

**UNIVERSITY OF MISAN
COLLEGE OF EDUCATION
DEPARTMENT OF ENGLISH**



SUICIDE LETTERS: A PRAGMATIC STUDY

A Thesis

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for the Degree of Master of Arts in English Language and Linguistics

By

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

﴿وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى
كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ﴾

صدق الله العلي العظيم

(النمل: 15)

(And indeed We gave knowledge to David and Solomon, and they both said: All the praises and thanks be to Allah, Who has preferred us above many of His believing slaves!)

The Almighty God has spoken the truth

[Al-Naml (The Ant): 15]

(Al-Hillali, p. 378)

The Supervisor's Certificate

I certify that this thesis, entitled, (Suicide Letters: A Pragmatic Study), written by (*Zahraa Khaild Raheem*), has been prepared under my supervision at the College of Education, University of Misan, in partial fulfillment of the requirements for the Degree of Master of Arts in English Language and Linguistics.

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*For those who encouraged me to fly
towards my dreams:*

*To my father and mother for giving me a
chance to prove and improve myself through
all my walks of life.....*

*To my husband for being supportive and
cooperative throughout the duration of my
study.....*

To my little angel, Daniel

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ABSTRACT

Suicide letters receive a wide range of interest in different fields of knowledge, such as linguistics, psychology, sociology, and philosophy. It plays a vital role in revealing people's personality and ideas before committing suicide. Speech acts are considered as a kind of pragmatic meaning. The present study deals with pragmatic aspects of English suicide letters. This study tackles speech acts theory in forty selected suicide letters from a pragmatic point of view. English suicide letters are analyzed according to Searle's speech acts theory.

This study is divided into five chapters. Chapter One introduces the fundamentals of the study. It states the problem of the study, the hypotheses, the procedures, the aims, the data, the limits, and the significance of the study. Chapter Two explains the review of literature. It explores the basic notions of suicidology, suicide, Kinds of suicide, speech acts theory, and Searle's theory, in addition to an introductory remarks about pragmatics. Chapter three deals with the data, the procedures followed in data analysis and the difficulties in collecting the data. Chapter four is practical in nature. In this chapter the forty suicide letters are analyzed according to Searle's (1969) classification of the speech acts.

Chapter five introduces the results of the pragmatic analysis, the recommendations, and the suggestions for further studies. The results of the study show that the speech acts that are mostly used in forming the suicide letters are assertives and expressives. Other types like the commissives, directives, and declarations are used less than the above speech acts. The pragmatic analysis of the data has confirmed the validity of the hypotheses mentioned in this study.

Table of Contents

No.	Contents	Page
	Acknowledgements	VI
	Abstract	VII
	Table of Contents	VIII
	List of Tables	XIII
	List of Figures	XVII
Chapter One: Preliminaries		
1.1	Introduction	1
1.2	Problem of the Study	2
1.3	Hypotheses of the study	3
1.4	Procedures of the Study	4
1.5	Aims of the Study	4
1.6	Data	5
1.7	Limits of the Study	5
1.8	Significance of the Study	5
Chapter Tow: Literature Review		
2.1	Suicidiology	7
2.2	Suicide	9
2.3	Definition of Suicide	11
2.4	Kinds of Suicide	12
2.4.1	Egoistic Suicide	13

2.4.2	Altruistic Suicide	14
2.4.3	Anomic Suicide	15
2.4.4	Fatalistic Suicide	16
2.5	Motivations For Suicide	16
2.6	Suicide and Culture	20
2.7	Linguistics and the Writing of Suicide Letters	23
2.8	Oddness in Suicide Letters	24
2.8.1	Naming References	24
2.8.2	Detail of Phraseology	25
2.8.3	Logic	26
2.8.4	Vagueness and Melodrama	27
2.8.5	Miscellaneous	28
2.9	Pragmatics	29
2.10	Speech Acts Theory	31
2.10.1	Locutionary Speech Acts	32
2.10.2	Illocutionary Speech Acts	33
2.10.3	Perlocutionary Speech Acts	35
2.11	Searle's Theory	37
2.12	Felicity Conditions	43
Chapter Three : Methodology		
3.1	The Data	47
3.2	The Difficulties in Collecting the Data	47
3.3	The Techniques Followed in Data Analysis	48

Chapter Four: Data Analysis

4.1	The Introduction	50
4.2	The Pragmatic Analysis of Letter No. (1)	50
4.3	The Pragmatic Analysis of Letter No. (2)	55
4.4	The Pragmatic Analysis of Letter No. (3)	61
4.5	The Pragmatic Analysis of Letter No. (4)	65
4.6	The Pragmatic Analysis of Letter No. (5)	69
4.7	The Pragmatic Analysis of Letter No. (6)	72
4.8	The Pragmatic Analysis of Letter No. (7)	76
4.9	The Pragmatic Analysis of Letter No. (8)	80
4.10	The Pragmatic Analysis of Letter No. (9)	84
4.11	The Pragmatic Analysis of Letter No. (10)	88
4.12	The Pragmatic Analysis of Letter No. (11)	91
4.13	The Pragmatic Analysis of Letter No. (12)	95
4.14	The Pragmatic Analysis of Letter No. (13)	99
4.15	The Pragmatic Analysis of Letter No. (14)	102
4.16	The Pragmatic Analysis of Letter No. (15)	106
4.17	The Pragmatic Analysis of Letter No. (16)	109
4.18	The Pragmatic Analysis of Letter No. (17)	113
4.19	The Pragmatic Analysis of Letter No. (18)	116
4.20	The Pragmatic Analysis of Letter No. (19)	119
4.21	The Pragmatic Analysis of Letter No. (20)	122

4.22	The Pragmatic Analysis of Letter No. (21)	126
4.23	The Pragmatic Analysis of Letter No. (22)	129
4.24	The Pragmatic Analysis of Letter No. (23)	132
4.25	The Pragmatic Analysis of Letter No. (24)	135
4.26	The Pragmatic Analysis of Letter No. (25)	138
4.27	The Pragmatic Analysis of Letter No. (26)	142
4.28	The Pragmatic Analysis of Letter No. (27)	145
4.29	The Pragmatic Analysis of Letter No. (28)	147
4.30	The Pragmatic Analysis of Letter No. (29)	150
4.31	The Pragmatic Analysis of Letter No. (30)	154
4.32	The Pragmatic Analysis of Letter No. (31)	157
4.33	The Pragmatic Analysis of Letter No. (32)	160
4.34	The Pragmatic Analysis of Letter No. (33)	162
4.35	The Pragmatic Analysis of Letter No. (34)	164
4.36	The Pragmatic Analysis of Letter No. (35)	166
4.37	The Pragmatic Analysis of Letter No. (36)	169
4.38	The Pragmatic Analysis of Letter No. (37)	172
4.39	The Pragmatic Analysis of Letter No. (38)	174
4.40	The Pragmatic Analysis of Letter No. (39)	177
4.41	The Pragmatic Analysis of Letter No. (40)	180
4.42	Discussion of the Results	181

Chapter Five: Conclusions, Recommendations and Suggestions for Further Study

5.1	Conclusions	191
5.2	Recommendations	194
5.3	Suggestions for Further Study	195
	Bibliography	196
	Appendices	205
	Abstract in Arabic	ا- ب

List of Tables

<i>Table no.</i>	<i>Title</i>	<i>page</i>
1	Speech Acts in Letter No.(1)	51
2	Types of Speech Acts in the Suicide Letter No.(1)	52
3	Speech Acts in Letter No.(2)	57
4	Types of Speech Acts in the Suicide Letter No.(2)	57
5	Speech Acts in Letter No.(3)	62
6	Types of Speech Acts in the Suicide Letter No.(3)	62
7	Speech Acts in Letter No.(4)	66
8	Types of Speech Acts in the Suicide Letter No.(4)	66
9	Speech Acts in Letter No.(5)	70
10	Types of Speech Acts in the Suicide Letter No.(5)	70
11	Speech Acts in Letter No.(6)	73
12	Types of Speech Acts in the Suicide Letter No.(6)	73
13	Speech Acts in Letter No.(7)	77
14	Types of Speech Acts in the Suicide Letter No.(7)	77
15	Speech Acts in Letter No.(8)	81
16	Types of Speech Acts in the Suicide Letter No.(8)	82
17	Speech Acts in Letter No.(9)	85
18	Types of Speech Acts in the Suicide Letter No.(9)	85
19	Speech Acts in Letter No.(10)	88
20	Types of Speech Acts in the Suicide Letter No.(10)	89
21	Speech Acts in Letter No.(11)	93
22	Types of Speech Acts in the Suicide Letter No.(11)	93
23	Speech Acts in Letter No.(12)	96
24	Types of Speech Acts in the Suicide Letter No.(12)	96
25	Speech Acts in Letter No.(13)	99

<i>Table no.</i>	<i>Title</i>	<i>page</i>
26	Types of Speech Acts in the Suicide Letter No.(13)	100
27	Speech Acts in Letter No.(14)	103
28	Types of Speech Acts in the Suicide Letter No.(14)	103
29	Speech Acts in Letter No.(15)	106
30	Types of Speech Acts in the Suicide Letter No.(15)	107
31	Speech Acts in Letter No.(16)	110
32	Types of Speech Acts in the Suicide Letter No.(16)	110
33	Speech Acts in Letter No.(17)	113
34	Types of Speech Acts in the Suicide Letter No.(17)	114
35	Speech Acts in Letter No.(18)	116
36	Types of Speech Acts in the Suicide Letter No.(18)	117
37	Speech Acts in Letter No.(19)	119
38	Types of Speech Acts in the Suicide Letter No.(19)	120
39	Speech Acts in Letter No.(20)	123
40	Types of Speech Acts in the Suicide Letter No.(20)	123
41	Speech Acts in Letter No.(21)	126
42	Types of Speech Acts in the Suicide Letter No.(21)	127
43	Speech Acts in Letter No.(22)	130
44	Types of Speech Acts in the Suicide Letter No.(22)	130
45	Speech Acts in Letter No.(23)	133
46	Types of Speech Acts in the Suicide Letter No.(23)	133
47	Speech Acts in Letter No.(24)	135
48	Types of Speech Acts in the Suicide Letter No.(24)	136
49	Speech Acts in Letter No.(25)	139
50	Types of Speech Acts in the Suicide Letter No.(25)	139
51	Speech Acts in Letter No.(26)	143
52	Types of Speech Acts in the Suicide Letter No.(26)	143
53	Speech Acts in Letter No.(27)	145

<i>Table no.</i>	<i>Title</i>	<i>page</i>
54	Types of Speech Acts in the Suicide Letter No.(27)	145
55	Speech Acts in Letter No.(28)	148
56	Types of Speech Acts in the Suicide Letter No.(28)	148
57	Speech Acts in Letter No.(29)	151
58	Types of Speech Acts in the Suicide Letter No.(29)	151
59	Speech Acts in Letter No.(30)	155
60	Types of Speech Acts in the Suicide Letter No.(30)	155
61	Speech Acts in Letter No.(31)	158
62	Types of Speech Acts in the Suicide Letter No.(31)	158
63	Speech Acts in Letter No.(32)	160
64	Types of Speech Acts in the Suicide Letter No.(32)	160
65	Speech Acts in Letter No.(33)	162
66	Types of Speech Acts in the Suicide Letter No.(33)	163
67	Speech Acts in Letter No.(34)	165
68	Types of Speech Acts in the Suicide Letter No.(34)	165
69	Speech Acts in Letter No.(35)	167
70	Types of Speech Acts in the Suicide Letter No.(35)	167
71	Speech Acts in Letter No.(36)	170
72	Types of Speech Acts in the Suicide Letter No.(36)	170
73	Speech Acts in Letter No.(37)	172
74	Types of Speech Acts in the Suicide Letter No.(37)	172
75	Speech Acts in Letter No.(38)	174
76	Types of Speech Acts in the Suicide Letter No.(38)	175
77	Speech Acts in Letter No.(39)	178
78	Types of Speech Acts in the Suicide Letter No.(39)	178
79	Speech Acts in Letter No.(40)	180
80	Types of Speech Acts in the Suicide Letter No.(40)	180

<i>Table no.</i>	<i>Title</i>	<i>page</i>
81	The Speech Acts of the Suicide Letters	184
82	The Illocutionary Acts of the Assertive Speech Acts of the Suicide Letters.	186
83	The Illocutionary Acts of the Commissive, Directive and Declarative Speech Acts of the Suicide Letters.	188
84	The Illocutionary Acts of the Expressive Speech Acts of the Suicide Letters.	190

List of Figures

<i>Figure no.</i>	<i>Title</i>	<i>page</i>
1	Speech Acts in Letter No.1	53
2	Assertives Speech Act in Letter No.1	53
3	Directives Speech Act in Letter No.1	54
4	Declarations Speech Act in Letter No.1	54
5	Expressives Speech Act in Letter No.1	55
6	Speech Acts in Letter No.2	58
7	Assertives Speech Act in Letter No.2	58
8	Commissives Speech Act in Letter No.2	59
9	Directives Speech Act in Letter No.2	59
10	Declarations Speech Act in Letter No.2	60
11	Expressives Speech Act in Letter No.2	60
12	Speech Acts in Letter No.3	63
13	Assertives Speech Act in Letter No.3	63
14	Directives Speech Act in Letter No.3	64
15	Expressives Speech Act in Letter No.3	64
16	Speech Acts in Letter No.4	67
17	Assertives Speech Act in Letter No.4	67
18	Directives Speech Act in Letter No.4	68
19	Declarations Speech Act in Letter No.4	68
20	Expressives Speech Act in Letter No.4	69
21	Speech Acts in Letter No.5	70
22	Assertives Speech Act in Letter No.5	71
23	Expressives Speech Act in Letter No.5	71
24	Speech Acts in Letter No.6	74
25	Assertives Speech Act in Letter No.6	74
26	Commissives Speech Act in Letter No.6	75
27	Expressives Speech Act in Letter No.6	75
28	Expressives Speech Act in Letter No.6	78
29	Assertives Speech Act in Letter No.7	78
30	Commissives Speech Act in Letter No.7	79

<i>Figure no.</i>	<i>Title</i>	<i>page</i>
31	Directives Speech Act in Letter No.7	79
32	Expressives Speech Act in Letter No.7	80
33	Speech Acts in Letter No.8	82
34	Assetives Speech Act in Letter No.8	83
35	Directives Speech Act in Letter No.8	83
36	Expressives Speech Act in Letter No.8	84
37	Speech Acts types in Letter No.9	86
38	Assertives Speech Act in Letter No.9	86
39	Directives Speech Act in Letter No.9	87
40	Expressives Speech Act in Letter No.9	87
41	Speech Acts in Letter No.10	89
42	Assertives Speech Act in Letter No.10	90
43	Directives Speech Act in Letter No.10	90
44	Expressives Speech Act in Letter No.10	91
45	Speech Acts in Letter No.11	94
46	Assertives Speech Act in Letter No.11	94
47	Expressives Speech Act in Letter No.11	95
48	Speech Acts in Letter No.12	97
49	Assertives Speech Act in Letter No.12	97
50	Directives Speech Act in Letter No.12	98
51	Expressive Speech Act in Letter No.12	98
52	Speech Acts in Letter No.13	100
53	Assertive Speech Act in Letter No.13	101
54	Directives Speech Act in Letter No.13	101
55	Expressive Speech Act in Letter No.13	102
56	Speech Acts in Letter No.14	104
57	Assertive Speech Act in Letter No.14	104
58	Directive Speech Act in Letter No.14	105
59	Expressive Speech Act in Letter No.14	105
60	Speech Acts in Letter No.15	107

<i>Figure no.</i>	<i>Title</i>	<i>page</i>
61	Assertive Speech Act in Letter No.15	108
62	Declarations Speech Acts in Letter No.15	108
63	Expressives Speech Acts in Letter No.15	109
64	Speech Acts in Letter No.16	111
65	Assertives Speech Acts in Letter No.16	111
66	Declarations Speech Acts in Letter No.16	112
67	Expressives Speech Acts in Letter No.16	112
68	Speech Acts in Letter No.17	114
69	Assertives Speech Acts in Letter No.17	115
70	Expressives Speech Acts in Letter No.17	115
71	Speech Acts in Letter No.18	117
72	Asserives Speech Acts in Letter No.18	118
73	Expressives Speech Acts in Letter No.18	118
74	Speech Acts in Letter No.19	120
75	Asserives Speech Acts in Letter No.19	121
76	Declarations Speech Acts in Letter No.19	121
77	Expressives Speech Acts in Letter No.19	122
78	Speech Acts in Letter No.20	124
79	Assertives Speech Acts in Letter No.20	124
80	Directives Speech Acts in Letter No.20	125
81	Expressives Speech Acts in Letter No.20	125
82	Speech Acts in Letter No.21	127
83	Assertives Speech Act in Letter No.21	128
84	Directives Speech Act in Letter No.21	128
85	Expressives Speech Act in Letter No.21	129
86	Speech Acts in Letter No.22	131
87	Assertives Speech Act in Letter No.22	131
88	Expressives Speech Act in Letter No.22	132
89	Speech Acts in Letter No.23	133
90	Assertives Speech Act in Letter No.23	134

<i>Figure no.</i>	<i>Title</i>	<i>page</i>
91	Expressives Speech Act in Letter No.23	134
92	Speech Acts in Letter No.24	136
93	Assertives Speech Act in Letter No.24	137
94	Directives Speech Act in Letter No.24	137
95	Expressives Speech Act in Letter No.24	138
96	Speech Acts in Letter No.25	140
97	Assertives Speech Act in Letter No.25	140
98	Commissives Speech Act in Letter No.25	141
99	Expressives Speech Act in Letter No.25	141
100	Speech Acts in Letter No.26	143
101	Assertives Speech Act in Letter No.26	144
102	Directives Speech Act in Letter No.26	144
103	Speech Acts in Letter No.27	146
104	Assertives Speech Act in Letter No.27	146
105	Expressives Speech Act in Letter No.27	147
106	Speech Acts in Letter No. 28	149
107	Assertives Speech Act in Letter No.28	149
108	Expressives Speech Act in Letter No.28	150
109	Speech Acts in Letter No.29	152
110	Assertives Speech Act in Letter No.29	152
111	Directives Speech Act in Letter No.29	153
112	Declarations Speech Act in Letter No.29	153
113	Expressives Speech Act in Letter No.29	154
114	Speech Acts in Letter No.30	156
115	Assertives Speech Act in Letter No.30	156
116	Expressives Speech Act in Letter No.30	157
117	Speech Acts in Letter No.31	158
118	Assertives Speech Act in Letter No.31	159
119	Expressives Speech Act in Letter No.31	159
120	Speech Acts in Letter No.32	161

<i>Figure no.</i>	<i>Title</i>	<i>page</i>
121	Assertives Speech Act in Letter No.32	161
122	Directives Speech Act in Letter No.32	162
123	Speech Acts in Letter No.33	163
124	Assertives Speech Act in Letter No.33	163
125	Expressives Speech Act in Letter No.33	164
126	Speech Acts in Letter No.34	165
127	Assertives Speech Act in Letter No.34	166
128	Speech Acts in Letter No.35	167
129	Assertives Speech Act in Letter No.35	168
130	Declarations Speech Act in Letter No.35	168
131	Expressivs Speech Act in Letter No.35	169
132	Speech Acts in Letter No.36	170
133	Assertivs Speech Act in Letter No.36	171
134	Expressivs Speech Act in Letter No.36	171
135	Speech Acts in Letter No.37	173
136	Assertives Speech Act in Letter No.37	173
137	Speech Acts in Letter No.38	175
138	Assertives Speech Act in Letter No.38	176
139	Directives Speech Act in Letter No.38	176
140	Expressives Speech Act in Letter No.38	177
141	Speech Acts in Letter No.39	178
142	Assertives Speech Act in Letter No.39	179
143	Expressives Speech Act in Letter No.39	179
144	Speech Acts in Letter No.40	180
145	Expressives Speech Act in Letter No.40	181

Chapter One

Preliminaries

1.1 Introduction

Language is the window to human mind. It is one of the most complicated behaviors that human beings can perform. So, language is the best means of human communication and social interaction. It enriches the understanding of life and people. Language overflows social life. It is the vehicle for the transmission of cultural knowledge, and the primary means by which people gain access to the contents of others' minds.

Suicide is a worldwide growing problem crossing cultures, geographies, religious, social and economic boundaries. It has been recognized as an important issue on the international perspective. Actually, the specific definition of suicide is that it is the act of intentionally terminating one's life. Suicide letters are also known as death letters that are left by someone who commits suicide or who intends to commit suicide. It is the closest and the final words which get to the suicidal mind before death.

In communication indeed, the speakers not only produce utterances, but they also perform action through the utterances. They are doing things with their utterances when they speak because language is used not only to explain words, but also to perform an action which is intended to have a function and an effect on the hearer. Those actions that are performed via utterances are called speech acts.

Speech acts theory is a branch of pragmatics which deals with the meaning of an act performed in the speaker's utterance in a particular context. So, "Knowing which speech acts to perform is a crucial part of how speakers use

language to communicate; likewise, knowledge of how to identify that act is critical to hearer understanding” (Schiffrin, 1994: 57). Identifying an act must be done since interpreting meanings of certain utterance is not enough in understanding speaking. Context is an important concept in pragmatic analysis because pragmatics focuses on the meaning of words in context. Besides, the phenomenon of speech act is also related to the meaning of an act performed in the speaker’s utterance in a particular context.

Whether a means or a purpose, suicide inspires its victims to reconsider and rethink in their existence but, unfortunately, this negatively feeds back their belief that death is their only choice. Death remains temptingly dancing in front of the suicidal person's eyes. Suicide letters, however, reveal the last message of those persons which involve their perspectives and attitudes concerning their left-behind-life. They are, mainly, a representation of the suicidal persons’ frustration and submission to death.

Suicide letters contain words which may explicitly or implicitly convey the emotion of the writers. Therefore, it may lead to multiple interpretations of the letters. This study aims to decode the writer’s intention or motive in committing suicide through the words used in the letters. So, suicide letters will be analyzed by using speech act theory which is a pragmatic approach to the text analysis.

1.2 Problem of the Study

While the study of suicide is not new, the study of suicide letters is a relatively young area of research. The one aspect of suicide letters that is rarely disputed is that they are often the last glimpse into the mind of a suicide completer. So, solving the mystery of the significance and underlying meanings of suicide

letters could potentially open doors in suicide prediction and prevention. It is obvious that those intending to commit suicide display linguistic manifestations of power in their suicide letters that appear more often in letters of completed suicide.

Suicide letters are important messages forwarded during the last few moments of the deceased. Suicide letters are one of the text kinds and based on the research focus. Therefore, the present study tries to answer the following research questions:

- 1- Can suicide letters lend themselves for a pragmatic study i.e speech acts theory?
- 2- What are the types of speech acts that dominate the analysis more than others?

1.3 Hypotheses of the Study

The study proceeds with the following hypotheses:

- 1- There are many speech acts can be found in analyzing the suicide letters.
- 2- Concerning the Speech Acts Theory, two types of acts, namely Assertives (commit a speaker to the truth of an expressed proposition) such as (asserting, stating, telling, concluding, describing etc.) and Expressives (that are express some sort of psychological state) such as (greeting, thanking, apologizing, complaining, and congratulations) will appear more than the other types of speech acts.

1.4 Procedures of the Study

The procedures followed in this study are:

- 1- Shedding light on the theoretical aspects of suicide, suicide letters, and speech acts theory and other related issues.
- 2- Identifying suicide and suicide letters.
- 3- Adopting Searle (1969) model in the analysis of the speech acts of the suicide letters.
- 4- Analyzing the suicide letters in terms of the speech acts theory following Searle's (1969) model.
- 5- Showing the shared types of speech acts of the whole selected suicide letters on a pragmatic ground.
- 6- Drawing the relevant conclusions and offering suggestions and recommendations.

1.5 Aims of the Study

The study aims at conducting pragmatic analysis for forty suicide letters in order to identify the speech acts that are implemented in them. By so doing, we are trying to add to the existing body of knowledge concerning individuals who ultimately bring an end to their own lives by analyzing these texts by the speech acts theory. Also, getting a view of how Searle's speech acts theory work in the suicide letters. And it also aims at showing the types of speech acts that are usually implemented in writing the suicide letters. Showing that, conducting a case study in suicide letters is pragmatically workable.

1.6 Data

The material analyzed for the purpose of this study consists of a collection of forty suicide letters. These letters will be analyzed pragmatically in terms of speech acts theory. The model which is used in analyzing these letters is Searle's (1969) taxonomy of speech acts.

1.7 Limits of the Study

In conducting a research study, every research is more or less, best with the limit on the subject of time, cost and staffing. This current research is not reserved from the limits which are mentioned as follows:

- 1- The study analyzes only forty letters with different lengths.
- 2- The model which is used in the analysis is Searle's (1969) taxonomy of speech acts.
- 3- This study is limited to the investigation of speech acts theory used in the selected data (suicide letters).

1.8 Significance of the Study

Suicide is a big problem in the world. So, this study plays an important role in society. The significance of this study emerges from some reasons. First of all, suicide has manipulated a great deal of interest in various fields such as psychology, physiology, sociology, philosophy, and religion. In fact, we fear the thought of suicide, but yet we need to think rationally about it. Therefore, by this study, we are trying to attract the attention of not only linguists but psychologists

and philosophers as well. Studying this particular group of suicide letters from a pragmatic perspective is significant because the use of language can be analyzed according to the context, and this will be a great help for the students, linguists and others.

Second, the significance of the study is divided into two kinds; the theoretical and practical benefits which are expected to enhance the linguistic knowledge particularly in Pragmatics. To our knowledge, there have been no previous studies in our community (Iraq) to analyze suicide letters pragmatically and finding out what types of speech acts will appear more than the others. Therefore, speech acts theory provides a rich platform for the analysis of suicide letters in real life and forensic texts. It is hoped that this study will pave the way for other studies to shed more light on the suicide as a psychological, physiological, sociological, religious and philosophical problem.

Chapter Two

Literature Review

This chapter explains the review of literature. It explores the basic notions of suicidology , suicide, Kinds of suicide, speech acts theory, Austin's theory and Searle's theory , in addition to an introductory remarks about pragmatics. It paves the way for the analysis of this study. This chapter also introduces Searle's speech acts theory and its five types as the most representative framework for the analysis of the suicide letters.

2.1 Suicidology

According to The Comprehensive Textbook of Suicidology (Maris et al., 2000: 30) suicidology was developed on the basis of, but not limited to, namely sociology and psychology. Suicidology is the scientific study of suicide, self-destructive thoughts and behaviors, and the methods of suicide prevention. Such a definition was given in 1993 by Edwin S. Shneidman, who is considered to be the father of suicidology. Also, he is the author of "Clues to Suicide", published in 1957. A suicidologist is a person who studies suicide and its prevention. Suicidology is, however, its own academic and professional discipline, defined in the Comprehensive Textbook of Suicidology as "the science of self-destructive behaviors" (ibid: 62).

Suicidology is a relatively new science that encompasses all of the works dedicated to suicide from related disciplines, including Durkheim's *Suicide*, Shneidman's *Clues to Suicide*, Freud's ideas on the origins of suicide and Camus's vision of suicide as a philosophical problem. Other disciplines related to and contributing to suicidology are psychiatry, philosophy, neurology, physiology and linguistics (Shneidman, 1996: 13). The origins of suicidology can be regarded to Emile Durkheim's social analysis of suicide in Europe in the late 19th century. In the late 1950s, a psychologist Edwin S. Shneidman coined the term 'suicidology' and then becomes the first president of the American Association of Suicidology (AAS). Shneidman attributes suicide to psychological pain, which he calls *psychache*, arising from frustrated or thwarted psychological needs (Pianalto, 2004: 2).

Suicidology is generally conceived of as the scientific study of suicide and suicide prevention and entails the study of a broad range of self-destructive behaviours, thoughts, and feelings, including completed and attempted suicide, deliberate self-harm, suicidal ideation, and other suicidal gestures. Its purpose, therefore, is twofold. Suicidology is concerned with acquiring knowledge of suicide and suicidal behaviours, but also with applying that knowledge. Suicidology, therefore, is not only descriptive, it is evaluative. It is directed towards the prevention and control of suicide (Maris et al, 2000: 62). Edwin S. Shneidman includes some brief accounts in his work and asserts that: "*the keys to understanding suicide are made of plain language; that the proper language of suicidology is lingua franca – the ordinary everyday words that are found in the verbatim reports of beleaguered suicidal minds*" (Shneidman 1996: viii).

2.2 Suicide

Suicide is a socio-cultural phenomenon. Presently and historically, suicide is cited as “the most alarming problem of life”. The word “suicide” was first introduced in the 17th century, it is said to be derived from the Latin root *sui*, which means “of oneself” and the root *cide* which “means a killing” (Hillman, 1997: 16). The conceptualization of suicide has changed throughout history with popular perception and this has shaped what is currently defined as suicide. It has to be noted that especially in Rome, the rules were in force only for free citizens, i.e., slaves were not allowed to kill themselves, if a newly bought slave killed himself, the new owner was entitled to have his money back. A first important cultural shift happened with the coming of Christianity and the increasing numbers of martyrs, they also called “Donatists” (Alvarez, 1972: 14).

What motivates someone to suicide frame it as truly individual. For Edwin Shneidman (a widely recognized as the founder of suicidology) profound isolation, caused by psychological pain, is the key to understanding suicide as an individual act. According to Shneidman, suicide is a drama that unfolds itself in the individual mind regardless of the multi-faceted nature of suicide (Shneidman ,1996: 5). The intention to suicide must always be understood in the context of human emotions since suicidal people often desire to escape the unbearable emotional anguish they experience (ibid: 6-7). In a different vein, for the sociologist Riaz Hassan (1995: 1), suicide represents ‘deadly violence directed against the self’, which is ‘a form of deviant behaviour’ embedded in wider social structures and functions. These include family life, employment and experiences associated with migration and education. As suicide is a very well-known phenomenon, it is no wonder that there are many different myths that surround it of which many scholars are aware and

which they try to disprove. The most popular myths that people encounter when facing the phenomenon of suicide for the first time are listed below:

1. People who talk about suicide will not commit suicide.

“Although some attempted suicides may seem to be motivated by the desire for manipulation or attention, most suicides and suicide attempts appear to be responses by those who desire to end the extreme and unbearable psychological pain they feel” (McIntosh, 1988: 130).

2. All suicidal people want to die.

“Most suicidal people are undecided about living or dying, and they gamble with death, leaving it to others to save them. Almost no one commits suicide without letting others know how he/she is feeling” (Leenaars et al., 1992: 62).

3. All suicidal people are mentally ill.

“Studies of hundreds of suicide letters indicate that although the suicidal person is extremely unhappy, he/she is not necessarily mentally ill” (ibid: 63).

4. If you ask someone if he/she wants to commit suicide, you might give him the idea; so, avoid any such direct questioning.

“When the topic of suicide is brought up the suicidal person is provided an opportunity to discuss a taboo topic that is not often allowed an open discussion. Others may not permit discussion or acknowledge the presence of suicide ideation on the part of the suicidal individual” (McIntosh, 1988: 129).

5. Improvement following a suicidal crisis means that the suicidal risk is over.

“Most suicides occur within about three months following the beginning of improvement, when the individual has the energy to put his morbid thoughts and feelings into effect” (Leenaars et al, 1992: 63).

2.3 Definitions of Suicide

Many pioneers and researchers have defined suicide in their own way over the years. Still there is a need to have a single, global, and accepted definition to suicide. There are many popular but different definitions of suicide are as follows:

Suicide is one of the leading causes of death around the world. One of the first successful attempts at explaining suicide was made by Durkheim. According to him, “the term suicide is applied to all cases of death resulting directly or indirectly from a positive or negative act of the victim himself, which he knows will produce this result” (Durkheim, 1979: 44). Baechler (1979: 11) states that “All behavior that seeks and finds the solution to an existential problem by making an attempt on the life of the subject”. While Shneidman (1985: 203) says that “Suicide is a conscious act of self-induced annihilation, best understood as a multidimensional malaise in a needful individual who defines an issue for which suicide is perceived as the best solution”. From the previous definitions, Mayo concludes that “suicide has four elements: (1) a suicide has taken place if death occurs; (2) it must be of one’s own doing; (3) the agency of suicide can be active or passive; (4) it implies intentionally ending one’s own life” (1992: 93-95).

According to the Collins Concise English Dictionary (3rd Edition, 1995: 1346) suicide is “The act or an instance of killing oneself intentionally”. However, this description is incomplete, if we are to define suicide in an academic sense.

Salvatore (2007: 1) agrees that suicide is a process clarifying that it "begins in severe stress and pain generated by serious life crisis." However, stress and pain on the one hand and the crisis on the other are interrelated. Thus, the increase in the former worsens the latter. Nock et al (2008: 137) define suicide as "the act of intentionally ending one's own life". Meanwhile, depression occurs as a side effect resulting from the deterioration of control and self-esteem. At any age "suicide is a tragedy for the individual, his or her family and friends, and the communities of which they are a part". This argument is clearly based on a simple 'theory': suicide is either a decision that is made of our own free will or is caused by a mental disorder (Conwell, Van Orden and Caine, 2011: 451-452). It seems that Salvatore (2007) and Nock et al. (2008) definitions are most suitable for expressing the current study.

2.4 Kinds of Suicide

Emile Durkheim describes how the theories on suicide tend to be based on how people are affected by different aspects of society and social settings. Durkheim wants to find the social causes of suicide which is not personal or psychological and therefore looks at the social environments such as religious beliefs, family, political society, occupations, etc. He introduces four different types of suicide: egoistic, altruistic, anomic and fatalistic suicide. By eliminating other explanations, Durkheim claims that the key to each type is a social factor, with the degrees of integration and regulation into society being either too high or too low (1979: 145).

2.4.1 Egoistic Suicide

The first type of suicide is the egoistic suicide. This type of suicide occurs when the degree of social integration is low, and there is a sense of meaninglessness among individuals. When persons commit this kind of suicide they are not well supported in a social group. They feel very isolated and helpless during times in their lives when they are under stress. Individuals who are strongly integrated into a family structure, a religious group, or some other type of integrative group are less likely to encounter these problems and that explains the lower suicide rates among them. The leading factors to egoistic suicide can be social currents such as depression and disillusionment. For Durkheim, these are social forces or social facts, even though it is the depressed or melancholy individual who takes his or her life voluntarily (ibid: 152).

According to Durkheim, egoistic suicide is caused by lack of social integration of society in the religious, domestic, and the political sphere. Those individuals who were not bound to social groups were left with little social support or guidance, and therefore, tended to commit suicide on an increased basis. For example, Durkheim discovers that the unmarried people, particularly males, with less to bind and connect those to stable social norms and goals, committed suicide at higher rates than married people. On a general basis, individuals are associated to society by family bonds, community bonds, and works or by other social ties. However, when these bonds are damaged, the risk of suicide is greater. Examples of damaging these bonds could be loss of family, friends or retirement. Durkheim claims that the detachment from society might lead to or create detachment in life because from an egoistic perspective; society gives life a meaning (Benham and Bratton, 2014: 189).

2.4.2 Altruistic Suicide

The second type is Altruistic suicide and it occurs when the degree of social integration is too high. Persons commit this type of suicide when they are greatly involved in a group. They completely neglect their own needs and goals, all that they care about are that groups norms and goals. Example of this would be a suicide bomber. Altruistic suicide was a result of too much integration and it occurred at the opposite end of the integration scale as egoistic suicide. Self-sacrifice was the defining trait, as individuals were so integrated into social groups that they lost sight of their individuality and became willing to sacrifice themselves to the group's interests even if that sacrifice was their own life. The most common cases of altruistic suicide occurred among members of the military (Ritzer, 1992: 91).

The altruistic suicide appears when there are excessive regulations of individuals by social forces. The individual can be encouraged to die by suicide in order to benefit the society or to benefit a cause. When applying this to social context, where servants and followers after the deaths of their masters or chiefs, kill themselves because it can be viewed as being their duty. This thinking was enforced by society for social purposes. Altruistic suicide (or martyr suicide) refers to an individual who has a very strong bond with a group and this association constitutes a significant part of their personal identity. The person is ready to die in the name of the group's beliefs or for the group members (e.g. saints, terrorists). Durkheim says that suicide is common among "primitive" (tribal and non-western) people. In this case, a man or a woman might see it as his/her "duty" to commit suicide, for instance, a wife killing herself when her husband is dead; a man killing himself in old age, etc. (Durkheim, 1979: 217).

2.4.3 Anomic Suicide

Anomic Suicide is Durkheim's third type of suicide. This type of suicide is related to too low of a degree of regulation. This type of suicide is committed during times of change or great stress. Persons cannot set reachable goals without regulation, and in turn people get extremely frustrated. Life is too much for the suicide committers to handle and it becomes meaningless to them. An example of this is when the market crashes. According to Durkheim, anomic suicide is a type of suicide that occurs when the individual experience an anomie. Anomie is a phenomena implemented by Durkheim which describes a state of disconnect from society and a feeling that the individual is not belonging as a result from weak social cohesion. The anomic state occurs when there is a time of economic, political or social upheaval, which often results in a fast change in the everyday life of the individual (Ritzer, 1992: 92).

Anomic suicide happens when a person is overwhelmed with changes in their life. This includes an unexpected wealth or poverty as well as loss of a loved one, either through death or divorce. Suicides increase during times of industrial and financial crises. However, the reason for increased suicide is not poverty. For Durkheim, "crises of prosperity" which means that the periods of economic growth and prosperity also lead to increased rate of suicide. In our modern societies, anomie is a regular and specific factor in causing suicide. Anomic suicide is different from the previous two types in that it does not depend on the way in which individuals are attached to society, but on the way in which they are regulated by society. Anomie can be seen in marital relations. Divorce is an expression of this type of anomie as it consists of a weakening of "matrimonial regulation." (Durkheim, 1979: 241).

2.4.4 Fatalistic Suicide

The final type of suicide is Fatalistic suicide. People commit this type of suicide when their lives are kept under tight regulation. They often live their lives under high expectations and extreme rules. These types of people are left feeling like they have lost their sense of self. Fatalistic suicide is at the high extreme of the social regulation continuum. These social regulations tend to be results of conditions that are oppressive to the individual person and the denial of agency and of the self. During these circumstances, people might choose to die by suicide instead of living under the oppressive conditions (Thompson, 1982: 90).

The fatalistic suicide is a suicide committed by people whose passion is controlled by an oppressive discipline. Therefore, the fatalistic suicide tends to often occur in settings where the individual cannot see any probable way of improving his or her life conditions. These conditions can, for example, be economical or social. Durkheim sees it as a rare phenomenon in the real world. Examples include those with unrewarding lives, overregulated such as slaves, childless married women, and young husbands. Finally, fatalistic suicide describes a person who lacks freedom, whose future is blocked and, hence, cannot fully express their needs, e.g. slaves (Pickering and Geoffrey, 2010: 36).

2.5 Motivations for Suicide

At the turn of the twentieth century, suicide was conceptualized from both Sociological and psychological perspectives. Durkheim was one of the first researchers to use sociological constructs to describe suicidal behavior. He identified four different social motivations for suicide, which exist along two

dimensions. The first dimension Durkheim used was social integration, or the degree to which a society pursued common goals. Collectivistic societies prompted suicides that were motivated by concern for the common good. These deaths were referred to by Durkheim as altruistic suicides. Altruistic suicides are evident when individuals express a desire to decrease the degree of burden their existence places on others. On the opposite end of the social integration spectrum are Egoistic suicides that are motivated by concerns for the self. For example, when an individual kills himself or herself to escape punishment for a crime. Egoistic suicides represented a low degree of social integration while altruistic suicides showed high social integration (Durkheim, 1979: 57-58).

Durkheim proposes that suicides in general were more common in societies that had social structures that represented the extreme ends of the spectrum of social integration. Fatalistic suicide occurs in societies with high levels of social regulation such as those typically governed by dictatorial means while anomic suicide occurs when there is low social regulation. The United States is considered to be a society which promotes low social regulation, given the emphasis on liberty and personal autonomy. The second dimension of suicidal motivations used by Durkheim was social regulation. Social regulation refers to the degree of influence and control a society seeks to have over the thoughts and behaviors of individuals (ibid: 59).

Suicide was seen by Freud to be a manifestation of guilt over death wishes one has toward others. He believes that an individual who has the intense desire to kill another may turn this aggression toward the self rather than carry out these wishes on another. In addition to suicidal behavior being a response to guilt over death wishes, Freud also claims that it could be the result of identification with a

suicidal parent, a need for revenge, or an escape from humiliation. To Freud, suicide could also be a form of communication, or a refusal to accept loss of gratification (Levine and Levine, 1989: 32).

Leenaars (1992: 221) describes suicide as having both interpersonal and intrapsychic components. Interpersonal motivations are those in which suicide results from the loss or absence of social interactions. Interpersonal motivations also include those in which suicide is seen as an expression of affiliation toward a particular social group, such as a religious or political group. Suicide bombers and political protesters are two groups of individuals who characterize this type of interpersonal motivation for suicide.

Leenaars identifies the categories that represent the intrapsychic components of suicide. First, there is a feeling of unbearable pain by suicidal persons which can be manifested as depression, sadness, grief, hopelessness, or feelings of inadequacy and humiliation. Another category of suicidal ideation is "cognitive constriction" where an individual is so emotionally overwhelmed by psychological pain that suicide is seen as the only possible way to find relief. In his third intrapsychic category, Leenaars posited that suicidal individuals often experience contradictory feelings or attitudes, such as simultaneous hostility and love toward others. The third motive for suicide is consistent with other conceptualizations of suicide as an expression of a need to escape (ibid: 233-235).

The psychological domain is consistent with Schneidman's description of "psychache". Based on 60 years of clinical experience as a suicidologist, Shneidman concludes that suicide is a condition of the mind that results from a specific kind of psychological pain called a psychache. The psychache refers to "the hurt, anguish, soreness, aching, psychological pain in the psyche, the mind"

and suicide does not occur without it (Shneidman, 1993: 51). Hence, suicide is not a pain-free death for "in almost every case" pain is the main reason, whatever the source of this pain is. Shneidman views this pain psychologically calling it a psychache. He assures that this psychache stems from thwarted or distorted psychological needs. Therefore, it is a "drama in the mind". Shneidman sees that "thoughts and feelings are not things. They are pure process" (Pianalto, 2004: 7).

Rogers et al (2001: 65-66) pose a four factor model for understanding motivations for suicide that included psychological, spiritual, social, and somatic domains. The existential-constructivist theoretical model for understanding suicidal behavior was developed by Rogers, Bromley, McNally, and Lester (2001). They argue that existential concerns such as the meaninglessness of existence, death concerns, and existential isolation provide the basis for the creation of meaning. The spiritual domain of suicidal motivation can involve different aspects of one's spiritual or religious beliefs. Suicide can also come as a result of religious or spiritual guilt, or the desire to transcend one's self. The social and relational domains of suicidal motivation pertain to an individual's relationships with those around him or her as well as society at large (Rogers and Lester, 2011: 86).

Zhang and Lester (2008: 67-73) Strain theory, identified four sources of strain which lead to suicide. The first source strain is a state where an individual experiences "conflicting values." This happens when conflicting social values or beliefs are presented within an individual's daily life. For example, an individual who values honesty, but exists in an environment where deception is common will experience cognitive dissonance in reaction to these conflicting values. The second such source of strain which may lead to suicidal behavior is a discrepancy between the aspirations that one has and the reality he/she experience. There are a number

of developmental mile stones that are inherent in U.S. culture, such as buying a home or raising a family. These societal expectations can greatly impact one's degree of satisfaction with his or her current life circumstances, especially if those expectations have not been realized. "Relative deprivation" is the third source of strain which is referred to as a state where an individual recognizes that others around him or her have much better life circumstances. The final source of strain is that in response to crisis, individuals are not able to cope efficiently "deficient coping" therefore, adds to the strain one experiences and increases the likelihood of suicidal behavior.

2.6 Suicide and Culture

Culture provides a set of rules and standards that are shared by members of a society. These standards and rules determine and shape the range of what is considered an appropriate behavior in a cultural setting (Colucci and Lester, 2013: 59). A shared linguistic terminology for suicidal behavior is associated with shared meanings of the behavior, and there are also shared associated terms and phrases, such as despair, hopelessness, and "life isn't worth living". Douglas (1967) emphasizes that these terms are adopted by members of the culture to construct meanings for suicidal behavior. However, since the terms are rarely clearly defined and since there is often disagreement among commentators on their meaning, it follows that the meaning of suicide is ambiguous (Douglas, 1967 as cited in Rogers and Lester, 2011: 84). Furthermore, since the terms are used to construct meanings for suicidal behavior, then estimates of the incidence and circumstances of suicidal behavior are in part a social construction. For example, according to

the Mohave, a Native American tribe in the southwest of the United States, a fetus which presents itself in the transverse position for birth, leading to its own death and that of its mother, is viewed as having intended to commit suicide and to murder its mother so that they can be together in the spirit world (ibid).

Suicidal behavior occurs in every culture. How it occurs e.g. its frequency, type of persons typically involved, method, context, varies across cultures. These variations mean that the profile of a person at risk of suicide also varies between countries and within countries, for example, by sex, age, and religious background. Men around the world are by at greater risk of suicide than women, yet in China, women die of suicide at higher rates than men. The cultural script theory of suicide is one such theory. Rooted in anthropology and social psychology, cultural script theory proposed that suicide is socially modeled behavior. Cultural scripts represent local narratives about why people become suicidal, who does suicide and how the person is supposed to carry it out. Put another way, cultural scripts include the how and why to do suicide in that culture (Canetto, 2008: 260-61).

Lester notes that the patterns of suicide also differed for ethnic groups. The ratio of the male to female suicide rates was much larger for whites and African Americans than for Asian Americans for whom the suicide rates of men and women were more similar. In addition, suicide rates increased with age for Asian Americans, whereas the suicide rates peaked in young adulthood for African Americans and Native Americans. Asian Americans used hanging for suicide much more often than whites and African Americans, and they used firearms relatively less often. The Chinese Studies by Lester on suicidal behavior in Chinese illustrate the role of culture, a culture of particular interest because the Chinese are native to many nations, such as mainland China and Hong Kong, and have

emigrated in large numbers to nations such as America. Lester concludes that the epidemiology of suicide in Asian Americans in America showed similarities to the results of epidemiological studies of suicide in their home nations, indicating that cultural factors have an important influence on the circumstances of suicidal behavior (Colucci and Lester, 2013: 60).

There are scripts for “good” suicides (i.e., socially legitimized) and scripts for “bad” (i.e., taboo/socially stigmatized) suicides. For example *The Crazy Dog Wishing to Die* suicide documented among Native American Crow tribes. This “good suicide” script involved a warrior expressing his wish to die for a period of time prior to a battle, and then engaging in that battle with such a reckless fervor that he was killed. *The Crazy Dog Wishing to Die* suicide script brought honor to the person who commits suicide. In contrast, hanging oneself from a tree was a bad, dishonorable suicide among the Crows. In some cultures, good suicide scripts are available only to men, in other cultures only to women. This example illustrates how in a culture some suicides are acceptable and even promoted, while others are condemned (Andriolo, 1998: 39-42).

In some cultures, suicide is morally acceptable under particular circumstances. Although most Western religions forbid suicide, some Eastern religions are more accepting. For example, among Buddhist monks, self-sacrifice for religious reasons can be viewed as an honorable act. During the Vietnam War, Buddhist monks set themselves on fire in protest (Kitagawa, 1989: 65). Other cultural traditions sanction suicide, in India for instance, it is acceptable for a widow to burn herself on her husband's funeral pyre in order to remain connected to her husband rather than to become an out-cast in society. The traditional belief is that with this act, a husband and wife will be blessed in paradise and in their

subsequent rebirth (Tousignant et al, 1998: 50-61). Some cultures see suicide as an acceptable option in particular situations, for example, suicide in Japan may be a culturally acceptable response to disgrace. Furthermore, it is more acceptable to kill one's children along with oneself than to commit suicide alone, leaving the children in others' care. Similarly, in the Pacific region, suicide represents one culturally recognized response to domestic violence (Counts, 1997: 196-197). Wolf (1975: 112) reports that Chinese women with no children can demonstrate their faithfulness to their husbands through suicide upon their spouse's death.

2.7 Linguistics and the Writing of Suicide Letters

The writing of suicide letters is formed by different mediums and intentions. Nevertheless, suicide letters are important evidence that can explain the act of suicide. This phenomenon leads to the need of suicide study across multiple disciplines as it would create various data and patterns of suicidal behaviors (Silverman, 2006: 529-530). In reality, writers of suicide letters often use many mediums to convey the message, which requires a linguistics study for interpreting the thoughts of what is produced in the text (Olsson, 2008: 148).

Suicide letters have been studied across disciplines, however those involving pragmatics in suicide letters are still limited, although several have implemented linguistics as its method of approach. This approach can be seen in legal, judicial and criminal context. Furthermore, the linguistic approach to suicide letters analysis is essentially important in order to investigate, prove the genuineness, seek the intention, and is useful to conduct the profiling analysis of the suicide letters (Malini and Tan, 2016: 53-54).

Sudjana and Fitri (2013: 218-219) examine the importance of suicide letters analysis in a medium of text as it contains valuable information about the reason why people committing suicide. Different approaches to the suicide letters study have been conducted, such as analyzing adjective tones in suicide letters, using a text analyzer program to prove the genuineness of the suicide letters, and using semantics in the analysis of suicide letters.

This study is intended to analyze the language used in a suicide letters pragmatically. Also, it aims to reveal the writer's motive and investigate his intention of committing suicide. In order to interpret a suicide letter, the use of speech acts theory is being applied. In this case, the pragmatic approach appears in the process of understanding the utterance and the linguistically encoded meaning behaves as "clues" for interpreting process.

2.8 Oddness in Suicide Letters

Linguists have pointed that suicide letters are characterized by what they call "oddness". Coulthard (1994) and is Olsson (2004) have conducted studies about the oddness of the suicide letters and they found that letters are characterized by the compound noun groups and their repetitions, over-specificity, the inconsistencies in the matter of time, place, narrative sequence, tense, character names and pronoun omission. Here, is a detailed overview about the oddness of the suicide letters.

2.8.1 Naming References

This phenomenon was noticed by Arbeit and Blatt (1993: 290) who found that, the suicide letters tended to use names of people whereas rarely addressed

people or did so by their role. Arbeit and Blatt give examples of “Dear Wife”, “Tom and Betty” and “the children” which they found to be typical of the suicide letters. One possible caveat regarding these findings is that when actual names are used by the suicide letter writers. One cannot always be sure of the role of the person being referred to. It might be that suicide letters writers tend not to write about their children, or tend not to have any (ibid).

When people write, or speak, they are constructing an imaginary audience, and the problem here is that the audience design is wrong. It is set up for a third party rather than the addressee. The matter of audience design also concerns whether the suicide letters writers envisage single or multiple addressees in a single letter. In some cases, it seems odd to refer to children by their roles even when their names are included. The example below is an extract from a suicide letters that seems odd. Surely, the addressee would know her daughter’s name and that Betty was her daughter.

- *“Please be good to little Betty, our daughter, I love her so.”*

Thus, the oddness seems to be largely dependent upon the role of the addressee (Bell, 1984: 197).

2.8.2 Detail of Phraseology

Another category seemed to be odd uses of phraseology, specifically uses of nouns preceded by ‘the...’ For example the nominalized “suffering” seems odd.

- *“I cannot stand the suffering any longer”*. However, it appears that it is not the simple presence of the definite article before “suffering” which is the cause of the

oddness. In the Bank of English “the” is the most frequent collocate in the position (i.e. first word to the left’ of the word suffering) (Clark, 2013: 296).

The oddness seems to lie in the fact that “the suffering” is not post-modified in any way by a phrase or clause, such as “the suffering of the children” or “the suffering that you caused me”, as well as, in the combination of the personal pronoun “I” with the impersonal determiner “the”. Second example of odd uses of phraseology is shown below. Here, the nominalized “support” (as opposed to “supporting”) together with the impersonal “the family” (rather than “my family”) seems odd.

- *“I no longer feel that I can be of help in the Support of the family”*. (Shapero, 2011: 145-146).

2.8.3 Logic

Sometimes, the surrounding textual context plays a role in rendering the phrase or clause “odd”. The text is illogical in that it is over-specific given its intended addressee. The suicide letter below was written to the author’s mother who would probably know what the “job” was, how long her son had held it, and what his wife’s name was.

- *“Friday I lost the job I have held for the past seven years. When I told my wife...”*.

Here are some examples that are illogical in the context of their addressees, but they could not be described as being over specific. In the letter below, the writer is asking the police to inform his family. There is no apparent accompanying address or telephone number for the family, and it seems odd that he did not write a letter to them himself (Shapero, 2011: 150).

- *“To the police. please tell family that I love them why say more.”*

Some letters are illogical simply in that they are pragmatically non-sensical, even from a lay point of view, considering their pretensions to be suicide letters. In the letter below, it seems illogical that the author bothered writing a letter at all. He may not want to express his reasons for the suicide, but to say that he does not know is odd.

- *“Dear Mary. I don’t know why I am doing this unless my reasoning has gone all to pot. Something must have slipped. Bill”* (ibid: 151).

Other instances of logical oddness included a letter saying the author was being unreasonable in killing himself, a letter expressing possible doubt about committing suicide, and letters expressing hope that no one would be distressed, by the suicide. Most of these oddnesses cannot be checked against any corpus. They are to varying degrees subjective. This makes these types of oddness more difficult to ‘prove’, yet they remain striking (ibid: 153).

2.8.4 Vagueness and Melodrama

Melodrama is a type of narrative in which the over-dramatic plot-line is designed to play on people's emotions, sometimes at the expense of character development, sub-text, and nuance. There are many examples which are consisted of non-specific items in the texts; this category is called ‘vague’. It was not that the lexis itself words used included “things” and “everything” meant that considered vague, but that there was no accompanying amplification of it, or detail with it. As an example, the suicide letter below does not give any indication about what the

writer is tired of. This is not an extract, but is the entire letter which considered this to be vague precisely for that reason.

- *“I’m tired of it all.I Love you and God Bless you.”*

There were suicide letters containing instances of what could be described as melodramatic prose. Arbeit and Blatt (1993: 289-290) find more “embellishments” in fake letters including what they call “high-flown” ones that seem to fit the concept of melodrama. The following example of some melodramatic text:

-*“As I sit here with this gun in my Hand, which in a few minutes I will take my life I am thinking of all the wonderful minutes, Days, years, I have spent with you.”*

Vagueness refers to an important problem in semantics, metaphysics and philosophical logic. As with the oddnesses of illogicality, those of vagueness and melodrama can appear more, or less, obvious, and vary in their subjectivity, therefore, making them difficult to substantiate, nevertheless, they are worth noting (Machina, 1976: 47-48).

2.10.5 Miscellaneous

Following the observations in the suicide letters for oddness involves both keeping an eye out for any further types of oddness, and looking for any similar oddnesses to those already discovered in the suicide letters. To ensure gender inclusivity, the ‘wife in salutation/addressee’ category was naturally extended to cover “wife” or “husband” in salutation/addressee or valediction/signature. Interestingly, there was also a rare instance of odd usage involving a pronoun and that person’s name. Examples are shown below.

-“good bye good bye good bye good bye good bye” (Repetition –Odd)

-“Mary has made sure Bill cannot move in to house, has not revealed all of his savings and his share’s...” (Name & Pronoun –Odd).

Oddness can exist in real suicide letters, the finding that far more of it seems to occur in simulated suicide letters, and that some of one’s intuitions of “oddness” can be corroborated (Shapero, 2011: 153).

2.9 Pragmatics

Pragmatics is a branch of linguistics study. It focuses the study in the meaning of utterances. Pragmatics has been defined differently, Levinson (1983:32) provides a definition of pragmatics as the study of "meaning minus semantics"; it is a theory of language understanding that takes context into account. According to Mey (1993:5), pragmatics is "the science of language seen in relation to its users". In addition, he maintains that “pragmatics is the study of the conditions of human language uses as these are determined by the context of society” (ibid: 42). Similar to May’s statement, Levinson (1983: 21) states that pragmatics is the study of language use, that is, the study of the relations between language and context that are basic to an account of language understanding which involves the making of inferences that will connect what is said to, what is mutually assumed, or what has been said before.

Furthermore, Baker (1992: 217) defines pragmatics as “the study of language in use. It is the study of meaning, not as generated by the linguistic system but as conveyed and manipulated by participants in a communicative situation.” This definition states the main concern of pragmatics, which is the link

between language use and users. Utterances, in a communicative situation, are used and manipulated by participants, and interpreted by other participants in the same communicative situation relying on context. According to Yule (1996: 4), pragmatics is the study of the relationships between linguistic forms and the user of those forms. In line with Yule's definition, Crystal (2003: 379) defines pragmatics as the study of language from the point of view of the users, especially the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on the other participants in an act of communication.

Cruse (2006: 3) defines pragmatics as "those aspects of meaning which are dependent on context." Further, practitioners of linguistic pragmatics have a preference for aspects of language use which are amenable to broad generalizations, which are language and culture independent, and which can be correlated with language structures (ibid: 136-7). In this sense, pragmatics could be considered as a social science, it is dependent on context and participants. It can be understood as "the study of communicative action in its sociocultural context" (Rose and Kasper, 2001: 2).

Regarding meaning, Leech (1983: x) defines pragmatics as "the study of how utterances have meaning in situations". Focusing both on the social and functional aspect, Simensen considers pragmatics as: "the study of language in its social, situational, and functional context". It is not words alone that define the outcome of the utterance, but the situation (context and participants) in which the words are uttered (Simensen, 2007: 67). Pragmatics distinguishes two meanings or intents in each utterance or communicative act of verbal communication. One is

the sentence meaning or the informative intent and the other the speaker meaning or communicative intent (Leech, 1983: 61).

In many ways, pragmatics is the study of invisible meaning, or how we recognize, what is meant even it is not actually said or written. In order for that to happen, the speaker or writer must be able to depend on a lot of shared assumption and expectation. Pragmatics concerns to people's assumption, people purposes, and the types of action that they are performing when they speak (Yule, 1996:4). From those definitions, it can be concluded that pragmatics is a study that discusses the meaning of language in a communication as well as the relationship between the sentence and context of situation. The focus on language users and their choices is central in most definitions presented within the field of pragmatics. Therefore, it is the study of how people use language to communicate. It deals with the intended meaning of an utterance in a particular context communicated by a speaker and interpreted by a hearer.

2.10 Speech Acts Theory

The term “speech act” was coined by the linguistic philosopher J. L. Austin (1962) and developed by another philosopher John Rogers Searle (1969). They maintained that, when using language, people do not only make propositional statements about objects, entities, states of affairs and so on, but they also fulfill functions such as requesting, denying, introducing, apologizing etc. (Nunan, 1993: 65). In other words, they developed speech acts theory from the basic belief that language is used to perform actions. Thus, its fundamental insights focus on how meaning and action are related to language (Schiffrin, 1994: 49). Austin defines speech acts as the actions performed in saying something. The study of speech acts

enables the understanding of the cultural, social, psychological, historical and similar other dimensions of communication. They are not mere artificial linguistic constructs as it may seem, their understanding together with the acquaintance of context in which they are performed are often essential for decoding the whole utterance and its proper meaning. According to speech acts theory, words do not merely ‘say’ something, but they ‘do’ something (Cutting, 2008: 13).

This is similar to Yule (1996: 47) who proposes that speech acts are actions performed via utterances. Furthermore, Searle (1969: 16) states that the production of a sentence token under certain conditions is a speech act, and speech acts are the basic or minimal units of linguistic communication. A Speech act refers to the use of language in context to perform an action. It involves the speaker and the force of his speech and the effect it has on the hearer which determines what the speech act has been able to achieve. Speaking a language is performing speech acts such as making statements, giving commands, asking questions, making promises, etc. Thus, viewing speech acts as the basic unit of communication allows Searle to explicitly associated speech acts with the study of language (its production, and its interpretation) and meaning (both speaker meaning and linguistic meaning) (Schiffrin, 1994: 55).

2.10.1 Locutionary Acts

Austin (1962: 108) states that locutionary act is roughly equivalent to uttering a certain sentence with a certain meaning in the traditional sense. Thus, locutionary act is saying something with a certain meaning in traditional sense. The locutionary acts are acts of speaking in the construction of speech, such as uttering certain sounds or making certain marks, using particular words and using them in

conformity with the grammatical rules of a particular language and with certain senses and references as determined by the rules of the language from which they are drawn. This is in line with Levinson's statement (1983: 236) that the locutionary act is the utterance of a sentence with determinate sense and reference. Meanwhile, according to Yule (1996: 48), locutionary act is the basic act of utterance. This is the actual words that the speaker uses. Moreover, there are three patterns of locutionary act according to which English sentences are constructed. They are declarative if it tells something, imperative if it gives an order and interrogative if it asks a question.

Locutionary act is the act of saying, the literal meaning of the utterances. Locution is the description of what the speakers said. Peccei (1999:4) writes in his book that locution is the actual form of words that is used by the speakers and the semantic meaning. In other words, in locution act, a speaker produces a meaningful linguistic expression. Locutionary act is the act of saying something or what is said. For example, "Watch out! There is a car." The utterance is a warning to someone to be more carefully in crossing the road, because there is a car which is quicken in speedily. So, it is called locutionary act.

