



A Pragmatic Study of Speech Acts in Azizi Malay Rush's Novel "The Wolf and the Goat"

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Abstract

Communication is not just uttering certain linguistic expressions without a proposition. Participants need to identify what speech act is conveyed by a specific utterance. Additionally, they have to know the functions of a particular utterance as they are more important. This study aims to identify categories of speech acts and their functions in a Kurdish novel by analyzing randomly selected extracts to better understand the theme, using a qualitative descriptive method. The data of the study are sourced from a Kurdish literary text "*Gurg u Bzin*" (*The Wolf and the Goat*) (1989), written by "Azizi Malay Rush". This study adopts Searle's classification of speech acts (1969) in which he divides speech acts into five types, assertives, directives, commissives, expressives, and declaratives. It is hypothesized that the theme of the novel can be analyzed pragmatically through the identification and classification of speech acts into their types and the analysis of their functions. The results reveal that Malay Rush uses five types of speech acts (commissives, directives, expressives, declaratives, and assertives) in the selected texts from the novel. Additionally, assertive and directive acts are used more frequently throughout the novel.

Keywords: Pragmatic Study, Speech acts, Classification of speech acts, *the Wolf and the Goat*.

شیکردنه وهی پراگماتیکی کرده قسه ییه کان له رۆمانی (گورگ و بزنی) (عه زیزی مه لای رهش) دا دیمن عزالدین خضر

وه زاره تی په ره وه درده - هه ولیر - هه ریمی کوردستان - عیراق

پوخته:

زمان دهر بری بیره. به هۆی زمانه وه خه لک په یوه ندی به یه کتری ده کهن. پراگماتیک زانستیک زمانیه، گرنگی به واتای مه به ست ده دات. پراگماتیک به کارهینانانی زمانه له ده ور به دردا. وته یه ک چه ند واتایه ک ده که یینی به گویره ی ئه وه ده ور به ره ی تیدا به کار دیت. که واته پراگماتیک توانستی به کارهینان و یاریکردنه به زمان. کرده قسه ییه کان بریتیه له وهی ئاخواتنه کان له روکه شدا واتایه ک ده که یینی به لام له دیوه که ی تر دا ئه رکیک تریان هه بیت. کرده قسه ییه کان بیردۆزیکه قسه کردن به ئه جامدانی کاریک داده نی. ئه م توئینه وه پراگماتیکیه هه ولئیکه بۆ شیکردنه وه ی کرده ی کرده ی قسه ییه کان له رۆمانی کوردی (گورگ و بزنی) (عه زیزی مه لای رهش) دا. ئامانجی ئه م توئینه وه یه ئاشناکردنی خوئینه ره به شیکردنه وه ی پراگماتیکیه قسه کرده ییه کان له رۆمانی ناوبراودا له سه ر بنه مای بیردۆزی فه یله سوف (سیرل) په یرو و کراوه. کرده قسه ییه کان ده کرینه پینج جوړ له کردار. له کو تاید، توئینه وه که به وه که یشتوه که کرده قسه ییه کان پینج کرده ی وه ک (کرده ی نواندن، کرده ی رینماییکردن، کرده ی په یوه ست بون، کرده ی هه ست دهر برین و کرده ی راگه یانندن) به کارهاتوه. هه روه ها کرده ی نواندن و کرده ی رینماییکردن زۆرتین به کارهینانیه هه یه له رۆمانه که دا چونکه ناوه رۆک و باب به تی رۆمانه که به شیوه یه کی سه ره کی باس له رینماییکردن و په یوه ست بون و فه رمان پیکردندا ده کات له بالاده ست و زۆرداره کان بۆ جیبه جیکردنی داخو ازیسه ناداد په روه ییه کان و چه وساندنه وه ی بیده سه لاته کان.

وشه سه ره کییه کان: شیکردنه وه ی پراگماتیکیه، کرده قسه ییه کان، جوړه کانی کرده قسه ییه کان، رۆمانی گورگ و بزنی

1. Introduction

People's behavior is shaped by language. Language is influenced by the way people think, feel, and express themselves, which is culturally transmitted. Therefore, language is the most crucial means of communication within a community, as it conveys thoughts, ideas, and feelings (Yule, 1996). This research is concerned with presenting the fundamentals of speech act theory, which has recently become one of the most widely studied topics among linguists in general and in pragmatics in particular. According to Al-Sulaimaan (2010, p.52) pragmatics "is a branch of linguistics which studies ways in which meaning is derived from the interaction of utterances within the contexts in which they are used", i.e., pragmatics studies the aspects that govern our choice of language in social communication. Human beings do not only produce utterances containing grammatical structures and words when they attempt to express themselves, but they achieve actions through those linguistic expressions. These actions performed through utterances are generally referred as speech acts (Yule, 1996). The theory of speech acts is based on the work of the British Philosopher J. L. Austin (1962). Then this theory was expanded by

John Searle who assumes that language is used to perform actions (1969). Hence, the speech act theory became essential within not only philosophy, but also in linguistics, psychology, and many other scholarly fields (Zhao & Throssell, 2011).

