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العنوان: الفعل "كُل" في ضوء نظرية أفعال الكلام:
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The Verb "to Eat" in the Light of Speech Act Theory
Intonation as a Marker of Illocutionary Force in Directive

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ملخص:

تتناول هذه الدراسة كيفية تأثير التنغيم في تعديل المعنى في اللغة. فقد أثبتت اللسانيات أن التنغيم — سواء أكان صاعداً أم هابطاً — يُشكّل الفروقات الدلالية للوحدات اللغوية، حتى وهي وحدة واحدة. وتُعزّز نظرية أفعال الكلام هذا المفهوم من خلال إبراز دور القوة الإنجازية في توجيه الأفعال التوجيهية، حيث يكشف التنغيم عن مقاصد المتكلم تجاه المخاطَب. وحين يجمع التنغيم مع السياق، يُمكّن المخاطَب من تحديد نوع فعل الكلام وقيمته على حدٍّ سواء. وتُطبّق الدراسة هذه الأطر النظرية على التفاعلات التلقائية مع متعلم ملتحق بالتعليم، إذ تحلل كيف يستوعب المتعلم المعانيَ البراغماتية وراء عبارات التوجيه [kūl]، [kūūl]، و[kūūūl]، والتي تتباين وفقاً لاستخدامها الاجتماعي. وانطلاقاً من التقليد الأنجلو-ساكسوني الذي أرسى دعائمه شخصيات كفتجنشتاين وأوستن وسيرل، تسلّط البحث الضوء على كيفية تأثير العوامل التفاعلية والسياقية في استيعاب وتفسير التوجهات في استخدام اللغة الطبيعية.

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Abstract:

This study examines how intonation modulates meaning in language. Linguistics establishes that intonation — rising or falling — shapes the semantic nuances of linguistic units, even singular ones. Speech act theory reinforces this by highlighting the role of illocutionary force in orienting directives, where intonation reveals the speaker's intentions toward the interlocutor. Combined with context, intonation enables the interlocutor to identify both the type and value of the speech act. The study applies these frameworks to spontaneous interactions with a schooled learner, analyzing how the learner assimilates the pragmatic meanings behind the directive utterances [kūl], [kūūl], and [kūūūl], which vary according to their social use. Rooted in the Anglo-Saxon tradition of figures such as Wittgenstein, Austin, and Searle, the research highlights how interactive and contextual factors shape the perception and interpretation of directives in natural language use.

Keywords: Intonation; Speech Act Theory; Directive Acts; Illocutionary Force; Intention

1. Introduction

First, intonation refers, among other things, to the modulation of the voice, which constitutes, in the pragmatic sense of the term, a suprasegmental component enabling the speaker to express an intention that permeates their verbal production. This contributes to the multiple ways in which utterances that structure dialogic interaction are endowed with meaning.

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We also note that linguistics has paid particular attention to intonation (Brin-Henry et al., 2011) as an element that plays a crucial role in the perception of semantic nuances among different linguistic units. For instance, the distinction between "*you are here*" and "*are you here?*", or more noticeably between "*Really.*" and "*Really?*", is perceptible through the opposition of two intonational patterns (intonemes).

However, Speech Act Theory (Austin, 1962; Searle, 1985) problematizes the structural study of the system of linguistic signs by placing emphasis on the subject who uses this system, rather than focusing on the structural analysis of the system itself. Speech Act Theory also highlights the importance of the intervention of interlocutors' intentions in language use. In this respect, the manifestation of these intentions is perceptible across different levels: verbal, non-verbal, and paraverbal.

1.1 Research Problem

By exploring the paraverbal level, we come to understand that the meanings of discourse vary according to the degree of interlocutors' involvement, as expressed through their intonation, in the process of verbal interaction. From this perspective, Speech Act Theory emphasizes the importance of illocutionary force (Searle & Vanderveken, 1985), which reveals the speaker's intention to orient the meaning of the utterance by assigning it multiple possible meanings. This orientation is manifested, among other things, through rising and/or falling intonation patterns.

In this regard, according to John Dore, from the very first year of life the child constructs primitive speech acts on the basis of intonation. During the one-word stage, the word '*mama*' "appeared with three different intonations: '*mama*' with a falling terminal intonation contour was used (...) where the child merely labelled his mother (...); '*mama*' with a rising terminal contour was used to ask if an object belonged to his mother (...); and it was used with an abrupt rising-falling contour to call his mother to him (...)." (Dore, 1975, p. 31).

This illustration reveals that intonation enables the child to express initial yet nuanced illocutionary acts.

