A Pragmatic Study of Vow in Biblical Verses

Prof. Razzaq Naif Mukheef

College of Education for Human Sciences

University of Babylon

ebtihal.jassim@yahoo.com

Ibtihal Jasim Abbas

College of Education for Human Sciences

University of Babylon

Abstract

This paper investigates, pragmatically, the biblical verses of vow. It attempts to achieve the following aims: (١) identifying the types of biblical vows; (٢) investigating the speech act theory in relation to vow; (٣) identifying the pragmatic components used in making vows; (٤) finding out how rhetorical devices are utilized in making vow; (٥) and using an eclectic model for the analysis of biblical texts of vows. To achieve the aims of this study, it is hypothesized that:(١) there are different types of vow used in the Bible; (٢)the speech act theory has a role to play in making vow that all texts of vow are made according to the felicity conditions of the speech act of vow; (٣) vows are made by using different pragmatic components like the use of speech act of vow, politeness principles, presuppositions, and deixis; (٤) persuasion, repetition including (full repetition, parallelism, and chiasmus), irony, and symbol, as rhetorical devices, can be utilized in making vows. The following procedures have been followed:(١) reviewing the literature about biblical vows along with some pragmatic notions such as speech act of vow, politeness principle, presupposition, deixis, and some rhetorical devices like persuasion, repetition including full repetition, parallelism, and chiasmus, irony, and symbol, (٢) analyzing five biblical texts containing vow according to the model developed by this study.

Keywords: Vow, pragmatics, rhetoric.

الخلاصة

تبحث هذه الدراسة في نصوص الانجيل للنذر من منظور تداولي، تحاول الدراسة تقصي الاهداف التالية: (١) تحديد أنواع النذر المستخدمة في الأنجيل (٢) تقصي نظرية فعل الكلام وعلاقتها بالنذر. (٣) تعريف المكونات التداولية المستخدمة في اتخاذ النذر. (٤) الكشف عن كيفية استغلال الاساليب البلاغية في اتخاذ النذر (٥) استخدام أنموذج تجميعي لتحليل النذر في نصوص الانجيل لتحقيق الغايات المذكورة, تبنّت الدراسة الفرضيات التالية: (١) استخدام انواع مختلفة للنذر في الأنجيل. (٢) تمتلك نظرية فعل الكلام دوراً في أتخاذ النذر اذ ان كل نصوص النذر في الأنجيل اتُخذت حسب شروط الصحة للنذر. (٣) يُتخذ النذر باستخدام مكونات تداولية مختلفة كمبدأ التأدب, والافتراض, والاشاريات. (٤) استغلال كلا من الاقناع, والتكرار بما فيه (التكرار التام والتوازي والتعاكس البلاغي), والمفارقة والرمز – كأساليب بلاغية– في أتخاذ النذر. أتبعت الدراسة الإجراءات الأتية: (١) عرض تحليل نظري لدراسة النذر جنبا الى جنب مع بعض المفاهيم التداولية كفعل الكلام "نذر", مبدأ التأدب, الافتراض, والاشاريات, وبعض الاساليب البلاغية كالأقناع والتكرار بما فيه (التكرار التام والتوازي والتعاكس البلاغي) والمفارقة, والرمز. (٢) تحليل خمسة نصوص تحتوي على النذر حسب الأنموذج التجميعي للدراسة.

الكلمات مفتاحية: النذر , التداولية, البلاغة.

١. Introduction

As a human act, vows are regarded as verbal and social activities exist in cultures and languages. For Beal, Coriden, and Green (٢٠٠٠: ١٤١٦), vows are defined as "promise made to God, the fulfillment of which is a serious religious obligation." They imply other than a wish or a desire, rather they imply a firm decision to fulfill an obligation. They require

Prof. Razzaq Naif Mukheef   Ibtihal Jasim Abbas

sufficient knowledge of how and when to make them. Further, their subject must be good; otherwise they are not vows. Also, freedom is required in making vows, i.e. making vows must be without fear**.** In the biblical language, vows are treated fairly, especially in the Old Testament. Yet, in most modern writings, the term vow becomes carrying other meanings like swearing or even cursing. Thus, the present study will specify itself in studying vow pragmatically and finding answers to the following questions: (١) What are the types of vow used in the Bible; (٢) what is the role of speech act theory in performing vow? (٣) What are the pragmatic components and strategies employed in making vows? and (٣) How are the rhetorical devices utilized in making vows? The present study aims at: (١) identifying the types of vow used in the Bible; (٢) investigating the speech act theory in relation to vow; (٣) identifying the pragmatic components used in making vows; (٤) finding out how rhetorical devices are utilized in making vow; (٥) and using an eclectic model for the analysis of biblical texts of vows. Consequently, it is hypothesized the following: :(١) Different types of vow are existed in the data; (٢) the speech act theory has a role to play in making vow that all texts of vow are made according to the felicity conditions of the speech act of vow; (٣) vows are made by using different pragmatic components like the use of speech act of vow, politeness principles, presuppositions, and deixis; (٤) persuasion, repetition including (full repetition, parallelism, and chiasmus), irony, and symbol, as rhetorical devices, can be utilized in making vows. To achieve the aims of the study and test its hypotheses, the following procedures are adopted: (١) reviewing the literature about biblical vows along with some pragmatic notions such as speech act of vow, politeness principles, presupposition, deixis, and some rhetorical devices like persuasion, repetition including full repetition, parallelism, and chiasmus, irony, and symbol, (٢) analyzing five biblical texts containing vow according to the model developed by this study.

٢. Vow: Theoretical Background

As an introduction, it is important to display "vow" in relation to the language of religion. Being in contact with most societies, the language of religion must be special as far as possible comparing with other forms of language. Not only that, it requires such speciality because most of the speech is directed to God. In this regard, religionists tend to call it as "The Word of God" since it is the source of wisdom and the only mean of salvation (Janney, ١٨٤٥: ١-٥). Others state that its objects are abstract and it explains metaphorical senses. Accordingly, it is described as a discourse highly codified in sacred traditions (Grimes, ١٩٩٤: ٤٦).

