

On Performative And Constative Constructions

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ABSTRACT

The article deals with the formation of the theory of speech act. It states the opinions of different linguistics about speech act such as J.Austin, C.Searle, etc. The article underlines that the theory of the stated problem in the linguistics is related to the name of J.Austin. The author especially analyzes the essay by J.Austin "How to do things with words". It underlines the division of speech acts such as locutive, illocutive, and perlocutive. The examples used in the article have been explained comprehensively in the article. J.Austin's speech act theory has also been touched upon by the author.

Key words: language, speech act, word, referent, communication, name, performative, constative

INTRODCUTION

All types of relationship have been formed through communication. Penfield W., and Roberts L. writes about communication: "Communication is a type of meanings that we use through language (Penfield., Roberts 1964, p. 28). According to their opinion the communicative side of a language should be investigated as a separate problem.

N.Chomski states that the main aspects of a language must be meant as a part of the communication process. That is why it is written that language cannot be studied outside communication (Chomsky 1966, p. 98). The 20th century philosophy of a language has been centered on the relationship of a language with outside world (Aarsleff 1982, p.119). Dealing with the perception of the outside world in the language P.F.Strawson's dichotomy has been formed. P.F.Strawson writes: "What does it mean that a word, or a sentence has a meaning?" (Strawson 1952). It may be called as a controversial problem among the theorists of the communication and formal semantics. According to formal semantics it is inaccessible to give adequate information about the meaning of the concept without referring to the client's intentional intentions. On the contrary, there is an idea that the semantic system and the syntactic rules that define the meaning of the sentence are not considered to be a system of rules for communication (Strawson 1952, p.26). Later developing his "theory of communication" P.F.Stroson writes: "We associate the meaning with reality and once more with the reality, simply by means of sentences and sentences also belong to the language. But, as a theorist if we do not understand the language of a person, then it means that we do not know anything about the language of a man" (Strawson 1952, p.7).

The other British philosopher H.P.Grice writes about the role of the communication in the speech act: "To keep communication" and "to have a meaning" can be understood as a means of intensions and beliefs by participants in the communication (Grice 1989, p. 260).

DISCUSSION

While communicating true or false questions may be formed. People specially pay attention to the opinions of other people's being true or false. It is considered to be fundamental of thinking and decision-making in the development process of communication in the context of ethical

communication, culture, channels and the media. Besides, ethical communication strengthens the dignity of a person by promoting truth, accuracy, accountability (Grice 1989). Non-ethical communication threatens the quality of all communication and outcomes, as well as the well-being of individuals in the community we live in. P.H.Grice states about the conditions of ethical communication:

- truth, excellence, conscience, reason is taken as a major part of the integration of communication;
- the freedom expression of an opinion, tolerance, sense of responsibility should be considered as the main relationship of civil society;
- should be understood and respected before evaluating other communications and responding to their message;
- complete the communication resources and opportunities are meant to be important to complement the humanistic potential, contribute to their wellbeing of families, and communities;
- it is necessary to follow the principles of justice and impartiality;
- protection of confidentiality and privacy in the distribution of information, ideas, feelings is important (Grice 1989).

Language is a complex object and its investigation is far more complicated than its complexity. F.Y.Veysalli writes: "Language is considered to be spiritual heritage from the history point of view. It is the instrument that he speaks as a language spoken by all language carriers and, it is different from other languages (Vesalli 2011, p.77).

F.Veysalli considers the language to be complex, as well as it is multidisciplinary institution (Vesalli 2011, p. 95). It is related to both individuals, and to the society and in some cases it is considered to be an abstract object. That is why the speaking and the hearing which is considered to be main aspects of language availability have great role in language process. It also means that language considered to be a main means in the communication process. Language acts as a means of communication, according to which language units are perceived, coded, and accepted by human beings. The listener has a leading role in the language communication as well as a speaker (Vesalli 1993, p. 96). F.Veysalli writes that language and mind has an intermutual relationship and from their unity the opening of the soul is observed (Vesalli 1993, p. 9). Language and thinking has a great role in every aspect of the human being, for example, in the enrichment of his/her life, the formation of his/her mind, the changing of his/her thinking, the achievements he/she has gained, and so on. Citing by N.Chomsky language is competence and it is a means of realization of competence (Chomsky 2006, p.73). The means that are used by a language are meant to be technical means by some linguists, and they are divided into two groups: phonetic means and brain means (Saussure 2003, p. 167). The voicing, words, and word forms are considered to be phonetic means. In general, at the initial stage of the project, not morpheme, monophoneme phase must be considered as the initial stage (Chomsky 2006, p. 109). Basing on F.Y.Veysalli three types of languages can be distinguished:

III types of a language. First, the voice must be meant as the next phase of human activity. Studies show that in first-person humans, there may be sounds produced during transplantation after intense work.

II types of a language. The efforts of different sciences (linguistics, zoo-psychology, pediatric psychology, etc.) show that the initial discourse of the people is very simple and is made up of meaningful units, and they are divided into parts of the human language.

I type of a language. This language consists of acoustic images that can be divided into parts. The second and third types are very simple, the first type is more organized and, it is a language that can be divided into both phoneme and morphem (Chomsky 2006, p. 109). Learning the role of the language as a complex object is very complicated as it was yesterday, and it is likely that it will be like this tomorrow too. Learning the inside and outside of the sentences available in the human language, what they mean, for example, if they mean wrong or right manner in the speech, their successful or unsuccessful performance, and if they mean any performance developed the theory of the Speech Act.

