A Model for the Pragmatic Analysis of Imprecatives

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نموذج لتحليل اللعن تداولياً

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الملخص

اللعن هو حكم من الله بالطرد والابعاد من رحمته ودعاء من الناس. ان ظاهرة اللعن واسعة ومتشعبة وقد تم تناولها ضمن حقول علمية مختلفة كعلم الاجتماع, وعلم النفس, وعلم اللاهوت. وعلى الرغم من ان الظاهرة قد درست لغويا الاّ ان الاهتمام في تلك الدراسات كان يتركز على البناء النحوي وتطور استعمال اللعن. لذا تنطوي هذه الدراسة على محاولة لتطوير نموذج لتحليل اللعن تداوليا حيث استندت الدراسة الى احدى الدراسات السابقة وما اهتدى اليه الباحثان من مشاهدات تداوليه للظاهرة. تمت عملية التحقق من فعالية عمل النموذج بواسطة اجراء تحليل البيانات المستحصلة من الانجيل وبرهنت الدراسة على فعالية عمل النموذج التحليلي باستخدام عمليه التحليل والتي خلصت الى نتائج تداوليه تتعلق باللعن في الانجيل.

Abstract

An imprecative is an act of judgment by God or an appeal to His avenging justice. It represents a broad phenomenon that has been tackled in different fields of study like anthropology, sociology, psychology and theology. Although it has also been studied linguistically, but the focus in such studies is on their syntactic structures. Moreover, pragmatic studies of this topic are characterized by presenting insufficient accounts. Accordingly, this paper is an attempt to develop a pragmatic model for analyzing imprecatives. This is based on a relevant previous model as well as the pragmatic observations made by the researchers.

The validity of the developed model has been tested by analyzing nineteen texts taken from the Bible. As a result the model developed by the study has proved its pragmatic validity.

1. Definition of Imprecatives

According to Rudanko (2001: 6), an imprecative is "a speech act that involves a curse or an imprecation." Although the term "imprecatives" seems appropriate, he (ibid) finds that it is not easy to arrive at a precise definition of imprecatives without consulting dictionaries to find out how "curse" is defined. For this purpose, the following definitions are introduced.

In the Advanced English Dictionary (2001: 194), curse is defined as the expression of a wish that misfortune happens to someone.

Hassel (2005: 78-9) defines curse as "the invocation of harm on someone; or God's enacted vengeance or punishment."

From the definitions mentioned above, it is clear that they agree on the point that the imprecator wishes or wants to inflict harm on others. Quiring (2014: 1) sees that such definitions are "too narrow and too broad" at the same time. They are too narrow because the imprecator never thinks of his utterance as a harmful act but as an invocation to bring justice. On the other hand, they are too broad because there are many other verbal acts such as legal judgments, for example, which inflict harm on others but are not regarded as curses. Sometimes, the definition of curse is modified by confirming that it is a reaction to an evil deed. He (ibid 1-3) points out that a curse can be defined by resorting to its biblical use where it refers to either "an act of judgment by God or an appeal to His avenging justice". When the curse is produced by God, it coincides with reality and functions as the verbalization of His

judgment. Such a curse may take a narrative form in religious texts. When produced by men, the curse denotes the imprecator's "self-suspension" and "self-affirmation" at the same time. The imprecator who appeals to God for justice suspends himself by affirming an order of the world in which the accursed has already been condemned by God. On the other hand, the imprecator aspires to carry out this condemnation himself through the curse. Quiring (ibid) admits that the heterogeneity of the phenomenon makes it difficult to find a more useful and precise definition than this which represents the "prevalent Christian use of this term."

2. Types of Imprecatives

Danet and Bogoch (1992; cited in Culpeper and Semino, 2000: 8) state that there are two types of imprecatives: serious and ludic. They define serious imprecatives as the type in which the imprecator believes in the power of his words and really wants to inflict harm on the imprecatee. Ludic imprecatives, on the other hand, are mere expressions of psychological states such as anger and frustration.

To distinguish serious from Ludic imprecatives, Culpeper and Semino (2000: 12-3) use Searle's felicity conditions. They propose the felicity conditions for serious imprecatives as follows:

Propositional content condition: Future event (E) related to (H).
Preparatory condition: (1) E is not in H's interest.
(2) (S) has a pact with the devil and is able to use his power.
Sincerity condition
Essential condition: Count as declarations that E will happen to H.
As for the felicity conditions of ludic imprecatives, they are:
Propositional content condition: Future event (E) related to (H).
Preparatory condition: E is in H's interest.
Sincerity condition: S wants E to happen.
Essential condition: Count as wishes that E will happen to H.

They (ibid) say that serious imprecatives lack the sincerity condition on the base that their performance does not depend on the psychological state of the imprecator. Depending on Wierzbicka's (1987: 164; cited in ibid: 13) view that what the imprecator wants to achieve through uttering a ludic imprecative is to express his feeling rather than really causing harm to the H, they (ibid) confess that their characterization of ludic imprecatives is inadequate.

Arnovick (1999: 75-6) argues that serious imprecatives originate in religious institutions and so calls them religious imprecatives in contrast to ludic imprecatives which she (ibid) describes as non-religious or common.

The functional difference between religious and non-religious or common imprecatives is accompanied by a difference in their illocutionary forces. Whereas religious imprecatives are either declarative or directive acts, common imprecatives are expressives (ibid, 1999: 73-5).

Olson (2011: 63) mentions that there are three types of imprecatives: revenge, binding and conditional. Revenge imprecatives deal with past events, that is, they are intended to punish the causer of a previous offence, harm or evil deed. On the contrary, binding and conditional imprecatives deal with future events. Whereas binding imprecatives are meant to prevent someone from doing certain actions in the future, conditional imprecatives mean that if a person does a certain future action, the imprecative will be activated. In fact, it seems that the only difference between binding and conditional imprecatives is a difference in form, because both of them are declarations of commandments that constitute the Divine law.

