this because I want to cause you to know what you should do.**

You know I wish you do profitable deeds; therefore, I want you to know that I am advising you not to violate ancestor's laws.

• I imagine that by saying this I can cause you to do it. I imagine that you will follow my advice and because it is not from me, it is our tradition's words and advice.

• **I think it will be good thing if you do it.**

I think it will be your advantages if you abide this advice and comply wholeheartedly with the orders of ancestors.

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

**1. The morpho-Syntactic structure**

**Yaluadilamu n'nua, mengama nkota yembembi**

N1	v1 +	adv	+	N2	v1	Adj
Subject				: implicit 1 <sup>st</sup> person singular		
Voice				: Active		
Tense				: present simple		
Type of verb				: the verb is „kuluala“ = se		
				blessor: cut		
Mood of sentence				: declarative		

**2. The denotational meaning (Literal meaning):**

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

**3. The connotational meaning (literary meaning)**

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

**4. Pragmatic analysis and interpretation**

**4.1. Interpretation**

"One unfortunate experience can make you doubly wary of suffering." The speech act of this proverb is a directive (**warning**).

## 4.2. Extension

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

### 5. The semantic meaning of the verb warning

• I think you might do something that would cause something bad to happen to you. The father thinks that making a bad choice in the marriage would cause harm to the lady and therefore, He warns her to think about the consent to marry someone.

• **I say...**

He says: let the marriage be held in honour in and let the marriage be kept clean and ask the daughter to think about her decision.

• **I say this because I want to make you avoid bad things that might happen to you.**

He says this because He wants his daughter to know that agreeing without thinking deeply could cause something bad to her for the second time.

**Proverb (10) "NZO N'KWA PAKA, MU MUINI I HIANGA"**

### 1. The morpho-Syntactic structure

**Nzon'kwapaka, mu muinihianga**

N1            N2                    adv    +            v1  
Subject                    : implicit 3<sup>rd</sup> person singular  
Voice                                    : Active  
Tense                                    : present simple  
Type of verb            : the verb is „kuhia“ = : brûler : burn  
Mood of sentence                    : declarative

### 2. The denotational meaning (Literal meaning):

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

### 3. The connotational meaning (literary meaning)

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

## 4. Pragmatic analysis and interpretation

### 4.1. Interpretation

*"You will fall into a trap if you do not have good advice or refuse to take one."* The speech act of this proverb is a directive (**advice**).

### 4.2. Extension

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

### 5. The semantic meaning of the verb advise

• I assume you would want to know what I think you should do.

As your father, I am sure you want to know what is my opinion about what I am telling you and what I would do if I were you.

• I think you should do X.

My need is that you should listen / believe to other people or tolerate their advices.

• I assume you understand that I have good reasons to say it. I, as your father, assume that you understand my advice. I have good reasons to advise you not to be pig-headed.

• I think if I were you I would do that.

I advise you not to react without thinking. If you follow my advice as your father, you will see that if I were you I would avoid it so as not to be criticized by other members of our family.

- I say this because I want make you realize what you should do.

You know I wish you did profitable deeds; therefore, I want you to know that I am advising you not to violate yaka ancestral laws.

- I imagine that by saying this I can make you do it

I Imagine that you will follow my advice and because it is not from me, it is our tradition's words and advice.

- I think it will be a good thing if you do it.

I Think it will be to your advantage if you follow this advice and comply wholeheartedly with the commands of your tradition.

### **3. RESULTS OF THE ANALYSIS**

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

- The analysis shows that the highest scores recorded is the *advice* speech act. Next in the scores recorded is the *warning* speech act. No score is given to the *consult* Speech act.

- Most of the types of speech acts are used implicitly and indirectly. 8 out of 10 are implicitly and indirect and only two of them are direct and explicit.

- Type of the verb is active in all of the usages. No passive construction is recorded.

- The imperative sentence type is the most frequently used. 8 out of ten are declarative and no interrogative forms are recorded.

### **4. CONCLUSION**

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

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

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

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