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“I SAY” MATRIX IMPLICATURES IN SAINT JOHN’S GOSPEL

Summary. The present paper is focused on revealing a semantic structure of the Say-verb to determine which component is actualized in the matrix and the embedded clause. The Say-verb is the most frequent one of LSP *verba dicendi* in the text of the Gospel. The objective is to define with the help of the componential, definitional, and contextual analyses, as well as the pragmatic frame of the speech act, the semantic component encoded by the author.

Key words: *verba dicendi*, performative, informative, text, speaker, addressee, pragmatics, semantics.

PRELIMINARIES. Cognitive linguistics focuses on the human-being’s role who has become the main ‘actor’ in cognizing the world. The advent of a new linguistic paradigm is an answer to the question ‘How the language functions?’ Consequently, the language and the speaker are tethered in this paradigm. The essence of language lies in its understanding as a dynamic system. Émile Benveniste admits that human occupies a special position in language and they must represent one field of cognition. In his article “*Catégories de pensée et catégories de langue*” (1958) Émile Benveniste underlines that language form is a necessary condition of realizing idea which does not exist autonomously from language, from human ideation [1, p. 419–429].

The semantic space of speaking is verbalized by a lexical-semantic field of *verba dicendi* (VD) [see: 2] characterized by various lexical-semantic groups or in other terms a lexical-semantic field distinguishes a great variety of lexical-semantic micro fields. The dominant concept of speaking finds its expression in a great number of VD, for instance, among them 23 groups are defined in English by T. Timoshilova [3]. Bernard De Clerk, Phillip Verroens and Dominique Willems [4, p. 57–86] suggest an alternative classification of verbs of communication, as they discussed by Levin (1993); the verbs of communication, show a more complex sort of overlapping in their classification in C. Baker, J. Ruppenhofer [5, p. 27–38] and Barddal (2003). They use recent research results [4, p. 57–86] of Verbs of Instrument of Communication (i.e. *telephone, wire, fax*, etc.) on the micro-level, and discussed these verbs as a subcategory of a more general class of VD in both English and French. The study reveals that some ‘new’ Verbs of Instrument of Communication, e.g.: *skype, blackberry, text* that do not occur in any of the other VICs, but which can be attested in other verbs of communication, not belonging to this category.

VD constitutes a set, the number of which varies enormously from language to language. There is a close correlation of their syntax, semantics and syntactic frames, as Anna Wierzbicka stresses, which provide clues to VD lexical meaning [6; 7]. If verbs fall into classes sharing clusters of semantic and syntactic properties then knowing a few things about a verb will enable the learner to predict the rest [8].

The main goal of the present paper is to explore syntax, semantics, and pragmatics of the dominant verb ‘say’ of *verba dicendi*

in The Gospel According to Saint John [King James Version]. The total number of ‘say’ usage is 448, its past form – 221, ing-form – 23. It is necessary to provide the reader with the way of objective interpreting the Speaker’s mode encoded in the verb ‘say’ in the referred Gospel. H.P. Grice notes, “meaning is a kind of intending,” and the hearer’s or reader’s recognition that the speaker or writer means something by x is a part of the meaning of x in contrast to the assumptions of structuralism (a theory that privileges langue, the system, over parole, the speech act) [9]. Greig E. Henderson and Christopher Brown (2015) stress that the speech act theory holds that the investigation of structure always presupposes something about meanings, language use, and extralinguistic functions.

A point of departure for this investigation is the fact that the dominant verb used through the text is ‘Say-Verb’ mainly employed to report speech acts. The database is over 400 VD, cf.: in the British National Corpus the total number of cases of the verb registered *say* is 319595 – there are 67135 cases, 17934 cases of *saying*, 195306 cases of *said*, 39220 cases of *say*. In the NIV Exhaustive Concordance, 1990, the total number of cases of *say* registered is 4345: *say* – 938, *said* – 3119, *saying* – 288. These figures prove the thesis that the verb *say* is one of the most frequent verbs of English *verba dicendi*.

The objective of the paper is to see which properties are predictors of other properties, and to see what the clusters of properties might be in the context.