In terms of their fulfilment, imprecatives are either categorical or deferred. Categorical imprecatives change the world through their utterance, but deferred imprecatives affect the world less directly because they count as attempts to influence the behaviour of others (Arnovick, 2006: 200; Quiring, 2014: 3).

Binding, conditional and revenge imprecatives uttered by men, can be viewed as deferred. Revenge imprecatives produced by the Almighty God are categorical.

The types of imprecatives can be summarized in the following.
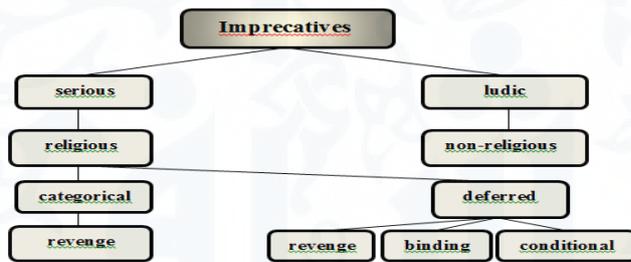
This paper deals with revenge imprecatives only.

3. The Structure of Imprecatives

To investigate the the structure of imprecatives, Little (1993: 116) analyzes liturgical imprecatives in written legal records. He identifies three main parts as follows:

1. Introduction: this includes a narrative of events leading up to the offence or the grievance that percipiates the imprecative. This introduction functions as a justification for the issuance of the imprecative. However, the researchers think that this stage involves another important pragmatic element which is the identification of the imprecatee.

2. The operative clause: in this part, the "imprecative" is pronounced against an imprecatee who is regarded as antagonistic to the community. This stage varies in its length and complexity depending on the imprecator's authority. In a social setting where the authority of the imprecator is respected, the stage can be brief and simple. But where the authority is weak, the stage can be long and complex proceeded by a lengthy list of responsible authorities that support the judgments. Observing the data of this paper, the researchers find that specification of the type of punishment may be included in this stage.

3. The escape clause: this stage provides an offer to the offender. The offer represents a resolution to the troublesome issue before adetrimental revenge. This clause may be for the interest of the imprecator himself because it is believed that an imprecative wrongly or unjustly directed to others may affect the imprecator. In the light of the data, it is noticed that this part may involve an evaluation of the imprecatee or the addressee, statement of a fact or statement of the purpose behind the imprecative.

4. The conclusion: this is the closing part where all the people present in the setting or joining the event say "amen" or "so be it."

Although Little (ibid) acknowledges that speech act theory gives meaning to the structure of imprecatives, he (ibid) did not specify the types of speech acts employed in each stage. In the present study, the terminology of the first three parts will be adopted with some modification. The term 'stage' is used instead of 'clause' because the latter is more relevant to syntax than pragmatics.

4. The Pragmatic Structure

The pragmatic structure of revenge imprecatives involves three stages: an introduction, an operative stage and an escape stage. Each of these stages consists of certain pragmatic elements.

The introduction consists of two pragmatic elements: the reason (s) that lead (s) to the imprecative and an identification of the imprecatee (s). The reason encompasses two main strategies: speech act and pragma-rhetorical tropes. Speech act component is realized via speech acts of stating, complaining and rebuke. The pragma-rhetorical strategies employed include: rhetorical questions, simile, metaphor, metonymy and personification. The identification of imprecatee is accomplished through the use of deixis and presupposition.

The second stage, the operative stage, involves the head act which is the speech act "imprecative" and specification of the type of punishment. The specification is indicated by conversational implicature generated by violating one of Gricean's maxims and realized by pragma- rhetorical tropes. Modality might also be employed in the operative utterance to determine the function of the imprecative.

The last stage, the escape stage, is built upon four pragmatic elements: an evaluation, provision of a chance, a statement of a fact or a statement of the purpose behind the imprecative. These elements are realized via one pragmatic component, namely speech act.

5. Pragmatic Strategies

Revenge imprecatives consist of three stages: the introduction, the operative stage and the escape stage. Each of these stages is realized through certain pragmatic strategies. Thus each stage will be discussed in some detail:

5.1 The Introduction

The introduction involves two elements: reason and imprecatee identification. To denote the reason which precipitates the imprecative, two pragmatic strategies are exploited: speech acts and pragma-rhetorical tropes. The speech acts employed are the speech acts of stating, complaining and rebuke. The pragma-rhetorical strategies that might be used by imprecators to emphasize or clarify the sins, offences or the reasons which motivate the imprecation include: rhetorical question, simile, metaphor, metonymy and personification.

5.1.1 The Reason

Providing the reason that leads to the imprecative can be achieved through two strategies: speech acts and pragma- rhetorical tropes.

5.1.1.1 The Speech Act Strategies

To provide a justification for the imprecative, one of the following speech acts might be exploited:

5.1.1.1.1 The Speech Act of Stating

This speech act belongs to Searle's (1969: 66) macro class of assertive in which the S commits himself to the truth of the proposition of an utterance. In other words, the S presents something as being the case. For this reason, this speech act might be employed by imprecators to express the reason (s) behind the issuance of the imprecative as being actual sins.

5.1.1.1.2 The Speech Act of Complaining

Complaining is a reaction to a past or on-going bad action whose consequences are unfavorable (Web source 1).