2.10.2 Illocutionary Acts

Illocutionary acts are one of the three types of speech acts proposed by Austin which deal with the purpose, function, or force of utterances. This type of speech acts is generally said to be the central of speech acts and even said as the speech acts themselves (Yule, 1996: 49). The criteria of illocutionary acts are based on the contexts which determine the forces or function of the utterances (Mey, 2001: 110-111). According to Nunan (1993: 65), forces are the

characteristics that differentiate speech acts from one another. Forces are about the different ways the content propositions are involved in speech acts. Some examples of forces are pronouncing, stating, commanding, thanking, and promising. Those forces are the functional intentions of speaker when performing an utterance. To determine the illocutionary functions, Yule (1996: 49) proposes two important points: illocutionary function indicating device and felicity condition.

Nevertheless, this condition is somewhat difficult since in normal usage the utterances are expressed mostly without performative verbs. The speaker chooses using implicit performative, for instance “I’ll be back” can be interpreted as “I promise that I’ll be back” or “I warn you that I’ll be back”. Furthermore, some verbs are not normally used in full sentence, for instance, to thank “Thank you”, and to congratulate “Congratulation on your success” (Mey, 2001:111). The type of function that the speaker intends to accomplish in saying the utterance is called an illocutionary act. Illocutionary act is such as informing, ordering, warning, and undertaking. It utterances which have a certain (conventional) force (Schiffrin, 1994: 59). Searle (1976:136) claims that the illocutionary act is the minimal complete unit of human linguistic communication. Whenever someone talks to each other, they are performing illocutionary act.

While, Austin (1962:109) focuses on illocutionary acts, maintaining that here a person might find the “force” of a statement and demonstrate its performative nature. For example, to say “Don’t run with scissors” has the force of a warning when spoken in a certain context. By hearing and understanding the statement as a warning, the auditor is warned, which is not to say that the auditor must or will act in any particular way regarding the warning.

Austin says that illocutionary act is an utterance which has a certain force. It is an act performed in saying something. It is the intention behind the words. It is the act of using utterance to perform a function. When saying something, a speaker does not only produce utterance with no purpose. S/he forms an utterance with some kind of function in mind. In Yule's example "I've just made some coffee", the speaker makes an offer or statement (ibid: 108).

Closely associated with the notion of illocutionary acts is the concept of illocutionary force, the communicative plan, or design behind a speaker's remark. Examples of illocutionary acts include apologizing, blaming, accusing, congratulating, declaring war, giving permission, nagging, naming, promising, joking, marrying, ordering, refusing, swearing, and thanking. The functions or actions just mentioned are also commonly referred to as the illocutionary "force" ("point") of the utterance (Leech, 1983: 200). Austin (in Coulthard, 1977: 18) distinguishes locutionary and illocutionary acts. He states that the interpretation of the locutionary act is concerned with meaning whereas the interpretation of the illocutionary act is concerned with force. Performing an illocutionary acts means issuing an utterance that carries an illocutionary force.

2.10.3 Perlocutionary Acts

The third of Austin's categories of speech acts is the perlocutionary act, which is a product of speaking, whether intended or not. As the name is designed to suggest, perlocutions are acts performed by speaking. According to Austin, perlocutionary acts consist in the production of effects upon the feelings, thoughts, or actions of the addressee(s), speaker, or other parties, for example, producing the belief that Sam and Mary should be considered man and wife, convincing an

addressee of the truth of a statement, causing an addressee to feel a requirement to do something, and so on (Horn and ward, 2006:54-56).

According to Austin (1962: 108), perlocutionary act is the achieving of certain effects by saying something. It concerns the effect an utterance may have on the hearer. Put slightly more technically, a perlocution is the act by which the locution and illocution produce a certain effect in or exert a certain influence on the hearer. Still another way to put it is that a perlocutionary act represents a consequence or by-product of speaking, whether intentional or not. The effect of the act being performed by speaking is generally known as the perlocutionary effect (Mey, 2009: 1003). For example, by saying “I’ve just made some coffee”, the speaker performs perlocutionary act of causing the hearer to account for a wonderful smell, or to get the hearer to drink some coffee (Yule, 1996: 48-49). Levinson (1983: 237) sums up the distinction between illocutionary and perlocutionary acts as follows:

... the illocutionary act is directly achieved by the conventional force associated with the issuance of a certain kind of utterance in accord with a conventional procedure, and is consequently determinate (in principle at least). In contrast, a perlocutionary act is specific to the circumstance of the issuance, and is therefore not conventionally achieved just by uttering that particular utterance, and includes all those effects, intended or unintended, often indeterminate, that some particular utterance in a particular situation may cause.

Perlocutionary acts are speech acts which depend on the production of a specific effect. This effect is produced by the hearer. This type of speech acts is also called as the act of affecting someone. In perlocutionary, there is an influence

affect because the speaker tries to influence the hearer to do what he or she wants to do. This is called by as perlocutionary effect. Those three acts can occur in an utterance (Wijana, 1996: 19).

2.11 Searle's Theory

Searle is Austin's pupil, who was primarily responsible for developing speech acts theory into the form in which it is now known. According to John Searle (1975: 16) speech act is: "Speaking a language is performing speech acts, acts such as making statements, giving commands, asking questions or making promises". Searle states that all linguistic communication involves linguistic speech acts. The theory of Speech Acts is partly taxonomic and partly explanatory as it is not only an attempt to break down scientifically and philosophically the procedures involved in making an utterance, but also an attempt to classify systematically the reasons for the linguistic acts we make. According to Searle, the speech act is the basic unit of meaning and force, therefore including both constatives and performatives (Searle 1969: 11).

Searle exemplifies this saying: Suppose I say to you, for example, "Sir, you are standing on my foot". Now, in most contexts, when someone makes a statement of that sort it means that he/she making not only an Assertive, but also indirectly requesting and perhaps even ordering you to get off my foot. Thus the Assertive utterance is also an indirect Directive (ibid: 23). Searle starts with the notion that when a person speaks, she/he performs three different acts, i.e. utterance acts, propositional acts, and illocutionary acts. Utterance acts simply consist of uttering strings of words (morphemes, sentences). Meanwhile, propositional acts (referring, predicating) and illocutionary acts (stating,

questioning, commanding, promising, etc.) which means that uttering words in the sentences in certain context, under certain condition and with certain intention (ibid: 24). To these three notions, Searle adds Austin's notion of the perlocutionary act. There is a correlation between illocutionary acts and their consequences or effects on the actions, thoughts, or beliefs, etc. of hearers. For examples: (1) by arguing I may persuade or convince someone (2) by warning him I may scare or alarm him (3) by making a request I may get him to do something, (4) by informing him I may convince him (enlighten, edify, inspire him, get him to realize) . Searle (1979: 12-20) classifies the illocutionary acts as the following:

(1) Assertives

Searle (1979: 12) states that the point or purpose of the members of the assertives class is to commit the speaker to something's being the case to the truth of the expressed proposition, e.g. stating, boasting, claiming and reporting, etc. Therefore, testing assertives can be done by simply questioning whether it can be categorized as true or false. This is similar to Yule's definition (1996: 53) that assertives state what the speaker believes to be the case or not, such as statement of fact, assertions, conclusions and descriptions. They are all examples of the speakers representing the world as they believe it. For examples, (a) The name of British queen is Elizabeth. (b) The earth is flat. The two examples represent the world's events as what the speaker believes. Example (a) implies the speaker's assertion that the British queen's name is Elizabeth. In example (b), the speaker asserts that she/he believes that the earth is flat.

(2) Directives

Directives are those kinds of speech acts that speakers use to get someone else to do something. They express what the speaker wants, such as commands, orders, requests, suggestions, etc. They can be positive or negative (Searle, cited in Yule 1996:54). As illustrated in these examples: “Give me a cup of coffee. Make it black”, “Could you lend me a pen, please?”, “Don’t touch that” Searle claims that: “A directive act is any illocutionary act which essentially involves the speaker trying to get the hearer to behave in some required way”. Therefore, the performance of directive speech acts entails the addressee to do what the speaker wants like requesting, commanding, ordering, and suggesting. They express what the speaker wants (Searle, 1979: 13).

According to Yule (1996: 53), by using a directive, the speaker attempts to make the world fit the word, via the hearer. The following sentences are the example of directive: (a) You may ask. (b) Would you make me a cup of tea? (c) Freeze! .Example (a) is a suggestion that has a function to get the hearer to do something as what the speaker suggests, i.e. suggests someone to ask. In example (b), in saying an interrogative sentence, the speaker has an intention to perform a request that has a function to get the hearer to do something that the speaker wants, i.e. requests someone to make him/her a cup of tea. The speaker does not expect the hearer to answer the question with “yes” or “no”, but the action of making him/her a cup of tea. Example (c) is a command to someone to freeze something.

(3) Commissives

Searle (1979: 14) states that commissives are the kind of speech acts in which the speaker expresses his intention concerning some future actions.

Sometimes, someone wants to do something in the future times by saying something such as promise, threat, warning, or refusal. Hurford et.al. (2007: 294) point out “A commissive act is any illocutionary act which essentially involves the speaker committing himself to behave in some required way”. Yule (1996: 54) states that commissives commit the speaker to some future action. They express what the speaker intends such as promising, threatening, refusing, pledging, offering, vowing, and volunteering. In using a commissive, the speaker undertakes to make the world fit the words, via speaker. The examples are as follows: (a) I’ll be back. (b) We will not do that. Example (a) can be a promise that has a function to commit the speaker to some future action, i.e. promise to someone that the speaker will be back after speaking the utterance. Meanwhile, in example (2), the speakers have an intention to perform a refusal. The speakers refuse to do something that the hearer asks.

These acts commit the speaker at varying degrees to some particular future course of action. Very similar to Austin’s class of the same name, these acts place obligations on the speaker. They may be in the form of offers, promises, threats and vows. The speaker indicates that he will do something in future. They can be performed by the speaker alone or by speaker as a member of a group. For example: “I’m going to get it right next time”, “We will not do that” (Searle as cited in Yule, 1996:54).

(4) Declaratives

Searle (1979: 16) clarifies that declaratives effect immediate changes in the institutional state of affairs, that is, they change the world via the utterance. In line with this, Pratt (1977: 81) asserts that declarative speech acts are: “Illocutionary

acts that bring about the state of affairs they refer to”. According to Yule (1996: 53), the speaker has to have a special institutional role, in a specific context, in order to perform a declarative appropriately; typical examples include excommunicating, declaring war, marrying, firing from employment, nominating, etc. Some examples of utterances classified as declaratives are: (a) Boss: “You are fired” (b) Umpire: “Time out!” Utterance (a) and (b) bring about the change in reality and they are more than just a statement. Utterance (a) can be used to perform the act of ending the employment and (b) can be used to perform the ending of the game.

Declaratives are those kinds of speech act that change the world through their utterances. The given examples below illustrate, the speaker has to have a special institutional role in a specific context in order to perform a declarative appropriately: “Priest: I now pronounce you husband and wife”, “Referee: You’re out!”, “Jury Foreman: We find the defendant guilty” (ibid). On the point of declaratives, Searle (1976: 37) also notes that they “bring about some alteration in the status or condition of the referred object or objects solely by virtue of the fact that the declarative has been successfully performed”. The speaker changes the world via utterance, in using declarative; the speaker must have the institutional role, in a specific context, in order to perform a declarative appropriately.

(5) Expressives

Searle (1979: 15) states that expressives are illocutionary point used to express the psychological state of the speaker. They state what the speaker feels and can be statements of joy, pain, sorrow etc., but also expressions of thanking, apologizing, welcoming, congratulating, etc. . In using an expressive, the speaker makes words fit the world of feeling. The examples are: (a) I’m really sorry! (b)

Congratulation! (c) We greatly appreciate what you did for us. Example (a) is an expression to show sympathy. Example (b) is used to congratulate someone. Example (c) can be used to thank or to appreciate someone. Expressives are speech acts which indicate the speaker's psychological state of mind or attitude to some prior action or state of affairs. They are seen in greetings, apologies, congratulations, condolences and expressions of giving thanks. The following sentences are some examples:

- 1- Wow! That was a brilliant speech.
- 2- Oh dear, I am so sorry about the incident.
- 3- I am so glad to meet you. John has talked a lot about you.
- 4- I really appreciate the offer you made, thanks.

Expressives are those kinds of speech acts that state what the speaker feels, such as pain, like, dislike, joy or sorrow, complimenting, congratulating, thanking, and welcoming (Yule, 1996: 53).

Searle criticizes Austin in that classification as for him it is a classification of illocutionary verbs. But the case is that not all the verbs listed are illocutionary. "Intend", for example, is not a performative. One cannot intend by saying "I intend". There is an act of expressing an intention. Another criticism is about the lack of a theoretical basis for the classification. Therefore, in taxonomy there is a lot of overlap from one category to another. For example, the verb "describe" is given both as a verdictive and an expositive. According to Searle, there are also different kinds of verbs in one category and many of the verbs listed in the categories do not satisfy the definitions given for that category. So, he gives his alternative taxonomy with a theoretical base on the illocutionary point, its direction of fit, the psychological state of the speaker and the content of the act. One cannot

predict or promise things that have already happened, and one's promise or threat is defined according to the event's being beneficial or harmful for the addressee (Saeed, 2003: 229). Thus, Searle's classification helped to become aware of basic types of illocutionary acts and their potential perlocutionary effect on the hearer. Searle's categories are clearly marked and they do not overlap each other. They cover the range of all possible illocutionary acts.

2.15 Felicity Conditions

For any speech act, the felicity conditions are necessary to the success of that speech act. Felicity conditions represent the criteria which must be satisfied in order a speech act to be successful. Felicity condition is referred to the effectiveness of speech acts used by the speaker. They represent expected or appropriate circumstances for the performance of a speech to be recognized as intended (Crystal, 2003: 427). Felicity conditions are defined as several conditions to be met in order that the illocutionary acts are successfully performed. Austin states that the speakers have to fulfill three conditions: the participants must understand the roles and the context, the participants must perform the acts completely, and that the participants have to have clear purpose (Cutting, 2002: 18). Elaborating Austin's concept, Yule (1996: 50) says that the felicity follows at least general condition is that the participants have to understand the language and the speakers do not pretend. He also adds content condition, preparatory condition, sincerity condition, and essential condition, all of which deal with the characteristics of illocutionary acts itself.

Austin (1975: 14-15) assures that in using speech acts one has to fulfill certain conditions regarding the act that is being uttered. For example, when one is

making a promise to another person, he/she has to fulfill the condition of that the hearer or the *promisee* to have a need something to be promised and the speaker or the *promiser* will have the intention to fulfill that need; therefore, the act of promising will be valid to be regarded as felicitous condition. In definition, felicity condition is a state when the utterances made has met the appropriate conditions such as, appropriate context, conventional existence, speaker's sincerity, and also authority.

Searle (1969: 66-67) has set some more detailed rules concerning felicity condition for each illocutionary acts. According to Searle, several conditions have to be fulfilled for a sentence to be felicitous. These rules mostly regarding with psychological and the beliefs of the speaker or hearer and each one of them has to be fulfilled in order to create a felicitous act. These rules are propositional content, preparatory condition, sincerity condition, and essential condition as explained in the following:

1- Propositional Content Condition

Searle (1980: 321) sees that the propositional content involves that the performative utterance components should fulfill the performed act. Therefore, we cannot express a 'command' by the use of an utterance that performs a 'promise'. In a similar vein, Yule (1996: 50) claims that the propositional content conditions of 'promises' and 'warns' are the same, since both of them express a future action. However, in the former, the speaker wants this act to happen, and in the latter he does not. All in all, this condition is not very important in view of the fact that it is evident and easy to be achieved.

2- Preparatory Condition

The preparatory condition of performative utterances means that these utterances have clear purposes behind uttering them. We cannot say that we are ordering someone to do something, For example, when it is obvious that this person is already doing or is about to do this action (Crystal, 2003: 427). Similarly, Leech and Thomas (2005: 95) see that the preparatory rules specify conditions which are prerequisites to the performance of the speech act. For instance, for the act of thanking, the speaker must be aware that the addressee has done something of benefit to the speaker. In attempt to conduct a felicitous illocutionary act the speaker has to have a certain beliefs about the speaker's act and conditions and also, the speaker is required to have the power of authority over the hearer.

3- Sincerity Condition

Sincerity condition means that both of the speakers and hearers tend to do the desired speech act correctly. Harman (1971: 67) claims that the sincerity condition for the act of ‘promising’ implies that the speaker should intend to do the act promised. In performing felicitous act the performer must have a certain psychological attitude concerning the propositional content of the utterance. For instance, when a person is making a promise, he/she must have an intention of keeping it (Crystal, 2003: 427). In line with this, Leech and Thomas (2005: 95) believe that sincerity conditions specify conditions which must be obtained if the speech act is to be performed sincerely. For instance, the sincerity condition for the act of apology requires that the speaker must be sorry for what has been done.

4- Essential Condition

Malmkjaer (2005: 491) argues that the essential condition of ‘promises’ is that the speaker intends that his utterance will make him responsible for intending to do the promised act. In line with this, Searle (1980: 323) explains that the essential condition in performing speech acts requires the commitment of speakers and hearers to do the actions which are expressed by their utterances. So, essential condition of an utterance has to do with its intention to get the hearer to perform the intended act. Similarly, he points that the essential feature for the act of ‘promising’ is the undertaking of an obligation to perform a certain promise.

Moreover, Yule (1996: 51) assumes that the essential condition in performing speech acts is a combination of what should be in the utterance content, the nature of contexts and the speaker’ intentions to do these actions. Thus, he suggests that the essential condition to achieve a felicitous act of ‘warning’ is that the utterance changes the speaker’s state from uttering general expressions to inform that there will be some bad events expected in the future. In the same direction, Lyons (1995: 34) points that the essential condition in performing speech acts means that the speaker is committed by the illocutionary force of his utterance to certain beliefs or intentions.

Chapter Three

Methodology

This chapter deals with the methodology of research that is used by the researcher namely the data, the procedures followed in data analysis and the difficulties in collecting the data.

3.1 The Data

The suicide letters that are analyzed in this study are forty in number. The present study investigates these letters as data which are taken randomly from different websites and academic researches to be analyzed pragmatically according to the speech acts theory. They are analyzed according to their length from the longest (the letter that has more lines) to the shortest one (the letter that has one line only). These suicide letters are identified by a reference citation following each letter in the appendices.

3.2 The Difficulties in Collecting the Data

In this study, the following difficulties have arisen:

1. Researching and gathering data is the first challenge that the researcher faces in collecting the data because the sources are scarce and hard to find, therefore it is not an easy task to find and use, so the researcher depended on internet and articles.
2. The researcher has a very limited access to the required resources.

3. To our knowledge, there have been no previous studies in our community to compare the speech acts that are used by people who leave suicide letters. So, it is not an easy task to collect data from every individual in a setting or population. Therefore, the researcher depended on previous studies from different universities in other countries, articles and websites.

3.3 The Procedures Followed in Data Analysis

The procedures followed in this study are:

1. As discussed in the previous chapter, according to Searle, understanding the speaker's intention is essential to capture the meaning. Without the speaker's intention, it is impossible to understand the words as a speech act. Since the intention in this study is to investigate the speech acts of suicide letters depending on understanding the speaker's intention, which is essential for capturing the meaning, the researcher adopt Searle's (1969) speech acts theory of different illocutionary acts as a model for this study.

2. Making a selection of texts which are forty suicide letters.

3. Analyzing the data selected, focusing on the pragmatic analysis of speech acts used in such texts according to Searle's taxonomy (1969) to five types of speech acts which are assertives, directives, commissives, declaratives and expressives. In this step, the speech act and its illocutionary act are identified for each speech act or acts of the suicide letter. This task is not easy since it is possible that one locutionary act might seem to have more than one illocutionary act.

4. To decide what kind of illocutionary acts each suicide letter has, Wierzbicka's semantic dictionary (1987)* is relied upon. In this dictionary, there is along explanation for each illocutionary act, in which the felicity condition for each act is stated, something which makes the identification of the illocutionary act easier and more accurate.

5. The results of the analysis are collected and classified according to the types of the speech acts, and then converted into statistical analysis with illustrated tables and figures.

* Wierzbicka, Anna (1987) *English Speech Act Verbs: A Semantic Dictionary*. Australia: Academic Press.

Chapter Four

Data Analysis

4.1 The Introduction

Chapter four deals with the analytical aspect of the study. It highlights the way by and through which the pragmatics is applied to forty suicide letters in terms of speech acts theory. Here, the data of the study is investigated in terms of the proposed model of John R. Searle (1969) **Speech Acts: An Essay in the Philosophy of Language**. Besides, the study adopts Searle's later view about the taxonomy of speech acts which provides five categories for analyzing texts as: assertives, commissives, directives, declaratives, and expressives. Furthermore, the sub-categories of these devices are analyzed and exhibited. The suicidal persons whose letters are chosen for the analysis almost do not share the same age, social, educational, and economical background.

4.2 The Pragmatic Analysis of Letter No. (1)

The reason behind why suicide takes place is an integral part of almost every suicide letter examined as it is an aim of its author to explain to the reader why such a decision has been made. Very often it is the desire of an author to express his last feelings before he dies, so, it is an attempt to communicate his last words to the public. The author blames himself for what is happening, and he expresses his regrets to his relatives and friends over being the reason for their pain. However, the author tends to explain that he feels that there is no other way out for him and that the unfortunate decision has been made for a number of reasons.

As far as the types of speech acts are concerned, the findings show that there are (134), (61.751%) assertives speech acts and that the highest share of assertives is allotted to telling which represents (65.671%) of the total number of assertives (See tables no.1, 2 and figure no.1). By contrast, stating gains (13), (9.714%), describing receives (2), (1.492%), wondering gets (4), (2.985%), confessing (5) which form (3.731%), contending obtains (1), (0.746), narrating gets (16), (11.940) and concluding (5) obtains (3.731%) of the total number of the assertives (see figure no.2 and table no.2). There are (2) directives i.e. asking which obtains (100 %) of the total number of Directives (see figure no.3 and tables no.1 and no.2). Deciding constitutes (6.25%) while declaring constitutes (93.75) out of the total number of the declaratives (16) which form (7.373%) of the speech acts (see figure no.4 and tables no.1 and 2). Expressives get (65), (29.953%) which is the second highest percentage among other speech acts type. There are (50) complaining statements form (76.923%), (4) apologizing statement which form (6.153%), and both thanking and wishing obtains (4) statements which constitute (6.153%). Also, justifying gains (2), (3.076%), besides forgiving (1) which form about (1.538%), cf. Table (1 and 2) and Figure (5).

Table (1): Speech Acts in Letter No. (1)

Speech Acts	NO.	Percentage
Assertives	134	61.751%
Directives	2	0.921%
Declaratives	16	7.373%
Expressives	65	29.953%
Total	217	99.998%

Table (2): Types of Speech Acts in the Suicide Letter No. (1)

Extract No.	Speech acts types		Relative frequency%	
1	Assertives	Telling	88	65.671
		Stating	13	9.704
		Describing	2	1.492
		Wondering	4	2.985
		Confessing	5	3.731
		Contending	1	0.746
		Narrating	16	11.94
	Concluding	5	3.731	
	Total	134	100	
2	Directives	Asking	2	100
	Total	2	100	
3	Declaratives	Declaring	15	93.75
		Deciding	1	6.25
	Total	16	100	
4	Expressives	Complaining	50	76.923
		Thanking	4	6.153
		Apologizing	4	6.153
		Wishing	4	6.153
		Justifying	2	3.076
	Forgiving	1	1.538	
	Total	65	99.996	

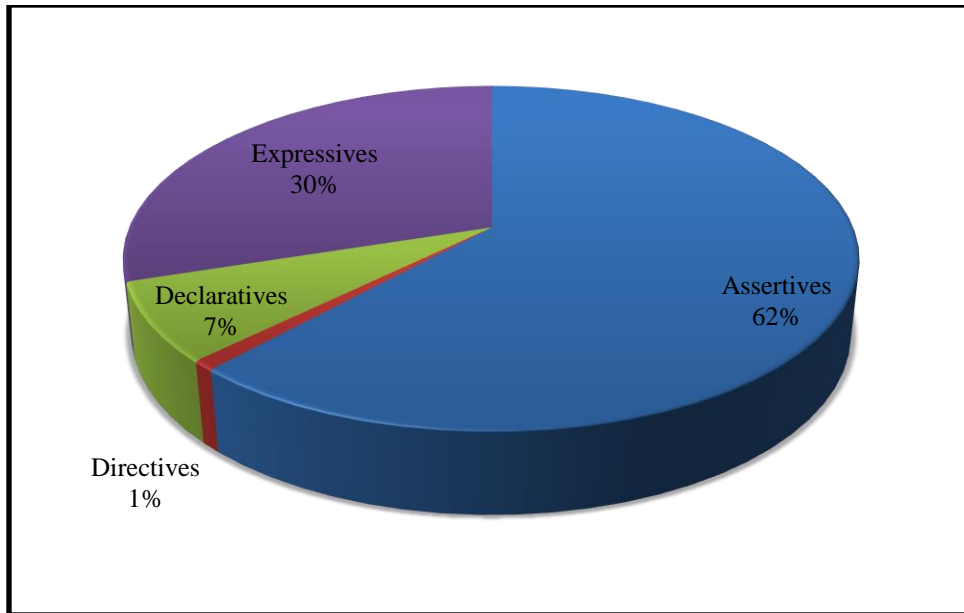


Figure (1): Speech Acts in Letter No.1

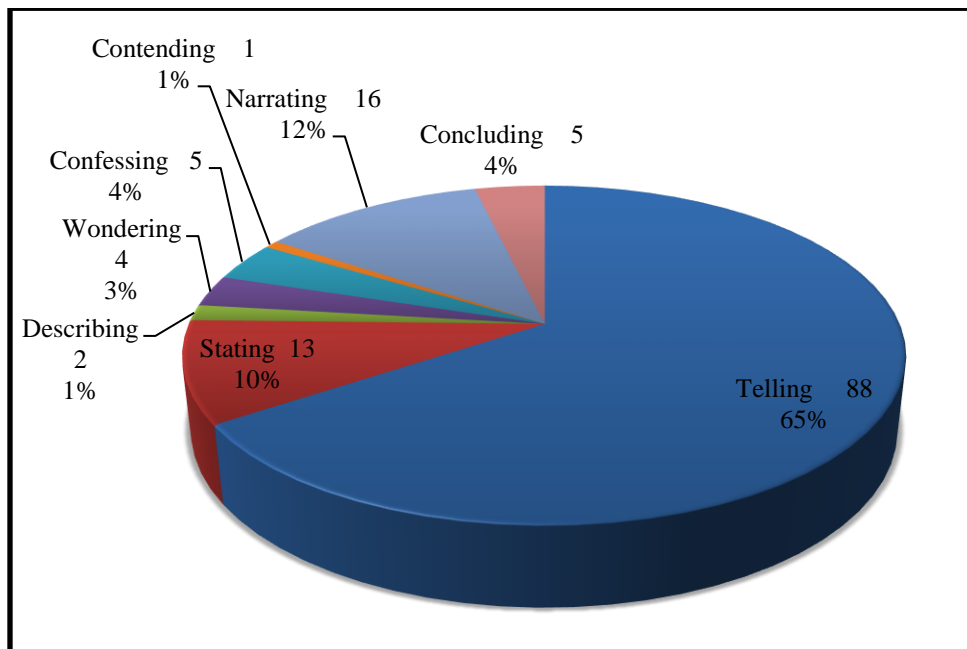


Figure (2): Assertives Speech Acts in Letter No.1

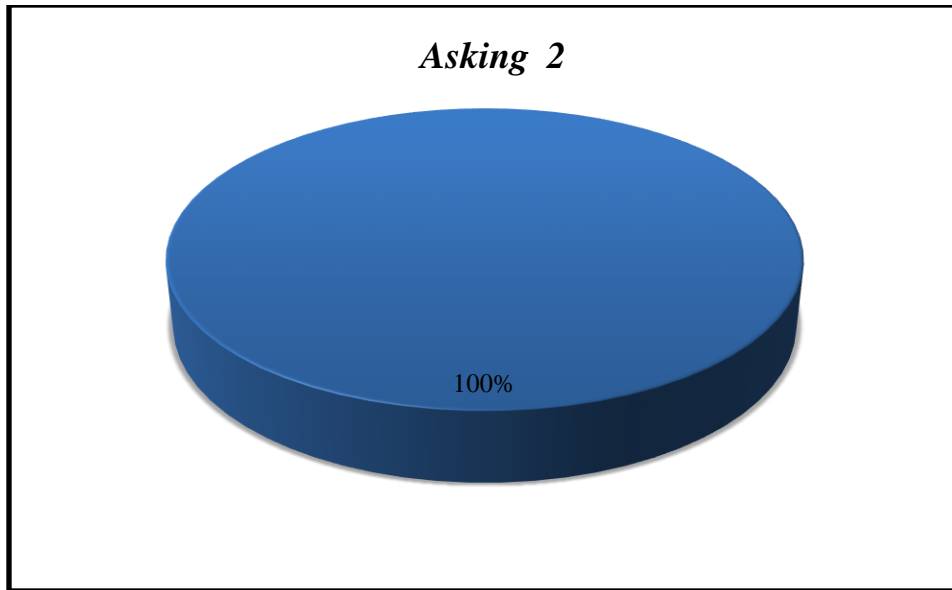


Figure (3): Directives Speech Acts in Letter No.1

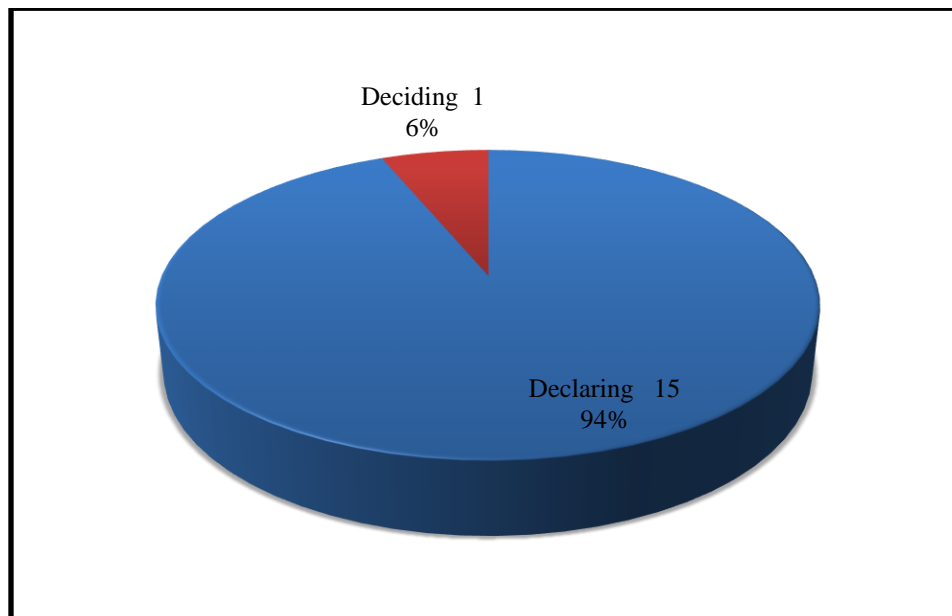


Figure (4): Declaratives Speech Acts in Letter No.1

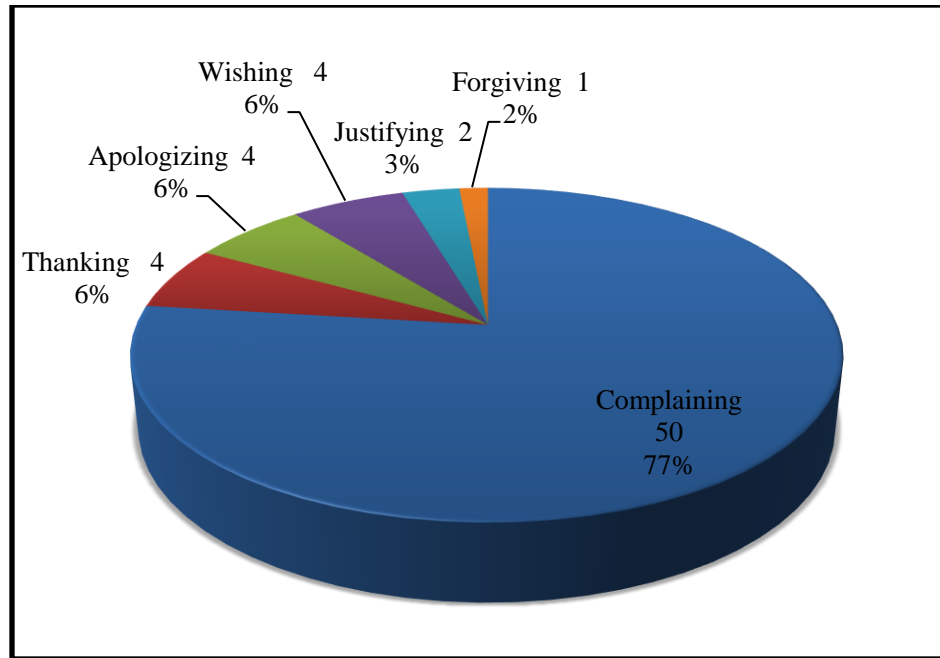


Figure (5): Expressives Speech Acts in Letter No.1

4.3 The Pragmatic Analysis of Letter No. (2)

This letter discusses George Anthony and his potential involvement in the case. George Anthony is the father of Casey Anthony, who is accused of killing her (2) year old daughter, testified Wednesday that he wrote a suicide letter saying that he had unanswered questions about what happened to his granddaughter, a revelation that undermines defense claims that the toddler drowned accidentally and he helped cover it up. Anthony testified that he wrote in his suicide letter about "unanswered questions" and that he chose to kill himself because "I needed at that time to go be with Caylee because I knew I failed her." He also said he attempted suicide after he learned that little Caylee was not missing, but dead. The writer tells his family in this letter "As you get this letter, this should be no surprise that I have decided to leave the earth, because I need to be with Caylee Marie. I cannot keep on going because it should be me that is gone from this earth, not her. I have lived

many years. I am satisfied with my decision because I have never been the man you, Lee, Casey and & especially Caylee Marie deserved.” The author blames himself for what is happening, and he expresses his regrets to his relatives and friends over being the reason for their pain. At this point, it is a clear hint that suicide is not a goal but, rather, a means at least for this person.

The findings of the second suicide letter demonstrate that the total number of the assertives speech acts are (50), (53.191%) i.e. telling (38), (76%) and (12), (24%) confessing (see figures no. and no.7). So, the highest share of assertives is allotted to telling as made clear in table (3) and (4). There are (2) commissives in this letter i.e. threatening, which form (100%) of the total number of commissives (see figure no.8). Directives speech act obtains (13), (13.829) i.e. (10) questioning which form (76.923%), and (3) asking which form (23.077%) (see figure no.9 and tables no.3 and no.4). In addition, there are (1) declarative which constitutes (1.063%) i.e. (1) deciding. So, deciding constitutes (100%) out of the total number of the declaratives (see figure no.10 and table no.4). Finally there are (28) Expressive speech act which form (29.788%) of the total number of speech acts. As far as the illocutionary aspects of the expressive speech acts are concerned, the findings show that there are (7) apologizing statements which form (25%), (7) complaining statements form (25%), (4) thanking gains (14.285%), (6) excusing form about (21.428%), and both (1) blaming and (1) wishing obtains (3.571%), besides (2) farewelling which form about (7.142%) cf. Table no. (4) and figure no.(11). Thus, the assertives speech act form more than half of the total speech acts in this letter as displayed in Figure no. (6).

Table (3): Speech Acts in Letter No. (2)

Speech Acts	NO.	Percentage
Assertives	50	53.191%
Commissives	2	2.127%
Directives	13	13.829%
Declaratives	1	1.063%
Expressives	28	29.788%
Total	94	99.998%

Table (4): Types of Speech Acts in the Suicide Letter No. (2)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 38	76
		Confessing 12	24
	Total	50	100
2	Commissives	Threatening 2	100
	Total	2	100
3	Directives	Questioning 10	76.923
		Asking 3	23.077
	Total	13	100
4	Declaratives	Deciding 1	100
	Total	1	100
5	Expressives	Apologizing 7	25
		Complaining 7	25
		Thanking 4	14.285
		Excusing 6	21.428
		Blaming 1	3.571
		Wishing 1	3.571
	Farewelling 2	7.142	
Total	28	99.997	

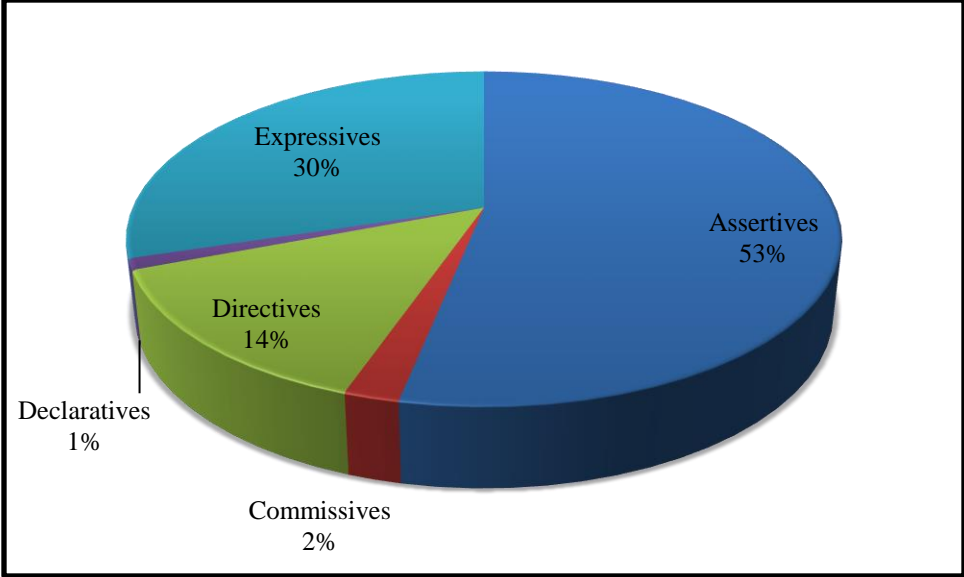


Figure (6): Speech Acts in Letter No.2

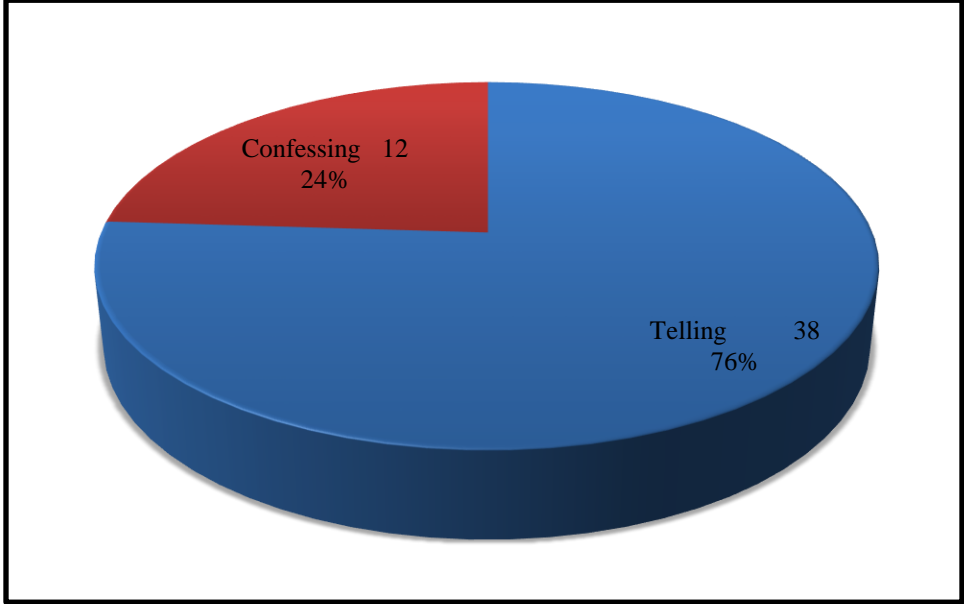


Figure (7): Assertives Speech Acts in Letter No.2

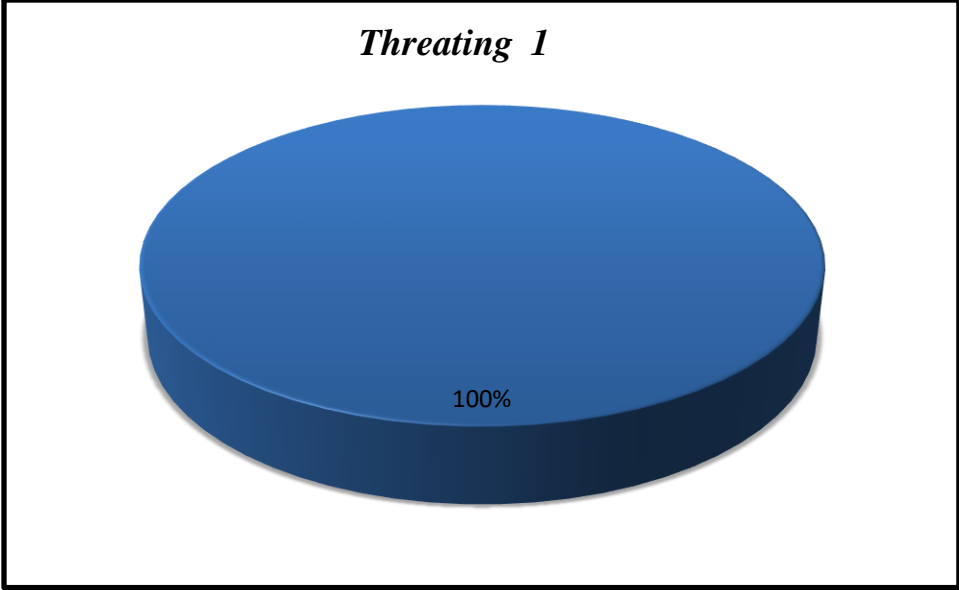


Figure (8): Commissives Speech Acts in Letter No.2

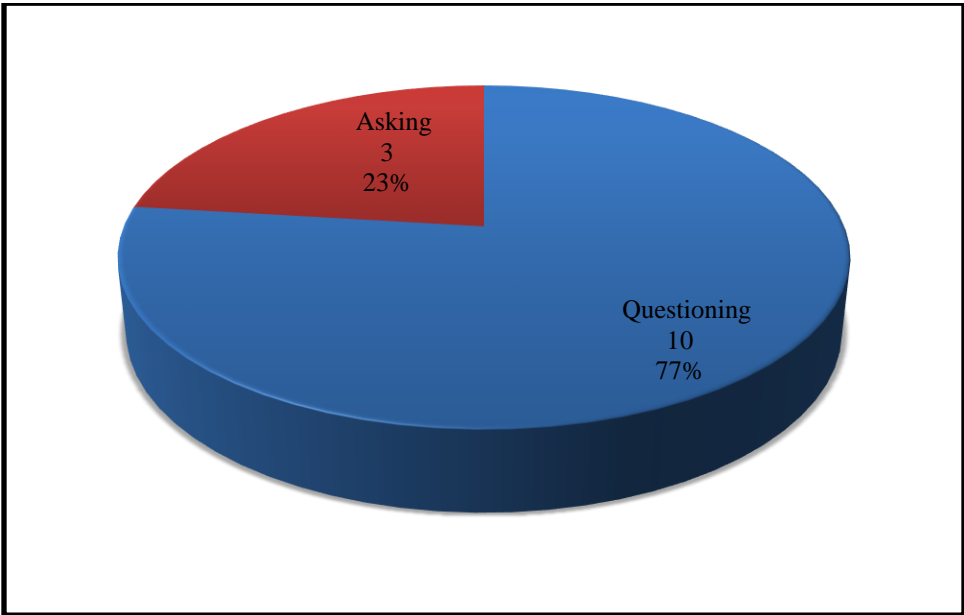


Figure (9): Directives Speech Acts in Letter No.2

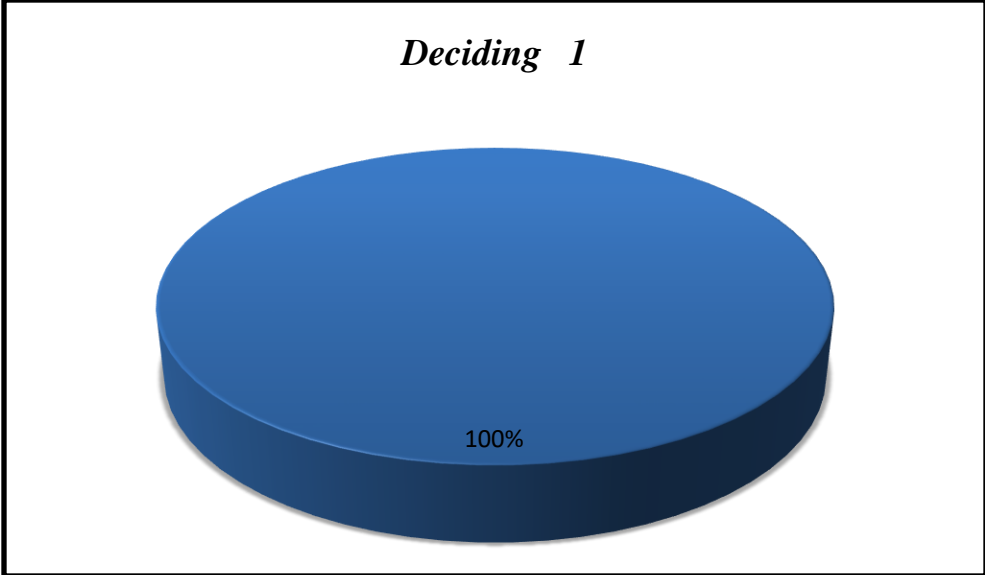


Figure (10): Declaratives Speech Acts in Letter No.2

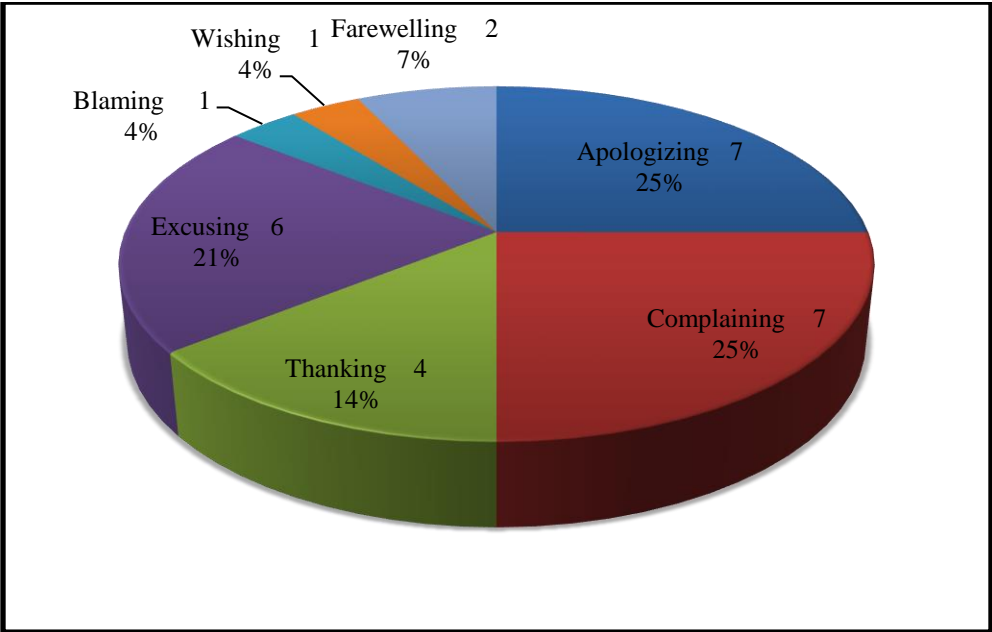


Figure (11): Expressives Speech Acts in Letter No.2

4.4 The Pragmatic Analysis of Letter No. (3)

In this suicide letters, the writer's wish is for recovery as in "I did desperately want to get well -- I still had much to live for -- hope for recovery -- hope of a reunion with the children -- work which I loved and which could have given me financial security and great satisfaction." Thus, in regard to the disease suicide letters, the emotion of internal 'weariness' was the most frequently met in many of the suicide letters for instance in this letter the author said: "I am defeated and exhausted physically and emotionally". We can see that the author takes the responsibility for the decision she has made to take her own live. A large number of expressions of being 'sorry' can be found here, for example, "It was mostly my fault, please forgive me". So, expressives speech act form the highest percentage in this letter see figure no. (12).

The analysis of speech acts theory in suicide letter no. (3) reveals that there are (9) cases of the assertives speech act which forms (25.714%) of all speech acts in this letter, i.e. 100% (telling) of the total number of assertives (see figures no.12 and no.13). Here, the analysis exhibits that the total number of the directives are (7), (20%) i.e. (5) asking which occupies (71.428%) and (2) requesting that signifies about (28.571%) of the total number of directives (see figures no.12 and no.14). It is found that the expressive speech act occupies the highest percentage of this letter. They are (19), (54.285%) i.e. (8) complaining gains (42,105%), (5) wishing gets 26.351%, (3) thanking signifies (15.789%), (2) forgiving gains (10.526%) and (1) farewell gets (5.263%) of the total number of expressives (see figure no.15). However, Tables (5 and 6) below summarizes these results.

Table (5): Speech Acts in Letter No. (3)

Speech Acts	NO.	Percentage
Assertives	9	25.714%
Directives	7	20
Expressives	19	54.285%
Total	35	99.999%

Table (6): Types of Speech Acts in the Suicide Letter No. (3)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 9	100
	Total	9	100
2	Directives	Asking 5	71.428
		Requesting 2	28.571
	Total	7	99.999
3	Expressives	Complaining 8	42.105
		Wishing 5	26.315
		Thanking 3	15.789
		Forgiving 2	10.526
		Farewelling 1	5.263
	Total	19	99.998

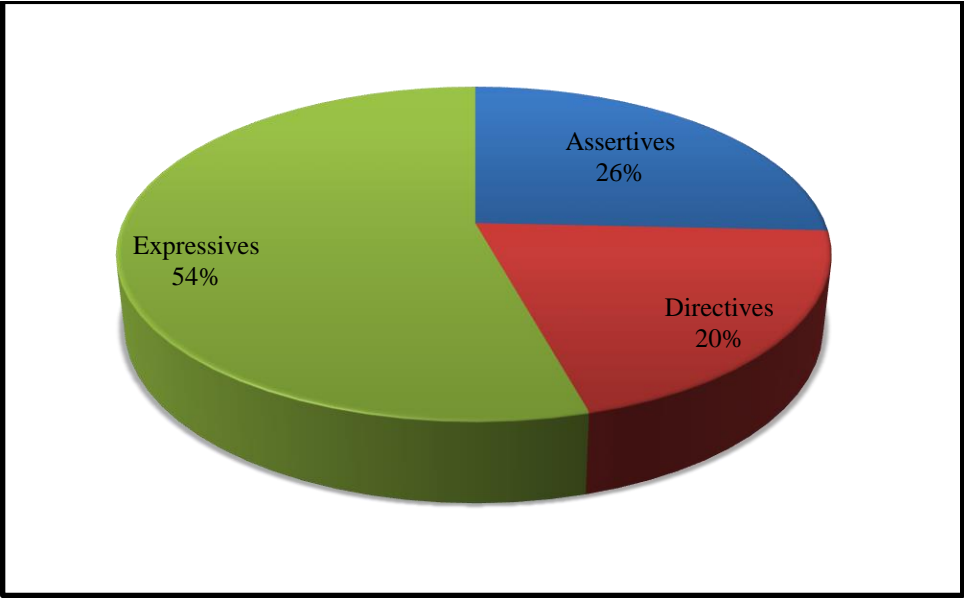


Figure (12): Speech Acts in Letter No.3

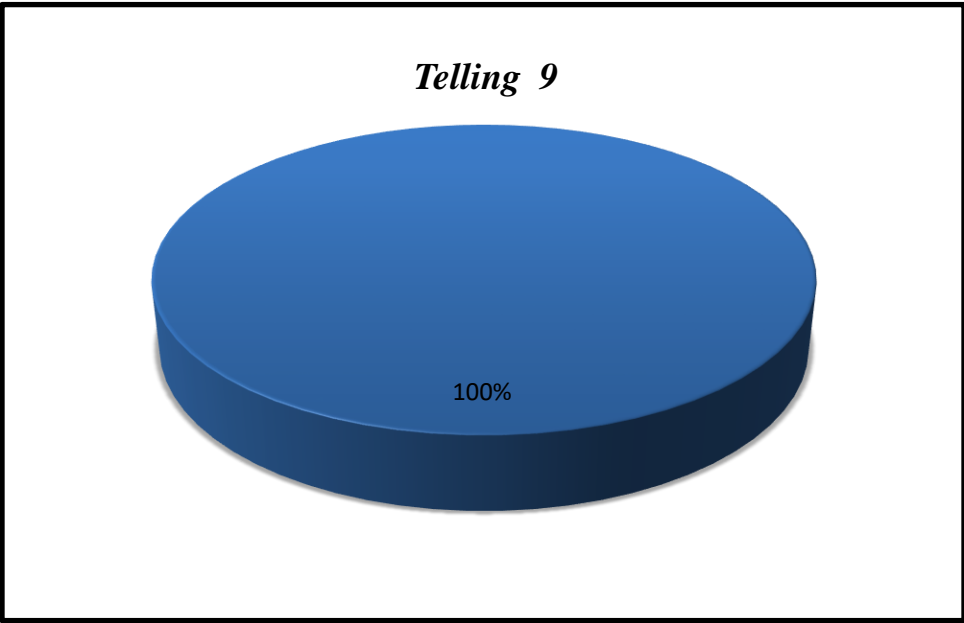


Figure (13): Assertives Speech Acts in Letter No.3

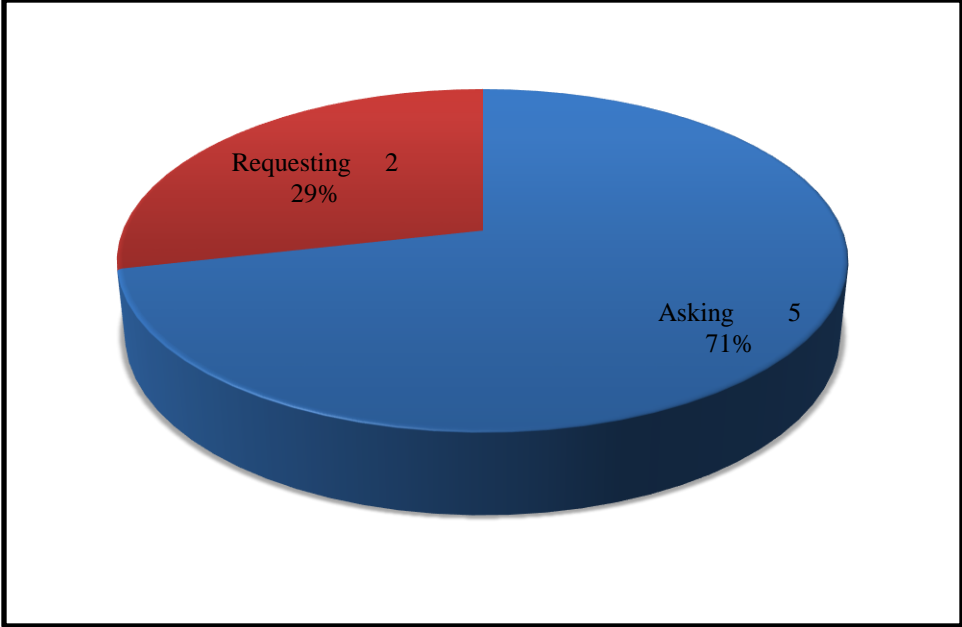


Figure (14): Directives Speech Acts in Letter No.3

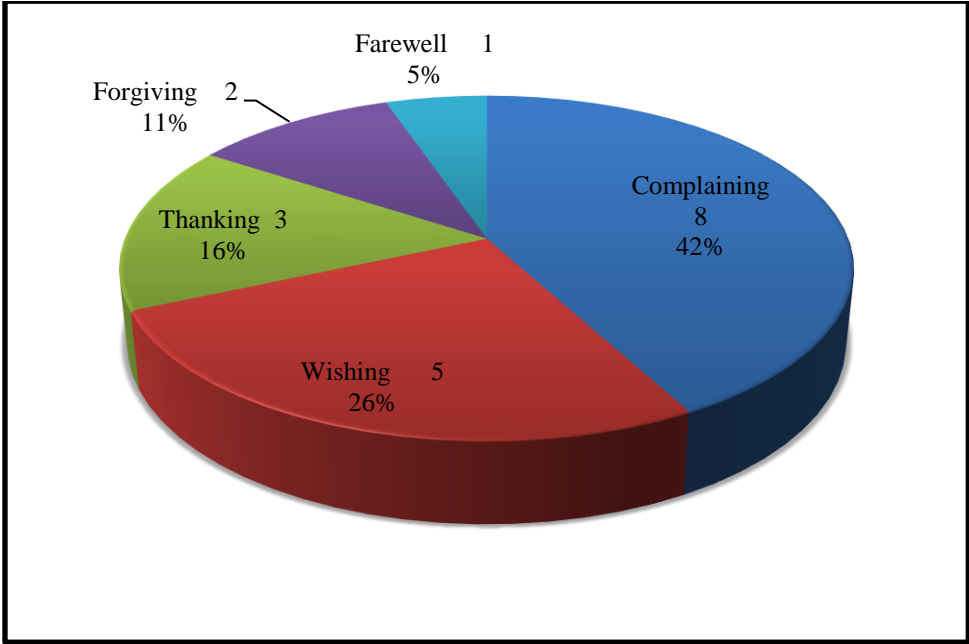


Figure (15): Expressives Speech Acts in Letter No.3

4.5 The Pragmatic Analysis of Letter No. (4)

This suicide letter is O. J. Simpson's the American football player. He is a suspect in the murder of his wife Nicole (see the appendices). The letter is a portrayal of innocence. So, Simpson tries to synthesize the components of this portrayal by using many shades of blamelessness and highlights of honesty. Thus, he works on his image as a "good husband and good man" (e.g. I loved her, always have, and always will. If we had a problem, it's because I loved her so much). This is another line of defense namely saying the truths and one of these truths is admitting the virtues of others (e.g. I want to send my love and thanks to all my friends. I'm sorry I can't name every one of you, especially A.C. man, thanks for being in my life). Further, he figures out that a good person should be aware of the good turns of others whatever little they are. This is well-designed to rescue his fame and incorruptibility. The expressive speech acts support the image of the good father, These wills are given to keep the happy life of his children (e.g. Let my kids live in peace from you) and (I know you have a job to do, but as a last wish please, please, please leave my children in peace.) and decreasing others sorrow (e.g. Don't feel sorry for me).