Based on the foregoing, this study seeks to examine how an 11-and-a-half-year-old schooled girl, enrolled in the first year of middle school at *ʿUwīsha Ḥājj Sulaymān* Middle School, located in the municipality of Tlemcen in the Pasteur neighborhood, constructs the pragmatic meanings of utterances in popular Tlemcen Arabic, as illustrated by the social use of directive speech acts expressed through multiple intonational modalities. From this perspective, we analyze the forms [kūl], [kūūl], and [kūūūl] ("eat," "eat!," "eat!!!").

1.2 Working Hypothesis

Based on the considerations outlined above, we hypothesize that a school-aged child of eleven and a half years can develop a nuanced awareness of the variation in meanings across different types of speech acts, in relation to the intonational variations associated with directives, which are part of Searle's classification of speech acts. He presents the classification of speech acts as follows: assertives, commissives, directives, declaratives, and expressives. We will provide a more detailed discussion of this classification in the following pages. From this perspective, our analysis will focus on the directive type, resulting from a multiplicity of intentional orientations conveyed through varied voice modulation. In this regard, we emphasize that a speaker's use of intonation when formulating directives, as a category of speech acts, enables the speaker to express multiple meanings toward the interlocutor within a single linguistic unit. In this framework, the different intonations reveal the presence of illocutionary force during verbal interaction, thereby conveying multiple intentions of the speaker toward the interlocutor. The aim, then, is to understand how the aforementioned school-aged child internalizes these intentions, as illustrated by the social use of directive speech acts such as [kūl], [kūūl], [kūūūl]. These forms reflect the speaker's intentions to invite,

request, or order the interlocutor to engage in a specific behavior, which, in this particular case, is eating. In other words, they serve to summon, encourage, or compel the other to eat.

It is from the considerations outlined above that we understand that intonation, in conjunction with context and/or co-text, is crucial for enabling the interlocutor to apprehend the direction of the illocutionary force of the directive issued by the speaker. This allows the interlocutor to discern both the type of speech act employed (request, command, etc.) and the positive or negative value associated with that speech act.

3 Study Objectives

Building on the preceding discussion, this study examines how an eleven-and-a-half-year-old girl develops awareness of the diverse pragmatic functions of directive speech acts, such as [kūl], [kūūl], and [kūūūl], as shaped by vocal modulation. Variations in intonation encode distinct speaker intentions, giving rise to a plurality of meanings that the child gradually internalizes. This process highlights the social and interactional effects of speech acts in shaping verbal exchanges between interlocutors.

From this perspective, the aim of this study is to uncover the child's point of view regarding the effect of the pragmatic use of intonation. In other words, it seeks to understand how the subject under study assimilates the use of intonation from a pragmatic standpoint, insofar as this use contributes to shaping interactions among social actors.

4 Significance of the Study:

In this work, we will explore the use of natural language in spontaneous interactional situations with a school-aged learner. We will present utterances exhibiting different intonational modulations in order to analyze how the child comprehends the intentions conveyed through the intonational variations associated with the use of the aforementioned directive speech acts during verbal interactions as they occur in everyday life.

5 Methodology Used

From a methodological standpoint, this study adopted a conversational analysis approach. This method aims to uncover the semantic–pragmatic content of the utterances produced in the case under investigation. Based on our dialogic interactions with a schooled participant concerning the meanings associated with the theme of intonational modulation of the linguistic units [*kūl*], [*kūūl*], and [*kūūūl*], we sought to understand how a child constructs meanings linked to the intonations accompanying the aforementioned lexemes.

It should be noted that the case under study (here referred to as H. K.) is an 11-and-a-half-year-old girl, enrolled in the first year of lower secondary education in the daïra of Tlemcen (wilaya of Tlemcen). She ranked third in her class, with an average score exceeding 18/20 during the first trimester.

During the research interview, our objective was to examine how this child develops different meanings in relation to the social use of various intonational modulations, in connection with the multiple semiological uses of language, bearing in mind that this use arises from the implementation of the aforementioned directive speech acts.

The cited dialogic exchange was conducted with the aforementioned participant in accordance with the following methodological guidelines: What meanings are associated with the popular Tlemcenian linguistic units [kūl], [kūūl], and [kūūūl]? How are these linguistic units of popular origin contextualized and cotextualized in everyday life? What intentions do the aforementioned linguistic units convey, both on the part of the speaker and the listener?

6 Previous Studies

With regard to the literature related to the pragmatic study of intonation, several works deserve mention. On the one hand, there is a strong interest in the study of intonational development during the preverbal period (Dore, 1975), that is, from the very first months of life up to the age of 7 to 9 years. This period is characterized by the acquisition of intonation and its crucial role in the interpretation of utterances within dialogic exchanges (Aguert et al., 2009).