According to Searle and Vanderveken (1985: 213), complaining can be either assertive or expressive. A S can complain by asserting that an action is bad or by expressing his discontent and annoyance. Complaining is of two types direct and indirect. In the first type, the S complains to an addressee who can change the S's state or remedy the bad action which the S complains about. In the second type, the S asks the addressee's agreement and seeks to establish solidarity (Boxer, 2010: 164).

5.1.1.1.3 The Speech Act of Rebuke

Rebuke is an expression of strong censure or sharp criticism (Boston, 20ll: 410). It might be utilized by imprecators to indicate their disapproval of their targets' behaviour and attitude. More accurately, it might be used to set forth the ground for imprecative.

5.1.1.2 Pragma-Rhetorical Tropes

Imprecators might resort to pragma-rhetorical strategies to emphasize or clarify the imprecatees' sins and bad deeds which precipitate the imprecative. In doing so, they provide justification for the imprecative. The pragma-rhetorical strategies that might be employed include the following:

5.1.1.2.1 Rhetorical Question

Rhetorical questions are questions that have the force of strong assertions. They can be understood as statements in which the wh-elements are substituted by negative elements (Quirk et al. 1985: 825).

According to Fahnestock and Secor (1982: 343), rhetorical questions enable S's and/or writers to make their H/readers be involved in a dialogue with them when they mentally answer such questions. Someone who hears/reads the following question:

"What kind of parent allows her ten-year-old child to be out until 2: 00 in the morning?"

Feels compelled to answer, even if mentally and not explicitly, "A bad one".

According to Lo (2003: 88), rhetorical questions are significant devices that can be used to address ostensible and implicit audience. They are emphatic declarations used in certain contexts where the S aim to persuade their listeners. Pragmatically, the reader / listener concludes that a "certain behaviour should follow from certain conditions." Rhetorical questions also serve to open or close sections. Hence, they provide reasons, constitute oppositions or conclusions.

Abdul-Raof (2010: 206) states that rhetorical questions can be used to achieve the pragmatic functions of rebuke and sarcasm.

5.1.1.2.2 Simile

Simile is a device used by S to compare explicitly two things by using (as and like).

Minchin (2001: 32-3) identifies a number of functions that S can achieve by using simile. Two of these functions might be utilized by imprecators to emphasize the reason of the imprecative: explanation and hyperbole which refers to the elaboration of ideas by using simile.

5.1.1.2.3 Metaphor

Williams (2007: 90) defines metaphor as the opposite of the literal meaning as it depends on transferring qualities between such opposed things as emotions and activities.

Pragmatically speaking, metaphor represents violation to the conversational maxims of quality and relevance (Grice, 1975: 28). Metaphors can be exploited by imprecators to clarify the imprecatee's sin and provide a reason for the utterance of an imprecative.

5.1.1.2.4 Metonymy

Metonymy is a trope in which a word or a phrase denoting one entity is used to refer to another entity with which it is closely associated (Huang, 2012: 193).

It is this relation of association which differentiates it from metaphor which is based on similarity (Lindquist, 2009: 118).

According to Chandler (2007: 130), metonymy can be based on substitution or on functional relationships such as the substitution of effect for cause, cause for effect or institution for people.

Panther and Thornburg (2003: 5; 8) think that metonymy can be analysed in terms of conversational implicature and assume that "conversational implicatures are … guided by preexisting metonymic principles.

5.1.1.2.5 Personification

Personification is a trope whereby the characteristics of human beings are attributed to a non-human entity (Abdul-Raof, 2006: 255).

Pragmatically, personification can be viewed as being built upon deliberate flouting of Grecian's maxim of quality to maintain certain purposes and effects. Dodson (2008: 41) proposes that the functions of personification are the following:
1. Amplification.
2. Clarification.
3. Motivation or manipulation.
4. The exposure of the cause of something.
5. The provision of new insight.
6. Drawing attention away from difficult topics.

Personification can be employed by imprecators to clarify and amplify the offence or the sin of the imprcatee. This in turn provides the cause of the imprecative.

5.1.2 Identification

The identification of the imprecatee is achieved by using deixis and presupposition triggers.

5.1.2.1 Deixis

Deixis refers to the phenomenon of encoding the spatiotemporal context and the participant's roles in utterances. In other words, it is the way in which S's orientate themselves and their listeners in relation to the context or the speech situation (Green, 2010: 144).

There are three major categories of deixis: person, place, and time deixis. In addition to these, there are two minor categories: social and discourse deixis.

Person and place deixis might be relevant to the present study because they might be used by imprecators in referring to their imprecatee's.

5.1.2.1.1 Person Deixis

Person deixis is concerned with the identification of participant's roles in a speech event. The pragmatic framework of person deixis shows that the S can be distinct from the source of an utterance, the recipient from the target and the H from addressees or targets (Levinson, 1983: 68). Person deixis includes first, second and third person pronouns.

5.1.2.1.2 Place Deixis

Place deixis is the specification of spatial location in relation to the location of the speaker. In English, place deixis are organized in a proximal- distal dimension. They include adverbs (here, there), demonstratives (this, that), verbs of motion like (come, go, bring and give).

Deictic expressions have two types of deictic usages: gestural and symbolic usages. Gestural usages require reference to the immediate physical context for their interpretation as in:

- This one is genuine, but that one is a fake.
- He is not the Duke. He's the butler (said with a direction of gaze).

On the other hand, symbolic usages require knowledge of contextual co-ordinates antecedent to the utterance for their interpretation. In the following example: - We can't afford a holiday this year.

The H needs only to know when the interaction is taking place to interpret the utterance and specify the year meant by the S (ibid: 64- 5)

5.1.2.2 Presupposition

Pragmatically speaking, presupposition can be defined as a proposition whose truth is taken for granted by the S who assumes that others involved in the context do the same (Horn and Ward, 2004: 33).