The theory of speech act is related to the name of British philosopher J.Austin. It is noteworthy to mention the idea by J.Austin about speech act theory. He writes: "The sentences may also be considered to express promise, threaten, etc. It is not easy to understand what they want to express without being aware of which communicative context they refer to Austin J.L. (Austin 1962, p. 124). J.Austin thinks that the facts that are observed in the language are richer than dictation.

J.Austin investigated many facts related to the essence of the language, as well as he tried to learn the relationship among things and their names. His famous work "How To Do Things with Words" deals with this problem (Austin 1962, p. 106). He developed "simple language philosophy". The philosophers of simple language philosophy do not accept the idea of "language is independent and can not be controlled". J.Austin observed the differences among words and word families used everyday and writes about it: "the words are different from what they are expressing in the communication process, and each of them has its own role in the speech act". The author opposed the meanings of the adverbs. For instance, /involuntarily/ (qərəzliklə), /inadvertently/ (ehtiyatsızlıqla), /by accident/ (təsadüfən), /by mistake/ (səhvən), etc. (Austin 1962, p. 107). The following samples may show the differences in the meanings of these adverbs:

Sample 1:

/Sorry// /I knocked over the vase **by accident**// /Bağışlayın// /Mən vazanı **qəza olaraq** saldım (**təsadüfən, ehtiyatsızlıqla saldım**)// - In this sentence the adverb **/by accident/ (təsadüfən, ehtiyatsızlıqla, qəza olaraq)** is used:

Sample 2:

/I am so sorry, sir// /I gave you the wrong dish **by mistake**// /Bağışlayın, cənab// /Mən səhvən sizə yanlış qab (boşqab) verdim// - In this sentence the adverb **/by mistake/ (səhvən)** is used:

It is possible to observe the environment and individual psycho-emotional state of the speaker, as well as the communication environment in which the conversation takes place and the use of different adverbs, depending on the power of the required word. J.Austin calls these kinds of sentences as "garden-variety" in the speech act. He explained the different meanings of such sentences, events, and situations with the distinctive qualities of words and the management of different movements.

For instance, the performative word /excuse/ (üzr üstəmək) is used in the meaning of /I am sorry for being late//, and the speaker performs the act of apologize (Austin 1962). The meanings of performative verbs differ from the meanings of other verbs.

J.Austin writes about the differences of words, verbs, phrases in speech acts: "

/You have a donkey, so have I, and they gaze in the same field. That day comes when I conceive a dislike for mine. I go to shoot it, draw a bead on it, fire: the brute falls in its track. I inspect the

victim, and find to my horror that it is your donkey. I appear on your doorstep with the remains and say – “I am awfully sorry. I have shot your donkey *by accident* (or *by mistake*)// (Austin 1961, p.185) /Sənin uzunqulağın var, mənim də. Onlar eyni tarlada otlayırlar. Gün gəlir, mənimki mənim xoşuma gəlmir. Mən onu güllə ilə vurmaq istəyirəm və atəş açıram; heyvan yxılır. Mən qurbanı yoxlayıram və qəfildən dəhşətə gəlirəm ki, bu mənim deyil, sənin uzunqulağıdır. Mən təəssüflə sizin qapıya gəlirəm və nə deyirəm?” Mən deyirəm, mən çox təəssüf edirəm və s. Mən sizin uzunqulağı *səhvən* (“by accident” yaxud da “by mistake”) vurduğum; və hadisəni ona yəndən izah edirəm və izah vaxtı “by accident”, yoxsa “by mistake” işlətməliyəm” (Austin 1961, p. 99).

As it is seen in the English version of the above written text two adverbs are opposed: *by accident* and *by mistake*. In the Azerbaijan language the translation of the stated adverbs are the same “*səhvən*”, though in English it has different meanings depending on various situation. As it is observed in the example, the adverb *by accident* (*təsadüfən*) is considered more appropriate than the other version. The essence of the investigation of J.Austin is the differences in the meaning of the simple language expressions. The following examples have the same meanings, but they are formed by different parts of speech:

/It looks blue// – (Bu, mavi görünür);

/It looks like blue// – (Bu, mavi kimi görünür);

/It appears blue// – (Bu, mavi görünür) və s. (Austin 1961, p. 24).

These kinds of performatives which are used in speech acts demonstrate conventional grammar of sentences.

J.Austin writes that the performative speech act that he presents has its certain formal qualities: the first person singular, present tense form, active voice, but these qualities do not define a word class. The following may illustrate the stated facts:

/The passengers were informed (were warned) to cross only on the bridge// (Sərnişinlərə ancaq körpüdən keçmək xəbərdar olundu) – This sentence is considered to be a performative one because the word /to inform/ (/to warn/) expresses some information, and they are used as performatives in speech acts. The following sentence is not considered to be performative: /I drink beer// (/Mən çaxır içirəm//) because the word /to drink/ (/içmək/) does not express any declaration, or warning, etc. That is why the word /to drink/ is not a performative word.

CONCLUSION

So, we come to the conclusion that the speech acts are units of speech whose grammatical structure conforms to the laws of the languages. The differences in the sentence meaning and the speech meaning of speech acts have a great role in distinguishing the meanings of speech acts. It states that the communicative types of a sentence is meant for speech. In this case the wish and intention of a speaker is taken into account. The types of a sentence such as declarative sentences, exclamatory sentences, interrogative sentences, informative ones may be distinguished in the speech act as well. A sentence is considered to be a complex unit, and its aspects are defined in the speech act.

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