On the other hand, Bruner's work on the development of speech acts in children highlights the role of prosody and intonation in the learning of speech acts and of the intentions underlying them (Bruner, 1975).

In the same vein, numerous international studies have addressed the pragmatic study of intonation, with particular attention to the evolution of its use from the prelinguistic period to the stage of mastery of the linguistic sign system, as well as other semiotic modalities (non-linguistic and paralinguistic systems) (Morton & Trehub, 2001). However, we have identified a gap in the epistemological interest devoted to the relationship between speech acts and intonation in the Algerian context. It is on the basis of this local observation that we were led to engage in the pragmatic study of intonation.

It is important to emphasize that the present study does not focus on the development of intonation, but rather on the semantic–pragmatic assimilation of intonation in a schooled child aged 11 and a half years.

7 From Language as a System to Language in Use: The Illocutionary Stakes

First, speech act theory brought about a profound shift in the study of language. It challenged the structuralist view of the linguistic sign system (Saussure, 1972). From a structural perspective, language is studied in and of itself, in an immanentist sense. By contrast, speech act theory goes beyond the stricto sensu study of language. From this standpoint, it focuses on language use, granting a central role to speech as a mediating process through

which the various meanings of language are taken up and transformed by the speaking subject during the course of verbal interaction between interlocutors (François, 1984; 1993).

Within the framework of speech act theory, the English philosopher John Langshaw Austin distinguished between two types of utterances: the first can be either true or false, whereas the second can either succeed or fail (Austin, 1962). Austin referred to the former as constative utterances, and to the latter as performative utterances. According to Austin, this distinction aims to differentiate between utterances that describe states of affairs and utterances that convey speakers' intentions. In other words, in the first category, the utterance refers to a referent external to itself. For example, consider the following statement: Today is Monday. In this case, if the day is indeed Monday, the utterance is true; if it is not, the utterance is false.

By contrast, there are utterances that are neither true nor false but that, on the basis of intentions, perform actions within the context of human interaction. For this reason, rather than speaking of true versus false utterances—as is the case with constatives—we focus instead on the successful or unsuccessful performance of the utterance. It is in this sense that Austin categorizes such utterances as performatives, since they accomplish actions. For instance, when a magistrate declares within a judicial institution, "The court is now in session," this utterance cannot be judged as true or false; rather, it is successful if it is pronounced under "the appropriate circumstances" (Austin, 1961, p. 223), in accordance with the conditions required by the institution in question. Conversely, it may fail if it is uttered inappropriately, that is, without due consideration of the elements accompanying the performance of the performative speech act.

For his part, the American philosopher John Rogers Searle, a disciple of Austin, further developed the project of studying speech acts, notably in collaboration with Daniel Vanderveken. Within this perspective, the two North American scholars proposed a taxonomy of speech acts. This classification makes it possible to distinguish among different types of

speech acts in order to better understand the intentional use of natural language by interlocutors, from a psychosocial perspective. On this basis, Searle and Vanderveken (1985, pp. 37–38) proposed the following classification:

1. The assertive point consists in stating how things are.
2. The commissive point commits the speaker to doing something.
3. The directive point aims to get the hearer to do something.
4. The declarative point aims to change the world by saying something.
5. The expressive point aims to express feelings and attitudes.

It is on the basis of this classification that we focused on a specific type of speech act, namely the directive speech act, which is used in multiple ways. From this perspective, we also refer to the concept of illocutionary force, insofar as "degree of strength is another component of illocutionary force" (Searle & Vanderveken, 1985, p. 98). From this standpoint, we understand that illocutionary force orients the directive act in different ways, in the sense that we can discern, for example, that an order is an illocutionary act endowed with an illocutionary force that differs from that characterizing the illocutionary act of an invitation. Likewise, the latter is characterized by an illocutionary force distinct from that of the illocutionary act of requesting, and so forth.

Within this framework, we refer to intonation as an element that constitutes, among other factors, part of the illocutionary force that orients the directive act in different ways. From this perspective, the directive act is influenced by intonation, which represents one of the components of its illocutionary force "does play a part in making directives (...) more or less forceful, or more or less softening" (Véliz, 2004, p. 220).

In this context, we chose to study illocutionary force, in its intonational sense, as it operates across a single meaningful linguistic unit referring to the Arabic lexical root ء ك ل (to

eat), used in Tlemcenian speech through a plurality of directive acts expressed as follows: [kūl], [kūūl], and [kūūūl]. The aim is to understand how these utterances, which differ in their intonational variations, are assimilated by the case under study—an 11-and-a-half-year-old child living in Tlemcen and enrolled in the first year of lower secondary education.

