

## ANALYSIS OF THEMES AND ILLOCUTIONARY SPEECH ACT IN SELECTED ADVISORY BIBLICAL AND LITERARY TEXTS

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**Abstract.** The practice of instilling morals to individuals has existed in both familial and societal upbringing. These morals are always transmitted from the older people to the younger generation with an intention of initiating both boys and girls to proper manhood and womanhood based on the familial and societal dictates. Transmission of these morals is normally through religious and literary texts, and also continuous conversations amongst the members of the family and the society. These conversations generally tend to exhibit an aspect of speech act theory called illocutionary speech act that signals acts such as directing, advising, requesting and persuading the recipient to embrace the teachings. Though there are many genres of literature, poems have proved to be more effective in passing these morals in both the ancient and modern societies. Therefore, this article analyzed the themes and illocutionary speech act in some selected advisory Biblical and literary texts with poetic style. The study realized various themes such as lavish life and alcoholism, human rights, characteristics of ideal wife, philanthropy, respect, courtesy, faithfulness, avoidance of anger, discipline, religiosity, education, tolerance, integrity, marriage life, cleanliness and love. The study realized common illocutionary speech acts such as expressives, directives, verdictives, representatives and commissives.

**Keywords:** *advisory, literary texts, speech act*

### Introduction

Societal systems whether patriarchal or matriarchal involve families that tend to have various ways of imparting customary laws to the siblings. Some of these ways include the use of songs and proverbs, narration of short traditional stories, recitation of short poems and epics, short plays and even reading educative novels. Though these are generally taught in schools as aspects of both oral and written literature, initiating children to manhood or womanhood is normally a preserve of the parents and the society. This is because parents have a lot of time with their children at home more than teachers in the learning institutions. The society also has rules and regulations that are followed by its members for moral development and appreciation and parents know these because they had been initiated too. In the families, the father or the mother has a noble role of upbringing their children socially, psychologically and morally. The social, moral and psychological upbringing ensure that the child is well brought up in accordance to the societal codes and psychologically prepared to face the harsh world full of temptations and distractions of the moral social fabrics.

### *Background of the study*

This thesis was influenced by a book review article that appeared in the *Saturday Nation* newspaper of 2<sup>nd</sup> June, 2018. The review was penned by Belly Jullians Orondo about the book titled *Letters to My Son* by Joan Thatiah. Orondo (2018) explains that Thatiah is concerned with proper parenting especially during this technological age where children are open to many distracting movies and films, and social happenings including pornography. The book illuminates various issues affecting the boy child in the 21<sup>st</sup> century like lack of proper mentorship and role models, misunderstanding of the meaning of manhood, the taboo topic of pornography and personal grooming among others. Though we have not read this fantastic book written by Thatiah, the review by Orondo (2018) gives a glimpse on the themes contained therein and also the other publication by the same author titled *Things I will Tell my Daughter* that was published earlier. The author tends to give advisory pieces not to sons alone but also daughters.

This book review by Orondo (2018) reminded us of many Biblical writings and Swahili classical poems that also focused on the advisory roles played by parents to their sons and daughters in order to initiate them into proper manhood and womanhood. Therefore, this review enticed us to analyze some selected advisory pieces of Biblical and literary works with poetic style that tend to have similar approaches to that of Thatiah in the teachings of teenagers. This is a clear indication that giving pieces of advice to children is a parental obligation and a life-long practice that can be traced from the ancient Biblical writings to those of the modern society.

The selected advisory works discussed in this article that also form its scope include: *The Words of Lemuel and the Ideal Wife*, *Tenets on the Path of Salvation*, *A Testament to my Daughter*, and *Mwana Kupona's Poem*. *The Words of Lemuel and the Ideal Wife* is a Biblical text found in the book of Proverbs chapter 31:1-31. The remaining three works: *Tenets on the Path of Salvation*, *A Testament to my Daughter* and *Mwana Kupona's Poem* are translated versions of Swahili poems in the *Anthology of Swahili Poetry* by Jahadhmy (1975). *Tenets on the Path of Salvation* is an English version of 'Utenzi wa Adili' and *A Testament to my Daughter* is an English version of 'Utenzi wa Hati'. Both poems were penned by a renowned Swahili poet Shaaban Robert. *Mwana Kupona's Poem* is an English version of 'Utenzi wa Mwana Kupona' that was written by the Swahili poetess Mwana Kupona. This article relied on these translated versions and examples of data are also given in English.