Vow, in itself, is a solemn promise. Mazzotta (٢٠١٤: ٣٨) defines vow as "primarily a restitution of the gift, an act which establishes a covenant between God and man; the covenant is sanctioned by the sacrifice of free will."

Connotatively, the word "vow" has negative meaning for many reasons like destroying one's physical life, taking up rashly without experience, or considering as a superstition (Web Source ١), Stone (١٩٩٨: ٢٤), and Stubbs(٢٠٠٩: ٢٢٨-٩).

Voluntarily, vowers must make their vows. The objects of vow may include money, beast, or any part of human's possession. Furthermore, the value of vow differs according to certain categories like gender, age, and ability. In all cases, Almighty Allah is requested to help vowers (Paterson, ٢٠٠٩: ١١٣) and (Walton, Matthews, and Chavalas, ٢٠٠٠: ١٤٢).

The role that vow plays is to magnify the devotion of an individual in performing a specific task. Also, vow expresses the intrinsic value of the gift of a life to God (Walton,

Matthews, and Chavalas, ٢٠٠٠: ١٦٦) and (Goulding, ٢٠١٥: n.p). Unfortunately, the importance of vow begins to vanish gradually and even becomes a lost art (Smith, ٢٠٠٨: ٦٣).

According to Martin (٢٠٠٢: ٢) and Stubbs (٢٠٠٩: ٢٢٦-٧), vow has a set of principles. The first principle is seriousness, i.e. biblical vows should be taken seriously; the second principle is wisdom, i.e. vowers should be wise in taking vows; the third principle is truthfulness and trustworthiness; the fourth principle is trading, i.e. when someone makes a vow, he practices trading with God; the fifth principle is that the name of God is highlighted; and the last principle is the dominance of man is highlighted over woman.

There are four types of vow. The first is vow of devotion which can be described as a conditional vow in which the Lord is given something if He grants the vower's petition (Cartledge, ١٩٩٢: ٧١); the second is vow of abstinence which can be defined as "a promise was made to abstain from some lawful act or enjoyment" (Barenes, ١٩١٦: ٣٦٢); the third is vow of separation in which the vower tends to separate himself from ordinary practices with the aim of consecration to Yahweh (Smith J., ٢٠٠٨: ٣٦٦); vow of destruction is the last type in which guilty people are executed and all material goods are destroyed (Marinez, ٢٠١٠: ١٣٢).

٣. The Pragmatic Perspective of Vow

As a religious act, vow can be dealt with form a pragmatic perspective. In other words, some pragmatic notions can be used to study vow. These notions include speech act theory, politeness principle, presupposition, and deixis. Additionally, some rhetorical devices can be exploited in this study like persuasion, repetition (including full repetition, parallelism, and chiasmus), irony, and symbol.

٣،١ The Speech Act Theory

The speech act theory is the central block in the field of pragmatics. It derived from the work of J. L. Austin (١٩٦٢) when he published his book "How To Do Things With Words." (Crystal, ٢٠٠٨: ٤٤٦). This theory is advanced and advocated by the American philosopher Searle (Mey, ٢٠٠١: ٩٣).

Within the theory of SA, Austin made a distinction between the components of SAT (Nuccetelli & Seay, ٢٠٠٨:٣٥١):

• A locutionary act is an act of saying something which in turn involves uttering noises (phonetic act), conforming to a certain grammar (phatic act), and expressing certain senses and references (rhetic act).

• An illocutionary act is an act that one performs in saying something. Sometimes, there are some illocutionary acts that can be performed by non-verbal means, e.g., waving a stick to perform warning.

• A perlocutionary act is the effect of the utterance on the listener. In other words, it refers to the change in listener's behaviour.

Austin (١٩٦٢) and Searle (١٩٧٥) have their different calssifications of speech acts. Austin tends to present the following classification: verdictives, exercitives, commissives, behabitives, and expositives. While Searle has set up the following classification which is available till now: representatives, directives, commissives, expressives, and declarations. It is clear that both figures come to agree about commissives in which "vow" is one of its members (Ballmer and Brennenstuhl, ١٩٨١: ٥٣-٦).

For these acts to be effective, a set of conditions is proposed that is "the felicity conditions" (Bublitz, Jucker, and Schneider, ٢٠١١: ٤٠-١). Vow, as a commissive speech act, has the following felicity conditions (Web Source ٢):

Prof. Razzaq Naif Mukheef   Ibtihal Jasim Abbas

I. Propositional Content Conditions:
a. A future act is to be performed by the speaker.
b. The proposition of vow is something good to God.
II. Preparatory Conditions:
a. The speaker is able to do the act.
b. God has the authority over the speaker.
III. Essential Conditions:
a. The speaker has the intention to perform the act.
b. If God grants the speaker's petition, the speaker will perform his vow.
IV. Sincerity Condition:
The speaker sincerely calls upon somebody sacred, i.e. God.
٣،٢ Politeness Principle
    Politeness is an important issue when addressing humans. Thus, how it is when we address Almighty Allah! Leech (١٩٨٣: ١٠٤), as cited in Watts, Ide, and Ehlich (٢٠٠٥: ٤٦), defines politeness as " those forms of behaviour which are aimed at the establishment and maintenance of comity." In other words, it is a form of behaviour that maintains the respect among people. Fèlix- Brasdefer (٢٠٠٨:١٦) states that Leech (١٩٨٣) tries to expand Grice's maxims (Cooperative Principles) by adding a set of principles to help in maintaining the social equilibrium among people. According to Locher (٢٠٠٤: ٦٤), these principles are as follow:
- The tact maxim requires minimizing cost to other and maximizing benefit to other.
- The generosity maxim requires minimizing cost to other and maximizing cost to self.
- The approbation maxim involves minimizing dispraise to other and maximizing praise to other.
- The modesty maxim minimizes praise of self and maximizes dispraise of self.
- The agreement maxim requires minimizing disagreement between self and other and maximizing agreement between self and other.
-The sympathy maxim indicates that one has to minimize antipathy and maximize sympathy between self and other.
٣،٣ Presupposition
    According to Yule (١٩٩٦: ١٣٢), presupposition is defined as *" what a speaker assumes is true or known by hearer."* In other words, the assumptions that speakers use in making their messages are already known by hearers, e.g.,
١. Your brother is waiting outside for you.
In the above sentence, it is presupposed that you have a brother.
    Hardy (٢٠٠٣: ٤٩) and Schulz (٢٠٠٣: ٣٨) point out that the constructions or the items that refer to the existence of a presupposition are referred to as " presupposition triggers." There are about ten triggers. They are definite descriptions, factive predicates, temporal clauses, relative clauses, expressions of repetition, cleft sentences, and others. Further, Dinsmore (١٩٨١:٤١-٢) adds other triggers like some aspectual verbs like "stop", some adverbs like "only", the placement of stress, and various other lexical items such as "bachelor", e.g.,
٢. George believes that Mary's math teacher is a bachelor.
 Mary's math teacher is male. (presupposition)