As Milleret (2007), explains that so as to perform an effective interaction, speech acts have to be used since they allow people to achieve a number of functions like, request, apologize, command, advise, insist, and think. Yule (1996) makes this point clearer by the following examples, suppose you work in an office and your superior has higher status than you, then the manager's utterance will be more than just a statement:

1. You're dismissed.

The sentence in (1) may be used to achieve the act of ending your work in the office. While the action performed by sentence like (2) can be quite pleasant

2. You're so kind.

Yule (1996) clarifies that the speaker's and hearer's communicative intention are helped by the circumstances surrounding the utterances which are called "*speech event*", for instance a sentence like:

3. This coffee is really cold!

If this utterance is uttered on a cold day, it expresses a complaint while if it is uttered on a hot day and it is an iced coffee it expresses praise. It shows that there is more to the interpreting of a speech act than could be expressed in the sentence alone. This study tries to show that literal meaning and implied meaning are very different. Consequently, using speech acts to analyze literary works helps readers better understand the essence of the novel.

2. Pragmatics

Pragmatics is one of the most vibrant and rapidly growing fields in contemporary linguistics and the philosophy of language (Huang, 2014). Its roots go back to the study of Charles Morris, Rudolf Carnap, and Charles Peirce in the 1930s. Pragmatics deals with the "study of meaning as communicated by a speaker and interpreted by a listener" (Yule, 1996, p.3). Hence, it means that pragmatics studies language in use. How people use language and what they mean by a certain utterance? In recent years, it has become a major subject in cognitive science, neuroscience, speech pathology, anthropology and sociology (Huang, 2014). While Parker & Riley (2012, p. 4) define pragmatics as "the study of how language is affected by the context in which it occurs". This means that pragmatics is context dependent. Context is one of the terms which is widely used in

pragmatics. Context can be defined as "referring to any relevant features of the dynamic setting or environment in which a linguistic unit is systematically used" (Huang, 2014, p. 16). A context can be physical, which refers to the physical (spatio-temporal) setting of the utterance. For example, the interpretation of (4) depends on the knowledge computable from the physical context of the utterance.

4. Peter *shouts*, "Ed, *take* the ball and *run*".

The above example shows that it is possible for a student on the playground to shout, and run with their classmates. He is free. Being boisterous and loud is acceptable given the location and time.

The second type of context is the linguistic context, which points to the surrounding utterances in the same sentence before or along with a pronoun (Fromkin, et al., 2014). For example:

5. It is obvious that John admires Jane.

6. Many people say he admires her.

In sentence (6) we realize that the pronouns '*he*' and '*her*' refer to the previous words 'John' and 'Jane'.

The third type of context is social context, which refers to the social properties of the participants like the age, gender or occupation (Crystal, 1999). Language use differs according to the social class, ethnic group, and social relation among the communicators. The same speaker may use different words to express the same thing according to the social class of the communicators (Trudgill, 2000). Hence, it is essential to note that the language we use should suit the social context of the addressee, particularly social position and the relation between the participants. The words the same speaker utters differ from one social context to another, for example, you may order your son or your little brother to close the door; whereas, it is impossible to order your boss, or the one who is superior to you to close the door. Hence, social relations between the communicators decide the linguistic expressions, style and formality of language we use.

3. Speech Act Theory

The notion of speech acts is one of the most prominent concepts in pragmatics. The term reflects the idea that utterances are not merely carriers of meaning, but rather perform actions (Levinson, 1983). The British philosopher John Austin was the first to develop the theory of speech acts; his 1955 lectures at Harvard University were later published posthumously as *How to Do Things with Words* (1975) (Saeed, 2009). Austin's

fundamental insight is that utterances are used to perform acts. He was the first to emphasize that in producing an utterance, we perform actions as well as convey meaning (Parker & Riley, 2010). The central idea behind speech act theory is that producing an utterance, whether orally or in writing, constitutes performing an action. In other words, to say something is to do something.