### ***Statement of the problem***

Before modernism, families used to stay together in an enclosed traditional setup comprising the children, parents and grandparents. It was therefore a common trend that the grandparents played a key role of initiating the grandchildren into manhood and womanhood and even participate fully in their cultural rites of passage. This was a common trend in almost all cultures world over. However, due to modernism, parents and their children are forced to stay in modern cities far away from their grandparents thus forcing the parents to take up the role of initiating their children. This has somehow tended to be a mirage since many parents are very much committed in looking for finances to cater for the family's basic needs including formal education. This situation therefore creates a gap in the children's social and psychological development. In order to bridge this gap, scholarly pieces of work are therefore needed to expose the hidden teachings of children to both manhood and womanhood. Thus this thesis intends to analyze the themes and types of illocutionary speech act manifested in the selected advisory Biblical and classical literary works with poetic style. These themes may

influence the inculcation of good behaviors and continuity of the societal practices amongst the teenagers in the current modern society.

### ***Objectives of the study***

The study was aimed at exposing the hidden good behaviors manifested in some selected advisory Biblical and also classical literary texts that could be emulated by the sons and daughters. In order to achieve this aim, the study was therefore based on the following two specific objectives: to analyze various themes for moral development of teenagers in the selected advisory Biblical and classical literary works; and to identify various types of illocutionary speech acts in the selected advisory Biblical and classical literary works.

### ***Theoretical framework***

Though there are numerous types of literary theories as listed in the article by Perry Local School Official Portal (2020) such as dramatic constructionist, psychoanalytical, Marxism, feminism, post-colonialism, gender and queer theories, new historicism, structuralism and semiotics, deconstruction, formalism and new criticism, this study was premised on both Moralism literary theory and the Speech Act Theory. Moralism which has the longest history of any literary theory was propounded by Plato who asserted in his famous philosophical work *Republic* that any literary work needs to instill morals to the audience and the members of society (More, 1923; Msokile, 1993; Mbatiah, 2001; Habib, 2005). Plato discussed other important concepts in this book such as virtue, temperance, courage, piety and justice (Habib, 2005). Moralism gives a moral approach to literature in order to teach morals to individuals and the society at large (Fard, 2016). Therefore, moralism refers to codes put down by the society or rather code of conduct put forward for use by any rational person in the society (Stanford Encyclopedia of Philosophy, 2016). This theory was applied in the analysis of themes of the selected advisory Biblical and classical literary texts.

On the other hand, Speech Act theory was propounded by J. L. Austin in 1962 in his famous book *How to Do Things with Words* and further developed by J. R. Searle in 1969 and 1976 (Abrams, 1999). Austin opined in the Speech Act Theory that sentences have got the ability to perform various actions in any given communicative context among the speaker and hearer (Hatim and Mason, 1990). These actions are categorized into locutionary act, illocutionary act and perlocutionary act (van Dijk, 1977; Hurford and Heasley, 1983; Hatim and Mason, 1990). Locutionary act refers to what the speaker says (the uttered words or sentences), illocutionary act talks about what the speaker signals or the meaning contained in what he says as per the hearer's comprehension, and perlocutionary act refers to the effect of speech to the hearer or listener that can make him act or behave in a certain manner (Okoye and Mmadike, 2016).

Illocutionary speech act signals a myriad of meanings such as: accusing, directing, sympathizing, advising, admitting, apologizing, greeting, declining, committing, complaining, condoling, deploring, permitting, requesting, referring, promising, proposing, protesting, recommending, surrendering, thanking and also complaining among others (Hurford and Heasley, 1983). These examples of meanings contained in the illocutionary speech act were later classified by J. R. Searle in 1976 into some major typologies such as representatives, directives, expressives, verdictives, commissives and declaratives (Hatim and Mason, 1990; Hatch, 1992; Oishi, 2006; Okoye and Mmadike,

2016). This study relied more on the illocutionary speech act in order to show how pieces of advice from the selected works were relayed to the listeners who are basically the sons and daughters.

## Review of Literature

Issue of morality in literary or philosophical texts is not recent but rather dates back to the writings of Socrates, Plato and Aristotle. According to the Perry Local School Official Portal (2020), Socrates regarded art as a very important resource for teaching both morality and ethics. Though Plato criticized literature because it could have power and also capable of corrupting morals and undermining religion (More, 1923), he later candidly concluded that an art that doesn't teach morality and ethics is very harmful to the audience (Hall and Sleat, 2017). Aristotle who was a student of Plato concurred with both the Socrates and Plato that an art provides educational and moral insights thus producing what is referred to as catharsis (a way of releasing strong feelings or emotions) (Karim et al., 2012). There were also other prominent scholars of morality such as Horace, Samuel Johnson and Mathew Arnold (More, 1923; Fard, 2016). Horace indicated that literature should always be delightful and instructive to humans. Samuel Johnson opined that literature should help in teaching morality and probe existing philosophical issues. On the other hand, Mathew Arnold reiterated the significance of literature by singling out poetry as a very important genre in offering both moral and philosophical teachings, and spiritual inspirations. Remember, during these scholars' time and as espoused in the historiography of written literature, poetry was the first genre then followed by other genres such as plays, novels and short stories.