In relation to vowing, presuppositions refer to the speaker's capacity in performing what he commits himself to do. In other words, speaker's obligation is what one has to presuppose (Hausendorf and Bora, ٢٠٠٦: ١٦٦), e.g.,

٣. Get me a high mark and I'll pay my vows.

Through sentence (٣), it is presupposed that the speaker has an exam and he will pay his vows in case of getting high marks.

٣,٤ Deixis

According to Grenoble (١٩٩٨: ٤), deixis is a universal feature that is existed in all human languages. Fillmore (١٩٧٥) defines deixis as "*those formal properties of utterances which are determined by knowing certain aspects of the commissive acts in which the utterances in question can play a role.*"

Chetty (٢٠٠٧: ٤٨) argues that the function of deixis is " to relate the actors and concerns referred in the text to the spatiotemporal … here-and-now of the context of the utterance that is not just a production, but also of the performance."

Deixis has three types. **Personal deixis** is the first type which can be defined as any expression used to point to a person like I, he, she, you, we, they, etc. In personal deixis, there is a scale in which the speaker "I" has the central region, less central is the addressee "you"; and the more distant from the central region are the third person pronouns like he, she, they. Second*, place or spatial deixis* refers to those words that are used to point to a location. Similar to personal deixis, place deixis has its scale grading from the center to the outside region. *Here* is in the central region, and *there* is in the distant region. Third, any word used to refer to time is called *time or temporal deixis*. The central region of time deixis is present time: *now*; the past and the future are the more distant time*: then* (Radden & Dirven, ٢٠٠٧: ٩٧).

In biblical texts, the deictic particles have a significant role by which they highlight the person, the site, and the time of an action (Hendel, ٢٠١٠: ٣٥). Moreover, it has been stated that markers of text deixis have received some attention in the biblical language. More specifically, biblical texts of vow use personal deixis, *I and you*, heavily. In addition to personal deixix, temporal diexis is used as *then* and *now* (Jucker and Taavitsainen, ٢٠١٣: ٦٠).

٤. Rhetorical Devices and Biblical Texts of Vow

٤,١ Persuasion

In rhetorical theory, persuasion is considered as the key topic since it is an essential issue in human life. Miller (١٩٨٠) defined persuasion as "*any message that is intended to shape, reinforce, or change the response of another, or others*" (Cited in Stiff and Mongeau, ٢٠٠٣: ٤). The process of persuasion involves four components. First, **the source** of the message has to be trustworthy, highly credible, likeable, and attractive. Second, **the message** refers to the formation that the source tries to transfer. Third, the person to whom the message is aimed at is referred to as **the receiver**. Fourth, **the medium** refers to the means by which the source sends the message, written or spoken (Hussain, ٢٠١٢: ٢٣-٤). There are three appeals of persuasion, (O'Reilly and Stooksbury, ٢٠١٣: ٣٤):

١. Ethos: refers to the credibility, character, and competence of the speaker. That is, the speaker tries to show himself as a principled one.

٢. Pathos: refers to the emotional appeal of the speaker.

٣. Logos: refers to the facts, statistics, and logical appeals that the speaker makes.

٤,٢ Repetition

Prof. Razzaq Naif Mukheef   **Ibtihal Jasim Abbas**

In most ancient structural patterns, repetition is the basic building block. It can be accomplished through repeating simple words, phrases, clauses, sentences, or even structures (Greidanus, ١٩٨٨: ٦٠).

Most of literary critics and biblical scholars agree that repetitive patterns function as focusing devices. They are considered as deliberate aesthetic choices on the part of the biblical editors to get the underlying meaning and to allow the reader seeking out the camouflaged meaning in such texts (Mark, ٢٠٠٣: ٣). In biblical vows, the vower uses repetition to emphasize his situation to the Lord to get his request right (Pagolu, ١٩٩٨: ٢٠٥). There are many types of repetition. The study will cover only the types that may exist in the data.

٤,٢,١ Full Repetition

It is one of the types of repletion that occurs when repeating full words or linguistic units take place in form and meaning. It is the most common type (John, ٢٠٠٧: ١٦), e.g.,

٤. Tyger, Tyger, burning bright,
In the forests of the night.

(William Black *'The Tyger'*)

٤,٢,٢ Parallelism

Parallelism is "the repetition of a syntactic pattern, regardless of the semantic content; in other words, parallelism is grammatical parallelism." It is stated that Greenstein is the first figure who limits parallelism to grammatical parallelism alone (Berlin, ١٩٩٢: ٢٢), e.g.,

٥. They intermingled with the nations;
They learned their ways.

(Ps. ١٠٦: ٣٥)

Others indicate that parallelism occurs between two or more consecutive lines. Such narrow view is taken or inherited from Lowth who spoke of the correspondence of one verse or line with another. In fact, this view is not precise enough to follow since we may find parallelism within a text (Ibid: ٣).

٤,٢,٣ Chiasmus

Originally, chiasmus is a rhetorical device that takes its way from parallelism. It refers to the reversal order of words in two parallel phrases (Edelman, ١٩٨٧: ١٨), e.g.,

٦. He smiled happily and laughed joyfully.

In biblical texts, chiasmus has been explored extensively. That is, there are various explanations offered in this regard. For biblical authors, chiasmus helps in cohering, unifying, and confining the boundaries of a literary unit. The reader's attention is the main purpose behind the use of chiasmus since it makes the reader focuses on the central idea (Assis, ٢٠٠٢: ٢٧٤).

