Greeting in the
English Religious Texts

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Introduction

Greeting is one of the most frequently used language behaviour. It occurs first in conversations and opens channels of interaction. Attempts to linguistically characterize greeting, such as Malinowski's 1923 concept of phatic communion, Searles' 1969 expressives, and Bach's (2007:3) acknowledgement speech acts, have little to do with the various contextual meanings of such act. The situation is more problematic when it occurs within the religious context. Religious English, for example, is the most distinctive variety of the English register(Crystal and Davy:1969).

Linguists often emphasize the need to a multidimensional analysis of registers(Hudson :1996:46-7). As such, Halliday(1978) introduces a three-dimensional model ; 'field', 'mode', and 'tenor'. These three dimensions of register approach language as a text within a social theory of language known as systemic-function model. According to Hatim and Mason (1990:2, 35), this model enables "identifying the register membership of a text, which is an essential part of discourse processing". Yet, "its insights to the communicative dimension of context is not in themselves sufficient". Hence, it is suggested that two further dimensions are required. A Pragmatic dimension which" builds into the analysis values relating to the ability to 'do things with words' , and a semiotic dimension, including pragmatic value as a sign within a system of sings."

Understanding religious language (henceforth RL) , however, is not limited to those who practice religion. Linguists are usually interested in forms and functions of such language. A full awareness of the primary purposes and meanings of such language within their own contexts is highly recommended(Crystal and Davy:1969:148).The distinctiveness of religious English(henceforth RE) affects many aspects of this register, among them greeting. Although greeting as a register taking limited short formulaic forms, its contextual meaning varies considerably.

Chapter One
Theoretical Background

1.1 A Functional Model of Context

Hatim and Mason (ibid:1) aim at "seeking insights about the whole relationship between language activity and the social context in which it takes place." That is to consider forms of language use "as part of social life." Assumptions about "the social context of an utterance, as well as the other implicit assumptions made in particular discourse" were recommended earlier by Robin Lakoff 1972, cited in Coulthard (1985:3).

Earlier, the new development in British linguistic tradition of J.R. Firth and M.A.K. Halliday offers a new perspective to the study of meaning. It emphasizes "the

contextual meaning and the social contexts of situation in which language activity takes place"(Hatim and Mason:1990:26). This approach "serves certain universal types of demands"[Halliday(1972:331)cited in (ibid:36)]. Two main sets of insights from anthropology and linguistics contributed to the existence of this theory. The first of these influences was Malinowski's concepts of "context of situation and culture". The second contribution was that of Firth's 1935 proposition that "language should be viewed in terms of 'function' in 'context' ". For Firth, the meaning of an utterance is that which has to do with what the utterance is intended to achieve, rather than merely the sense of individual word(ibid:36-7).

1.1.1 Dimensions of Context

Hatim and Mason's(1990) model of context is of three Dimensions:

1.1.1.1 The Communicative Transaction Dimension of Context

Identifying language variety is the first step in language enquiry because "the concept of a 'whole language' is so vast and heterogeneous"[Catford 1965, cited in (ibid:38). Halliday, McIntosh and Strevens 1964 recommend a framework for the description of language variation in which two dimensions are recognized. One is concerned with the user in a particular language event (speaker ∕ writer). User-related variation is called "dialects" and includes those geographical, temporal, social, (non)standard and idiolectal varieties. User-related variation is beyond the scope of this study which will be limited to use-related variations. "Use-related varieties are known as registers" and, unlike dialects, differ from each other primarily in language form(e.g. grammar and lexis)(ibid:39).
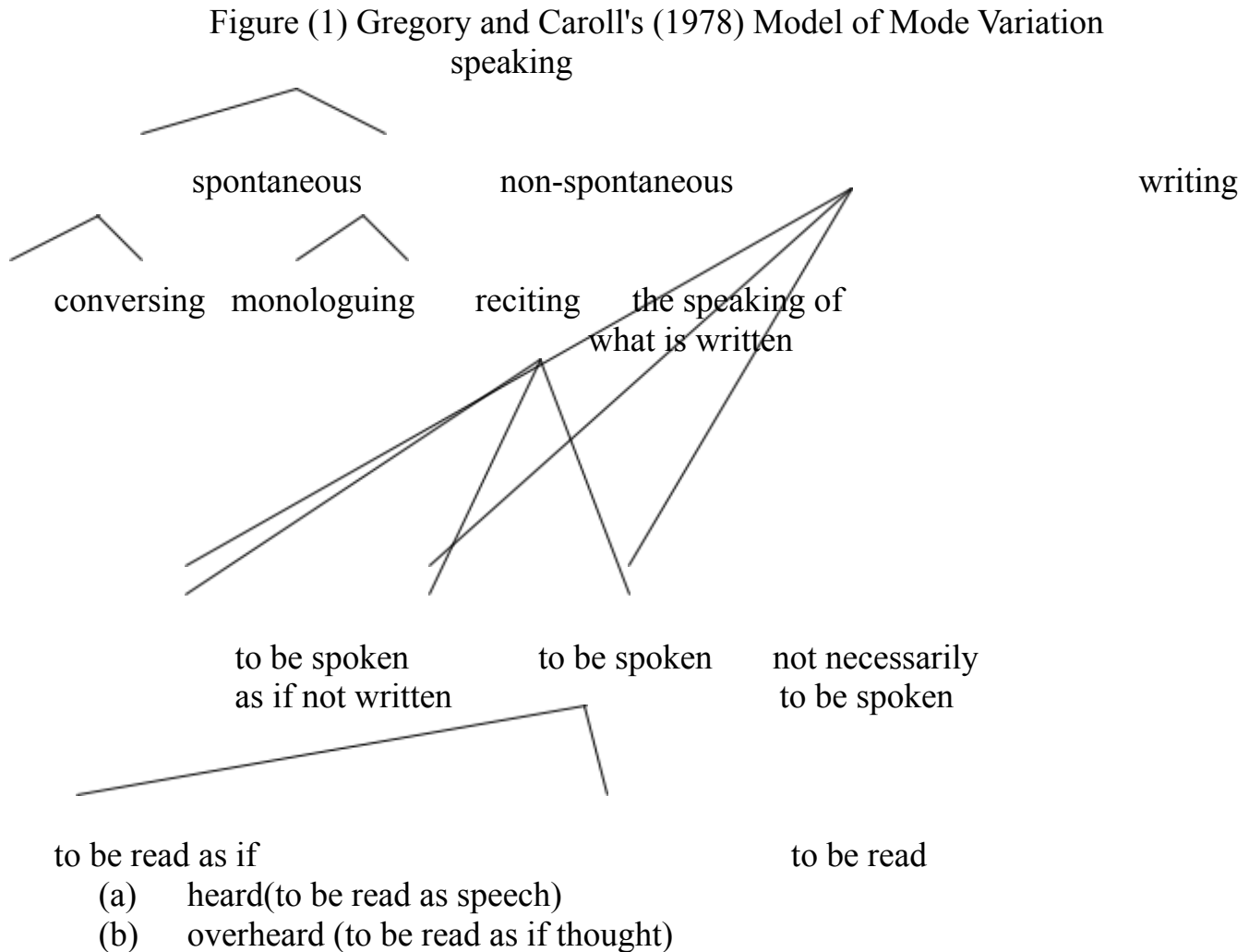
Three basic aspects of registers can be distinguished (ibid:48-9):