In reference to John Gardner's work titled *On Moral Fiction*, moral art generally tends to test values and arouses human trustworthiness about the better and worse (Bixler, 1981). In essence, morality that basically refers to code of conduct to be appreciated by any rational human (Stanford Encyclopedia of Philosophy, 2016) has values that may be instilled in humans in the society. These are sometimes referred to as philosophical moral values. Some of these values are listed by More (1923) as follows: adventure, ambition, autonomy, responsibility, comfort, competition, cooperation, courage, creativity, equality of condition and opportunity, excellence, flexibility, freedom of speech, generosity, harmony, honesty, justice, novelty, order, patriotism, peace, rationality, security, tolerance and tradition among others. However, any literary critic has a noble role of determining the moral tendencies of literary works and to judge them on that basis, and also pick as much as possible the values that point to such morals whether individual or social (More, 1923). These values are not only depicted in other genres of written literature such as plays, novels and short stories but also poetry. That is the reason why Plato challenged the literati to prove that literature is not immoral but an essential resource for instilling values (Hyman, 1984). However, the immorality of literature could exist if it created conflict with ethics (Hyman, 1984).

According to Pantic (2006), religious books have been considered as a sine qua non text for instilling morals amongst humans in the society. This has been a trend in many ancient and contemporary contexts. However, there seems to be a shift of resource for teaching morals probably due to the emergence of literary works. In addition, when referring to both Mathew Arnold and T.S. Eliot who are some writers of the 19<sup>th</sup> century critics, we come to realize that literature is a very essential resource for instilling values and has powers in moral education (Pantic, 2006). Thus literature performs an advisory

role to members of society. This fact is clearly corroborated in the Herbasmas' work titled *Facts and Norms*, in which the concept of advice is always regarded to hinge on morality that refers to a guide to the right conduct (Askin and Schweighauser, 2015).

The advisory pieces that are captured or relayed through plays, short stories, novels and even poems are normally put down stylistically by the authors so as to be precise and concise to the reader and or the receiver. However, analysis of such advisory texts has not been so much investigated by the literati despite the fact that generally giving advice to either sons or daughters is an ongoing practice from both the ancient time to the current epoch. The advisory statements were in most cases spoken by the speaker and relayed to the hearer by the mouth. However, due to modernism, many speakers tend to pen down these pieces of advice in literary texts such as plays, short stories, novels and also poems.

In many instances and as customary, pieces of advice in any form are normally relayed from the more informed senior members of the family or society to the younger ones. This normally becomes fruitful when the aspects of felicity conditions are adhered to. Felicity conditions are those contexts in communication that involve the speaker who must be somebody who is either superior or has an authority over the hearer in order for communicative texts to be effectively consumed (Hurford and Heasley, 1983). However, felicity conditions will always be consumed effectively if the communicated texts are well supported by what H. P. Grice referred to in 1975 as Cooperative Principle (Hatim and Mason, 1990). H. P. Grice stated that any fruitful communication is an aspect of cooperation between the speaker and the hearer. Therefore, what is communicated by the speaker to the hearer should depend on the maxims of cooperation, quantity, quality, relation and manner (Hatim and Mason, 1990). Cooperation means that the hearer and the speaker should always be ready to communicate. What is dispensed should be of quantity that is exhaustive and of quality that means true and not false. The discussed text should be relevant and be presented in a concise and precise manner in order to avoid ambiguity.

Whatever is dispensed by the speaker to the hearer carries with it the spoken utterance, the meaning signaled by the utterance and the effect it has on the hearer who will automatically make some actions. This situation was referred to as Speech Act by J. L. Austin in 1962 and was later categorized into various typologies such as locutionary, illocutionary and perlocutionary (van Dijk, 1977; Hurford and Heasley, 1983; Hatim and Mason, 1990; Abrams, 1999; Oishi, 2006). Locutionary act refers to the uttered words or sentences by the speaker, illocutionary act refers to what the speaker signals or the contained meaning, and perlocutionary act refers to the effect the speech has on the hearer or listener who will eventually perform some physical actions (Okoye and Mmadike, 2016). For the purpose of this article, the illocutionary speech act is important for further discussion since it will be used in the analysis of the selected advisory texts.

Illocutionary speech act is generally the meaning contained in the uttered sentence or what the speaker's utterance signals (van Dijk, 1977; Hatim and Mason, 1990; Oishi, 2006; Okoye and Mmadike, 2016). These meanings were later classified into major themes by J. R. Searle in 1975 as representatives, expressives, verdictives, directives, commissives and declaratives (Hatim and Mason, 1990; Hatch, 1992; Okoye and Mmadike, 2016). Representatives seek to represent the state of affair of the speaker and involve meanings such as stating, reporting, telling and insisting. Expressives tend to show the speaker's mental and emotional attitudes thus may mean aspects such as

deploring, thanking, apologizing and admiring among others. Verdictives evaluate and relay judgments by assessing, estimating or concluding certain facts. Directives seek to have actions that directly have influence on the hearer and involve signals such as ordering, demanding, requesting and daring. Commissives show some commitments by the speaker to a course of action by signaling aspects of promising, vowing, offering and pledging among others. Lastly, declaratives are illocutionary acts in a situation whereby the utterance performs the involved signal like that of blessing, baptizing, accepting, dismissing and even ruling. These aspects of illocutionary speech act are manifested in many advisory literary texts.