٤,٣ Irony

Another rhetoric device that may exist in biblical texts of vow is irony. It has been stated that there is no exact definition of the word "irony". But one of the hundreds suggested definitions is that "*irony is a figure of speech which is a contradiction or incongruity between what is expected and what actually occurs*" (Web Source ٣). In biblical texts of vow, irony is used heavily because most vowers make their vows rashly in times of distress. Ironically, after granted their petition, vowers do not stick to their vow.

٤،٤ Symbol

    According to Wimsatt (١٩٧٤: ٣٤), symbol, as a rhetorical device, is defined as " any object to which value is attached in excess of apparent value." That is, rhetoricians may use certain objects to refer to certain implicit meanings. For example, the cartoon of an elephant may refer to emotions connected with father, liberty, or God. In biblical vows, symbols play a significant role in expressing certain meanings. For example, "long hair" in Nazirite vows refers to Yahweh's unique service. Other offering things to God may express attitude of thankfulness and appreciation.

٥. The Eclectic Model of the Study
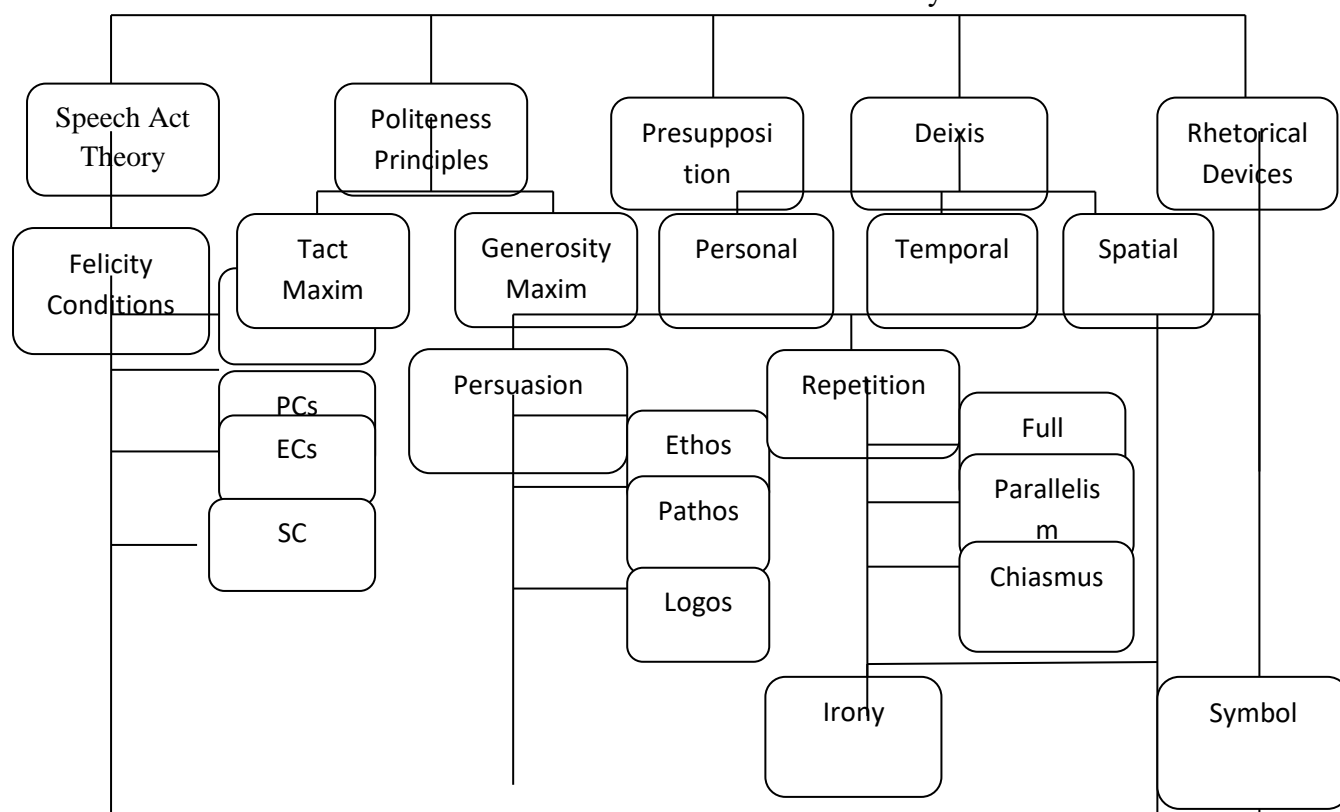
٦. Data Analysis

Text (١)

Then Jacob made a vow, saying, "If God will be with me and keep me on this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God. And this stone, which I have set (for) a pillar, shall be God's house, and all of thou shalt give me that I will surely give the tenth to thee."

(Genesis, ٢٨: ٢٠-٢٢)

Prof. Razzaq Naif Mukheef   **Ibtihal Jasim Abbas**

١. Speech Act Theory
The FCs of Vow:
١. PCCs:
a. Making the Lord Jacob's God is what to be performed by Jacob as a future A.
b. Making the Lord Jacob's God is something good to God.
٢. PCs:
a. Jacob is able to make the Lord his God.
b. God has the authority over Jacob.
٣. ECs:
a. Jacob has the intention to make the Lord his God.
b. If God does not make Jacob's petition right, Jacob will not make the Lord his God.
٤. SC:
Jacob calls upon somebody sacred, i.e. God.

Politeness Principles
١. Tact Maxim

   In Jacob's vow, there is apparent cost to God in case of giving Jacob his petition. Further, the benefit is directed to Jacob, i.e. *God will keep him, give him bread to eat, give him garments to wear, and allow him to return to his father's house safely*. One can notice that Jacob violates this maxim by being direct in his request. Thus, he does not minimize cost on H, i.e. God.

٢. Generosity Maxim

   Quite the contrary to the above mentioned maxim, generosity maxim involves losing to the speaker, i.e. Jacob has to lose something in performing his vow. Whereas God receives the benefit of Jacob's vow, i.e. He will be Jacob's God. To be more polite, Jacob tries to maximize benefit to God by being direct in his offering

Presupposition

   Through Jacob's speech, it is presupposed that Jacob is in a travel. This presupposition is triggered by the lexical word "way". Also, it is presupposed that he will do whatever he commits himself to do, i.e. taking the Lord his God.