What are most likely to be presupposed and treated as background knowledge are facts such as the existence of certain individuals (Chapman, 2000: 64) and identificational propositions (Web source 2). As such presuppositions can be exploited in the identification of the participants in a given context.

Archer et. al. (2012: 31) identifies six types of presupposition depending on the triggers which generate each type. Two of these types might be utilized by imprecators:

5.1.2.2.1 Existential Presupposition

This type is triggered by definite descriptions, including proper names and possessive pronouns which presuppose the existence of their referents.

Bilbo was very rich and very peculiar, and had been the wonder of the Shire for sixty years (Birner, 2013: 152).

In this example, the speaker presupposes the existence of a person called Bilbo and a place called the Shire.

Presuppositions are triggered by certain lexical words and syntactic constructions. These are called presupposition triggers. They include:

5.1.2.2.2 Structural Presupposition

They can be triggered by relative clauses which are identificational propositions as in the following examples:

The man that you want to see is too busy.

The Harrappans flourished 2800-2650 BCE, were great architects.(Web source 2)

Which presuppose that "you want to see a certain man" and the Harrappans flourished 2800-2650 BCE.

5.2 The Operative Stage

The second stage can be triggered by vocatives and it involves the head act which is the speech act "imprecative" and specification of the punishment. The speech act "imprecative" works in collaboration with modality to determine the function of the imprecative. The specification of punishment comprises conversational implicature generated by violating Grice's conversational maxims and realized by pragma-rhetorical tropes like simile, metaphor and metonymy.

5.2.1 Vocatives

A vocative is the pragmatic function associated with a certain constituent referring to the addressee of the utterance in which it occurs in a specific setting (Moutaouakil, 1989: 140).

Leech (1999: 108), states that vocatives have three different pragmatic functions:

1. Summoning function:

Summoning vocatives draw the addressee's attention to the fact that he/ she is being addressed.

2. Addressee identification:

According to this function, vocatives are used to distinguish the intended addressee from other audience who might be within the scope of hearing.

3. The establishment of a social relationship:

Vocatives can be used to maintain a social bond between the S and the addressee. In some situations, when they occur in the middle of an ongoing exchange, vocatives cannot be said to have an attention-drawing or addressee-identifying functions. Rather, they are intended to maintain intimacy.

According to Kukla and Lance (2009: 138-9), "to utter a vocative is to call another person" and by calling upon him, the S shows him that he has been recognized. At the same time, the S calls forth an appropriate response and recognition back from that other. Thus, one of the essential functions of vocatives is that they establish a normative relationship between callers and called and engage the one called in this relationship by demanding an acknowledgment of this establishment.

Imprecators call upon God and seek His help to punish evildoers in order to maintain social stabilization and reward the righteous. To do so, imprecators might use vocatives to indicate the relationship between them and God. They intend to show God their true recognition and strong belief in Him. They wish the continuation of this relation by God's recognition in turn represented by His act of punishing evildoers and so, fulfill the imprecative.

5.2.2 The Head Act

The speech act "imprecative" is the main speech act in the pragmatic structure of the text act "imprecative". The speech act imprecative works in collaboration with modality to determine the purpose or the overall function of the complex speech act in the specific context in which it occurs.

5.2.2.1 Modality

Modality is utilized by imprecators in this stage. In fact, to indicate what he wants his imprecative to communicate, the imprecator employs either propositional or event modality. It seems that the choice of the type of modality is determined by contextual factors, namely the imprecator, and in turn it, i.e. the type of modality, affects the function of the imprecative.

5.2.2.1.1 Propositional Modality

Propositional modality is concerned with the S's belief and knowledge in relation to the proposition (Nordström, 2010: 27). It encompasses epistemic and evidential modality. In epistemic modality, the S assesses the probability of an event or a state of affairs on the basis

of his knowledge (Radden and Dirven, 2007: 235). Evidential modality means that the S has evidence upon which he builds his assessment.

Magni (2010: 199) observes that the distinction between epistemic and evidential modality is not clear cut because evidentiality may "involve either observable evidence or a mental construct only; thus this subtype, which signals the evidence as based on reasoning, entails the S's judgment as well." This view will be adopted in the present study since it seems reasonable that a S's knowledge can be based on having evidence.

5.2.2.1.2 Event Modality

This type of modality concerns action, whether by others or by the S himself/ herself and specifies conditions on the agent with respect to the main event (Nordström, 2010: 16-27). It consists of deontic modality and dynamic modality. Deontic modality is concerned with interaction in that it deals with imposing an obligation, prohibition or granting permission. Dynamic modality refers to expressions of abilities, needs and necessities. The difference between deontic and dynamic modality is that the conditioning factors are external with the former but internal with the latter (Palmer, 2001: 9).

5.2.3 Specification of the Punishment

To reinforce the invoked punishment, imprecators use various images, which according to Yu (1996: 343) can be evoked by using language literally, non-literally or both. Non-literal images can be accomplished by using conversational implicatures which can be realized by pragma-rhetorical tropes. Using these strategies, the imprecator violates one or more of Grice's maxims and assumes his addressee to be cooperative to conclude the intended meaning.