DISCUSSION. The principles of *verba dicendi* classification can be, for instance, lexical (Ю. С. Степанов, Л. М. Васильев, В. И. Кодухов, Т. М. Недялкова), though the LSP of *verba dicendi* is fuzzy in this case, because explicit and implicit VD are grouped together [10; 11]. The lexical-grammatical combinability of VD [12, p. 47–59] can be also a classification principle due to which some verbs with semantic components of, for instance, assessment, cause, mental activity, etc., may refer to the LSP of VD. Evidentially, paradigmatic and syntagmatic characteristics of VD are a decisive factor of their classification [8].

We must admit that the starting point of VD classification used to be their lexical meaning but within the time their functional – semantic feature of VD in phrase, speech act and later in text begin to play a more significant role (see: E. М. Набокина). The theory of speech acts stimulated developing a VD classification which takes into consideration a verb performative / informative feature (И. Б. Долинина).

INVESTIGATION. In The Gospel According to Saint John the verb *say* has the frequency over 400, for instance, as a verb constituent of the clause *I say*, it combines with the subject, the addressee and the discourse particle, i.e. we consider the meaning of the verb in its distribution [see: 13, p.45–98].

The Modern English *say* comes from Old English *secgan* “to utter, inform, speak, tell, relate” which developed from Proto-Germanic **sagjanan* (cognates: Old Saxon *seggian*, Old Norse *segja*, Danish *sige*, Old Frisians *sedsa*, Middle Dutch *segghen*,

Dutch *zeggen*, Old High German *sagen*, German *sagen* “to say”), which developed from PIE **sokwyo-*, from root **sekw-* (3) “to say, utter” (cognates: Hittite *shakiya* – “to declare”, Lithuanian *sakyti* “to say”, Old Church Slavonic *sociti* “to vindicate, show”, Old Irish *insce* “speech”, Old Latin *inseque* “to tell, say”). The Past tense *said* developed from Old English *segde*. Not attested in use with inanimate objects (clocks, signs, etc.) as subjects before 1930. *You said it* “you’re right” first recorded 1919; *you can say that again* as a phrase expressing agreement is recorded from 1942, American English. *You don’t say (so)* as an expression of astonishment (often ironic) is first recorded 1779, American English [cf.: 14].

We shall analyze semantics, distribution, and pragmatics of the verb ‘say’ used in the Present Indefinite form in the clause ‘*I say unto you*’ in the text of ‘The Gospel According to Saint John’. The clause taken out of the text represents a typical performative matrix consisting of “SPEAKER + PERFORMATIVE + ADDRESSEE” which must be followed by THE EMBEDDED SENTENCE”. A performative verb is a term used in philosophy and linguistics for a type of VERB (apologize, forbid, inform, promise, request, thank) that can explicitly convey the kind of speech act being performed [15]. Let’s consider the following example:

1. (And he saith unto him [Nathanael]), Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man [12, p. 51].

Jesus → Nathanael [promise]

And he saith unto him is a marker of indirect speech. ‘*I say*’ clause is introduced by the informative matrix: “REPORTER + INFORMATIVE + ADDRESSEE + EMBEDDED SENTENCE”, i.e. the performative matrix is followed by an embedded sentence. Thus, the SPEAKER says to the ADDRESSEE “the heaven opened...” that makes the sentence a declarative (see: J. Searle’s classification). J. L. Austin underlines that there is an illocutionary act, “the performance of an act in saying something as opposed to the performance of an act of saying something [15]”.

The performative verb is used in the simple present active and agrees with the subject *I*, but the verb may be also in the simple present passive and the subject need not be *I*: *Smoking is forbidden*; *The committee thanks you for your services*. J. L. Austin points out that performatives do not need to contain an explicitly performative matrix such as “*I command*” or “*I promise*”. “*Shut the door*” or “*I will come tomorrow*” are just as much performatives as “*I command you to close the door*” or “*I promise you I will come tomorrow* [15]”. Here are some examples from the Gospel, where the embedded imperatives do not have a performative matrix, instead they are introduced by the clauses in the function of an indirect speech marker, e.g.:

2. [Jesus saith unto them [the servants]], Fill the waterpots with water. And they filled them up to the brim [3, p. 7].