A. Field of Discourse

It is the kind of language use that reflects the purposive role, or the social function of a text(ibid:48-9). The concept of field of discourse is intended by Hatim and Mason(ibid) to be similar to that perceived by Crystal and Davy(1969) under the concept of "province", which emphasizes the occupational, professional and special characters of field(e.g., a religious sermon). Crystal and Davy(ibid:159) indicate that the linguistic features which uniquely identify texts as belonging to a single variety of religious English are "concentrated in the vocabulary and in certain parts of the grammar". This matches Halliday's primary concern with the field of discourse. Field of discourse here will be limited to the biblical English represented by the New Testament.

B. Mode of Discourse

It refers to the medium of the language activity(Halliday et al (1964:91); Hatim and Mason(1990:49)). A further analysis of mode variation is adopted by Hatim and Mason(ibid) following Gregory and Caroll's 1978 model of mode variation, as figure(1) illustrates:

Figure (1) Gregory and Caroll's (1978) Model of Mode Variation

speaking

spontaneous   non-spontaneous   writing

conversing   monologuing   reciting   the speaking of
what is written

to be spoken   to be spoken   not necessarily
as if not written   to be spoken

to be read as if   to be read
   (a)   heard(to be read as speech)
   (b)   overheard (to be read as if thought)

C. Tenor of Discourse

It is related to the relationship between the addresser and the addressee that can be analyzed on a scale of continuum categories ranging from formal to informal(ibid:50-1). According to Hatim and Mundy (2004:81)"the reason why tenor is a particularly privileged in register analysis is to do with the overlap between formality and field, on the one hand, and formality and mode, on the other hand."

Hatim and Mason(1990:55) argue that "the three variables of register set up a communicative transaction in that they provide the basic conditions for communication to take place."

1.1.1.2 The Pragmatic Dimension of Context

This dimension is intended to "pin down the part of meaning called intention by adopting the most fruitful approach developed within pragmatics that enables perceiving the underlying meanings"(ibid:12). Keane(1997:48) argues that

distinctiveness of religious language "seems to respond to some semiotic and pragmatic questions" , concerning the relations among performance, text, and context.(further discussion of some selected aspects of this dimension will be elaborated in Chapter Three).
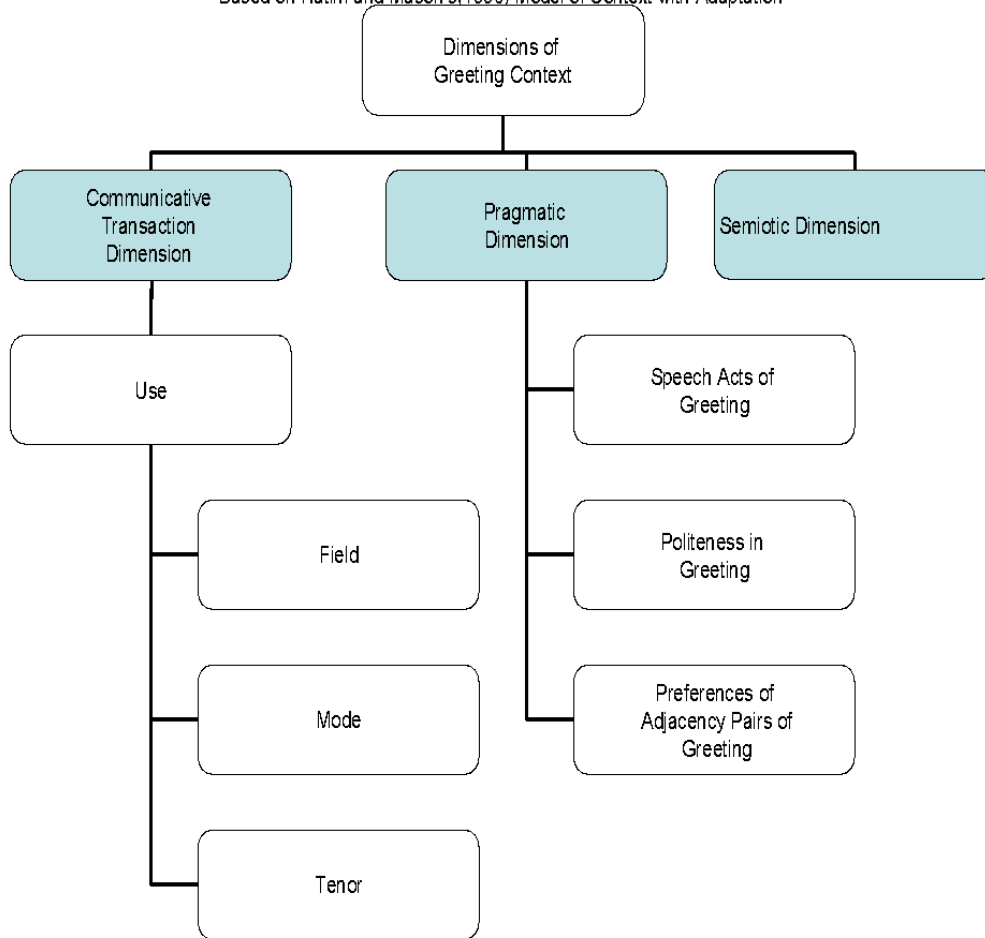
1.1.1.3 The Semiotic Dimension of Context