## Materials and Methods

This was a qualitative research that involved analysis of selected Biblical and classical advisory literary texts with poetic style from the library. The study embraced a descriptive design in which required data was collected, presented and described for easy comprehension. The study area included library as a geographical area and two academic disciplines: literature and discourse analysis. The literary aspects included poetic texts from the *Anthology of Swahili Poems* and the Biblical book of *Proverbs* chapter 31. Discourse analysis involved an analysis of illocutionary speech act as enshrined in Speech Act Theory propounded by John Austin in 1962. The study targeted both advisory Biblical texts and the classical literary texts from an anthology of poems. Purposive sampling technique was used to sample four texts: *The Words of Lemuel and the Ideal Wife* in the book of *Proverbs* chapter 31:1-31 in The Catholic Answer Bible (2005), *Tenets on the Path of Salvation, A Testament to my Daughter* and *Mwana Kupona's Poem* from the *Anthology of Swahili Poetry* by Jahadhmy (1975).

These four texts were purposively sampled because they contain pieces of advice to the male and female teenagers. Two texts especially *The Words of Lemuel and the Ideal Wife*, and *Tenets on the Path of Salvation* were geared towards instilling morals to the male child. The two other texts namely *A Testament to my Daughter* and *Mwana Kupona's Poem* are advising the female child. Data collection relied on observation, reading through a text and documentation of various moral themes from the selected texts. Paper, pen, and checklist were used as instruments for collecting data from the selected texts in order to pick the themes and types of illocutionary speech act. Data collected was thematically analyzed and presented in a continuous prose. The data collected was presented by including verses and stanzas that depict the moral themes and types of illocutionary speech act in order to increase its reliability and validity.

## Results

This section focuses on the analysis of both themes and illocutionary speech acts manifested in the selected advisory texts. The first two subsections focus on the results concerning themes and types of illocutionary speech act in *The Words of Lemuel and the Ideal Wife*, and *Tenets on the Path of Salvation*. These two texts give advice to the sons. The last two subsections show the results on themes and illocutionary speech act from selected advisory literary texts namely: *A Testament to my Daughter* and *Mwana Kupona's Poem* that focus on the advice to the daughters.

### ***Themes and illocutionary speech act in 'The Words of Lemuel and the Ideal Wife'***

*The Words of Lemuel and the Ideal Wife* is a Biblical chapter that is written in poetic style with very short lines. Instead of having stanzas as in the normal poems, the text is subdivided into various verses as a Biblical traditional presentation grand style. The verses that range from 1-9 give advice on morals to King Lemuel and verses 10-31 give a summary of the characteristics of an ideal wife. Though the title seems to show that these are Lemuel's words, verses 1-2 indicate very clearly that it is Lemuel's mother giving him pieces of advice as indicated in statements such as: *The words of Lemuel, King of Massa, The Advice which his mother gave him* (verse 1). In addition, verse 2 tells us how the mother is drawing attention of Lemuel to listen to his pieces of advice by saying: *What, my son, my first born! What, O son of my womb; What, O son of my vows*. From the excerpt, we realize that she is drawing the attention of Lemuel by repeating words such as 'my first born...' and 'O son...'. The intention of the mother is to guide her son to both good life and good leadership.

*The Words of Lemuel and the Ideal Wife* exhibits themes such as avoidance of lavish life and alcoholism, human rights appeal and an ideal wife. Avoidance of lavish life is witnessed in verse 3 in which Lemuel is cautioned to avoid women since they destroy kings thus bringing down kingdoms. He is also asked to avoid taking wine and other strong alcoholic drinks since these can make him forget law and its dictates, and also violate the rights of the needy (verses 4-5). Instead, alcoholic drinks should be given to those who are perishing and depressed in order to forget their miseries and other burdens (verses 6-7). The text also talks about human rights in which Lemuel is asked to speak on behalf of the dumb and the poor in life, and also pass decrees that are just by avoiding laws that are against the poor and the needy in society (verses 8-9). On the other hand, verses 10-31 clearly show the characteristics of an ideal wife that Lemuel should look for in marriage: one whose value is above the pearls, entrusted by the husband, brings good to the husband, well versed with handicraft, looks for food, wakes up early, buys land from the sales of her handiworks, industrious and enjoys the works of her hand. The ideal wife should also be supportive to the poor, protects the family, clothes well the husband, full of dignity, has wisdom, check conducts of her children and praised by them, Lord fearing and is always praised by the husband.