5.2.3.1 The Cooperative Principle

Communication does not consist of independent remarks. Instead, participants make cooperative efforts to recognize a common goal or a mutually accepted direction (Grice, 1975: 45). To specify how to be cooperative, he (ibid) postulated a general cooperative principle which participants are expected to follow, and distinguished four conversational maxims underlying any effective communication. They are the maxims of quality, quantity, relevance and manner:

4.2.2.3.1.1 Quality: make your contribution true, so speaker should not say what they think is false or unjustified.

4.2.2.3.1.2 Quantity: a contribution should be as informative as is required, no more, no less.

4.2.2.3.1.3 Relevance: the contribution should be relevant to the purpose or the general direction of the talk.

4.2.2.3.1.4 Manner: she should be perspicuous, clear and orderly. So, they should avoid obscurity and ambiguity. (ibid: 28)

5.3 The Escape Stage

The escape stage consists of four elements: an evaluation, a statement of purpose, a statement of a fact and a provision of a chance. The main pragmatic strategy used in all these elements is speech acts, namely praising, dispraising, stating and offering.

5.3.1 The Evaluation

In the escape stage, the imprecator might end up his imprecation with an evaluation of the imprecatee or the sin committed by him/her. In other cases, the imprecator praises the addressee (the source of the imprecation i.e. God). The evaluation is accomplished through the use of speech act strategy. Two types of speech acts are employed:

5.3.1.1 The Speech Act of Praising

Praising falls within Searle's macroclass of expressive speech acts. Searle and Vanderveken (1985: 215) say that "to praise is to express approbation." So, it presupposes that the person or the thing praised is good.

According to Gruendler (2003: 38), praising "has a double nature, asserting an event and expressing appreciation for it." This double nature makes it an effective device at the

hand of the imprecator to show his confidence in God and in the occurrence of the imprecative and appreciating it as a legitimate act that accords with God's laws.

5.3.1.2 The Speech Act of Dispraising

    This speech act means commenting on with disapproval and expressing disapproval or condemnation (Web source 3). It presupposes that the action, property or quality dispraised is bad where bad is the moral deformity and alienation from right reason. Thus it expresses disappreciation for that action, property or quality.

5.3.2 Statement of the Purpose

    The second element that imprecators might express in the final part of imprecatives is the statement of the purpose behind the issuance of the imprecative. Stating (4.2.1.1.1 above) is the main speech act used here.

5.3.3 Provision of a Chance

    The third element that imprecators might resort to in the last stage of imprecatives is to provide the imprecatee with a chance to repent or change his bad behaviour. Two speech acts might be used in this sub-stage stating and offering.

5.3.3.1 The Speech Act of Offering

    Searle (1976: 11; cited in Barron, 2005: 142) categorizes offers as commissives because the S who makes an offer commits himself to some future action x. but Hancher 1979: 6 (cited in ibid) criticizes Searle's categorization saying that it neglects the involvement of the H in the realization of offers. In offers, the S attempts to get the H to accept the offer. Offers of an imperative form, like "Have a drink," reflect the directive nature of offers. As such, offers represent combination of directive with commissive illocutionary force (Barron, 2003: 125).

    The following Figure sums up the whole eclectic model of the present study.
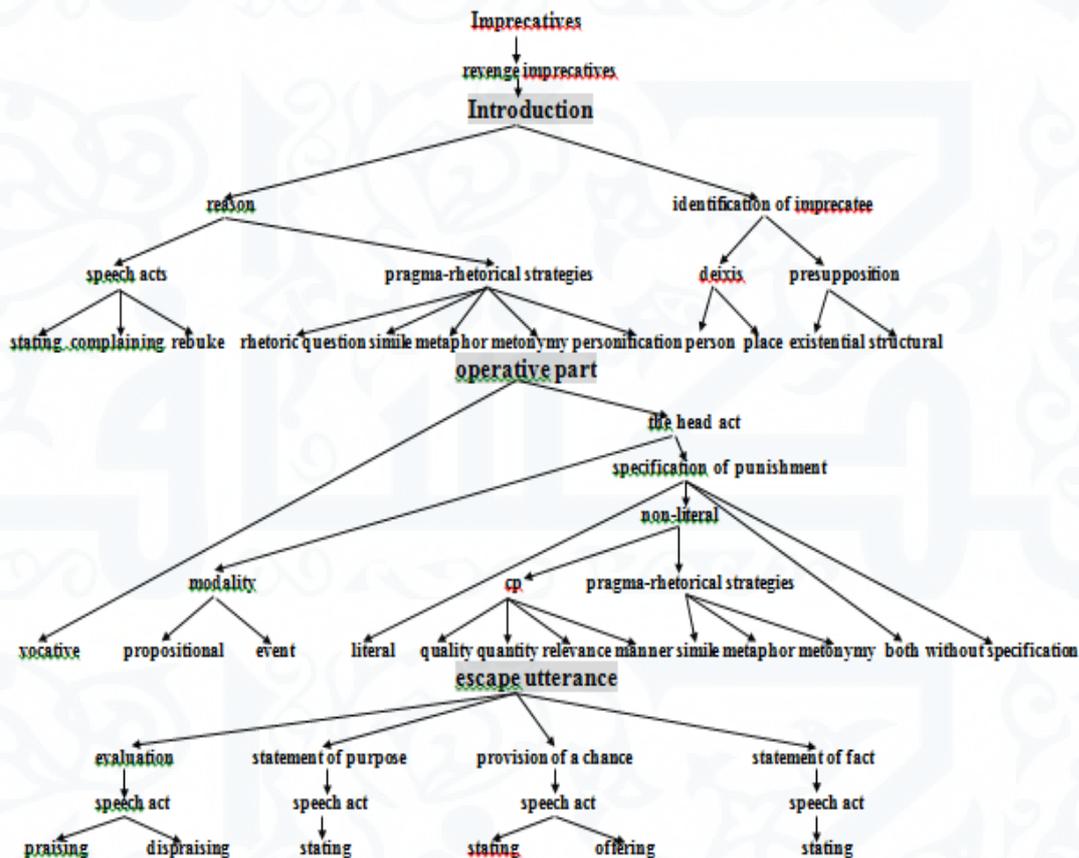
6. Data Collection and Description

The data collected for the analyses are represented by (19) revenge imprecatives chosen from King James Version of the Bible as a whole.