Hallidy(2003:2) states that " in all his writing 'semiotic' means 'having to do with meaning". Language is perceived as a semiotic system, which is the most complex among numerous human beings' semiotic systems((ibid); Halliday and Hasan (1985:4)). As for Hatim and Mason(1990:59), each element in a text displays its own 'local' pragmatic meaning, but it is important to realize them in sequence of elements interact with each other as signs with 'global' semiotic values. The semiotic dimension, then, is intended to "take the pragmatic reading of a text a step further". It helps the reader(analyst) to locate a given message within an overall system of values appropriate to a given culture, which is the ideological stance of the writer. Hatim and Munday (2004:84) indicate that utterances, in the semiotic sense, become signs "embodying the assumptions, presuppositions and conventions that reflect the way a given culture constructs and partitions reality." Figure(2) represents a multi-dimension of context.

For the sake of offering the required coverage of such academic work, some adaptation to the model will be carried out. While the study limits itself to a systematic analysis of greeting in the biblical religious English texts.

The pragmatic dimension will include the speech acts of greeting, a pragmatic analysis of the dialogic greeting texts(including adjacency pairs of greeting within preference theory), and the use of greeting to express linguistic politeness.

Fig.(2)Dimension of the Contextual Meaning of Greeting
Based on Hatim and Mason's(1990) Model of Context with Adaptation

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                    Dimensions of
                    Greeting Context
                          |
        ┌─────────────────┼──────────────────┐
        |                 |                  |
  Communicative      Pragmatic          Semiotic Dimension
  Transaction        Dimension
  Dimension
        |                 |
       Use          Speech Acts of
        |            Greeting
        |                 |
       Field         Politeness in
        |            Greeting
        |                 |
       Mode          Preferences of
        |            Adjacency Pairs of
       Tenor         Greeting
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Chapter Two
The Communicative Transaction Dimension of
Greeting in RE

This Chapter is intended to investigate the communicative transaction
dimension of the RE, in its three dimensions; field, mode, and tenor of discourse.

2.1 RE in Terms of Field of Discourse

Distinctive features of RE will concentrate on the main parts of field of
discourse indicated by Halliday(1987), Crystal and Davey(1969), and Crystal(2003).
They consist in the following levels:

2.1.1 Lexical Distinctiveness

1. Archaism

Crystal(3003:185)defines archaism as " a feature of an old state of the language
which continues to be used while retaining the aura of its past". Crystal and
Davy(1969:165) indicate that " humour and literary aside, religious and legal English
are the only varieties which allow archaism". They (ibid) add that archaism includes
both:

  a. Words where the reference no longer have any correlate in contemporary
      experience.
  b. Words no longer in current usage.

Gramley and Patzold(1992:298-9) indicate that "the field of religious language is the only one in which the obsolete second person singular pronoun *thou* is still used by non-dialect speakers of StE" ,e.g., people's invocation " Our Father, which art in Heaven, hallowed be thy name".

2. Theological Terms

Crystal and Davy(1969:165) state that any religious text is bound to display a number of theological terms, the equivalent of the specialist terminology of science, which provide the verbal basis for the formulation of a persons beliefs. Theological language is that "in which there is a clear linguistic centre to which all lexical items can ultimately be referred, namely the term 'God' ".

Crystal and Davy (ibid:166) identify some characteristics of theological terms:

1. The meaning of the whole text, whether a statement of belief, prayer of praise, or supplication, is derived from, and can be determined only by reference to the theological term, e.g., "God".

2. The semantic dependence is always made explicit at or near the beginning of the religious utterance.

3. There is additional semantic link of other religious relation, e.g., Father-Son, represents a grammatical link to the initial theological term, e.g., God.

4. The link between theological terms in RE and their meanings is done by oppositions of some attributes, such as, 'almighty' and the image of 'Father-Son'.

