| RESEARCH ARTICLE

Pragmalinguistic Study of the Speech Act of Warning in Arabic Health Proverbs

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| ABSTRACT

Arabic health proverbs are often observed to pragmatically behave distinctively and are syntactically realized in various ways. They are often manipulated to give various types of functions and purposes, among which is a warning. The warning is observed to be found in these proverbs to caution people against unhealthy habits of having food or even unhealthy food. However, this speech act expresses various pragmatic behaviours and is realized in various types of syntactic structures. Thus, this paper is intended to investigate the pragmalinguistic employment of the speech act of warning in Arabic health proverbs, focusing on its functions and the various syntactic forms of expressing warning. Twelve Arabic health proverbs are chosen to be the data of this paper. A model based on Searle's (1969 and 1979) and Bach and Harnish's (1979) treatments of speech acts is proposed to account for the pragmalinguistic behaviour of warning. The main research method used for the data analysis is qualitative-quantitative, supported by frequency and percentage of pragmalinguistic resources. The study reveals that the speech act of warning in Arabic health proverbs is articulated in the interest and cost of the hearer rather than the speaker of the proverb. A warning is indirectly expressed through the use of declarative and imperative sentences via the employment of the three types of sentences: simple, compound and complex.

| KEYWORDS

Speech Act; Warning; Arabic Health Proverbs; pragmatic behaviours; declarative and imperative sentences; cultural practice

| ARTICLE DOI: 10.32996/ijllt.2022.5.5.4

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1. Introduction
Proverbs are broadly used in our daily life; they emerge as an outcome of human experiences in a certain cultural setting. The use of proverbs is not special to one community. Actually, it is a historical phenomenon intended to achieve specific aims that are tightly related to societal cohesion. Proverbs are very condensed and firmed with philosophical meaning. They occur in various societies over various cultures and languages and are used to carry messages, which in turn instruct and control the socio-cultural aspects of those who understand them. It helps demonstrate a people's historical development, ideas about life, and various social situations. Proverbs assist in managing social behaviour and enclosing alternate visibility among interlocutors. For folklorists, proverbs work out as elements of folklore besides proverbial phrases, riddles and jokes. They supply extremely recognizable, fixed literal blocks with unique declarative potential. They are described as popular wisdom and bearers of regular lore.

Proverbs are often viewed as a cultural practice generated as an outcome of human knowledge. The cultural nature of a people can easily be determined by their proverbial sayings. They are manipulated to boost people's knowledge, their historical development, thoughts and beliefs and how they deal with the multiple concepts in life. One important group of communal proverbs is health proverbs which are often engaged by people to talk about matters associated with human health, healthy life and environments. These types of proverbs are distributed in societies to serve various functions, such as advising, warning and urging people to follow certain instructions and regulations; then, they must involve the use of speech acts of an advisory speech act of warning.

For linguists, proverbs compile features of the sentence, phrase, collocation, quote and textual content. They illustrate fascinating samples of parallelism, prosody, syntax, and lexis. For lexicographers, proverbs are considered to be items to be gathered, classified and indexed with statistics about their origins and other details, along with suitable relations to other proverbial phrases, riddles, idioms and so on across linguistic societies. Thus, they have been discussed from many perspectives for different reasons, and the varied research traditions have generated the expansion of different terminologies, which need description, discussion and comparison. Yet, they can be composed and "anthologized as little texts complete in themselves; they can be described in their relations to other proverbs, in their discourse contexts and within their cultural matrix" (Norrick, 2014: 7). However, proverbs are used in everyday life to enunciate various types of speech acts; they are employed to express commands, requests, apologies, advice, warning, etc. Among the most common proverbs, health proverbs are utilized to issue advisory illocutionary acts such as advice and warning.

Health proverbs in Arabic are often utilized to evince certain functions related to humans life. They can be widely used when the context of people's life; they perform a significant role in encouraging people to follow healthy habits and as well as warning them to avoid unhealthy ones. Health proverbs may be viewed in different situations, such as in general utterances, frontages of hospitals, and the doctors to their patients.