Deixis
١. Personal Deixis

   Jacob makes use of first persona pronoun "I" and its objective form "me" more than once to state that he is the one that God must help. Additionally, he uses the second person pronoun "you" to refer to God.

٢. Spatial Deixis

   Jacob uses spatial deixis realized by *this way* and *this stone* to state that he wants to get relief only from the current situation and problem.

٣. Temporal Deixis

   The temporal deixis appears, in Jacob's vow, in "*then shall the Lord be my God"* to state that after granting his request, the Lord will be his God.

Rhetorical Devices
١. Persuasion (Logos)

  From a logical point of view, Jacob gives reasons that if God be with him, give him garments, and save him, he will make the Lord his God and give Him a tenth**.**

٣. Repetition
a. Full Repetition
Jacob repeats the word "house" twice in *my father's house* and *God's house* to emphasize the idea that he feels in strangeness. Thus, to satisfy his strangeness, he tries to make a house for God to feel safely.
b. Parallelism
Jacob keeps repeating the same syntactic structure in constructing his vow. Parallelism occurs between the following phrases:
Keep me on this way,
Give me bread to eat
Also, it occurs between the following elements*:*
Give me bread to eat,
And a raiment to put on.
The following structures also have parallelism:
Then shall the Lord be my God,
And this stone shall be God's house.
c. Chiasmus
As it has been mentioned earlier, chiasmus is the reversal order of words in two parallel phrases. In Jacob's vow, the following two phrases are structured chiastically:
If God will be with me,
Shall the Lord be my God.
٢. Irony
Ironically, Jacob who is supposed to have faith in God and confirmation of the divine promise like his grandfather, Abraham. But, he makes a vow which reveals that he does not trust God.
٤. Symbol
The "stone" in Jacob's vow is symbolized God's house. That is, it symbolizes that it is the place where Jacob has to settle. Additionally, it may refer to what happens between God in Heaven and Jacob on Earth.

Text (٢)
Israel vowed a vow unto the Lord, and said, "If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities."

(Numbers, ٢١: ٢)
Speech Act Theory
FCs of Vow:
١. PCCs:
a. Destroying the Canaanites' cities is the future A which has to be performed.
b. Destroying the Canaanites' cities is something good since it is a divine decision.
٢. PCs:
a. Israel is able to do A, i.e. destroying the Canaanites' cities.
b. God has the authority over Israel.
٣. ECs:
a. Israel has the intention to destroy the Canaanites' cities.
b. If God does not deliver the Canaanites into Israel's hand, Israel will not destroy their cities.
٤. SC:
Israel calls upon God who is sacred.

Prof. Razzaq Naif Mukheef   **Ibtihal Jasim Abbas**

Politeness Principles

١. Tact Maxim

In Israel's vow, the cost lies at the addressee side, i.e. God. In other words, God is required to deliver Canaanites into Israel's hand. On the other hand, Israel receives the benefit of such act, i.e. he is the beneficiary one of this vow. Here, Israel violates the tact maxim by being direct in his request with God. It is supposed to be direct for the purpose of politeness. It does not mean that Israel is impolite with God because his tone may reflect his tactfulness.

٢. Generosity Maxim

In performing his vow, Israel has to lose something due to his promise. Losing something is not enough since Israel has to maximize benefit for God if he wants to be polite with Him. Thus, he behaves generously to God by promising to destroy Canaanites' cities directly.

Presupposition

It is presupposed that Israel falls in a trouble. This presupposition is triggered by the lexical word "deliver". Further, it is presupposed that he will destroy Canaanites' cities in case of granting his petition. Thus, presupposition has a role to play in Israel's vow.

Deixis

١. Personal Deixis

Israel tends to use the second persona pronoun "*thou"* referring to God. Actually, he is trying to say that only God has the power to help him and no one else. Further, he uses the first person *"I"* indicating that he is the one who will pay the vow.

٢. Spatial Deixis

In addition to personal deixis, space deixis is also used in Israel's vow. Space deixis is realized by the expression *"this people"* to indicate how he is near from Canaanites.

٣. Temporal Deixis

Israel uses the temporal deictic word "*then*" to indicate that paying the vow will be after granting his petition.

Rhetorical Devices

١. Persuasion (Ethos and Logos)

Giving a reason is what Israel follows as an attempt to persuade God in granting his petition. Thus, Israel uses **the logos appeal** as a persuasive device. Also, he uses **the ethos appeal** in "*I will utterly destroy their cities*" to show how he is a responsible one and can fulfill what he commits himself to do.

٢. Irony

Being a prophet supposes that Israel must have a great trust in God. Yet, for the second time, Israel falls in his lack of trust in God. This is the irony of Israel character.

٣. Symbol

In Israel's vow, the word *"hand"* symbolizes Israel's sons and soldiers. Israel's sons and soldiers represent his source of power at that time.

Text (٣)

And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands. Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

(Judges, ١١: ٣٠-٣١)

Speech Act Theory
FCs of Vow:
١. PCCs:
a. The future A that Jephthah will perform is presenting whatever comes out of his door to the Lord as a burnt offering.
b. It is believed that presenting someone as a burnt offering is something good.
٢. PCs:
a. Jephthah is able to present whatever comes out of his door to the Lord as a burnt offering.
b. The Lord has the authority over Jephthah.
٣. ECs:
a. Jephthah has the intention to present whatever comes out of his door to the Lord as a burnt offering.
b. If the Lord does not deliver the children of Ammon into Jephthah's hand, Jephthah will not present the Lord a burnt offering.
٤. SC
Jephthah sincerely calls upon somebody sacred, i.e. God.

Politeness Principles
١. Tact Maxim
  According to the tact maxim, Jephthah's vow represents cost to the Lord and benefit to Jephthah. It is so because the Lord is the responsible one of delivering the children of Ammon into Jephthah's hand and such thing will bring victory to Jephthah. Jephthah violates this maxim of politeness by being direct with the Lord in his request.
٢. Generosity Maxim
  To be polite, Jephthah tries to maximize benefit for God by offering Him something so precious, i.e. a human being as a burnt offering, and no one else can offer such thing. Being direct in his offering, Jephthah fulfills the maxim of generosity.