3. Restricted formulae

Crystal and Davy(ibid:169) think that the majority of prayers are characterized by a restricted formulaic conclusions. Prayers may also begin with a special formula, and very small number of formulaic interpolations are permitted within prayer structure as a whole, e.g., 'beseech thee'. "Greetings" is frequently used in the biblical English as a greeting formula(Stephen and Merril:2004:1127,1131,1169).

4. Latin Loans

Finch(2005;227) points out that ceremonial English is characterized by frequently use of archaic and Latinized vocabularies. Crystal(2003b:24) argues that the effect of Latin on the lexical system of English is apparent, e.g., angels, antichrist, idol, martyr, pop, priest, prophet, shrine, temple, title, etc. In the middle English period, he(ibid) adds, most religion publication falls into the same category, with Latin maintaining as the official language of the church. A "very restricting pressure upon usage" in RE comes from the fact that such variety is "the only variety of English which is in whole or in part based on a translation"(Crystal and Davy:1969:170).

2.1..2 Grammatical Distinctiveness

Crystal and Davy(1969:152-3) point out that there are two kinds of biblical English; the Authorized Version, and the new versions of the Bible. They(ibid:151-2) pin point some "distinctive features" of such language on the grammatical level, such as the use of:

- The third person singulars *hath* and *saith*.
- Old strong verbs, e.g., *spake* and *sprung*.
- The common use of the inflected second person singular, e.g., *speakest*.

- Many of verbs no longer inter in the same grammatical relationships, e.g., *speak* to mean *tell*.
- Distinctive word order, e.g., a common inverted clause structure(PS).

2..2 Distinctiveness of RE in Terms of Tenor of Discourse

Crystal (2003a:420) maintains that levels of formality constitutes one of the extralinguistic setting in which an utterance takes place to produce a situation. The situation in turn may be used in restricted sense to refer to the socially distinctive characteristics of the setting in which language is used. The situational meaning of an utterance, in this sense "would be equivalent to its sociolinguistic interpretation, e.g., religious,.., informal." Another view point in language study to register is expressed by Finch(2005;227) when he points out that register, in a general sense, is used to " indicate degrees of formality within language use ". Joos 1962 cited in(ibid:228-9), in this regard, describes five levels of "formality of style or register that most English adults use in everyday life", these are formal, consultation, casual, intimate, and frozen, whereby RE belongs to the latter.

The importance of the formal nature of RE is reflected in some crucial religious decisions in respect to language use. Crystal and Davy(1969:150) argue that attempts to renew liturgical language in contemporary English should avoid too colloquial and informal varieties, because it would be "anathema". The link between field of RE and its tenor is expressed by them(ibid:152-3) , when they state that the use of formal locutions is one kind of vocabulary distinctiveness in RE. The deviation of formal RE from the expected order of elements within sentence and clause structure(ibid:161) can be added as instance of such link, as well as the rare occurrence of the first person singular in formal prayers even when only one person is speaking"(ibid:163). Some more occasions of the formal aspect of RE are :
- the use of *most* in the sense of *very* as an "adverbial modification of adjectives", which is common in RE as " a further indication of formality"(ibid).
- the absence of contracted forms in the auxiliaries and the use of "negative construction" as *leave us not*, instead of don't leave us(ibid:164).

Crystal and Davy(ibid:171) conclude that RE is a formal variety "with occasions of informality, depending on the extent to which reformers are prepared to go in approximating this kind of English to that used in everyday conversation."

2.3 Distinctiveness of RE in Terms of Mode of Discourse

Crystal(2006;471) states that religious associations are particularly strong in relation to written language, because "writing is an affective means of guarding and transmitting sacred knowledge." Crystal and Davy(1969:149) indicate that the main use of liturgical English seeks to   " incorporate public worship, either by groups of people speaking together aloud or by individuals speaking to congregation". Prayers as a kind of liturgical English is of two kinds. One kind is that spoken by one person , the second kind is that uttered by unison, such as those based on the Roman Catholic Mass(ibid:153). This is emphasized by Crystal(2003b:371) when he postulates that there is a unique phonological identity in genres of RE as spoken prayers, sermons,.., including the usual case of unison speech". Crystal and Davy(1969:150) add that "pronouncibility" is required in any attempt to reform RE, in addition to "euphony" to

make such language suitable for both saying and singing, concomitant of the spoken purpose of such written forms. The same discussion is for the Authorized Version as a kind of biblical English, in which the spoken end is considered(ibid:151-2), in some aspects such as "careful rhythmical framework of the whole", a general slow rate of progression by "splitting up of the text into 'verses', and the frequent use of commas". They (ibid:155-7) conclude that the medium of RE is a complex one, in which all written texts read aloud. Some distinctive graphological devices in RE reflect the written source of such variety, such as paragraphing, spacing, and capitalization.

Chapter Three
The Pragmatic Dimension of Greeting in the
RE Texts

Levinson(1983:45-6) indicates that "the approach to provide systematic functional accounts of linguistic structure needs to be complemented by the study of ritual constraints, the social and cultural constraints on interaction". Levinson(ibid) adds that there are highly specific universal ritual constraints or near universal, such as the fact that nearly all cultures seem to have greeting and parting routines, which are social features and part of the meaning of utterances, hence, ought to be treated in pragmatics. This view is supported by Duranti(1997:136) who criticizes the work of the conversational analysts and the 1970s "classical studies of face-to-face communication", including the work of Judth Irvine, who "despite the fact that in her influential study of greetings among the Wolof, she had constructed some hypothetical greeting situations for her benefit, as she frankly stated (Irvine 1974:168)". Discourse analysts, in turn, can be divided into two basic categories; the text grammarians and the speech act or " interactional" theorists. The work of the former "is not feasible as a model for written dialogic texts and conversations, where the links between speakers cannot be paraphrased as sentential connectives, e.g., "A: How are you? B: To hell with you.", does not paraphrase as How are you and to hell with you." Levinson (1983:288).