The speech act theory is inherently a pragmatic one because it needs an intention on the part of the speaker and an inference on the side of the addressee. What a speaker intends may go beyond the literal meaning and how context affects the intended meaning (Birner, 2013). Then the theory was systematized by one of Austin's students, the philosopher John R. Searle (1969, 1975, 1976) (Saeed, 2009). Austin uses the term "speech acts" to refer to "the total situation in which an utterance is used" (Al-Sulaimaan, 2010). Sadock (2006, p. 53 in Horn & Gregory) explains that speech act theory shows "the suitable balance between convention and intention". Hence, humans use language for greeting, threatening, promising, inviting, declaring, etc. and all these are called speech acts. Yule (1996, p. 47) mentions that "actions performed via utterances are generally called acts such as apology, complaint, compliment, invitation, promise or request". Cruse (2000) explains that in communicating we perform particular kinds of actions like stating, promising, warning, and so on. Perkins (2007, p. 15) asserts that speech act theory deals with "communicative functions of utterances in terms of what the speaker aims to achieve by virtue of speaking and in terms of the resulting effect on the addressee". Thus, according to Perkins's speech act theory studies the function of linguistic expressions and its effect on the hearer.

Trask defines speech acts as "an attempt at doing something by speaking" (2007, p.267). Through speaking, many actions can be performed such as, asking someone to do something, promising to do something, ordering or commanding someone to do or not to do something, or making suggestions. Al-Sulaimaan (2010) clarifies that the same words can be used to achieve different speech acts, such as:

7. I promise that I will visit you. (Promise)

8. I promise that I will hit you. (Threat).

Similarly, different expressions can be used to perform the same speech act. For example:

9. Could you shut the door?

10. Did you forget to shut the door?

11. Put the wood in the hole.

Speech acts are actions that require language production. It is important to distinguish three basic types:

3.1 Locutionary Act

Locutionary act is the act of producing an utterance with a certain intended structure, meaning and reference (Leech,1983). Levinson (1983, p. 236) defines locutionary act as "the utterance of a sentence with a definite sense and reference". Lyons (1995, p. 240) proposes that "to perform a locutionary act is necessarily to utter a sentence". However, Lyons explains that two speakers may express the same meaning using different words. He clarifies this distinction by referring to two interpretations of the verb say, namely assert and utter, as illustrated in the following examples:

12. John and Jane said the same thing.

Under the first interpretation, this statement implies that both speakers share the same truth conditions and therefore the same propositional content:

13. John and Jane asserted the same proposition.

Under the second interpretation, the statement can be understood, in technical meta-language, as:

14. John and Jane produced the same utterance-inscription.

Here, "inscription" refers to a physical realization of an utterance that can be perceived through the senses, such as hearing or touch, whereas "propositions" are abstract entities (Lyons, 1995, p. 241).

Huang (2014, p. 127) suggests that the locutionary act can be divided into three sub-acts:

1. Phonic act: the act of producing sounds (utterance inscription).
2. Phatic act: the act of forming a linguistic expression according to the rules of a language.
3. Rhetic act: the act of assigning meaning and reference to the utterance within a context.

These three sub-acts correspond to different levels of linguistic analysis, namely phonetics/phonology, morphology/syntax, and semantics/pragmatics (Huang, 2014).

3.2 Illocutionary Acts

An illocutionary act is the act that the speaker intends to perform through an utterance, such as inviting, ordering, requesting, or offering, and it expresses the illocutionary force of the utterance (Levinson, 1983, p. 263). Illocutionary acts include functions such as

statements, requests, apologies, promises, and questions. Leech (1983, p. 203) lists examples of illocutionary verbs such as “report, predict, admit, opine, reprimand, suggest, propose, express, congratulate, thank, and exhort.”. For example, if someone utters “*I order you to leave now*” the speaker performed an act of ordering, simply by uttering the sentence, regardless of whether the hearer complies (Cruse, 2006).

Austin distinguishes between locutionary and illocutionary acts by identifying a locutionary act as the act of saying something, while an illocutionary act is the act performed in saying something. In other words, the locutionary act involves producing an utterance with a particular meaning and reference, whereas the illocutionary act reflects the speaker’s intention behind that utterance (Birner, 2013). In some cases, the same utterance may carry different illocutionary forces depending on the context. For example:

What time is it? may have different interpretations depending on context:

- The speaker wants the hearer to tell her the time;
- The speaker is annoyed as the addressee is late;
- The speaker implies that it is time for the addressee to leave. (Thomas, 2013, p.50).

3.3 Perlocutionary act

Perlocutionary act is a speech act that relies on producing a particular effect. For example, for the verbal act of persuading to occur, as in “Jack persuaded Jade to marry him,” it is not enough for Jack to have produced a particular utterance; what is important is that a reluctant hearer is caused to act in an appropriate way (Cruse, 2006). Yan Huang (2014, p. 130) presumes that a perlocution is the act by which the illocution produces a certain effect or exerts a certain influence on the hearer.