*The Words of Lemuel and the Ideal Wife* exhibit examples of illocutionary speech act such as: expressives and directives. Expressives are signals that show affection especially of the speaker. For example, *What, O son of my womb; What, O son of my vows!* (verse 2) and also *It is not for Kings, O Lemuel not for kings to drink wine;* (verse 4). Directives that signal giving a stern warning or direction are many in this text. Examples include: *Strong drink is not for princes!* (verse 4), *Give strong drink to one who is perishing, and wine to the sorely depressed* (verse 6), *Open your mouth in behalf of the dumb...* (verse 8) and *Open your mouth, decree what is just...* (verse 9), *Charm is deceptive and beauty fleeting* (verse 30), and also *Give her a reward of her labors, and let her works praise her at the city gates* (verse 31).

### ***Themes and illocutionary speech act in the 'Tenets on the Path of Salvation'***

This poem was composed by Shaaban Robert for the benefit of his son. Though the original version was written in Kiswahili with approximately 100 stanzas, the one in this anthology of Jahadhmy (1975) is an abridged English version that has 39 stanzas with each stanza having four lines and it covers pages 8-13 of this anthology. The poem captures various advisory themes relevant to the boy child. The poem has a progressive flow from the prologue to the epilogue. It starts by showing respect to God, parents,

authorities, teachers and even the wife, and also how to behave in the day to day life. A bigger section of the poem dwells on the theme of good characters that the son should always have. These good characters include: avoid annoying others, avoid using foul language, be courteous, avoid anger and always be silent (stanzas 16-19). He is also reminded to remember friends, build good deeds and good name, never trust all, always keep promises, and be benevolent if possible (stanzas 26-33). The poem exhibits other good characters that include: avoiding being self-respecting and cruelty, have generous heart full of smiles, avoid injuries that can be sustained from the public, never brag because of good achievements, be a faithful servant especially at work, and also avoid pleasures of laziness since this leads to poverty (stanzas 34- 39).

Seemingly the poet was not mincing words to the son. Therefore, almost all the stanzas show directives as a type of illocutionary speech act used. The directives are from the father to the son. Some selected examples include: *First and foremost, God thou will revere* (stanza 1), *Second, your rulers you shall obey* (stanza 2), *Third, your father and your mother, respect is their due* (verse 4), *Fourth, discipline yourself* (verse 7), *Sixth, if and when you take a wife, hold on to her with love* (verse 11). Other directives include: *Love your children* (stanza 15), *Teach them to recognize what is right* (verse 23), *Keep a promise* (verse 31), and also *Serve faithfully* (verse 38).

### ***Themes and illocutionary speech act in 'A Testament to my Daughter'***

This poem was penned by Shaaban Robert and is directed to her daughter. The Swahili version is known as *Utenzi wa Hati* and it covers pages from 14-21 in the *Anthology of Swahili Poems*. The poem has 54 stanzas and each stanza has four lines. The poem begins with the traditional Swahili grand style whereby the poet invites the daughter to sit on a chair for an advice that can be preserved for future (stanzas 1-2). The poet is giving this advice because he has realized that the world is full of many troubles (stanza 3). The poem exhibits advisory themes such as personal discipline, religiosity, education, respect, tolerance, philanthropy and also integrity.

Personal discipline is shown when she is told to avoid annoyance, mischief, and avoid being lecherous that means having lust for sex (stanzas 4-5). The aspect of discipline appears further when she is encouraged to be resolute in heart and be a good servant to others (stanzas 21-23), be conscious of her time (stanzas 24-25), avoid arrogance and lying (stanzas 26-29), always say good words with the tongue because a peppery tongue causes separation (stanzas 30-31) and sweet tongue is pleasing (stanza 32). In addition she should always be a good listener (stanza 33) and also strive to get what is always pleasant (stanza 34). The poem exhibits the theme of religiosity by accepting peoples' prayers and holding to personal devotion, its obligations and also religion (stanzas 6-10). She is further directed to avoid rustiness that may corrode her soul (stanza 36), love the great and the humble in the society (stanzas 37-38), be courteous in life (stanza 39) and avoid insolence (stanza 40). The theme of education includes pursuing knowledge, knowing how to be a good cook (stanzas 11-13) and develop her own wisdom (stanza 49).

Respect is exhibited when the daughter is directed to avoid arguments with the husband and try to always carry his wishes (stanza 14-15) besides tidying the home (stanza 16). Respect is shown further when she is instructed to have an honorable behavior even if ugly in form (stanza 50), avoid arrogance even if born in wealth (stanza 51) and try to enhance her worth if born in poverty (stanza 52). She is also required to build humanity by getting together with the husband and always ensure the

family is build according to the likings of both of them (stanzas 53-54). Tolerance is shown in the poem when she is told to be ready for misfortunes and see how to solve them if they come by (stanzas 17-20). The theme of philanthropy is exhibited when the poet instructs the daughter to have a modest countenance (stanza 35), be self-reliant and have a resolve (stanzas 41-42). She should sacrifice for others (stanza 43), have good deeds, be philanthropic and try to improve on it (stanzas 44-46). Integrity is also touched in this poem when she is told to be contented with herself and what she gets (stanza 47), and ensure she gets a lawful livelihood rather than a tainted wealth (stanza 48).