From this perspective, the objective is to identify how the aforementioned case assimilates the social intentions conveyed by these directive utterances, which differ not at the semantic level but at the intonational level. It is also a matter of examining how intonation constitutes the source of the construction of the different semantic facets of a single lexeme.

8 Analysis of the Comprehension of the Illocutionary Act [kūl] in H. K.

Using a conversational methodology, and drawing on a dialogic exchange with the case H. K., we posed the following questions: [kifāsh tafham hādī l-kalmā] ("How do you understand this utterance?") and [waqtāsh nastaʿmulū hādī l-kalmā f-l-ḥayāt ntāʿnā] ("When do we use this utterance in our everyday life?").

The child H. K. responded as follows:

« هَادِي لْكَلْمَا نَسْتَعْمْلُوهَا كِي يْكُونُو حَاضْرِينْ نَّاسْ، إِيَّا وَاحَدْ فِيهُمْ مَا يَبْدَاشْ يَاكُلْ، نْؤُولُولُو « كُولْ [kūl]

Transliteration (based on the IJMES Transliteration System):
[hādī l-kal-mā nastaʿm-l-ūhā kī ykūnū ḥāḍirīn nās, iyyā waḥad fī-hum mā yabdāš yākul, nʾū-l-ūl-ū: kūl]

English translation:

We use this word when all the people invited to eat are present and have started eating, but one of them does not begin; in that case, we say to him “eat.”

The child also stated:

"كِي نْحُبُّو نَاكْلُو حَاجَا مَحْطُوطَا فُوءْ طَّابْلَا بَصَّحْ مَا زَالْ مَا بْدَاوْشْ يَاكْلُوهَا، إِيَّا نْصَأْصِيوْ إِلَّا نَنْجْمُو نَاكْلُو، "
"« إِيَّا يْقُولُونَّا « كُولْ

Transliteration (based on the IJMES Transliteration System):
[ki nḥubbū nāklū ḥājā maḥṭūṭā fūʾ ṭṭāblā baṣṣaḥ mā zāl mā bdāwš yāklūhā, iyyā nṣaʾṣīw illā nanjmū nāklū, iyyā yqūlūnnā “kūl”]

English translation:
When we want to eat something that is placed on the table but the others have not yet started eating it, we ask whether we are allowed to eat it, and they tell us: “Eat.”

The child also added:

"« كِيمَا دَرْوَكْ فْرَمْضَانْ كِي يْأَدَّنْ لَأَدَانْ تَاعْ لْمَغْرِبْ بَصَّحْ وَاحَدْ مَا يَسَّمْعُوشْ، يْقُولُولُو « كُولْ رَاهْ أَدَّنْ"

Transliteration (based on the IJMES Transliteration System):
[kīmā darwak f-ramaḍān kī yʾaddan l-ādhān tāʿ l-maghrib baṣṣaḥ wāḥad mā yassmaʿūš, yqūlūlū “kūl rāh ʾaddan”]

English translation:

As is the case during Ramadan, when the call to prayer for Maghrib is made but someone does not hear it, they say to him: "Eat, the call to prayer has already been made."

These examples illustrate the use of a falling intonation. More specifically, this type of intonational use reveals, in the first example, the presence of an illocutionary force indicating the speaker's intention to encourage the addressee to respond favorably to their invitation. In other words, the speaker seeks to make the interlocutor understand that they should move from a partial intention to respond to the invitation—by merely sitting down—toward a full intention to respond—by beginning to eat. This is evident in the use of [kūl] in this case, where the illocutionary form, accompanied by an illocutionary force manifested through falling intonation, expresses an even more assertive intention on the part of the speaker toward the interlocutor. The illocutionary act in question reinforces, both verbally and paraverbally, the speaker's intention in relation to the invitation already extended to the interlocutor.

In the second example, the speaker, assumed to be a child, This is the case under study, experiences a form of cognitive dissonance (Festinger, 1957), simultaneously revealing the desire to eat a particular food and the fear or hesitation associated with performing the act of eating it. It is from this psychological tension that the child expresses the desire to consume the specific item on the table. This behavior is especially observed in the presence of guests, when the child desires to eat a food item that holds greater value than the others present on the table during the invitation. It should also be noted that this request generally arises when the child has finished their main dish or has not finished it and wishes to consume the desired food, e.g., a fruit, while other guests are still eating their main dish or have not yet begun the fruit portion. In this situation, the adult intervenes through a directive act whose illocutionary force reveals the intention to encourage the interlocutor to move from abstention to consumption of the desired food. From this perspective, the interlocutor, that is, the adult responding to the child through a directive act, seeks to dissipate in the speaker, that is, the

child receiving the directive act, the cognitive dissonance preventing them from deciding on the action to take.