This paper is intended to investigate the pragmalinguistic behavior of warning in Arabic health proverbs focusing on the functions these advisories exhibit in the social world and the ways these two illocutionary acts are realized. But before embarking on the analysis, it is important to give theoretical background concerning definitions and origins of proverbs, health proverbs; speech acts, directive speech acts, advisories and warning as an advisory speech act.

2. Proverbs Defined

Commonly, proverbs are described as an important part of every language and every culture. They have been used to give lessons and spread knowledge and facts about existence from ancient times up till now. There are exactly thousands of proverbs in various languages of the world, such as ***"While there's life, there's hope"*** or ***"Hunger is the best sauce".*** Proverbs have been gathered and studied for centuries as beneficial linguistic tools of cultural norms and thoughts. They can be described as a rhetorical splendor in a range of modes of communication, from effective political speeches, religious sermons, friendly discussions and media to the literary fields such as poetry, novels, drama, art and music.

Correspondingly, it is too challenging to offer an all-inclusive definition for what a proverb means simply because such a definition must involve all the necessary characteristic elements preferred for this cause (Taylor, 1931, as quoted in Moon, 1997, p.2). According to Hernadi and Steen (1999:1), "no definition can both map all of proverbial and protect the neighboring lands of clichés, maxims, slogans, and the like from unwanted annexation". In other words, it is not easy to find a comprehensive definition that implies all the characteristic features proverbs exhibit. The process of coining, remembering and sharing proverbs results in transferring ''accumulated human experience'', which is an advantage of developing human language (p.2). Perhaps, the shortest definition is offered by *Oxford Advanced Learners' Dictionary* (2018, s.v. *proverb*); a proverb is defined as "*a short, pithy saying in common and recognized use*". Elaborately, a proverb is a short, pithy saying utilized in frequent and widespread situations expressing a well-known fact or truth (Morris 1979:1053 as cited in Nuessel, 2003). Mieder (1999:7) agrees with this view and adds that a proverb is "wisdom expressed in a sentence".

In the same connection, Kerschen (1998:3) maintains that a proverb is "a brief homely announcement that gives a lesson or gives realistic advice". Generally, proverbs are employed in people's everyday activities to reveal the way how they use language and how they manage their situations and discussions. That is, through the use of proverbs, people's cultural norms and their different perspectives about life are understood as reflected in the meaning emerging from those proverbs. Proverbs permit a speaker from a speech community to clarify common thoughts or beliefs using a complete phrase in a suitable context (Ayeni, 2011:1).

However, based on traditional views, Akmajian et al. (2008: 385) suggest a more appropriate definition which depends on the assignment of the characteristics of proverbs. They affirm that:

> **"Proverbs are regular sayings containing a fixed general sensible form, alluding to a frequent reality or normal wisdom, with some literary worth used to control action, demonstrate a situation, or motivate a feeling."**

This definition highlights an important feature of proverbs which is that proverbs are generally owned and furnish a speech resource for people in any society in order to freely use them in their attitudes and discussions.

In Arabic, the word مَثَل (proverb) is defined nearly in the same way. Based on the originality of the word مثل،العرب لسان (1990: 611) defines it as follows: "الشيء الذي يضرب لشيء فيجعله مثله" **[It is a thing created as an example to another thing in order to make it similar to it.]**

Moreover,السيوطي gives a more condensed definition, stating that:

"المثل جملة من القول مقتضبة من اصلها أو مرسلة بذاتها فتتسم بالقبول و تشهر بالتداول فتنقل عما وردت فيه الى كل ما يصح قصده بها من غير تغيير يلحقها في لفظها..... فلذلك تضرب و ان جهلت اسبابها التي خرجت عليها و استجيز من الحذف و مضارع ضرورات الشعر فيها ما لا يستجاز في سائر الكلام" (1983: 486) .