King James Version of the Bible has been chosen because it is one of the greatest marks in the English tongue language. According to Prickett (1997) in his introduction (p. xxiv), it has had the greatest effect on the English language.

Generally speaking, the data under analysis are characterized by variation in that some of them are monologist dialogues others take narrative forms which are defined as explanatory accounts of matters which have occurred or as if they have occurred. One of the virtues of the narrative forms is plausibility which means adding the causes of things so that subject matters naturally follow from one another (Parsons 2003: 51-3).

7. Data Analysis and Findings

7.1. Data Analysis

7.1.1. Methods of Analysis

The analysis of the data is done by following the procedures mentioned below:

The eclectic model developed in this paper is used for analyzing the imprecatory texts chosen from the Bible.

The statistical means that is used for calculating the results of the analysis is the percentage equation.

7.1.2 Selected Examples for Pragmatic Analysis

Since analyzing all the texts representing the data of the present study will occupy a large space, only five illustrative examples are presented. The illustrative examples are presented to show the kind of analysis followed in the study. This is done mainly to test the validity of the developed model.

Text 1

(9) And the LORD God called unto Adam, and said unto him, Where [art] thou? (10) And he said, I heard thy voice in the garden, and I was afraid, because I [was] naked; and I hid myself. (11) And he said, Who told thee that thou [wast] naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? (12) And the man said, The woman whom thou gavest [to be] with me, she gave me of the tree, and I did eat. (13) And the LORD God said unto the woman, What [is] this [that] thou hast done? And the woman said, The serpent beguiled me, and I did eat. (14) And the LORD God said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: (15) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (16) Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire [shall be] to thy husband, and he shall rule over thee. (17) And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed [is] the ground for thy sake; in sorrow shalt thou eat [of] it all the days of thy life; (18) Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; (19) In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou [art,] and unto dust shalt thou return. (20) And Adam called his wife's name Eve; because she was the mother of all living. (21) Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. (22) And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: (23) Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. (24) So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life (Genesis 3: 9-24)

This text has two imprecatives each of them has its own pragmatic construct.

In the first imprecative, the imprecator is the Almighty God Who has the authority and the power to do whatever He wants once He wants. Thus, the imprecative is a categorical one. Moreover, it is revenge imprecative as it is produced in recompense for a past bad act done by the imprecatee.

The introduction of this imprecative consists of two Pragmatic elements: the reason which is realized by a speech act component, and the identification of the imprecatee which is accomplished by a presupposition component. The speech act component is actualized by issuing a speech act of stating (Because thou has done this) where "this" refers to the act of beguiling the woman "Eve." The deictic component is realized by person deixis and actualized by the second person pronoun "thou". This pronoun is used because the imprecatee is present in the setting. In other words, the imprecator is addressing the imprecatee directly.

The operative stage consists of the head act realized by the speech act "imprecative" in corporation with modality (thou art cursed above all cattle and above every beast of the field). In this example, modality is indicated via the indicative mood, which is typically used for declaratives, whose functions within modality can be specified depending on contextual factors (Magni, 2010: 203). Accordingly, it can be said that the type of modality employed here is the propositional modality representing the imprecator's (God's) knowledge or certainty of the occurrence of the imprecation. As for the specification of the type of punishment, it is achieved by utilizing the pragma-rhetorical strategy of metonymy which violates the quantity maxim. Instead of saying (thou shalt crawl), the imprecator uses the metonymic expression "upon thy belly shalt thou go, and dust shalt thou eat" to highlight the effect of the imprecative.

As for the final stage of imprecatives, that is the escape stage, it is clear that it is absent in this example. This may be due to the fact that the imprecative has the form of a final judgment or decision against someone who has deliberately committed a crime.

The second imprecative is also a categorical imprecative because the imprecator is God Who has the absolute power to fulfill the imprecative at once. Being pronounced in response to a past bad act, it is revenge imprecative that has an evaluative judicial function.

This imprecative comprises three stages. The first stage is the introduction which contains two sub-stages: the reason and the identification of the imprecatee. The reason is provided through appealing to two pragmatic strategies: a pragma-rhetorical strategy represented by the use of the rhetorical question (Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?) By this rhetorical question, God rebukes Adam for disobeying His instructions and implicitly or indirectly provides the reason which is explicitly stated later by appealing to the second strategy, namely the speech act of stating "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it). The second part in this stage, i.e. the identification of the imprecatee, is realized through the employment of person deixes strategy represented by the use of the second person pronoun "thou." Although the Almighty God says that it is the ground that is cursed, yet this curse is a kind of punishment and curse for Adam himself. The next stage, the operative stage, consists of the head act which involves the speech act "imprecative" which collaborates simultaneously with propositional modality indicated by the use of the indicative mood which shows the imprecator's certainty of the occurrence of the imprecation. The specification of the type of punishment is maintained through violating the quantity maxim and realized by the use of the pragma-rhetorical trope of metonymy (In the sweet of thy face shalt thou eat bread). This metonymy is based on the association between the sweat and hard work. So, Adam's curse is that he has to work hard for his daily bread until the day he dies because the cursed ground will not yield to him easily.

The last stage in this imprecative is composed of a statement of a fact. The Imprecator (God) states that man is created from dust and will return to dust after his death. The pragmatic strategy employed here is the speech act of stating (dust thou art, and unto dust shalt thou return).