Presupposition
  It is presupposed that Jephthah does not trust God enough. Such presupposition is triggered by the proposition "without". Also, it is presupposed that Jephthah will present the Lord "a human being" as a burnt offering even though this human was his lovely daughter.

Deixis
١. Personal Deixis
  Jephthah makes use of second person pronoun "thou" to indicate that he was in a direct touch with the Lord. Further, he used the first person pronoun "I" and its various forms like "me", "my", and "mine" to say that he is the one who must receive the benefit of the vow, and also he is the one who has to pay his promise.
٢. Temporal Deixis
   In addition to personal deixis, Jephthah makes use of temporal deixis to refer to the time that he would fulfill his vow. The word "then" is used as an indicator for time deixis.

Rhetorical Devices
١. Persuasion (Ethos and Logos)
  In his vow, Jephthah is trying to appear as a principled one and how he has the authority to perform what he commits himself to do. Thus, the **ethos appeal** is achieved. Additionally, he makes use of the **logos appeal** since he is presenting reasons for his vow.
٢. Repetition
a. Full Repetition

In Jephthah's vow, Jephthah keeps repeating the expression "*children of Ammon*" more than once to emphasize that the people that he wants to fight are Ammonites. Further, he wants the Lord to be in his side against those people.

٣. Irony

The irony of Jephthah's vow larks in his dedication or offering to the Lord. That is, Jephthah dedicates the Lord a human being as a burnt offering without knowing that this human will be his lovely daughter. It is so because he thinks that the first one he meets will be a servant.

٤. Symbol

The symbols that exist in Jephthah's vow are two. First, the word *"children"* symbolizes barbarity that Ammonites may have. Also, he uses this word to little the value of his enemy. Second, the expression "*burnt offering*" symbolizes the total obedience to the Lord. In addition, it may be used to express the sense of thanksgiving towards God.

Text (٤)

I pray thee, and drink not wine nor strong, and eat not any unclean thing for, lo, thou shalt conceive, and bear a son, and no razor shall come on his head; for the child be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

(Judges, ١٣: ٤-٥)

Speech Act Theory
FCs of Vow:
١. PCCs:
a. Prohibiting from wine and unclean food and allowing not a razor comes upon the child's head, as a future A, will be performed by Manoah's wife.
b. The proposition of vow, i.e. prohibiting from wine and unclean food and allowing not a razor comes on the child's head, is something good to God.
٢. PCs:
a. Manoah's wife is able to prohibit herself from drinking wine and eating unclean food.
b. God has the authority over Manoah's wife.
٣. ECs:
a. Manoah's wife has the intention to prohibit herself from drinking wine and eating unclean food. Further, she has the intention to allow not a razor comes upon her son head.
b. If God does not give her the chance to bear a son, Manoah's wife will not prohibit herself from drinking wine and eating unclean food.
٤. SC:
Manoah's wife is asked to call upon God who is sacred.
Politeness Principles
Generosity Maxim
To get her request, Manoah's wife has to fulfill her vow generously. Besides, what she offers seems to be generous because she does not offer these things by herself but by an angel from heaven. In terms of directness, Manoah's wife is direct in her offering, so she fulfills the sense of politeness of this maxim.
Presupposition

The presupposition that the text identify is that Manoah's wife has no children. This presupposition is triggered by the aspectual verb "bear". Additionally, it is presupposed that Manoah's wife will perform what the angel asked her to do.

Deixis

Personal Deixis

The first person pronoun "I" is used to refer to the angel who is the speaker. Also, the second person pronoun forms "thou" and "thee" to refer to Manoah's wife. In addition, the third person pronoun "he" and its possessive form are used to refer to the waited child.

Rhetorical Devices

١. Persuasion (Logos)

From a logical point of view, if God gives Manoah's wife a child, Manoah's wife will prohibit herself from drinking wine and eating any defiled food, in addition to the Nazarite vow that no razor will come upon the child's head.

٢. Repetition

a. Parallelism

Parallelism in structure occurs between the following elements:

drink not wine *nor strong drink.*

Also, it occurs between the following elements:

Drink not wine,
Eat not any unclean thing.

٣. Irony

Ironically, the waited child, i.e. Samson, will violate the items of his vow more than one time. In other words, he will cut his hair for the sake of a woman that he loves, but he will repent and complete his vow.

٤. Symbol

The word "wine" symbolizes spiritual blessings and Divine judgments. Also, the word "son" symbolizes a leader that the whole nation is in need for. Further, the word "razor" refers to long hair which symbolizes faithful followship to God.

Text (٥)

She vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life and there shall no razor come upon his head.

(١Samuel, ١: ١١-١٢)

Speech Act Theory

FCs of Vow:

١. PCCs:

a. Hannah will perform a future A, i.e. giving her child to the Lord and a razor shall never come on his head.

b. The proposition of vow, i.e. making Hannah's son a servant to God and razor shall never come on his head, is something good to the Lord of hosts.

٢. PCs:

a. Hannah is able to make her son a servant to the Lord and make no razor comes on his head.

b. The Lord of hosts has the authority over Hannah.

٣. ECs:

a. Hannah has the intention to make her son a servant to the Lord and make no razor comes on his head.

 b. If the Lord of hosts does not give Hannah a child, Hannah will not perform what she commits herself to do.

٤. SC:

Hannah sincerely calls upon somebody sacred, i.e. the Lord of hosts.

Politeness Principles

١. Tact Maxim

   Having the loss on the addressee side, the Lord of hosts has the responsibility to do something to Hannah, i.e. to give her a child. In turn, Hannah is the receiver of the benefit of such act. To be more polite, she tries to minimize cost on the Lord of hosts by being indirect in her request.

٢. Generosity Maxim

   Hannah appears to be generous with the Lord of hosts in her offering. She offers the Lord of hosts her little child and makes him as a Nazirite by letting no razor comes upon his head. Thus, Hannah tries to reward the Lord by being generous. Further, she uses the direct style in her offering to maximize benefit to God.