Hence, a perlocutionary act is the result or by-product of speaking, whether intentional or not; that is, it is the effect that the illocutionary act has on the addressee. Furthermore, he states that the effect of the act performed by uttering is also referred to as the perlocutionary effect. Instances of perlocutionary acts include convincing, persuading, misleading, surprising, deterring, satisfying, and encouraging. Additionally, Geoffrey Leech (1983, p. 203) lists perlocutionary verbs as “bring the hearer to learn that, deceive, irritate, frighten, get the hearer to do, inspire, impress, distract, get the hearer to think about, relieve tension, embarrass, attract attention, bore.”

For example:

15. Leave the car or you will be dead.

In the above instance, the locutionary act consists of the utterance being produced in a grammatical sequence; the illocutionary act is the act performed by the sentence, such as warning, threatening, or promising; whereas the perlocutionary act is the effect of the sentence on the hearer, who will likely leave the car (Al-Sulaimaan, 2010, p. 286). According to Al-Sulaimaan, speech act theory concentrates more on the illocutionary act, while locutionary and perlocutionary acts are of less central interest (p. 287). In summary, speech acts can be classified into three kinds:

- (1) locutionary acts, which involve producing strings of sounds;
- (2) illocutionary acts, which refer to what is done in saying something, or what the addresser means and does by using these sentences; and
- (3) perlocutionary acts, which are the effects that the speaker's utterance has on the hearer.

4. Typology of Speech Acts

Searle's classification is connected with a general theory of illocutionary acts. His classification has been the most influential and consistent, and it is often considered a basis for further exploration in certain areas. He identified five general functions performed by illocutionary acts: assertives, directives, commissives, expressives, and declaratives (1969).

1. Assertives: are illocutionary acts in which the speaker commits themselves to the truth of a proposition. This group includes verbs such as suggesting, putting forward a hypothesis, insisting, swearing, stating, and advising (Searle, 1979). An assertive is an utterance used to describe a state of affairs (Parker & Riley, 2010, p. 8).

According to Searle (1979), all verbs belonging to the assertive class can be evaluated in terms of truth and falsity. Similarly, Cruse (2000) considers verbs such as boast, complain, report, and warn as assertives, since they commit the speaker to the truth of the expressed proposition. Yule (1996) explains that assertives are speech acts that state what the speaker believes to be true or false. These include statements of fact, assertions, conclusions, and descriptions, as illustrated in the following examples:

16. It was a fine sunny day.

17. The Earth moves around the Sun.

In these examples, the speaker represents the world as they believe it to be. In using assertives, the speaker makes their words fit the world.

2. Expressives: The illocutionary point of this class is to express a psychological state specified in the sincerity condition about a state of affairs specified in the propositional content. Expressives can be exemplified by verbs such as, *thanking, apologizing, greeting, welcoming, congratulating* (Al-Sulaimaan, 2010). Yule (1996) shows that expressives are those types of speech acts that state what the speaker feels. They express psychological states and may be statements of *pleasure, pain, likes, dislikes, joy, or sorrow*. Expressives can be illustrated as follows:

18. I'm sorry!

19. Happy birthday!

20. Oh, yes, great!

These expressions may be triggered by something done by either the speaker or the addressee, but they primarily reflect the speaker's feelings or experience. In using an expressive, the speaker makes words fit their internal emotional state.

3. Directives: are types of speech acts that speakers use to get someone else to do something. They express what the speaker wants, and represent attempts to get the addressee to do things. Directives include acts such as orders, commands, requests, inquiries, and questions (Yule, 1996).

Leech (1983) states that directives "consist of non-indicative that-clauses containing a subjunctive or modals such as 'should,' as they refer to an action rather than a proposition." He also lists verbs such as bid, beg, demand, forbid, and recommend, noting that directives can be either positive or negative. Examples include:

21. We requested that the ban should be lifted

22. Could you lend me your bike, please?

23. Don't write on the wall.

According to Searle (1979), verbs belonging to this class include ask, order, command, request, plead, pray, entreat, invite, permit, and advise. In using directives, the speaker attempts to make the world fit their words through the actions of the addressee.

4. Commissives: are types of speech acts that speakers use to commit themselves to doing future action. They express the speaker's intention. Verbs such as, *threat, promise, refuse, pledge, swear, offer, vow, volunteer*. These actions may be performed by the speaker alone or by the speaker as a member of a group, as illustrated in the following examples:

24. I'll be back.

25. We will not do that again.

26. I'm going to get it right later (Yule, 1996).

In using a commissive, the speaker undertakes to make the world fit the words through the addresser.

5. **Declaratives:** Levinson (1983) explains that declaratives “bring about immediate changes in the institutional state of affairs.” They typically rely on specific extra linguistic contexts, such as declaring war, christening, or dismissing someone from employment (p. 240).