Text 2

(1) Give ear to my words, O LORD, consider my meditation. (2) Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray. (3) My voice shalt thou hear in the morning, O LORD; in the morning will I direct [my prayer] unto thee, and will look up. (4) For thou [art] not a God that hath pleasure in wickedness: neither shall evil dwell with thee. (5) The foolish shall not stand in thy sight: thou hatest all workers of iniquity. (6) Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man. (7) But as for me, I will come [into] thy house in the multitude of thy mercy: [and] in thy fear will I worship toward thy holy temple (8) Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face. (9) For [there is] no faithfulness in their mouth; their inward part [is] very wickedness; their throat [is] an open sepulchre; they flatter with their tongue. cast them out in the multitude of their transgressions; for they have rebelled against thee. (10) Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee. (11) But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. (12) For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as [with] a shield (Psalm 5: 1 - 12)

This is a revenge imprecative issued against an imprecatee has done an evil act. Although the imprecator is the prophet David, the imprecative is deferred in its fulfilment because after all what the prophet can do is only to ask God earnestly to fulfill it.

This imprecative functions as a demand presented by the prophet for granting him justice against those who hurt him.

The introduction stage of the imprecative in this text consists of two sub-stages: the presentation of the reason and the identification of the imprecatee. The reason is activated by a speech act component combined with a pragma-rhetorical trope. The speech act component is realized via a speech act of 'complaining' strategy where the imprecator (David) complains of his enemies because (there is no faithfulness in their mouth; their inward part is very wickedness). Then, a metaphor strategy (their throat is an open sepulcher) is used to emphasize the unfaithfulness and wickedness of the enemy whose flattery may cause death to the righteous. Together, those two strategies provide the reason for the issuance of the imprecative in the next stage.

To identify the imprecatee, the imprecator employs an existential presupposition strategy represented by the use of the possessive "mine enemies."

In the operative stage, the imprecator issues the speech act "imprecative" to invoke God's vengeance against the wicked. The imprecator also utilizes a vocative strategy "O God" to indicate the relation between him and the addressee and so request God's help in granting him justice. Besides, event modality is used here to manifest the imprecator's request for action on the part of the addressee "God." Event modality is realized by the imperative which, according to Magni (2010: 203), represents the unmarked term within the deontic system since it presents a proposition for action by the addressee. In addition, the type of punishment which the imprecator asks God to submit the imprecatee to is maintained through the exploitation of different literal expressions. This is done by providing more than one imprecative with different linguistic expressions, each of them presents a different literal image of the requested punishment, (Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions).

In the escape stage, the imprecator evaluates the acts of the addressee by expressing his confidence in the addressee's (God's) fulfillment of the imprecative. This is achieved by the use of the speech act of praising where the imprecator explicitly says that it is God's quality to bless and defend the righteous (For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield).

Text 3

(3) For, lo, they lie in wait for my soul: the mighty are gathered against me; not [for] my transgression, nor [for] my sin, O LORD. (4) They run and prepare themselves without [my] fault: awake to help me, and behold. (5) Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah. (6) They return at evening: they make a noise like a dog, and go round about the city. (7) Behold, they belch out with their mouth: swords [are] in their lips: for who, [say they,] doth hear? (8) But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision. (9) [Because of] his strength will I wait upon thee: for God [is] my defence. (10) The God of my mercy shall prevent me: God shall let me see [my desire] upon mine enemies. (11) Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield. (12) [For] the sin of their mouth [and] the words of their lips let them even be taken in their pride: and for cursing and lying [which] they speak. (13) Consume [them] in wrath, consume [them,] that they [may] not [be:] and let them know that God ruleth in Jacob unto the ends of the earth. Selah. (14) And at evening let them return; [and] let them make a noise like a dog, and go round about the city. (15) Let them wander up and down for meat, and grudge if they be not satisfied. (16) But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. (17) Unto thee, O my strength, will I sing: for God [is] my defence, [and] the God of my mercy (Psalm 59: 3-17)

In this example, the introduction involves the presentation of the reason realized by the speech act component embodied in the speech act of "complaining" strategy (For, lo, they lie in wait for my soul: the mighty are gathered against me… They run and prepare themselves without [my] fault). Likewise, another pragmatic component, namely pragma-rhetorical trope, is made use of in this sub-stage. The pragma-rhetorical strategies of simile (they make a noise like a dog) and metaphor (swords [are] in their lips) are embraced by the imprecator to emphasize the aberrant acts of the imprecatee. The other sub-stage in the introduction, i.e. the identification of the imprecatee, contains the presupposition component and is performed by employing the existential presupposition strategy realized by the definite description "the mighty" which refers to the workers of iniquity.

The operative stage incorporates the speech act "imprecative" strategy combined with the vocative (O Lord our shield), by means of which, the imprecator requests God's help (See 4.2.2.1). Event modality strategy is also used to confirm the imprecator's demand for just and fearful punishment for the imprecatee. Moreover, besides the literal expressions used in the invocation of punishment like (scatter them by thy power), and (Consume [them] in wrath), the imprecator employs a pragma-rhetorical strategy of simile (let them make a noise like a dog). By using the pragma-rhetorical strategy of simile, the imprecator violates the CP maxim of quality.

The last stage in this imprecative consists of a statement of the purpose behind the requested punishment expressed by the imprecative and an evaluation of the addressee (God). Both of these elements are realized via the speech act component realized by a speech act of 'stating' strategy. The imprecator states that the ungodly should be rewarded according to their evil deed so that they may (know that God ruleth in Jacob unto the ends of the earth). Then the imprecator praises God because he has found Him his (defence and refuge in the day of my trouble).