The analysis shows that the (26) assertive speech acts is the dominant, i.e. telling (14), (53.846%) and stating (12), (46.153%) is quite justified (see tables no.7 and 8 and figure no.17). The (20), (40%) expressive speech acts, i.e. thanking (40%), complaining (20%), wishing (15%), farewellling (15%) and apologizing (10%) (see figure no.20). Moreover, the suicidal person devotes a share, (3), (6%) directives i.e. (2) asking, (66.666%) and (1) begging, (33.333%) for making wills for his family (see figure no.18). There is only one declarative speech act, i.e. (1) professing represents (2%) of the total speech acts (see figure no.19). However, table (7) and (8) below summarizes these results:

Table (7): Speech Acts in Letter No. (4)

Speech Acts	NO.	Percentage
Assertives	26	52%
Directives	3	6%
Declaratives	1	2%
Expressives	20	40%
Total	50	100%

Table (8): Types of Speech Acts in the Suicide Letter No. (4)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 14	53.846
		Stating 12	46.153
	Total	26	99.999
2	Directives	Begging 1	33.333
		Asking 2	66.666
	Total	3	99.999
3	Declaratives	Professing 1	100
	Total	1	100
4	Expressives	Thanking 8	40
		Complaining 4	20
		Wishing 3	15
		Farewelling 3	15
		Apologizing 2	10
	Total	20	100

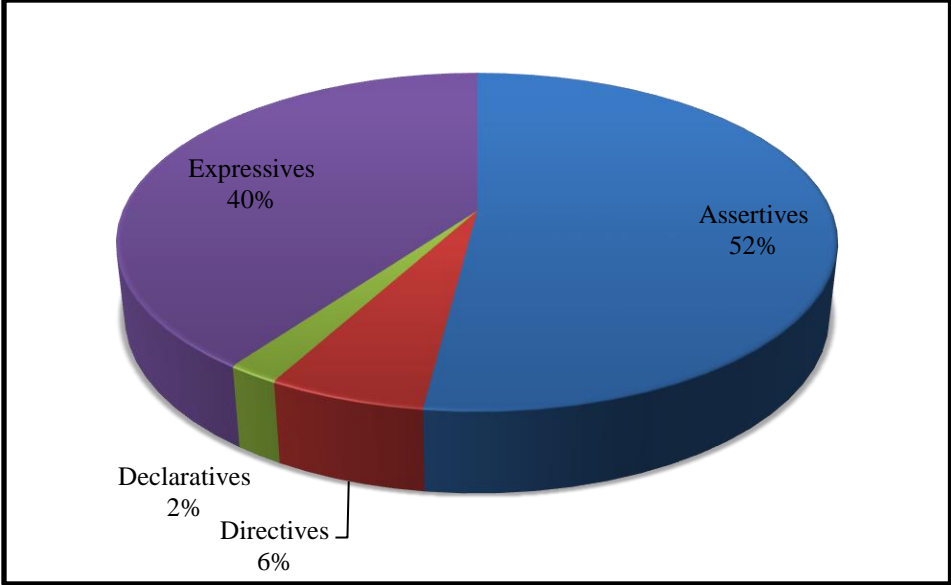


Figure (16): Speech Acts in Letter No.4

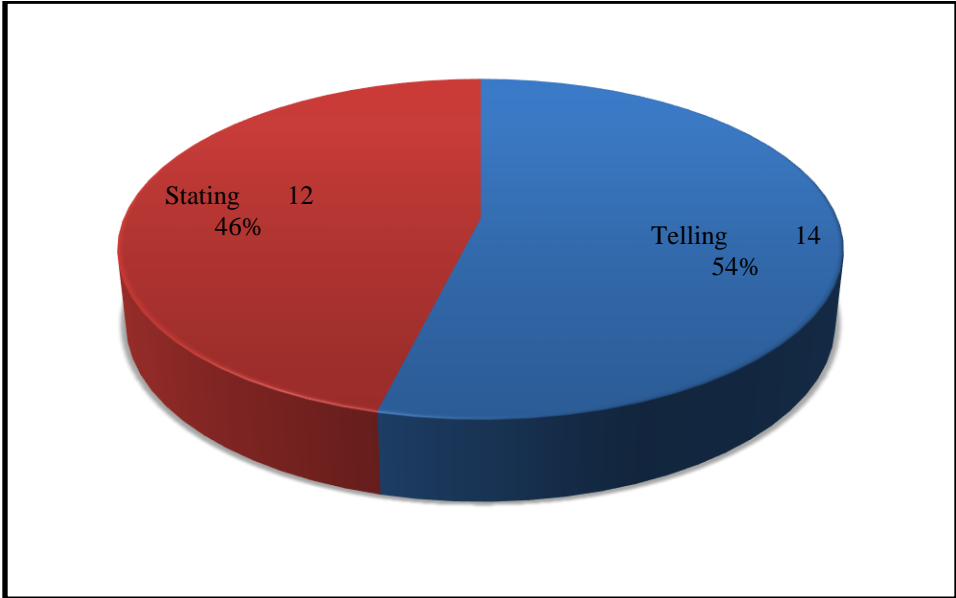


Figure (17): Assertives Speech Acts in Letter No.4

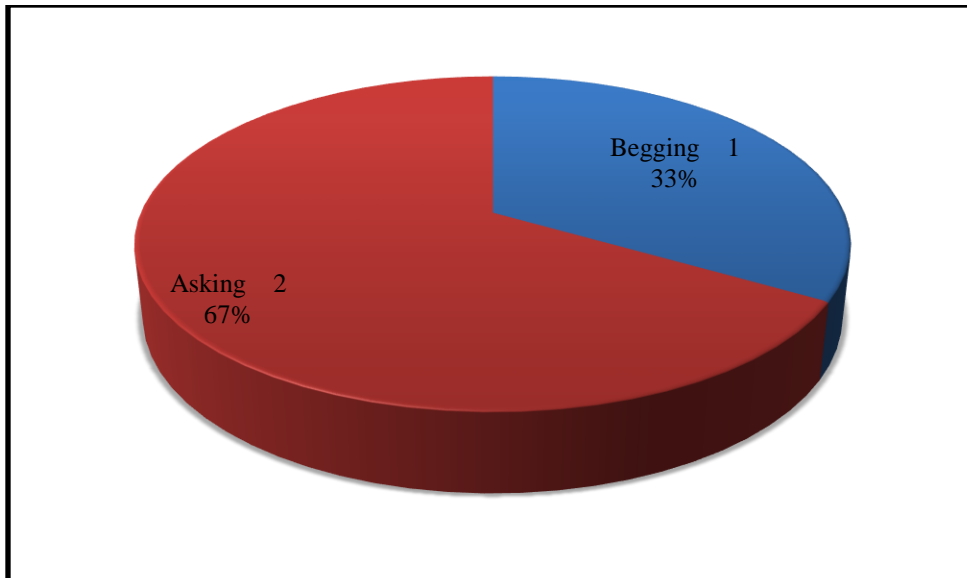


Figure (18): Directives Speech Acts in Letter No.4

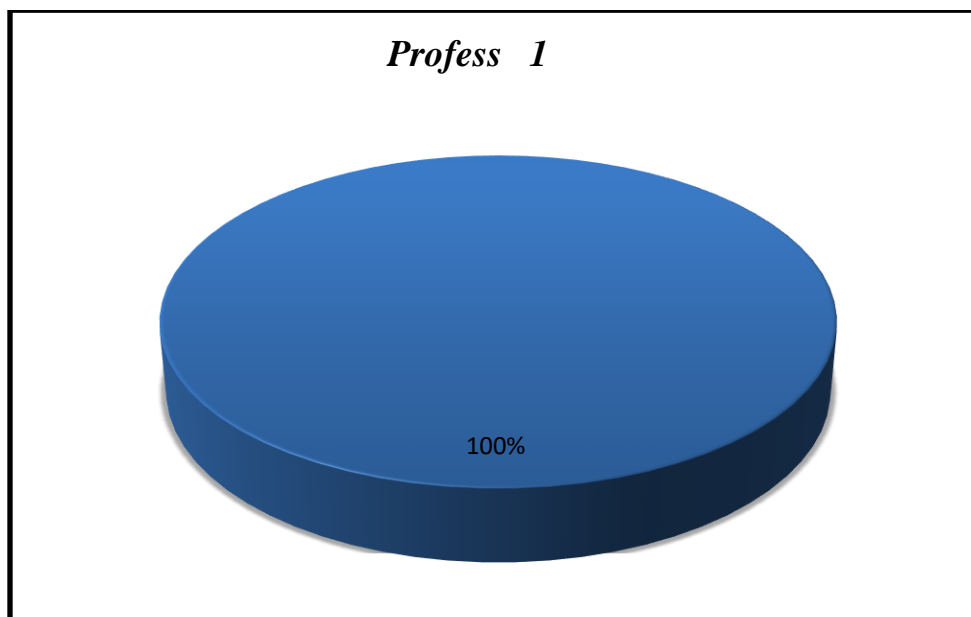


Figure (19): Declaratives Speech Acts in Letter No.4

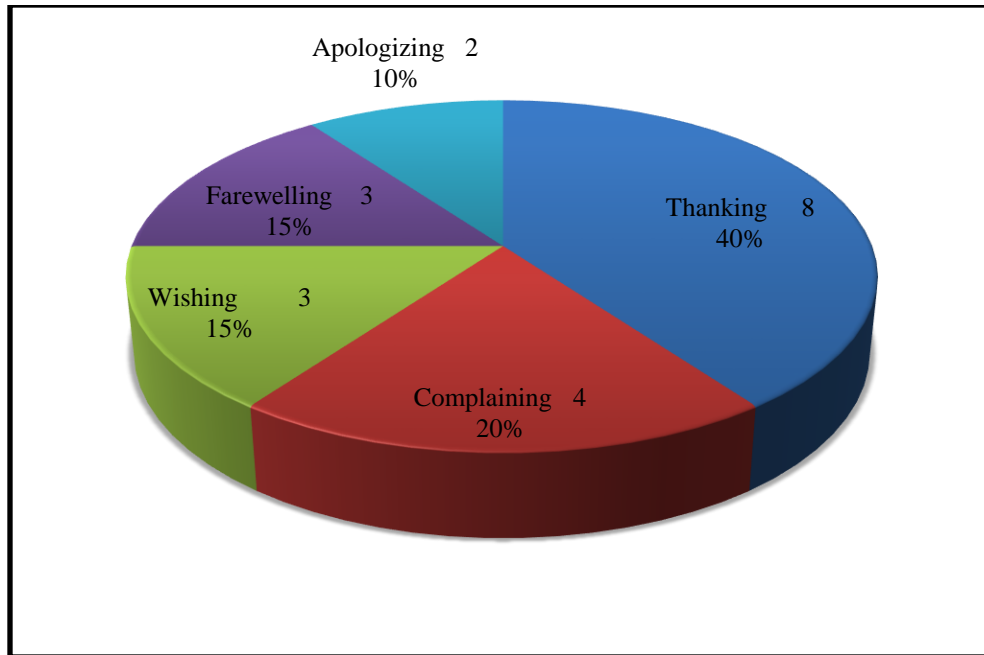


Figure (20): Expressives Speech Acts in Letter No.4

4.6 The Pragmatic Analysis of Letter No. (5)

Suicide, in this letter is a devastating companion of life. It is a conqueror of any survival will. That is, present though in the mind of this suicidal person, religious instructions neither back nor change her mind simply because she realizes that it is nothing but a disease. This is never uncommon since depression plagues the mind of this person. It is obvious that suicide becomes a target. The Assertives speech act in this letter accounts an amount of about (46), (79.31%) which represents a percentage of (32), (69.565%) telling, (13), (28.26%) stating, and guessing (1), (2.173%) (see figure no.22 and tables no.9 and no. 10). While the expressives speech act share about (12) complaining which stand for (20.689%) of the total number of the speech acts (see figure no.23 and tables no.9 and no. 10).

Table (9): Speech Acts in Letter No. (5)

Speech Acts	NO.	Percentage
Assertives	46	79.311%
Expressives	12	20.689%
Total	58	99.999%

Table (10): Types of Speech Acts in the Suicide Letter No. (5)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 32	69.565
		Stating 13	28.26
		Guessing 1	2.173
	Total	46	99.998
2	Expressives	Complaining 12	100
	Total	12	100

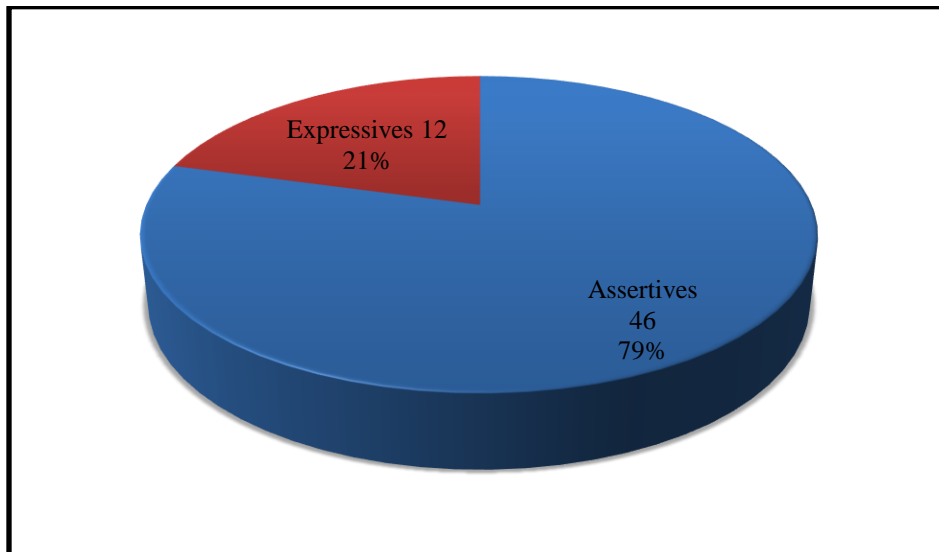


Figure (21): Speech Acts in Letter No.5

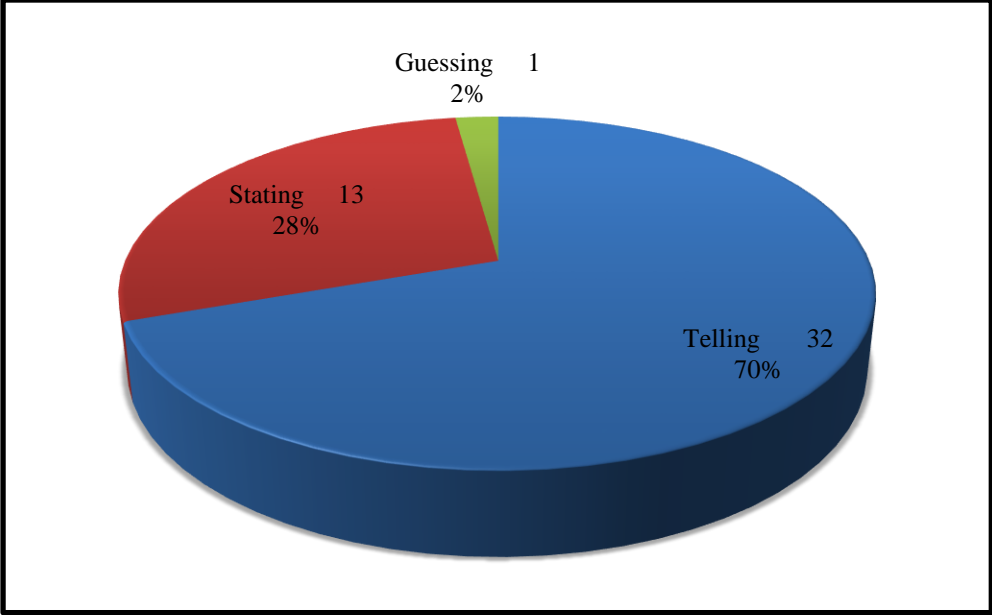


Figure (22): Assertives Speech Acts in Letter No.5

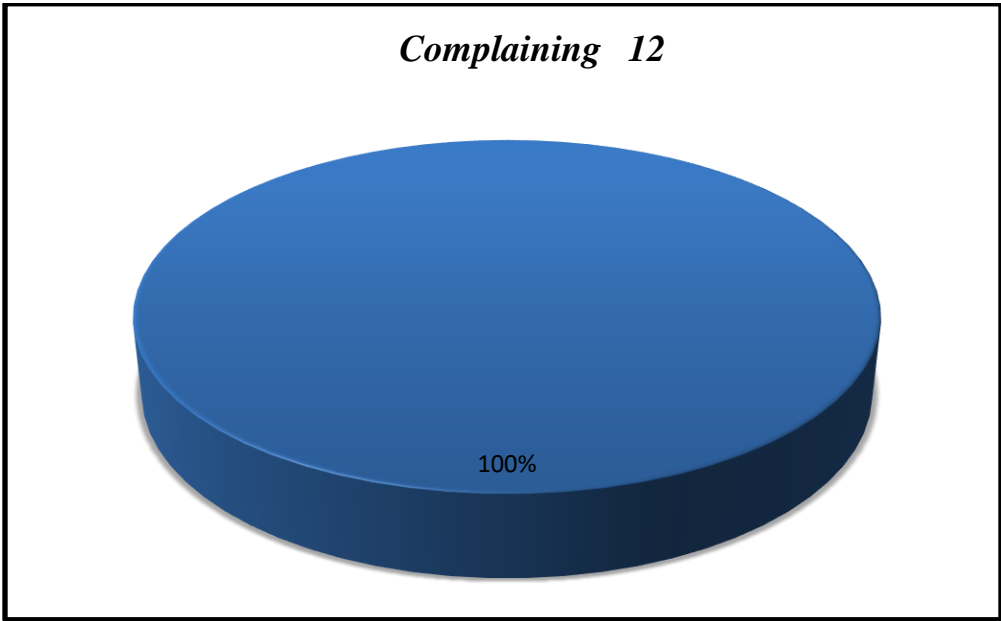


Figure (23): Expressives Speech Acts in Letter No.5

4.7 The Pragmatic Analysis of Letter No. (6)

While there are many factors which can influence a person's decision to commit suicide, the most common one is that the person has depression. Depression can make people feel great emotional pain and loss of hope, making them unable to see another way to relieve the pain other than ending their own life. Looking at this letter, it seems that the author has more intense and focused emotions. He is also more introverted and struggle expressing his emotions in a healthy expressive way. Also, he illustrates that he feels more intense, sad, repressed and negative emotions. By reading this letter we can understand that he is really appreciative and humbled by the fame that he has achieved, he got famous really young and fast and he is a musician an artist, he wasn't necessarily set out to hold the dreams of youth on his shoulders.

The analysis uncovers that there are (3) types of speech acts in letter no.(6) which is assertives, commissives, and expressive. The highest share of assertives are (15), (88.235 %) is allotted to telling. By contrast, describing and guessing gain (1), (5.882 %) (see figure no.25). Commissives obtain (1) that is warning which constitutes (100%) of the total number of commissives (see figure no.26). complaining receives (13), (76.470 %), thanking gets (1), (5.882 %) and farewelling (3) which forms about (17.647%) of the total number of the expressive forms (see figure no.27). Assertives speech acts gains (17), (48.571%) while commissives and expressives speech acts get (1), (2.857%) and (17), (48.571%) respectively, cf. Table (11) and figure (24).

Table (11): Speech Acts in Letter No. (6)

Speech Acts	NO.	Percentage
Assertives	17	48.571%
Commissives	1	2.857%
Expressives	17	48.571%
Total	35	99.999%

Table (12): Types of Speech Acts in Suicide Letter No. (6)

Extract No.	Speech acts types		Relative frequency %
1	Assertives	Telling 15	88.235
		Describing 1	5.882
		Guessing 1	5.882
	Total	17	99.999
2	Commissives	Warning 1	100
	Total	1	100
3	Expressives	Complaining 13	76.47
		Thanking 1	5.882
		Farewelling 3	17.647
	Total	17	99.999

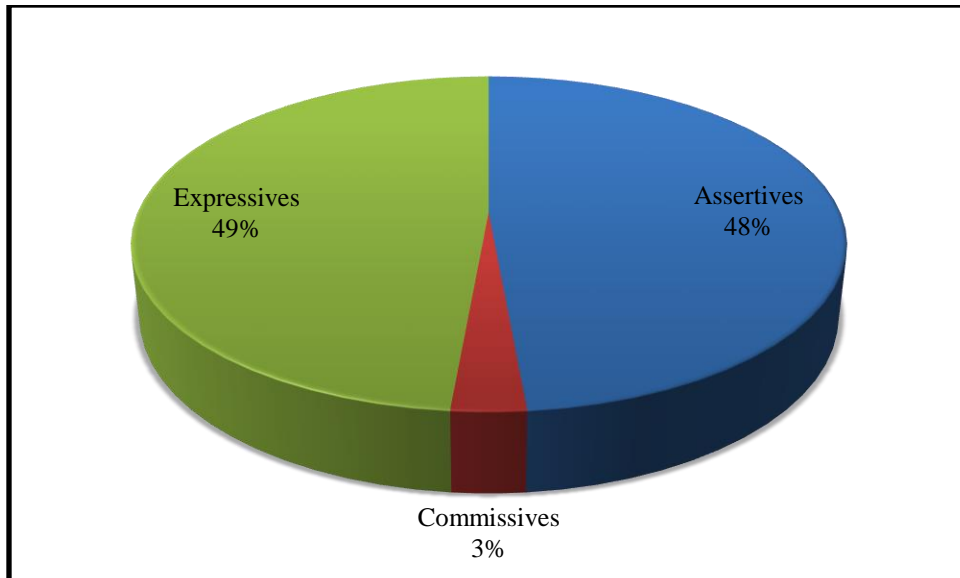


Figure (24): Speech Acts in Letter No.6

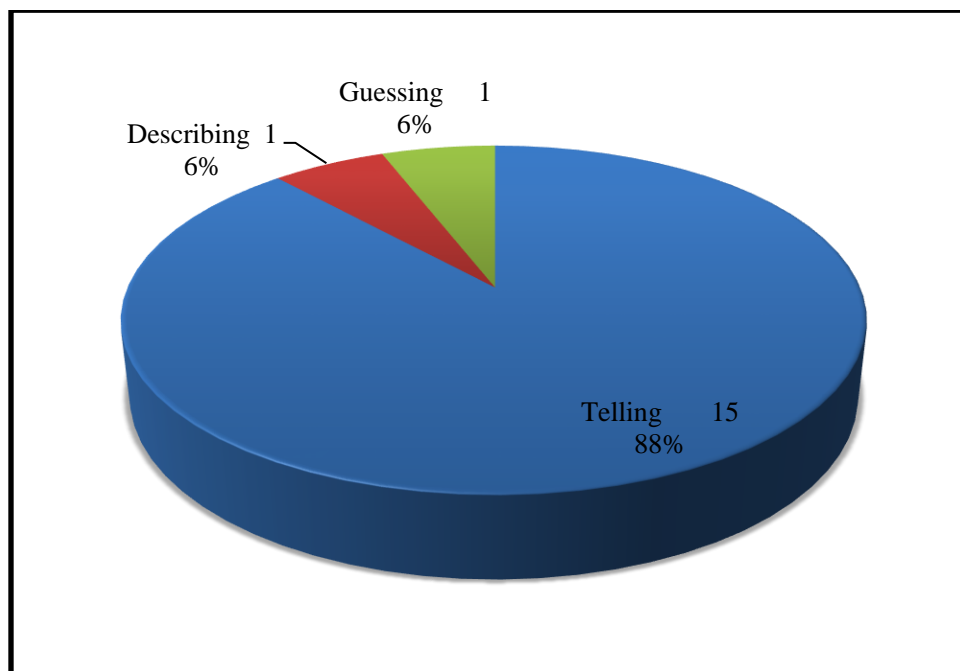


Figure (25): Assertives Speech Acts in Suicide Letter No.6

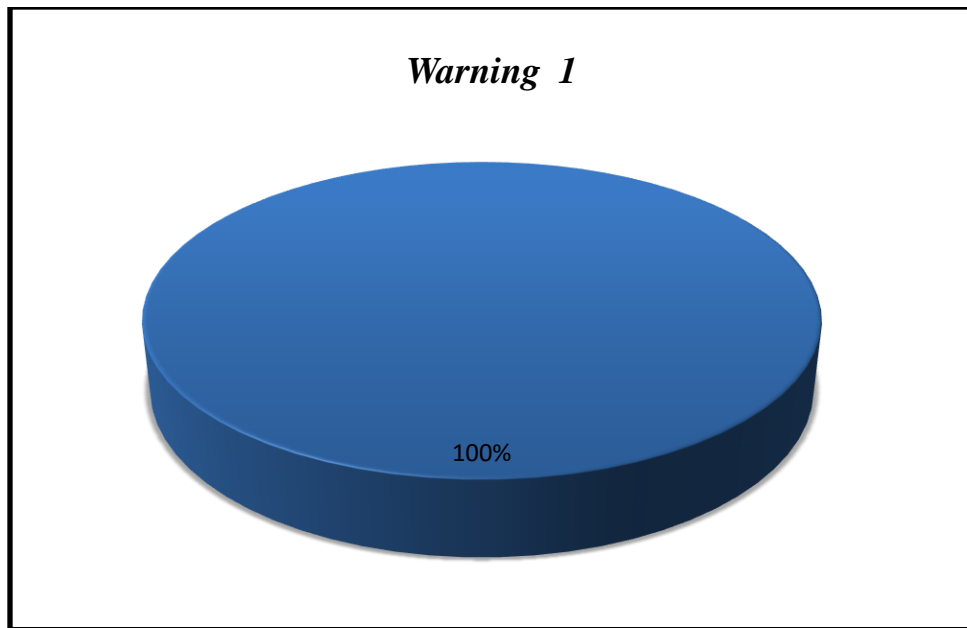


Figure (26): Commissives Speech Acts in Suicide Letter No.6

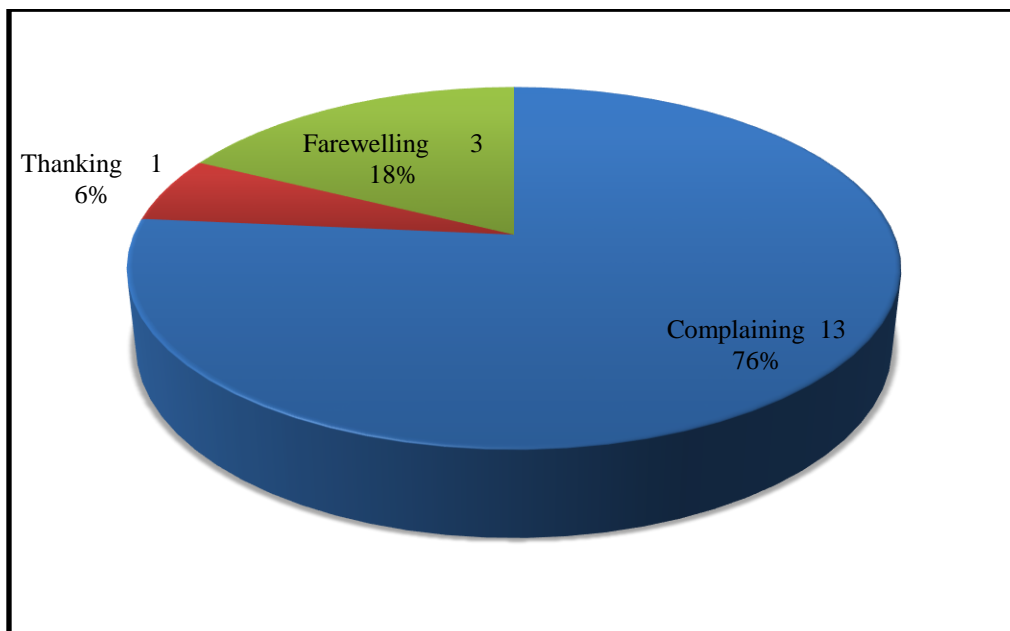


Figure (27): Expressives Speech Acts in Suicide Letter No.6

4.8 The Pragmatic Analysis of Letter No. (7)

Suicide is a complex problem for which there is no single reason. It results from a complex interaction of biological, genetic, psychological, social, cultural and environmental factors. It is difficult to explain why some people decide to commit suicide while others in a similar or even worse situation do not. However, depression is the most common diagnosis in completed suicide. The writer of this letter feels depressed, sad, lonely and unstable from time to time, but usually those feelings pass. However, when the feelings are persistent and disrupt a person's usual normal life, they cease to be expressive feelings and the condition becomes a depressive illness. The writer didn't explicitly write that she is going to take his own life. The closest that she got to say so is in the following sentence, "I had a bottle of Coricidin from a wisdom tooth operation. I'd been thinking about it for a month off and on. Much later that night I took ten Coricidin and went to bed."

As illustrated in table (14) below, the assertives speech acts score the highest number which is (29), i.e. telling (25), (86.206 %) and stating (4), (13.793%) (see figure no.29 and table no.13) followed by (9), expressives i.e. (9) complaining gets 100% of the total number of expressives (see figure 32). Also 100% for the commissives and directives with (1) promising for the commissives and (1) questioning for the directives (see figure no.30 and no.31). The highest share of the speech acts is allotted to the assertives (29) which form (72.5%) followed by expressives (9) which constitute (22.5%) of the whole speech acts in this letter (see figure no. 28 and table no.13).

Table (13): Speech Acts in Letter No. (7)

Speech Acts	NO.	Percentage
Assertives	29	72.5%
Commissives	1	2.5%
Directives	1	2.5%
Expressives	9	22.5%
Total	40	100%

Table (14): Types of Speech Acts in the Suicide Letter No. (7)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 25	86.206
		Stating 4	13.793
	Total	29	99.999
2	Commissives	Promising 1	100
	Total	1	100
3	Directives	Questioning 1	100
	Total	1	100
4	Expressives	Complaining 9	100
	Total	9	100

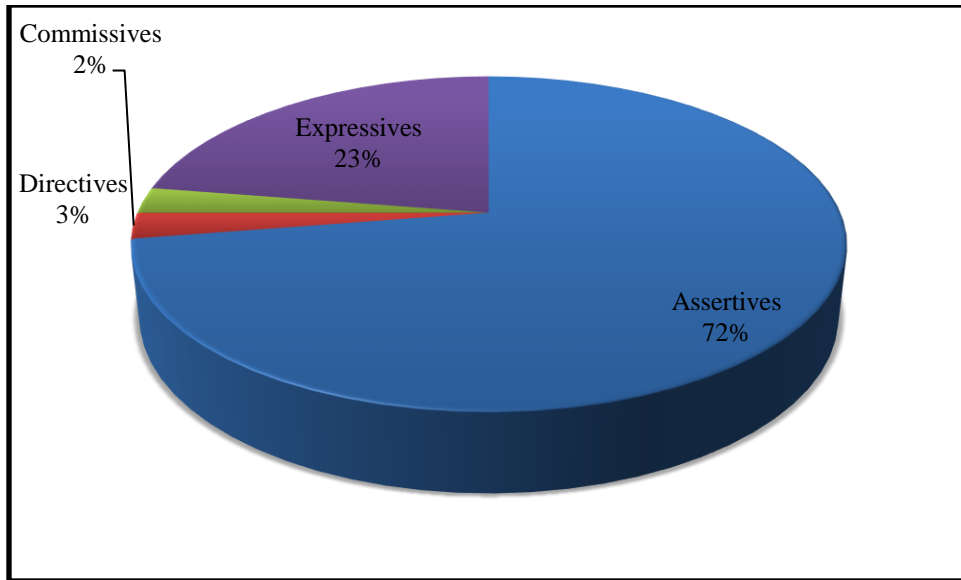


Figure (27): Expressives Speech Acts in Suicide Letter No.6

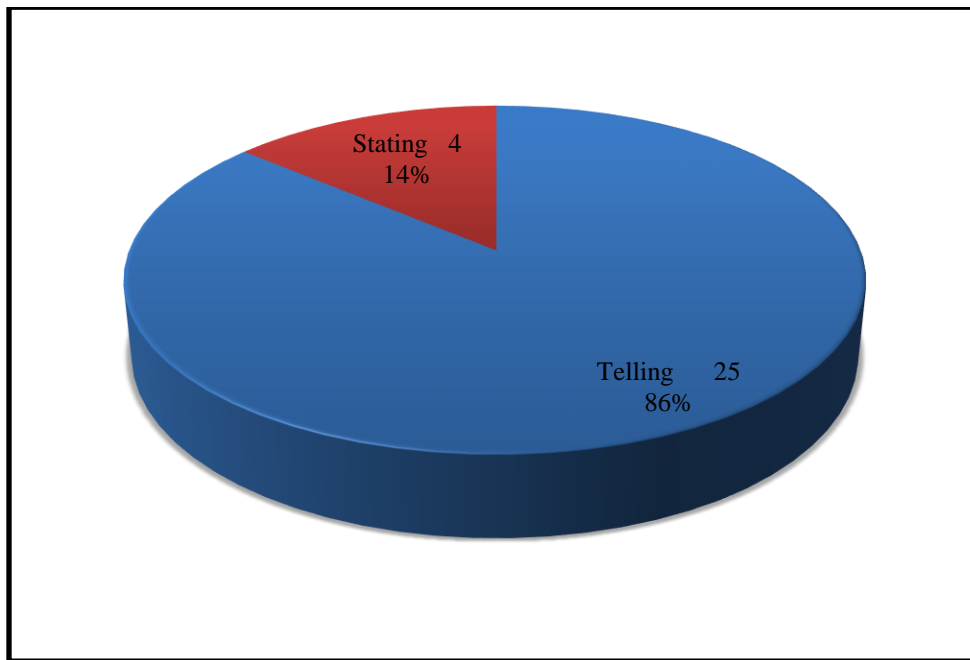


Figure (29): Assertives Speech Acts in Letter No.7

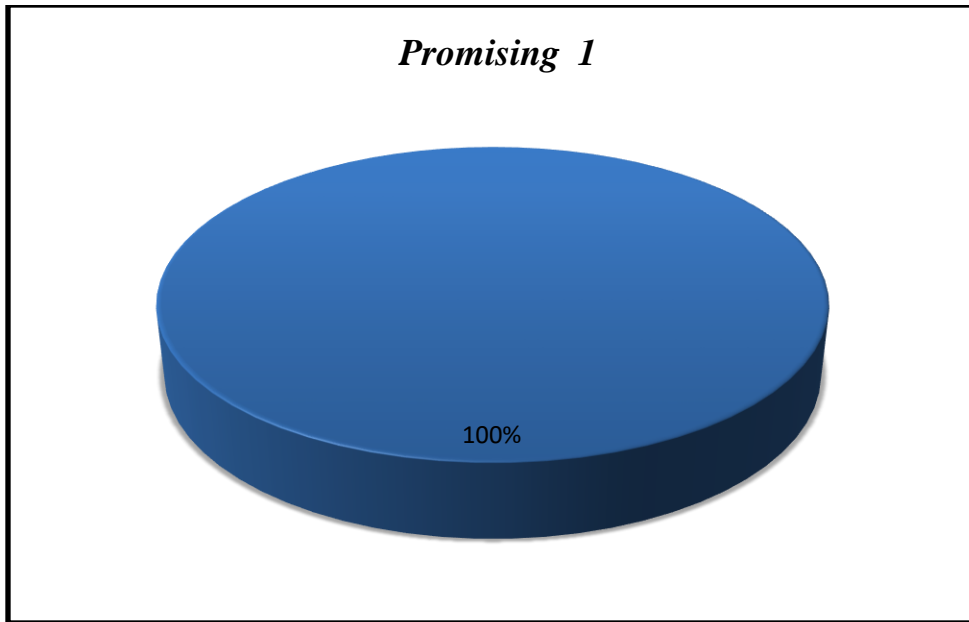


Figure (30): Commissives Speech Acts in Letter No.7

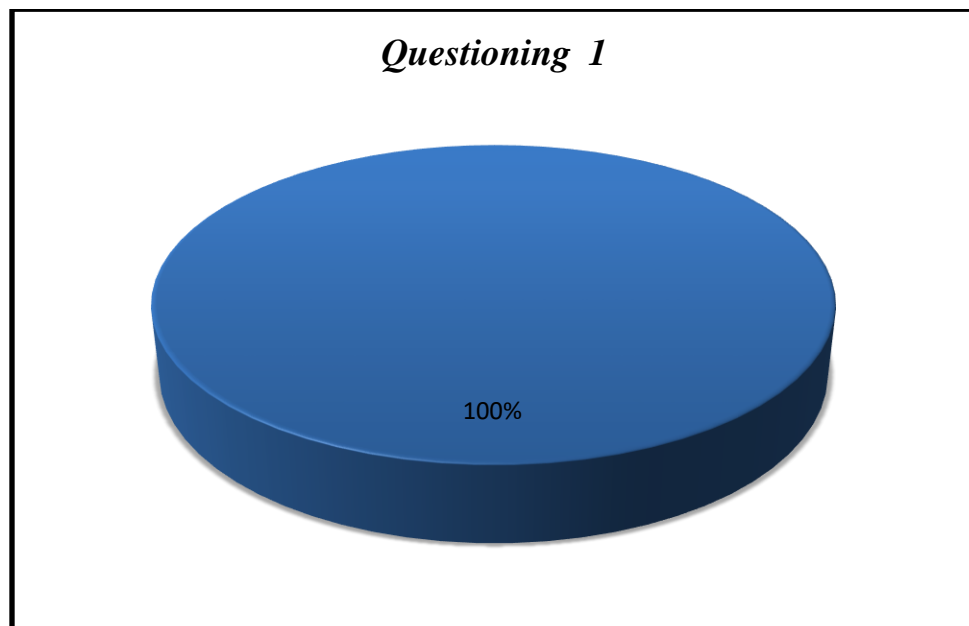


Figure (31): Directives Speech Acts in Letter No.7

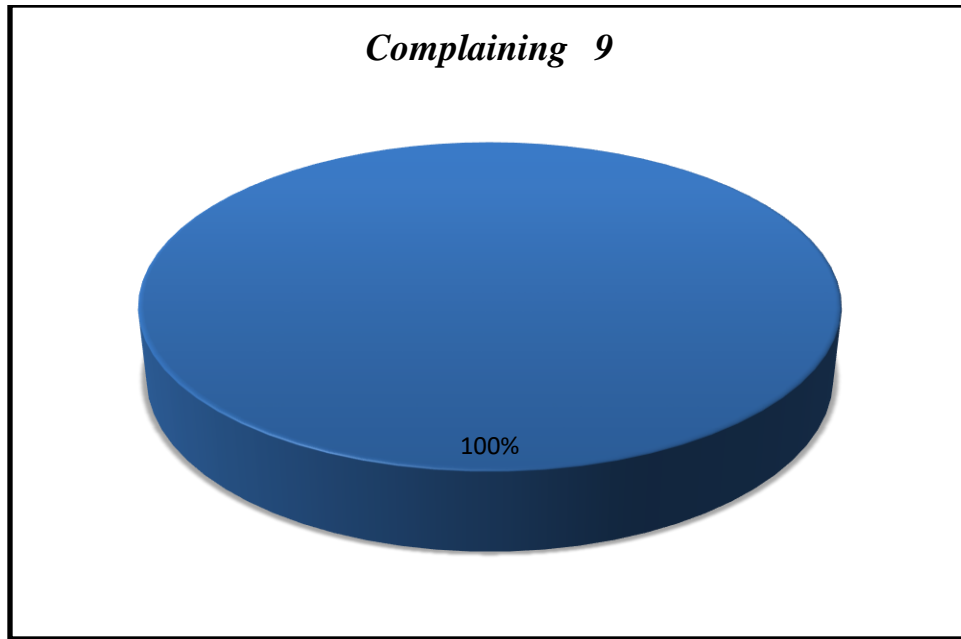


Figure (32): Expressives Speech Acts in Letter No.7

4.9 The Pragmatic Analysis of Letter No. (8)

Suicide letters are the last words of a person, written before committing suicide. It is assumed by most people that a suicide letter consists of wholly or mostly negative work and it is prepared in a negative mood. It seem obvious to an outside observer that things will get better, people with depression may not be able to see this due to the pessimism and despair that go along with this illness. When people feel they have lost all hope and don't feel able to change that, it can overshadow all of the good things in their life, making suicide seem like a viable option. As such, the high score of assertive speech acts in this letter is fair enough. That is, the suicidal person shows the details of his/her state, and justifies the resolution of this story, i.e. death.

As Table (16) displays, the frequency of the observed speech acts in letter no.(8) maxims in assertives speech act which form (80.952%) that is (17), i.e. telling (7), (41.176%), stating (6), (35.294%), guessing (2), (11.764%), presuming (1) and informing (1), (5.882%) for both presuming and informing (see figure no. 34). There are (1) directives in this letter i.e. (1) persuading which represents 100% of the total number of directives (see figure no.35). In contrast, greeting (1) thanking (1) and wishing (1) as the expressive speech acts get percentages as (33.333%) for each one (see figure no.36). However table no. (15) and figure no. (33) below state the percentages of each speech act in this letter.

Table (15): Speech Acts in Letter No. (8)

Speech Acts	NO.	Percentage
Assertives	17	80.952%
Directives	1	4.761%
Expressives	3	14.285%
Total	21	99.998%

Table (16): Types of Speech Acts in the Suicide Letter No. (8)

Extract No.	Speech acts types		Relative frequency%	
1	Assertives	Telling	8	47.058
		Stating	6	35.294
		Guessing	2	11.764
		Presuming	1	5.882
	Total	17	99.998	
2	Directives	Persuading	1	100
	Total	1	100	
3	Expressives	Greeting	1	33.333
		Thanking	1	33,333
		Wish	1	33.333
	Total	3	99.999	

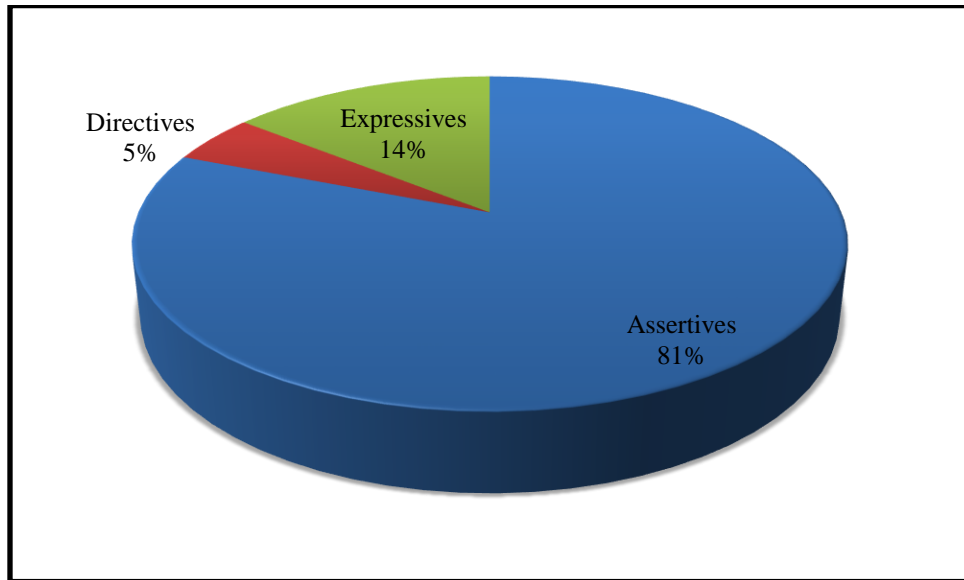


Figure (33): Speech Acts in Letter No.8

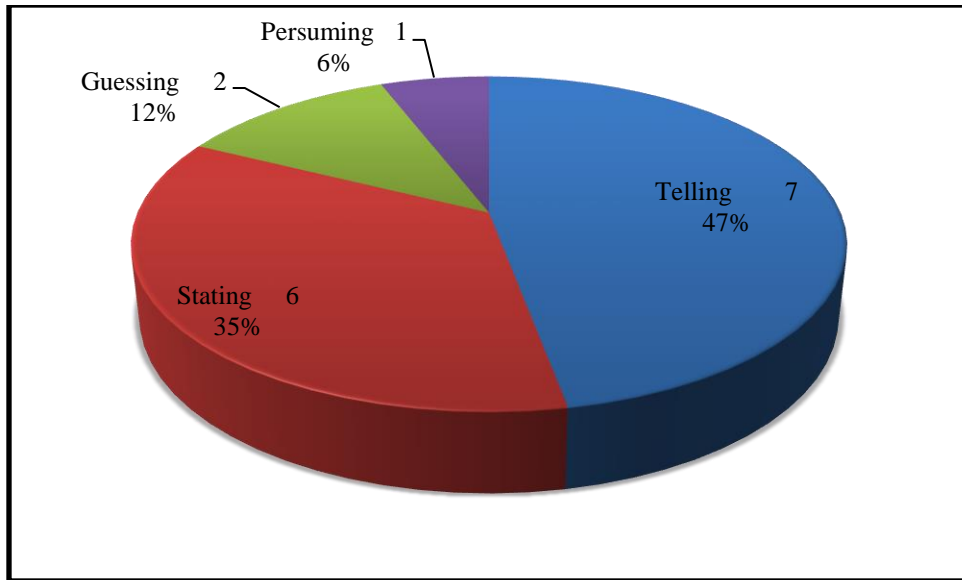


Figure (34): Assertives Speech Acts in Letter No.8

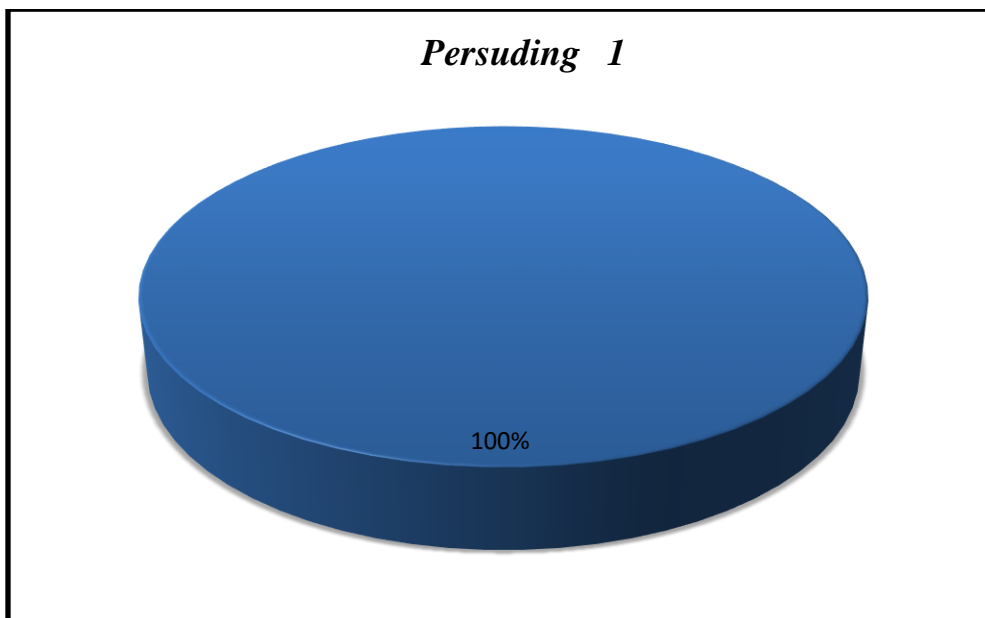


Figure (35): Directives Speech Acts in Letter No.8

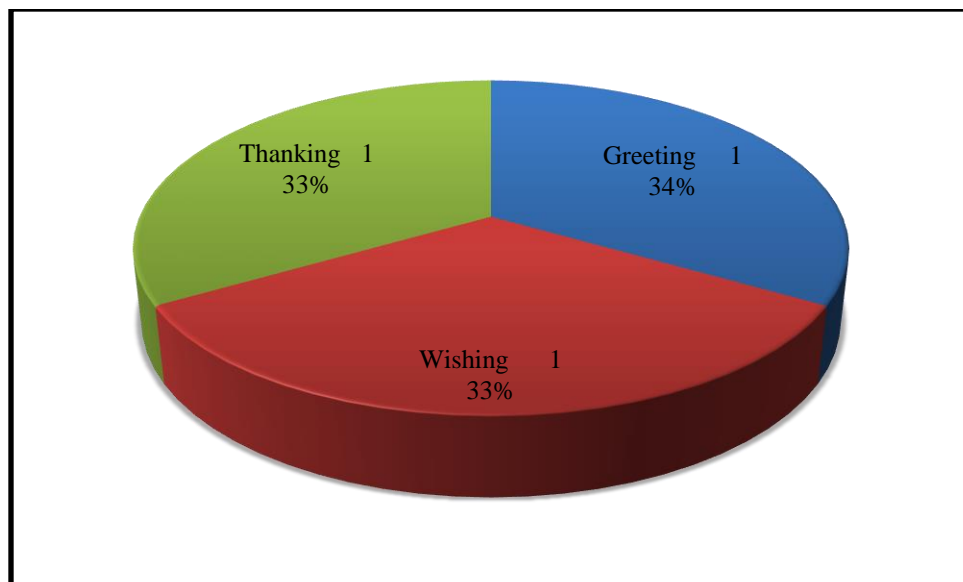


Figure (36): Expressives Speech Acts in Letter No.8

4.10 The Pragmatic Analysis of Letter No. (9)

In this suicide letter, we can see that the author takes responsibility for the decision she has made to take her own live. A large number of expressions of being ‘sorry’ can be found here, for example “I know she has been a lot of worry to mama and I’m sorry”. In regard to the suicide letters, the emotion of internal weariness is the most frequently met in many of the suicide letters for instance, the author in this letter says “but I am afraid. I’m so cold”.

The findings of letter no.(9) exhibit that the number of the telling is (7), (58.333%) out of (12) the total number of the assertive speech acts, cf. Table (18). That is, it nearly takes up three quarters of the assertives (see figure no.38). While the directives share (2) requesting and standing for 100% of the total number of directives (see figure no.39). Besides, the findings show that as many as (9) complaining about (64.285%) topping the list of expressive (see figure no.40).

Also, there are (3) forgiving (21.429%), (1) apologizing and (1) farewelling that constitutes (7.142%) for each one, cf. table no.(17) and table no.(18).

Table (17): Speech Acts in Letter No. (9)

Speech Acts	NO.	Percentage
Assertives	12	42.857%
Directives	2	7.142%
Expressives	14	50%
Total	28	99.999%

Table (18): Types of Speech Acts in the Suicide Letter No. (9)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 7	58.333
		Stating 5	41.666
	Total	12	99.999
2	Directives	Requesting 2	100
	Total	2	100
3	Expressives	Complaining 9	64.285
		Forgiving 3	21.429
		Apologizing 1	7.142
		Farewelling 1	7.142
	Total	14	99.998

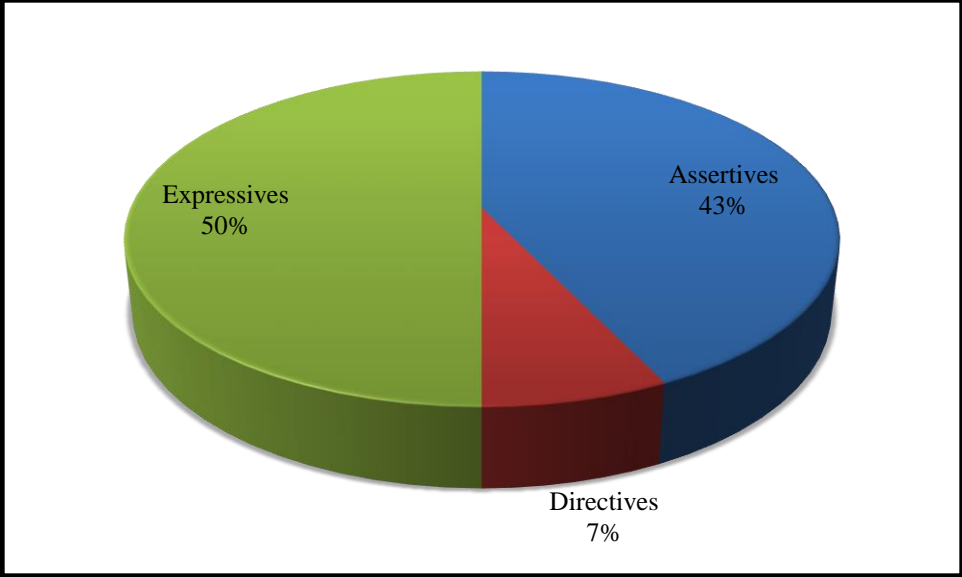


Figure (37): Speech Acts in Letter No.9

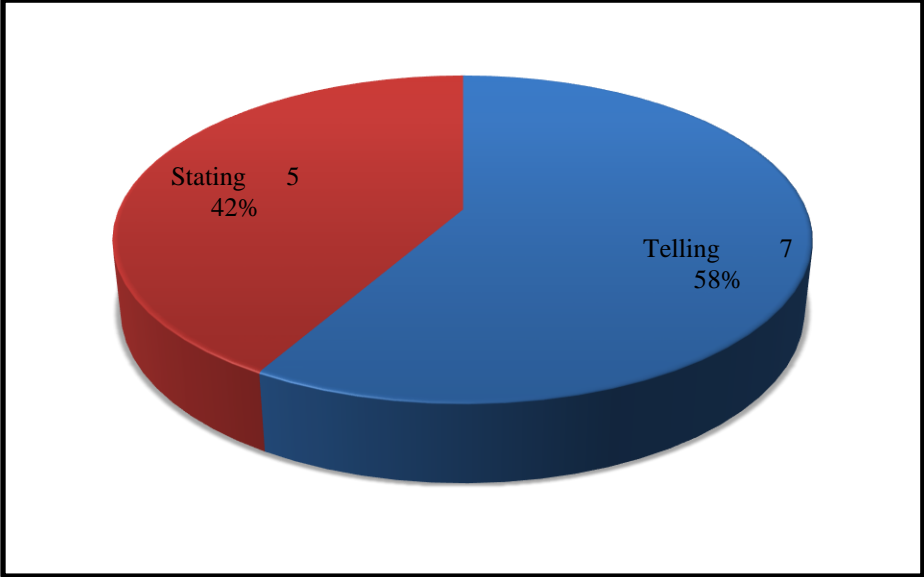


Figure (38): Assertives Speech Acts in Letter No.9

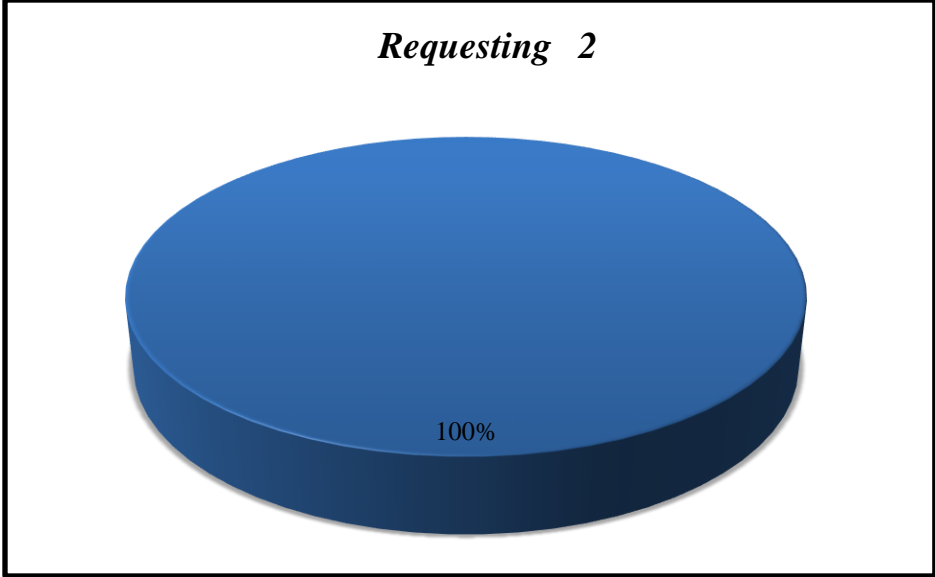


Figure (39): Directives Speech Acts in Letter No.9

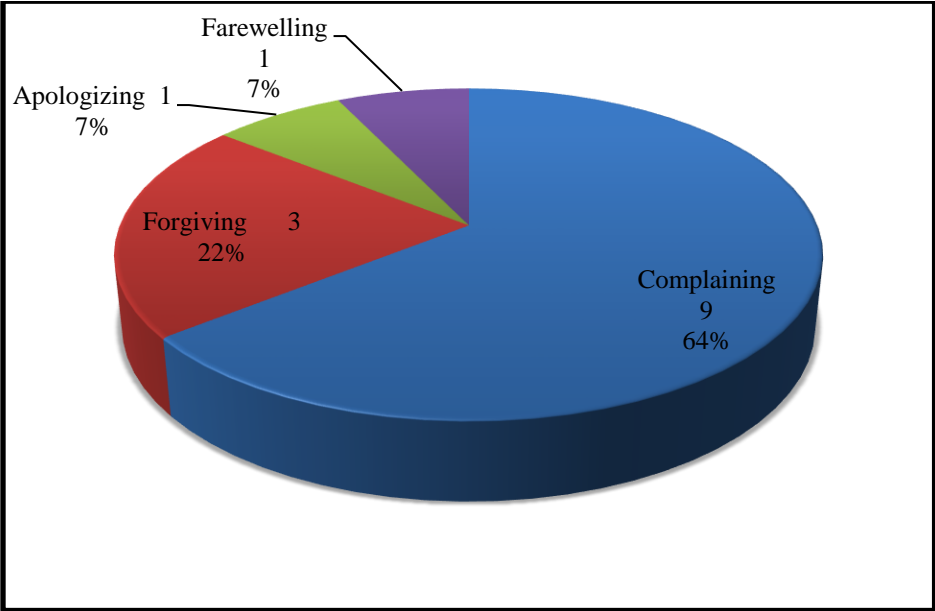


Figure (40): Expressives Speech Acts in Letter No.9

4.11 The Pragmatic Analysis of Letter No. (10)

A person can become socially isolated for many reasons, including losing friends or a husband, undergoing a separation or divorce, physical or mental illness, social anxiety, retirement, or due to a move to a new location. Social isolation can also be caused by internal factors such as low self-esteem. This can lead to loneliness and other risk factors of suicide such as depression and alcohol or drug misuse. The investigation of letter no.(10) proves that there are (25) assertive speech acts i.e. the percentage of the assertive speech acts is (24.242%) (see table no.19 and figure no.42). There are (9), (36%) reminding, (7), (28%) telling, (6), (24%) stating, (2), (8%) describing and (1), (4%) confessing (see table no.20 and figure no.42). Of these speech acts, there are (3) questioning that exhibit (100%) of the directives (see figure no.43). Also, based on the findings in the tables below and figure no.(41), there are (6) complaining i.e. (100%) of the expressives speech act (see figure no.44).

Table (19): Speech Acts in Letter No. (10)

Speech Acts	NO.	Percentage
Assertives	25	73.529%
Directives	3	8.823%
Expressives	6	17.647%
Total	34	99.999%

Table (20): Types of Speech Acts in the Suicide Letter No. (10)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Reminding 9	36
		Telling 7	28
		Stating 6	24
		Describing 2	8
		Confessing 1	4
	Total	25	100
2	Directives	Questioning 3	100
	Total	3	100
3	Expressives	Complaining 6	100
	Total	6	100

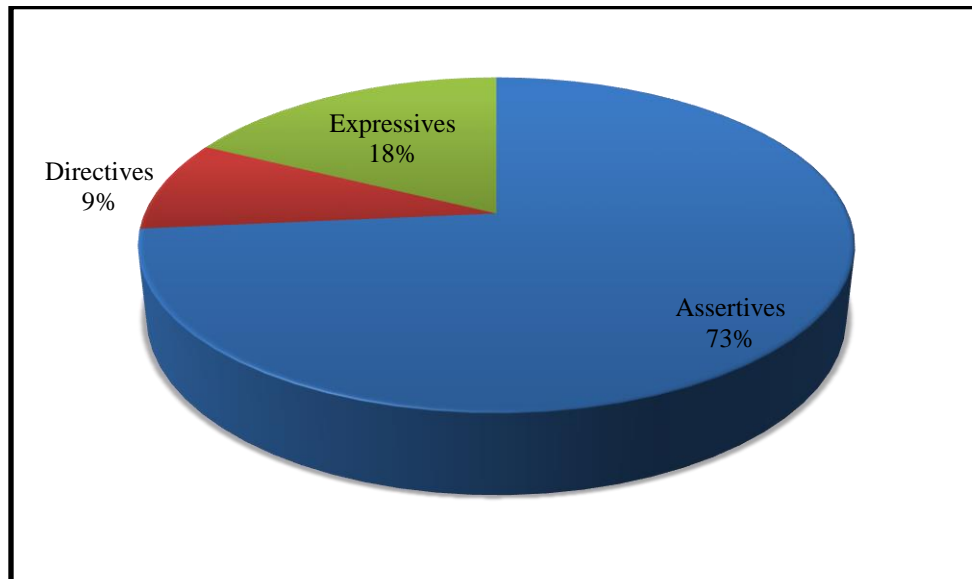


Figure (41): Speech Acts in Letter No.10

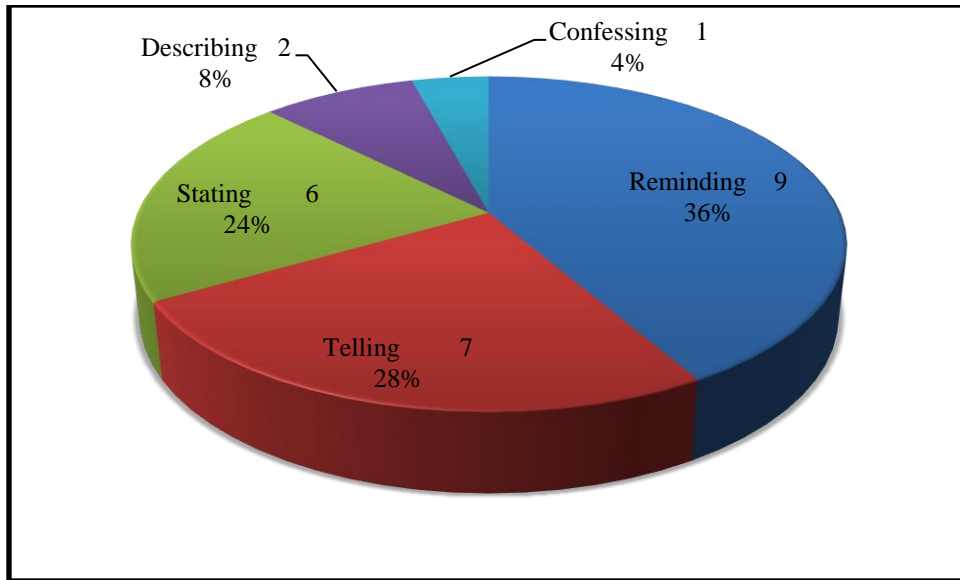


Figure (42): Assertives Speech Acts in Letter No.10

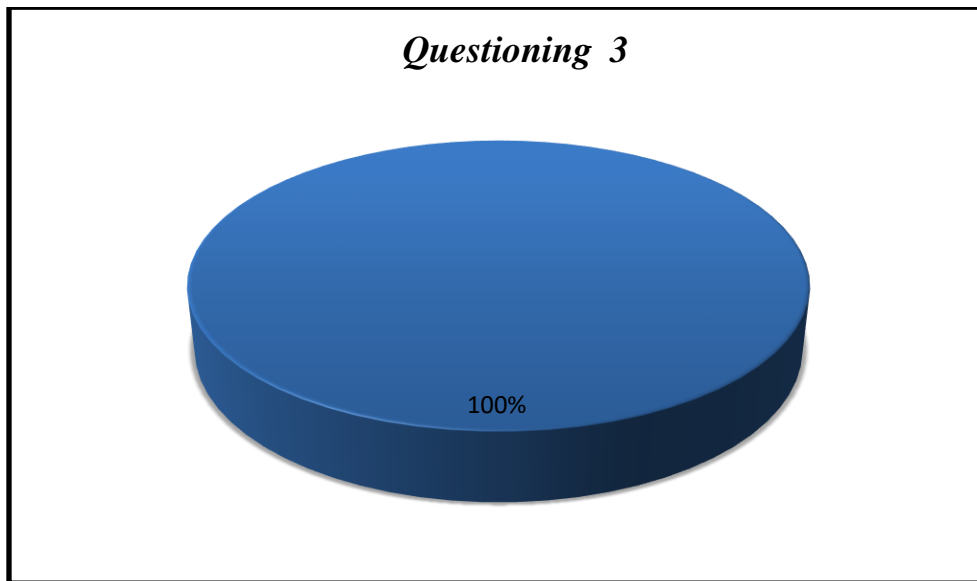


Figure (43): Directives Speech Acts in Letter No.10

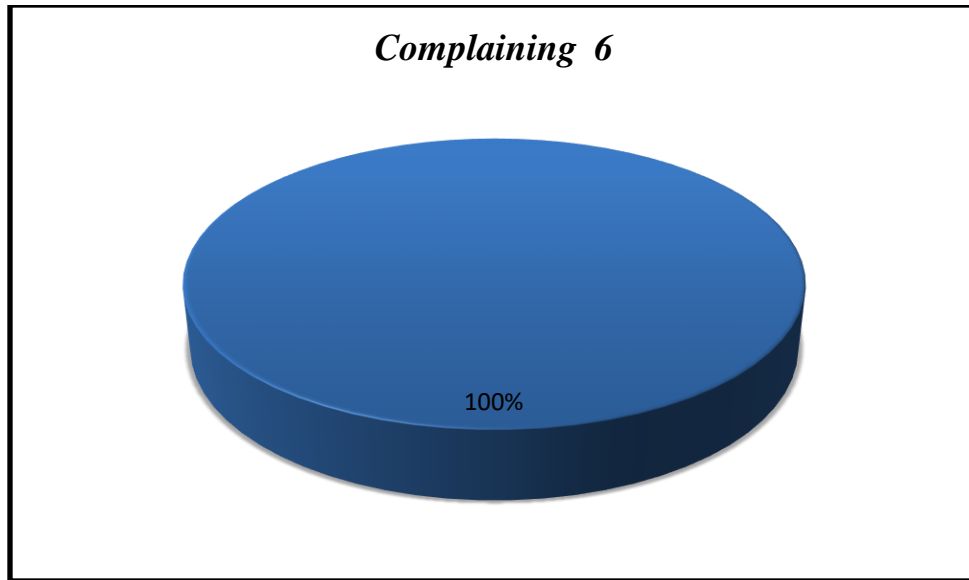


Figure (44): Expressives Speech Acts in Letter No.10

4.12 The Pragmatic Analysis of Letter No. (11)

This letter is addressed to the writer's parents. This represents that the writer's parents are important people that made him leave this letter, regardless of what the writer felt about his parents. For instance, in this letter the writer says "It's been 18 years, since I was born; I always get everything from you". While the text seems to present the author's expression of being thankful, the other representation is that the writer associates "get everything" to an inference that the act of getting everything is going to end as the writer committed suicide. So, the stated purpose is to thank his parents. Also, For instance "I'm sorry for all mistake I've made, I'm sorry of making you worried a lot of me" are statements of apology.