Jesus → Servants [order]

3. (And he [Jesus] saith unto them [the servants]), Draw out now, and bear unto the ruler of the feast. And they bare it [3, p. 8].

Jesus → Servants [order]

4. (He [Jesus] saith unto them [the two disciples]), Come, and ye shall see [12, p. 39].

Jesus → Two disciples [request]

5. Jesus answered and said unto them [the Jews]), Destroy this temple, and in three days I will raise it up [3, p. 19].

Jesus → The Jews [proposal]

6. On the morrow he [Simon the son of John] was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me [12, p. 43].

Jesus → Simon the son of John [order]

7. Jesus answered and said unto them, Murmur not among yourselves [1, p. 43].

Jesus → The Jews

These examples reveal the distributional formula: **Adverb + I say + Prepositional object [unto + I / 2p.sg. / pl thou/you] + Embedded Imperative clause**. In sentences (2–7) there is no correlation of the dominant explicit semantic components of the Say-verb and that of the embedded sentence.

Although, in the text of The Gospel According to Saint John [King James Version] there are many examples (8–9) where the Say-verb realizes the semantic component of information likewise the embedded sentence e.g.:

8. (Jesus answered them [those jews]), Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin [4, p. 34].

Jesus → Those jews [prophecy]

9. Verily, verily, I say unto you, If a man keep my word, he shall never see death [4, p. 51].

Jesus → The Jews [prophecy]

We can relate sentence (8–9) to informative speech acts. The following transformation is possible: “The Speaker [I] wants The Addressee [ye] to know that...” See their distributional formula: **Adverb + I say + Prepositional object [unto + I / 2p.sg. / pl thou/you] + Embedded clause**. According to J. L. Austin’s classification in sentences (8–9) there is a locutionary act, “the act of ‘saying’ something”; a locutionary act has meaning and produces an understandable utterance [16].

The Say-verb combines with a direct object in the adverbial clause. ‘*I say*’ clause, which always must be a principal clause, is used as an adverbial clause in the complex sentence and cannot function as a speech act (10–11), e.g.:

10. (Jesus therefore said unto them), Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven [1, p. 32].

Jesus → multitude [prophecy]

11. (Jesus therefore answered and said unto them), Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner [5, p. 19].

Jesus → The Jews [prophecy]

See their distributional formula: **Adverb + I say + Prepositional object [unto + I / 2p.sg. / pl thou/you] + Embedded clause**.

In the following sentence (12) there is an adverb in the pre-pronominal position and a prepositional pronominal phrase in the post-verbal position. Mainly it is the adverb *verily*, repeated twice as a rule (16 cases of usage) which actualizes the component *truly*, an adjective borrowed in late 13c., *verray* “true, real, genuine”, later “actual, sheer” (late 14c.), from Anglo-French *verrai*, Old French *verai* “true, truthful, sincere; right, just, legal”, from Vulgar Latin **veracus*, from Latin *verax* (genitive *veracis*) “truthful”, from *verus* “true” (source also of Italian *vero*), from PIE root **were-o-* “true, trustworthy” (cognates: Old English *wær* “a compact”, Old Dutch, Old High German *war*, Dutch *waar*, German *wahr* “true”; Welsh *gwyr*, Old Irish *fir* “true”; Old Church Slavonic *vera* “faith”, Russian *viera* “faith, belief”). Meaning “greatly, extremely” is first recorded mid-15 c. It has been used as a pure intensive since Middle English. In Middle English an adverb developed from *very* + *-ly*, suggested by Old French *verrai(e)ment* marked as archaic in Modern English, e.g.:

12. Verily, verily, I say unto you, He that believeth hath eternal life [1, p. 47].

Jesus → The Jews [prophecy]

13. (Jesus answered them), Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin [4, p. 34].

Jesus → The Jews [prophecy]

14. Verily, verily, I say unto you, If a man keep my word, he shall never see death [4, p. 51].

15. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life [5, p. 24].

Jesus → The Jews [prophecy]

In sentences (12-15) according to J. L. Austin there is the perlocutionary act, for “saying something will often, or even normally, produce certain consequential effects upon the feelings, thoughts, or actions of the audience, of the speaker, or of other persons [15]”.