["A proverb is a sentence similar to its original source; it is constantly used even though its origin is ignored; any change in the proverb's pronunciation is not allowed in any case. Thus, proverbs' popularity and currency are mentioned due to the fact that they are highly accepted and used among the members of Arabic communities."]

Like English proverbs, focusing on the rigidity of the forms of proverbs, the dictionary (المنجد في اللغة و الاعلام) 1975: 7) defines an Arabic proverb as:

"هو القول السائر بين الناس الممثل بضربه أي الحالة الاصلية التي ورد فيها الكلام ، و ألفاظ الامثال لا تتغير تذكيراً و تأنيثاً افراداً و تثنية و جمعآ ، بل ينظر فيها دائمآ الى مورد المثل أي أصله."

["a saying that spreads among people and which is typically expressed by the initial situation in which it is first created. The words of proverb do not have any change in gender and number, but they are often retained to the proverb's original source."]

A glance at the definitions of proverbs in both English and Arabic languages reveals that both languages affirm the fixity of forms of proverbs and the functions that proverbs exhibit in the social life of both communities. Maybe, the main difference is that they refer to different origins due to the place and time they were created in. To sum up, proverbs are regarded as a replicate of any culture as they embrace many values and conventions. It is generally recounted that proverbs in any culture serve as a tool to receive various messages, such as giving some sort of advice or warning, explaining specific ideas, or directing a situation and so on.

3. Origin of Proverbs
Proverbs are viewed to be a cultural legacy, spreading around the world; they are inherited to people by the previous generations. The old scholarship on proverbs depends on the romantic conception that the origin of proverbs spreads somehow in the soul of the nation. *The Encyclopedia of Religion and Ethics* (1914:412) asserts that the English word "proverb" is deep-rooted in the etymology of both Latin and Greek terms**.** Etymologically, the word " Proverb" comes from the Latin word "*Proverbium*", which is the combination of the prefix "*pro*" meaning "*forth*" and the root "*verbum*" meaning "*word*". So, the verbatim meaning of the word proverb is "a set of words put forth" (D'Angelo, 1977:365).

In Arabic, the term "مَثَل" is parallel to the English term "proverb". It is generated from the root (م،ث،ل), which is expanded to include a wide extent of polysemous meanings, all interrelated to the natural meaning of the word " مَثَل". These terms are commonly utilized to indicate a "comparison", "likeness", "illustration", a "code of behaviour", or the "discovery of hidden truth" (الفياض :19786ff).

Whether in English or Arabic, proverbs are often said to realize no specific history; or, as Mieder (1999:155) affirms, "they *come and go*", and they cannot be traced back to a specific period, surely due to the fact that their former use is tough to determine. Nevertheless, the first tablets of writing constructed on earth can be dated back to the Sumerian civilization. They contained proverbs supplied as instructing aids (Gordon, 1968: 2).

Arab scholars, linguists, grammarians and rhetoricians have had deep perspectives on aspects linked to the study of " الأمثال " of both Pre-Islamic and Islamic periods. Commonly, the use of proverbs is prevalent in Arabic speech because they are wealthy in parables, allegories, homilies, and exemplars reproduced out of the real social experience. In this sense, Barakat (1980:7) maintains that Arabs take "vast pride in being able to invoke proverbs when the need arises" and give respect and attention to any person who is capable of the actual use of these proverbial sayings.

4. Health Proverbs
Proverbs are excessively used in languages in common, and the use of proverbs gives a desirable phenomenon that performs as a feature of depth and elegance in languages. In general, proverbs reflect people's thoughts, emotions and sentiments. In particular, proverbs involving health proverbs are a combination of views, philosophies and ideas of different cultures that are often pronounced in brief and concise statements. Many proverbs are viewed as literal statements containing some kind of advice

depending on daily observations. Health sayings of the wise people were integrated into written texts and, step by step, spread to people till they became proverbs.