As it is involved, the coded meaning in this letter is that the writer feels grateful and thus it brings a positive message to his father. This represents that the writer sees his father as the one who teaches and gives advices, stated by "greatest motivator", for the writer thinks his father as the role leader for him. This is also

stated by “there’s nobody who can replace you”, “I might not be able to make you proud of me, I might not be able to be who you want me to be”. The relevance of the text expresses that his father puts high expectations of the writer, and not having able to make his father “proud”, the writer decides to apologize accordingly to his father. Therefore, the writer tries to tell his father that it is not his fault of his son committing suicide. The main point in this utterance is to thank both of his mother and father, as in “everything you give to me in my life”. On the other side, this text could also mean that both his father and mother have significant influence in the writer’s life, which could also explain why the suicide letter is addressed to them. This indeed is a repetitive from the first passage of the letter “I’m proud I could spend my life with lovely people like you two”.

“I LOVE YOU, MOM & DAD MAY GOD ALWAYS BLESS YOU

February 5th, 2016, Love and Proud, Your son, Nusadi.”

The implicated thought in here is that the author wanted to say positive things to his parents as a farewell. Through using these affectionate words, the writer implied that he cares to his parents and feels honored of being their son. This is reflected by the way he sends his thought to his parents to always be blessed. As shown in Table (22), the analysis demonstrates that the occurrences of the assertives (12), (54.545%) i.e. telling (9), (75%) and stating (3), (25%) of the whole assertives (see figure no.46). Moreover, what we notice is that the highest occurrences of expressives act are (3) apologizing and (3) thanking i.e. (30%) for each one. In addition to farewelling that gets (2), (20%) while greeting and blessing get (1), (10%) for each one (see figure no.47). Table no. (21) and figure no. (45) illustrate the percentage of each speech act in this letter.

Table (21): Speech Acts in Letter No. (11)

Speech Acts	NO.	Percentage
Assertives	12	54.545%
Expressives	10	45.454%
Total	22	99.999%

Table (22): Types of Speech Acts in the Suicide Letter No. (11)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 9	75
		Stating 3	25
	Total	12	100
2	Expressives	Greeting 1	10
		Thanking 3	30
		Apologizing 3	30
		Farewelling 2	20
		Blessing 1	10
	Total	10	100

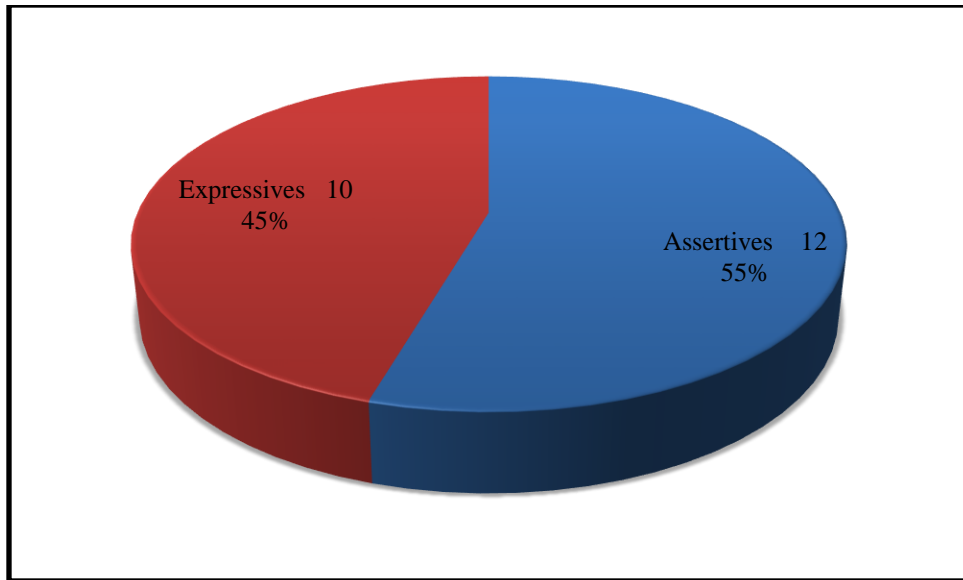


Figure (45): Speech Acts in Letter No.11

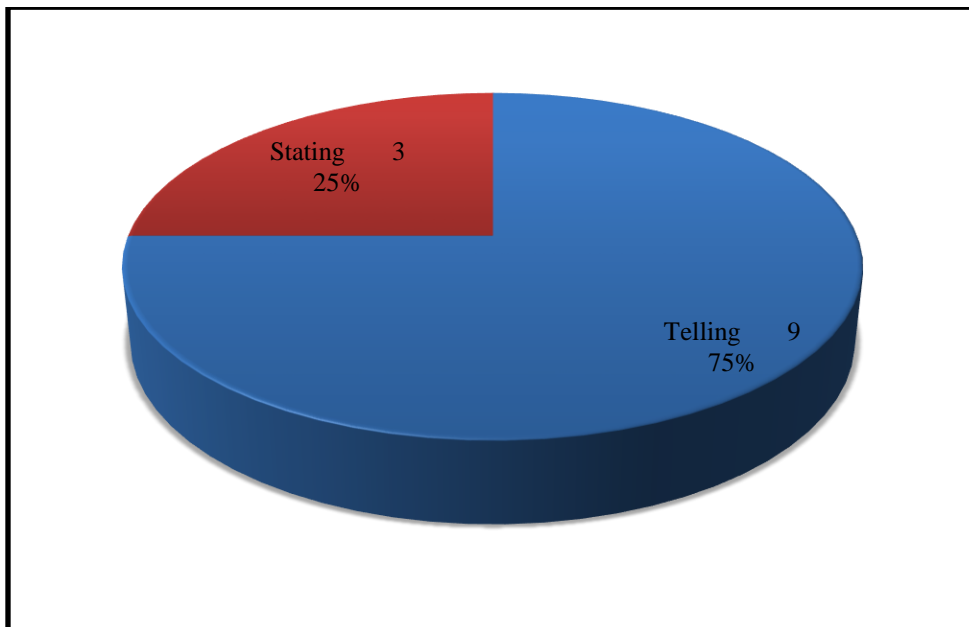


Figure (46): Assertives Speech Acts in Letter No.11

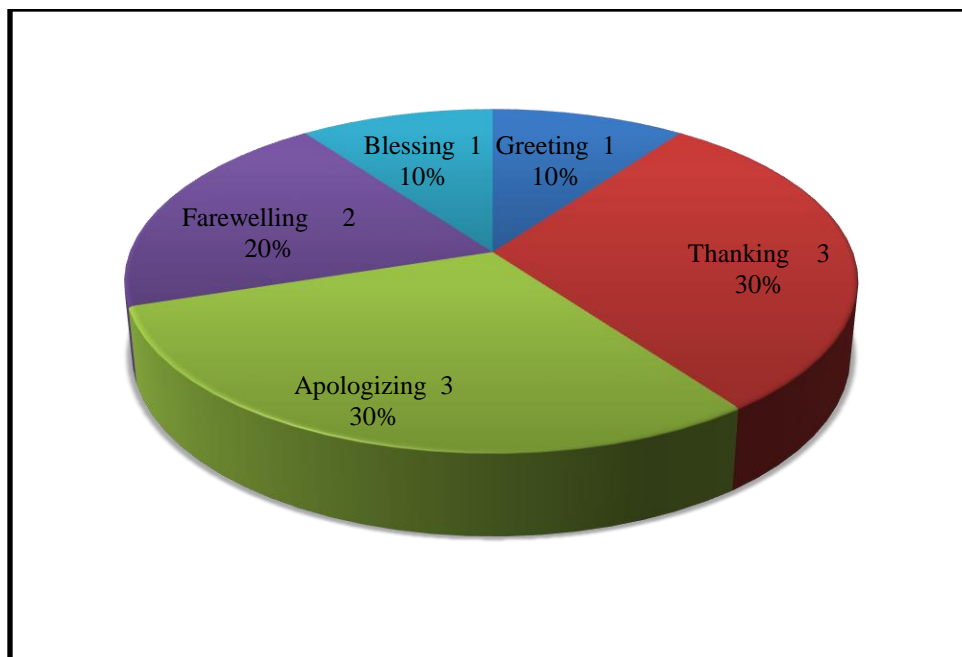


Figure (47): Expressives Speech Acts in Letter No.11

4.13 The Pragmatic Analysis of Letter No. (12)

Not surprisingly, the emotion that conveys the overall mood of the blame category is an aggression towards the people who are accused in the suicide letter of having been the cause of the suicide. The author of this suicide letter refuses to take responsibility but instead blame others, very often those to whom the letter is addressed. Expressions of being ‘sorry’ have not been found here, only expressions of the pity the author feels for himself about a situation that he feels inevitable. For instance: “I’ve got to the point where there is nothing to live for, a little bit of kindness from you would of made everything so different, but all that ever interested you was the dollar”.

The tables below and figure no. (48) tackle the speech acts employed by the suicidal person who wrote this letter. The analysis offers that there are (3), (30%) assertives i.e. telling which represents (100%) of the total number of assertives (see

figure no.49). Also, there are (3) directives i.e. ordering which takes (30%) Of the total number of speech acts (see figure no.50). As displayed in Figure (51), the percentage of the observed (2) wishes is (66.666%) out of (4) expressives speech act. In contrast to the farewelling that comprises only (1), (33.333 %).

Table (23): Speech Acts in Letter No. (12)

Speech Acts	NO.	Percentage
Assertives	3	30%
Directives	3	30%
Expressives	4	40%
Total	10	100%

Table (24): Types of Speech Acts in the Suicide Letter No. (12)

Extract No.	Speech acts types			Relative frequency%
1	Assertives	Telling	3	100
	Total		3	100
2	Directives	Ordering	3	100
	Total		3	100
3	Expressives	Wishing	2	50
		Blaming	1	25
		Farewelling	1	25
	Total		4	100

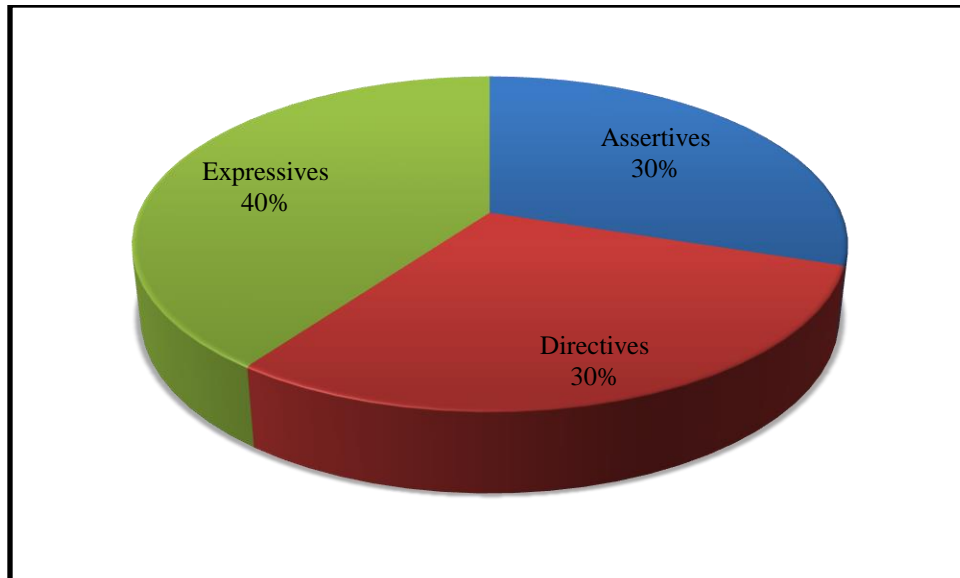


Figure (48): Speech Acts in Letter No.12

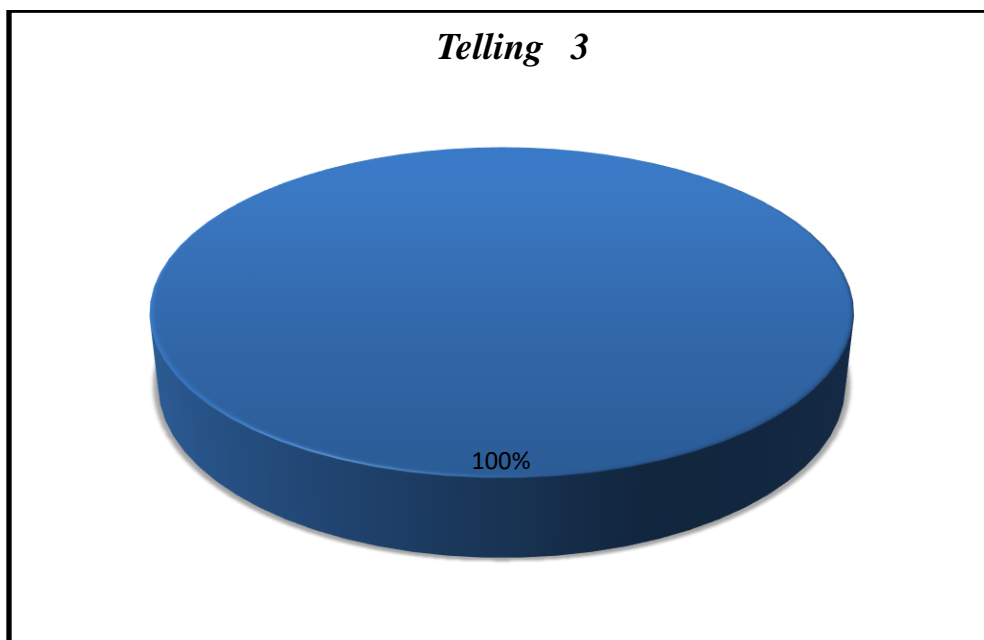


Figure (49): Assertives Speech Acts in Letter No.12

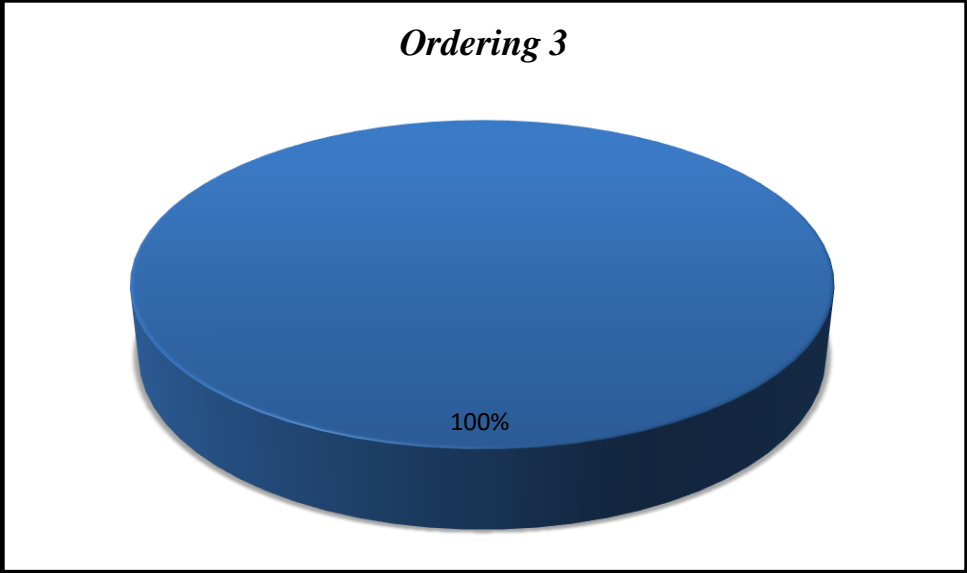


Figure (50): Directives Speech Acts in Letter No.12

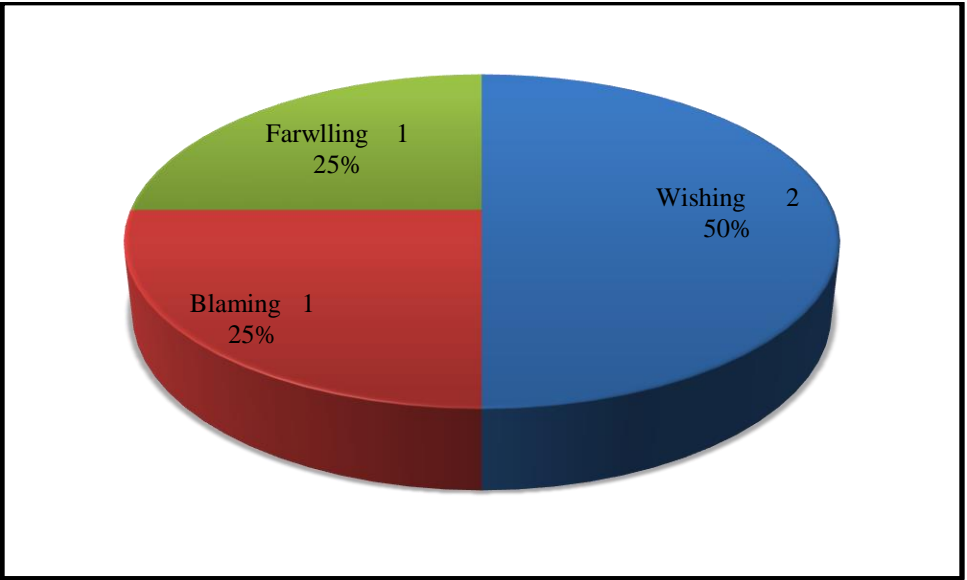


Figure (51): Expressive Speech Acts in Letter No.12

4.14 The Pragmatic Analysis of Letter No. (13)

In this suicide letter, the author blames his wife for the action he is about to take. The reasoning of the ‘blame’ is expressed mostly with the negative forms of words, negations and words that are negative in meaning. For instance: “I married the wrong nag-nag-nag). The writer of this suicide letter refuses to take responsibility for the suicide but instead he blames others. There are expressions of wondering in this letter which means that the author feels for himself about a situation that he feels inevitable. For example: “What is a few short years to live in hell. That is all I get around here”.

As shown in Table (26), the percentage of wondering in this letter is (66.666%) out of (3) the total number of the assertives. In addition to (1) telling, (33.333%) of the assertives (see figure no.53). In this letter there are (3) ordering, (100%) of the directives (see figure no.54). On the other hand, there are (9) expressives i.e. (8) complaining, (88.888%) and (1) blaming, (11.111%) of the total number of expressives (see figure no.55). However table no. (25) and figure no.(52) illustrate the percentage of each speech act in this letter.

Table (25): Speech Acts in Letter No. (13)

Speech Acts	NO.	Percentage
Assertives	3	20%
Directives	3	20%
Expressives	9	60%
Total	15	100%

Table (26): Types of Speech Acts in the Suicide Letter No. (13)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 1	33.333
		Wondering 2	66.666
	Total	3	99.999
2	Directives	Ordering 3	100
	Total	3	100
3	Expressives	Complaining 8	88.888
		Blaming 1	11.111
	Total	9	99.999

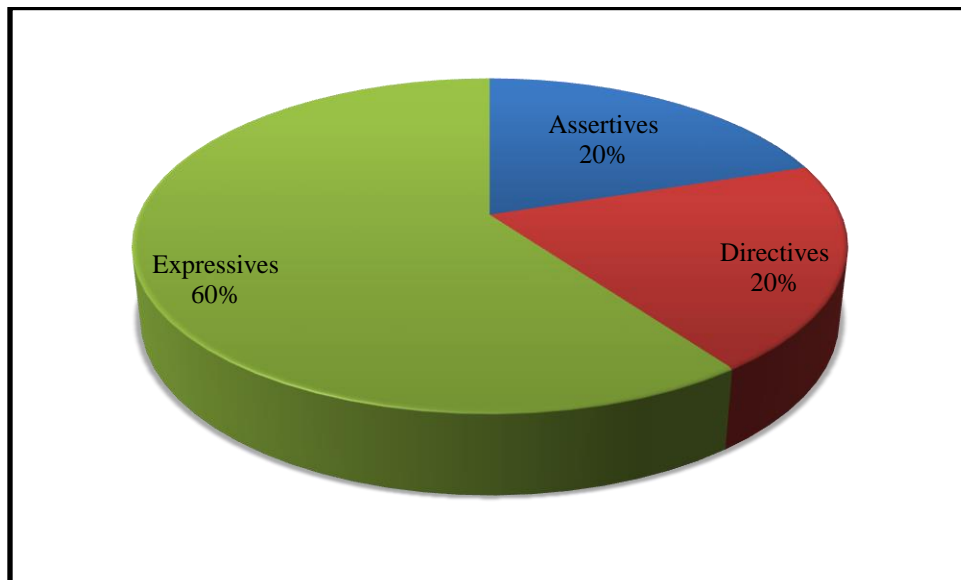


Figure (52): Speech Acts in Letter No.13

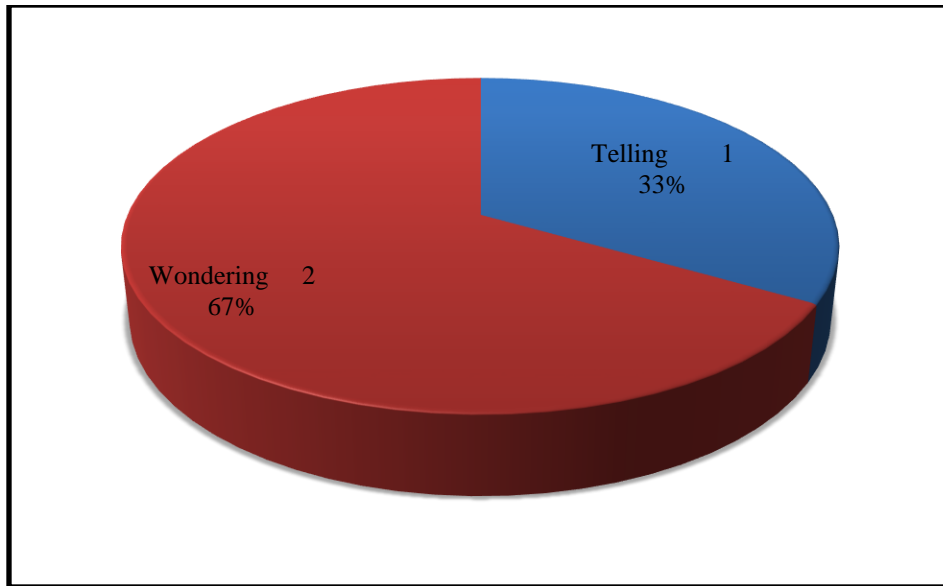


Figure (53): Assertive Speech Acts in Letter No.13

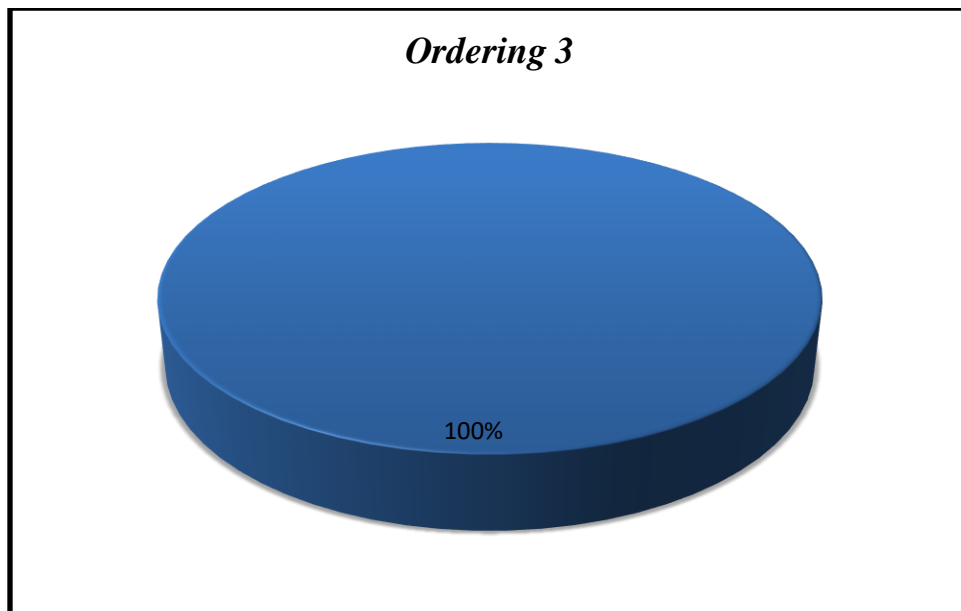


Figure (54): Directives Speech Acts in Letter No.13

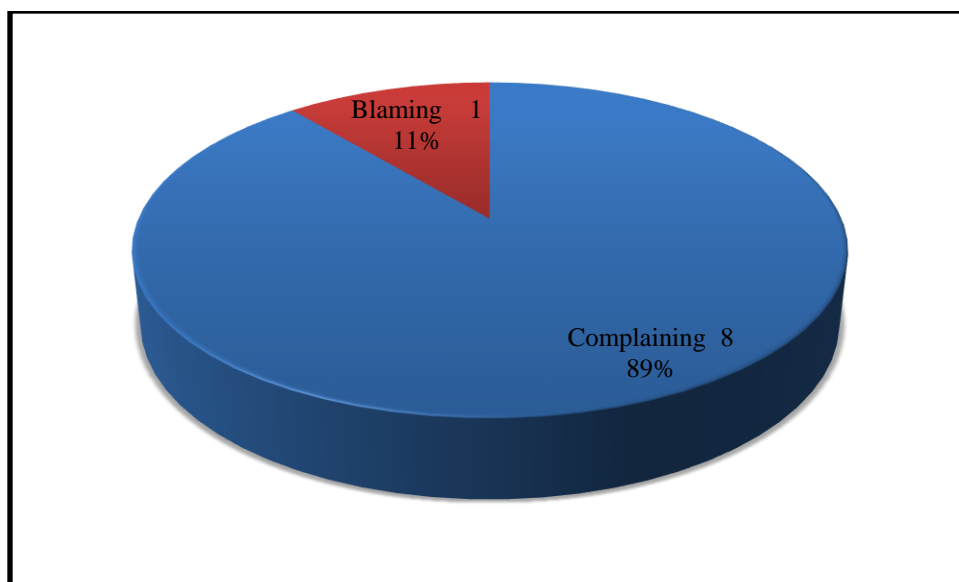


Figure (55): Expressive Speech Acts in Letter No.13

4.15 The Pragmatic Analysis of Letter No. (14)

The writer of this suicide letter states that she committed suicide because loneliness, and because of unrequited love. Assertives in this letter summarize the reasons that lead to the decision behind leaving life. For instance, “I seek love. I seek understanding. I just want to be loved. Staying in my bed feels like the only safe haven; never do I want to leave that bed. I cry often. I have low self-esteem.” The writer wants her family to take care of her, treat her well either from a special friend or from her family. Unfortunately, these cries for help may sometimes prove to be fatal .People that makes a failed attempt are at higher risk of trying again and their second attempts are more likely to be deathly.

As Table (28) presentes, there are (15) assertives i.e. telling, (100%) of the assertive (see figure no.57). While there are (13) expressives i.e. (100%) complaining (see figure no.59). The highest percentage in this letter is the assertives speech acts that is (46.875%), cf. figure no. (56) and table no. (27).

Expressives come in the second place with (13) complaining which represents (40.625%) of the total number of the speech acts (see table no.27). Figure no. (58) shows the directives have the lowest representation with (4) questions which get (100%) of the directives content of this letter and (12.5%) of the whole speech acts (see table no.27).

Table (27): Speech Acts in Letter No. (14)

Speech Acts	NO.	Percentage
Assertives	15	46.875%
Directives	4	12.5%
Expressives	13	40.625%
Total	32	100%

Table (28): Types of Speech Acts in the Suicide Letter No. (14)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 15	100
	Total	15	100
2	Directives	Questioning 4	100
	Total	4	100
3	Expressives	Complaining 13	100
	Total	13	100

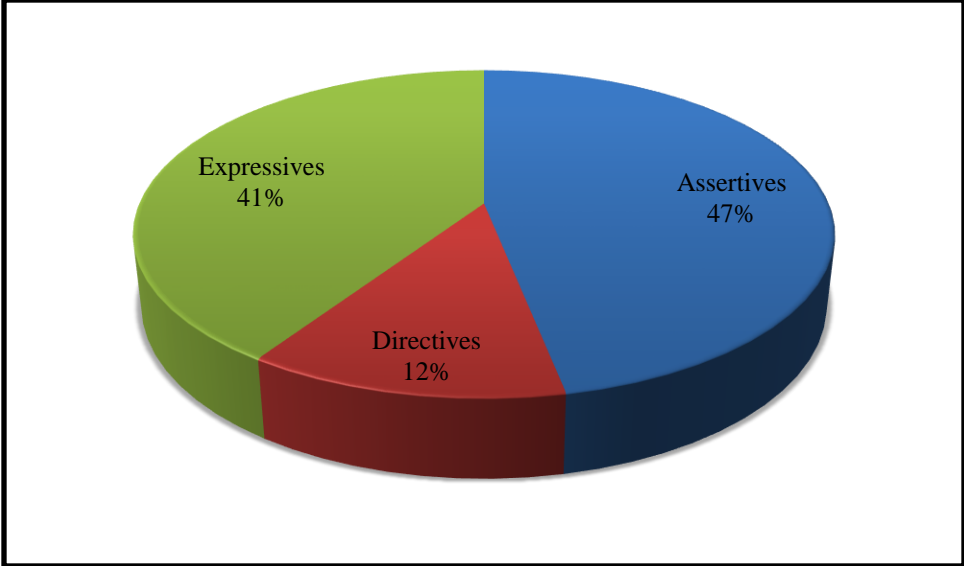


Figure (56): Speech Acts in Letter No.14

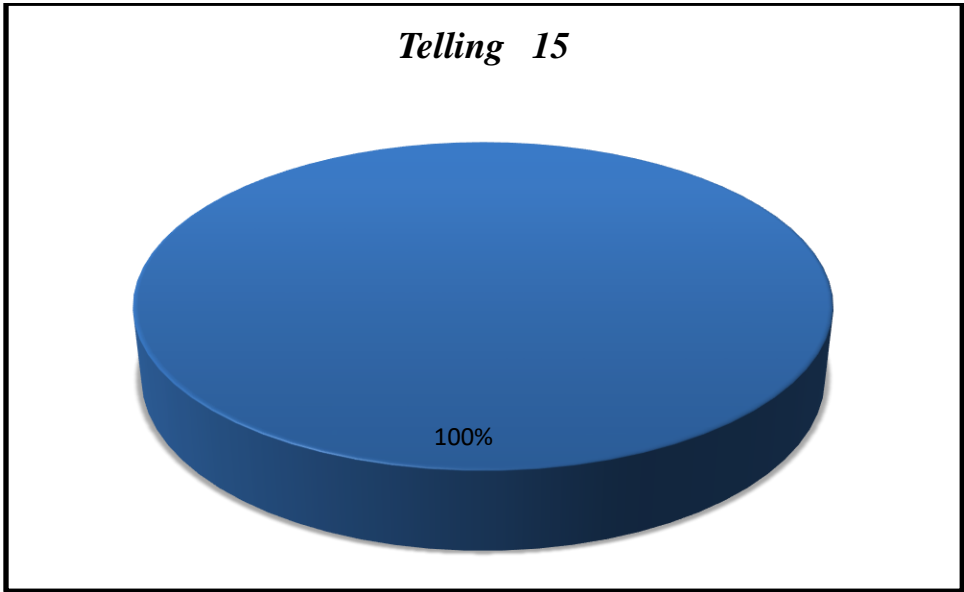


Figure (57): Assertive Speech Acts in Letter No.14

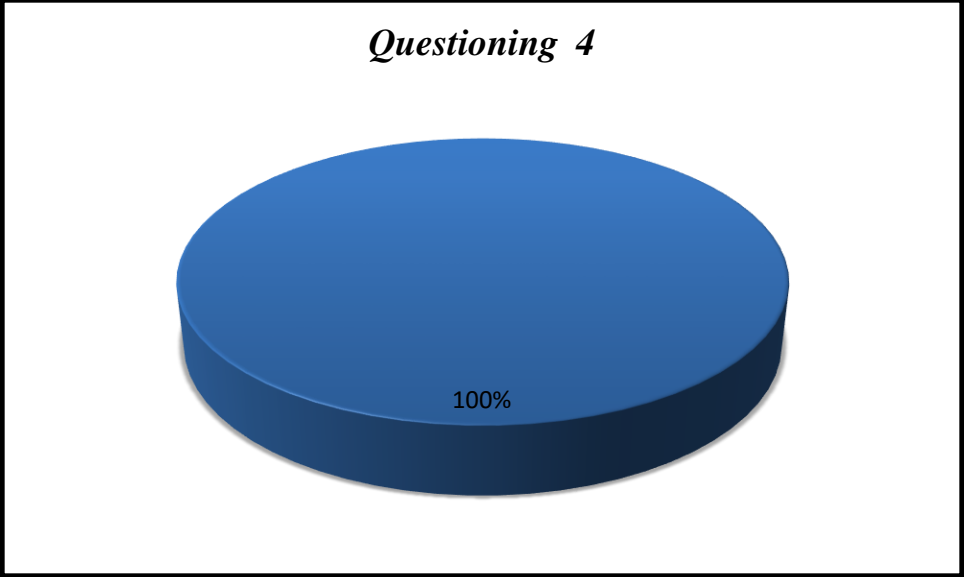


Figure (58): Directive Speech Acts in Letter No.14

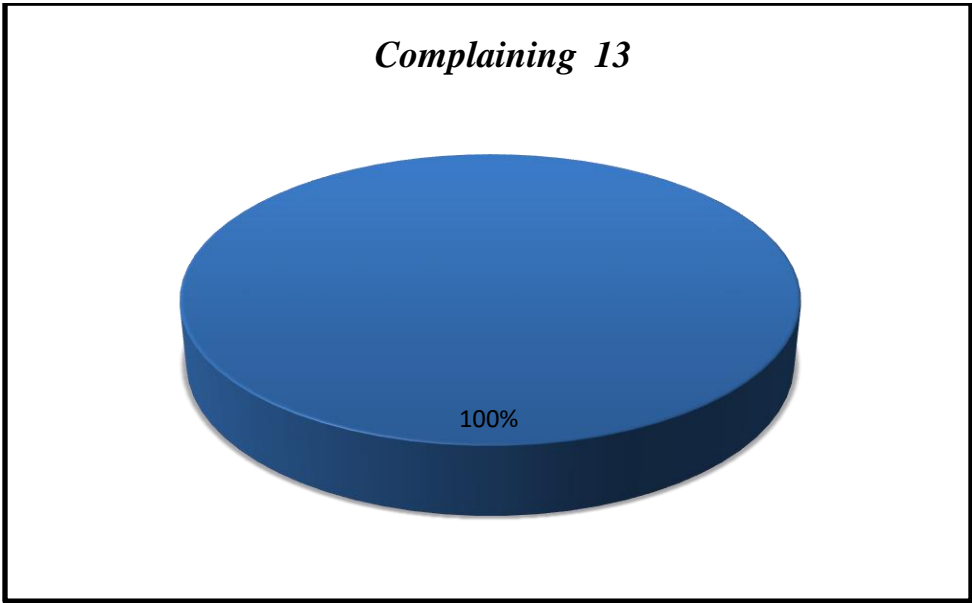


Figure (59): Expressive Speech Acts in Letter No.14

4.16 The Pragmatic Analysis of Letter No. (15)

Love may be the first thing that a person considers when entering a relationship, but it is also reason number one of why one commits suicide. This letter is about the lack of love, the writer feels from his beloved girlfriend. The writer fears of losing the one who love so much so he decides to kill her and then committe suicide. Therefore the writer says “To love you as I do and live without you is more than I can bear. I love you so completely, wholeheartedly without restraint”.

Tables No.(29) and (30) display that there are (6) assertives i.e. (3) telling and (3) stating. Each one comprises (50%) of the total number of assertives (see figure no.61). While the percentage of (12) complaining is (80%), (6.666%) for greeting, blessing and farewelling displayed as the expressives speech act (see figure no.63). So the expressives speech act gain the highest percentage which is (68.181%) among other speech acts in this letter then assertives comes in the second place with (27.272%) percentages (see figure no.60). In addition, there is one declarative speech act i.e. (100%) declaring (see figure no.62).

Table (29): Speech Acts in Letter No. (15)

Speech Acts	NO.	Percentage
Assertives	6	27.272%
Declaratives	1	4.545%
Expressives	15	68.181%
Total	22	99.998%

Table (30): Types of Speech Acts in the Suicide Letter No. (15)

Extract No.	Speech acts types			Relative frequency%
1	Assertives	Telling	3	50
		Stating	3	50
	Total		6	100
2	Declaratives	Declaring	1	100
	Total		1	100
3	Expressives	Greeting	1	6.666
		Complaining	12	80
		Blessing	1	6.666
		Farewelling	1	6.666
	Total		15	99.998

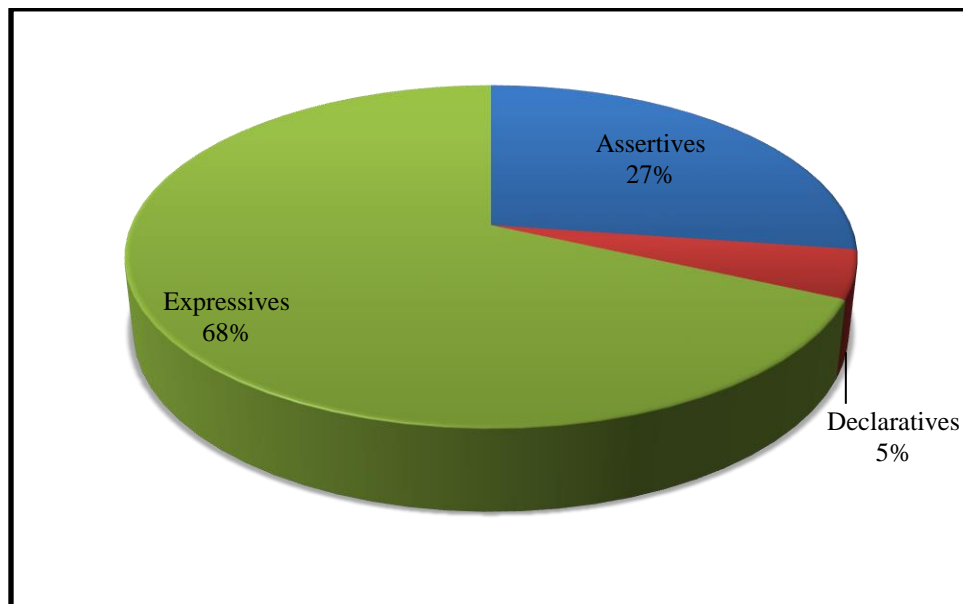


Figure (60): Speech Acts in Letter No.15

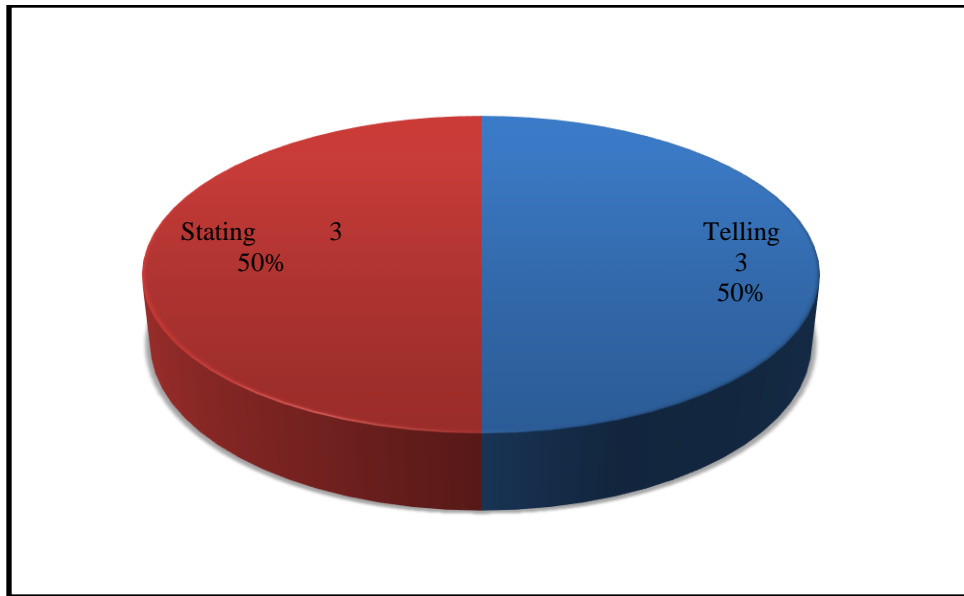


Figure (61): Assertive Speech Acts in Letter No.15

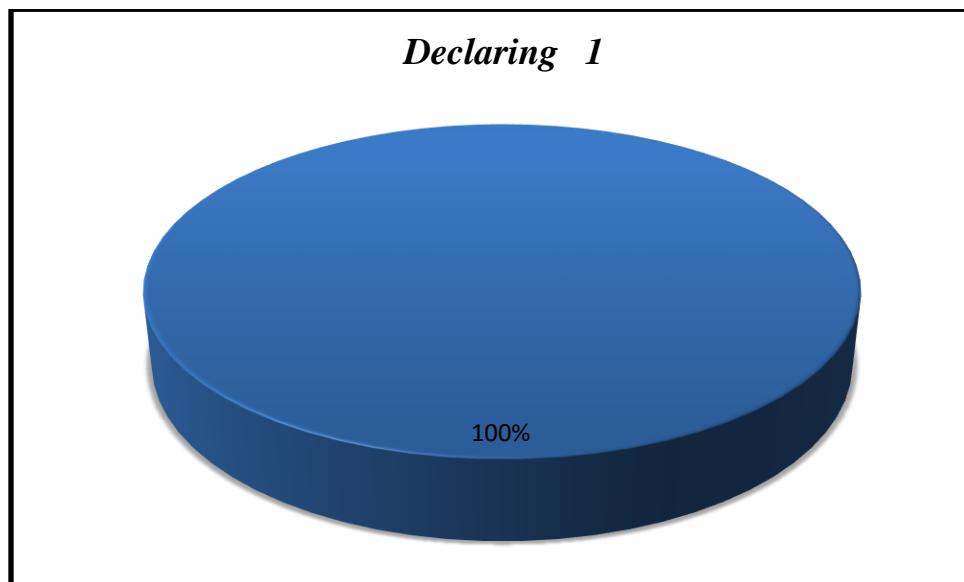


Figure (62): Declaratives Speech Acts in Letter No.15

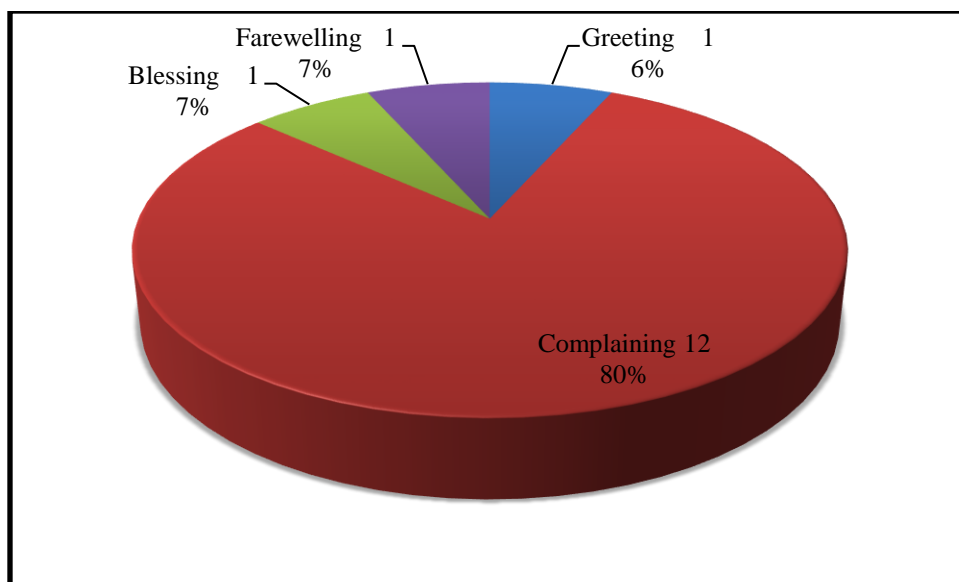


Figure (63): Expressives Speech Acts in Letter No.15

4.17 The Pragmatic Analysis of Letter No. (16)

The types of offences committed by the author vary from the concrete, such as a lack of love and understanding from the parents of a teenage girl, for instance: “I have tried to be good to you both. ... It is just that I am afraid of you both at times”. So she complains about how her parents treat her and how she was afraid of both of them. Table No. (32) shows that the illocutionary acts of the Assertive speech acts in this letter is telling which is used (5) times (see figure no.65). Also there are (2) declaratives speech acts i.e. (100%) declaring (see figure no.66). The illocutionary acts of the expressives speech acts are forgiving used (2) times out of (5) expressives speech acts and gain (40%). Complaining is used (1) time, wishing used (1) time and farewelling (1) time, each one of the complaining, wishing and farewell obtains (20%) out of the total number of expressives (see figure no.67 and table no.32). Both of the assertives and expressives gain the same percentage

which is (41.666%) (see table no.31 and figure no.64). Accordingly, declaratives speech act gains (16.666%) percentage (see figure no.64 and table no.31).

Table (31): Speech Acts in Letter No. (16)

Speech Acts	NO.	Percentage
Assertives	5	41.666%
Declaratives	2	16.666%
Expressives	5	41.666%
Total	12	99.998%

Table (32): Types of Speech Acts in the Suicide Letter No. (16)

Extract No.	Speech acts types			Relative frequency%
1	Assertives	Telling	5	100
	Total		5	100
2	Declaratives	Declaring	2	100
	Total		2	100
3	Expressives	Forgiving	2	40
		Complaining	1	20
		Wishing	1	20
		Farewelling	1	20
	Total		5	100

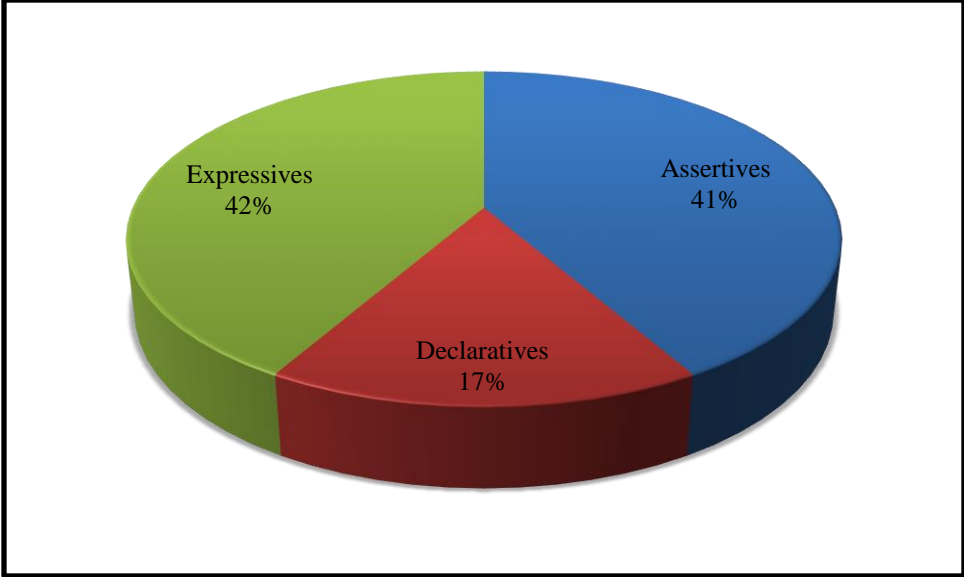


Figure (64): Speech Acts in Letter No.16

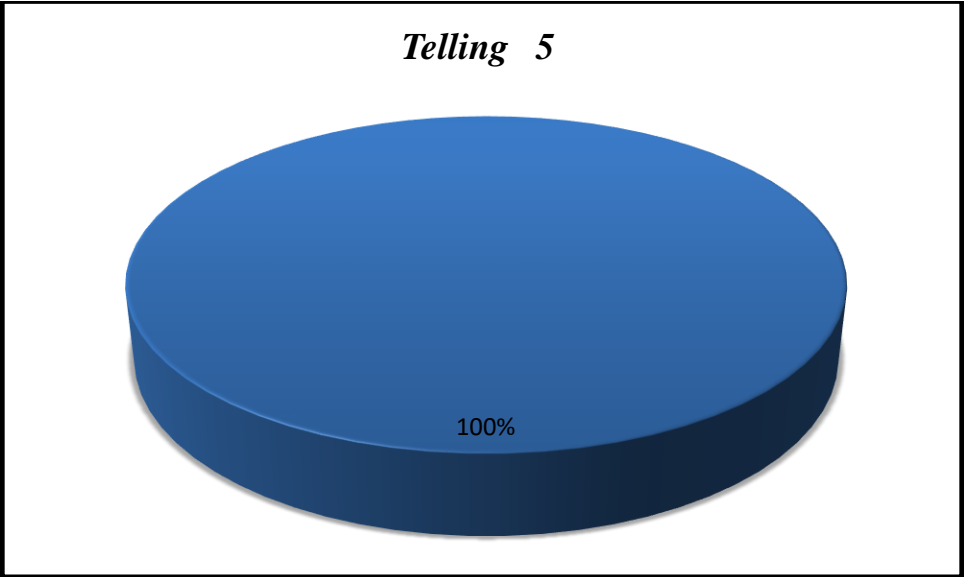


Figure (65): Assertives Speech Acts in Letter No.16

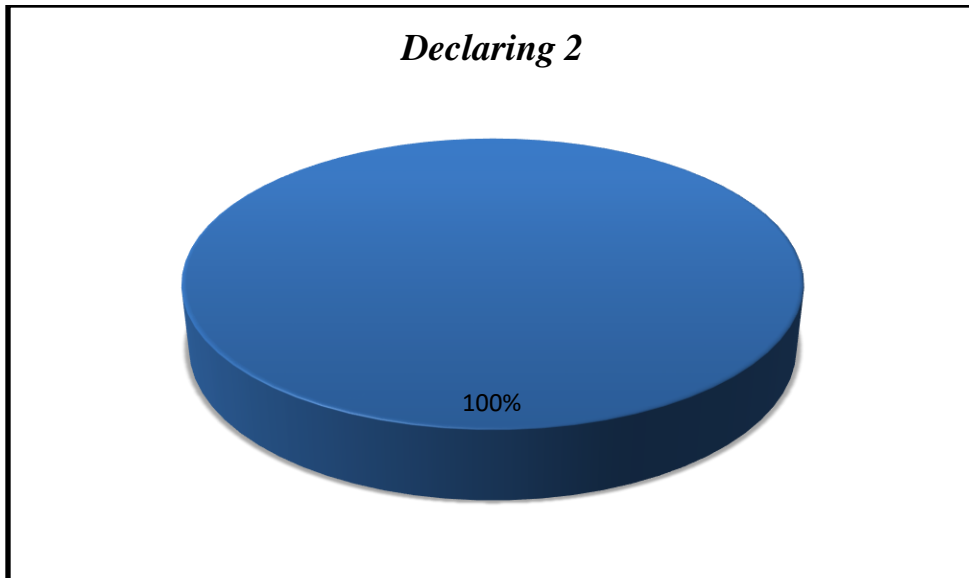


Figure (66): Declaratives Speech Acts in Letter No.16

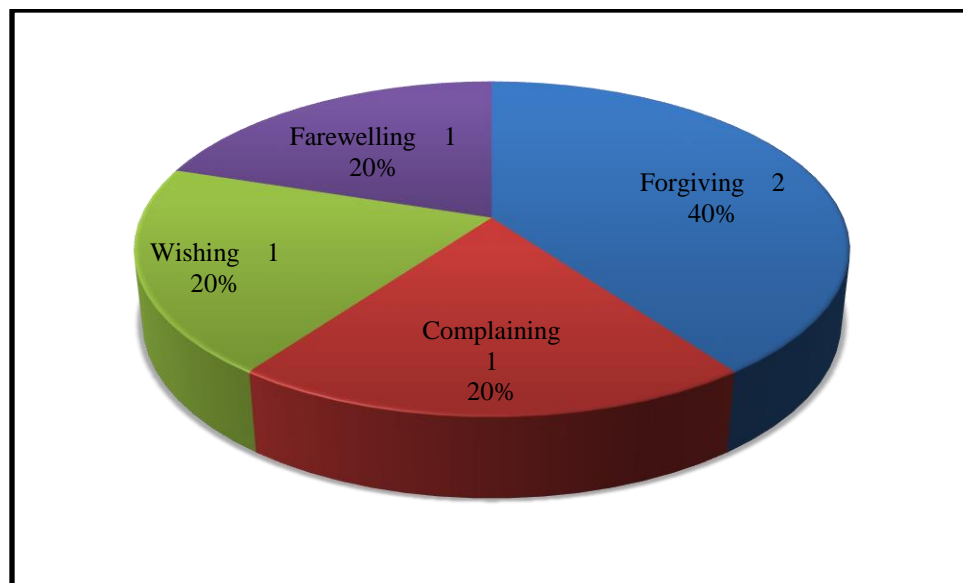


Figure (67): Expressives Speech Acts in Letter No.16

4.18 The Pragmatic Analysis of Letter No. (17)

Suicide letter is a significant finding in revealing the reason behind the event. The author leaves this letter to say goodbye to those who are left alone (her parents) and to explain the reason of the act of suicide. It has been noticed that there is always someone or something to be blamed for the act. The author blamed her mother and father, for example “Dear Mom and Dad, I’m tired of trying to please you. All I’ve ever done sense I was seven is work my butt off to make you guys happy. I’ve played messenger, I’ve smiled even when I felt like dieing, and I’ve tried repeatedly to help both of you. I know that Dad is okay with losing a child because he has four others that don’t remind him of his pain, I know Mom will be fine because she tells me I’m stupid, lazy, inconciderate, unlovable, self-centered, whiney, and a bum”.

From table (33) and table (34), it can be seen that there are (6) assertives i.e. telling and the total occurrence of telling is (100%) (see figure no.69). All of them are related to the assertives speech acts which compose (42.857%) of the speech acts types in this letter (see figure no.68). Expressives have got the highest number in this letter and form (57.142%) among other speech acts. There are (8) expressives speech acts (see figure no.68). Of these, there are (3) complaining, (37.5%), (3) wishing, (37.5%), and (2), (25%) farewelling (see figure no.70).