At this moment, the adult intervenes via the directive act [*kūl*], accompanied by a falling intonation, which reveals, among other things, an illocutionary act aimed at signaling to the child that they are free to eat what they wish. In other words, the adult's illocutionary act toward the child expresses an intention to demonstrate a form of tolerance, thereby signaling acceptance of a behavior different from that adopted by the other guests during the invitation.

In the third example, the speaker expresses the directive act [*kūl*] at the moment when they notice that the interlocutor is distracted or occupied with something other than what should command their attention, namely breaking the fast at the beginning of the Maghrib call to prayer, which coincides with the onset of dusk. At this moment, the speaker expresses the intention to change the interlocutor's state, shifting them from continuing to fast to ceasing the fast. In other words, this situation reveals the speaker's intention to prompt the interlocutor to adopt an attitude that reflects the speaker's desire to promote a positive representation of their stance toward the addressee.

9 Analysis of the Comprehension of the Illocutionary Act [kūūl] in H. K.

Here, the child H. K. responded as follows:

زُعْمَا تْكُونْ تَاكُلْ وَتَسْهَا وَلاَّ تْكُونْ حَشْمَانْ وَلاَّ تْكُونْ تْخَمَّمْ فْكَاشْ حَاجَ إِيَّا يْؤُولُولَكْ 'كُوُوُلْ وَاشْبِيكْ "
"'لْبَابُورَاتْ غَرْؤُو

Transliteration (IJMES Transliteration System):

[z'u'mā tkūn takūl watas'ha walā tkūn ḥashmān walā tkūn takhammam fkāsh ḥāja iyyā y'uwlūlak "kūūl wāshbīk l-bābūrāt ghar'ū"]

English translation:

For example, you are eating and during that you become distracted, or you feel shy, or you are thinking about something, and they say to you: "Eat... what's the matter with you? Have the ships sunk?"

The child also added:

"'تَانِي كِي يْؤُولُولَكْ 'كُولْ' وْمَتَسْمَعْهُمْشْ وَلاَّ مَا تْكُونْشْ مْرَكَّزْ مْعَاهُمْ إِيَّا يْؤُولُولَكْ 'كُوُولْ"

Transliteration (IJMES Transliteration System):

[tānī kī y'ūlūlak "kūl" wamatasma'humš walā mā tkūnš mrakkaz ma'ahum iyyā y'ulūlak "kūūl"]

English translation:

Also, when they tell you "Eat" and you do not hear them, or you are not paying attention to what they said, they then tell you [again]: "Eat!"

In the first example, the illocutionary act [kūūl] appears after the child, H. K., has begun eating. Unlike the examples illustrating the emergence of the illocutionary act [kūl], which is accompanied by falling intonation, here the illocutionary act [kūūl] is realized with rising

intonation. In this case, we understand that the participant assimilates the difference between the use of the first illocutionary act and that of the second, in the sense that there is no contradiction between the two intonational forms; rather, they "can well be complementary" (Bolinger, 1986, p. 87). It is the context that leads the child to make the distinction, understanding the meaningful use of each utterance, namely [kūl] and [kūūl].

In this second case, the directive illocutionary act is realized differently because we are confronted with an unusual situation. Whereas in the first case, the analysis of the illocutionary act [kūl] shows that the utterance is accompanied by ordinary intonation—since the situation involves a simple invitation to eat—here the situation is different. The interlocutor has already responded positively to the speaker's invitation by sitting down to eat and has even started eating, but then stops abruptly while the other guests continue.

It is at this moment that the adult, as the speaker, and making use of the "degree of authority "or power over the hearer" (Searle & Vanderveken, 1985, p. 100), here the child is urged by the speaker to continue eating. This authority helps us understand why the speaker imposes an illocutionary force expressing exhortation toward the listener, in the sense that the speaker intends to push them to transform their behavior, moving from an abnormal state, such as distraction, to a normal state, namely continuing to eat, that is, resuming the conduct previously initiated and performed by the listener along with the other members of the invited group.