The poem exhibits some various types of illocutionary speech act such as directives, expressives and verdictives. Directives are acts that normally show giving directions or instructions on what to be done such as: *Avoid being annoying and mischief maker* (stanza 4), *You must be forever conscious of time* (stanza 24) and *Avoid lying* (stanza 27). Expressives that show the expression of feelings by the speaker include examples such as: *My child, observe this care* (stanza 8), and *You may be ugly in form and yet a better person* (stanza 50). Verdictives that clearly show drawing of conclusions are also exhibited in the poem. For example, *Religion lights up the soul* (stanza 10), *Knowledge is a precious thing, a gift of pride* (stanza 12), and *Time is slippery, it's sometimes luminous, sometimes dark* (stanza 25).

### ***Themes and illocutionary speech act in the 'Mwana Kupona's Poem'***

This is the longest text amongst the selected texts in the *Anthology of Swahili Poems* covering pages 29-41. According to Jahadhmy (1975), the poem was penned by Mwana Kupona who died about 1860AD. Mwana Kupona was married to Bwana Mataka (Mr. Mataka) who was the Sheikh of Siu (an Islamic religious leader of Siu) who was very courageous in fighting Sayyid Said the Sultan of Zanzibar. She gave birth to two children: a son named Mohammad bin Sheikh (that's Mohammad son of Sheikh) and a daughter named Mwana Hashima binti Sheikh (that's Mwana Hashima daughter of Sheikh). Amongst the Swahili people especially of the coastal enclave, anthroponyms are normally given systematically according to culture. Therefore, terminologies such as 'bin' meaning 'son of' and also 'binti' meaning 'daughter of' are sometimes included in the names of sons and daughters. In this regard, they tend to use patronymic names that are names derived from the father's. The poem has over 90 stanzas with each stanza having three lines. The Swahili version is referred to as *Utendi wa Mwana Kupona* that is translated in this anthology as *Mwana Kupona's Poem*. This article has relied on the English version. *Mwana Kupona's Poem* is one of the classical Swahili poems. Other notable classical Swahili poems include *Utendi wa Fumo Liyongo (The Epic of Fumo Liyongo)* and the *Utenzi wa Inkishafi (Poem of Inkishafi)* among others.

*Mwana Kupona's Poem* portrays the role of a mother in the family in the upbringing of a dear daughter. Though Mwana Kupona had two children, she saw the need to write a long poem to her dear daughter just two years before passing on. This was because of her daughter's vulnerability in their society. The prologue of Mwana Kupona's Poem depicts a traditional Swahili way of beginning an epic. In many instances, such poems begin by mentioning the name of God. From stanzas 1-11, the poetess starts with the invitation of a daughter to sit next to her with a pen and paper in order to put down the pieces of advice she wants to pass to her. She states that she has been sick for almost a year. She therefore begins by asking the daughter to be closer and calls for a prayer. She reminds her daughter that this world will always remain however no person shall stay

forever. Mwana Kupona is also requesting the daughter to take her advice seriously, her blessings and the will of God. She is comparing this advice to her daughter to an amulet, necklace, red coral or a clasp that if she puts on then she will be living peacefully in the world. The poem is loaded with many thematic moral pieces of advice from stanza 12, a clear replica to what Lemuel's mother said to King Lemuel. We can compare these two because both are from kingly families even though they are directed to people of different gender. Themes in this poem include: good characters that befit a dear daughter, marriage life, body cleanliness and environmental tidiness, respect to husband, virtue of love and welcoming, and a prayer.

The theme of a good character includes examples such as: being religious (stanza 12), have good behavior and always holding the tongue (stanza 13). She should remember to be truthful (stanza 14), respect leaders and always wish them well (stanzas 15-16). The daughter should ensure to be entertaining by avoiding unnecessary jokes especially those that may offend others in the society (stanzas 17-18). She is supposed to avoid gossiping, associating with workers unless when they are performing daily chores and also avoid associating with foolish people who cannot control themselves (stanzas 19-21). The theme of marriage life with a husband appears in many stanzas. The poetess talks of some key blessings any woman would need for her peace in the world. These include God, prophets, father and mother, and the husband (stanzas 22-23). The blessing of a husband brings the issue of marriage life in which she reminds the daughter of the following: to let the husband to be contented with her (stanza 24), seek blessings from the husband before death so that on the resurrection day he may help in her judgment (stanza 25-27). The daughter should avoid making the husband angry when rebuked and keep faith with him (stanzas 28-29), welcome him when going out and coming back (stanza 30) and always make him happy when resting by caressing him (stanza 31). She should never disturb the husband especially when sleeping (stanza 32), prepare a meal for him early before he wakes up (stanza 33), shave him and look for him like a child (stanzas 34-35), and never oppose his authority (stanza 36).