Health proverbs are used in all communities regardless of culture. Those popular proverbs are considered spontaneous sayings. Some proverbs are created from prevalent usage, e.g. "**Eat little, sleep better";** from myths, e.g. **"Laugh and be fat"**; from the elderly, e.g. **"Health is better than wealth"**; or from Physical health professionals, e.g. **"After dinner sit a while; after supper walk a mile"**(Fair, 2003:3). Further, the following proverbs are no longer culturally specific, i.e. they can be used nearly in all languages: **"Prevention is better than cure"**; and **"To know the disease is half the cure"** (Paczolay, 1995:2).

Health proverbs attain circulation and popularity from their universal approval; anywhere, they can be constructed in Europe as well as in the Far East. In all cases, the main idea that health is a worthy property to humans as foretold in English: *"Health is wealth"*, and Arabic "*الصحة تاج على رؤوس الاصحاء*".In fact, health sayings are based on human's daily observations and various experiences; some of them depend on scientific considerations; therefore, some of them are of old superstition. The use of health proverbs can provide us with much information concerning wise beliefs about healthy life and follow caution towards harmful and disease-causing habits.

5. Speech Acts
Speech act theory has originated as an important breakthrough in language and philosophy. It was created as a result of the work of the philosopher J.L Austin who provided a series of lectures on this concept in 1955 that was represented in a book named '*How to do things with words'* in 1962. He defined speech act as "An utterance made by a speaker in a particular context". Austin's work on speech act was extended by some philosophers such as Leech (1983), Searle (1969), Levinson (1983), Allan (1986) and Vanderveken (1990).

According to Yule (2006:118), a speech act is "a type of action performed by a speaker with the utterance". For example, when someone says *"I like you",* he expects that the listener will be influenced by his or her speech. Focusing on the functions of speech act, Austin (in Chaika, 1982: 71) suggests the task of speech as a way of performing things by saying words. According to anthropologists and sociolinguists, speech is a way of explaining how people use language in order to manage and plan their social interactions. All words that people utilize in their social interaction are considered as an action, such as discussing, threatening, commanding, complimenting or questioning.

Grundy (2008: 71) asserts that speech acts are language viewed as actions. Speech acts are "the ways which illustrate what people say to each other has force as well as content". This means that the way what people say has an intention as content is transferred throughout language in order to get the message with the utterances. However, language is the major means that people have to insult, compliment and greet one another, request or flirt, supply information, and perform hundreds of other functions in a typical day.

Further, Yule (1996:47) utilizes the term speech act to refer to the various actions which are produced via utterances. For example, when a boss says, "*You are fired!"* his/her utterance specifies the act of firing an employer. In this example, the boss is executing an act through his utterance. It means that words can alter someone`s status (Mey, 1994:112). Following Austin's theory, Searle (1969) provides a taxonomy largely known as Searle's Taxonomy of Speech Acts (1969, 1975) which classifies the illocutionary acts into five macro classifications, namely: Representative, Directive, Commissive, Expressive, and Declarative. The important type of directive speech act is the advisory warning.

5.1 Directives
Searle, a major corroborator of the speech acts theory, originates his ideas from Austin. According to Searle (1969: 17), "the meaning of a sentence does not in all states decide what speech act is performed in given utterances of that sentence, for a speaker may mean more than what he actually says, but it is always in principle possible for him to say exactly what he means". According to Searle (1985:118-9), when an illocutionary act is successfully performed, there will always be an effect created in the hearer, the effect of recognizing the utterance. Searle (1969: 10) categorizes speech acts (particularly illocutionary acts) into five categories: representative, directive, commissive, expressive and declarative.

It is a state when the speaker asks the listener to perform some actions or to submit some affairs. This act presents an effort to commit the hearer toward the speaker's goal; it can put the hearer under an obligation (Leech, 1983: 106). In this kind of speech act, the speaker intends to ask someone else to do something. Acts such as; ordering, suggesting, requesting, commanding, requesting, and inviting, are all examples of how the speaker represents his or her wants. Consider, "I order you to make me a coffee." In this example, the speaker asks the hearer to make her/him a coffee (Mey, 2001: 120).