3.1 Speech Act(s) of Greeting

Malinowski 1965 cited in Keane(1996: 56) points out that "religious practices have played a central role in scholarly efforts to understand language as a form of action". Keane(ibid) adds that this is notable "under the influence of Austin concept of speech acts". This attempt investigating the speech act(s) of greeting, intralinguistically is to compare it to the general use of greeting in everyday English in terms of James(1980).

Coulthard(1985:43) shows that there is a massive consensus among researchers that greeting is a speech event consists of a pair of speech acts of greeting. Although Hymes 1971 treats "greeting" as an example of speech act, yet Coulthard(ibid) thinks that Hymes has no way of showing that greetings typically consist of two paired utterances and it is not clear whether he would regard the two utterances as a composite realization of the act "greeting" or whether each utterance would be an act in itself.

3.1.1 Regulative Rules of Greeting

Levinson(1983:238) indicates that Searle appeals to a distinction between regulative and constitutive rules. The first is the kind that control antecedently existing

activities, e.g. traffic regulations, while the second is the kind that create or constitute the activity itself. The regulative rules of greeting, however, are similar to Grice's 1975 conversational maxims, which are perceived by Leech(1983:8) as "regulative" rather than "constitutive", in Searle's 1969 terminology. Moreover, Leech(ibid:9) argues that in spite of the "moral imperative" nature of telling truth, regulative rules are included in a "scientific account of language" as a descriptive rather than prescriptive. Coulthard(1985:21) indicates that before he can clarify the nature of rules which distinguish the linguistic realization of an act, Searle distinguishes between two types of rules; regulative and constitutive. The former are concerned with conditions on the occurrence of certain forms of behaviour, whereas the latter define the behaviour itself. Coulthard(ibid) adds that in the study of language use both rules are important, and "all interactions have regulative rules, which govern these acts as greeting". The constitutive rules of the illocutionary act are "the felicity conditions of that act".

Regulative rules of greeting occur in the biblical English taking the form of instructions by Jesus to his followers. These rules are more than moral imperatives, than speech acts of ordering to greet.

3.1.2 Felicity Conditions of Greeting

Duranti(1997:224) indicates that to account for how illocutionary acts do their work, Austin introduced a number of criteria which he calls felicity conditions including:

1. Coventionality of procedure.
2. Appropriate number and type of participant and circumstances.
3. Complete execution of procedure.
4. Complete participation.

Coulthard(1985:21) points out that Searle describes the constitutive rules governing the making of a promise as follows:

- Propositional content rule.
- Preparatory rules(imply two rules).
- Sincerity rule.
- Essential rule.

To assign an interpretation to a speech act, however, we often need to consider "interactional units" that go beyond the individual utterance and the individual speaker(ibid:225). This is the rout pursued by Levinson 1988, cited in Duranti(1997:224) , who maintains to look at speech acts as part of larger sequences:

1. Sincerity conditions (participants must have certain thoughts, feelings, and intentions).
2. Consequent behaviour (participants must carry out whatever actions are specified or implied by the force of the speech act.

3.1.3 Direct versus Indirect Speech Acts of Greeting
3.1.3.1 Direct Speech Acts of Greeting

Duranti(1997:223) stipulates that Searle follows the Austin's tradition and lists a number of English verbs as examples of the different types of speech acts. Searle and Vanderveken 1985 cited in (ibid) classify such verbs into assertives, directives, expressives, declaratives, and commissives. Greeting belongs to the 'expressives' verb class, and works as perfomative verb only when used in the present tense

singular(ibid:224). This is not the case, however with all speech acts theorists. Bach and Harnish 1979, for instance, "have revoked sincerity conditions" for those acts as "greeting", which they call "acknowledgments". These are expected on particular occasions, and they are "issued not so much to express a genuine feeling as to satisfy the social expectation that a feeling be expressed."(ibid:225).

3.1.3.2 Indirect Speech Acts of Greeting

Dranti(1997:224) points out that most of the time illocutionary acts are not expressed or introduced by performative verbs. Speakers usually do not go around saying things like 'I greet you'. Nevertheless, hearers take certain utterances to be greetings.

Levinson(1983:71) indicates that "some kinds of greetings are vocative in nature", where the general meaning of vocatives is that " they are noun phrases that refer to the addressee but are not syntactically or semantically incorporated as the argument of a predicate. They are rather set apart prosodically from the body of a sentence that may accompany them". Duranti(1997:5) suggests that in many societies, "greetings" take the form of questions about a person's health, e.g., "How are you?". Watts(2003:180) states that some linguistic expressions have become "pragmaticalised to single procedural meaning", e.g., greeting. Hence, "How are you?" or " How are things?" are in this sense "greeting formulas". Although these forms should be responded to, it is not generally acceptable to give an extended description of one's health, or one's mental or affective state. Yet a temporal expression may be added to such formulas, which makes them partially pragmaticalised, as the following example illustrates:

(1)   M: Hello, Mr. Smith. How are you?
       S: Hello David. Fine thanks. How are you?
(2)   Hi Fred. How are things today?