Table (33): Speech Acts in Letter No. (17)

Speech Acts	NO.	Percentage
Assertives	6	42.857%
Expressives	8	57.142%
Total	14	99.999%

Table (34): Types of Speech Acts in the Suicide Letter No. (17)

Extract No.	Speech acts types			Relative frequency%
1	Assertives	Telling	6	100
	Total		6	100
2	Expressives	Complaining	3	37.5
		Wishing	3	37.5
		Farewelling	2	25
	Total		8	100

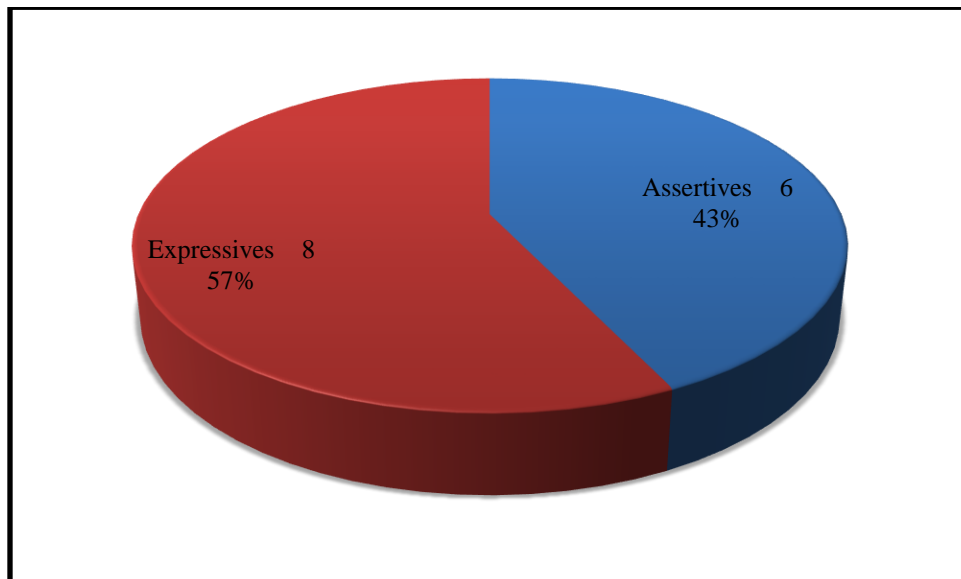


Figure (68): Speech Acts in Letter No.17

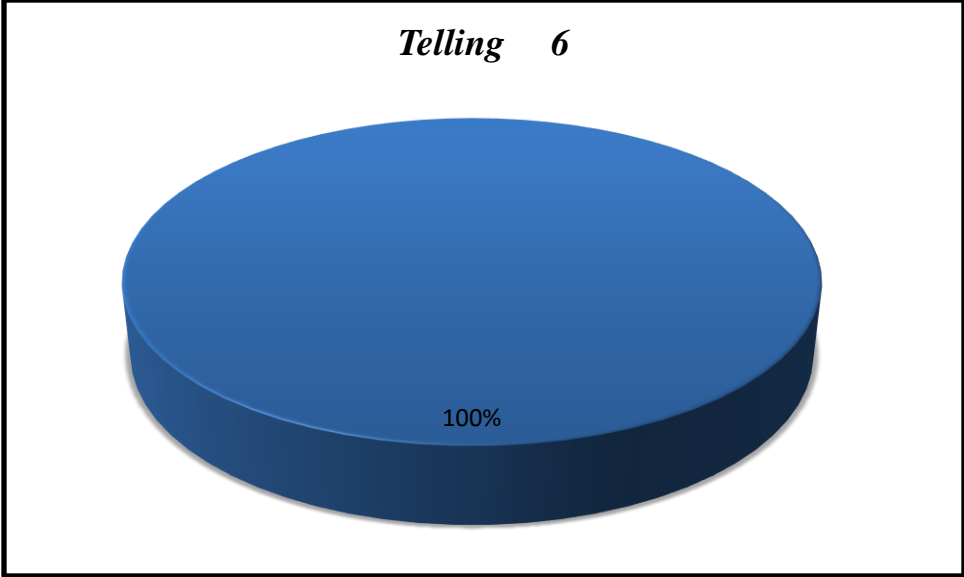


Figure (69): Assertives Speech Acts in Letter No.17

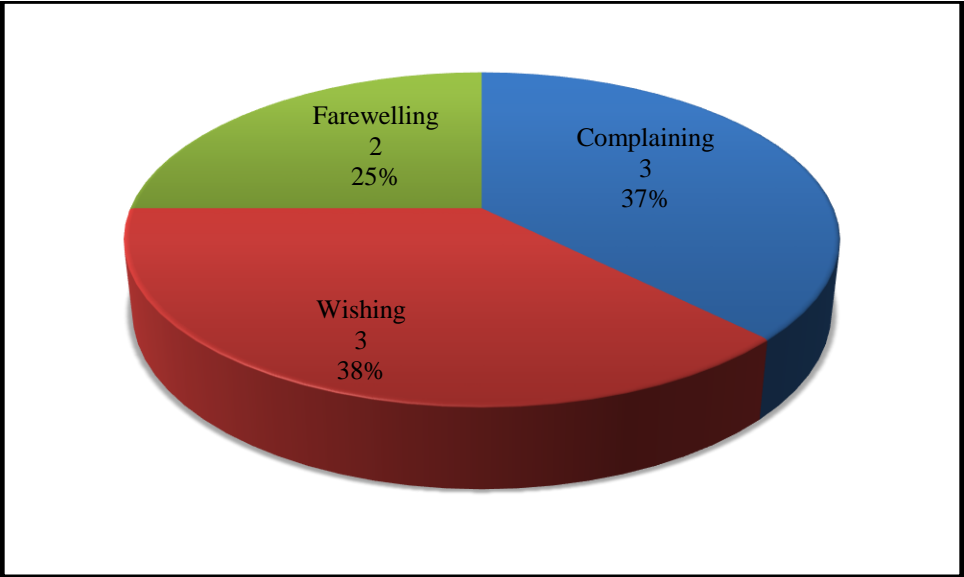


Figure (70): Expressives Speech Acts in Letter No.17

4.19 The Pragmatic Analysis of Letter No. (18)

The analysis of suicide letters contributes to understanding the reason that resulted in the person committing suicide. Independent of the reason and method, what is left from the person who committed suicide is sometimes only emptiness. In this letter telling the reason for the act of suicide is given the primary position in this letter as the writer says “Our married life was ideal, until two years ago when I witnessed Kristy die in the hospital something snapped in me”.

Table No.35 shows that the distribution of speech acts in this letter belongs to the assertives and expressives speech acts which form (63.636%) and (36.363%) respectively (see figure no.71). Assertives speech acts receive (7) i.e. telling (see figure no.72). Also table no.36 below shows that there are (4) occurrences of expressive speech acts i.e. (1) apologizing and (1) forgiving with the percentage of (25%) for each one, in addition to (2) farewelling with (50%) percentage (see figure no.73).

Table (35): Speech Acts in Letter No. (18)

Speech Acts	NO.	Percentage
Assertives	7	63.636%
Expressives	4	36.363%
Total	11	99.999%

Table (36): Types of Speech Acts in the Suicide Letter No. (18)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 7	100
	Total	7	100
2	Expressives	Apologizing 1	25
		Forgiving 1	25
		Farewelling 2	50
	Total	4	100

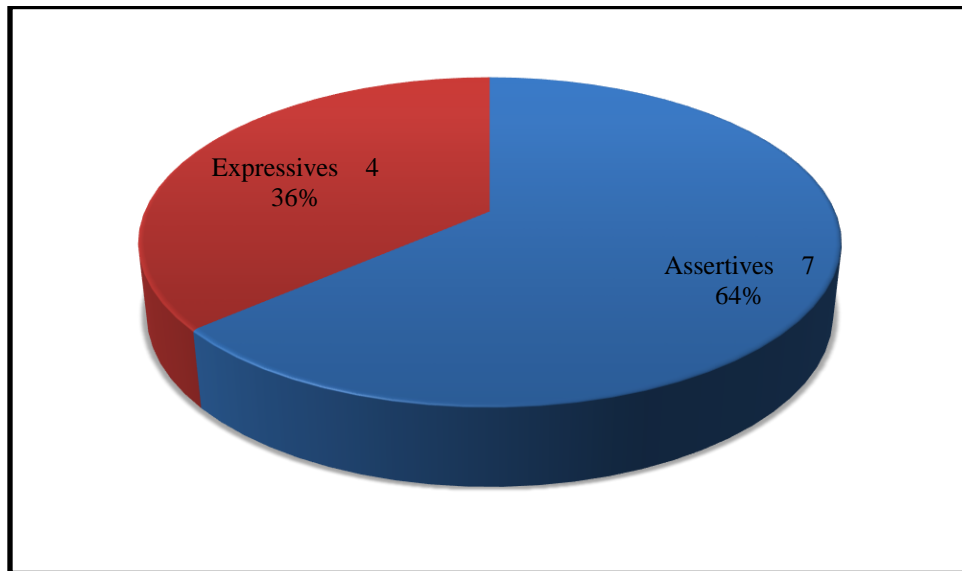


Figure (71): Speech Acts in Letter No.18

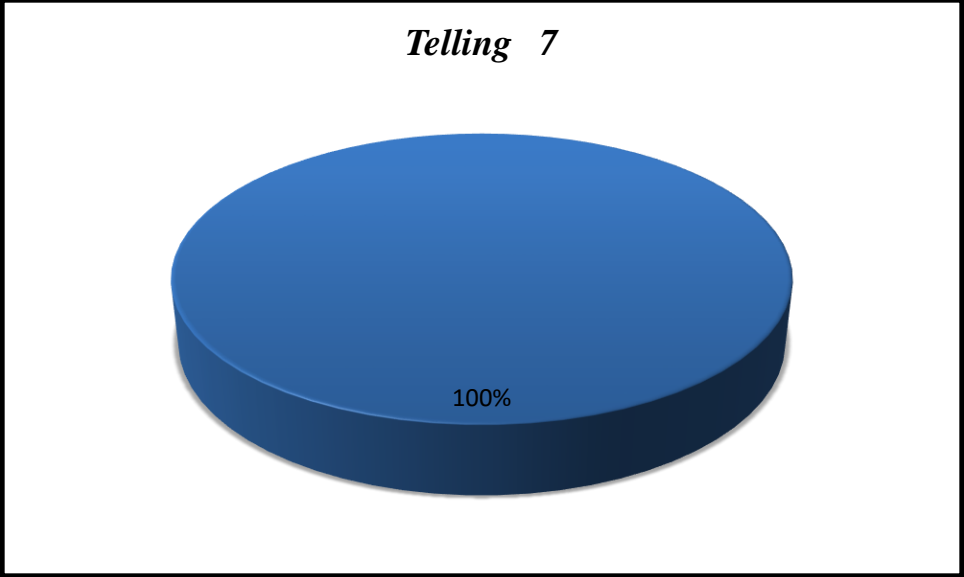


Figure (72): Asserives Speech Acts in Letter No.18

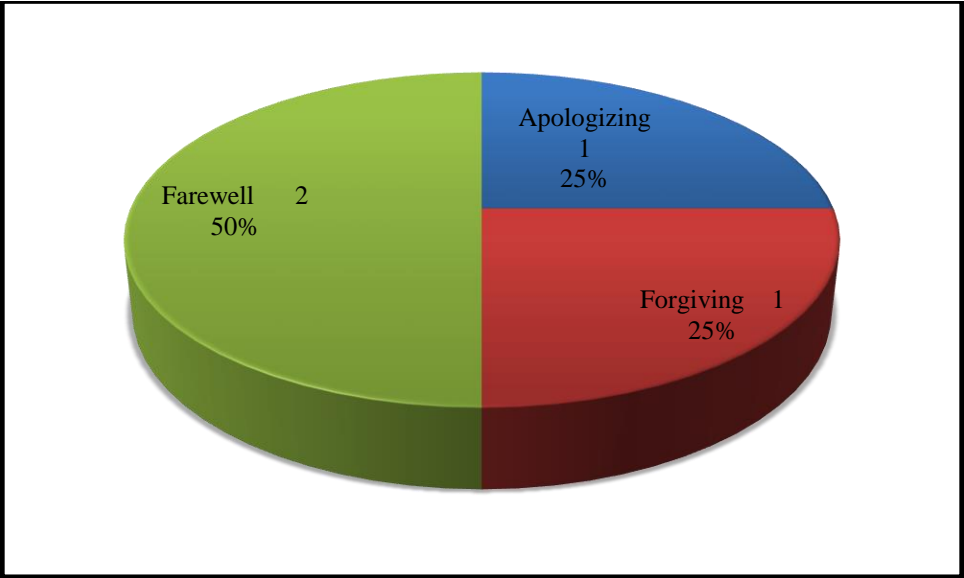


Figure (73): Expressives Speech Acts in Letter No.18

4.20 The Pragmatic Analysis of Letter No. (19)

This suicide letter includes explanations related to the reason of committing suicide. In addition, it may target punishing those left behind by leaving them under a conscientious load. It includes goodbyes and apologies. Also, it plays an important role in revealing the process and reasons that made the writer commit suicide. As it clear from the writer saying “ive been raped, beaten, and hurt in every way possible pretty much...my dad beats me almost every night, stan rapes me at least once a month and im buliemic, i cut to try to forget about the pain but it doesn't help anymore...I'm 16 and I'm going to kill myself this summer so my friends will have time to forget about me before school starts back up, thats if my dad hasnt murdered me by then”.

Table No. (37) below shows that in this letter expressives speech act have the highest number among the other speech acts types. They are (3), (50%) expressives i.e. (2), (66.666%) apologizing and (1), (33.333%) complaining of the total number of expressives (see figure no.77 and table no.38). In contrast, assertives constitutes (2), (33.333%) which constitute (100%) of the total number of assertives (see table no.38 and figure no.75). There is (1), (16.666%) deciding in this letter which comprise (100%) of the total number of declaratives, cf. Figure (76) and table (38).

Table (37): Speech Acts in Letter No. (19)

Speech Acts	NO.	Percentage
Assertives	2	33.333%
Declaratives	1	16.666%
Expressives	3	50%
Total	6	999.999%

Table (38): Types of Speech Acts in the Suicide Letter No. (19)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 2	100
	Total	2	100
2	Declaratives	Deciding 1	100
	Total	1	100
3	Expressives	Apologizing 2	66.666
		Complaining 1	33.333
	Total	3	99.999

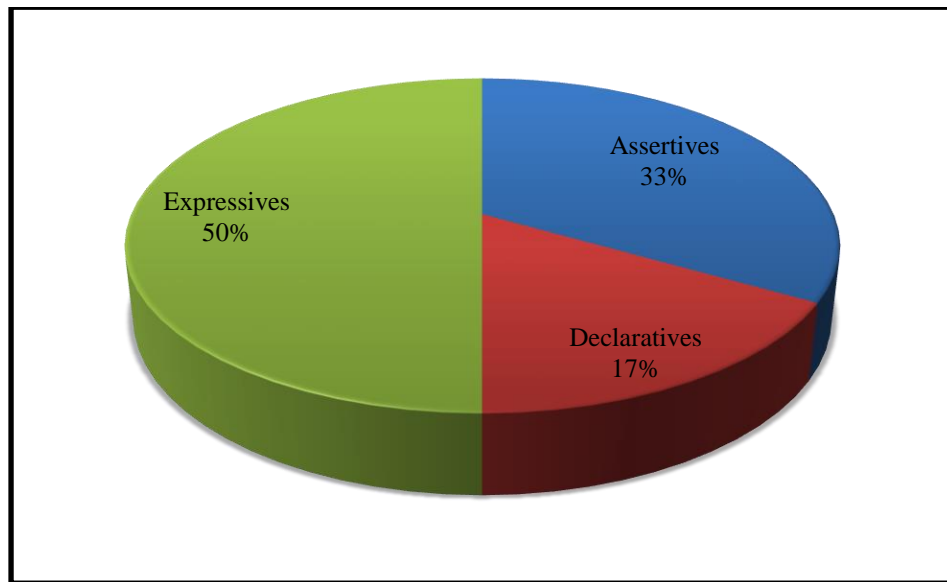


Figure (74): Speech Acts in Letter No.19

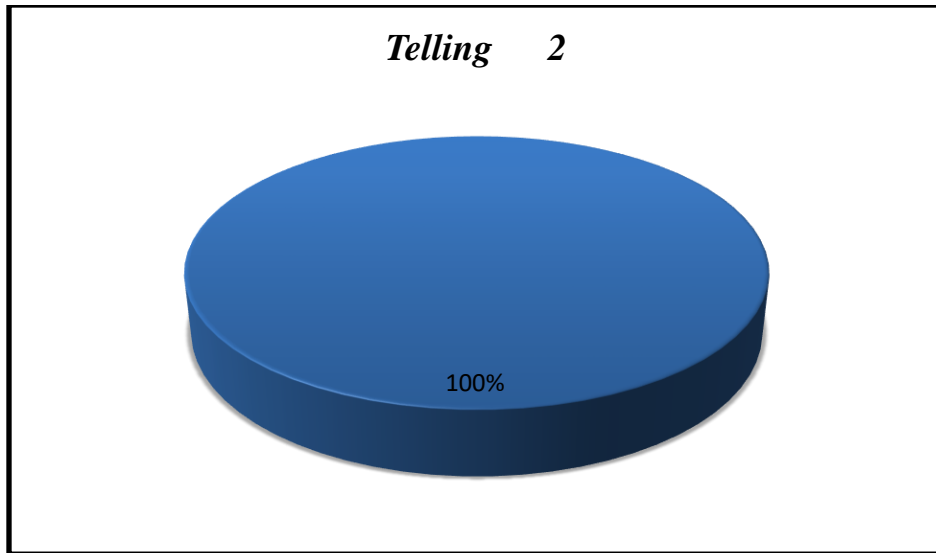


Figure (75): Assertives Speech Acts in Letter No.19

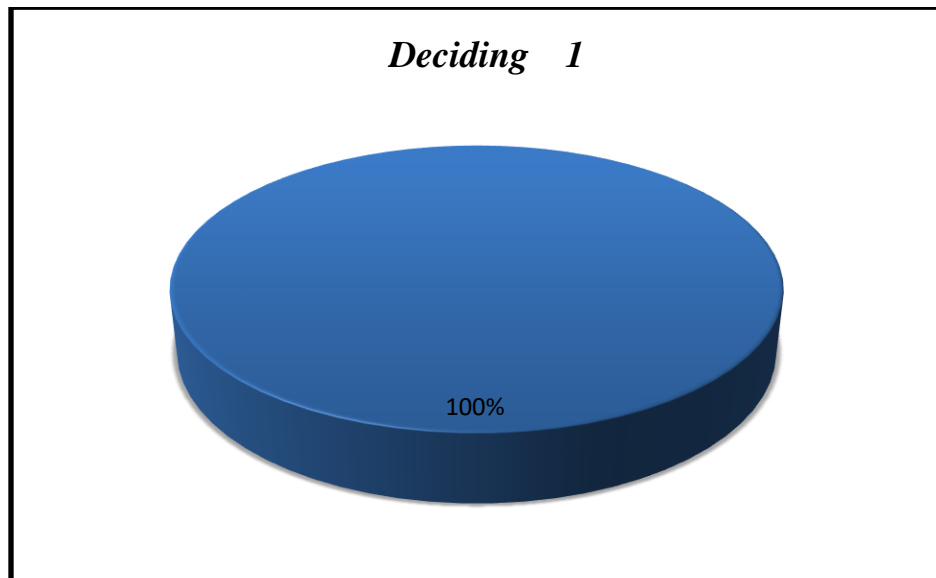


Figure (76): Declaratives Speech Acts in Letter No.19

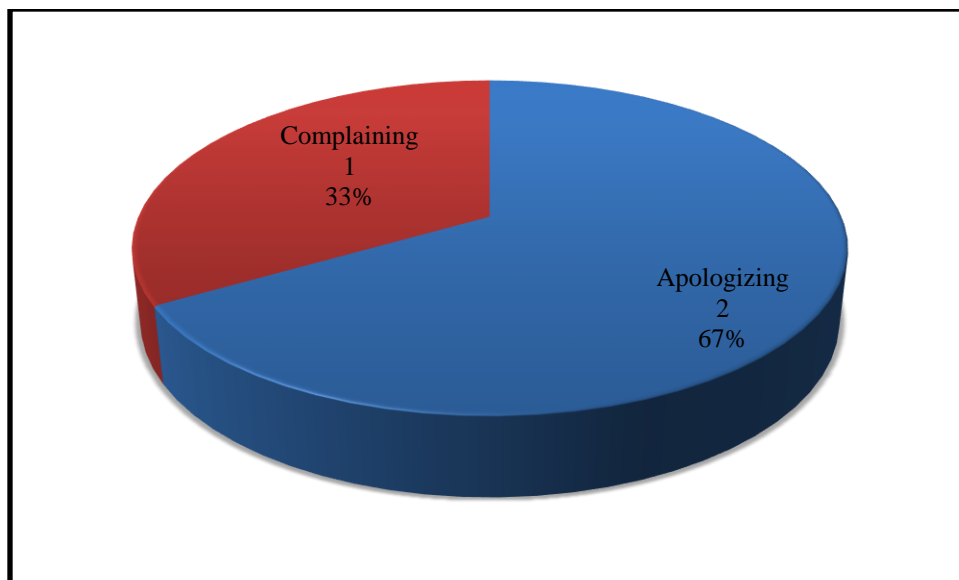


Figure (77): Expressives Speech Acts in Letter No.19

4.21 The Pragmatic Analysis of Letter No. (20)

Suicide letters are the last words of a person, written before committing suicide. It is assumed by most people that a suicide letter is prepared in a negative mood. Hopelessness has been found in this suicide letter and contributes to the decision to commit suicide. This person may be facing a social or physical challenge and see no way the situation can improve. The writer may feel sad during most of the day, every day; feel worthless, guilty or hopeless also, have repeated thoughts of death and suicide.

As Table (39) and (40) show, most of the assertives speech acts are the illocutionary act of telling with percentage of (85.714%) out of (14) assertives speech acts, while there are (2) stating which occupy (14.285%) of the total number of assertives (see figure no.79). Also table no.(40) shows that there are (4)

directives i.e. asking with the percentage (100%) of the total number of directives (see figure no.80). In this letter, expressives speech acts have (1) greeting, (50%) and (1) farewelling, (50%) of the total number of expressives (see figure no.81). Assertives speech acts in this letter gains the highest percentage i.e.(70%) while directives and expressives get (20%) and (10%) respectively (see figure no.78).

Table (39): Speech Acts in Letter No. (20)

Speech Acts	NO.	Percentage
Assertives	14	70%
Directives	4	20%
Expressives	2	10%
Total	20	100%

Table (40): Types of Speech Acts in the Suicide Letter No. (20)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 12	85.714
		Stating 2	14.285
	Total	14	99.999
2	Directives	Asking 4	100
	Total	4	100
3	Expressives	Greeting 1	50
		Farewelling 1	50
	Total	2	100

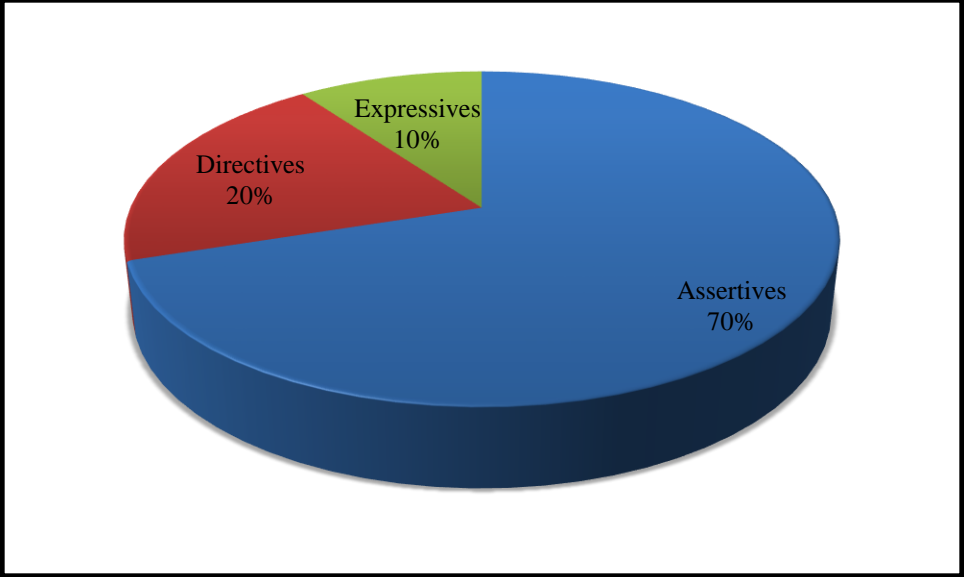


Figure (78): Speech Acts in Letter No.20

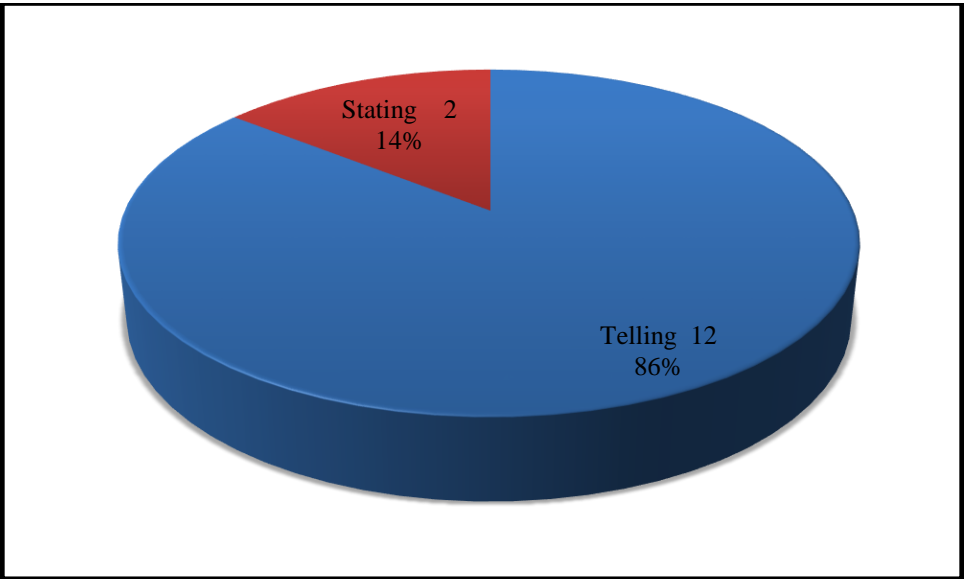


Figure (79): Assertives Speech Acts in Letter No.20

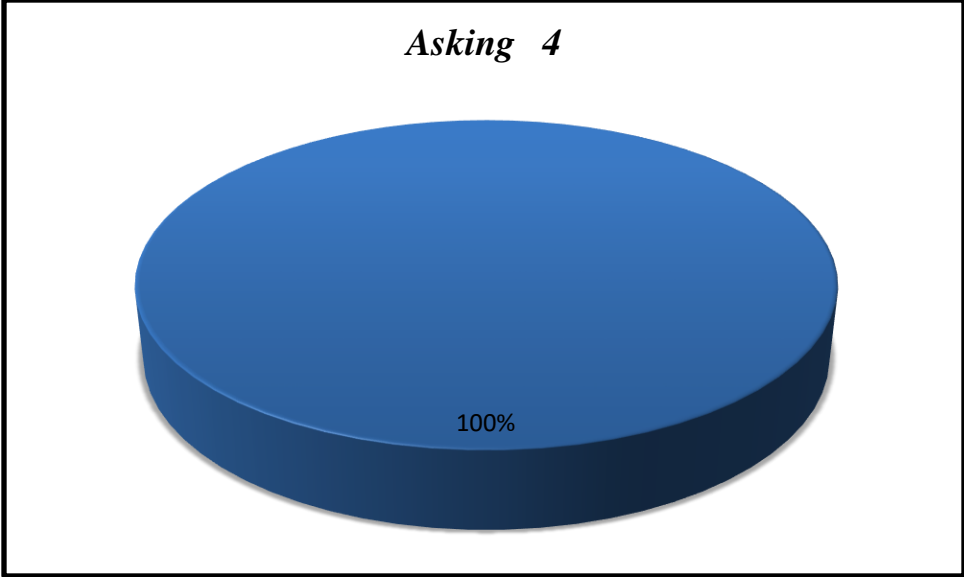


Figure (80): Directives Speech Acts in Letter No.20

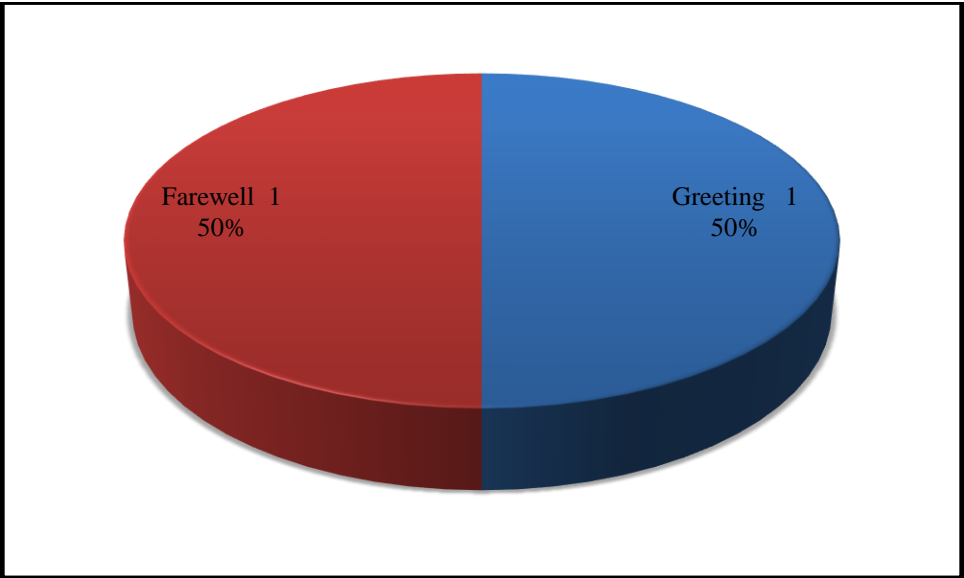


Figure (81): Expressives Speech Acts in Letter No.20

4.22 The Pragmatic Analysis of Letter No. (21)

In the case of this letter, the author blames other people for the action she is about to take. It has also been noticed that there is always someone or something to be blamed for the act. The reasoning is given the primary position in this suicide letter “My boss seduced me and made me pregnant. He refuses to help me. I had not had intercourse in two years. He says that I will have to suffer through it by myself”. The cause of the action is the circumstances in which she finds herself.

Tables No. (41) and (42) below clarify that there are (9) assertives speech act i.e. telling (see figure no.83). Directives have (2) i.e. (1) asking and (1) questioning and each one gets (50%) of the directives content in this letter (see figure no.84). Expressives receive (5) statements i.e. (4) complaining which scores (80%) and (1) farewelling which gains (20%) of the expressives content in this letter (see figure no.85). In this letter the highest percentage is allotted to the assertives speech acts which obtain (56.25%) (see figure no.82). While expressives and directives get (31.25%), (12.5%) respectively of the total number of speech acts.

Table (41): Speech Acts in Letter No. (21)

Speech Acts	NO.	Percentage
Assertives	9	56.25%
Directives	2	12.5%
Expressives	5	31.25%
Total	16	100%

Table (42): Types of Speech Acts in the Suicide Letter No. (21)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 9	100
	Total	9	100
2	Directives	Asking 1	50
		Questioning 1	50
	Total	2	100
3	Expressives	Complaining 4	80
		Farewelling 1	20
	Total	5	100

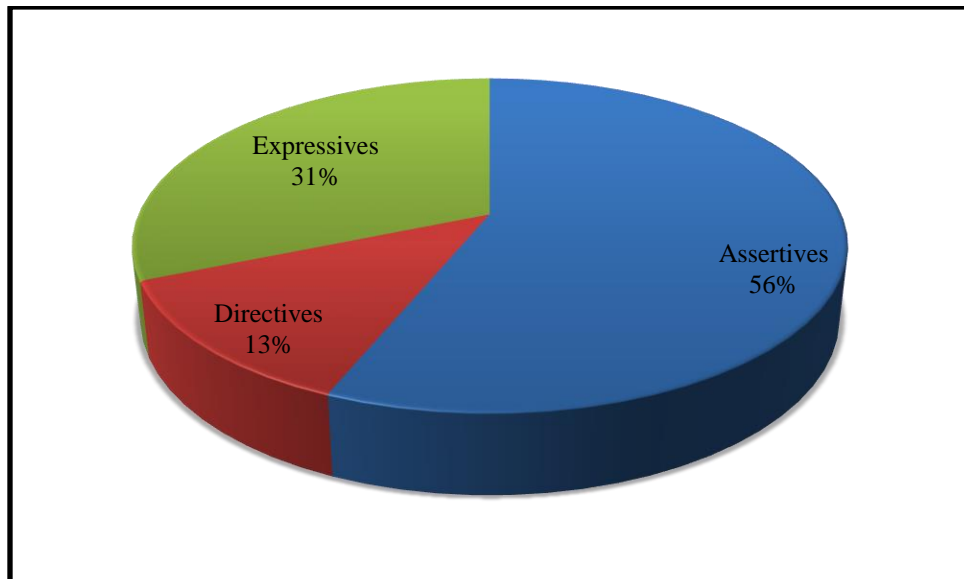


Figure (82): Speech Acts in Letter No.21

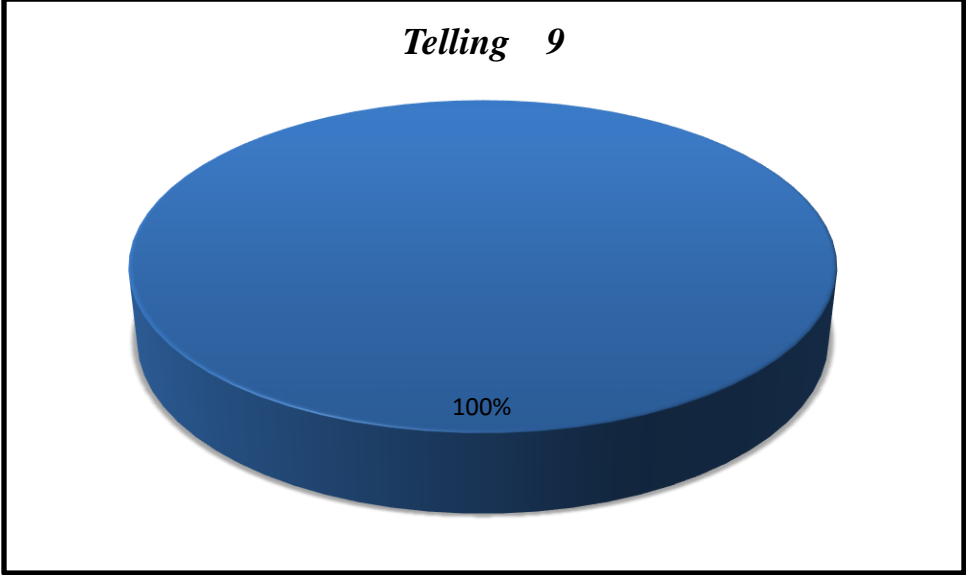


Figure (83): Assertives Speech Acts in Letter No.21

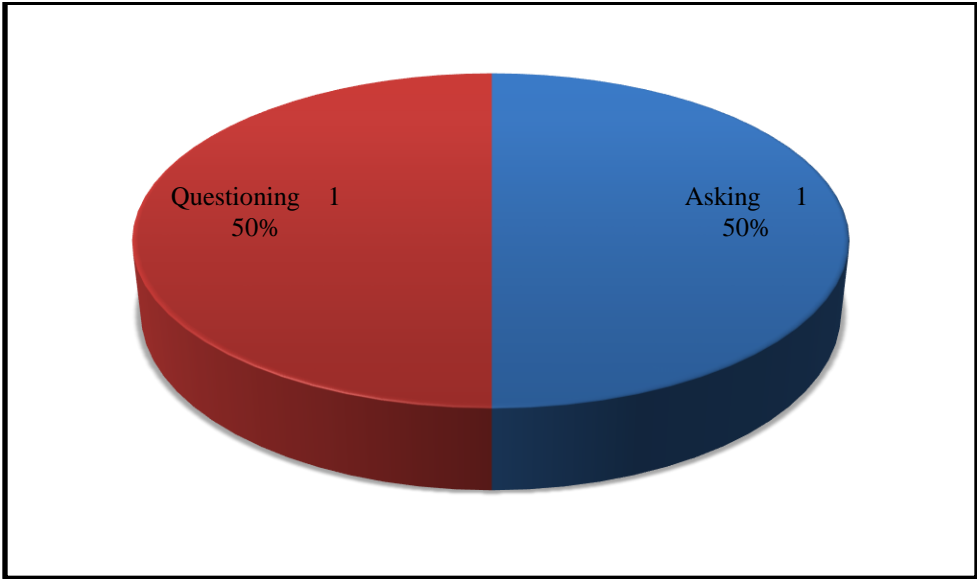


Figure (84): Directives Speech Acts in Letter No.21

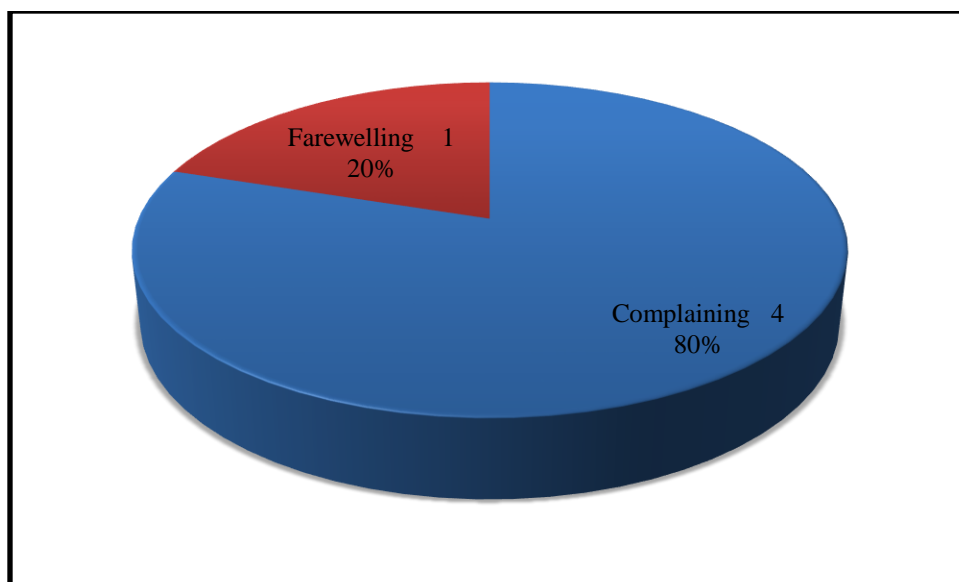


Figure (85): Expressives Speech Acts in Letter No.21

4.23 The Pragmatic Analysis of Letter No. (22)

This letter is a cry of pain and suffering (e.g. I feel certain I am going mad again. I feel we can't go through another of those terrible times. And I shan't recover this time. I begin to hear voices, and I can't concentrate. So I am doing what seems the best thing to do). The writer tries to affirm the fact that death is the matter of fact destiny of her torment. It is the only alternative seen. So, the writer makes many preparations. One of these preparations is giving thanks and showing gratitude to those who offer help and show support particularly her husband (e.g. What I want to say is I owe all the happiness of my life to you. You have been entirely patient with me and incredibly good).

After analyzing this letter, it is found that most of the speech acts belong to the assertives speech act which form (65%) of the speech acts in addition to (35%) expressives speech act (see table no.43 and figure no.86). Assertives speech act

have got the highest number in this letter (13) i.e. (11) telling and (2) stating with the percentage of (84.615%) and (15.384%) respectively (see figure no.87 and table no.44). In this letter expressives speech act receive (7) statements, i.e. (5) complaining with the percentage of (71.428%) of the total number of expressives and (2) thanking with the percentage of (28.571%) (see figure no.88 and table no.44). However table no.(43) below shows the percentage of each speech act in this letter.

Table (43): Speech Acts in Letter No. (22)

Speech Acts	NO.	Percentage
Assertives	13	65%
Expressives	7	35%
Total	20	100%

Table (44): Types of Speech Acts in the Suicide Letter No. (22)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 11	84.615
		Stating 2	15.384
	Total	13	99.999
2	Expressives	Complaining 5	71.428
		Thanking 2	28.571
	Total	7	99.999

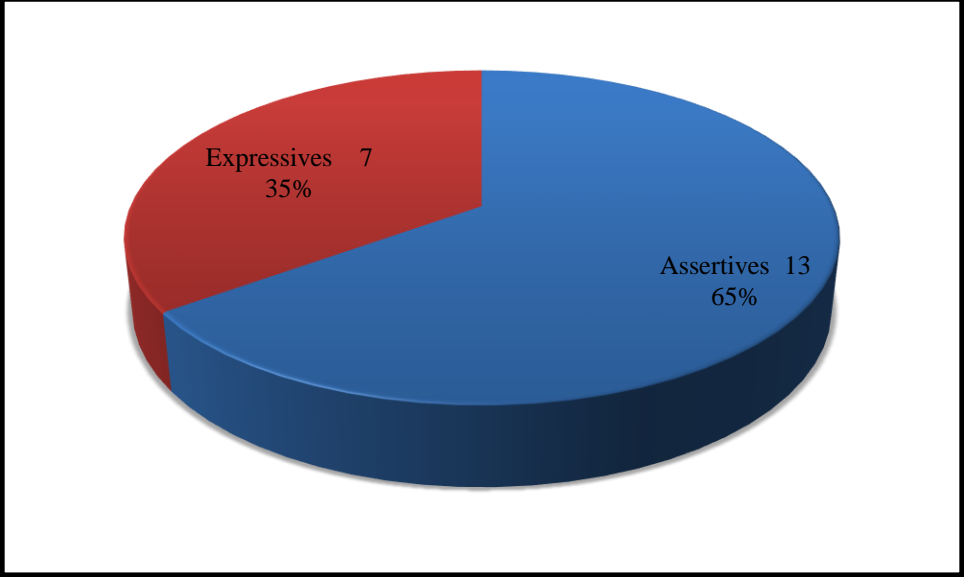


Figure (86): Speech Acts in Letter No.22

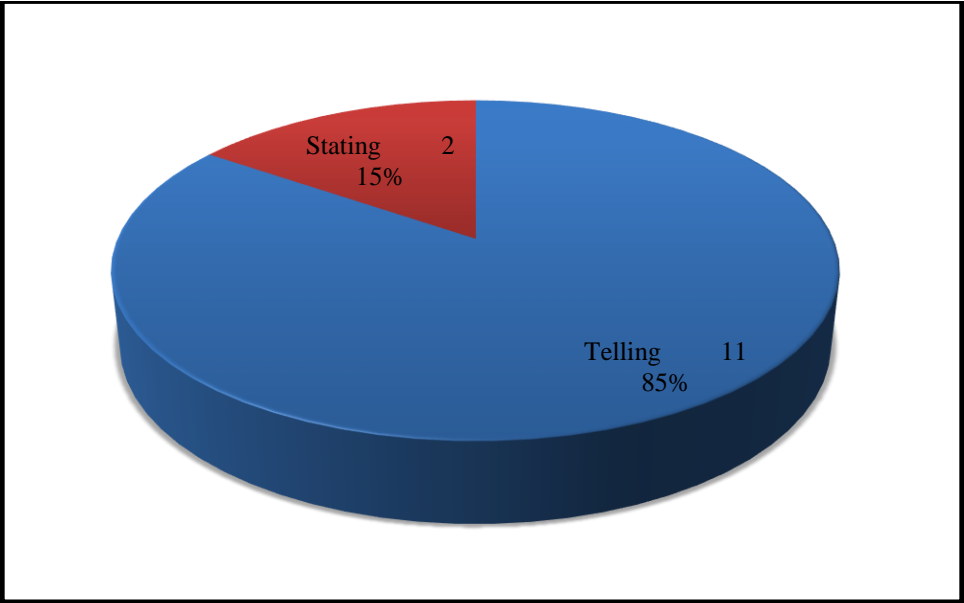


Figure (87): Assertives Speech Acts in Letter No.22

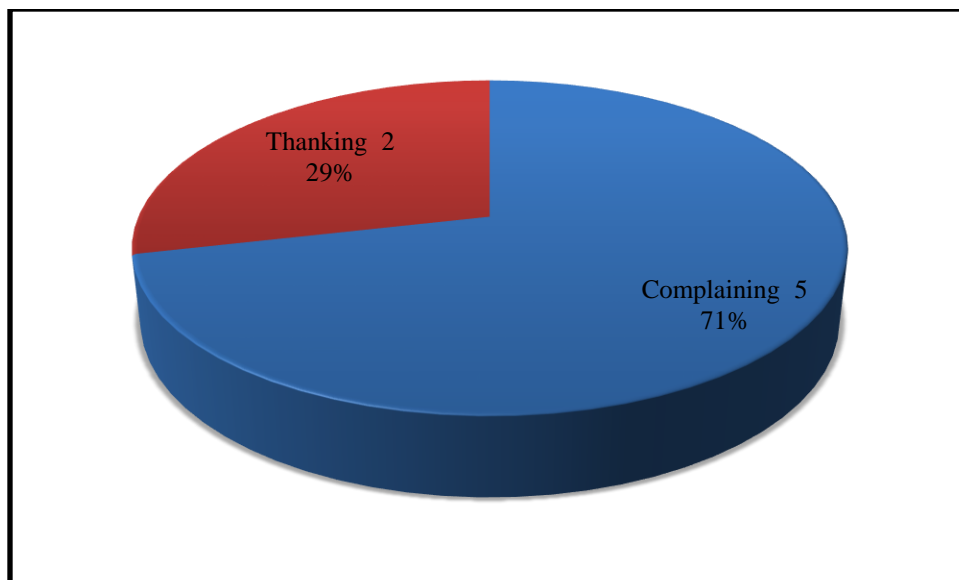


Figure (88): Expressives Speech Act in Letter No.22

4.24 The Pragmatic Analysis of Letter No. (23)

Depression and suicide sometimes go hand in hand and death becomes remedial, i.e. a goal. This is already a tragedy in which the suicidal person is never a tragic hero for she is absolutely defeated and knows nothing about triumph over difficulties. Yet, the depressed person is often spotless since it is a cancerous disease whose consequence is suicide. Concerning the distribution of Speech acts in this letter, assertives have the highest number i.e. (6) telling with (100%) of the total number of assertives (see table no.46 and figures no. 89 and no.90). While there are (4) expressives speech acts i.e. complaining so, it comes in the second place (see figure no.91). Table No.45 shows the percentage of each speech act in this letter.

Table (45): Speech Acts in Letter No. (23)

Speech Acts	NO.	Percentage
Assertives	6	60%
Expressives	4	40%
Total	10	100%

Table (46): Types of Speech Acts in the Suicide Letter No. (23)

Extract No.	Speech acts types			Relative frequency%
1	Assertives	Telling	6	100
	Total		6	100
2	Expressives	Complaining	4	100
	Total		4	100

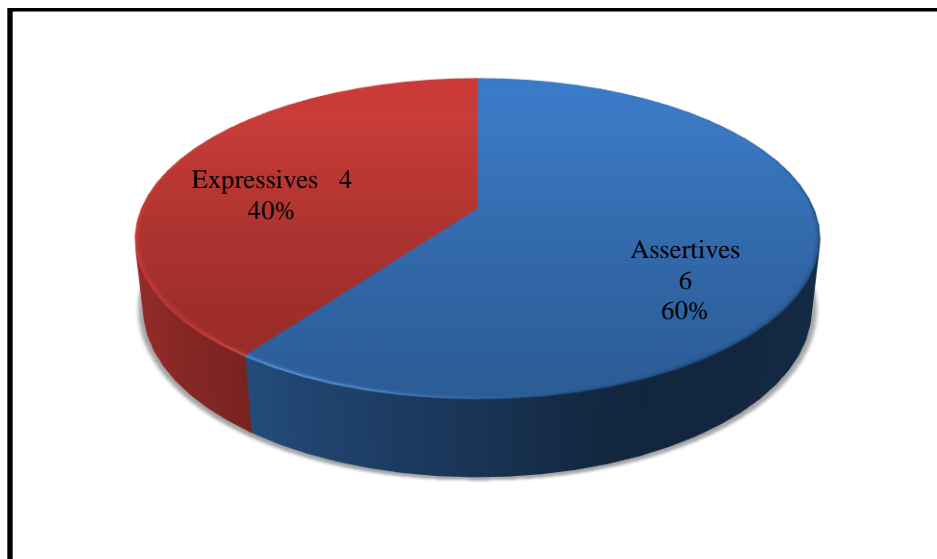


Figure (89): Speech Acts in Letter No.23

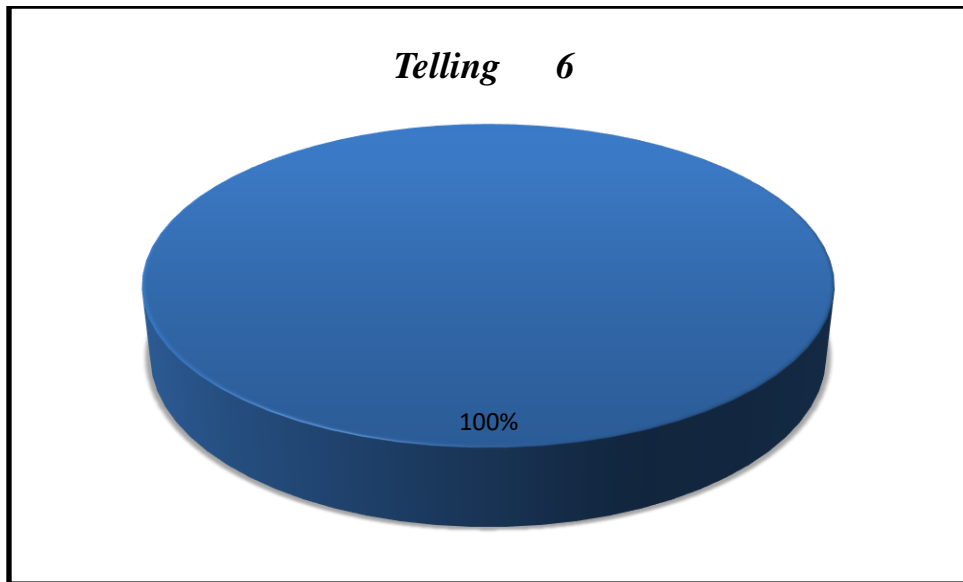


Figure (90): Assertives Speech Act in Letter No.23

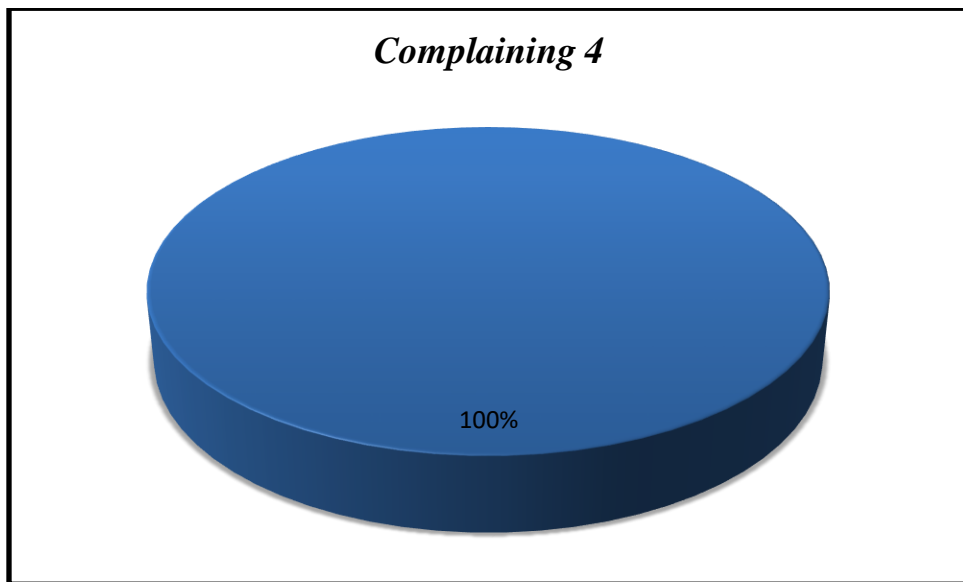


Figure (91): Expressives Speech Acts in Letter No.23

4.25 The Pragmatic Analysis of Letter No. (24)

Suicide, in this letter is a devastating companion of life. It has not any survival will. It obliterates all the icons of support whose chief is religion. That is, present though in the mind of this suicidal person, religious instructions neither back nor change the writer's mind simply because the writer realizes that it is nothing but a disease. This is never uncommon since depression plagues the mind of this person. It is lucid that suicide becomes a target.

Table no. (48) and figure no. (93) show that there are (15) assertives speech act in this letter, i.e. (10) telling and (5) stating which represents (85.714%) and (14.285%) respectively from the total number of assertives which constitute (88.235%) of the whole speech acts (see table no.47 and figure no.92). While directives gains (1) statements i.e. request which form 100% of the total number of directives (see figure no.94). Accordingly, expressives speech act receives (1) i.e. complaining and forms (5.882%) of the speech acts (see figures no. 92 and 95).

Table (47): Speech Acts in Letter No. (24)

Speech Acts	NO.	Percentage
Assertives	15	88.235
Directives	1	5.882
Expressives	1	5.882
Total	17	99.999

Table (48): Types of Speech Acts in the Suicide Letter No. (24)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 10	85.714
		Stating 5	14.285
	Total	15	99.999
2	Directives	Requesting 1	100
	Total	1	100
3	Expressives	Complaining 1	100
	Total	1	100

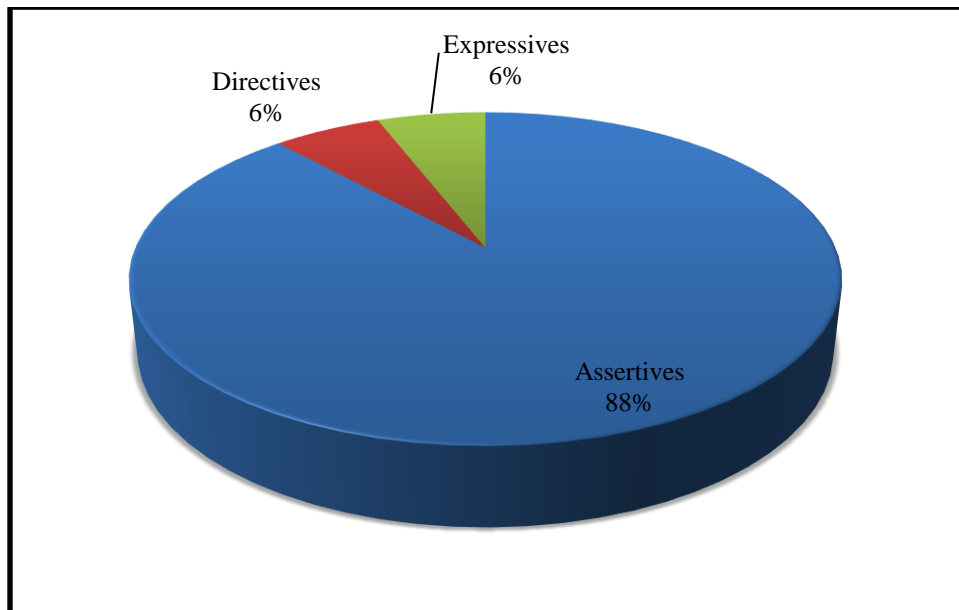


Figure (92): Speech Acts in Letter No.24

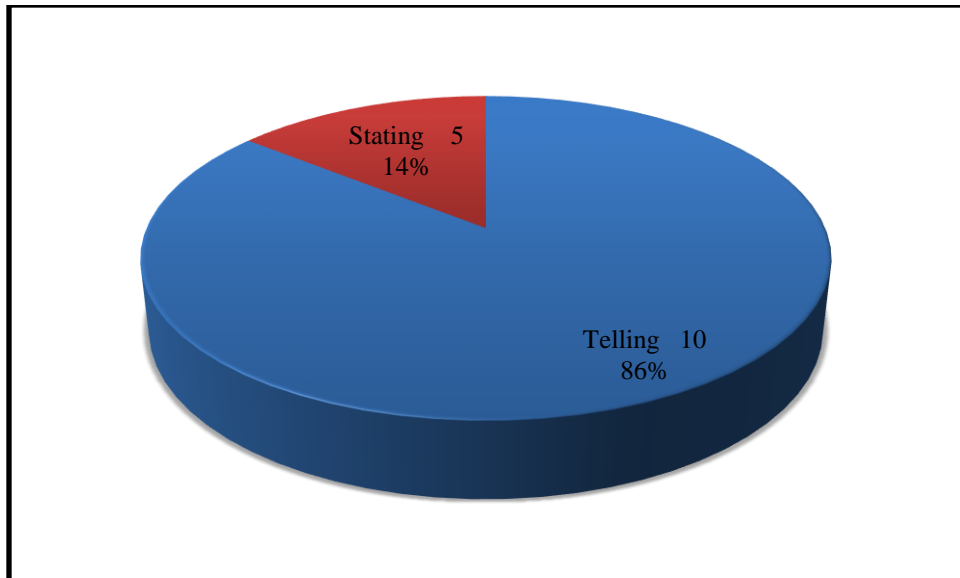


Figure (93): Assertives Speech Acts in Letter No.24

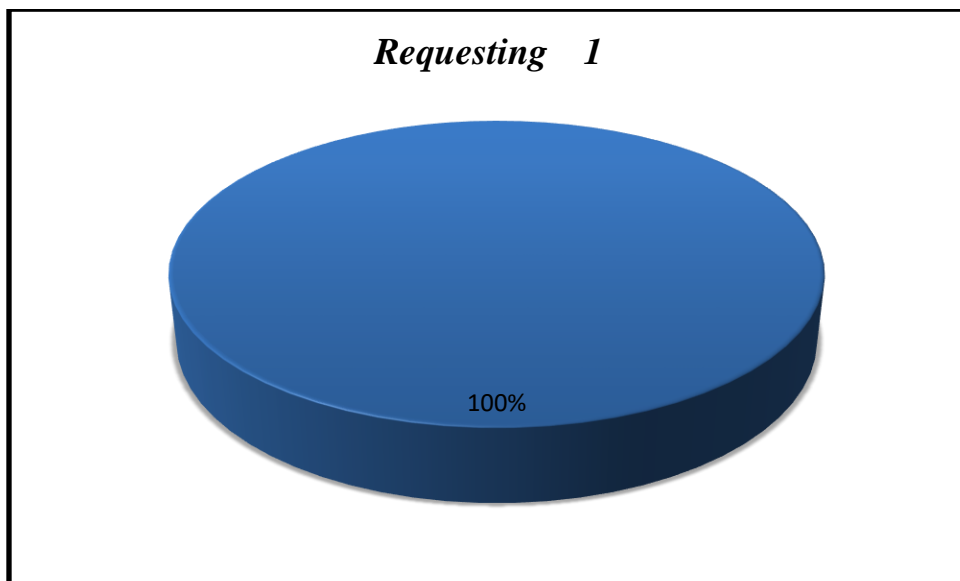


Figure (94): Directives Speech Acts in letter No.24

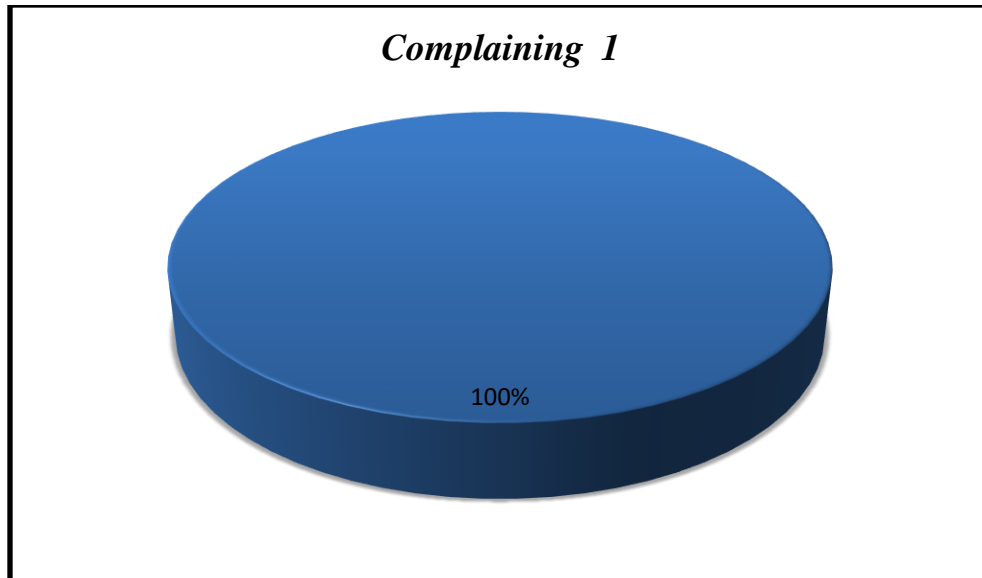


Figure (95): Expressives Speech Acts in Letter No.24

4.26 The Pragmatic Analysis of Letter No. (25)

Suicide in this letter has been a means to avoid the disaster of watching a son facing death sentence and living alone afterward. The assertives are devoted to show claims for instance: (I can no longer go through this anymore.), tell details for example: (I wrote you a letter about my son who is charged with capital murder of his father. Well, I found out two days ago that his case is going to the circuit court) and giving reasons for committing suicide, for example: (I keep trying but can't hold on any longer. I am hurting inside deeply... I am all alone, since nobody has ever cared for me). The intention to commit suicide has been repeated (2) times by saying (e.g. Before I see my son get the death sentence, I will take my own life... I would rather shoot myself). There is a fair share of expressive in this letter when pronounced in the context of showing refusal for reality and begging sympathy.

There are (8), (66.666 %), assertive speech acts, i.e. telling (see tables no.49, no.50 and figure no.79). The intention to commit suicide has been repeated (2) times, with percentage of (16.666%) commissive speech acts (see figure no. 98). Also, there are (2) expressives i.e. complaining which obtains (100%) of the total number of expressives and (16.666%) of all speech acts (see table 49 and figure no. 99). Table no. 50 shows the speech acts that found in this letter.