Text 4

(8) Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. (9) Ye [are] cursed with a curse: for ye have robbed me, [even] this whole nation. (10) Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that [there shall] not [be room] enough [to receive it .] (11) And I will rebuke the devourer for your sakes, and he shall

not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. (12) And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD (Malachi 3: 8-12)

The introduction of the imprecative in this example comprises the pragmatic components of speech act and presupposition. The speech act component is actualized by the speech act of 'stating' strategy (Yet ye have robbed me). A pragma- rhetorical strategy of rhetorical question (Will a man rob God?) is employed to rebuke the imprecatee. By utilizing these strategies, the imprecator provides the reason for the imprecative. In the identification of the imprecatee, the second person pronoun "ye" is symbolically used to refer to the Jews. The deictic pronoun "ye" is exploited because the imprecative in this example takes the form of a direct discourse from God to the Jews.

In the operative stage, the speech act "imprecative" is issued (ye [are] cursed with a curse). The Propositional modality represented by the use of the indicative mood is employed to show the imprecators commitment or certainty of the truth of what He says.

Finally, the Imprecator provides the Jews with a chance. This is maintained by adopting one pragmatic component that is speech act which is activated by a speech act of "offering" strategy. God asks them to remove the cause of the imprecative by paying the tithes imposed on them (Bring ye all the tithes into the storehouse) so that He blesses them (if I will not open you the windows of heaven, and pour you out a blessing, that [there shall] not [be room] enough [to receive it]).

Text 5
(4) They that hate me without a cause are more than the hairs of mine head: they that would destroy me, [being] mine enemies wrongfully, are mighty: then I restored [that] which I took not away. (5) O God, thou knowest my foolishness; and my sins are not hid from thee. (6) Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel. (7) Because for thy sake I have borne reproach; shame hath covered my face. (8) I am become a stranger unto my brethren, and an alien unto my mother's children. (9) For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. (10) When I wept, [and chastened] my soul with fasting, that was to my reproach. (11) I made sackcloth also my garment; and I became a proverb to them. (12) They that sit in the gate speak against me; and I [was] the song of the drunkards. (13) But as for me, my prayer [is] unto thee, O LORD, [in] an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation. (14) Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. (15) Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. (16) Hear me, O LORD; for thy lovingkindness [is] good: turn unto me according to the multitude of thy tender mercies. (17) And hide not thy face from thy servant; for I am in trouble: hear me speedily. (18) Draw nigh unto my soul, [and] redeem it: deliver me because of mine enemies. (19) Thou hast known my reproach, and my shame, and my dishonour: mine adversaries [are] all before thee. (Psalm 69: 4-20)

This is a deferred revenge imprecative issued by David. It functions as a demand for justice. It consists of three stages: the introduction stage, the operative stage and the escape stage.

The introduction encompasses a speech act and deixis components employed to present the reason of issuing the imprecative and identify the imprecatee, respectively. The speech act component is realized by a speech act of "complaining" strategy (Reproach hath broken my heart; and… but I found none). To emphasize the guilt of the imprecatee, a pragma-rhetorical strategy of metaphor (gall for meat), and (vinegar to drink) is employed by the imprecator. The deictic component is realized via a third person pronoun "they." This strategy is employed since the imprecator may be complaining privately to God about the imprecatee whom he has mentioned in his supplication at the beginning of the psalm.

The operative stage is composed of speech act component and conversational implicature. The speech act "imprecative" strategy is issued in combination with event modality represented by the use of the imperative mood (Let their table…; let it become…; Pour out thine…; Let their habitation…). Add iniquity…; Let them be blotted out…). The invoked punishment is specified literally by the use of expressions like (let thy wrathful anger take hold of them), (Let their habitation… their tents), and (Add iniquity… into thy righteousness). In addition, conversational implicatures are employed here. They are activated via the pragma-rhetorical strategies of metaphor (their table become a snare) and ([that which should have been] for [their] welfare… a trap) which violate the quality maxim; and metonymy (their eyes be darkened) which is based on the association between darkness and blindness. An additional conversational implicature engendered by violating the quantity maxim in (Let them be blotted out of the book of the living, and not be written with the righteous) is employed to mean (let them die).

In the escape stage, the imprecator presents evaluation of God's qualities and favour. This is achieved through the use of a speech act of "stating" strategy (I will praise the name of God with a song…).

7.2 Findings

The statistical analysis arrived at by applying the percentage equation reveals the following findings:

1. The perecentage of speech acts, pragma-rhetorical tropes, person deixis and existential presupposition are (100%, 47% and 53% respectively) in the introduction stage.

2. The speech act "imprecatives" and conversational implicatur are employed (100% respectively in the Operative stage, while vocatives is employed only 32%).

3. Evaluating the qualities and acts of the addressee which is achieved by using the speech act of praising has a higher percentage (which amount to 53%) than the other strategies in the escape stage.

8. Conclusions

On the basis of the findings arrived at through analyzing the data, the study has come up with the following conclusions.

1. Revenge imprecatives are structured into stages: the introduction, the operative stage and the escape stage.

2. The main pragmatic components which constitute the pragmatic structure of revenge imprecatives are: speech acts, pragma-rhetorical tropes, deixis, presupposition and conversational implicatures.

3. The speech acts of stating and complaining, the pragma-rhetorical tropes of rhetorical question and metaphor, and existential presuppositions are the most common strategies in the introduction of revenge imprecatives.

4. The speech act "imprecative" propositional and event modality and conversational implicatures generated by violating the CP maxims of quality and quantity and realized by the pragma-rhetorical tropes of metaphor, metonymy and simile are the most common strategies in the operative stage of revenge imprecatives.

5. The speech act of praising, dispraising and stating are the most common pragmatic strategies in the escape stage.

6. The model developed by this study proves to be useful in conducting a pragmatic analysis of revenge imprecatives.

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