Yule (1996) states that declarations are types of speech acts that change the world through their utterances. For such acts to be effective, the speaker must hold a particular institutional role and operate within an appropriate context. In using a declaration, the speaker changes the world through words alone (p. 53). Examples include:

27. Clergyman: I now announce you husband and wife.

28. Judge: You are out.

Searle classifies speech acts using several criteria, including the illocutionary point, direction of fit, psychological state, and propositional content. The illocutionary point refers to the purpose of the act; for example, the aim of directives is to make the addressee perform an action (Saeed, 2009, p. 240). The direction of fit concerns the relationship between language and the world. For instance, in assertives, words must correspond to the state of the world, whereas in commissives, the world is expected to change to match the speaker's words (Searle, 1979, p. 3). The psychological state reflects the speaker's mental attitude. For example, the statement “It's raining outside” expresses a belief. Finally, propositional content refers to the constraints placed on the content of speech acts. For example, one way to distinguish between a promise and a threat is whether the future event is beneficial or harmful to the addressee (Saeed, 2009, p. 240).

5. Literature Review

A number of studies have been conducted on pragmatic study of speech acts. A study entitled “A Pragmatic Analysis of Speech Acts in English Language Classrooms at Imam Mohammed Ibn Saud Islamic University” was conducted by Reef Bijad Alharbi at the College of Science and Humanitarian Studies, Majmaah University, Saudi Arabia, in 2018. The study aimed to identify the speech acts performed by Saudi English language

teachers. It adopted a mixed-method approach to analyze both qualitative and quantitative data. The findings revealed that four types of speech acts were used by teachers: (a) representatives, (b) directives, (c) expressives, and (d) commissives, with directives being the most frequently used by interlocutors.

Another study entitled “A Pragmatic Study of Speech Acts in School Speeches” was conducted by Abdulkarim Fadhil at the College of Arts, University of Baghdad, in 2018. The study aimed to analyze the five types of speech acts in selected English high school graduation speeches. The findings indicated that school principals employed all five types of speech acts, although not equally. A further study entitled “A Pragmatic Study of Speech Acts in the Novel ‘Jazz’ by Toni Morrison” was conducted by Nardin Maged Makram Dab’e at the College of Foreign Languages and Translation, MUST University, Egypt, in 2018. The study aimed to analyze representative and expressive speech acts in Morrison’s novel Jazz in order to explore the narrator’s intentions and the functions of participants’ utterances. The results showed that representative speech acts function as a storytelling device, while expressive speech acts highlight the psychological states of the characters.

Accordingly, the current study differs from previous studies, as it applies all five types of speech acts, including assertives, commissives, directives, expressives, and declaratives to a Kurdish novel. It aims to demonstrate that Kurdish literary texts can be pragmatically analyzed to achieve a deeper understanding of their themes.

6. Synopsis of *The Wolf and the Goat*

The Kurdish novel *The Wolf and the Goat* was written by Azizi Malay Rush in 1989. The novel is narrated through the voices of animals and is considered a symbolic work. It portrays the conflict between good and evil, with the goat representing goodness and the wolf symbolizing evil (Hamad, 2012).

The story revolves around four goat leaders, Kamo, Lolo, Kako, and Lako, whose overall leader is Mam Ahura. They live peacefully together in a forest. At the same time, four wolves, Gandush and Kanush, who are males, and Tarsa and Jarsa, who are females, repeatedly attack the goats, killing several of them each day. As a result, the goats decide to defend themselves. They select one of the strongest goats named Khanjer, who has sharp horns, and train him under the supervision of Mam Ahura. When the wolves attack again, Khanjer successfully defends the group and kills one of the wolves, Kanush. Consequently, the remaining wolves flee the forest.

Suffering from hunger, the wolves eventually decide to return. They form a secret agreement with one of the goat leaders, Kamo, promising to make him the future leader in place of Mam Ahura. The wolves then disguise themselves in goat skins and pretend to be religious figures. They adopt names such as Shekh Matrsta, Shekh Bkho, and Shekh Palldewe. They deceive the goats by appearing devout and trustworthy, and they are allowed to stay among them. After a few days, the wolves secretly begin killing one or two goats each night. They mislead the others by claiming that a ghost is responsible. Fear spreads among the goats, but Mam Ahura becomes suspicious and begins to observe them closely. Realizing that their deception may soon be uncovered, the wolves kill Mam Ahura. They then threaten Kamo and reinforce their promise to make him the leader. Over time, the wolves continue their attacks and begin to dominate and mistreat the goats. Eventually, Lako and Khanjer grow suspicious and decide to uncover the truth. One night, they secretly follow the wolves and discover their real identity. As a result, they decide to punish them by killing the wolves and executing the traitor, Kamo. In the end, Khanjer is chosen as the new leader, and the goats restore peace and harmony within their community.