In the second example, the rising intonation expressing illocutionary force again reveals exhortation toward the listener, who did not respond previously to the falling intonation expressed in the first phase through [kūl]. It is at this point that the speaker emotionally prompts the listener to acknowledge the directive illocutionary act and to perform

it, just as the other people at the table continue eating. From this perspective, the speaker acts in a way that makes the listener perceive an imposed directive act or "a direct control" (Haverkate, 1984, p. 107).

The imposed nature of the directive act is reflected in the illocutionary force accompanying the speech act in question. In this sense, the rising intonation reveals the speaker's intention to assert their will over the listener, thereby prompting them to act in accordance with the speaker's goal, namely through the specific directive act. Likewise, within this perspective, the directive act in question is realized directly, since it is clearly perceptible to the listener upon receiving the illocutionary act [kūūl].

However, the pragmatic stake, which is not immediately perceptible here, refers to the perlocutionary reaction of the listener in response to the illocutionary act performed by the speaker. In other words, while the speaker's pragmatic concern consists in modulating the type of directive speech act performed—in this case, an exhortation—the listener's pragmatic concern is connected to the representation and/or emotion they develop in response to the directive act expressed by the speaker. In short, this refers to the perlocutionary act, which relates to "effects on the audience" (Vanderveken & Kubo, 2001, p. 3). It should be noted that H. K., during the research interview, did not address the interpretation of the perlocutionary act in question.

10 Analysis of the Comprehension of the Illocutionary Act [kūūūl] in H. K.

Here, the child H. K. responded as follows:

'"هَادِي كِي تْكُونْ تَاكُلْ إِيَّا وْتَسْهَا يْؤُولُولَكْ 'كُوُوْلْ' بَصَّحْ تَبنَا سَاهِي إِيَّا يْعَاوْدُو يْؤُولُولَكْ 'كُوُوُوْلْ"

Transliteration (IJMES Transliteration System):

[hādī kī tkūn takūl iyyā watas'hā y'uwlūlak "kūūl" baṣṣaḥ taba'ā sāhī iyyā ya'āwdu y'ulūlak "kūūūl"]

English translation:

This occurs when you are eating and become distracted, and they tell you: "Eat!" But you remain distracted. At that moment, they repeat and say: "Eat!!"

In this example, considering the way H. K. understands this directive-type illocutionary act, referring to [kūūūl], the verbal behavior is accompanied by an intonation markedly more rising than that observed in the second situation with [kūūl]. Here, we note that this illocutionary act, namely [kūūūl], is realized directly. We witness the emergence of a "command", which indicates that the speaker asserts their status of authority over the listener.

In other words, from an illocutionary perspective, the speaker intends to make the listener aware of their subordinate position relative to the speaker. Consequently, the speaker implies that it is their prerogative to issue commands to the listener, in the sense that the listener is expected to carry out the directive act designated as the "command." In parallel, the listener is expected to develop a tacit agreement with the speaker regarding the execution of the directive act in question.

In other terms, as Dorschel (1989, p. 328) emphasizes, *"the listener must also understand why the speaker expects to be able to impose their will successfully."* This is implicitly evidenced in our case study, as during the interview, the participant did not contest the adult's authority, who played the role of the speaker when pronouncing the directive

illocutionary act [kūūūl] toward the listener—in this case, the child—who was expected to receive and interpret the illocutionary act of the "command."

Moreover, when addressing the directive act referred to as the "command", this act is a direct illocutionary act and is articulated on two levels. First, this directive act carries meaning in the linguistic sense, since the semantic-syntactic structure of the utterance clearly indicates the presence of a directive, as exemplified by [kūūūl], where the speaker's intention is to prompt the listener to perform an action, in this case, "to eat."

Second, the directive act in question carries meaning in the suprasegmental sense, since the intonational structure of the utterance clearly signals the presence of the "command" [kūūūl]. Accordingly, it is necessary to differentiate the two facets of this illocutionary act: the semantic-syntactic facet informs us about the illocutionary act performed by the speaker, namely the directive, while the suprasegmental facet informs us about the illocutionary force of the directive act as intended by the speaker toward the listener, namely the "command."

Taking this dual perspective into account, we observe that the directive illocutionary act is designed, in relation to its illocutionary force, within "the context of impositives" (Cruse, 2000, p. 363), compelling the listener to submit to the speaker's sole will without the possibility of choosing an alternative course of action. In this framework, the illocutionary act intended by the speaker toward the listener consists in prompting the latter to simultaneously recognize their own inferiority and the speaker's superiority. It should be added that the child's perception of inferiority toward the adult, who is simultaneously seen as superior, is also reinforced by the fact that the child eats only what the adult has purchased and prepared for them.