Table (49): Speech Acts in Letter No. (25)

Speech Acts	NO.	Percentage
Assertives	8	66.666%
Commissives	2	16.666%
Expressives	2	16.666%
Total	12	99.998%

Table (50): Types of Speech Acts in the Suicide Letter No. (25)

Extract No.	Speech acts types			Relative frequency%
1	Assertives	Telling	8	100
	Total		8	100
2	Commissives	Intending	2	100
	Total		2	100
3	Expressives	Complaining	2	100
	Total		2	100

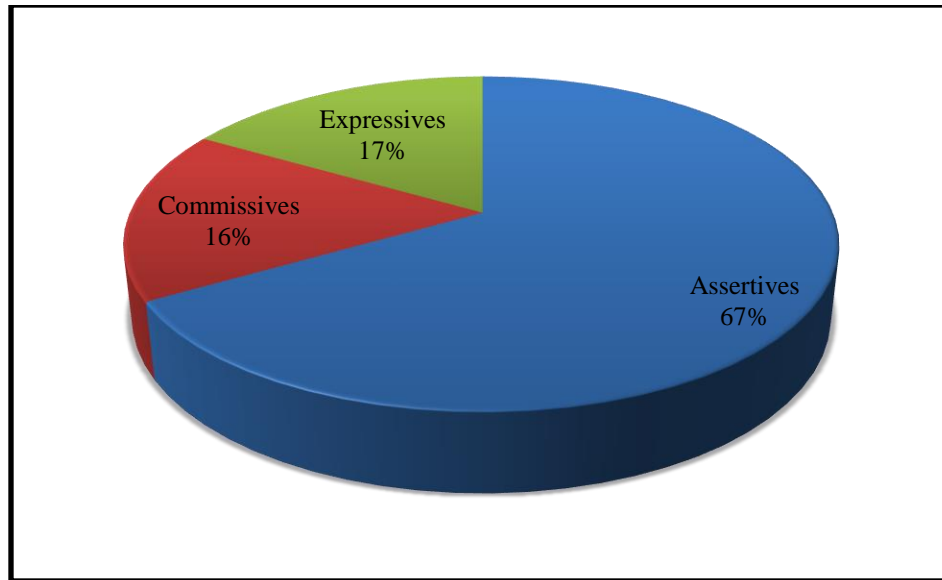


Figure (96): Speech Acts in Letter No.25

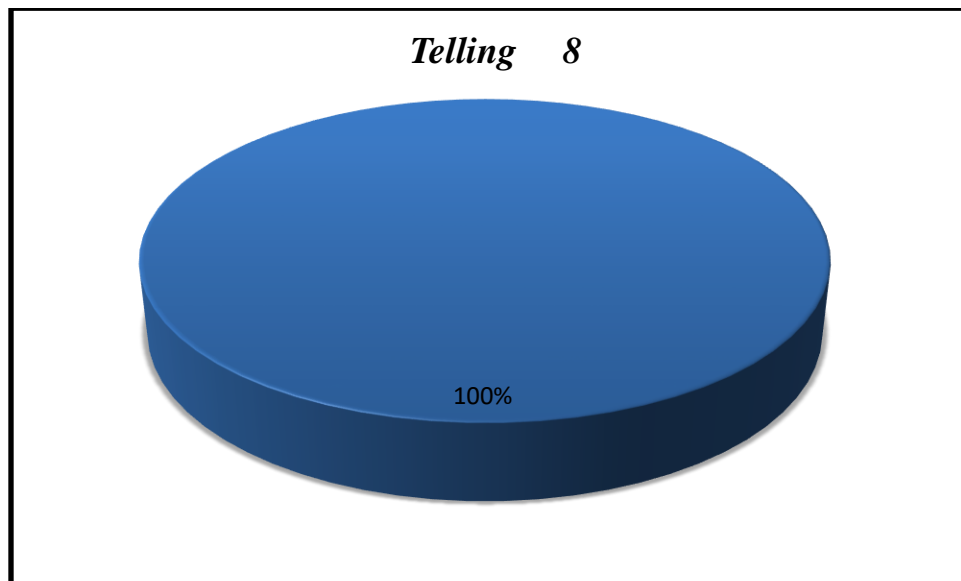


Figure (97): Assertives Speech Acts in Letter No.25

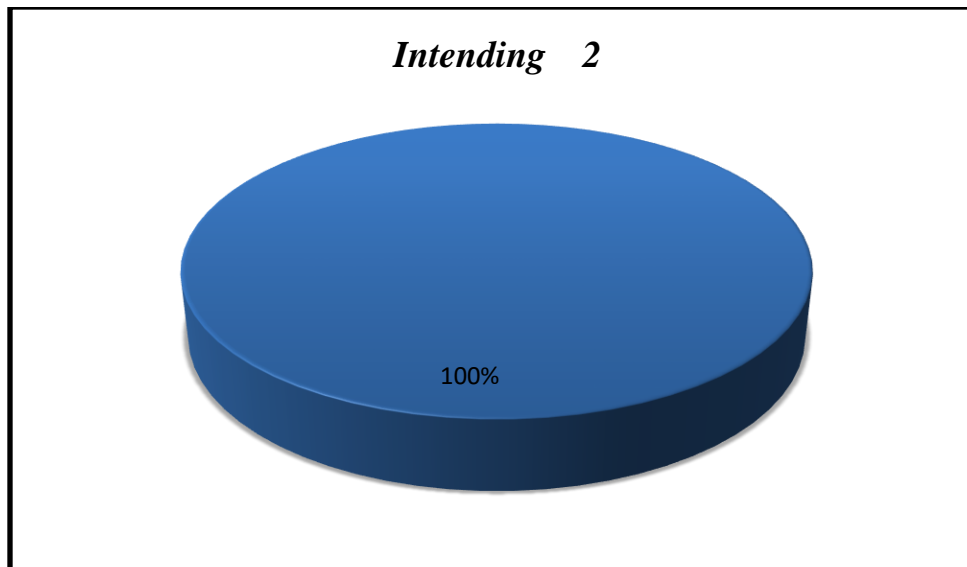


Figure (98): Commissives Speech Acts in Letter No.25

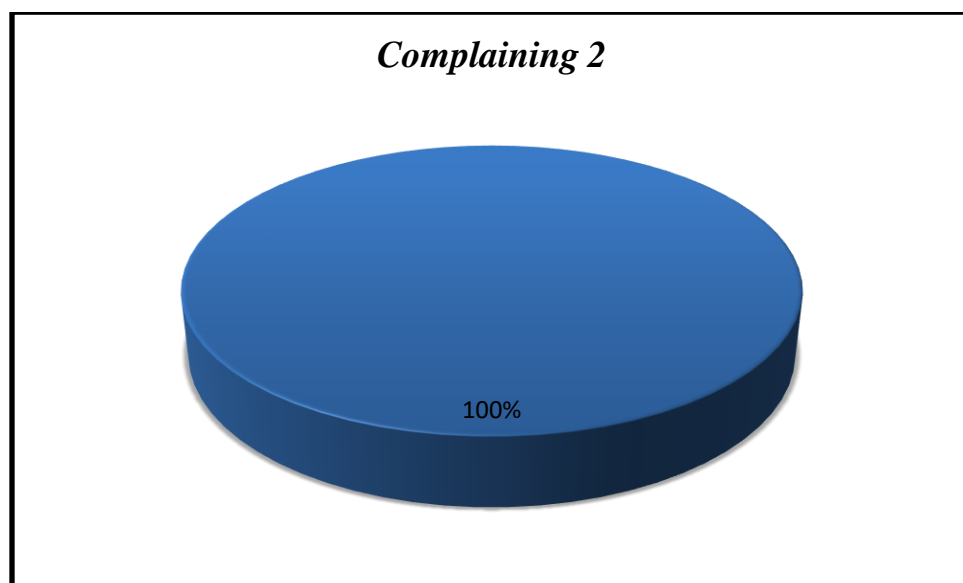


Figure (99): Expressives Speech Acts in Letter No.25

4.27 The Pragmatic Analysis of Letter No. (26)

For this suicidal person life is a problem whose solution is death. It is a long journey of failure to find harmony with the world. In this journey, the suicidal person passed over many stations. Yet, none occupies his/her mind other than death. It is his/her destination. Experience originates the dark vision of this suicidal person. There is a very high score of assertive speech acts in this letter outlines the state of helplessness and desperation he/she arrives at, for instance: (I know how bad I feel and totally hopeless and that I am not doing my kids any good... so why not commit suicide?). It refers to the suicidal person's content that life is not worthy living.

Social support and religious instructions have not any change on his/her mind at the time nothing wrong with society and religion. It is simply the suicidal person's failure to find harmony as example: (I read the verse you had "If I walk in darkness without one ray of light let me trust the Lord, let me rely upon God." Isaiah 50:10) but I also believe that God would not give us more than we can handle and I have more than I can handle). On the other hand, it is obvious that death almost becomes foreseeable. That is why the suicidal person asks for prayers but only once, i.e. through one directive speech act (I am writing for prayers). This is a relatively low share which constitutes (25%) of the speech acts in this letter (see tables no.51 and 52). There are (3) assertive speech acts, i.e. telling, which represents (75%) of the total number of speech acts (see figures no.100 and no.101).

Table (51): Speech Acts in Letter No. (26)

Speech Acts	NO.	Percentage
Assertives	3	75%
Directives	1	25%
Total	4	100%

Table (52): Types of Speech Acts in the Suicide Letter No. (26)

Extract No.	Speech acts types			Relative frequency%
1	Assertives	Telling	3	100
	Total		3	100
2	Directives	Asking	1	100
	Total		1	100

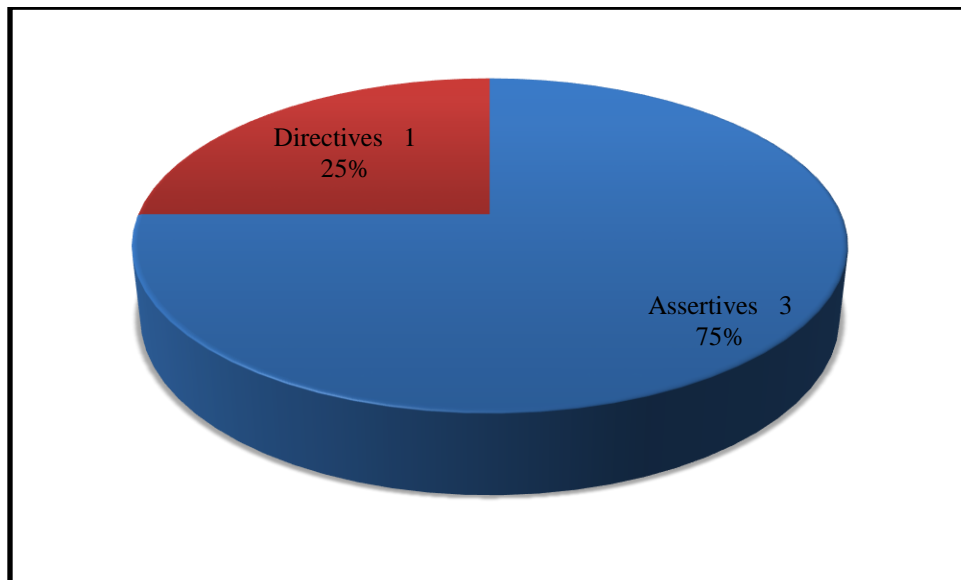


Figure (100): Speech Acts in Letter No.26

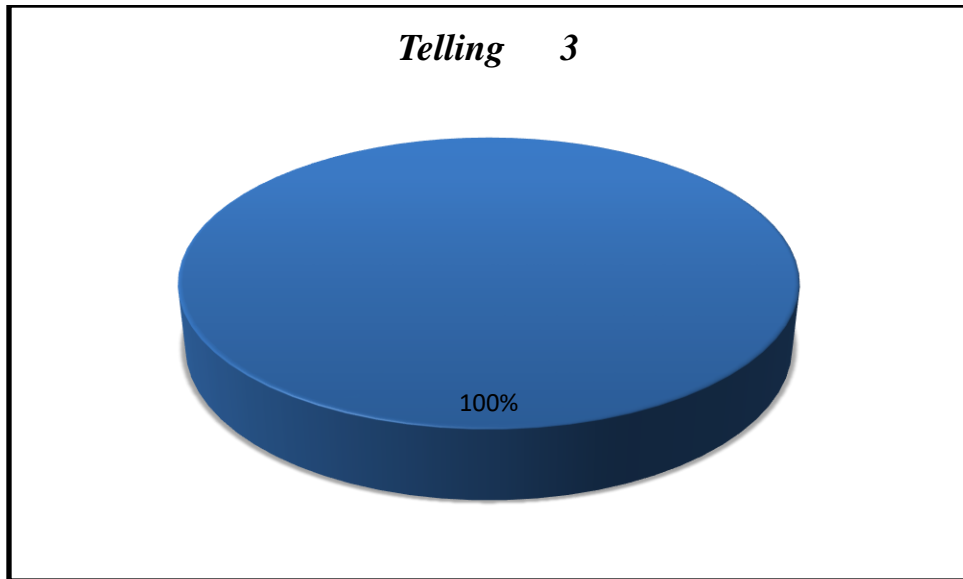


Figure (101): Assertives Speech Acts in Letter No.26

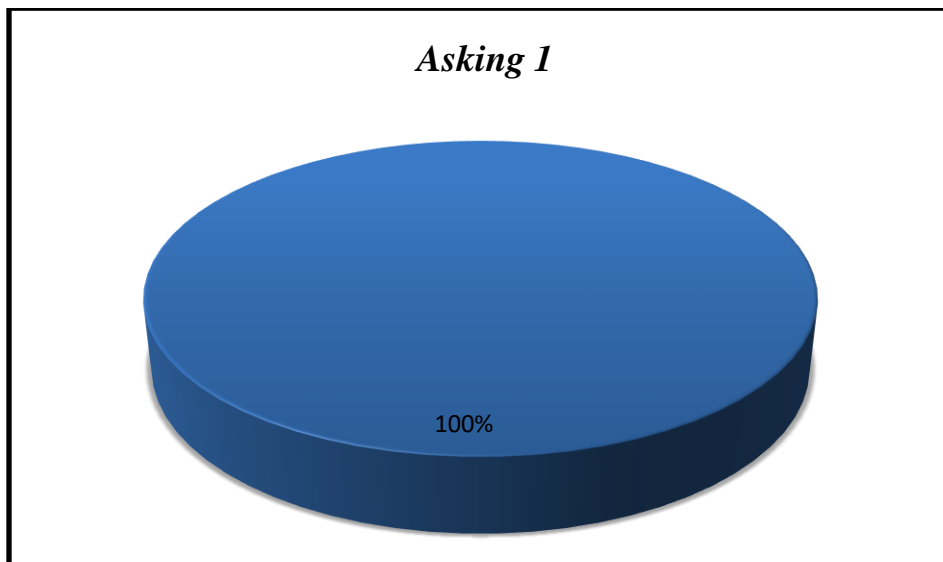


Figure (102): Directives Speech Acts in Letter No.26

4.28 The Pragmatic Analysis of Letter No. (27)

The author in this letter complains that she lives too many, from her point of view and this shows that she is very tired from this life and how much she suffers such as, for instance: “I lived 61 years too many” by 61-year old divorced female.

As far as the forms of speech acts are concerned, the findings show that the highest share of assertives (6), (85.714 %) is allotted to stating, in addition to (1), (14.285%) telling cf. Table (54) and Figure (104). While complaining constitute (2), (100%) of the total number of expressive (see figure no.105). Assertives obtains (77.777%) and expressives gets (22.222%) in this letter (see figure no.103 and table no.53).

Table (53): Speech Acts in Letter No. (27)

Speech Acts	NO.	Percentage
Assertives	7	77.777%
Expressives	2	22.222%
Total	9	99.999%

Table (54): Types of Speech Acts in the Suicide Letter No. (27)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Stating 6	85.714
		Telling 1	14.285
	Total	7	99.999
2	Expressives	Complaining 2	100
	Total	2	100

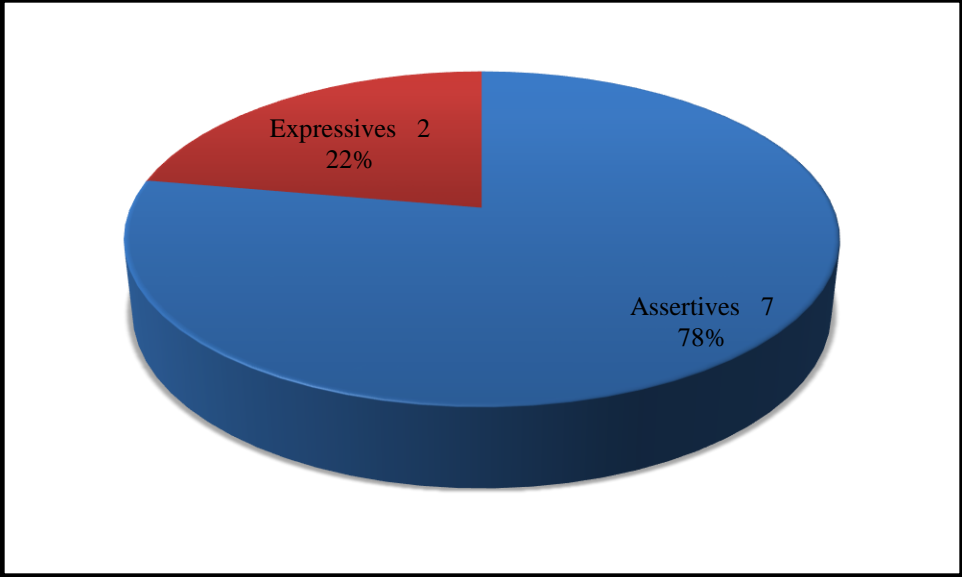


Figure (103): Speech Acts in Letter No.27

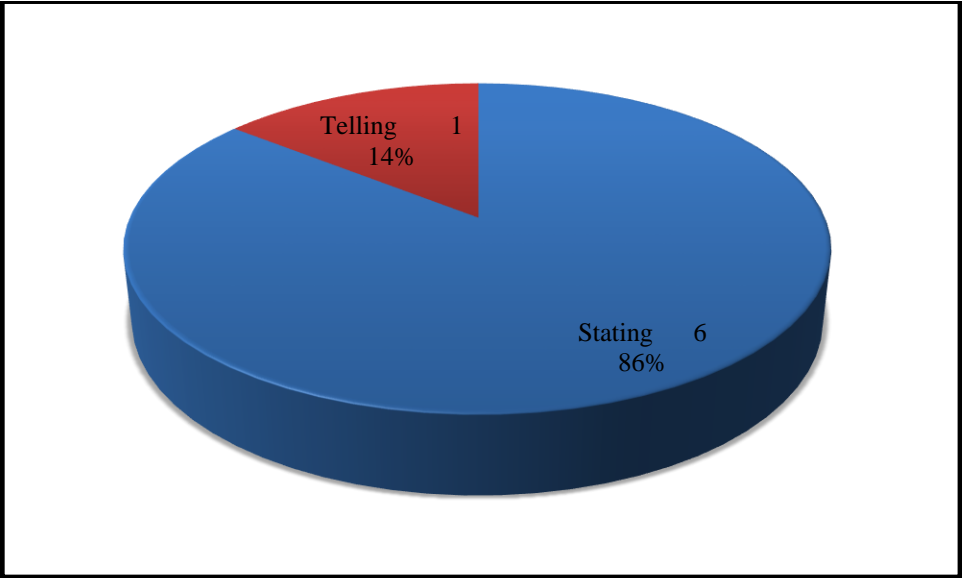


Figure (104): Assertives Speech Acts in Letter No.27

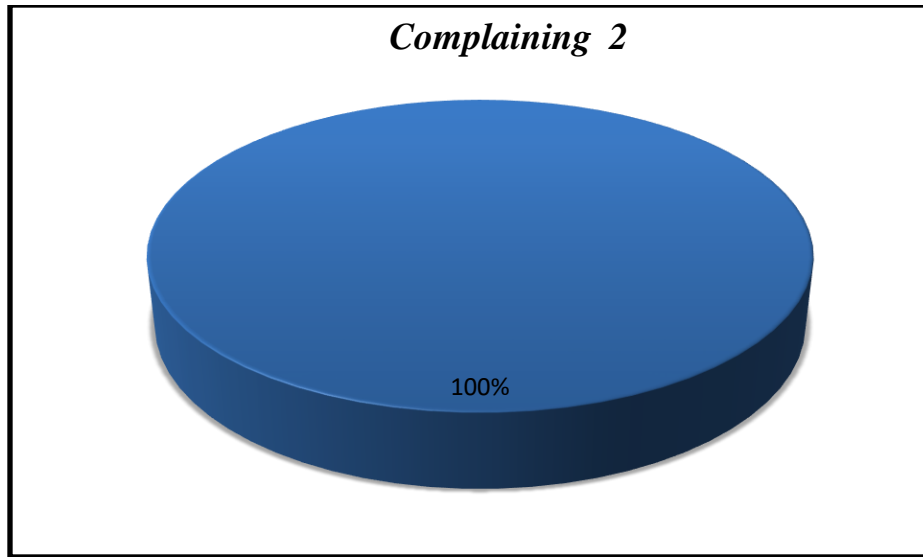


Figure (105): Expressives Speech Acts in Letter No.27

4.29 The Pragmatic Analysis of Letter No. (28)

The analysis of this suicide letter contributes to the understanding of the reason that resulted in the author committing suicide. So, this letter is one of the most important proofs that give an idea about the reason for committing suicide, and the psychological state of the suicidal person. The author of this suicide letter is less scared of death than she is scared to continue living under the same conditions as before, she expresses that by saying “It seems as if I have been spending all my life apologizing to you for things that happened whether they were my fault or not”, which leads her to carry out the suicide. So, she has no desire to continue living.

As shown in Table (56), the analysis demonstrates that the occurrences of telling are (2), (66.666%) and there is one notifying or (33.333) of the total number of assertives (see figure no.107). Moreover, what we notice is that there are (2) expressive speech act in this letter (1) or (50%) greeting and (1) or (50%)

apologizing (see figure no.108). In this letter assertives obtains (60%) while expressives obtains (40%) of the whole speech acts (see table no.55 and figure no. 106).

Table (55): Speech Acts in Letter No. (28)

Speech Acts	NO.	Percentage
Assertives	3	60%
Expressives	2	40%
Total	5	100%

Table (56): Types of Speech Acts in the Suicide Letter No. (28)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 2	66.666
		Notifying 1	33.333
	Total	3	99.999
2	Expressives	Greeting 1	50
		Apologizing 1	50
	Total	2	100

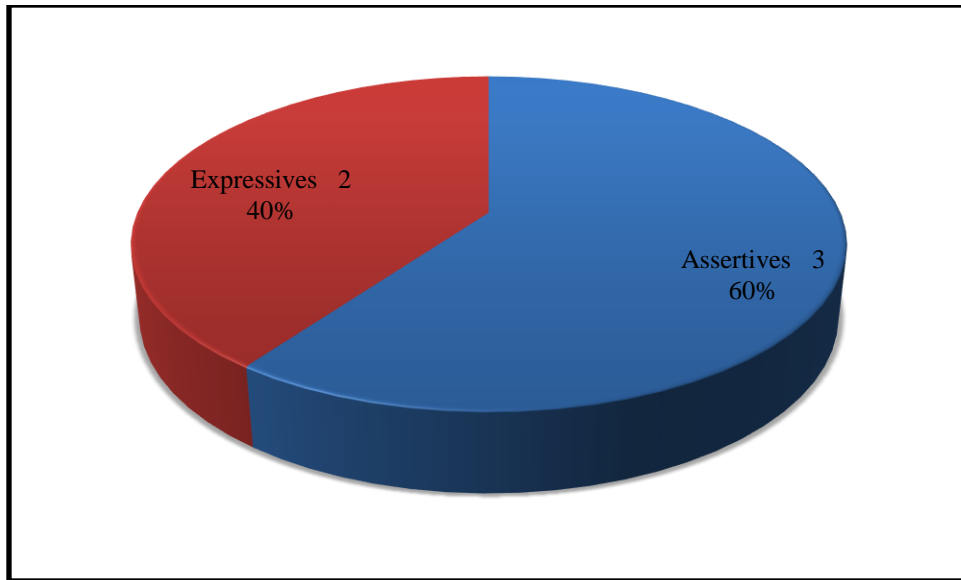


Figure (106): Speech Acts in Letter No. 28

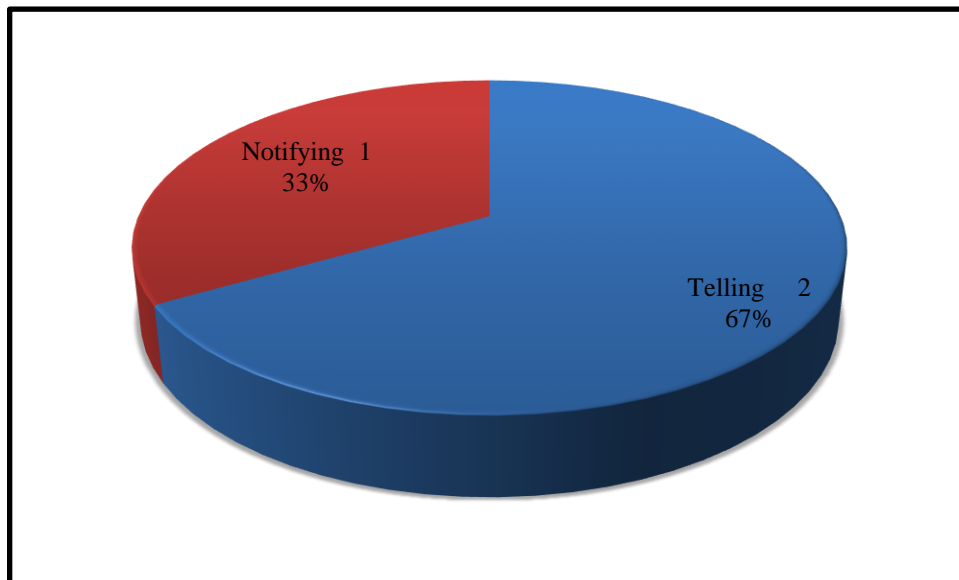


Figure (107): Assertives Speech Acts in Letter No.28

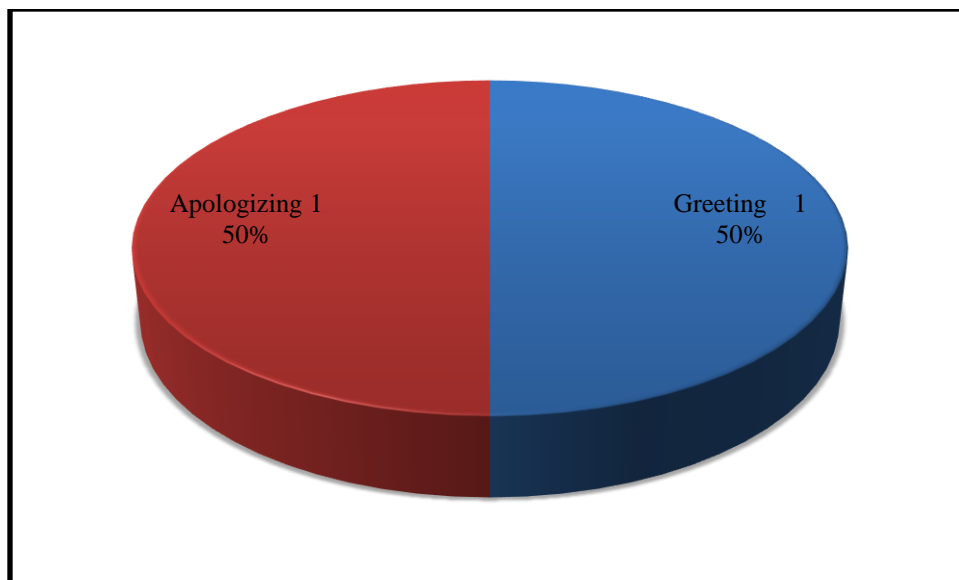


Figure (108): Expressives Speech Acts in Letter No.28

4.30 The Pragmatic Analysis of Letter No. (29)

Sometimes people commit suicide not because they really want to die, but because they simply don't know how to get help. Suicide attempts are not a cry for attention but a cry for help. The writer says “ I’m so tired of hurting and being a lone” and this a way to demonstrate to the world just how much he/she is hurting. Also the author states how he/she is scared of death.

From tables (57) and (58), Assertives have the highest number, (9), (52.941%) i.e. telling, with (100%) of the total number of assertives (see figure no.110). Directives speech act receive (2), (11.764%) i.e. asking with the percentage of (100%) of the total number of directives (see figure no.111). While declaratives speech act have 100% with (1) deciding (see figure no.112) and comprising (5.882%) of the speech acts. Expressives comes in the second place in which there are (5) complaining in this letter and compose (29.411%) of the total number of the speech acts (see figures no.109 and 113).

Table (57): Speech Acts in Letter No. (29)

Speech Acts	NO.	Percentage
Assertives	9	52.941%
Directives	2	11.764%
Declaratives	1	5.882
Expressives	5	29.411%
Total	17	99.998%

Table (58): Types of Speech Acts in the Suicide Letter No. (29)

Extract No.	Speech acts types			Relative frequency%
1	Assertives	Telling	9	100
	Total		9	100
2	Directives	Asking	2	100
	Total		2	100
3	Declaratives	Deciding	1	100
	Total		1	100
4	Expressives	Complaining	5	100
	Total		5	100

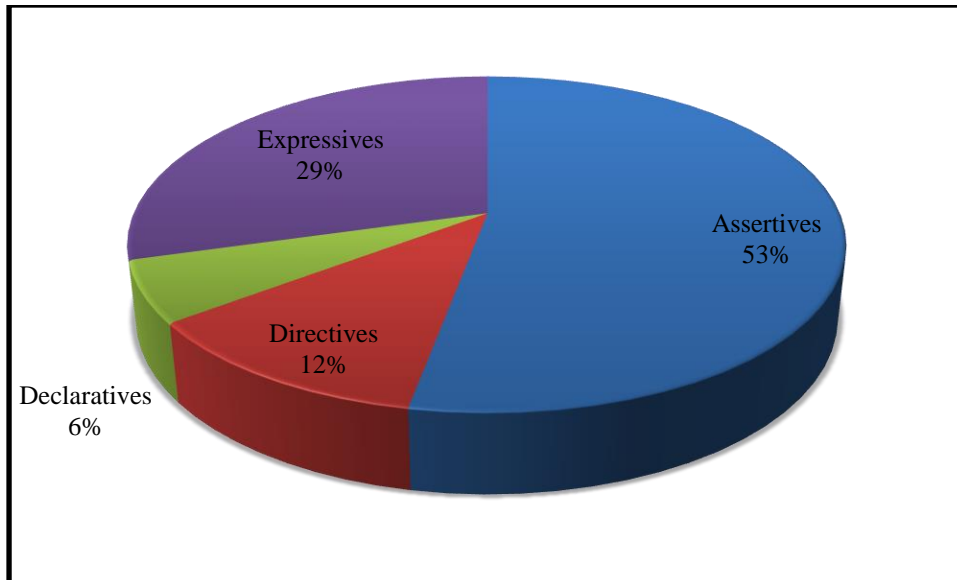


Figure (109): Speech Acts in Letter No.29

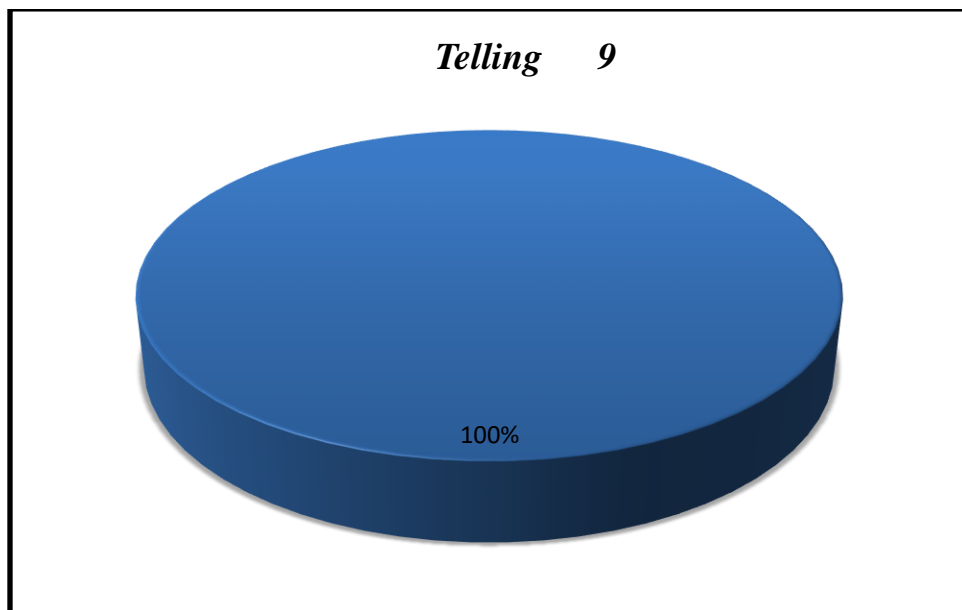


Figure (110): Assertives Speech Acts in Letter No.29

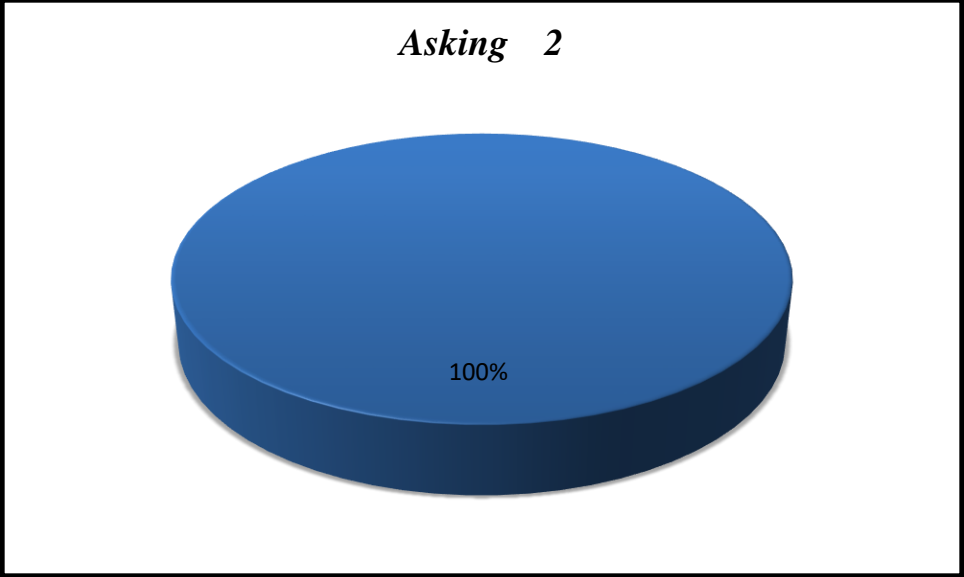


Figure (111): Directives Speech Acts in Letter No.29

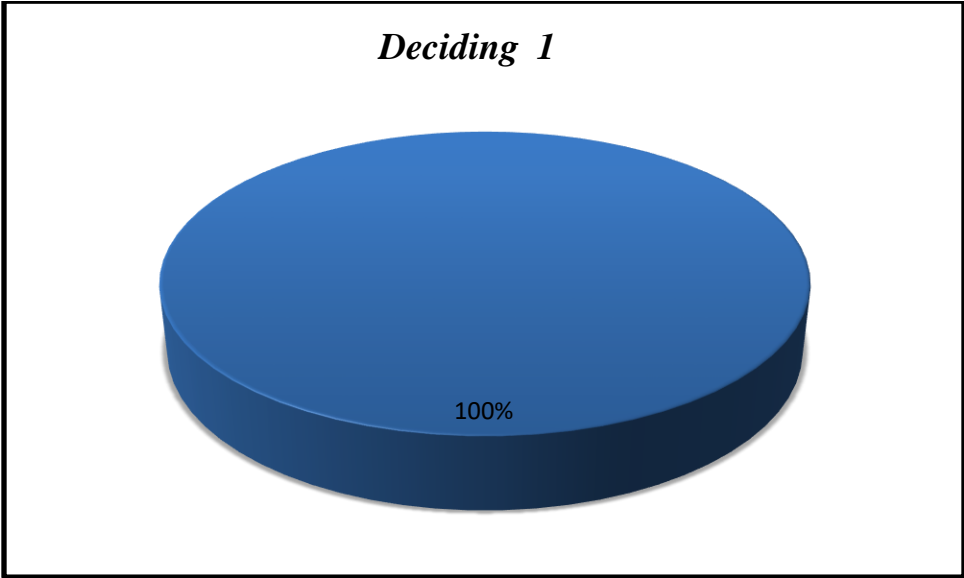


Figure (112): Declaratives Speech Acts in Letter No.29

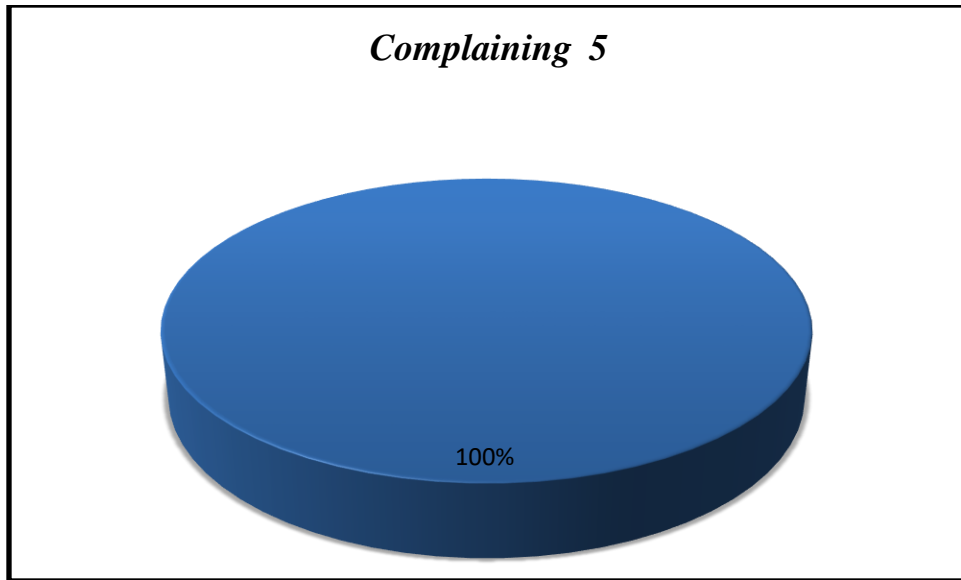


Figure (113): Expressives Speech Acts in Letter No.29

4.31 The Pragmatic Analysis of Letter No. (30)

People who commit suicide sometimes leave a letter to say goodbye, to apologize to those who they leave alone or to explain the reason of the act. In this letter, the author includes her love to those left behind (Bill), she thanks him and his family by saying “May I thank you and all your family too for what you and they have done for me and my parents over the years”.

Table no. (59) and figure no. (114) below show the speech acts that are used in this letter. From this table and table no. (60), it is clear that Assertives have the highest percentage, with (7) speech acts i.e. (3), (42.857%) telling, (2), (28.571%), wondering, (1) predicting, (14.285%) and (1) stressing, (14.285%) (see figure no.115). Expressives come in the second place which have (2) thanking, (66.666%) and (33.333%) with (1) blessing (see figure no.116).

Table (59): Speech Acts in Letter No. (30)

Speech Acts	NO.	Percentage
Assertives	7	70%
Expressives	3	30%
Total	10	100%

Table (60): Types of Speech Acts in the Suicide Letter No. (30)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 3	42.857
		Wondering 2	28.571
		predicting 1	14.285
		Stressing 1	14.285
	Total	7	99.998
2	Expressives	Thanking 2	66.666
		Blessing 1	33.333
	Total	3	99.999

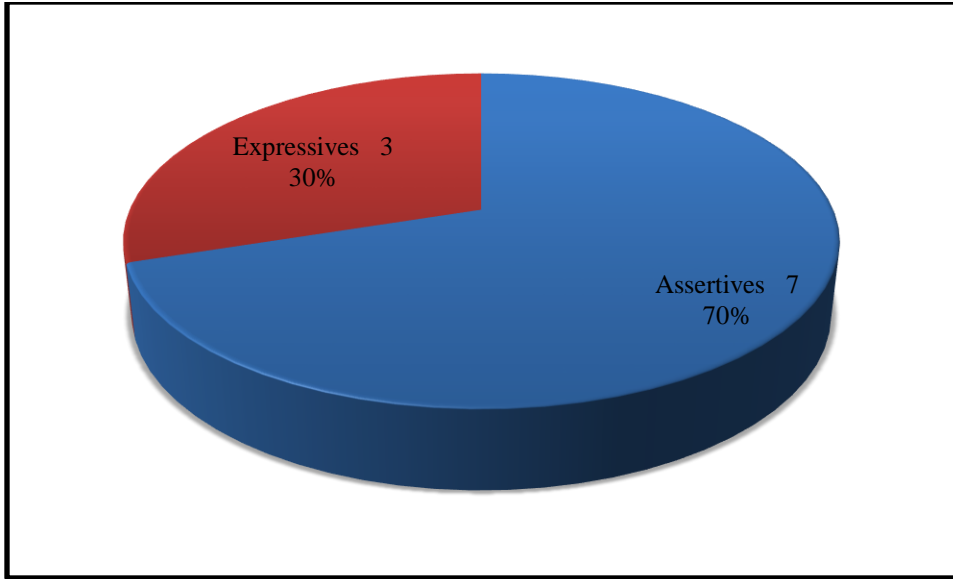


Figure (114): Speech Acts in Letter No.30

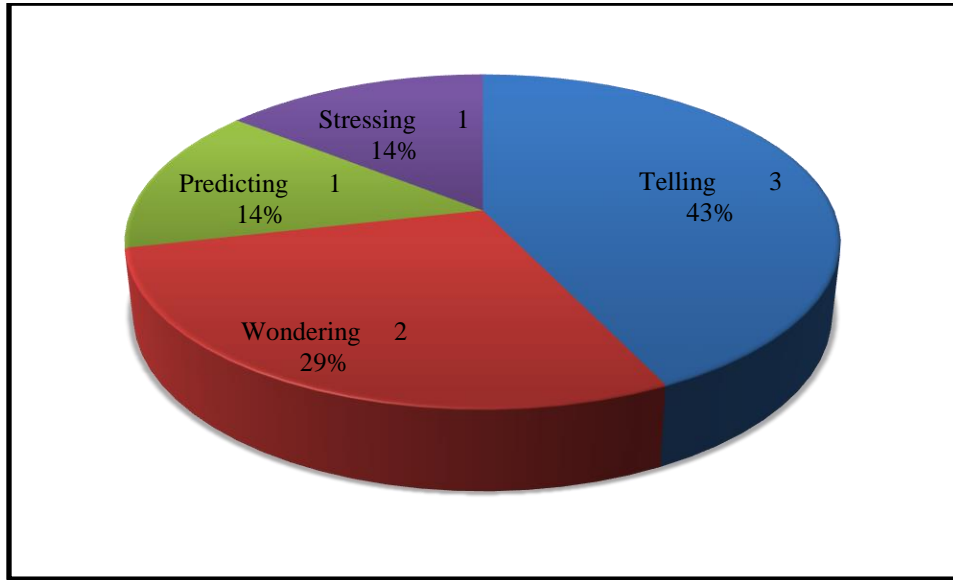


Figure (115): Assertives Speech Acts in Letter No.30

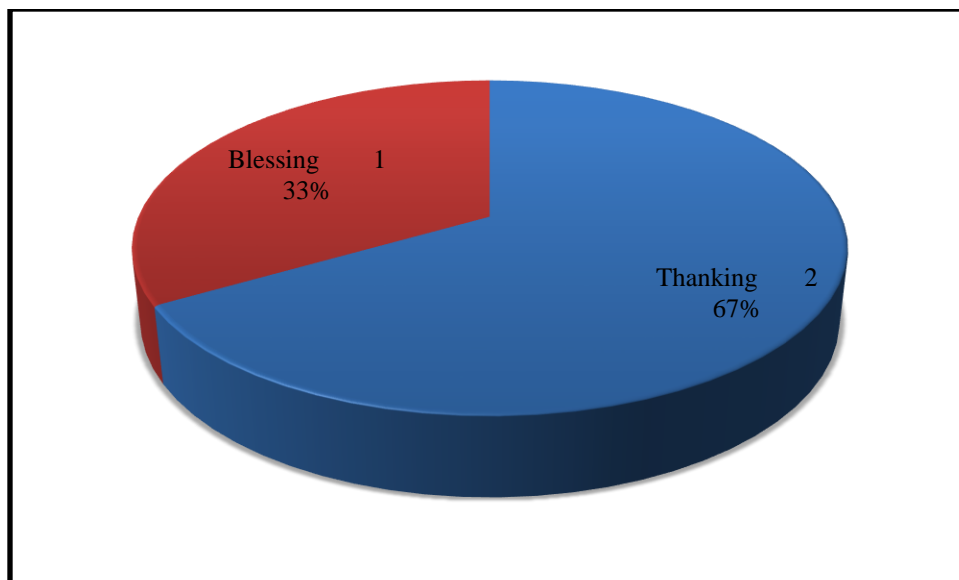


Figure (116): Expressives Speech Acts in Letter No.30

4.32 The Pragmatic Analysis of Letter No. (31)

A suicide letter is an important finding in suicide cases to clarify why the person commits suicide. Suicide letters are one of the elements reflecting the psychological situation of the person in the best way. In addition, these letters are among the most important evidence enlightening the forensic process and the person's approach to suicide. Here, the writer in this letter telling his parents why he commits suicide, apologizes and wishes that they will forgive him.

As it is shown in tables no.(61) and no.(62) below, there are (4) assertives i.e. telling (see figure no.118). On the other hand expressives speech acts receive (2) illocutionary speech acts i.e. (1) wishing and (1) apologizing with (50%) for each one (see figure no.119). Finally, figure no. (117) shows that Assertive speech acts form (70%) while expressives form (30%) of the speech acts.

Table (61): Speech Acts in Letter No. (31)

Speech Acts	NO.	Percentage
Assertives	4	66.666%
Expressives	2	33.333%
Total	6	99.999%

Table (62): Types of Speech Acts in the Suicide Letter No. (31)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 4	100
	Total	4	100
2	Expressives	Wishing 1	50
		Apologizing 1	50
	Total	2	100

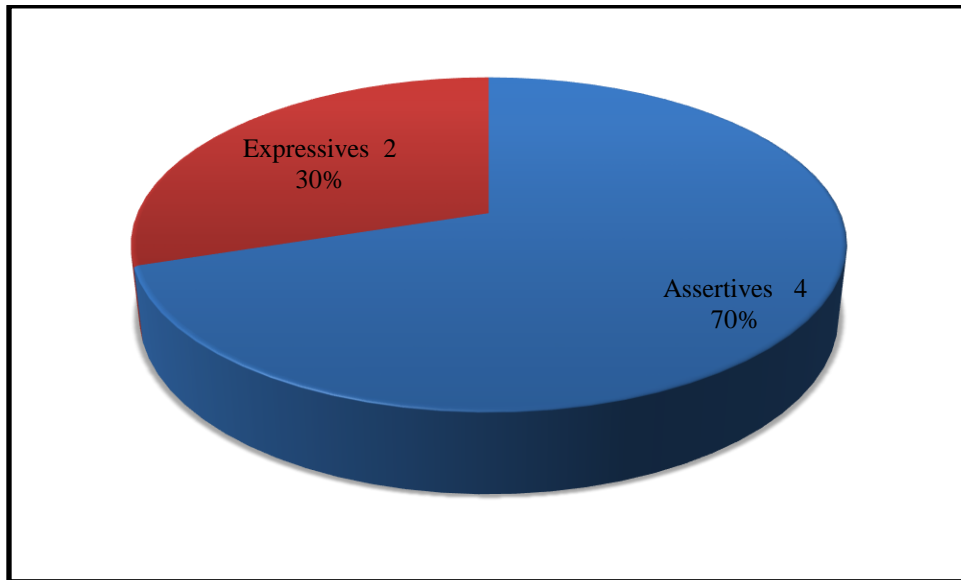


Figure (117): Speech Acts in Letter No.31

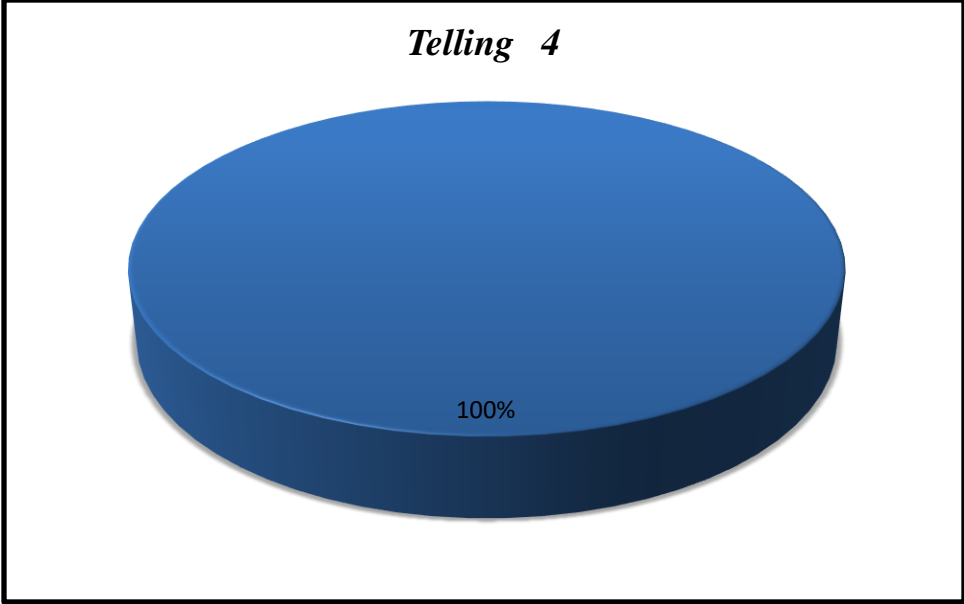


Figure (118): Assertives Speech Acts in Letter No.31

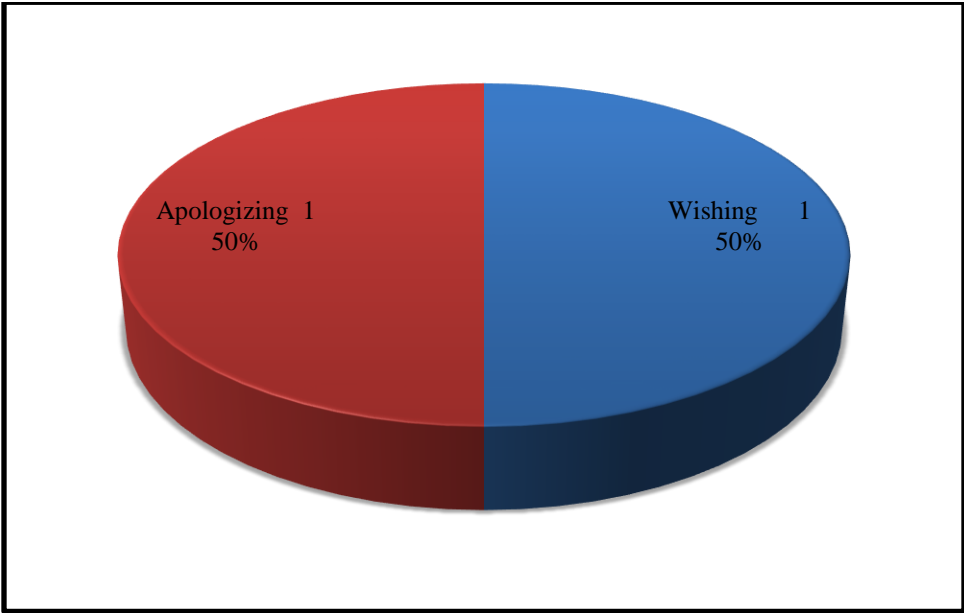


Figure (119): Expressives Speech Acts in Letter No.31

4.33 The Pragmatic Analysis of Letter No. (32)

Here in this suicide letter, the emotion that conveys an ‘aggression’ towards the people who are accused in the suicide letter of having been the cause of the suicide, for example: “your whole tribe is partly responsible for this from your mother on down hope they are satisfied”. Data analysis shows that assertives speech act occur (3) times and occupies (60%) of the total number of speech acts while directives occupy only (40%) (see table no. 63 and figure no.120). Table (64) below clarifies that there are three telling i.e. (100%) of the total number of assertives (see figure no.121). Also, there are (2) directives in this letter i.e. asking and accusing, each one gets (50%) of total number of directives (see figure no.122).

Table (63): Speech Acts in Letter No. (32)

Speech Acts	NO.	Percentage
Assertives	3	60%
Directives	2	40%
Total	5	100%

Table (64): Types of Speech Acts in the Suicide Letter No. (32)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 3	100
	Total	3	100
2	Directives	Asking 1	50
		Accusing 1	50
	Total	2	100

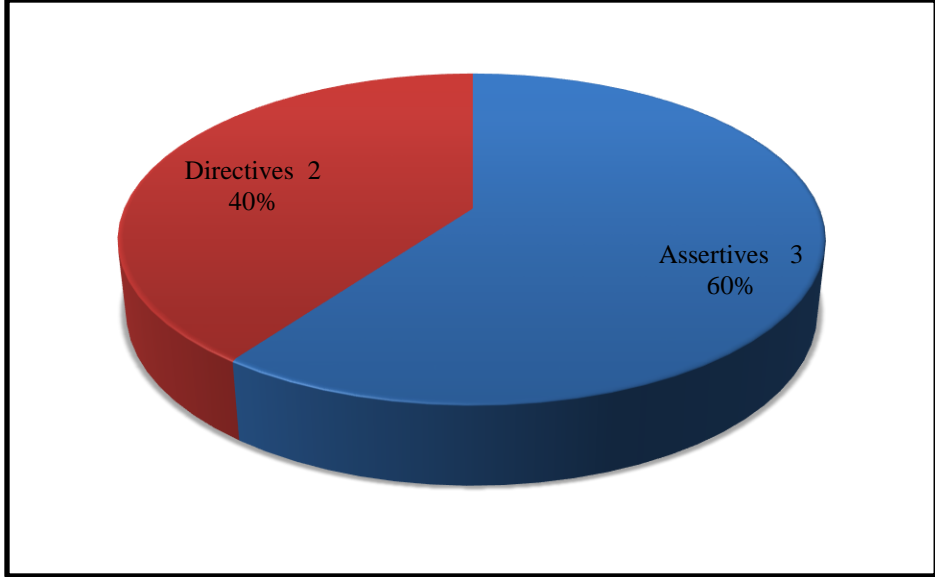


Figure (120): Speech Acts in Letter No.32

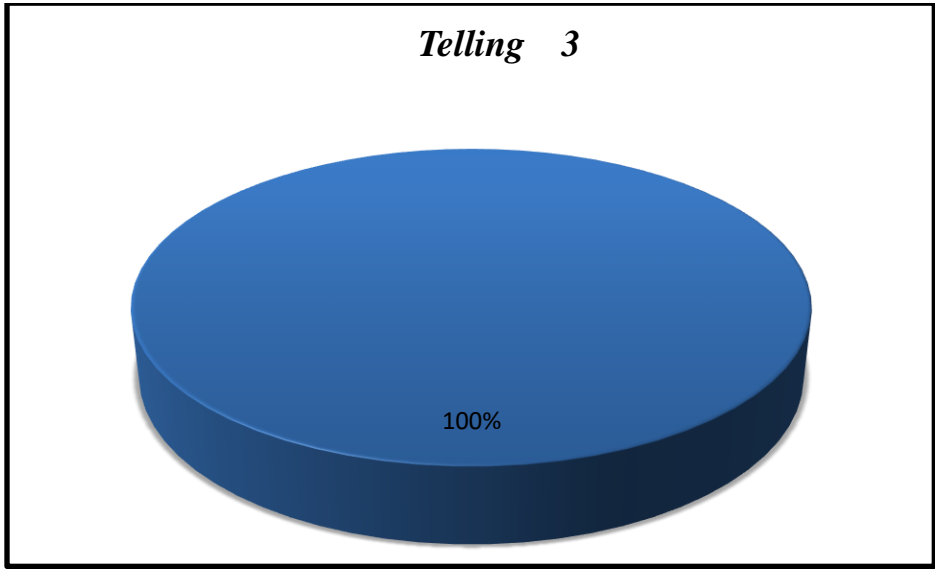


Figure (121): Assertives Speech Acts in Letter No.32

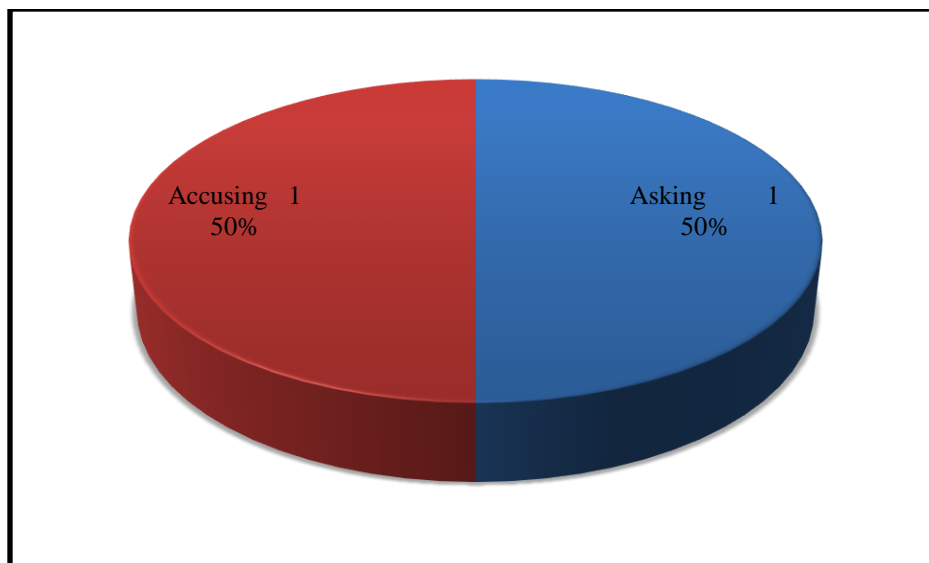


Figure (122): Directives Speech Acts in Letter No.32

4.34 The Pragmatic Analysis of Letter No. (33)

In order to show the desire to remain aloof, the writer says: “I am tired of this life so am going over to see the other side”, “Though I am about to kick the bucket [...]”. Table No.(65) shows that assertives have the highest percentage among the speech acts which compose (80%) of the speech acts (see figure no.123). There are (4) assertives i.e. telling (see figure no.124). While there are only one expressive speech act i.e. farewelling which represents (100%) of the total number of expressives (see figure no.125 and table no.66).

Table (65): Speech Acts in Letter No. (33)

Speech Acts	NO.	Percentage
Assertives	4	80%
Expressives	1	20%
Total	5	100%

Table (66): Types of Speech Acts in the Suicide Letter No. (33)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 4	100
	Total	4	100
2	Expressives	Farewelling 1	100
	Total	1	100

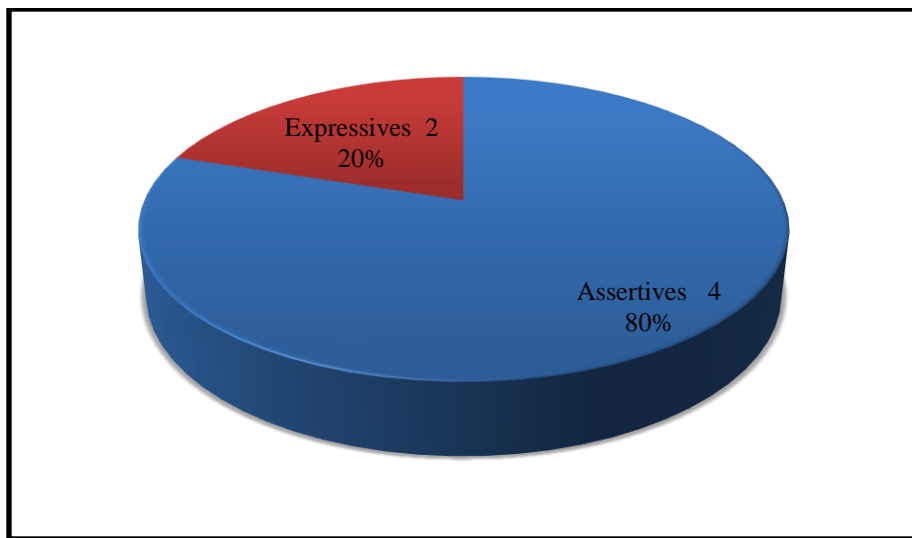


Figure (123): Speech Acts in Letter No.33

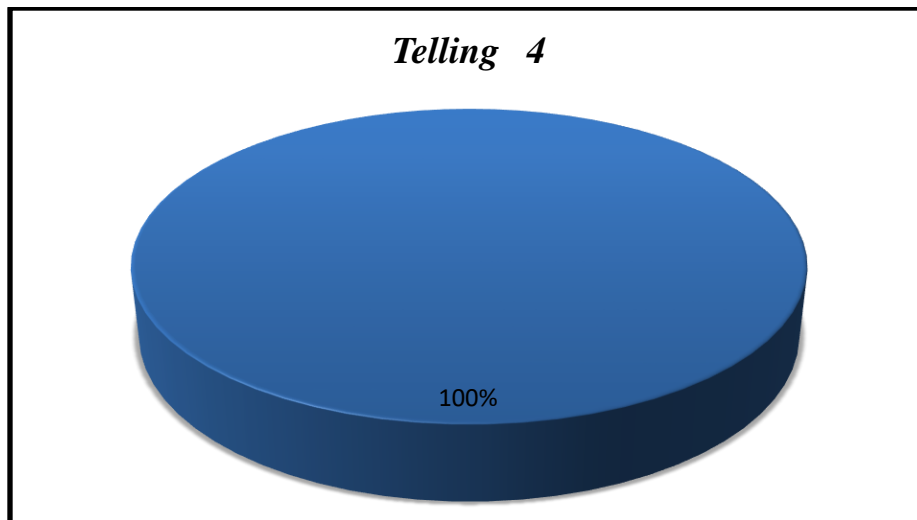


Figure (124): Assertives Speech Acts in Letter No.33

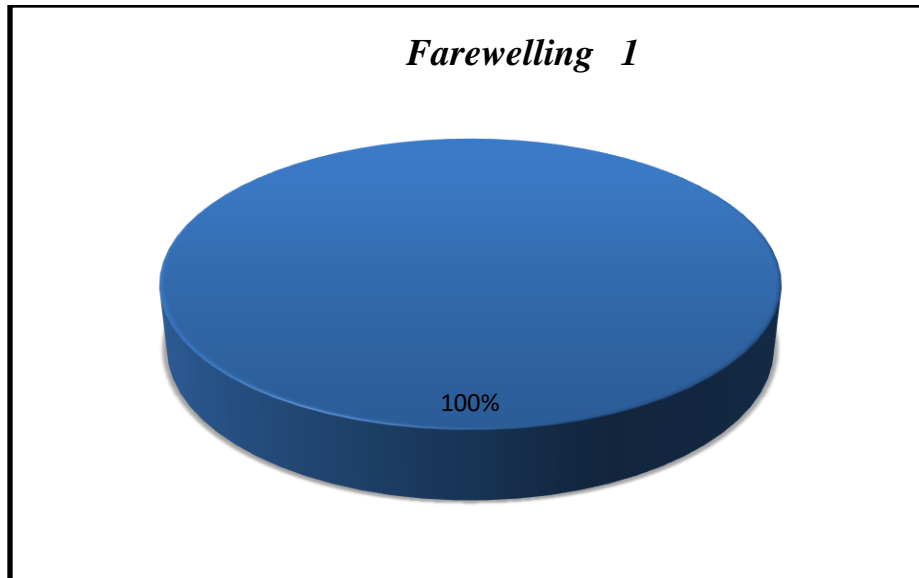


Figure (125): Expressives Speech Acts in Letter No.33

4.35 The Pragmatic Analysis of Letter No. (34)

When people feel they have lost all hope and don't feel able to change that, it can overshadow all of the good things in their life making suicide seem like a viable option. While it might seem obvious to an outside observer that things will get better, people with depression may not be able to see this due to the pessimism and despair that they have, and that is what happened with the writer of this suicide letter. In this suicide letter there are only assertives speech acts i.e. (5), (62.5%) telling, (2), (25%) stating and (1) revealing which represents (12.5%) of the total number of assertives (see figure no.127 and tables no.67 and no.68). As such, this high score of assertive speech acts is fair enough. That is, the suicidal person shows the details of her/his state, realizing that there's a world of difference between living happily ever after and just living ever after.