Directives are the speaker's attempts to get the hearer to perform something (Searle, 1976: 11). In directives, there is an expression of the speaker's situation and intention towards a future action by the hearer that this attitude states, be taken as a reason for the hearer's action (p.47). They involve six subcategories of illocutionary acts that are suggested: Requestives, Questions, Requirements, Prohibitives, Permissives and Advisories.

Ex: I order you to leave now.
Ex: I advise you to take the job

5.2 Advisories

Advisories are viewed as a sub class of directive speech acts. They are used as tools to persuade and influence people. Bach and Harnish (1979: 48) explain that advisories refer to speech acts in which the speaker expresses the belief that "there is (sufficient) reason for the hearer to act" and "the intention that hearer takes speaker's belief as (sufficient) reason for him to act", advisories accomplish the communicative goal of proceeding the hearer to execute a certain action because the action benefits the hearer. They confirm that for speakers to do illocutionary acts, it is proposed that listeners have the recognition of the acts. It is their assumption that the act of conversation has to contain an inferential procedure. Advisory verbs proposed by Bach and Harnish involve "admonish, advise, caution, counsel, propose, recommend, suggest, urge, warn and exhort" (1979: 48).

Moreover, regarding advisories, the speaker states the intention that the hearer takes this belief of the speaker as a reason to act. Advisories differ in the strength of expressed belief. Furthermore, some advisories embrace a certain reason that the recommended action leads to a good. In warning, for example, presumes the presence of some likely source of danger or risk for the hearer (ibid). From now, the practice of the two types of advisories (advice and warning) as exploited in the proverbs of health and wealth are employed as a means of influencing or guiding people towards the righteous path of life. They are expressed implicitly via the presentation of declarative and imperative, and perhaps exclamatory sentences.

6. Warning

According to Austin (1962:154-5), a warning is designated as "a category member of the main class of excercitives, which puts influence into effect," transferred by verbs that give a decision "in favour of or against an action". Searle (1979:12) classifies warning as a 'directive speech act' as "it has the illocutionary point of making the addressee do something; its direction of fit is world-to-words, and the conveyed psychological state is that of 'want' ".

Bach and Harnish(1979: 48) categorize warning as a class of advisories as they rely on the transported attitudes; what the speaker delivers is a kind of belief to suggest "that performing an act is a good idea and it is in the addressee's interest".The proposed model for analyzing the speech act of warning could be interpreted as;   (Searle, 1969: 57-60)

"When a speaker S utters a sentence St to the hearer H, then, in the literal utterance of St, S, sincerely and non-defectively, warns the H, if the following conditions are met":

1. Propositional content conditions:
a)"The speaker conveys the proposition of the warning in his utterance."
b) "The speaker anticipates that a future event will occur."

2. Preparatory conditions:
a) "The speaker believes that the event is not in the hearer's interest."
b) "It is not evident to the speaker and the hearer that the event will occur."
c) "The speaker believes that the hearer can execute the required action."
d) "The speaker has reasons to believe that the required action will be advantageous to the hearer if it is performed."