The presence of the temporal expression (today) in (2) is evidence of the fact that some greeting formulas are still open to certain amount of propositional modification, i.e, they have not fully pragmaticalised yet. It is unlike formulaic utterances such as "How do you do?" , which has become fully pragmaticalised and may only be responded in kind or with another greeting formula(ibid:188). This very aspect of fully pragmaticalization might be the same as that labeled by Quirk et al.(1985:1459) as " taken for granted" when they(ibid) indicate that "we can use ellipsis merely to suppress what can be taken for granted, as for instance in greetings: Nice day!" in comparison to " It's a nice day, isn't it?". They(ibid:852),however, group some of these formulae, which are taken by others as greetings, with the "introductions formulae", e.g., "How do you do? (formal); How are you?; Glad to meet you.; and Hi (familiar)."

Identifying indirect speech acts is recommended in the studies of contextual meanings. Duranti(1997:227), affirms that to know how a question comes as a greeting is a kind of contextualization. Hence, Austin's distinction between saying and doing and his discussion of the felicity conditions unfold themselves to "contextualization" (the activity whereby acts, whether verbal or otherwise, are understood as connected to or embedded in other acts and made sense of in culturally meaningful terms).

Quirk et al.(1985:852) list the English greeting forms, which are among the "formulae" kind of "irregular sentences". They(ibid) indicate that "most formulae used for stereotyped communication situations". A moment reflection on this list proves that they all do not contain the verb 'greeting':

- Greetings: Good morning, , Good afternoon, Good evening(all formal), Hello; Hi (informal).
- Seasonal Greetings : Merry Christmas, Happy new year, Happy Birthday, Many happy returns(of your birthday), Happy Anniversary.

3.2 Adjacency Pairs of Greeting in Terms of Preference Theory

Brown and Yule(1983:229-30) state that inferring the social meaning of an utterance can be done by studying some aspects of conversation, such as, turn taking which is a promising approach. It enables identifying the regularities of conversational structure by describing the ways in which participants take turns at speaking. Some easily identifiable regularities in ordering of two-turn units are described as adjacency pairs, e.g., greeting-greeting.

Sacks 1967, cited in Coulthard(1985:69-70) points out that a conversation is a string of at least two turns and that adjacency pairs are the basic units in conversation. They are opening and closing conversations:

> Hi there.
> Hello.
> Bye then.
> Bye.

For Sacks, 'greetings' is a reciprocal adjacency pair which consists of two parts, "greeting-greeting"(ibid:69). The absence of the second part of an adjacency pair such as 'greetings' is noticeable because the first part provides specifically for the second. Hence, people may complain that 'I said hello, and she just walked past'(ibid:70).

Sacks, cited in (Coulthard:1985:88) suggests that greetings are close to being universal in conversation and although they sometimes do not occur on some occasions their absence is noticeable. Conversationalists feel that greetings are almost invariant conversational feature. There are two important features about greeting(ibid:88-9):

1- They occur at the very beginning of a conversation, and cannot be done anywhere in a conversation.

2- They allow all the speakers a turn, right at the beginning of the conversation.

Coulthad(ibid:155) concludes that "for the functional approach to react", greetings as well as closing and invitations are structures of organizations above the sentence that can be described with some accuracy.

Watts(2003:172) indicates that Halliday (1978) deals with two sides of human language; the semiotic and the social sides. Every utterance conveys ideational and interpersonal meanings, corresponding with the semiotic and the social sides, respectively. Watts(ibid) illustrates these two meanings when one says to his neighbour "Nice day today". The ideational meaning(semiotic) is the proposition "today is a nice day", which is a kind of inference derived from the propositions such

as "<I state here and now < today is a nice day >>". At the same time such utterance is an interpersonal act creating a social link between participants, when said at a first time of a particular day. The interpersonal meaning of such utterance can be inferred roughly as having the value of: < I am greeting you >. Watts(ibid) adds that since greeting is an interpersonal act, , which routinely requires some form of greeting as a response, we can say that it is the first part of at least two utterances, one by each participant, which Sacks calls "adjacency pairs". Watts(ibid:157) analyzes the greeting speech act "hello, Mr. Hatch" as "<I hereby greet you> + < I refer this greeting to you, Mr. Hatch>".

3.3. Greeting and Politeness

Watts(2003:156) introduces the concept of politic politeness and thinks that routinised forms of language, mainly "forms of deferential language", such as terms of address, greeting, and leave-taking, are part of the polite behaviour of the social interaction reciprocally shared by the participants and are not instantiations of linguistic politeness. They form part of the politic behaviour expected in the social situation. Watts(ibid:133) , however, points out that greeting and leave-taking sequences are highly routinised sequences whose purpose is to regulate lines taken in the interaction order to ensure overall face maintenance. Watts(ibid:145) argues that "part of the polite behaviour in radio-program, for instance, is that the mode rector greets the caller and the caller returns the greeting, e.g.,

H: Welcome Mrs. Gorge

hello Mr. Hatch"

"Welcome" and "hello" are formulaic utterances used in such cases to express politeness because 'greeting formulae' are part of the politic behaviour of the social situation and open to polite interpretation in terms of not threatening face(ibid).

Eckert and McConnell-Ginet(2003:135), however, maintain that greeting is among some speech acts that express politeness categorized by Brown and Levinson as "*negative politeness*: showing respect or deference, avoiding imposition or offering , acknowledging 'rights' ". They think that "greeting and farewells offer formulas to ease the strain created for the face by the beginning and ends of interactions". Examples of such kind of politeness are: the avoidance of the reference term "I" and the address term "you", as well as, showing deference, i.e. conveying that "H is of higher social status than S" (Brown and Levinson:1987: 183,195).