7. Results and Discussion

Text 1: Mam Ahura řozhêk legaĺ reshanekean kobowe u guti: "Azizakan...min be tamanim dunyam zor ditya...aw gurgana... çendi blêy çaw brsyw be tamañ u ãhasudin...! le gurgy hamû dunyaê ãhesud trn...taze pêman fêr bûn.... be hewente le kolman nabnawa boye pêwiste le ser hemûman bir bkaynewe u çareyek bdozinewe...ta btwanin xomani pê rizgar keyin". p. (7- 8)

English translation:

"One day uncle Ahura had a meeting with a herd of goats and said: "Dears...I am old and experienced; those wolves are envious and greedy! They are the most envious of all. Now, they will not allow us to live in peace; therefore, we must think carefully and find a solution in order to protect ourselves".

Context and text analysis:

The above conversation is between Uncle Ahura and the goats. The goats found that they could not do anything with the wolves, as they used to eat two or three of goats every night; therefore, uncle Ahura held a meeting with the goats to decide what to do. At first, he used an assertive speech act to state information about his life experience and the behavior of the wolves when he said, "I am old and have a lot of experience. Those

wolves are envious and greedy! They are the most envious ones. Now, they will not allow us to live in peace.” Then he changed the conversation and used a directive speech act when he asked for their opinion to find a suitable solution to ensure their safety when he said, “We have to think and find a solution in order to save ourselves.”

Text 2: Kamo guti: Min rêgayeki wa shik debem detwanin be asanî le çingyan derbaz bîn...! Mam Ahura beser suřmanewe guti: aa deyi...! fermû bîlê" p. (8)

English translation:

Kamo said: "I can find a way that we can easily get out of their hands. Uncle Ahura responded in surprise: "Come on.....! please tell us.....!"

Context and text analysis:

In the above utterance, Kamo used assertive speech act to perform the act of suggesting. After uncle Ahura and the leaders of the goats were confused with what to do about the wolves, Kamo gave his opinion and suggested that they should leave the forest and go far away in order to make it difficult for the wolves to reach them, when he said, “I can find such a way that we can easily get out of their hands.” Whereas Uncle Ahura used a directive speech act to inquire about his opinion as a leader when he said, “Come on...! Please tell us!”

Text 3: Kamo guti: "Am shew lêkřa be shêneyî êra be cê bêlin u serî xoman berew shwênêki ewnde dûr helgrin..., ewende dûr helgrin ke ta dunya...dunyaye gurgekan be dwaman da bgeřên neman doznewe"

Mam Ahura be zerdexenewe guti: " Kake shwên nye Leser ew goi zewye gurgi têda nebêt..., bo her layek bçîn her weku êre waye...! Ja pêwîst nakat... ême leber gurg mefteni bab u bapiranman çol keyin".

Kamo guti: "Ayi çare....?" p. (8 - 9).

English translation

Kamo said: "Tonight, we will leave together quietly and go to a place far away beyond the wolves' reach so they can't find us".

Uncle Ahura said with a smile, “Brothers, there is no place on Earth without wolves.

Wherever we go, it will be the same as here, so there is no need for us to leave the land of our ancestors because of them.”

Kamo replied, “Then what is the solution?”

Context and text analysis:

Kamo, in this conversation, used a commissive speech act to propose leaving the forest quietly that night and moving to a distant, unknown place so that the wolves would not be able to find them, when he said, "Tonight, we will leave here together quietly and go to a distant place where it will be impossible for the wolves to find us." Uncle Ahura used an assertive speech act to express disagreement with Kamo's suggestion to leave the forest, as it is the homeland of their ancestors. He began his speech with an expressive speech act, using the endearment term "brothers" to show his concern and close relationship with them. He then continued with an assertive speech act to convince and encourage them by stating that there is no place without wolves; therefore, there is no need for them to leave their home, as he said, "Brothers, there is no place on Earth without wolves. Wherever we go, it will be the same as here, so it is not necessary for us to leave the land of our ancestors for their sake." Finally, they did not agree with Kamo's suggestion. As a result, Kamo used a directive speech act to ask the leader and the other goats for another solution when he said, "What is the solution?"

Text 4: Mam Ahure guti: "Min řêgayekim dîtîte, eger êwe lêkřa gewre u bçuktan le qsem derneçin, řenge le dwa řozhda btwanîn ta řadeyek gyani xoman bparêzin"

Reshanekan gutyan: "çi to emr dekeyt ême řawestawin"

Mam Ahure zor hewesi pê hat u guti: "Kewate her êsta hemûtan werne dwam" p. (9)

English translation:

Uncle Ahura said: I have found a way, if you all obey me, we may be able to protect ourselves and stay safe in the future".

The goats answered altogether: "what do you order, we are ready for anything".

Uncle Ahura was delighted and said: "So, follow me immediately".