3. Sincerity conditions: "The speaker wishes that the addressee executes the required action to avoid the event."
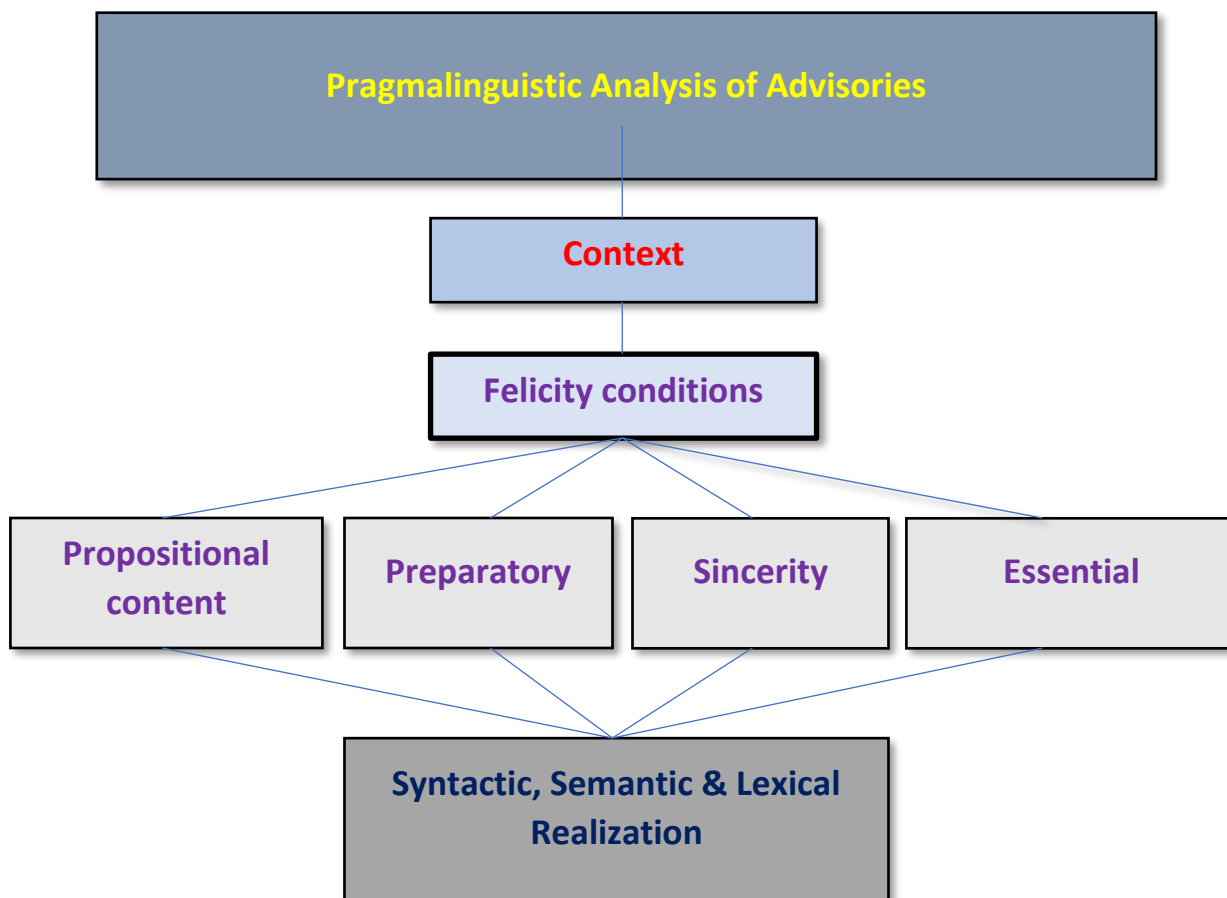
4. Essential Conditions:
a) "There is a change of state by the speaker from the unbeneficial event to the beneficial one if the hearer carries out the needed action."

b) "The speaker attempts to make the hearer distinguish the speaker's intention that a future event will occur and be detrimental to the hearer"(Searle, 1969:67).

7. Methodology

One important part of doing research is the methodology which is designed to imply "a group of plans and procedures employed to achieve a specific action" (Brown and Dowling, 2001: 7). In this sense, research methodology tends to present the methods required to analyze and explain the collected data, i.e. a mixed (qualitative and quantitative) method. The paper makes use of a descriptive-qualitative and quantitative research method, as it is based on the expressive description and informative power of the collected data, which is supported by the frequency of occurrences of pragmalinguistic devices calculated from the tables given at the end of the analysis.

In any type of research, the sample size needs to be acceptable and representative. Hence, the researchers have selected twelve Arabic health proverbs to constitute the data for the study. To carry out data analysis, there must be a certain workable model which can be used to identify the pragmatic behaviour and linguistic realization of the speech act of warning as reflected in Arabic health proverbs. Searle's (1969, 1979) and Bach and Harnish's (1979) models of speech acts are developed to offer a framework for the pragmalinguistic analysis of the speech act of warning, focusing on their inherent pragmatic attributes and syntactic realization in Arabic health proverbs, as shown in the following figure.