Chapter Four
Data Analysis

The researchers find it convenient as not to cover all the greeting forms embodied in the Bible. They endeavour to escape tautology, digression, and length. As such some chosen examples will be suffice to be set as illustrative.

Greeting is regulated in RE by means of some religious instructions, such as those attributed to Jesus Christ in the New Testament. These instructions can be characterized in line with Speech Act Theory as speech acts ranging from ordering to advising. A kind of persuasion can also be involved. Example (1) illustrates one of the regulative rules of greeting in the RE, taking the form of an ordering speech act:

(1)

"whenever you enter a home, give it your blessing."(Bible:1190).

1. The Communicative Transaction Dimension:

A: Field of discourse: Biblical English.
B: Tenor of discourse: The speaker is Jesus Christ instructing some of
   his followers. The speaker has the authority to order the hearer(s).
C: Mode of discourse: Written English to be read aloud.

<center>2. The Pragmatic Dimension:</center>

- The speech act of ordering that regulate the act of greeting can be
  read in the following way:

(I hereby order you when you come into a house, greet its dwellers.)

:The rules specified by Searle (1969: 66) for the speech act of order are

.The Propositional Content Rule**:** Future act A of H **.1**

:The Preparatory Rules **.2**

 a. H is able to do A. S believes H is able to do A.

 b. It is not obvious to both S and H that H will do A in the normal course of
    events of his own accord.

 c. S must be in a position of authority over H.

.The Sincerity Rule**:** S wants H to do A **.3**

The Essential Rule**:** Counts as an attempt to get H to do A in virtue of **.4**
.the authority of S over H

Analyzing ordering to encompass greeting in terms of Searle's above mentioned
:felicity conditions can be done in the following way

1. **The Propositional Content Condition:** Jesus Christ expresses a proposition of
   ordering his followers that when they come into a house, they should greet
   whosoever there. The identity of the addressee: his age, sex, religion is not
   relevant. This is known from the whole text to which greeting act contributes.

2. **The Preparatory Conditions:**

   a. H believes in Jesus Christ(followers in time of ordering, and Christians
      in any time the text read).

   b. Jesus Christ has the authority to order the H.

   c. H is ready to obey him and will do the act ordered in the normal course
      of events.

3. **The Sincerity Condition:** Jesus Christ wants his followers to obey him and do
   the ordered act.

4. **The Essential Condition:** Jesus Christ tries his best to get H to fulfill the
   ordered act in virtue of his authority over H.

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:The Realization of Ordering to Greet

1. Subject: implicit first person singular.

2. Voice: active.

3. Tense: present simple

4. Type of order: implicit.

5. Type of sentence: imperative.

The Semiotic Dimension.3

The importance of the speech act of greeting as a semiotic sign is that it opens conversations to the seventy-two disciples of Jesus along with people of towns and villages, unknown to them. The first sign of the polite behaviour of the new religion was expressed by those disciples who represented Jesus in delivering Christianity, taking the form of greeting. The whole semiotic signs of this text, which includes the semiotic sign of greeting, is to enhance the religious beliefs. This text tells us WHEN and WHOM to greet. It is therefore a regulative rule of greeting in RE. The Following biblical texts tell us HOW to greet.

(2)

"So Judas came straight to Jesus. Greetings, Teacher." (Bible: 1127).

1. The Communicative Transaction Dimension:

A. Field of Discourse: Biblical English.

Distinctive Greeting Formula.

B. Tenor of Discourse: the speaker is Judas, who is one of Jesus disciples. The hearer is Jesus.

C. Mode of Discourse: Written English to be read aloud.

2. The Pragmatic Dimension:

A. Speech Act(s) of Greeting:

The speech acts of greeting are associated with the addressing form "teacher". They can be read in the following way: <I hereby greet you> + <I refer this greeting to you, teacher>.

The speech act of greeting in this text occurs in isolation. There is no second pair part of greeting. The situational context phenomenal justification is that Judas has committed treachery and uses greeting as a means to a further end other than

expressing polite behaviour, which in turn requires sincerity. Greeting is merely a "prearranged signal" to Jesus' enemy to arrest the right man who receives this greeting(Bible: ibid). Jesus does not respond to the greeting because he knows about the plot. Instead, Jesus reply is: " My friend, go ahead and do what you have come for"(ibid). The term of address "Teacher" associated with this greeting expresses represents, on the one hand, the vocative nature of some kinds of speech acts of greeting identified by Levinson(1983). On the other hand, it expresses the situational context in which such terms are appropriate to express politeness when addressing people of a higher status. The speech act of greeting fails to act on the part of the hearer because it lacks sincerity condition. This condition is not required in everyday communication because one cannot judge it. The nature of RE as a distinctive register has reflected on the speech act of greeting and produced a failed one only because the hearer is believed to have the ability to identify sincerity.

:The Realization of Ordering to Greet

1. Subject: implicit first person singular.
2. Voice: active.
3. Tense: present simple
4. Type of greeting: implicit.
5. Type of sentence: irregular sentence(formula).

3.The Semiotic Dimension

Greeting in example(2), as a linguistic sign has contributed to the whole meaning of the text which narrates the way of arresting Jesus. Discovering the insincere act by the hearer emphasizes the exceptional ability of the hearer, and enriches a religious belief, because it matches with some already foreshadows heralded by Jesus.

(3)

"and as they went, Jesus met them. "Greetings !" he said, and they ran to him"(Bible: 1131).

1. The Communicative Transaction Dimension:

A: Field of discourse:

- Biblical English
- Distinctive greeting formula

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B: Tenor of discourse:

- The speaker is Jesus.