Finally, more generally, the aforementioned attitudes experienced by the child are the consequence of a confluence of meanings—such as fear, respect, and acceptance—related to authority in the psychosocial sense of the term. In other words, this phenomenon draws attention to cognitive polyphasia, which highlights "our tendency to use diverse (...) ways of thinking" (Moscovici, 2001, p. 245).

11 CONCLUSION

This modest study has allowed us to understand that an eleven-and-a-half-year-old child, enrolled in the first year of middle school, is capable of distinguishing among different illocutionary acts implemented in varied situations. It is based on the child's awareness of the illocutionary force, manifested through intonational modulation, that the participant assimilates the varied use of the speech act in question, namely the directive.

In this context, although the examples presented illustrate three distinct intonational uses, this did not prevent the child from recognizing these differences. Consequently, from a developmental perspective, this awareness demonstrates the child's mastery of the pragmatic level of language use. This is evidenced by the child's ability to assign, in each situation and in relation to the use of a particular illocutionary force, a designated meaning that aligns with the specifics of each of the three situations described, where each situation generates its own dialogic interaction based on a precise intonational pattern.

Moreover, the results of this study corroborate international academic research (Aguert et al., 2009), which indicates that as early as six to seven years of age, children are able to understand the use of intonation as a component of the illocutionary act in various dialogic

interactions, without this intonational use being influenced by or dependent on the specific interactional context.

On the other hand, this research revealed that the case study participant, an eleven-and-a-half-year-old child, is unable to address the perlocutionary act that arises from the use of the directive illocutionary act. In this instance, the perlocutionary aspect concerns the cognitive and emotional effects of the illocutionary act, the directive, on both the speaker and the listener. This is understandable, given that the representation, interpretation, and assimilation of perlocutionary acts require greater psycholinguistic maturity.

Finally, through this study, we conclude that it is important to examine the use and comprehension of intonation as a pragmatic behavior, revealing the presence of illocutionary force, which allows us to differentiate among distinct illocutionary acts that may stem from a single speech act.

In conclusion, it is worth emphasizing that, overall, this field of research on speech acts, both in terms of illocutionary and perlocutionary functions, in everyday life in Algeria, remains largely unexplored and warrants further investigation in the national context.

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العنوان: الفعل "كُل" في ضوء نظرية أفعال الكلام: التنغيم بوصفه مؤشراً للقوة الإنجازية في أفعال الأمريات

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– ANNEXES:

The following represents the corpus analyzed in this study:

We based our analysis on a dialogic exchange with the case H. K. We asked the following questions:

- [kifāsh tafham hādī l-kalmā] (How do you understand this utterance?)
- [waqtāsh nastaʿmulū hādī l-kalmā falḥayāt ntāʿnā] (When do we use this utterance in our daily life?)

Analysis of the comprehension of the illocutionary act [kūl] in H. K.:

The child H. K. responded as follows:

"هَادِي لْكَلْمَا نَسْتَعْمْلَّوهَا كِي يْكُونُو حَاضْرِينْ نَّاسْ إِيَّا وَاحَدْ فِيهُمْ مَا يَبْدَاشْ يَاكُلْ نْؤُولُولُو "كُولْ [kūl]

Transliteration (IJMES system):

[hādī l-kal-mā nastaʿm-l-ūhā kī ykūnū ḥāḍirīn nās iyyā waḥad fī-hum mā yabdāš yākul nʾū-l-ūl-ū: kūl]

Arabic written translation:

نستعمل هذه الكلمة عند حضور كل المدعوين لتناول الطعام فيباشرون في الأكل إلا أن واحد منهم لا يبدأ فنقول له "كل"

French translation:

Nous utilisons ce mot lorsque tous ceux qui sont invités à manger viennent et commencent à manger, mais que l'un d'eux ne commence pas, alors on lui dit « mange ».

H. K. also said:

كِي نْحُبُّو نَاكْلُو حَاجَا مَحْطُوطَا فُوءْ طَّابْلاَ بَصَّحْ مَا زَالْ مَا بْدَاوْشْ يَاكُلُوهَا إِيَّا نْصَأْصِيوْ يْلاَ نَنْجْمُو نَاكْلُو إِيَّا "يْؤُلُونَّا "كُولْ""

Transliteration (IJMES system):

"]ki nḥubbū nāklū ḥājā maḥṭūṭā fū' ṭṭāblā baṣṣaḥ mā zāl mā bdāwš yāklūhā iyyā nṣa'ṣīw ylā nanjmū nāklū iyyā y'uwlūnnā "kūl""]

Arabic written translation:

عندما نريد أن نأكل شيء يوجد فوق الطاولة ولكن لم يبدأ الأخرون في تناولها. فنسأل إذا يمكن لنا أكله فيقولون لنا "كُل"

French translation:

« Quand nous voulons manger quelque chose qui est sur la table mais que d'autres n'ont pas commencé à le manger. Nous demandons si nous pouvons le manger, et ils nous répondent : « Mangez » »

H. K. also said:

""كِيمَا دَرْوَكْ فْرَمْضَانْ كِي يْأَدَّنْ لاَذَانْ تَاعْ لْمَغْرَب بَصَّحْ وَاحَدْ مَا يَسَّمْعُوشْ يْؤُولُولُو "كُولْ رَاهْ أَدَّن"

Transliteration (IJMES system):

["kīmā darwak f-ramaḍān kī y'addan lā'dān tā' l-maghrib baṣṣaḥ wāḥad mā yassma'ūš y'uwlūlū "kūl rāh addan""]

Arabic written translation:

كما هو الحال الآن في رمضان، فيباشر آذان المغرب ولكن أحدهم لا يسمعه فيقولون له "كُلْ فقد تمّ الآذان"

French translation:

« Comme c'est le cas actuellement pendant le Ramadan, l'appel à la prière du Maghreb commence, mais quelqu'un ne l'entend pas, alors on lui dit : « Mange, car l'appel à la prière est terminé » »

Analysis of the comprehension of the illocutionary act [kūūl] in H. K.:

The child H. K. responded as follows:

زُعْمَا تْكُونْ تَاكُلْ وَتَسْهَا وَلاَّ تْكُونْ حَشْمَانْ وَلاَّ تْكُونْ تْخَمَّمْ فْكَاشْ حَاجَ إِيَّا يْؤُولُولَكْ "كُوُولْ وَاشْبِيكْ "لْبَابُورَاتْ غَرْؤُو""

Transliteration (IJMES system):

"]z'u'mā tkūn takūl watas'ha walā tkūn ḥashmān walā tkūn takhammam fkāsh ḥāja iyyā y'uwlūlak "kūūl wāshbīk l-bābūrāt ghar'ū"]

Arabic written translation:

مثلا أنت تأكل وأثناء ذلك تشرد أو أنك تخجل أو أنك تفكّر في شيء فيقولون لك "كُلْ...ماذا بك هل

"الباخرات غرقوا

French translation:

« Par exemple, vous mangez et pendant cela vous êtes distrait, ou que vous êtes timide, ou que vous pensez à quelque chose, et ils vous disent : « Mange… qu'est-ce qui ne va pas chez toi ? Les bateaux ont-ils coulé ? » »

Also:

""تَانِي كِي يْؤُولُولَكْ "كُولْ" وْمَتَسْمَعْهُمْشْ وَلاَّ مَا تْكُونْشْ مْرَكَّزْ مْعَاهُمْ إِيَّا يْؤُلُونَّا "كُوُوُلْ"

Transliteration (IJMES system):

"]tānī kī y'ūlūlak "kūl" wamatasma'humš walā mā tkūnš mrakkaz ma'ahum iyyā y'ulūlak "kūūl""]

Arabic written translation:

"!وأيضا عندما يقولون لك "كُلْ" ولا تسمعهم أو أنك لا تركّز مع ما قالوا لك فيقولون لك [مجددا] "كُلْ

French translation:

« Aussi, quand ils vous disent « mangez » et que vous ne les écoutez pas ou que vous ne vous concentrez pas sur ce qu'ils vous ont dit, alors ils vous disent [encore] « mangez ! » »

Analysis of the comprehension of the illocutionary act [kūūūl] in H. K.:

The child H. K. responded as follows:

""هَادِي كِي تْكُونْ تَاكُلْ إِيَّا وْتَسْهَا يْؤُولُولَكْ "كُوُوُلْ" بَصَّحْ تَبنَا سَاهِي إِيَّا يْعَاوْدُو يْؤُولُولَكْ "كُوُوُوُلْ"

Transliteration (IJMES system):

"]hādī kī tkūn takūl iyyā watas'hā y'uwlūlak "kūūl" baṣṣaḥ taba'ā sāhī iyyā ya'āwdu y'ulūlak "kūūūl""]

Arabic written translation:

"!!هذه عندما تكون تأكل فتَشْرُد فيقولون لك "كُلْ!" ولكن تبقى شارد فيكرّرون يقولون لك "كل

French translation:

« Cela se passe quand vous mangez et que vous vous sentez distrait et qu'ils vous disent : « Mange ! » Mais vous restez distrait. À ce moment-là ils répètent en disant : « Mange !! » »

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