Presupposition

   It is presupposed that Hannah has no children. Such presupposition is indicated by the lexical trigger "*man child*". Also, it is presupposed that she will fulfill her vow by dedicating her child to the Lord of hosts and making no razor comes upon the child head all the days of his life.

Deixis

١. Personal Deixis

   Hannah makes uses of several pronouns like "thou", "thine", "me", "I", "him", and "his". Hannah uses these pronouns to refer to the Lord, Hannah, and the waiting child sequentially.

٢. Spatial Deixis

   Space deixis, in Hannah's vow, is realized by the expression "*there shall no razor…*" She uses "*there*" to indicate the far sense of what she means. In other words, she states that the child does not come yet, but, in the far future, she hopes to have a child.

٣. Temporal Deixis

   In addition to person and space deixis, time deixis has the chance to occur in Hannah's vow. It is realized by "*then*" and *"all the days of his life"*. By mentioning the expression "all the days", Hannah tries to say that her vow is endless and has no limited time.

Rhetorical Devices

١. Persuasion

(Ethos, Pathos, and Logos)

   This is the first text in the study which has the three appeals of persuasion. First of all, Hannah tries to make the Lord sympathizes with her by repeating the same expression *"the affliction of thine handmaid, thine handmaid and so forth"*. This is the **pathos** appeal. Then, she gives reasons for her request to fulfill what is called **logos**. Lastly, she tries to look as a principled character who does what she promises to do, i.e. **ethos**.

٢. Repetition

a. Full Repetition

   Hannah keeps repeating the phrase "*thine handmaid*" to affect God and make Him sympathizes with her. Furthermore, the repetition may serve as a means helps her in granting her request.

b. Parallelism

Parallelism is the structure followed in Hannah's vow. In other words, the structure of requesting is repeated, i.e. *look on the affliction of thine handmaid, remember me, not forget me, give thine handmaid a man child.*

c. Chiasmus

The reversal order of words has the chance to occur in this biblical text. It appears in the following elements:

- *unto thine handmaid a man child,*
- *him unto the Lord.*

٣. Irony

The irony rests in the correspondence between what Hannah offers, i.e. the abstinence from drink, and what others suspect her. Due to her external appearance, the priest Eli suspects her to be drunk and rebukes her for such thing. Yet she makes it clear for him saying that all what looks on me is for my miserable state.

٤. Symbol

Hannah mentions the word "man" in her vow. This word is not mentioned arbitrarily, rather it symbolizes something. It may symbolize for a real leader that the nation is in need for. Further, the word "razor" symbolizes the total obedience to God.

٧. Conclusions

The following conclusions can be highlighted:

١. Through the study, all the types of vow are existed except the vow of separation. The first text is of the kind of devotion, the second and the third are of the type of destruction, and the fourth and five are of the kind of nazirite vows. Consequently, the first hypothesis which reads: *different types of vow are existed in the data.*

٢. The second hypothesis is confirmed which states that vows are made by using different *pragmatic components like the use of speech act of vow, politeness principles, presuppositions, and deixis.*

٤. All texts of vow are made according to the felicity conditions of the speech act of vow.

٥. Only tact maxim and generosity maxims are exited through the data. Such conclusion is due to the fact that only tact and generosity maxims can be applied to commissive speech acts including vow.

٥. All the texts of vow have presuppositions, i.e. the act done by vower can be presupposed through the text of vow.

٦. All the texts of vow have deixis. Deictic expressions of persons are the most frequent ones in that all of the texts have personal deixis; while temporal and spatial deictic expressions are less frequent.

٧. The third hypothesis is verified which states that persuasion, repetition, irony, and symbol, *as rhetorical devices, can be utilized in making vows.*

٨. Logos is the most frequent appeal of persuasion and pathos is the less frequent appeal. Such conclusion is due to the fact that most biblical texts of vow are conditional vows.

٩. Most texts of vow contain repetition as a rhetorical device. The use of the three rhetorical devices (full repetition, parallelism, and chiasmus) differs from one text to another, yet it is clear that parallelism is the most frequent device in making biblical vows.

١٠. Finally, the irony and the symbol are used heavily in biblical vows, i.e. nearly all texts of vow contain these two devices. Such conclusion is due to the structural nature of the Holy Bible.

Bibliography
Assis, Elie. (٢٠٠٢). Chiasmus in Biblical Narrative: A Rhetoric of   Characterization. **Project Muse ®** ٢٢, ٢٧٤.
Ballmer, Th. And W. Brennenstuhl. (١٩٨١). **Speech Act Classification: A Study in the Lexical Analysis of English Speech Activity Verbs.** Berlin: Springer-Verlag.
Barnes, W. Emery (ed.). (١٩١٦). **A Companion to Biblical Studies: Being a Revised and Re-written Edition of the Cambridge Companion to the Bible.** Cambridge: Cambridge University Press.
 Beal, John, James Coriden, and Thomas Green (eds.). (٢٠٠٠). **New Commentary on the Code of Canon Law.** New York: Paulist Press.
Berlin, Adele. (١٩٩٢). **Dynamics of Biblical Parallelism.** Bloomington: Indiana University Press.
Bublitz, Wolfram, Andreas H. Jucker, and Klaus P. Schneider (eds.). (٢٠١١). **Foundations of Pragmatics.** Vol. ١. Berlin: De Gruyter Mouton.
Cartledge, Tony W. (١٩٩٢). **Vows in the Hebrew Bible and the Ancient Near East.** London: Sheffield Academic Press Ltd.
Chetty, Denzil. (٢٠٠٧). **Divorce Discourses: A Biblical Dilemma.** New Delhi: Concept Publishing Company.
Crystal, David. (٢٠٠٨). **Dictionary of Linguistics and Phonetics.** ٦th ed. Oxford: Blackwell Publishing.
Dinsmore, John. (١٩٨١). **The Inheritance of Presupposition.** Amsterdam: John Benjamins B.V.
Edelman, Lee. (١٩٨٧). **Transmemberment of Song: Hart Cranes' Anatomies of Rhetoric and Desire.** California: Stanford University Press.
Félix-Brasdefer, J. César. (٢٠٠٨). **Politeness in Mexico and the United States: A Contrastive Study of the Realization and Perception of Refusals.** Amsterdam: John Benjamins Publishing Company.
 Goulding, Gill. (٢٠١٥). **A Church of Passion and Hope: The Formation of an Ecclesial Disposition from Ignatius Loyola to Pope Francis and the New Evangelization.** Bloomsbury: T &T Clark.
Greidanus, Sidney. (١٩٨٨). **The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature.** Grand Rapids: William B. Eerdmans Publishing Company.
Grenoble, Lenore A. (١٩٩٨). **Deixis and Information Packaging in Russian Discourse.** Amsterdam: John Benjamins Publishing Company.
Grimes, John. (١٩٩٤). **Problems and Perspectives in Religious Discourse: Advaite Vedãnta Implications.** New York: University of New York.
Hardy, Donald E. (٢٠٠٣). **Narrating Knowledge in Flannery O'Connor's Fiction.** South Carolina: University of South Carolina.
Hausendorf, Heiko and Alfons Bora (eds.). (٢٠٠٦). **Analysing Citizenship Talk: Social Positioning in Political and Legal Decision-Making Processes.** Amsterdam: John Benjamins Publishing Company.
Hendel, Ronald (ed.). (٢٠١٠). **Reading Genesis: Ten Methods.** Cambridge: Cambridge University Press.
Hussain, A. (٢٠١٢). **Social Psychology.** New Delhi: Dorling Kindersley Pvt. Ltd.