The issues of body cleanliness and environmental tidiness appear in many stanzas such as: ensuring the bathroom is cleaned and swept without complaint (stanza 37), should bathe and apply perfume (stanza 38), and also supposed to adorn herself with finery so as to look like a bride all the time (stanza 39). The daughter should never remove necklace and clasp from the neck or rings from her fingers (stanzas 40-41) and also ensure the house is well kept in order to receive praises (stanza 42). The theme of respect especially to the husband is elaborately mentioned by the poetess in many stanzas ranging from 43-51. She is encouraging the daughter to follow the husband's desires, ask him permission when going out and only leave when the permission is granted, avoid gossiping about him, return home faster to prepare his beddings, praise him and never try to demand what he cannot fulfill, accept wholeheartedly what he gives, smiling with him when he says something, and also never quarrel him.

In addition, she is advised to ensure that she discharges well the instructions of the husband (stanza 57). From stanzas 52-56, the poetess is trying to show a flashback on how she lived with her husband. For example, she says that she never forgot to respect the husband, did never quarrel him, the husband also reciprocated by talking good about her, lived with ease and plenty, and shared fond memories with the husband all the time. The issues of possessing the virtue of love and being welcoming appear in stanzas 58-64. In these stanzas, she is told to be welcoming her friends as they also welcome her. Stay with them for a meal, eat with them to satisfaction but should remember to come

back home in good time in order not to offend the husband. The daughter is reminded to be friendly only to people she is safe with especially at home, avoid the quarrelsome and the arrogant wealthy people. She is supposed to love those who love her and be benevolent or rather philanthropic to others especially those in need.

The poetess tends to end her advice to her daughter by requesting her not to ignore the advice (stanza 65) then moves to the last section of the poem that is dealing with a prayer. The aspect of a prayer is manifested in a bigger section of this poem ranging from stanzas 66-97. This in fact shows the significance of religion in a child's life. This epilogue is an indication that Mwana Kuponu was not just a poetess but was also so prayerful and a staunch adherent of the Islamic faith. In the prayer she is directing the daughter to always turn to God since God is powerful and can destroy and also preserve. She is also requesting God to receive her prayer from the spoken words and those that are in her heart. She requests God to take care of her children and kinsmen, preserve and protect her kindred and their children as they increase in the world. She encourages the daughter to rejoice in the Islamic faith and God to grant them to her later in heaven after resurrection. She is appealing to God to have compassion for them and guide them especially in the right path, end her sufferings, force death to her but with blessings of pardon and salvation, and remove the evil malady from her since all these are small in the eyes of God.

In addition, she is asking God to wade off fears from her, send deliverance from her, to answer her prayer and also calling God with all beautiful names. She is a believer that when one prays then all is normally granted. She requests God to lighten her heavy burdens, bring happiness to her, fulfill that which she cannot fulfill now, bring good to her and remove the evil. She prays for keeping herself safe amongst the faithful, crying to God since she was composing the poem while in trouble and in sickness. The poetess is praying hard because she has a young innocent child who needs instructions, and warning her to follow Lord God. She concludes by saying that the poem is for all women to read and understand in order to obey the men-folk since whoever obeys the husband shall always be exalted. She ends her prayer by seeking for forgiveness.

This poem exhibits many types of illocutionary speech act especially expressives, directives, representatives, verdictives and also commissives. Examples of expressives include: *Attend to me my daughter unworthy as I am of God's award...* (stanza 1), *Now that you are near Write, In the name of God...* (stanza 4), *My child, accept my advice together with my blessing God will...*(stanza 7) and *My child, be not a sloven do as you see done to sweep and wash out the bathroom...*(stanza 37). Directives exhibit the following selected examples: *Come forward and seat yourself with ink and paper I have matters...*(stanza 3), *Take this amulet that I give you fasten it carefully...*(stanza 8), and *Look after him like a child who knows not how to speak* (stanza 35). Representatives include the following examples: *When you have thus acknowledged the name of God the Mighty then...*(stanza 5). *When he wakes up delay not prepare a meal for him...* (stanza 33), and *Not one day did we quarrel he met with no ill from me and from him none...*(stanza 53). The poetess is making verdictives (acts that show an evaluation and relaying of judgments) for example: *She who loves you, love her, she who dislikes you, go to her by kindness...*(stanza 63). The commissives refer to commitments on the part of the speaker to a course of action like promising, vowing and even pledging. Some selected examples from the poem include: *I pray to the Thee, the All-Benevolent ward off from me fears...*(stanza 80), and also *I call upon Thee, O Lord God by Thy beautiful names...*(stanza 83).