Pragmalinguistic Analysis of Advisories

Context

Felicity conditions

| Propositional content | Preparatory | Sincerity | Essential |

Syntactic, Semantic & Lexical Realization

Figure 1: Pragmalinguistic Model of Analysis

8. Data Analysis

The pragmalinguistic analysis is made in terms of two levels: contextual behaviour and syntactic manifestations of these advisories in health proverbs. Twelve Arabic health proverbs are selected to be pragmalinguistically analyzed. The analysis of two health proverbs is given to be representative examples.

1. و كلوا و اشربوا و لا تسرفوا   **[Eat and drink, but not too much]**

In this proverb, there is an invitation to people to eat and drink but not too much; it explores the idea of excessive filling of the stomach, regarding its severe damage to health. Nowadays, this proverb is described as one of the most important health orders

and teachings which reveals the need to meditate and not overeat because excessive food leads to obesity, heart disease, diabetes and premature aging (http://www.kitabat.info/subject.php?id=120314).

Pragmatically, in correlation with the above discussion, this proverb is said to enunciate the indirect illocutionary act of warning; it warns people against eating too much since it causes many disadvantages and diseases. This means that this warning provides sufficient reason to the hearer to comply with the proverb in the hearer's future action. The enunciator of this proverb tells his addressee to avoid a thing that is unhealthy.

Structurally, the speech act of warning indicated in this proverb is realized by a compound sentence that consists of three simple clauses. These imperative clauses are featured by the lexical verbsكلوا,اشربوا,لا تسرفوا conjoined by the use of و (and) employed to connect the three imperative clauses. Collectively, these clauses refer to a warning against overeating.

2.خفف طعامك تأمن سقامك   **[Reduce your food, you will be safe from the disease]**

The first version of this proverb was from a group of doctors, who presented through it great and clear wisdom represented in the fact that the increase in food intake is the main cause of diseases entering the body and causing many health problems. Yet, this proverb has been frequently manipulated in social-communicative contexts. It has gained currency and become a familiar proverb used in situations where a warning against overrated food (https://e3arabi.com).

Pragmatically speaking, this proverb directs people not to eat too much because this act hurts their health and leads to illness. This proverb issues the indirect speech act of warning since it warns people against something unhealthy. The speaker believes that he has sufficient reason to caution the hearer since the resultant future event is not beneficial to the hearer. The speaker here is under a moral obligation to issue his warning and hopes that his words count as an act of warning by the hearer. Such a disagreeable result provides a deterring factor for all people to commit themselves to reducing their food in order to stay healthy.

Structurally, this proverb explicitly exercises the illocutionary act of warning, which is manifested through a complex conditional sentence whose first imperative clause خفف طعامك exposes the speech act of warning. The second clause تأمن سقامك exhibits the harmful consequences the hearer receives if he/she hearer doesn't respect this warning.

9. Results
After surveying the pragmatic analysis of the speech acts of warning, which is based on the health proverbs introduced in the section above, the table below reveals the type of speech act, the type of complexity, voice, and mood of the sentence used to employ the speech act of warning.

Table 1: Warning in Arabic Health Proverbs

Proverb No	Proverb	Type of SA	Complexity	Voice	Mood
1.	و كلوا و اشربوا و لا تسرفوا	Indirect	Compound	Active	Imperative Imperative Imperative
2.	لا تأكل ما قد عرفت مضرته	Indirect	Complex	Active	Imperative Declarative
3.	البطنة تذهب الفطنة	Indirect	Simple	Active	Declarative
4.	خفف طعامك تأمن سقامك	Indirect	Complex	Active	Imperative Declarative
5.	المعدة بيت الداء	Indirect	Simple	Active	Declarative
6.	البرد سبب كل علة	Indirect	Simple	Active	Declarative
7.	لا تقوم عن الطعام إلا و أنت تشتهيه	Indirect	Complex	Active	Imperative Declarative