Context and text analysis:

At the beginning of the conversation, uncle Ahura used commissive speech act to perform the act of proposing a new idea as a way for their safety when he said: "*I have found a way, if you all obey me, we may be able to protect ourselves and stay safe in the future*". The goats used an assertive speech act to show their loyalty and readiness to follow their leader's orders when they said, what do you order? We are ready for anything." In response to the goats' reply, Uncle Ahura used an expressive speech act to show his happiness with their obedience and his successful idea when he said, "Then all of you come with me right now."

Text 5: Kamo guti: "Xoshewistekanim, bra dîssozekanim emřo be bashî boman derkewit ke mam Ahure legelman xaeyne u deyewêt ...bmankate xoraki em gurgane...! eger na le hewelêwe, be qsey mini dekird, êreman cê dehêst u ewaman beser nedehat." p.(14)

English translation:

Kamo said: "My dear and loyal brothers, today we found that uncle Ahura is a traitor and he wantsto make us a prey for those wolves. Otherwise, he would have taken my advice from the very beginning, and we would have left here, and this would never have happened to us".

Context and text analysis:

After uncle Ahura did not listen to Kamo's suggestion to leave the place, Kamo became angry and wanted to have revenge against him. So, he went over a hill and began his speech with expressive speech act and with an endearment term "*My love, loyal brothers*" to speak loudly with the goats so as to convince them and accuse uncle Ahura of betrayal when he said "*today we learned that uncle Ahura is a traitor and he wantsto make us a prey for those wolves*". He used assertive speech act to defend against his opinion and clarify his attitude that uncle Ahura was not suitable for leadership because the wolves were still attacking the herbs. The type of speech act used by Kamo was assertive when he accused uncle Ahura for being careless and did not take his words into consideration. Finally, Kamo used expressive speech act to express his feeling and show himself as clever and concerned with their affairs when he said: "*Otherwise, he would have taken my advice from the very beginning, and we would have left here, and this would never have happened to us*".

Text 6: Gendush be zerdexenewe guti: "êwe qet lêk danebrawn...pêm nalên mesele çye?" p. (16)

English translation:

Gandush said smilingly: "You've never been separated. Don't you tell me what's the matter.....!!?"

Context and text analysis:

The type of speech act used in this example is a directive of inquiry. Because Uncle Ahura did not pay attention to Kamo's words, Kamo and a number of goats began to show their loyalty to the wolves and secretly joined them. Gandush, who was one of the wolves, was surprised to see Kamo and some goats visiting them, as they had been faithful to each other before. Then he realized that the goats had problems; therefore, he happily asked

Kamo and his group, with a smile, to tell him what had happened to them when he said, "You've never been separated. Won't you tell me what the matter is?"

Text 7: Gendush be pêkenînewe řuy le Kenush u Terse u Cerse krd guti: "Ewey řasti bê minish lew řozhe degeřam ke řinêk le mam Ahure bbnewe..!"

Kanush, Tarsa u Jarsa em kareyan zor pêanaxosh bû. boye be tewsewe gutyan: Renge be řheqli xot kareki bashit krdbêt!?

Gendush be zerdexenewe: "leme bashtir...!". p. (19)

English translation:

Gandush smilingly turned to Kanush, Tarsa and Jarsa and said: "To be honest, I've been looking forward to the moment when some of them finally break away from Uncle Ahura".

"Kanush, Tarsa, and Jarsa weren't impressed at all. They scoffed, 'Oh, so you think you've done a good job, do you?'"

Gandush said with a smile: "Better than this.....!"

Context and text analysis:

Gandush in this conversation with his partner, used expressive speech act to show his wishes and happiness when he found that some goats decided to leave uncle Ahura and go to their side to support them as he said *"To be honest, I was looking forward to a day when some of them brea away from Uncle Ahura"*. While the other wolves did not like what Gandush had done and they used directive speech act to inquire ironically if he had done a good job when they said *"Do you think you've done a good job?!"* The type of speech act used by Gandush in replying to them was expressive, as he showed pleasure and happiness while also mocking and ridiculing them. He implied that their separation would not be better for them, as the goats would become powerless and easy to overcome. They would eventually become a delicious meal, as he states: "Better than this...!"

Text 8: Gendush le ser qsekani řoyi u guti: "ca min way bo deřm...eger her awan be komaf bin u pishti yektir bgrin u ême be zutrin kat pilanêk danenên.... blaweyan têbkewêt řozhêk dadêt... be jarê trsyman lêman bshkêt....ewkat be tewawi detwanin bergri le xoyan bken. boyi heye pķkêshi kushtinishman bken...!" p. (20 - 21)

English translation:

Gandush continued: "So, I think that if they continue to gather and support each other, and if we do not make a plan to disperse them as soon as possible, someday they will no

longer fear us. Then they will be able to defend themselves completely, and they may even threaten to kill us." (p. 21)

Context and text analysis:

In this utterance, Gandush continues his speech and uses an assertive speech act to predict that if the goats continue to live together and support each other, and if the wolves do not think carefully and develop a proper plan to weaken their unity, as he says, "If they continue to gather and support each other, and if we do not make a plan to disperse them as soon as possible," then the goats will no longer be afraid of them. This is because the wolves know that strength lies in unity. Consequently, the goats will be able to defend themselves, and may even become a serious threat to the wolves, as he further states: "Someday they will no longer fear us. Then they will be able to defend themselves completely, and they may even threaten to kill us."