- The hearers are two fellow women.

C: Mode of discourse:

Written English to be read aloud.

2. The Pragmatic Dimension:

A: Speech act(s) of greeting:

The speech act of greeting can be paraphrased as : <I hereby greet you>.

The speech act of greeting occurs in this text in its first pair part. The second pair part, expected to occur in such conversational openings, does not occur although the first pair part is felicitous . The reason behind this is that the hearers are frightened because it is the first time Jesus appears after his death. The situational context again helps to explain a language aspect, which is the absence of the second pair part of an adjacency pairs.

The Realization of Ordering to Greet:

1. Subject: implicit first person singular.

2. Voice: active.

3. Tense: present simple

4. Type of greeting: implicit.

5. Type of sentence: irregular sentence(formula).

3. The Semiotic Dimension:

The speech act of greeting as a semiotic sign has contributed to the whole semiotic sequence of the text of the Resurrection of Jesus. It is the first act performed by the speaker, after his resurrection from death to open a natural conversation between "living" people.

(4)

"Jesus himself was suddenly there among them. He said, " Peace be with you."(Bible:1213, 1250).

1. The Communicative Transaction Dimension

A: Field of Discourse:

- Biblical English.

- Distinctive greeting formula.

B: Tenor of Discourse:

- The speaker is Jesus.

- The hearers are some Jesus' disciples.

- The relationship between speaker and hearer is that between a prophet and his follow believers. Jesus is talking to some of his disciples for the first time after his resurrection.

C: Mode of Discourse:

Written English to be read aloud.

2. The Pragmatic Dimension

The speech act of greeting is similar to that in text(3), and can be read as: <I hereby greet you>. The difference between them is in the language form used.

The absence of the second pair part of greeting is due to the same situation: "But the whole group was terribly frightened, thinking they were seeing a ghost"(ibid).

The text, however introduces a new greeting formula(Peace be with you), with no addressing term which is not needed since the speaker is of a higher status than the hearer.

:The Realization of Ordering to Greet

1. Subject: implicit first person singular.

2. Voice: active.

3. Tense: present simple

4. Type of greeting: implicit.

5. Type of sentence: irregular sentence(formula).

6. The semiotic Dimension

Greeting here acts as a semiotic sing which opens a proper conversation between Jesus and his followers, which leads to establish a religious belief of the reality of Jesus' resurrection.

(5)

"Gabriel appeared to her and said, "Greetings, favored woman! The Lord is with you!"(Bible:1169).

1. The Communicative Transaction Dimension

A: Field of Discourse:

- Biblical English

- Distinctive greeting formula.

B: Tenor of Discourse:

- The speaker is the angel Gabriel.

- The hearer is Virgin Mary.

- The hearer is one of the most respected and holy women. This renderers the form of greeting to be associated with a term of address that expresses the utmost range of politeness, and reflects the vocative nature of some kinds of greetings elaborated by Levinson (1983). The Greeting act opens a conversation, yet the second pair part expected to be seen is absent. This is due to two causes; first , Mary was very frightened by the appearance of the angel. Secondly the form of greeting itself is used for the first time. This is expressed explicitly by Mary when she responds: " Confused and disturbed, Mary tried to think what the angel could mean"(ibid).

C: Mode of Discourse: Written English to be read aloud.

2. The Pragmatic Dimension

The speech act of greeting in this text can be structured as: < I hereby greet you> + < I refer this greeting to you, favoured woman>. The use of the address term expresses politeness and the high status of the H.

The Realization of Ordering to Greet:

6. Subject: implicit first person singular.

7. Voice: active.

8. Tense: present simple

9. Type of greeting: implicit.

10. Type of sentence: irregular sentence(formula).

3. The semiotic Dimension

The speech act of greeting in this biblical text as a semiotic sign helps to open a conversation. It also contributes to the whole semiotic meaning of the text , announcing the birth of Jesus, and emphasizing some theological terms , such as "Son of God", " The Holly Spirit", in addition to "God".

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Conclusions

Greeting in RE is noticeably a distinctive kind of greeting. It is regulated by means of some biblical speech acts of ordering. The RE is the most distinctive variety of English. Distinctiveness of the RE introduces forms and usages of greeting, taking a few restricted formulae, such as ("Greetings", and "Peace be with you"). It could be used to address different kinds of hearers, regardless of their age, gender or religion. It, also, conveys a kind of negative politeness. The situational context of greeting justifies the absence of the second pair part in such dialogic texts. Yet, the second pair part is inferred to be replaced by a kind of paralinguistic form of greeting, such as "kneeling". According to preference theory, adjacency pairs of greeting in such register are marked by the absence of the second pair parts.

When they occur in the biblical English , greeting formulae open some very important conversations, held by either Jesus himself or by the angel Gabriel. The semiotic signs of greeting acts have contributed to the whole semiotic meanings to establish some important ideological beliefs in Christianity, such as Resurrection.

It is concluded, also, that greeting in the biblical English performs two functions, simultaneously:

1. A general function as a speech act of greeting, which matches with the purpose of greeting in everyday life – "to regulate the lines in the interaction order and to ensure overall face maintenance"(Watts:2003:132).

2. A more specific function is the indirect act of promising on the part of the speaker. Really this act uncovers the peaceful intends of the speaker restive to interpretation on the part of the hearer. Such a function is recommended to meet the exigency of a further research.

Investigating language in its context of situation, therefore, has proved to be a powerful tool to understand speaker's intended meaning. Hence, the eclectic model of the study is advisably recommended to be adopted in text analysis and contrastive analysis.

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