8.	من لم يحتمل مرارة الدواء دام ألمه	Indirect	Complex	Active	Declarative Declarative
9.	لا تميتوا القلوب بكثرة الطعام و الشراب	Indirect	Simple	Active	Imperative
10.	لا تجلس على الطعام إلا و أنت جائع	Indirect	Complex	Active	Imperative Declarative
11.	أحذر طعاما قبل هضم الطعام	Indirect	Simple	Active	Imperative
12.	لا تُنال الصحّة إلّا بالحمية	Indirect	Complex	Active	Declarative Declarative

Looking at the table above reveals that the pragmalinguistic analysis of the speech act of warning in the twelve health proverbs leads to the following findings:

1. In all the examples presented, the speech act of warning is indirectly executed. This is due to the fact that indirectness might give the speaker more freedom to carry his/her message. Further, the use of indirectness evinces a more refined way for the speaker to offer his/her warning.

2. With respect to sentence-complexity, 5 proverbs of simple sentences, 6 proverbs of complex sentences and 1 proverb of a compound sentence are recorded in the selected twelve health proverbs. Commonly, the goal of the use of simple sentences is that these proverbs are often utilized to give simple ideas which should be understood by all people. However, the use of compound and complex sentences is sometimes favored, especially when more than one idea is presented.

3. All the speech acts of warning in the examples above are syntactically realized in active sentences rather than passive ones. Hence, the utilization of active voice is frequently motivated in proverbs sayings since the speaker intends to give more vital messages to his/her listener with active sentences.

4. The pragmatic analysis of warning in health proverbs records11 instances of declarative clauses and 9 instances of imperative clauses. Declarative clauses are often more preferred than imperative ones simply because the speaker can carry his/her viewpoints in a more comprehensible and less directive way. With declarative clauses, the speaker can send his/her statement regarding a warning with illustrative details and justifications.

10. Conclusion

On the basis of the findings above**,** beneficiality is the most prominent feature by which warning in the Arabic health proverbs is issued, i.e. the attainment of the speech act leads to the beneficiality of the hearer rather than the speaker. Further, warning takes place at the cost of the hearer rather than the speaker due to the pre-conditions that the hearer has to comply with and thus attain the advised act. Pragmatically, the illocutionary act of warning is expressed indirectly. It is noticeable that indirectness is more influential and more expressive than directness. Nevertheless, the enunciation of the speech acts of warning requires the existence of the easiness and obviousness of the message; therefore, the generality of Arabic proverbs is realized via simple, compound, and then complex sentences. In most examples of Health proverbs, declarative rather than imperative sentences are utilized. This may be due to the fact that the manipulation of declarative sentences is more highlighted than imperative ones in the enunciation of the warning in Arabic proverbial sayings.

11. Recommendations

1. Teachers and students of English should pay attention to the proverbs in health proverbs as they reflect the way people look at life and thus have a great influence on people's communications.

2. In terms of their linguistic features (having unique syntactic structures, phonological features, and functional perspectives), health proverbs constitute good teaching aids helping teachers to perform some tasks with less time and effort.

3. Health proverbs are rich with linguistic structures; therefore, they can be presented as reliable sources for teaching English.

4. EFL Learners can also benefit from health proverbs as they present different social purposes in social life. They can be used in various situations to convey different messages.

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Appendix
Health Proverbs indicating Warning

1. و كلوا و اثربوا و لا تسرفوا.
2. لا تأكل ما قد عرفت مضرته.
3. البطنة تذهب الفطنة.
4. خفف طعامك تأمن سقامك.
5. المعدة بيت الداء.
6. البرد سبب كل علة.
7. لا تقوم عن الطعام إلا و أنت تشتهيه.
8. من لم يحتمل مرارة الدواء دام ألمه.
9. لا تميتوا القلوب بكثرة الطعام و الشراب.
10. لا تجلس على الطعام إلا و أنت جائع.
11. أحذر طعاما قبل هضم الطعام.
12. لا ثنال الصحّة إلّا بالحمية .