Janney, S. M. (١٨٤٥). **A Religious Discourse.**
ᵒhttps://books.google.iq/books?id=WSZdAAAAcAAJ&pg=PPᵒ&dq=a+religious+discourse.

John, Imaad Mohammed. (٢٠٠٧). "Repetition in English and Arabic: A Contrastive Study." University of Baghdad.

Jucker, Andreas H. and Irma Taavitsainen (eds.). (٢٠٠٨). **Speech Acts in the History of English.** Amsterdam: John Benjamins Publishing Company.

Leech, Geoffrey N. (١٩٨٣). **Principles of Pragmatics.** New York: Longman Group Limited.

Locher, Miriam A. (٢٠٠٤). **Power and Politeness in Action Disagreements in Oral Communication.** Berlin: Mouton de Gruyter.

Marinez, Tony. (٢٠١٠). **Answers to Tough Questions: Finding Biblical Answers to the Difficulties We Face.** New York: Xulon Press.

Mark, Elizabeth Wyner (ed.). (٢٠٠٣). **The Covenant of Circumcision: New Perspectives on an Ancient Jewish Rite.** Hanover: Brandeis University Press.

Martin, Ernest. (٢٠٠٢). "Biblical Vows and Their Present Sgnificance." Art. http://www.askelm.com/doctrine/dᵒ٢٠٨٠١.htm.

Mazzotta, Giuseppe. (١٩٩٣). **Dante's Vision and the Circle of Knowledge.** Princeton: Princeton University Press.

Mey, Jacob L. (٢٠٠١). **Pragmatics: An Introduction.** ²ⁿᵈ ed. Malden: Blackwell Publishing.

Nuccetelli, Susana and Gray Seay (eds.). (٢٠٠٨). **Philosophy of Language: The Central Topics.** Lanham: Rowman &Littlefield Publishers, Inc.

O'Reilly, Stacey and Angie Stooksbury. (٢٠١٣). **Common Core Reading Lessons: Pairing Literary and Nonfiction Texts to Promote Deeper Understanding.** New York: Routledge Taylor & Francis Groups.

Pagolu, Augustine. (١٩٩٨). **The Religion of the Patriarchs.** London: Sheffield Academic Press Ltd.

Paterson, Isabel. (٢٠٠٩). **The God of the Machine.** ⁸ᵗʰ ed. New Brunswick: Rutgers.

Radden, Günter and René Dirven. (٢٠٠٧). **Cognitive English Grammar: Cognitive Linguistics in Practice ٢.** Amsterdam: John Benjamins Publishing Company.

Schulz, Petra. (٢٠٠٣). **Factivity: Its Nature and Acquisition.** Berlin: Max Niemeyer Verlag GmbH.

Smith, F. Lagard. (٢٠٠٨). **The Daily® Devotional: A One-Year Journey Through God's Word in Chronological Order.** Eugene: Harvest House Publishers.

Smith, James E. (٢٠٠٨). **God's Law Our Compass.** New York: ISBN.

Stiff, James B. and Paul A. Mongeau. (٢٠٠٣). **Persuasive Communication.** ²ⁿᵈ ed. New York: The Guilford Press.

Stone, Joshua David. (١٩٩٨). **Golden Keys to Ascension and Healing: Revelations of Sai Baba and the Ascended Masters.** Sedona: Light Technology Publishing.

Stubbs, David L. (٢٠٠٩). **Numbers: Brazos Theological Commentary on the Bible.** Omaha: Creighton University.

The King James Version of the Holy Bible (PDF Version). (٢٠٠٤). Downloaded from: http://www.davince.come/bible.

Walton, John H., Victor H. Matthews and Mark W. Chavalas. (٢٠٠٠). **The IVP Bible Background Commentary: Old Testament.** Downers Grove: IVP Academic an Imprint of Intervarsity Press.

Watts, Richard J., Sachiko Ide, and Konrad Ehlich (eds.). (٢٠٠٥). **Politeness in Language: Studies in Its History, Theory and Practice.** ²ⁿᵈ rev. ed. Berlin: Mouton de Gruyter.

Wimsatt, W. K. (ed.). (١٩٧٤). **Literary Criticism-Idea and Act: The English Institute, ١٩٣٩-١٩٧٢ Selected Essays.** Berkeley: University of California Press.

Yule, George. (١٩٩٦). **The Study of Language.** ٢nd ed. Cambridge: Cambridge University Press.

Web Sources
Web Source ١
http://www.strworks.com.uk/index.php/vows.
Web Source ٢
 http://media١.webgarden.cz/files/.../speech+acts+synopsis.pdf.
Web Source ٣
http://typesofirony.com/the-٣-types-of-irony. [accessed February ٢٢, ٢٠١٦].