Table (67): Speech Acts in Letter No. (34)

Speech Acts	NO.	Percentage
Assertives	8	100%
Total	8	100%

Table (68): Types of Speech Acts in the Suicide Letter No. (34)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 5	62.5
		Stating 2	25
		Revealing 1	12.5
	Total	8	100

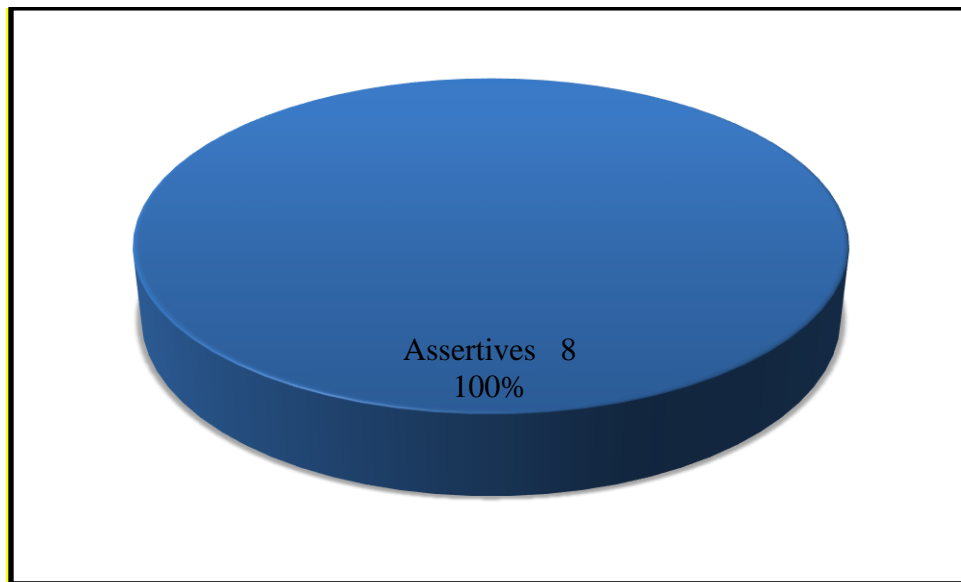


Figure (126): Types of Speech Acts in Letter No.34

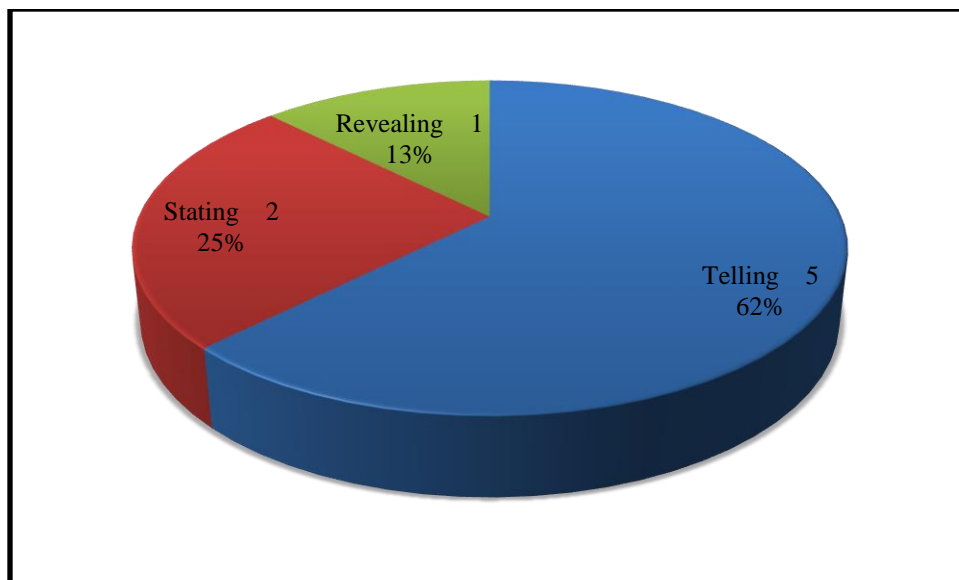


Figure (127): Assertives Speech Acts in Letter No.34

4.36 The Pragmatic Analysis of Letter No. (35)

A person may decide to commit suicide when facing a loss or the fear of a loss. These situations can include: having no family relationship or any friendship, losing a job or being unemployed and unable to find a sufficient source of steady income. Exactly, that is what happened with the writer of this letter. Therefore, the writer decided that there is no further point in continuing his/her life. As it is clear in table No. (70), assertives have 100% with (1) stating (see figure no.129). Similar to the previous type of speech acts there are also (1) declaratives and (1) expressives i.e. (100%) deciding and (100%) complaining of each one respectively (see figures no.130 and 131). All the speech acts in this letter have received the same score of percentage of (33.333%) as presented in table no. (69).

Table (69): Speech Acts in Letter No. (35)

Speech Acts	NO.	Percentage
Assertives	1	33.333%
Declaratives	1	33.333%
Expressives	1	33.333%
Total	3	99.999%

Table (70): Types of Speech Acts in the Suicide Letter No. (35)

Extract No.	Speech acts types			Relative frequency%
1	Assertives	Stating	1	100
	Total		1	100
2	Declaratives	Deciding	1	100
	Total		1	100
3	Expressives	Complaining	1	100
	Total		1	100

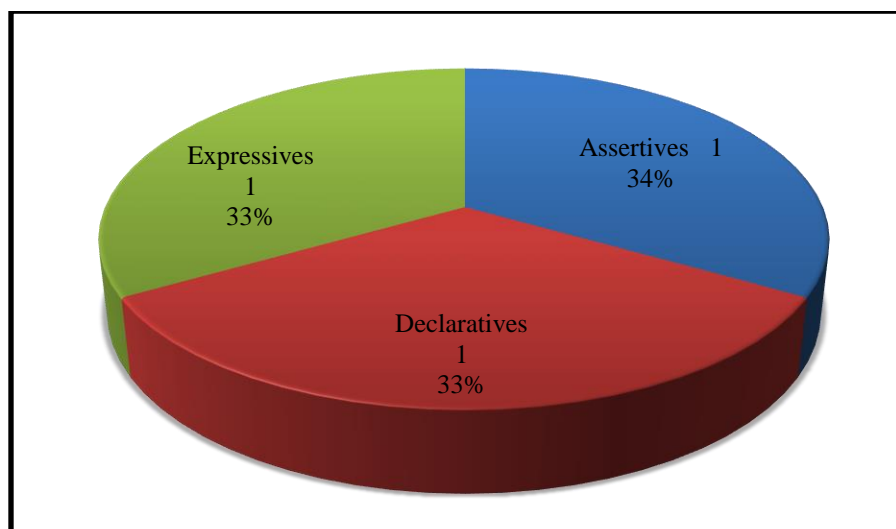


Figure (128): Speech Acts in Letter No.35

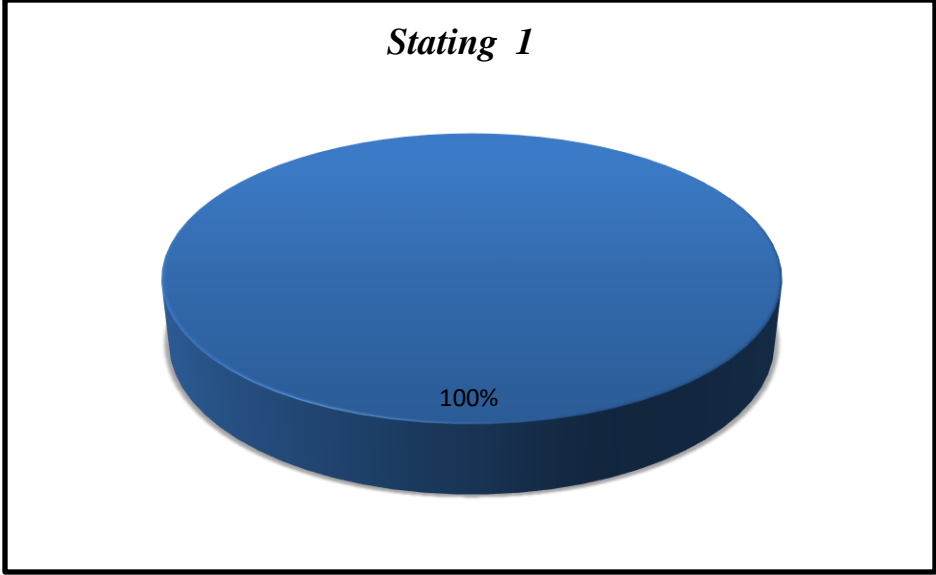


Figure (129): Assertives Speech Acts in Letter No.35

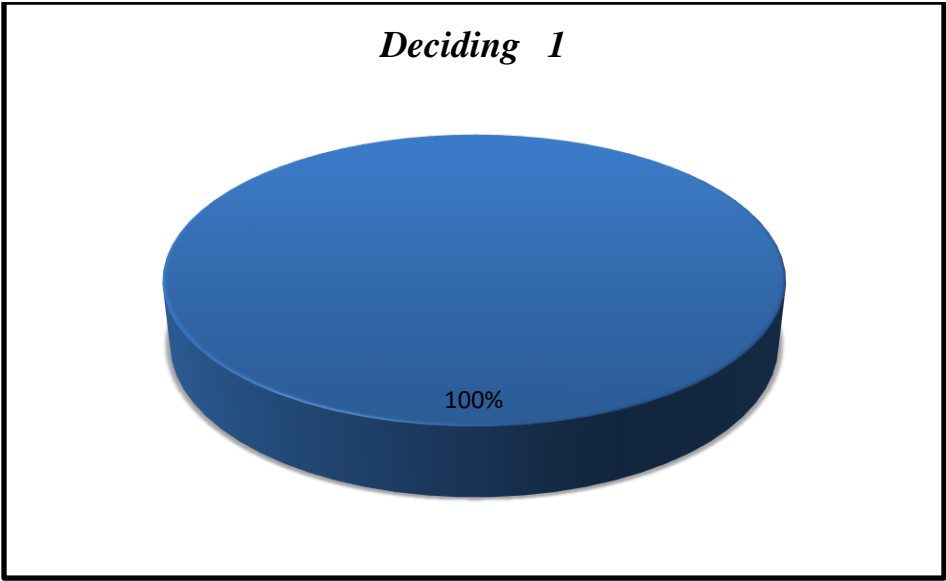


Figure (130): Declaratives Speech Acts in Letter No.35

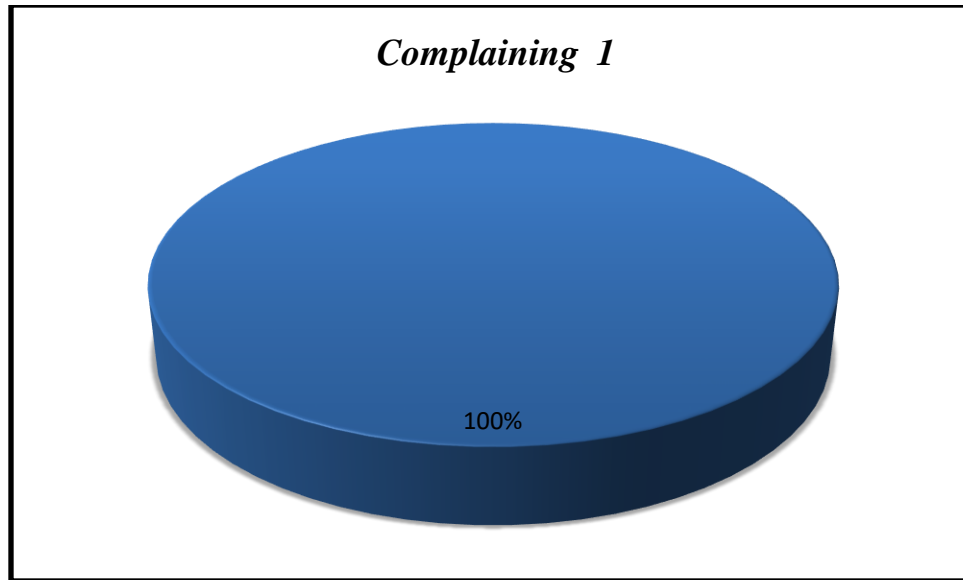


Figure (131): Expressiv Speech Acts in Letter No.35

4.37 The Pragmatic Analysis of Letter No. (36)

A culmination has been found in every suicide letter as it is the acknowledgement of the act of suicide itself despite the difficulties the author has in doing so. Moreover, it is a chance to express her agonizing pain, asking god for taking her soul and telling that she will make great adventure (death). The culmination is very often the richest part of a suicide letter as emotions are fore grounded here. Table No. (71) shows the number of speech acts used by the writer of this letter. There are only one assertives (16.666%) i.e. telling (see figure no.143). Expressives (83.333%) have the highest number of the speech acts with (3) complaining, (60%) and (2) blessing, (40%) of the total number of expressives (see table no.72 and figure no.144). So, expressives score the highest percentage while assertives score the lowest one in this letter (see figure no.142 and table no.71).

Table (71): Speech Acts in Letter No. (36)

Speech Acts	NO.	Percentage
Assertives	1	16.666%
Expressives	5	83.333%
Total	6	99.999%

Table (72): Types of Speech Acts in the Suicide Letter No. (36)

Extract No.	Speech acts types			Relative frequency%
1	Assertives	Telling	1	100
	Total		1	100
2	Expressives	Complaining	3	60
		Blessing	2	40
	Total		5	100

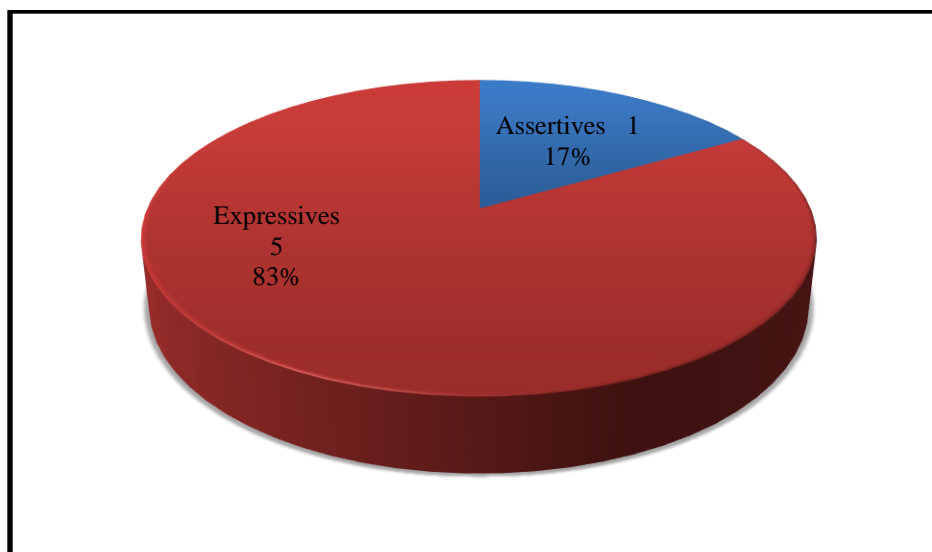


Figure (132): Speech Acts in Letter No.36

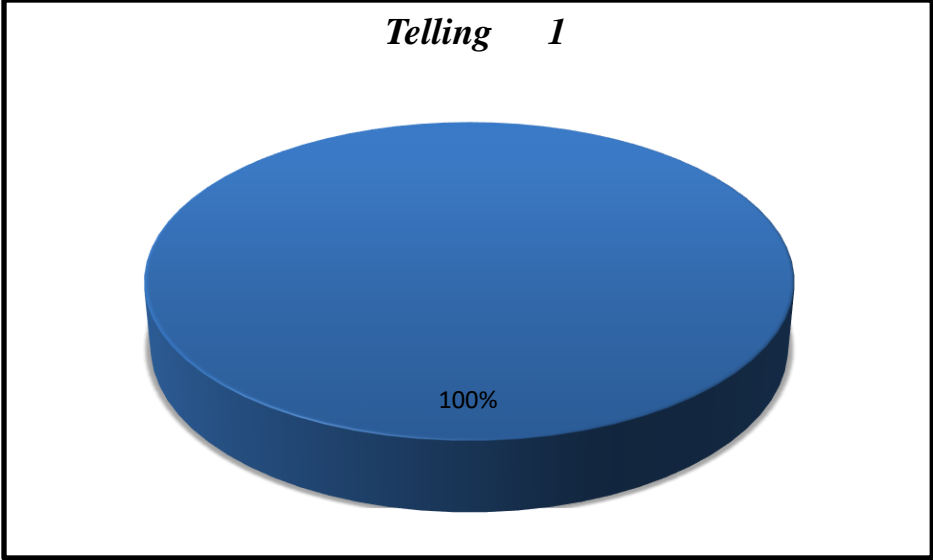


Figure (133): Assertivs Speech Acts in Letter No.36

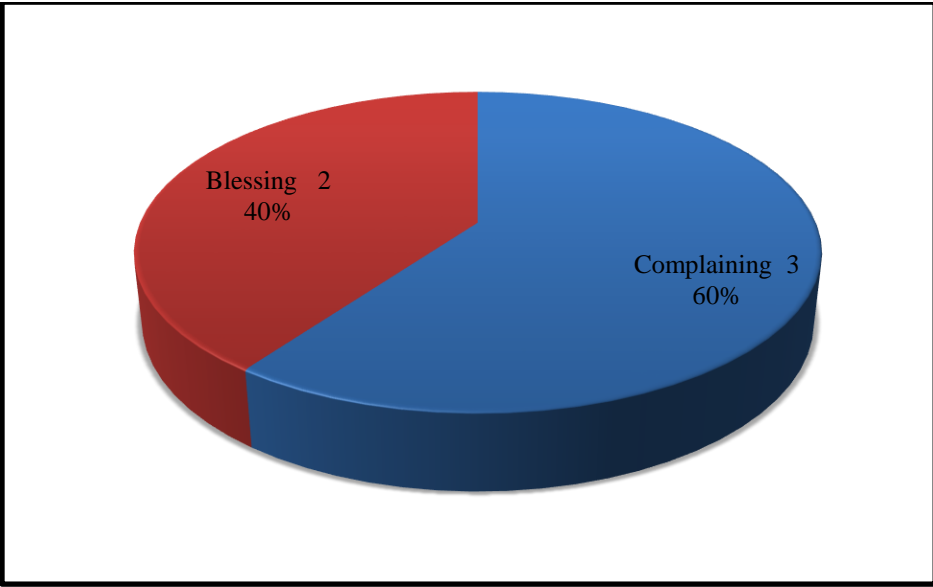


Figure (134): Expressivs Speech Acts in Letter No.36

4.38 The pragmatic analysis of letter No. (37)

Looking at this letter (it's extremely short) of course it's not a suicidal sign but usually people with short explanations have more intense and focused emotions. They are also more introverted and struggle expressing their emotions in a healthy expressive way. From table no. (73), it is clear that only assertives speech acts are used by the writer of this letter (see figure no.145). There are two assertives i.e. telling which represents (100%) of the total number of assertives in this letter (see figure no.146 and table no.74).

Table (73): Speech Acts in Letter No. (37)

Speech Acts	NO.	Percentage
Assertives	2	100%
Total	2	100%

Table (74): Types of Speech Acts in the Suicide Letter No. (37)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 2	100
	Total	2	100

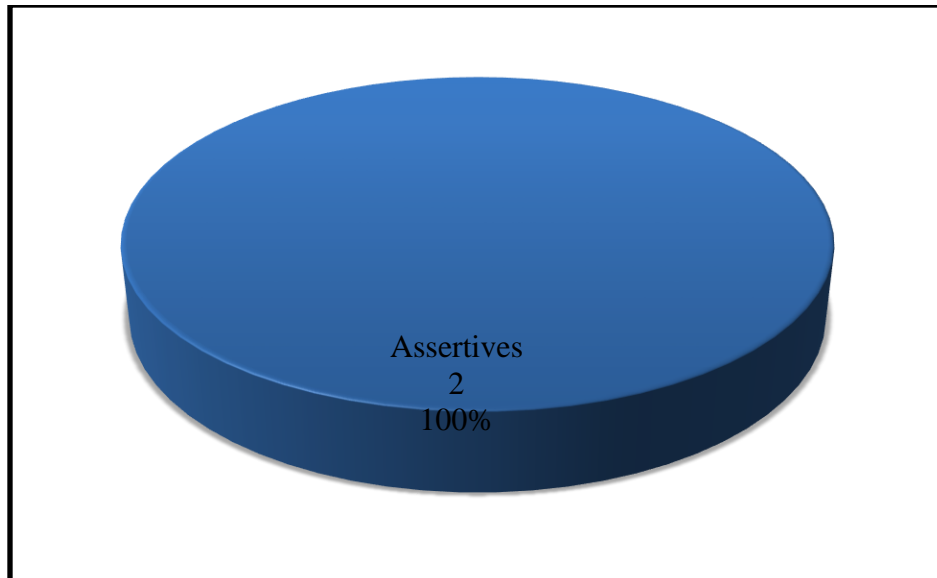


Figure (135): Speech Acts in Letter No.37

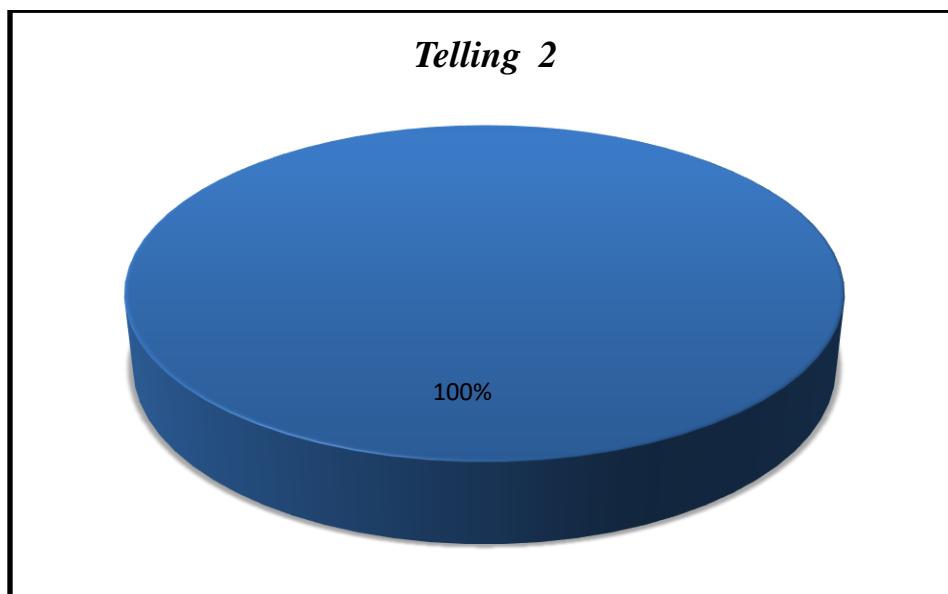


Figure (136): Assertives Speech Acts in Letter No.37

4.39 The Pragmatic Analysis of Letter No. (38)

It's often difficult to imagine what led the writer to commit suicide. Since there are no warning signs, and the reader may wonder what clues have missed. It is an act made during a storm of strong emotions and life stresses rather than after careful consideration. Often, many factors combine to lead to a decision to commit suicide. The tables below (no.75 and 76) show that there are (2) assertives i.e. telling, (100%) of the total number of assertives .So, this type has the highest percentage among other types of speech acts (see figure no.147 and no.148). Also there are only one directive and one expressive in this letter, i.e. (1) asking and (1) apologizing. Therefore they comprise (100%) Of the total number of directives and expressives respectively (see figures no.149 and 150). Assertives form (50%) of the speech acts, while directives and expressives gets (25%) for each one (see figure no.147).

Table (75): Speech Acts in Letter No. (38)

Speech Acts	NO.	Percentage
Assertives	2	50%
Directives	1	25%
Expressives	1	25%
Total	4	100%

Table (76): Types of Speech Acts in the Suicide Letter No. (38)

Extract No.	Speech acts types		Relative frequency%
1	Assertives	Telling 2	100
	Total	2	100
2	Directives	Asking 1	100
	Total	1	100
3	Expressives	Apologizing 1	100
	Total	1	100

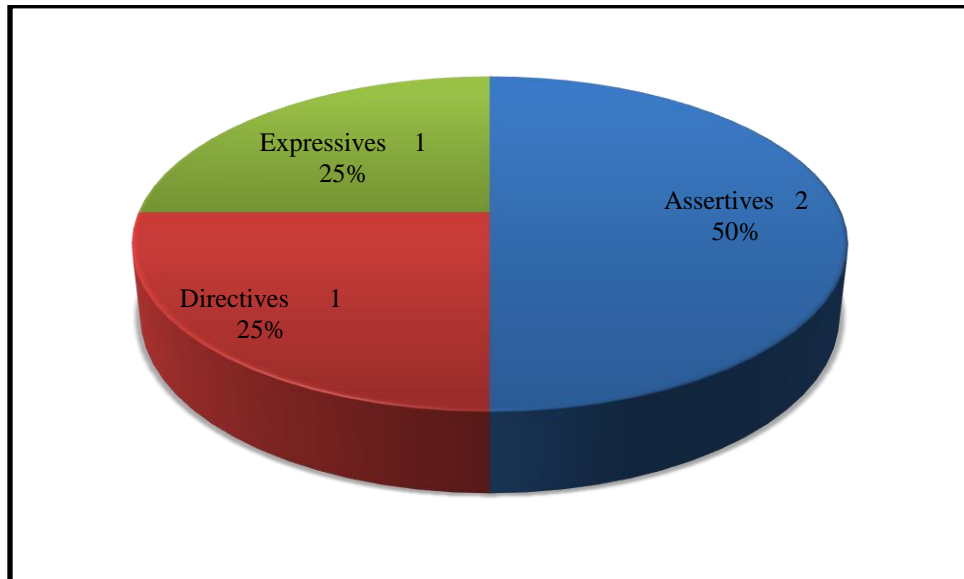


Figure (137): Speech Acts in Letter No.38

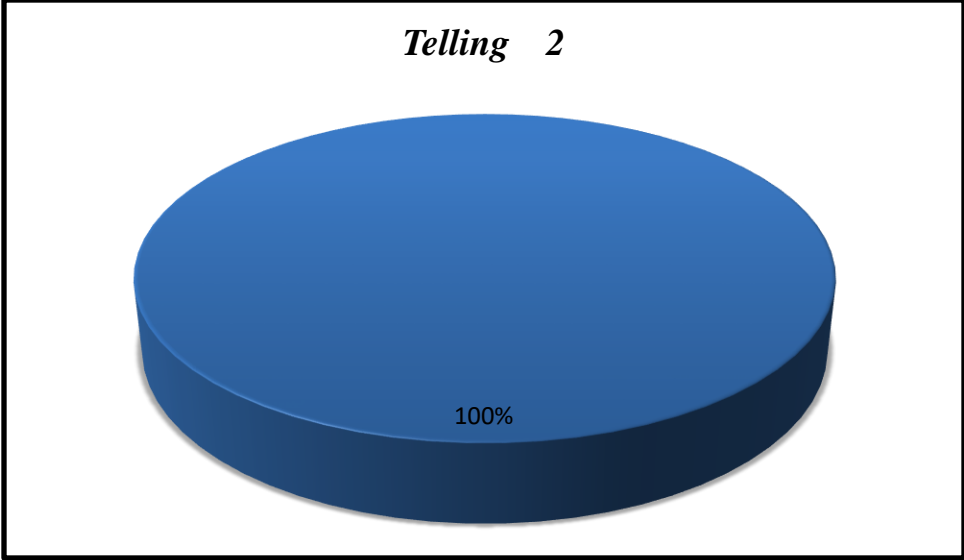


Figure (138): Assertives Speech Acts in Letter No.38

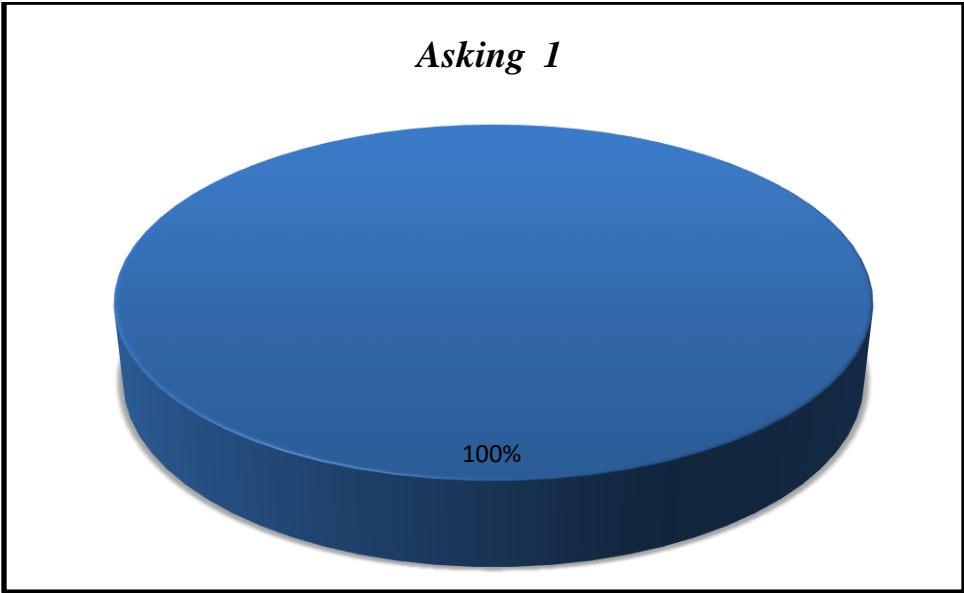


Figure (139): Directives Speech Acts in Letter No.38

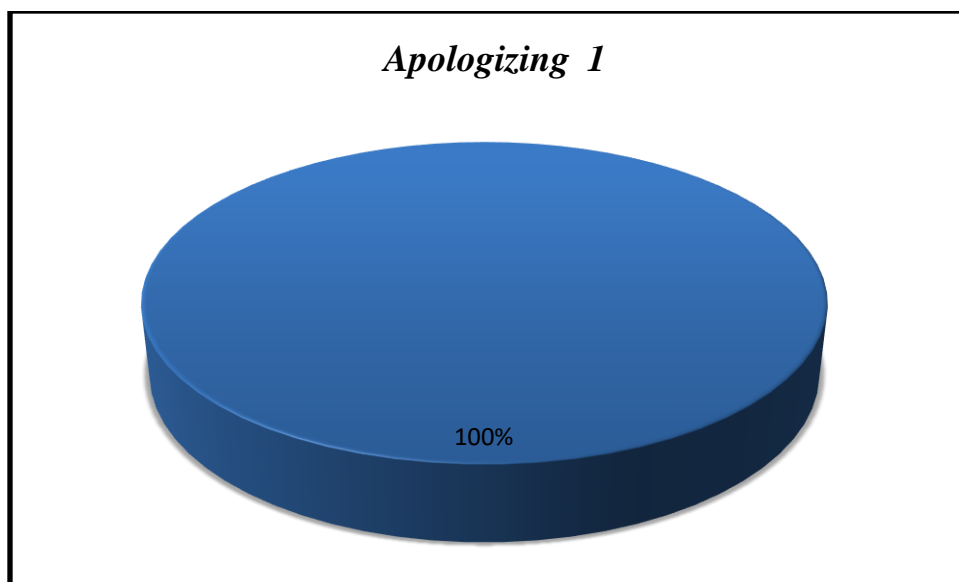


Figure (140): Expressives Speech Acts in Letter No.38

4.40 The Pragmatic Analysis of Letter No. (39)

In this suicide letter, there is no hope for happiness. It seems that the writer has a broken heart due to the absence of hope; loss of everything or the absence of life goals. We can see that the author take responsibility for the decision she/he has made to take her/his own live. In this letter, assertives have a share of about (2), (66.666 %) of the total number of the speech acts contrasted with the asserting that gains (50%) and telling gains (50%) of the assertives (see tables no.77 and 78 as well as figure no.152). While expressives speech act comprise only (33.333%) with (1) complaining that constitute (100%) of the total number of expressives (see figures no.151 and 153).

Table (77): Speech Acts in Letter No. (39)

Speech Acts	NO.	Percentage
Assertives	2	66.666%
Expressives	1	33.333%
Total	3	99.999%

Table (78): Types of Speech Acts in the Suicide Letter No. (39)

Extract No.	Speech acts types		Relative frequency %
1	Assertives	Asserting 1	50
		Telling 1	50
	Total	2	100
2	Expressives	Complaining 1	100
	Total	1	100

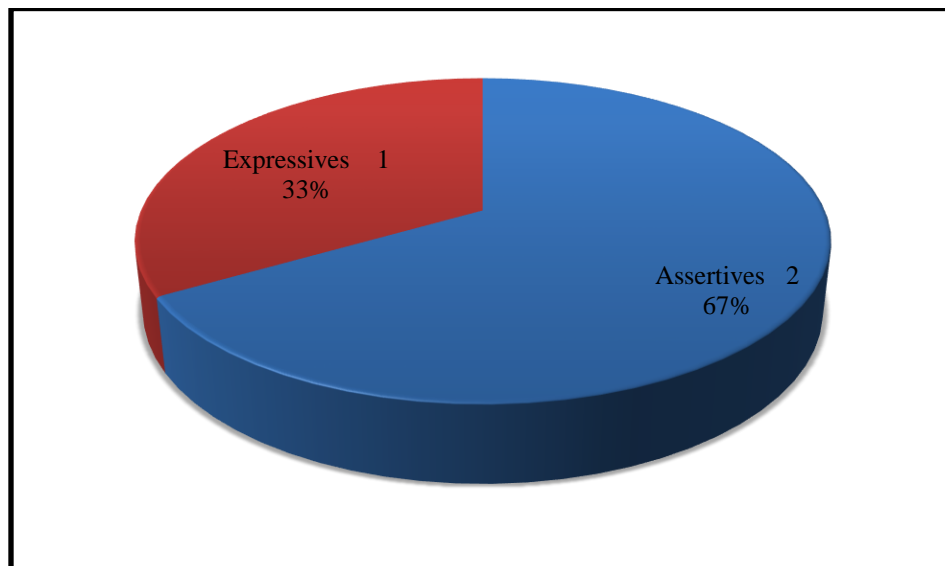


Figure (141): Speech Acts in Letter No.39

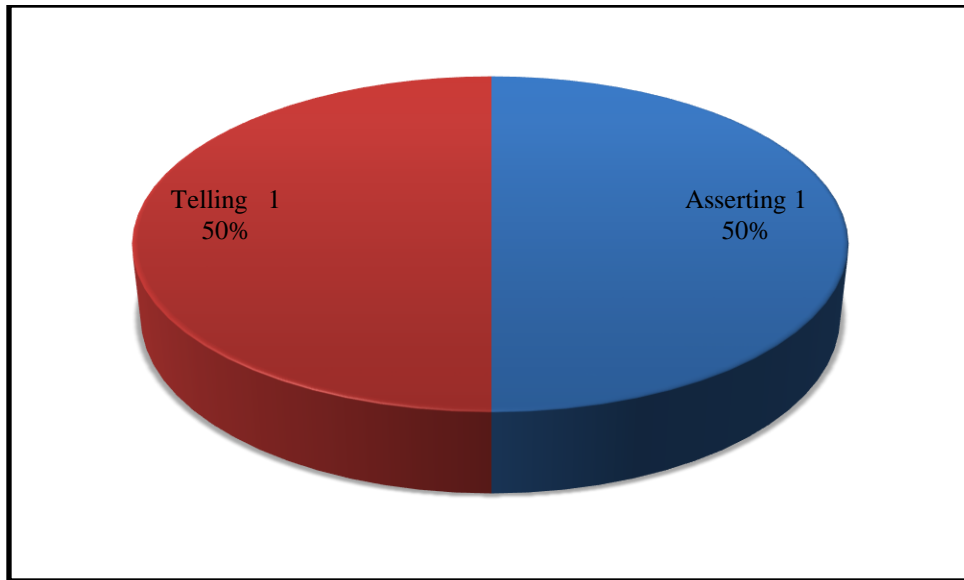


Figure (142): Assertives Speech Acts in Letter No.39

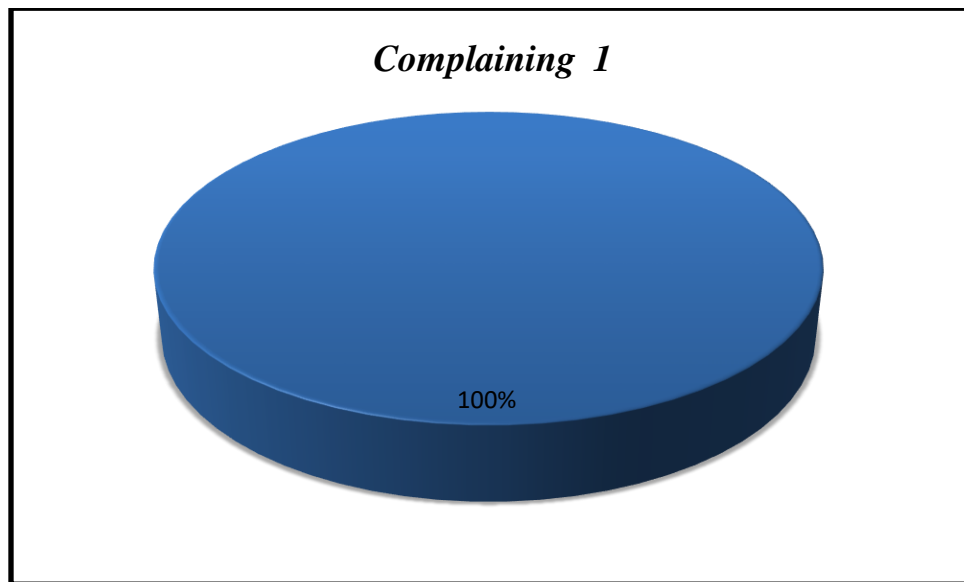


Figure (143): Expressives Speech Acts in Letter No.39

4.41 The Pragmatic Analysis of Letter No. (40)

By analyzing this letter, it is found that there is only one sentence. It represents expressive speech act and comprise (100%) of the total number of speech acts. In this letter the suicidal person prays for God to forgive him (see the tables and the figures below).

Table (79): Speech Acts in Letter No. (40)

Speech Acts	NO.	Percentage
Expressives	1	100%
Total	1	100%

Table (80): Types of Speech Acts in the Suicide Letter No. (40)

Extract No.	Speech acts types		Relative frequency%
1	Expressives	Forgiving 1	100
	Total	1	100

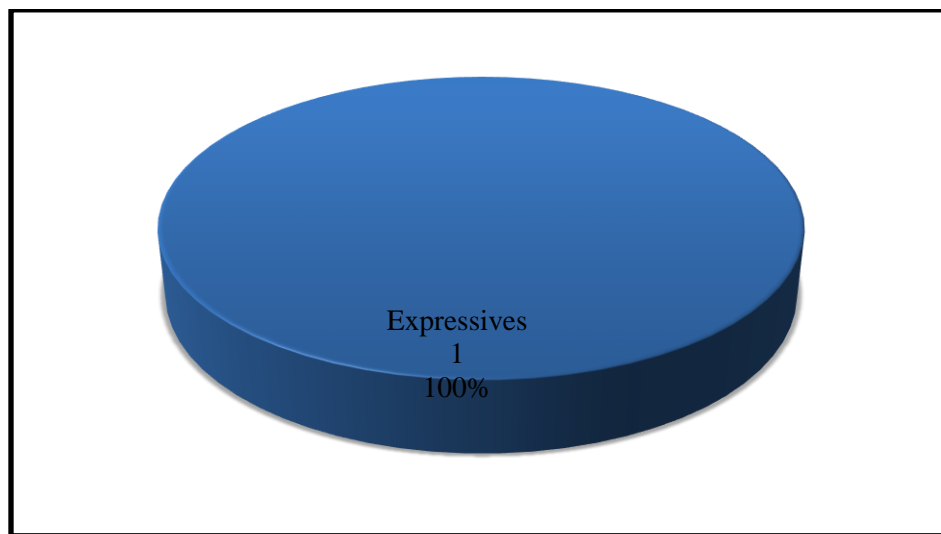


Figure (144): Speech Acts in Letter No.40

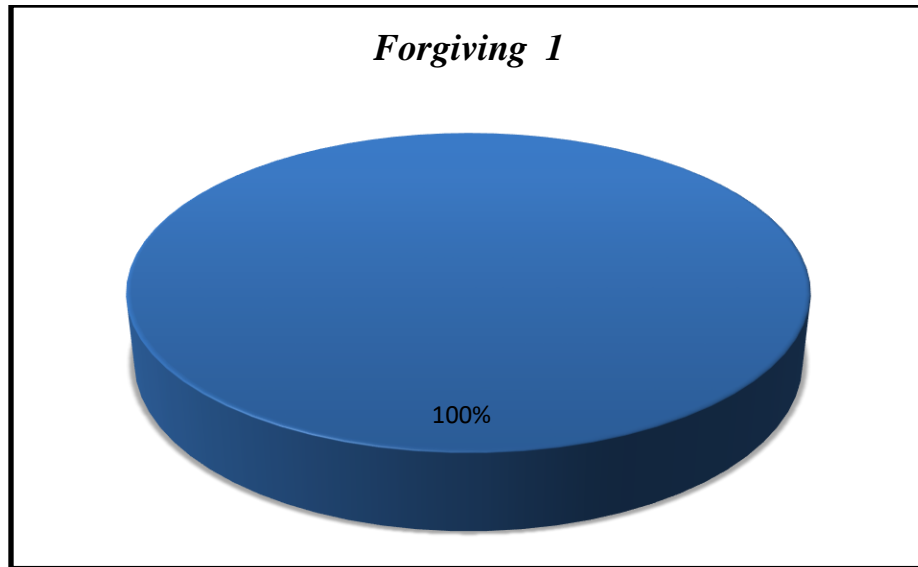


Figure (145): Expressives Speech Acts in Letter No.40

4.42 Discussion of the Results

This study emphasizes that linguistics can participate in analyzing and studying the motivations of suicide. Hence, they can be spotted and handled because suicide letters show a scheme of ongoing events of failure, disability and disappointments and that lead to an unquestionable certainty that life is not worthy and that death is an agony ending resolution. They are, as well, an ear-piercing cry to attract the attention of the world for the issues they raise. The pragmatic analysis of the 40 suicide letters yields results that are shown in the following tables.

Table no. (81) on page (184) shows that the (40) suicide letters have different speech acts. They are as follows:

1- Assertive speech acts are used (545) times with percentage of (58.539%). It is the highest percentage among other speech acts. The point or purpose of assertive speech act is to commit the speaker to the truth of the expressed proposition such as telling, stating, asserting, concluding, etc. As such, this high score of assertive speech acts is fair enough. That is, the suicidal person shows the details of her/his state, clarifies the symptoms of his/her disease, or justifies the resolution of this story, i.e. death. Therefore, assertives summarize the reasons that lead to the decision behind leaving life.

2- Expressive speech acts are used (301) times and gained the second highest percentage (32.330%). Expressive speech acts express the suicidal persons psychological state such as thanking, apologizing, greeting, farewellling, etc. Therefore, this is a fair share when pronounced in the context of showing refusal for reality and begging sympathy. Expressive speech acts, sometimes, can be attributed to the fact that the context of rationalizing, rather than expressing feelings towards suicide is dominant.

3- Directive speech acts are used (55) times and constituted (5.907%) of the total number of speech acts. Directives which are attempts by the suicidal persons to get the addressee to do something for him/her after he/she commits suicide. For instance: requesting, questioning, accusing, etc. Thus, directives participate only in making requests and asking the listeners to do things or accusing some persons for the action of suicide. This is conceivable since the suicidal persons leave everything behind themselves to only one target, i.e. having an end to their life.

4- Declaration speech acts are used (24) times with percentage of (2.577%). Declaratives, affect immediate changes in the institutional state of affairs and tend to rely on elaborate extra-linguistic institutions the speaker has to have a special institutional role, in a specific context, in order to perform a declaration appropriately for instance: deciding, declaring and professing etc. which are used some times by the suicidal persons.

5- Commissive speech acts are used only (6) times and gained the lowest percentage (0.644%). What is really noteworthy is that there is only (6) commissive speech acts in these forty suicide letters that may refer to the suicidal person's intention to commit suicide. However, this is reasonable for the suicidal persons who considers suicide something taken for granted and needs no promises or commitments. It is inevitable. In addition, the suicidal persons cannot give any promises or threatens to any one, also cannot pledges any one because he/she knows his/her life will end soon.

Table No. (81): The Speech Acts of the Suicide Letters

No. of Letter	Types of Speech Acts				
	Assertives	Commissives	Directives	Declaratives	Expressives
1	134		2	16	65
2	50	2	13	1	28
3	9		7		19
4	26		3	1	20
5	46				12
6	17	1			17
7	29	1	1		1
8	17		1		3
9	12		2		14
10	25		3		6
11	12				10
12	3		3		4
13	3		3		9
14	15		4		13
15	6			1	15
16	5			2	5
17	6				8
18	7				4
19	2			1	3
20	14		4		2
21	9		2		5
22	13				7
23	6				4
24	15		1		1
25	8	2			2
26	3		1		
27	7				2
28	3				2
29	9		2	1	5
30	7				3
31	4				2
32	3		2		
33	4				1
34	8				
35	1			1	1
36	1				5
37	2				
38	2		1		1
39	2				1
40					1
Frequency	545	6	55	24	301
Percentage	58.539	0.644	5.907	2.577	32.330
Total	99.997				

Table no. (82) on page (186) shows the illocutionary acts of the assertive speech acts, they are as follows:

- 1- Telling is used (390) times and got (72.08%) which is the highest percentage.
- 2- Stating is used (83) times out of (545), and gained (15.3%).
- 3- Confessing is used (18) times out of (545) illocutionary acts, i.e. (3.33%).
- 4- Narrating is used (16) times and constituted (2.96%) of the assertive speech acts.
- 5- Reminding is used (9) times and represented (1.66%) of the assertive, out of (545) illocutionary acts.
- 6- Describing and concluding are used (5) times and composed (0.92%) of the assertive speech acts.
- 7- Wondering and guessing are used (4) times and formed (0.74%) of the assertives.
- 8- Contending, presuming, informing, notifying, predicting, stressing and revealing are used for one time out of (545) illocutionary acts, i.e. (0.18%) for each one.

Through pragmatically analyzing speech acts, it has been observed that assertive speech acts have been noticeably used through analyzing the suicide letters, i.e. the illocutionary acts of assertives such as telling, stating, narrating, confessing etc. From these results, it can be concluded that the suicidal persons tend to tell the important thing, facts or the reasons behind why they are taking such decision (suicide) to their family or to whom it may concern more than anything else, and to state the important event. As such, this high score of assertive speech acts is fair enough. That is, the suicidal person shows the details of the suicidal person state, or justifies the resolution of this story, i.e. death.

Table No. (82): The Illocutionary Acts of the Assertive Speech Acts of the Suicide Letters.

No. of letters	Assertives														
	Telling	Stating	Describing	Wondering	Confessing	Contending	Narrating	Concluding	Guessing	Persuading	Reminding	Notifying	Predicting	Stressing	Revealing
1	88	13	2	4	5	1	16	5							
2	38				12										
3	9														
4	14	12													
5	32	13							1						
6	15		1						1						
7	25	4													
8	8	6							2	1					
9	7	5													
10	7	6	2		1						9				
11	9	3													
12	3														
13	1			2											
14	15														
15	3	3													
16	5														
17	6														
18	7														
19	2														
20	12	2													
21	9														
22	11	2													
23	6														
24	10	5													
25	8														
26	3														
27	1	6													
28	2											1			
29	9														
30	3			2									1	1	
31	4														
32	3														
33	4														
34	5	2													1
35		1													
36	1														
37	2														
38	2														
39	1														
40															
Total	390	83	5	4	18	1	16	5	4	1	9	1	1	1	1
Per.	72.08	15.3	0.92	0.74	3.33	0.18	2.96	0.92	0.74	0.18	1.66	0.18	0.18	0.18	0.18

Table No. (83) below shows the illocutionary acts of the commissives, directives and declaratives speech acts, they are as follows:

First: The illocutionary acts of directives are used (54) times in these letters. Asking is used (20) times with the highest percentage (36.36%) among other directives. Questioning is used (19) times with an average of (34.49%), requesting used for (7) times and a percentage of (12.72%), ordering is used (6) times with a percentage of (10.9%) and finally, begging, persuding and accusing are used one times and gained (1.18%) for each one respectively. On the other hand, it is obvious that death almost becomes foreseeable. That is why, some of the suicidal persons ask for prayers. It seems that some persons have no beliefs that people are created for happiness and that is why they predict that prayers may not work and prayers become a luxury rather than necessity.

Second: The illocutionary acts of declaratives are used (24) times. They are declaring, deciding, and professing which constituted (75%), (20.8) and (4.16%) respectively. It is relatively low score because the suicidal persons have no institutional role, in a specific context, in order to perform a declarative appropriately. Hence, they only declare or decide about committing suicide.

Third: The illocutionary acts of commissives are used (6) times. Two times as threatening and intending with a percentage of (33.33%) for each one. In addition to (1) time for each one of warning and promising with (16.7%) respectively. This is a fair share of commissive speech acts when pronounced in the context of showing refusal for reality and intending to committing suicide.

Table No. (83): The Illocutionary Acts of the Commissives, Directives and Declaratives Speech Acts of the Suicide Letters.

No. of letters	Commissives				Directives							Declaratives		
	Threatening	Warning	Promising	Intending	Asking	Questioning	Requesting	Begging	Persuading	Ordering	Accusing	Declaring	Deciding	Professing
1					2							15	1	
2	2				3	10							1	
3					5		2							
4					2			1						1
5														
6		1												
7			1			1								
8									1					
9							2							
10						3								
11														
12										3				
13										3				
14						4								
15												1		
16												2		
17														
18														
19													1	
20					4									
21					1	1								
22														
23														
24							1							
25				2										
26					1									
27														
28														
29					2								1	
30														
31														
32					1						1			
33														
34														
35													1	
36														
37														
38					1									
39														
40														
Total	2	1	1	2	22	19	5	1	1	6	1	18	5	1
Per.	33.33	16.7	16.7	33.33	40	34.545	9.09	1.81	1.81	10.9	1.81	75	20.8	4.16

Table No. (84) below shows the illocutionary acts of the expressive speech acts, they are as follows:

1- Complaining has the highest occurrences in the selected data. It is used (173) times with percentages of (57.5%).

2- Thanking ranks as a second in rate of occurrences. They occur (26) times and occupy (8.63%) of the total number of expressives.

3- Apologizing occurs (23) times and wishing occurs (21) times out of (301) expressive speech acts. They obtain (7.64%) and (6.97%) for each one.

4- Farewelling is used (19) times out of (301) illocutionary acts of the expressives speech act and gained (6.31%).

5- Forgiving is used (10) times and gained (3.32%).

6- Greeting is used (8) times and got (2.66%).

7- Excusing is used (6) times while blessing is used (5) times and obtained (1.99%) and (1.66) respectively.

8- Blaming is used only (3) times for each one of them and got (0.99%).

9- Justifying is used (2) times and its percentage is (0.66%).

The analysis of suicide letters contributes to understanding the reason that is resulted in the person committing suicide. So, leaving a letter to say goodbye, complaining about what hurts the suicidal persons, to apologize to those who they leave alone or to explain the reason of the act. Also, it has been noticed that there is always someone or something to be blamed for the act.

Table No. (84): The Illocutionary Acts of the Expressive Speech Acts of the Suicide Letters.

No. of letters	Expressives										
	Greeting	Complaining	Thanking	Apologizing	Wishing	Justifying	Forgiving	Excusing	Blaming	Farewelling	Blessing
1		50	4	4	4	2	1				
2		7	4	7	1			6	1	2	
3		8	3		5		2			1	
4		4	8	2	3					3	
5		12									
6		13	1							3	
7		1									
8	1		1		1						
9		9		1			3			1	
10		6									
11	1		3	3						2	1
12					2				1	1	
13		8							1		
14		13									
15	1	12								1	1
16		1			1		2			1	
17		3			3					2	
18				1			1			2	
19	1	1		2							
20										1	
21		4								1	
22		5	2								
23		4									
24	1										
25	2										
26											
27		2									
28	1			1							
29		5									
30			2								1
31				1	1						
32											
33										1	
34											
35		1									
36		3									2
37											
38				1							
39		1									
40							1				
Total	8	173	28	23	21	2	10	6	3	22	5

Chapter Five

Conclusions, Recommendations and Suggestions

In the previous chapter, the results of the study were tabled with the discussion of the findings. This chapter sums up the conclusions that the researcher has arrived at in the light of the analysis and interpretation of the forty suicide letters. It also sheds light on some recommendations, as well as suggestions for further study.

5.1 Conclusions

In this study, there are two hypotheses, which formed its foundation. As a result of the analysis of the subject along those lines, the study has come out with the following conclusions, all of which support the hypotheses referred to in chapter one:

1-The Speech Acts Theory is applicable to suicide letters. This supports hypothesis no. (1), which says, “*that there are many speech acts might be found in analyzing the suicide letters*”. The application of the Speech Acts Theory on the suicide letters texts shows five types of speech acts with varying degrees of explicitness, viz. *asserting, advising, promising, warning and others*. In general, it seems that there are speech acts that are more likely to be found in these suicide letters than other types of speech acts. Of course, there are likely to be differences between letters written in different situations by different persons.

2- Assertives and expressives appear more than other speech acts. This supports hypothesis no. (2), which predicts such correspondence. In addition to the above

findings which have been foreseen in the hypotheses, which is that the speech acts used in suicide letters share the illocutionary acts of ‘telling’ and ‘complaining’ more than the other illocutionary acts such as ‘order’ which is least resorted in these suicide letters. It is obvious that assertives summarize the reasons that lead to the decision behind leaving life. This is simply because the suicidal persons think that it is nobody's fault. It is plainly a disease and these letters are a cry of pain and suffering. Assertives are the most predominant speech acts category employed throughout the whole text and share the highest percentage (i.e. 58.539%) within all instances of analysis. The suicidal persons prefer to use the illocutionary acts of assertives (such as telling and stating) to bring the reader’s attention to certain thing, situations and reasons behind the decision of suicide. This very high score of assertive speech acts outlines the state of helplessness and desperation he/she arrives at.

3- Expressives rank as the second highest category of speech acts (i.e.32.365%) in most of the instances. Such as the use of farewelling by suicidal persons provide sad situations. The authors of some suicide letters refuse to take responsibility but instead blame others very often those to whom the letter are addressed for the suicide. Expressions of being ‘sorry’ have been found here, as well as expressions of the pity and wondering the author feels for him/herself about a situation that he/she feels inevitable. The study has revealed a most significant fact, which is that the speech acts used in suicide letters share the illocutionary acts of ‘complaining’ more than the other illocutionary acts. Moreover, it is a chance to express affection for loved ones, ask for forgiveness, assign blame or give instructions for the future.

4- Directive speech acts rank as the third in most of the analysis of the suicide letters with the percentage (5.806%). Besides, declarations are relatively more prominent than commissives (i.e. 2.58%). On the contrary, commissives rank as the lowest in most of occurrences within the forty suicide letters (i.e. 0.645%). As a result, it is demonstrated that two kinds operate together (i.e. assertives and expressives) to build up the suicide letters more than other types. It is obvious that before they die, the suicidal people prefer to have a moment of truth, thus, content-revealing, truth-telling and opinion-explaining.

5- Finally, The farewell expressions, despite their popularity, have not been found in all of the suicide letters. Some of them contain a direct farewell written as “goodbye”-type words, while others just expressing love or wishes for good luck before the fatal event takes place. By writing ‘good bye’ or an equivalent expression, the author has a chance to postpone the execution of the sentence that he/she has imposed upon himself/herself, as well as, to say some last words to those they hold most dear. The conclusion is represented by the following examples: “Please forgive me. Love, Frank” (see appendices letter no. 18), “So Long. Your loving daughter that will always love you. Mary” (see appendices letter no.16), “Good luck to all. Benjamin P.” (see appendices letter no.33), “Give me liberty or give me death. W.S.” (see appendices letter no.13).

6- Throughout the study, it has been evident that speech acts are roughly inclusive in conveying the viewpoints of the suicidal people concerning their life and the world. Hence, suicide letters show various aims such as attracting attention, begging sympathy, demonstrating devotion, and so on. Nevertheless, exploring what is going on in the mind of the suicidal persons pragmatically confirms that

they generally have a mutual procedure to arrive at such aims namely explanation. In other words, the suicidal persons focus on giving justifications for their act, i.e. committing suicide. This is common simply because suicide is a violation to the instructions of religion, since it is a sin; also it is violation to the norms of the society, since it is a stigma and a crime. In this respect, assertive speech acts are highly convenient. That is, assertive speech acts, have a dominant share to convey the fact that saying farewell to life requires leaving things uncluttered.

5.2 Recommendations

1- Suicide letters to be interpreted, specialists are recommended to provide such texts with insights from other pragmatic aspects (Implicature, Entailment, Grice maxims) to assist them to clarify these texts clearly.

2- Students of linguistics are recommended to be more interested in such an important topic which is widely used indirectly in many situations and which can be applied to forensic linguistic, sociolinguistic, psycholinguistic, and pragmatic studies.

5.3 Suggestions for Further Studies

Broader studies can be carried out in certain areas that have not been handled in the present study. It is believed that:

1. A contrastive study of speech acts in English and Arabic suicide letters is one of the promising areas of research.
2. A study can be suggested to highlight the forensic side of suicide letters from a linguistic point of view.
3. Further to the above, work on suicide letters can also look at how suicide letters are used by their addressees, compare the results of different semantic taggers, and investigate texts written by people in supposedly similar states of mind to suicides, such as informal wills; texts from the terminally ill and death-row prisoners; and texts from people planning acts of terrorism or murder as well as suicide.

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Appendices

1- Letter No. (1) Bill Zeller- Programmer and Princeton Ph.D candidate

I have the urge to declare my sanity and justify my actions, but I assume I'll never be able to convince anyone that this was the right decision. Maybe it's true that anyone who does this is insane by definition, but I can at least explain my reasoning. I considered not writing any of this because of how personal it is, but I like tying up loose ends and don't want people to wonder why I did this. Since I've never spoken to anyone about what happened to me, people would likely draw the wrong conclusions.

My first memories as a child are of being raped, repeatedly. This has affected every aspect of my life. This darkness, which is the only way I can describe it, has followed me like a fog, but at times intensified and overwhelmed me, usually triggered by a distinct situation. In kindergarten I couldn't use the bathroom and would stand petrified whenever I needed to, which started a trend of awkward and unexplained social behavior. The damage that was done to my body still prevents me from using the bathroom normally, but now it's less of a physical impediment than a daily reminder of what was done to me.

This darkness followed me as I grew up. I remember spending hours playing with legos, having my world consist of me and a box of cold, plastic blocks. Just waiting for everything to end. It's the same thing I do now, but instead of legos it's surfing the web or reading or listening to a baseball game. Most of my life has been spent feeling dead inside, waiting for my body to catch up.

At times growing up I would feel inconsolable rage, but I never connected this to

what happened until puberty. I was able to keep the darkness at bay for a few hours at a time by doing things that required intense concentration, but it would always come back. Programming appealed to me for this reason. I was never particularly fond of computers or mathematically inclined, but the temporary peace it would provide was like a drug. But the darkness always returned and built up something like a tolerance, because programming has become less and less of a refuge.