## Discussion

The study concurs with the notion that literary works are meant to have an advisory role both to the individual and the society at large. This advisory role should always be that of instilling morality (More, 1923; Bixler, 1981; Hyman, 1984; Pantic, 2005; Askin and Schweighauser, 2015). In this regard, any literary work that hinges on morality can generally be analyzed through the sun glasses of Moralism literary theory in order to expose the true virtues inherent in it as was underscored by renowned philosophers and critics such as Socrates, Plato, Aristotle, Mathew Arnold, and also Horace among others (Msokile, 1993; Mbatiah, 2001; Habib, 2005; Fard, 2016; Stanford Encyclopedia of Philosophy, 2016). These moral virtues include among others: adventure, ambition, autonomy, responsibility, comfort, competition, cooperation, courage, creativity, equality of condition, equality of opportunity, excellence, flexibility, freedom of speech, generosity, harmony, honesty, justice, novelty, order, patriotism, peace, rationality, security, tolerance and tradition (More, 1923).

Though these are some of the virtues needed for moral life, this study realized the following in the selected advisory texts: avoidance of lavish life and alcoholism, upholding human rights and also possession of good characters of an ideal wife as exhibited in *The Words of Lemuel and the Ideal Wife*. *The Tenets on the Path of Salvation* has a general good moral theme that includes philanthropy, respect, courtesy, avoidance of anger and faithfulness. *A Testament to my Daughter* includes moral themes such as discipline, religiosity, education, respect, tolerance, philanthropy and integrity. The last poem, *Mwana Kupona's Poem* exhibits the general good character of a woman-folk, good marriage life, cleanliness of the body and environment, respect, love and welcoming, and the aspect of being prayerful.

Beside the moral themes, the study clearly exhibits various aspects of illocutionary speech act. Illocutionary speech act was one of the speech forces of an utterance stated in J. L. Austin's 1962 Speech Act Theory that was further developed by J. R. Searle in 1969 and 1976 (van Dijk, 1977; Hurford and Heasley, 1983; Hatim and Mason, 1990; Abrams, 1999). Any illocutionary speech act may signal representatives, expressives, verdictives, directives, commissives and declaratives (Hatim and Mason, 1990; Hatch, 1992; Okoye and Mmadike, 2016). These aspects are manifested in these selected texts. Thus, there are expressive and directives in *The Words of Lemuel and the Ideal Wife*. However, *Tenets on the Path of Salvation* tends to have more directives in almost all the stanzas of the poem. There are directives, expressive and verdictives in *A Testament to my Daughter*. On the other hand, *Mwana Kupona's Poem* tends to manifest expressives, directives, representatives, verdictives and commissives.

As the pieces of advice are relayed from the speakers to the hearers in these selected texts, the aspects of felicity conditions and Cooperative principle are upheld. Felicity conditions show that advisory texts normally flow from the superior or any person with authority to the hearer who is younger or junior (Hurford and Heasley, 1983). In these texts, it's the parents who have the authority and therefore giving pieces of advice to their sons and daughters. For example, Lemuel's mother is advising the son called King Lemuel in *The Words of Lemuel and the Ideal Wife*. In the *Tenets on the Path of Salvation*, the father (Shaaban Robert) is advising the son and again giving advice to the daughter in *A Testament to my Daughter*. In *Mwana Kupona's Poem*, the poetess Mwana Kupona is advising the daughter named Mwana Hashima binti Sheikh.

On the other hand, the Grice's 1975 Cooperative principle that refers to what is communicated by the speaker to the hearer to be precise and concise by depending on

the key maxims of cooperation, quantity, quality, relation and manner (Hatim and Mason, 1990) is also manifested in these texts. The speakers in these selected advisory Biblical and literary texts are very clear in their statements. They have ensured that the sons and daughters cooperate by inviting them especially in the prologues, giving them moral themes that are of both quantity and quality, and presented in a poetic manner that is very explicit.

## Conclusion

We can conclusively state that parents have a big role in instilling morals to their sons and daughters. This is witnessed in both the Biblical books and also classical poetic literary texts. The morals range from avoidance of lavish life and alcoholism, upholding human rights and the general good character of an ideal wife. Other good characters include being philanthropic in the society, respectful, being courteous, faithfulness and also avoidance of anger. Any individual needs to be disciplined in life, religious, educated, have tolerance and always uphold integrity. In addition, morals on good marriage life are important, cleanliness of body and environment, and also try always to be lovely and welcoming. We have realized that as pieces of advice are dispensed from parents to the sons and daughters various categories of illocutionary speech act are exhibited as witnessed in the selected texts. Some of these illocutionary acts include: expressives, directives, verdictives, representatives and also commissives. These are generally used to enforce and also persuade the sons and daughters to accept and live as per the dictates of both individual and social moral values.

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