Text 9: Terse be zerdexenewe guti: "Kemo.... hawřêkanishi ew kate hi xomann. Her çwaryan destyan be pêkenin krd" (p. 22).

English translation:

Tarsa smiled and said: "Then Kamo...and his friends will be ours too. The four wolves started laughing"

Context and text analysis:

Assertive speech act represents the above text to function as boasting when Tarsa with a smile explained that Kamo and other goats would be their friends as well to assist them and can control them easily. Then they would be able to do whatever they like to do with the rest of the goats. If their plan was succeeded in splitting the herd, they would own everything, as he said "Then Kamo...and his friends too will be ours". Finally, they expressed their pleasure by laughing, already savoring the success of their cruel plan."

Text 10: Gendush em krdeweyi Kemoi dît zor hewesi pê hat u dest be jê çu nêw çewanî maç krd u legel dest be psht dahênande guti: "be řasti blimet u lêhatui.... taze dányabe ew peymaney nêwanman bo newy neweman demênêt" (p. 27).

English translation:

When Gundush saw what Kamo did, he was pleased and immediately kissed his forehead with stroking on his back and said: "You are really smart and skilled....! Now, be sure that the agreement between us will last for generations".

Context and text analysis:

The above quotation expresses Gundush's appreciation for Kamo when he and some of the rebels drove the goats into the wolves' path with a hail of stones, Gundush showed his admiration through both action and words. Gundush used expressive speech act to express his feelings towards Kamo and his plan to the extent that he immediately kissed his forehead to thank and praise him for what he had done as he said: "*When Gundush saw what Kamo did, he was pleased and immediately kissed his forehead with stroking on his back*". Then he began to honor and glorify him by using expressive speech act to reveal his admiration for being clever as he said: "*You are really smart and skilled...!*" Finally, he used commissive speech act to assure him that their agreement will last forever as he said: "*Now, be sure that the agreement between us will last for generations*".

Text 11: Shêx Metrse řuy krde mêgeleke u guti: Role azizekan çak dezann kes cêgay shehidî nemir nagrêtewe bêlam debê bo beřêwebrdni kari řozhanetan gewreyektan hebêt. minish her çende biri lêdekemewe emřo le dwai mam Ahure bo serkirdayatî le Kemo blimet u lêweshawetir nya...!" p. (89).

English translation:

Shekh Matrsta turned to the herbs and said: "Dear sons, you know very well that no one can replace the immortal martyr, but you must have a ruler to manage your daily affairs. But the more I think about it, there is no one more intelligent and capable of leadership than Kamo after Uncle Ahura".

Context and text analysis:

The above quotation represents an expressive speech act of condolence after uncle Ahura had been killed, Shekh Matrsta as a religious man tried to show that he was sad for uncle Ahura's death as he described him as '*immortal martyr*' he said, "*You know very well that no one can replace the immortal martyr*". In the sense that he was irreplaceable because of his greatness. Hence, he used a declarative act when he decided to elect and appoint someone else in his place. So, he voted Kamo to take the responsibilities of leadership because he found him as the best choice in which he said, "*But the more I think about it, there is no one more intelligent and capable of leadership than Kamo after Uncle Ahura*".

Conclusions

Based on the results of the analysis of the selected Kurdish novel, it is found that literary texts can be better understood through the analysis of speech act categories and their functions, enabling readers to comprehend the intended meaning behind the utterances. It is also found that the characters, in their conversations, employ the five categories of speech acts effectively. Assertive speech acts are realized through verbs such as state, suggest, convince, predict, and boast. Directive speech acts are expressed through verbs such as ask, inquire, and demand. In addition, expressive speech acts are used to convey feelings, desires, wishes, opinions, and condolences. Commissive speech acts involve commitments, using verbs such as offer and propose. Furthermore, the characters use different types of utterances to perform multiple functions, such as threatening, promising, stating, suggesting, predicting, boasting, disagreeing, and condoling. Declarative speech acts are also employed through verbs such as elect, vote, and appoint when the characters decide to choose a new ruler to replace the late one. The findings indicate that assertive and directive speech acts are the most frequently used, respectively, whereas declarative speech acts are the least frequently used throughout the text.

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