The darkness is with me nearly every time I wake up. I feel like a grime is covering me. I feel like I'm trapped in a contaminated body that no amount of washing will clean. Whenever I think about what happened I feel manic and itchy and can't concentrate on anything else. It manifests itself in hours of eating or staying up for days at a time or sleeping for sixteen hours straight or week long programming binges or constantly going to the gym. I'm exhausted from feeling like this every hour of every day.

Three to four nights a week I have nightmares about what happened. It makes me avoid sleep and constantly tired, because sleeping with what feels like hours of nightmares is not restful. I wake up sweaty and furious. I'm reminded every morning of what was done to me and the control it has over my life.

I've never been able to stop thinking about what happened to me and this hampered my social interactions. I would be angry and lost in thought and then be interrupted by someone saying "Hi" or making small talk, unable to understand why I seemed cold and distant. I walked around, viewing the outside world from a distant portal behind my eyes, unable to perform normal human niceties. I wondered what it would be like to talk to other people without what happened constantly on my mind, and I wondered if other people had similar experiences

that they were better able to mask.

Alcohol was also something that let me escape the darkness. It would always find me later, though, and it was always angry that I managed to escape and it made me pay. Many of the irresponsible things I did were the result of the darkness. Obviously I'm responsible for every decision and action, including this one, but there are reasons why things happen the way they do.

Alcohol and other drugs provided a way to ignore the realities of my situation. It was easy to spend the night drinking and forget that I had no future to look forward to. I never liked what alcohol did to me, but it was better than facing my existence honestly. I haven't touched alcohol or any other drug in over seven months (and no drugs or alcohol will be involved when I do this) and this has forced me to evaluate my life in an honest and clear way. There's no future here. The darkness will always be with me.

I used to think if I solved some problem or achieved some goal, maybe he would leave. It was comforting to identify tangible issues as the source of my problems instead of something that I'll never be able to change. I thought that if I got into a good college, or a good grad school, or lost weight, or went to the gym nearly every day for a year, or created programs that millions of people used, or spent a summer in California or New York or published papers that I was proud of, then maybe I would feel some peace and not be constantly haunted and unhappy. But nothing I did made a dent in how depressed I was on a daily basis and nothing was in any way fulfilling. I'm not sure why I ever thought that would change anything.

I didn't realize how deep a hold he had on me and my life until my first

relationship. I stupidly assumed that no matter how the darkness affected me personally, my romantic relationships would somehow be separated and protected. Growing up I viewed my future relationships as a possible escape from this thing that haunts me every day, but I began to realize how entangled it was with every aspect of my life and how it is never going to release me. Instead of being an escape, relationships and romantic contact with other people only intensified everything about him that I couldn't stand. I will never be able to have a relationship in which he is not the focus, affecting every aspect of my romantic interactions.

Relationships always started out fine and I'd be able to ignore him for a few weeks. But as we got closer emotionally the darkness would return and every night it'd be me, her and the darkness in a black and gruesome threesome. He would surround me and penetrate me and the more we did the more intense it became. It made me hate being touched, because as long as we were separated I could view her like an outsider viewing something good and kind and untainted. Once we touched, the darkness would envelope her too and take her over and the evil inside me would surround her. I always felt like I was infecting anyone I was with.

Relationships didn't work. No one I dated was the right match, and I thought that maybe if I found the right person it would overwhelm him. Part of me knew that finding the right person wouldn't help, so I became interested in girls who obviously had no interest in me. For a while I thought I was gay. I convinced myself that it wasn't the darkness at all, but rather my orientation, because this would give me control over why things didn't feel "right". The fact that the darkness affected sexual matters most intensely made this idea make some sense and I convinced myself of this for a number of years, starting in college after my

first relationship ended. I told people I was gay (at Trinity, not at Princeton), even though I wasn't attracted to men and kept finding myself interested in girls. Because if being gay wasn't the answer, then what was? People thought I was avoiding my orientation, but I was actually avoiding the truth, which is that while I'm straight, I will never be content with anyone. I know now that the darkness will never leave.

Last spring I met someone who was unlike anyone else I'd ever met. Someone who showed me just how well two people could get along and how much I could care about another human being. Someone I know I could be with and love for the rest of my life, if I weren't so fucked up. Amazingly, she liked me. She liked the shell of the man the darkness had left behind. But it didn't matter because I couldn't be alone with her. It was never just the two of us, it was always the three of us: her, me and the darkness. The closer we got, the more intensely I'd feel the darkness, like some evil mirror of my emotions. All the closeness we had and I loved was complemented by agony that I couldn't stand, from him. I realized that I would never be able to give her, or anyone, all of me or only me. She could never have me without the darkness and evil inside me. I could never have just her, without the darkness being a part of all of our interactions. I will never be able to be at peace or content or in a healthy relationship. I realized the futility of the romantic part of my life. If I had never met her, I would have realized this as soon as I met someone else who I meshed similarly well with. It's likely that things wouldn't have worked out with her and we would have broken up (with our relationship ending, like the majority of relationships do) even if I didn't have this problem, since we only dated for a short time. But I will face exactly the same problems with the darkness with anyone else. Despite my hopes, love and compatibility is not enough. Nothing is enough. There's no way I can fix this or even push the

darkness down far enough to make a relationship or any type of intimacy feasible.

So I watched as things fell apart between us. I had put an explicit time limit on our relationship, since I knew it couldn't last because of the darkness and didn't want to hold her back, and this caused a variety of problems. She was put in an unnatural situation that she never should have been a part of. It must have been very hard for her, not knowing what was actually going on with me, but this is not something I've ever been able to talk about with anyone. Losing her was very hard for me as well. Not because of her (I got over our relationship relatively quickly), but because of the realization that I would never have another relationship and because it signified the last true, exclusive personal connection I could ever have. This wasn't apparent to other people, because I could never talk about the real reasons for my sadness. I was very sad in the summer and fall, but it was not because of her, it was because I will never escape the darkness with anyone. She was so loving and kind to me and gave me everything I could have asked for under the circumstances. I'll never forget how much happiness she brought me in those brief moments when I could ignore the darkness. I had originally planned to kill myself last winter but never got around to it. (Parts of this letter were written over a year ago, other parts days before doing this.) It was wrong of me to involve myself in her life if this were a possibility and I should have just left her alone, even though we only dated for a few months and things ended a long time ago. She's just one more person in a long list of people I've hurt.

I could spend pages talking about the other relationships I've had that were ruined because of my problems and my confusion related to the darkness. I've hurt so many great people because of who I am and my inability to experience what needs to be experienced. All I can say is that I tried to be honest with people about what I

thought

was

true.

I've spent my life hurting people. Today will be the last time.

I've told different people a lot of things, but I've never told anyone about what happened to me, ever, for obvious reasons. It took me a while to realize that no matter how close you are to someone or how much they claim to love you, people simply cannot keep secrets. I learned this a few years ago when I thought I was gay and told people. The more harmful the secret, the juicier the gossip and the more likely you are to be betrayed. People don't care about their word or what they've promised, they just do whatever the fuck they want and justify it later. It feels incredibly lonely to realize you can never share something with someone and have it be between just the two of you. I don't blame anyone in particular, I guess it's just how people are. Even if I felt like this is something I could have shared, I have no interest in being part of a friendship or relationship where the other person views me as the damaged and contaminated person that I am. So even if I were able to trust someone, I probably would not have told them about what happened to me. At this point I simply don't care who knows.

I feel an evil inside me. An evil that makes me want to end life. I need to stop this. I need to make sure I don't kill someone, which is not something that can be easily undone. I don't know if this is related to what happened to me or something different. I recognize the irony of killing myself to prevent myself from killing someone else, but this decision should indicate what I'm capable of.

So I've realized I will never escape the darkness or misery associated with it and I have a responsibility to stop myself from physically harming others.

I'm just a broken, miserable shell of a human being. Being molested has defined me as a person and shaped me as a human being and it has made me the monster I am and there's nothing I can do to escape it. I don't know any other existence. I don't know what life feels like where I'm apart from any of this. I actively despise the person I am. I just feel fundamentally broken, almost non-human. I feel like an animal that woke up one day in a human body, trying to make sense of a foreign world, living among creatures it doesn't understand and can't connect with.

I have accepted that the darkness will never allow me to be in a relationship. I will never go to sleep with someone in my arms, feeling the comfort of their hands around me. I will never know what uncontrived intimacy is like. I will never have an exclusive bond with someone, someone who can be the recipient of all the love I have to give. I will never have children, and I wanted to be a father so badly. I think I would have made a good dad. And even if I had fought through the darkness and married and had children all while being unable to feel intimacy, I could have never done that if suicide were a possibility. I did try to minimize pain, although I know that this decision will hurt many of you. If this hurts you, I hope that you can at least forget about me quickly.

There's no point in identifying who molested me, so I'm just going to leave it at that. I doubt the word of a dead guy with no evidence about something that happened over twenty years ago would have much sway.

You may wonder why I didn't just talk to a professional about this. I've seen a number of doctors since I was a teenager to talk about other issues and I'm positive that another doctor would not have helped. I was never given one piece of actionable advice, ever. More than a few spent a large part of the session reading

their notes to remember who I was. And I have no interest in talking about being raped as a child, both because I know it wouldn't help and because I have no confidence it would remain secret. I know the legal and practical limits of doctor/patient confidentiality, growing up in a house where we'd hear stories about the various mental illnesses of famous people, stories that were passed down through generations. All it takes is one doctor who thinks my story is interesting enough to share or a doctor who thinks it's her right or responsibility to contact the authorities and have me identify the molestor (justifying her decision by telling herself that someone else might be in danger). All it takes is a single doctor who violates my trust, just like the "friends" who I told I was gay did, and everything would be made public and I'd be forced to live in a world where people would know how fucked up I am. And yes, I realize this indicates that I have severe trust issues, but they're based on a large number of experiences with people who have shown a profound disrespect for their word and the privacy of others.

People say suicide is selfish. I think it's selfish to ask people to continue living painful and miserable lives, just so you possibly won't feel sad for a week or two. Suicide may be a permanent solution to a temporary problem, but it's also a permanent solution to a ~23 year-old problem that grows more intense and overwhelming every day.

Some people are just dealt bad hands in this life. I know many people have it worse than I do, and maybe I'm just not a strong person, but I really did try to deal with this. I've tried to deal with this every day for the last 23 years and I just can't fucking take it anymore.

I often wonder what life must be like for other people. People who can feel the love from others and give it back unadulterated, people who can experience sex as

an intimate and joyous experience, people who can experience the colors and happenings of this world without constant misery. I wonder who I'd be if things had been different or if I were a stronger person. It sounds pretty great.

I'm prepared for death. I'm prepared for the pain and I am ready to no longer exist. Thanks to the strictness of New Jersey gun laws this will probably be much more painful than it needs to be, but what can you do. My only fear at this point is messing something up and surviving.

I'd also like to address my family, if you can call them that. I despise everything they stand for and I truly hate them, in a non-emotional, dispassionate and what I believe is a healthy way. The world will be a better place when they're dead—one with less hatred and intolerance.

If you're unfamiliar with the situation, my parents are fundamentalist Christians who kicked me out of their house and cut me off financially when I was 19 because I refused to attend seven hours of church a week.

They live in a black and white reality they've constructed for themselves. They partition the world into good and evil and survive by hating everything they fear or misunderstand and calling it love. They don't understand that good and decent people exist all around us, "saved" or not, and that evil and cruel people occupy a large percentage of their church. They take advantage of people looking for hope by teaching them to practice the same hatred they practice.

A random example:

“I am personally convinced that if a Muslim truly believes and obeys the Koran, he will be a terrorist.” - George Zeller, August 24, 2010.

If you choose to follow a religion where, for example, devout Catholics who are trying to be good people are all going to Hell but child molesters go to Heaven (as long as they were “saved” at some point), that’s your choice, but it’s fucked up. Maybe a God who operates by those rules does exist. If so, fuck Him.

Their church was always more important than the members of their family and they happily sacrificed whatever necessary in order to satisfy their contrived beliefs about who they should be.

I grew up in a house where love was proxied through a God I could never believe in. A house where the love of music with any sort of a beat was literally beaten out of me. A house full of hatred and intolerance, run by two people who were experts at appearing kind and warm when others were around. Parents who tell an eight year old that his grandmother is going to Hell because she’s Catholic. Parents who claim not to be racist but then talk about the horrors of miscegenation. I could list hundreds of other examples, but it’s tiring.

Since being kicked out, I’ve interacted with them in relatively normal ways. I talk to them on the phone like nothing happened. I’m not sure why. Maybe because I like pretending I have a family. Maybe I like having people I can talk to about what’s been going on in my life. Whatever the reason, it’s not real and it feels like a sham. I should have never allowed this reconnection to happen.

I wrote the above a while ago, and I do feel like that much of the time. At other times, though, I feel less hateful. I know my parents honestly believe the crap they believe in. I know that my mom, at least, loved me very much and tried her best. One reason I put this off for so long is because I know how much pain it will cause her. She has been sad since she found out I wasn't "saved", since she believes I'm going to Hell, which is not a sadness for which I am responsible. That was never going to change, and presumably she believes the state of my physical body is much less important than the state of my soul. Still, I cannot intellectually justify this decision, knowing how much it will hurt her. Maybe my ability to take my own life, knowing how much pain it will cause, shows that I am a monster who doesn't deserve to live. All I know is that I can't deal with this pain any longer and I'm truly sorry I couldn't wait until my family and everyone I knew died so this could be done without hurting anyone. For years I've wished that I'd be hit by a bus or die while saving a baby from drowning so my death might be more acceptable, but I was never so lucky.

To those of you who have shown me love, thank you for putting up with all my shittiness and moodiness and arbitrariness. I was never the person I wanted to be. Maybe without the darkness I would have been a better person, maybe not. I did try to be a good person, but I realize I never got very far.

I'm sorry for the pain this causes. I really do wish I had another option. I hope this letter explains why I needed to do this. If you can't understand this decision, I hope you can at least forgive me.

Bill Zeller—

Please save this letter and repost it if gets deleted. I don't want people to wonder why I did this. I disseminated it more widely than I might have otherwise because I'm worried that my family might try to restrict access to it. I don't mind if this letter is made public. In fact, I'd prefer it be made public to people being unable to read it and drawing their own conclusions.

Feel free to republish this letter, but only if it is reproduced in its entirety.

Letter No.(1) is available at: <https://suicide--notes.tumblr.com/post/11399982275/bill-zeller-programmer-and-princeton-phd#notes>

2- Letter No. (2) George Anthony

The following is George Anthony's transcribed suicide letter that was entered into evidence and shown in court on day 43 of his daughter's murder trial. Page 2 and 3 were illegible.

Page 1:

Cynthia Marie,

As you get this letter, this should be no surprise that I have decided to leave the earth, because I need to be with Caylee Marie. I cannot keep on going because it should be me that is gone from this earth, not her. I have lived many years. I am satisfied with my decision because I have never been the man you, Lee, Casey and & especially Caylee Marie deserved. I have never been the man any of you could count on. I have always let each of you down in more ways than I can remember. I do not feel sorry for myself. I am just sorry I burden all of you the way I have. My

loss of life is meaningless. Cynthia Marie, you have always worked the hardest, given the most to me, and I have never “Thanked you.” 28+ years ago, you corrected me, a man who has now found his identity in life. What I mean is, you always challenged me the right way , and I always could never live up to your expectations. You have always been smarter, more knowledgeable & thought things thru & I love you for that.

Page 2 and Page 3 are illegible.

Page 4:

I cannot be strong anymore. Caylee Marie, our grand-daughter I miss her. I miss her so much. I know you do too. You were always the one that provided for her. What did I provide? I blame myself for her being gone! You know for months, as a matter of fact, for a year or so, I brought stuff up, only to be told not to be negative. Caylee Marie I miss her. I miss her.. I want my family back. I sit here, falling apart, because I should have done more. She was so close to home, why was she there? Who placed her there? Why is she gone? Why? For months, you & I, especially you always questioned, why? I want this to go away for Casey! What happened? Why could she not come to us? Especially you, why not Lee? Who is involved with this stuff for Caylee? I am going crazy because I want to

Page 5:

Go after these people Casey hung with prior to Caylee being gone. That is why I got that gun. I wanted to scare these people. You know. They know more than they have stated. You cannot – sugar coat, kid glove these people. They need hard knocks to get info from. Sure that will not bring Caylee Marie back, but was Casey threatened? You know, Casey does not deserve to be where she is! I miss her. I

miss her so much. I am worried for her. Her personal safety is always on my mind. Stay to deal with so-so much, as I do you also! I have never wanted to my family for sorrow in any way. I realize families have ups & downs, but we have suffered our share & then some. Cynthia Marie, you have always deserved more & with me being gone you will. I have always brought you down. You know that. You are better off. Lee will be there for you. Mallory is such a great women. I see how you are with her. She is a Keeper. Future

Page 6:

Daughter-InLaw. I smile when I say her name. Mallory, please take care of yourself, Lee & Cindy. Someday you will be a great wife to Lee, and a fantastic mom. Cindy is a great "Grammy," & will love you forever. Getting back to why I cannot live anymore: I cannot function knowing our granddaughter is gone. Caylee Marie never had a chance to grow. I wanted to help her in so many ways. Shoot the 1st Basket! I could go on & on. I sit here empty inside for her. For you, for us. Jose' keeps calling. Yes, you deserved more & you will have freedom to enjoy what you deserve. I have taken what meds was given to me with alcohol & I am ready to give up. As I can tell by my writing & thinking I am getting very stupid. Wow, what a word STUPID. Yes, I am. Again, I do not feel sorry for myself, but yes I am STUPID. I cannot deal with stuff anymore.

Page 7:

The loss of Caylee Marie. The loss of Casey. The loss of us, Cynthia Marie, the meds, I am ready. Saying Good Bye, please understand it is for the best. I do not deserve life anymore. Anymore us. You are the best, you always have been. I am sorry for all that I have done to us. You know I never got to say good Bye. I am at

this place & all is getting foggy & my unity is all over the place. I love you, I love you, I hope you get to see Casey soon. All the people we met, wow the writing is getting weird, I love you, I am sorry – I will take care of Caylee- once I get to God “Hopefully”

Page 8:

I want to hold her hand again, I miss her, I will always Love us, I am Sorry Cynthia Marie, I called my mom today, Sonnie, Kathy, Ruthie (I lost her #), I am so tired, at least I shaved today, wow – I’m tripping out, I am sorry,

I Love You – Cynthia Marie

Caylee Here I come

Lee, I am sorry

Casey –

Letter No.(2) is available at: <https://suicide--notes.tumblr.com/page/3>

3- Letter No. (3) Married Female, age 59

Dear David, After six weeks of streptomycin shots and a total of eleven weeks of rest in bed we have conclusive proof that the ulcers in my bronchial tubes have not healed. The short period of the streptomycin inhalations could not have brought on the results if the ulceration had even partially healed. To try further would mean many more months of bed rest – more shots and inhalations – I can’t remain at the hospital for the winter months and a prolonged stay at a rest home is out of the

question. I did some figuring – the weekly rate there – the amount of streptomycin for shots and inhalations plus the doctor’s weekly visits would total to over \$200 a week – I can’t bleed my family for any such amount of money, and that means that as soon as the money I have in my checking account runs out I would have to return home – back to the same conditions which caused me to go downhill so steadily. It’s a vicious circle from which there seems no escape. I could of course use up the money from the sale of our furnishings and silver as well as some I put aside for the furnishing of our home – but all it put together would be like a drop in the bucket – besides I am now convinced that my condition is too chronic and therefore a cure doubtful.

All of a sudden all will and determination to fight on has left me. I have long ago prepared myself for the time when I reached the end of the trail. I feel calm and at peace and grateful that I can go to sleep painlessly. I feel justified in terminating a life which no longer holds any hope of having the essentials which make it worth living – I did desperately want to get well – I still had much to live for – hope for recovery – hope of a reunion with the children – work which I loved and which could have given me financial security and great satisfaction. But it was not to be – I am defeated and exhausted physically and emotionally.

Please tell the children that I loved them always and that my love has never faltered. I grieve that I could not have had the joy of being close to our babies, but that is no one’s fault. Thank God they are well – with my passing all menace to their wellbeing will have disappeared.

I want you to know that I have a deep affection for you. I am deeply grateful for all your kindness. I wish I could have made a happier life for you. It was mostly my fault, please forgive me.

Please write to Fran and Tony and to Marilyn and Jim and tell them that my love and gratitude could not possibly be put into words. Their generosity, devotion, love and tact made it possible for me to accept their financial help over a long period of time. I wish with all my heart that they might have been better rewarded – All of you, my dear ones, I ask to keep my memory alive in your hearts – To live on in the hearts of our dear ones is all that I can conceive of immortality. Please think of me kindly. Remember that which was good and lovely in our relationship and forgive me for the many mistakes I have made. Now that it is all said I feel at peace.

I want Dr. B. to officiate at my funeral. I think Joe would like to have him with him at that time.

Dear David,

I am said that I must go just a few days before your birthday – but it so happened to pan out. I see no good in incurring the expense and misery of the bronchoscopy. I wish I could spare you the ordeal you have ahead. Try not to grieve. I ask all of you, my dear ones, not to mourn my passing. Be glad I am at least free from the misery of the bronchoscopy. I wish I could spare you the ordeal you have ahead. Try not to grieve. I ask all of you, my dear ones, not to mourn my passing. Be glad I am at least free from the miseries and loneliness I have endured for so long and that at last I'll have peace and rest...

Letter No.(3) is available at: <https://suicide--notes.tumblr.com/page/4>

4- Letter No. (4) OJ Simpson

To whom it may concern: First, everyone understand I have nothing to do with Nicole's murder. I loved her, always have and always will. If we had a problem, it's because I loved her so much.

Recently, we came to the understanding that for now we were not right for each other, at least for now. Despite our love we were different, and that's why we mutually agreed to go our separate ways. It was tough splitting for a second time, but we both knew it was for the best.

Inside I had no doubt that in the future, we would be close as friends or more. Unlike what has been written in the press, Nicole and I had a great relationship for most of our lives together, Like all long-term relationships, we had a few downs and ups. I took the heat New Year's 1989 because that's what I was supposed to do. I did not plead no contest for any other reason but to protect our privacy and was advised it would end the press hype.

I don't want to belabor knocking the press, but I can't believe what is being said. Most of it is totally made up. I know you have a job to do, but as a last wish, please, please, please, leave my children in peace. Their lives will be tough enough.

I want to send my love and thanks to all my friends. I'm sorry I can't name every one of you, especially A.C. man, thanks for being in my life. The support and friendship I received from so many: Wayne Hughes, Lewis Markes, Frank Olson, Mark Packer, Bender, Bobby Kardashian.

I wish we had spent more time together in recent years. My golfing buddies, Hoss, Alan Austin, Mike, Craig, Bender, Wyler, Sandy, Jay, Donnie, thanks for the fun. All my teammates over the years, Reggie, you were the soul of my pro career. Ahmad, I never stopped being proud of you. Marcus, You've got a great lady in Catherine, don't mess it up. Bobby Chandler, thanks for always being there. Skip and Kathy, I love you guys, without you I never would have made it through this far. Marguerite, thanks for the early years. We had some fun. Paula, what can I say? You are special. I'm sorry we're not going to have our chance. God brought you to me I now see. As I leave, you'll be in my thoughts.

I think of my life and feel I've done most of the right things. What the outcome, people will look and point. I can't take that. I can't subject my children to that. This way they can move on and go on with their lives. Please, if I've done anything worthwhile in my life. Let my kids live in peace from you (press).

I've had a good life. I'm proud of how I lived. My mama taught me to do unto other. I treated people the way I wanted to be treated. I've always tried to be up and helpful so why is this happening? I'm sorry for the Goldman family. I know how much it hurts.

Nicole and I had a good life together. All this press talk about a rocky relationship was no more than what every long-term relationship experiences. All her friends will confirm that I have been totally loving and understanding of what she's been going through. At times I have felt like a battered husband or boyfriend but I loved her, make that clear to everyone. And I would take whatever it took to make it work.

Don't feel sorry for me. I've had a great life, great friends. Please think of the real O.J. and not this lost person.

Thanks for making my life special. I hope I helped yours.

Peace and love, O.J. [smiley face inside the O]

Letter No.(4) is available at: <http://www.law.umkc.edu/faculty/projects /ftrials/Simpson/911.html>

5- Letter No. (5) Sandra, a clerk, 27 years old

A year ago March, while I was living in Michigan, I took an overdose of Elavil. I was seeing a psychiatrist and I was just getting off the medication. But the bottle was still in my apartment. I'd one out and had drinks, came home and that's when I did it – about ten in the evening or so. I called my boyfriend Jonathan in California and my social worker. I told them I had taken the pills. The social worker told me to drive to the emergency room. I'd have been lucky to make it to the front door. Jonathan called a friend of mine, who came to the apartment and broke down the door. I was in a coma for five days. I guess I was lucky because the doctors told everybody I wasn't going to make it. Then they said I've have permanent brain damage. When it didn't happen they said it was the miracle of the floor. I was out of the hospital in about three weeks; a week of that was in the psychiatric ward, which was a real drag.

I had a lot of problems with my memory for a while. Even now I can't remember some things. Starting a week before the overdose I don't remember anything at all.

All I know about it is what Jonathan says I told him over the phone. Everybody asks “Why did you do it?” and I don’t know. It sounds real stupid.

Everybody in the hospital was real nice. I was afraid that they would get down on me but they didn’t. It was a Catholic hospital, and I had my own room. Friends were there 24 hours a day. It made me realize how many friends I had. On the psychiatric ward they give you tests for brain damage. They ask you a lot of silly questions. They test your reflexes, your memory. They give you EKG tests. It took a while to get back my coordination. I couldn’t write or do other things with my hands. Most of the time I stayed by myself. There were programs for the other patients but they didn’t put me in any because they didn’t know how long I would be staying.

I’d tried twice, but those times weren’t serious. I was just trying to get some attention. The first time I was 14, and I slashed my wrists. It was basic adolescent scare tactics. As a result I ended up in an inpatient clinic for teenagers for about five months. Almost everybody there was there because they ran away or they were doing a lot of drugs. The second time was a couple of years ago. I did a Valium overdose. It wasn’t very serious – I just had to have my stomach pumped.

This time it shocked me to realize what could have happened to me. I realized how much I had hurt my friends and family, which I didn’t think about before. I started wondering if people could trust me. It upset my life a lot – it threw everything backwards. Jonathan flew in from California. HE said the scariest part was worrying about having to decide what to do if my body kept living but I had no brain response. When I first woke up I didn’t think there would be anything wrong with me. And then it hit me that I couldn’t move. I was embarrassed that people had to see me like that.

Once you're out of the hospital a lot of institutions won't hire you. You can't get health insurance. You have to lie on your job applications. People look at you like you're dangerous. It's real scary for some of my friends – they think they're responsible. Trying to convince people that I was OK was the hardest thing. That they didn't have to watch over me, that I wasn't going to try it again.

Letter No.(5) is available at: <https://suicide--notes.tumblr.com/page/6>

6- Letter No. (6) Kurt Cobain

To Boddah

Speaking from the tongue of an experienced simpleton who obviously would rather be an emasculated, infantile complaine. This note should be pretty easy to understand. All the warnings from the Punk Rock 101 Courses over the years, it's my first introduction to the, shall we say ethics involved with independence and the embracement of your community has been proven to be very true. I haven't felt the excitement of listening to, as well as creating music, along with really writing something for too many years now. I feel guilty beyond words about these things, for example when we're backstage and the lights go out and the manic roar of the crowd begins. It doesn't affect me in the way which it did for Freddie Mercury, whoseemed to love and relish the love and admiration from the crowd, which is something I totally admire and envy. The fact is, I can't fool you, any of you. It simply isn't fair to you, or to me. The worst crime can think of would be to pull people off by faking it, pretending as if I'm having one 100% fun. Sometimes I feel as though I should have a punch-in time clock before I walk out on-stage. I've

tried everything within my power to appreciate it, and I do, God believe me, I do, but it's not enough. I appreciate the fact that I, and we, have affected, and entertained a lot of people. I must be one of the narcissists who only appreciate things when they're alone. I'm too sensitive, I need to be slightly numb in order to regain the enthusiasm. But, what's sad is our child. On our last three tours, I've had a much better appreciation of all the people I've known personally, and as fans of our music. But I still can't get out the frustration, the guilt, and the sympathy I have for everybody. There is good in all of us, and I simply love people too much. So much that it makes me feel too fucking sad. The sad little sensitive unappreciative pisces Jesus man! why don't you just enjoy it? I dont know! I have a of a wide who sweats ambition and empathy, and a daughter who reminds me to much of what I use to be. full of love and joy, every person she meets because everyone is good and will do her no harm. And that terrifies me to the point to where I can barely function. I can't stand the thought of Frances becoming the miserable self destructive, death rocker she become. I have it good, very good, and I'm grateful, but since the age of seven, I've become hateful towards all humans in general. Only because it seems so easy for people to get along and have empathy. Empathy only because I love and feel for people too much I guess. Thank you from the pit of my burning nauseas stomach for your letters and concern during the last years. I'm too much of a neurotic moody person and I don't have the passion anymore, so remember, it's better to burn out, than to fade away. Peace, love, empathy, Kurt Cobain.

Frances and Courtney, I'll be at your altar. Please keep going Courtney for Frances for her life which will be so much happier without me. I LOVE YOU. I LOVE YOU!

Letter No.(6) is available at: <https://suicide--notes.tumblr.com/page/6>

7- Letter No. (7) Trina, a college student, 21 years old

Fall quarter I called Suicide Prevention. I'd called them before and the people were nice, but this time the woman acted a little indignant. "Why the hell do you want to do something like that?" she asked. We talked until she said she had other phone calls. But she made me promise I wouldn't try it without calling back first. I had a bottle of Coricidin from a wisdom tooth operation. I'd been thinking about it for a month off and on. Much later that night I took ten Coricidin and went to bed. I woke up in the morning feeling really rotten – weepy, groggy. I could hardly move. I thought I was going to die any minute. My roommate came home and got a friend to drive me to the school infirmary, where they gave me something that made me sick to my stomach. The doctor who gave it to me calmed me down. She said it happens to a lot of people, the pills wouldn't hurt me. I felt tingly, like I might pass out any minute.

I was immediately taken in a wheelchair to the psychiatrist's office. I talked to him about five minutes. He kept yelling at me about why did I take the pills, why didn't I do this or that. I remember thinking, boy this man is a real jerk. I told him I didn't want to see him any more. He said, "That's fine," and put me in a locked room with bars on the windows. I couldn't make phone calls. I felt humiliated, which made me angry. I'm not crazy. I'm not weird. I don't want people to look at me like I'm nuts. I'm not some nutty kid who tried to knock herself off. I was most angry at being stuck in that room. I expected to be put in a straitjacket any minute. I complained until they moved me to a pretty room and let me make phone calls.

I was there about two weeks. My psychiatrist kept harping at me about school – was I going to stay in or drop out? I saw him ten minutes a day. The other patients and one orderly helped me a lot more than he did. I just wanted to find a place

where I could be alone and think about things. I left feeling like not much had been accomplished, except letting me know that I didn't want to attempt it again. No – I feel like I've become a lot more sensitive to people. I don't look at their problems as trivial any more. I almost like it when my friends come to me with problems. I feel like I can help now. I still haven't told the two people I was most angry at – my father and my boyfriend – why I was in the hospital.

Letter No.(7) is available at: <https://suicide--notes.tumblr.com/page/6>

8- Letter No. (8) Church of Euthenasia

Dear Church of Euthanasia,

Greetings! We who are about to die salute you. I am making my final exit in a few minutes, after I post this letter and finish my suicide note. I guess the thing I most wanted to say is that it doesn't have to be unpleasant or sad, it can be a peaceful, happy leave-taking. While it's not for everyone, I really want to encourage those who want to, but are letting fear hold them back. "Here goes!" is my attitude. I expect pain very likely to outweigh happiness and satisfaction in my life. I believe this is true for the majority though not for all. The survival instinct is not concerned with whether I personally would be better off dead. It seeks to keep me alive and procreating. It is not my friend. If life were more a positive experience than a negative, I would stick around until infirmity set in.

I had my last meal, a quiche and an Earl Grey tea, which tasted great, and a walk on the beach. I called a friend who is not upset by my death wish.

I hoped to reread “A Death in Venice” (T. Mann), but it is a long ways away back at home. I can instead recall key passages. Highly recommended, as is “Magic Mountain,” also by T. Mann.

I am putting Nupercain on my arms, a local anaesthetic, no sense in causing myself unnecessary discomfort when I apply the razor. Bleeding away in a bath, I will enjoy the slow fade, and the long awaited moment. (Bath water deep enough to suffocate me when I pass out).

Enclosed find a [\$150] donation towards the [suicide assistance] hotline. Best wishes, and fond regards,

M. Wills

PS Here’s hoping this encourages someone else (who would benefit from it) to take the leap.

PPS Thanks for the support, not that you convinced me, but I appreciate the camaraderie.

Letter No.(8) is available at: <https://suicide--notes.tumblr.com/page/2>

9- Letter No. (9) Widowed female, age 52 (Her husband died three months before.)

Please tell Ron’s folks I love them very much but my heart breaks when I see or hear from them. Also all our friends especially Irene and Charles and Ella I love them also. Forgive me for not seeing them.

Everyone seems so happy and I am so alone. Amy. I wanted to visit you but I am going around in a dream. Alice I wanted to help you paint but how could I with a broken heart. And my head aches so much any more my nerves are ready to break and what would happen if they did.

You will say I am crazy and I can't go on this way just half living.

I loved this house once but now it is so full of memories I can't stay here. I have tried to think of some way to go on but can't. Am so nervous all the time – I loved Ron too much but is that a sin, with him gone I have nothing. Oh I have the girls and family but they don't fill the vacant spot left in my heart ...

Xmas is coming I can't go on I'm afraid I would break down. I've thought of this so many times. I love every one but I can't be one of you any more. Please think kindly of me and forgive me. I only hope this is fatal then I can rest and no more trouble to any one. Do with Lisa whats best I know she has been a lot of worry to mama and I'm sorry. I tried to keep the yard up that seemed to be the only comfort I had. I loved it but that wasn't anything. I've lost every thing so why go on. I worshipped Ron and when he went I lost my whole world and everything.

I'm so tired and lonely.

There goes a siren. Oh how can I stand being left. I need to go to a Dr. but I am afraid. I'm so cold.

Mother Love, Louise

Letter No.(9) is available at: <https://suicide--notes.tumblr.com/page/7>

10- Letter No. (10) Thomas, a hairdresser, 21 years old

I tried it five years ago. I was at a neighbor's house and fired a gun at my head. Nothing happened; it seemed empty. I fired it at a wall and put a bullet in it. So a minute later I found some Seconals in a medicine cabinet. I remember watching cartoons and taking the pills one by one. A neighbor lady found me and couldn't wake me up. I couldn't open my eyes or move, but I heard everything. I remember the lady shaking me and saying, "Oh, my God." I remember the ambulance people taking off my clothes and making me throw up. There wasn't any pain. I don't remember having my stomach pumped.

When I woke up it was five days later. A big black lady kept tickling me. "Bout time you woke up," she said. "I've been tickling you for three days." I thought I was in heaven – it looked like some place in heaven for the misfits. Turned out I was in the basement of a free clinic, a long room with rows of beds with all kinds of teenagers, pregnant girls, suicides, drug addicts. We walked around in gowns, smoking cigarettes and watching TV. The reason I tried was I was angry at my mother, but when she came in she just said, "Why'd you do this – to try to get attention?"

Am I glad I was rescued? Oh yeah. I was so glad I didn't die. It made me realize how much I appreciate myself, because I had a glimpse of what I might have lost. I had some friends and I would've missed them. I didn't have to go home after that. They put me in a foster home. The State made me go to a psychiatrist. I never liked the man. I thought he had more problems than I did. I felt drugged and slow for a couple of years. Every now and then I'd take speed to feel normal. Downers still make me feel speedy. If I had a suicidal friend now I'd ask them, "Why don't you

have any alternatives? Could it really be so awful?" That's what I say to myself now.

Letter No.(10) is available at: <https://suicide--notes.tumblr.com/page/7>

11- Letter No. 11 Transcript of Nusadi's suicide note

Dear, My Parents...

It's been 18 years, since I was born, I always get everything from you. You treat me like I'm the only one and there's nothing this stupid boy can do to pay what you both done to me. The biggest sacrifice, effort, and everything.

Dear my mom...

You're the one who always understands me. I'm sorry for all mistake I've made, I'm sorry of making you worried a lot of me. I emotionally can't control myself. I've been burdening you by keeping myself in silence, but you have to know that you are the strongest mother that can take care an arrogant son. Eventhough I'd ever been angry at you, you will always be the best mom ever.

Dear my dad...

I had learned a lot from you. You are the greatest motivator in my life, there's nobody who can replace you. I was growing up with your endless effort. There's so much I was going to say about how big I want to express my gratitude. I might not be able to make you proud of me, I might not be able to be who you want me to be. But, just so you know that you are the greatest father in the world.

Mom and Dad, thank you for everything you give to me in my life. I'm proud I could spend my life with lovely people like you two.

I LOVE YOU, MOM & DAD MAY GOD ALWAYS BLESS YOU February 5th, 2016 Love and Proud Your son, Nusadi.

Letter No.(11) is available at: https://www.researchgate.net/publication/323150837_Meanings_in_a_Suicide_Note_An_Analysis_of_Linguistics_Pragmatics_in_Nusadi's_Suicide_Note

12- Letter No. (12) Married male, age 45

Dear Claudia,

You win, I can't take it any longer, I know you have been waiting for this to happen. I hope it makes you very happy, this is not an easy thing to do, but I've got to the point where there is nothing to live for, a little bit of kindness from you would of made everything so different, but all that ever interested you was the dollar.

It is pretty hard for me to do anything when you are so greedy even with this house you couldn't even be fair with that, well it's all yours now and you won't have to see the Lawyer anymore.

I wish you would you give my personal things to Danny, you couldn't get much from selling them anyway, you still have my insurance, it isn't much but it will be enough to take care of my debts and still have a few bucks left.

You always told me that I was the one that made Sharon take her life, in fact you said I killed her, but you know down deep in your heart it was you that made her do what she did, and now you have two deaths to your credit, it should make you feel very proud.

Good By Kid

P.S. Disregard all the mean things I've said in this letter, I have said a lot of things to you I didn't really mean and I hope you get well and wish you the best of everything.

Cathy – don't come in.

Call your mother, she will know what to do.

Love

Daddy

Cathy don't go in the bedroom.

Letter No.(12) is available at: <https://suicide--notes.tumblr.com/page/5>

13- Letter No. (13) Married male, age 74

What is a few short years to live in hell. That is all I get around here.

No more I will pay the bills.

No more I will drive the car.

No more I will wash, iron & mend any clothes.

No more I will have to eat the leftover articles that was cooked the day before.

This is no way to live.

Either is it any way to die.

Her grub I can not eat.

At night I can not sleep.

I married the wrong nag-nag-nag and I lost my life.

W.S.

to the undertaker

We have got plenty money to give me a decent burial. Don't let my wife kid you by saying she has not got any money.

Give this note to the cops.

top

Give me liberty or give me death.

W.S.

Letter No.(13) is available at: <https://suicide--notes.tumblr.com/page/5>

14- Letter No.(14) Unknown

Me. 17 going on 18. Conflicted and troubled from an early age. I struggle with reality, alone. Hurting. My boyfriend doesn't understand. He yells at me for being sad. I feel so chastised, so alone. I seek God, but is He there? I want peace. I want to smile again. I enjoy the feeling of being unknown, but I seek love. I seek understanding. I just want to be loved. Staying in my bed feels like the only safe haven; never do I want to leave that bed. I cry often. I have low self-esteem. Never

good at school; I lack discipline. I'm just so sick and tired of the pain. I'm sick of it all. I don't care of what lays beyond my death; let atheists and theists debate over that until the end of the world. I just want a hug. I just want a hand to hold. I feel so alone in this world, I always have. Death isn't something I've ever looked into, but Death is starting to look friendlier and friendlier each and every day. My body is at peace when I think about escaping from this world. For once, I feel relaxed. God, nature, evolution or what? What is true? It is all relative to the person. Is there truth?! It truth what I make of it?!...I don't understand...I'm so tired....so exhausted....let me sleep. Alex, why can't you understand...I love you so much...why must you yell at me...I just don't know...

Letter No.(14) is available at: <https://www.diva-portal.org/smash/get/diva2:668437/FULLTEXT01.pdf>

15- Letter No. (15) Single male, age 35 (He committed suicide after he killed his girlfriend.)

Mommie, my Darling,

To love you as I do and live without you is more than I can bear. I love you so completely, wholeheartedly without restraint. I worship you, that is my fault. With your indifference to me; is the difference. I've tried so hard to make our lives pleasant and lovable, but you didn't seem to care. You had great plans which didn't include me. You didn't respect me. That was the trouble. You treated me like a child. I couldn't reach you as a man and woman or man and wife as we've lived. I let you know my feelings toward you when I shouldn't have. How I loved you, what you meant to me. Without you life is unbearable. This is the best way. This

will solve all our problems. You can't hurt me further and anyone else. I was a "toll" while you needed me or thought you did. But now that I could use some help, you won't supply the need that was prominent when you need it. So, good bye my love. If it is possible to love in the hereafter, I will love you even after death. May God have mercy on both our souls. He alone knows my heartache and sorrow and love for you.

Daddy

Letter No.(15) is available at: [https://www.diva-portal.org/smash/get/diva2: 668437/ FULLTEXT01.pdf](https://www.diva-portal.org/smash/get/diva2:668437/FULLTEXT01.pdf)

16- Letter No.(16) Single female, age 16

Dear Mother & Dad,

Please forgive me. I have tried to be good to you both. I love you both very much and wanted to get along with you both.

I have tried. I have wanted to go out with you and Dad but I was always afraid to ask for I always felt that the answer would be no.

And about Bud, I want to dismiss every idea about him. I don't like him any more than a companion, for a while I thought I did but no more, in fact, I am quite tired of him, as you know, I get tired of everyone after a while.

And mother, I wish that you hadn't called me a liar, and said I was just like Hap. as I'm not. It is just that I am afraid of you both at times, but I love you both very much.

So Long

Your loving daughter

that will always

love you

Mary P.S.

Please forgive me. I want you to, and don't think for one minute that I haven't appreciate everything you've done.

Letter No.(16) is available at: <https://www.diva-portal.org/smash/get/diva2:668437/FULLTEXT01.pdf>

17- Letter No. (17) Unknown

Dear Mom and Dad,I'm tired of trying to please you. All I've ever done sense I was seven is work my butt off to make you guys happy. I've played messenger,I've smiled even when I felt like dieing, and I've tried repeatedly to help both of you. I know that Dad is okay with losing a child because he has four others that don't remind him of his pain, I know Mom will be fine because she tells me I'm stupid, lazy, inconciderate, unlovable, self centered, whiney, and a bum. I'm just another mouth to feed in your guys eyes but I want to be loved. Mom you have gone off the edge quite afew times and have no idea how much stress you have put on me. Dad you ignore me as if I don't exist... I hope you have fun with your new family... Maybe I'll meet a new family after I'm gone... Hopefully one that loves me. I love both of you but you don't love me back... I wish you the best of luck in your lives concidering mine is ending. Bye.

Love, Sara

Letter No.(17) is available at: <https://www.diva-portal.org/smash/get/diva2:668437/FULLTEXT01.pdf>

18- Letter No. (18) Married man, age 52

Dear Joan,

For 23 years we lived happy together. Our married life was ideal, until two years ago when I witnessed Kristy die in the hospital something snapped in me. You remember when I returned from the hospital I broke down. That was the beginning of my illness. Since then my condition was getting progressively worse, I could neither work or think logically. You have been thru "Hell" with me since then. Only you and I know how much you have lived thru. I feel that I will not improve and can't keep on causing you and the children so much misery. I loved you and was proud of you. I loved the children dearly and could not see them suffer so much on account of me.

Dear Children:

Please forgive me.

Love, Frank

Letter No.(18) is available at: <https://suicide--notes.tumblr.com/page/6>

19- Letter No. (19) Unknown

ive been raped, beaten, and hurt in everyway possible pretty much...my dad beats me almost every night, stan rapes me at least once a month and im buliemic, i cut to try to forget about the pain but it doesnthelp anymore...im 16 and im going to kill myself this summer so my friends will have time to forget about me before school starts back up, thats if my dad hasnt murdered me by then...that would make things easier but he always knows when to stop:(...my best friend and the girl im in love with know about everything but i wont let them help me...i love them so much

but i cant take this anymore...im going to hold out as long as i can for them but i know thats not gonna be very long...Amanda and chelsea...if u ever read this im so sorry i was a burden to u and im sorry for everything i ever did to hurt you...and amanda please keep the promises u made to me...and im sorry u had to see my cuts.

Letter No.(19) is available at: <https://www.diva-portal.org/smash/get/diva2:668437/FULLTEXT01.pdf>

20- Letter No.(20) Unknown

“Dear Mom, I love you with all my heart. I just wasn’t meant for this world! I hope I can find a place of peace and happiness, a place I am child enough to live, yet man enough to survive. I love you! I hope you can truly believe me. Maybe on my journey I’ll find Jesus. Pray for me mom. Pray I will find happiness. I hurt so bad inside! I want it all to go away. I want a new beginning. I am not afraid to die mom. I’m just so afraid of tomorrow!

To all my friends and loved ones, I ask of you one last favor: don’t let my spirit die. Remember me for the laughs and the good times, the thrills we all had together. I hope I made a place in all your hearts and touched each and every one of you in a special way. I have chosen to die, but I haven’t chosen to be forgotten. I must find a new world, a world of peace and happiness. I want you all to know I am not afraid to die, only to quit living. I’ll miss you.”

Letter No.(20) is available at: <https://suicide--notes.tumblr.com/page/4>

21- Letter No. (21) Single female, age 31

My boss, Kenneth J., seduced me and made me pregnant. He refuses to help me. I had not had intercourse in two years. He says that I will have to suffer through it by myself.

Several people know about this – my doctor, Dr. James R., and Pete M., who works at Willams. Pete and I never had a love affair, although Kenneth would like to drag Pete into it. Also, Dr. Arnold W. knows about it.

I have always been such a good girl.

Daddy dear –

As much as it hurts me, I cannot make it this Friday. I may be in very serious trouble. I have always been a very good person, but it looks like I really got in a mess, through no real fault of my own.

I must have been born to suffer.

Love - Elizabeth

P.S. Call me if you can. When will Sally be back? I may need her desperately.

Letter No.(21) is available at: [https://www.diva-portal.org/smash/get/diva2: 668437/FULLTEXT01.pdf](https://www.diva-portal.org/smash/get/diva2:668437/FULLTEXT01.pdf)

22- Letter No. (22) Virginia Woolf's

Dearest, I feel certain I am going mad again. I feel we can't go through another of those terrible times. And I shan't recover this time. I begin to hear voices, and I can't concentrate. So I am doing what seems the best thing to do. You have

given me the greatest possible happiness. You have been in every way all that anyone could be. I don't think two people could have been happier till this terrible disease came. I can't fight any longer. I know that I am spoiling your life, that without me you could work. And you will I know. You see I can't even write this properly. I can't read. What I want to say is I owe all the happiness of my life to you. You have been entirely patient with me and incredibly good. I want to say that - everybody knows it. If anybody could have saved me it would have been you. Everything has gone from me but the certainty of your goodness. I can't go on spoiling your life any longer.

I don't think two people could have been happier than we have been.

letter No.(22) is available at: <http://www.openculture.com/2013/08/virginia-woolfs-handwritten-suicide-note.html>

23- Letter No. (23) Unknown

Every single day of my life I want to die...I tried sleeping pills when I was 14 and mixing many and lots of meds....I started cutting a while ago....one time I went to a water park...knowing I cannot swim...I went to the deep end of the pool hoping to die.. I have no reason to live...it seems like everyone around me would be much better...they all hate me....I'm never loved...never will be...I'm tired of being

hurt by the ppl I care about, raped, threaten, ect....I'm just tired ...and I want to go to sleep...but I'm afraid of hell... Ppl are always going around saying "people would kill to be in my spot....thank god for waking you up" Well...I never asked to be born...

Letter No.(23) is available at: <https://www.diva-portal.org/smash/get/diva2 :668437/FULLTEXT01.pdf>

24- Letter No.(24) Unknown

"I'm not sure why I'm writing this. I went online to look up information on suicide: statistics, methods and all that stuff. I was raised in a family where I went to church every Sunday and was taught the importance of faith and God in our lives. It doesn't matter. It doesn't help me. I got hurt.... bad... when I was a child. I was hurt in a way that no person, no little child should be hurt. I think about suicide on a daily basis... sometimes it's all that I can think about. I've been hospitalized for attempts before. I've been put on medications to help the depression ... the mental disorders that doctors are so quick to diagnose. I'm sick of it all. Why should I bother trying anymore? I'm not even afraid of dying. I'm not afraid of pain. I just want to leave this world. Please pray for me . I'm tired of trying."

Letter No.(24) is Available at: <http://www.sowingseedsofffaith.com/suicide.letters>.

25- Letter No.(25) Unknown

“I am writing this letter because soon I will hear what I have not wanted to hear. I wrote you a letter about my son who is charged with capital murder of his father. Well, I found out two days ago that his case is going to the circuit court. He is charged with both robbery and capital murder. Before I see my son get the death sentence I will take my own life. I can no longer go through this any more . I keep trying but can't hold on any longer. I am hurting inside deeply... I am all alone , since nobody has ever cared for me . I no longer want to live in this world full of hate and hurt. It is me that has to watch my son and I would rather shoot myself. Like I told my counselor today, I don't want to live anymore.”

Letter No.(25) is Available at: <http://www.sowingseedsofffaith.com/suicide.Letters.htm>

26- Letter No.(26) Unknown

“As I read your story on suicide, I think it is so easy to sit and judge those that do kill themselves... I know how bad I feel and totally hopeless and that I am not doing my kids any good ... so why not commit suicide? I guess I am writing for prayers because I know I shouldn't kill myself but I just cannot get the strength to go on anymore. I read the verse you had (“If I walk in darkness without one ray of light let me trust the Lord, let me rely upon God.” Isaiah 50:10) but I also believe that God would not give us more then we can handle and I have more than I can handle.”

Letter No.(26) is Available at: <http://www.sowingseedsofffaith.com/suicide.letters.htm>

27- Letter No.(27) Divorced female, age 61

You cops will want to know why I did it, well, just let us say that I lived 61 years too many.

People have always put obstacles in my way. One of the great ones is leaving this world when you want to and have nothing to live for.

I am not insane. My mind was never more clear. It has been a long day. The motor got so hot it would not run so I just had to sit here and wait. The breaks were against me to the last.

The sun is leaving the hill now so hope nothing else happens.

Letter No.(27) is available at: <https://www.diva-portal.org/smash/get/diva2:668437/FULLTEXT01.pdf>

28- Letter No. (28) Single female, age 21

My dearest Andrew,

It seems as if I have been spending all my life apologizing to you for things that happened whether they were my fault or not.

I am enclosing your pin because I want you to think of what you took from me every time you see it.

I don't want you to think I would kill myself over you because you're not worth any emotion at all. It is what you cost me that hurts and nothing can replace it.

Letter No.(28) is available at: <https://www.diva-portal.org/smash/get/diva2:668437/FULLTEXT01.pdf>

29- Letter No.(29) Unknown

“I’m trying to watch TV but I don’t know what I’m watching. It’s so lonely here. I want to sleep but it just won’t come. I’m so tired of hurting and being a lone. I keep thinking about the pills in the cabinet but I’m scared. My head hurts so much from crying but if I take anything for it I’m scared I won’t stop and I would want to stop.”

“I don’t have any choice in the matter. To make everything better I have to die. I can’t make it right by living. I’m so scared I want out but oh I don’t know.”

“I’m so cold, please do something. I can’t stand this empty feeling that I’m having. My head is horrible. Stop the pounding it hurts so much. I have no control over anything in my life. I’m breaking into pieces. Somebody do something.”

Letter No.(29) is available at: <https://suicide--notes.tumblr.com/post/11610106647/im-trying-to-watch-tv-but-i-dont-know-what-im>

30- Letter No.(30) (A female-authored letter)

“My dearest Bill,

When this letter reaches you I shall no longer be here.

May I thank you and all your family too for what you and they have done for me and my parents over the years. The strong family threads have never been broken in spite of a tug or two now and again on one side or the other.

Who knows? Perhaps one day we may meet again in the Hereafter, when we will really know what our grandparents were like as well as our rascally relations.

I cant help wondering if they have learned to live more peacefully on the Other Side than on this - somehow I rather doubt it. But in anycase, I am sure they must have livened the place up a lot.

I send you my fond love. May the days ahead bring deepest happiness and content ment to you and all those you love.

Again, many many thanks for everything Mary” .

Letter No.(30) is available at: <https://etheses.bham.ac.uk/id/eprint/1525/1/Shapero11PhD.pdf>

31- Letter No. (31) (A male-authored letter)

“To Mom and dad,

Well as I'm not here to speak I would like to tell you whats gone on.

I went back to my old ways in September don't know why (maybe I thought I would hit it big but no I didn't. I just seem to think I'm a week person so sorry that I've let you down again.

I Hope you will for give me for any pain and hurt I have caused you all my love Bill.

Maybe see you in the next life if there is one

P.S. if they havent found me I'm in Forest WOODS if I've got the nerve to do it love Billy”

Letter No.(31) is available at: <https://etheses.bham.ac.uk/id/eprint/1525/1/Shapero11PhD.pdf>

32- Letter No.(32) Married female, age 50

When a “man” doesn’t know where to take his wife – then she isn’t a wife any more –

I hope you will be “free” to take anyone any place and I’m sure you will not have any trouble as to places –

Please don’t tell my mother the truth – Your whole tribe is partly responsible for this – from your mother on down – hope they are satisfied.

Letter No.(32) is available at: <https://www.diva-portal.org/smash/get/diva2:668437/FULLTEXT01.pdf>

33- Letter No.(33) Single male, age 51

Sunday 4:45 PM. Here goes

To who it may concern

Though I am about to kick the bucket I am as happy as ever. I am tired of this life so am going over to see the other side.

Good luck to all.

Benjamin P.

Letter No.(33) is available at: <https://www.diva-portal.org/smash/get/diva2:668437/FULLTEXT01.pdf>

34- Letter No.(34) Unknown

“The time has come for me to move on. I don’t come to this decision lightly, however, but now that I’m older, I’ve finally realized that there’s a world of difference between living happily ever after and just living ever after. I may seem strong. But I’m not I’m just like anyone else. We can feel pain. We can die. And I won’t be the one to destroy anyone else’s hopes and dreams. Never again.

Letter No.(34) is available at: <https://suicide--notes.tumblr.com/page/3>

35- Letter No. (35) Unknown

“I have no family and no friends, very little food, no viable job and very poor future prospects. I have therefore decided that there is no further point in continuing my life. It is my intention to drive to a secluded area, near my home, feed the car exhaust into the car, take some sleeping pills and use the remaining gas in the car to end my life.”

Letter No.(35) is available at: <https://suicide--notes.tumblr.com/page/4>

36- Letter No. (36) Clara Blandick

“I am now about to make the great adventure. I cannot endure this agonizing pain any longer. It is all over my body. Neither can I face the impending blindness. I pray the Lord my soul to take. Amen.”

Letter No.(36) is available at: <https://suicide--notes.tumblr.com/page/2>

37- Letter No. (37) Jerzy Kosinski, writer and Holocaust survivor

I’m going to put myself to sleep now for a bit longer than usual. Call the time Eternity.

Letter No.(37) is available at: <https://suicide--notes.tumblr.com/page/3>

38- Letter No. (38) Alexander McQueen

“Look after my dogs. Sorry. I love you. Lee.”

Letter No.(38) is available at: <https://suicide--notes.tumblr.com/>

39- Letter No. (39) Unknown

“I must end it. There’s no hope left. I’ll be at peace.”

Letter No.(39) is available at: <https://suicide--notes.tumblr.com/>

40- Letter No. (40) A minister, before hanging himself in his church:

God forgive me.

Letter No.(40) is available at: <https://suicide--notes.tumblr.com/>

المخلص

تلقي الرسائل الانتحارية مجالاً واسعاً من الاهتمام في مجالات المعرفة المختلفة، مثل اللغويات وعلم النفس وعلم الاجتماع والفلسفة. فهي تلعب دوراً حيوياً في الكشف عن شخصية الأشخاص وأفكارهم قبل الانتحار. تعد نظرية أفعال الكلام نوعاً من دراسة التراكيب التداولية. إذ لا تدرس نظرية الفعل الكلامي بنية اللغة بل وظيفتها، حيث أن البنية هي وسيلة للتعبير عن الوظيفة فقط. لا ينتج الأشخاص عادةً كلمات منطوقة تحتوي على هياكل وكلمات نحوية ذات معنى، ولكنهم يقومون بأعمال من خلال استخدام تلك الكلمات و تسمى الإجراءات التي يتم تنفيذها من خلال الكلمات المنطوقة (أفعال الكلام).

تتناول الدراسة الحالية الجانب العملي لرسائل الانتحار الإنجليزية. تدرس هذه الرسالة نظرية أفعال الكلام في أربعين رسالة إنتحار مختارة من وجهة نظر تداولية و الجانب العملي يتم من خلاله تحليل رسائل الانتحار الإنجليزية وفقاً لنظرية سيرل لأفعال الكلام. وبالتالي، فهي تحاول تحقيق الأهداف الآتية: تهدف الدراسة إلى إجراء تحليل عملي لأربعين رسالة انتحار من أجل تحديد أفعال الكلام التي يتم تنفيذها في خطابات الانتحار. فضلاً عن الحصول على عرض لكيفية عمل نظرية خطاب سيرل في رسائل الانتحار و إظهار امكانية إجراء دراسة لحالة خطابات الانتحار بشكل عملي. وبالتالي، تهدف الدراسة إلى اكتشاف أفعال الكلام في خطابات الانتحار وتأثير التفكير في الانتحار على لغة الأشخاص المنتحرين وأفعال الكلام التي يستخدمها هؤلاء الأشخاص. لتحقيق أهداف هذه الدراسة، يُفترض أن: (1) يوجد العديد من أفعال الكلام في تحليل الرسائل الانتحارية ، (2) وفيما يتعلق بأفعال الخطاب، يُفترض أن نوع الفعل الذي يستخدم في الغالب في بناء رسائل الانتحار هو تأكيدات. التأكيدات (التي هي نوع واحد من نظرية أفعال الكلام) مثل (الإخبار والإفادة والتأكيد والختام) بالإضافة الى الأفعال التعبيرية (التي تعبر عن نوع من الحالة النفسية) مثل (الترحيب والشكر والاعتذار والشكوى والتهنئة) إلخ و التي ستظهر أكثر من الأنواع الأخرى من نظرية أفعال الكلام.

تتكون بيانات هذه الدراسة من أربعين رسالة إنتحار. تم تبني نموذج عملي لهذه الدراسة هو التراكيب التداولية وهو نظرية أفعال الخطاب لسيرل (1969). تنقسم هذه الدراسة إلى خمسة فصول. الفصل الأول يقدم أساسيات الدراسة، يوضح مشكلة الدراسة، الفرضيات، إجراءات الدراسة، أهداف الدراسة، البيانات،

حدود الدراسة وأهمية الدراسة. يقدم الفصل الثاني نظرة تفصيلية حول أدبيات الدراسة. كذلك يسلط الضوء على مفهوم الانتحار وعلاقته باللسانيات ويستكشف المفاهيم الأساسية لعلم الانتحار، معناه، أنواع الانتحار، نظرية افعال الكلام (نظرية سيرل) بالإضافة إلى ملاحظات تمهيدية حول التداولية. يتناول الفصل الثالث البيانات والإجراءات المتبعة في تحليلها والصعوبات في جمعها. أختص الفصل الرابع بالتحليل العملي لرسائل الانتحار و يتخذ نموذج سيرل(1969) أداة للتحليل التداولي. الفصل الخامس هو نتائج التحليل العملي والتوصيات واقتراحات للمزيد من الدراسات. تظهر نتائج الدراسة أن أفعال الكلام التي تستخدم في الغالب في تشكيل خطابات الانتحار هي افعال التأكيد او التوضيح والافعال التعبيرية. تستخدم أنواع أخرى مثل الافعال الإلزامية والتوجيهية والإعلانية أقل من افعال الكلام أعلاه. أكد التحليل العملي للبيانات صحة فرضيات الدراسة المذكورة أعلاه.



جمهورية العراق
وزارة التعليم العالي والبحث العلمي
جامعة ميسان / كلية التربية
قسم اللغة الأنكليزية / الدراسات العليا

رسائل الانتحار: دراسة تداولية

رسالة تقدّمت بها الطالبة

زهراء خالد رحيم

إلى مجلس كلية التربية - جامعة ميسان

وهي جزء من متطلبات نيل شهادة الماجستير

في اللغة الإنكليزية وعلم اللغة

Misan University

إشراف

أ.د. عبد الكريم لازم بهير

2007 - 1428

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