A speech act is an utterance that serves a function in communication. J. L. Austin divided words into two categories: constatives (words that describe a situation) and performatives (words that incite action) denoting an utterance that constitutes some act, especially the act described by the verb.

We perform speech acts when we offer an apology, greeting, request, complaint, invitation, compliment, or refusal. A speech act might contain just one word, as in “Sorry!” to perform an apology, or several words or sentences: “I’m sorry I forgot your birthday. I just let it slip my mind”. Speech acts include real-life interactions and require not only knowledge of the language but also appropriate use of that language within a given culture [15].

The question arises if the given clause ‘I say [onto you]’ is a speech act? In general, speech acts are acts of communication. To communicate is to express a certain attitude, and the type of speech act being performed corresponds to the type of attitude being expressed. Statements, requests, promises and apologies are examples of the four major categories of communicative illocutionary acts: constatives, directives, commissives, and acknowledgments. J. Searle suggests the following classification of speech acts:

Assertives: They commit the speaker to something being the case. The different kinds are: suggesting, putting forward, swearing, boasting, concluding, e.g.: *No one makes a better cake than me.*

Directives: They try to make the addressee perform an action. The different kinds are: asking, ordering, requesting, inviting, advising, begging, e.g.: *Could you close the window?*

Commissives: They commit the speaker to doing something in the future. The different kinds are: promising, planning, vowing, betting, opposing, e.g.: *I’m going to Paris tomorrow.*

Expressives: They express how the speaker feels about the situation. The different kinds are: thanking, apologizing, welcoming, deploring, e.g.: *I am sorry that I lied to you.*

Declarations: They change the state of the world in an immediate way, e.g.: *You are fired, I swear, I beg you* [17].

K. Bach and R. M. Harnish [16] develop J. Searle’s detailed taxonomy in which each type of illocutionary act is individuated by the type of attitude expressed.

Now we go back to the semantic structure of the Say-verb which includes the nucleus components: reporting, assertion, representation, revelation, indication, consideration, assumption, exclamation, instruction, suggestion, judgment and various peripheries:

- (1) **speak**, utter, voice, pronounce, vocalize;
- (2) **declare**, state, announce;
- (3) **remark**, observe, mention, comment, note, add; reply, respond, answer, rejoin; whisper, mutter, mumble, mouth;
- (4) **claim**, maintain, assert, hold, insist, contend, aver, affirm, avow; allege, profess;

(5) **express**, put into words, phrase, articulate, communicate, make known, get across, put across, convey, verbalize, render, tell; reveal, divulge, impart, disclose; imply, suggest, signify, denote, mean;

(6) **adduce**, propose, advance, bring forward, offer, plead reveal, divulge, impart, disclose; imply, suggest, signify, denote, mean,

(7) **recite**, repeat, insist, deliver, perform, declaim, orate;

(8) **estimate**, judge, guess, hazard a guess, dare say, predict, speculate, surmise, conjecture, venture; imagine, think, believe, reckon;

(9) **suppose**, assume, imagine, presume, take as a hypothesis, hypothesize, postulate, posit [see: OED].

The given lexemes representing the components of the *say* semantics can constitute one of the Micro Lexical-Semantic Micro Fields of the Lexical-Semantic Field Verba Dicendi in the English Lexicon [cf.: 18, p. 1–25]. The lexeme *tell* ‘give information’ is registered in the 5-th periphery of the Say-verb semantics which can actualize the components *order, advise, instruct, direct, command* in a specific distribution.

Therefore, the verbs *say* and *tell* [14, p. 81–98] as constituents of the LSP ‘Reporting’ can be interchangeable to express the author’s intention, to represent the concept utterance, and to mark either direct or indirect speech. Explicitly these two verbs express their components registered as dominant in the dictionary entry, but in the dynamic context they can imply a number of various components encoded by the author [cf.: 19, p. 227–253].

An implicature in pragmatics is an implicit speech act: what is meant by a speaker’s utterance that is not part of what is explicitly said. As L. R. Horn emphasizes: “What a speaker intends to communicate is characteristically far richer than what s/he directly expresses; linguistic meaning radically underdetermines the message conveyed and understood [8, p. 3–28]”. The Stanford Encyclopedia of Philosophy defines the term, coined by H. P. Grice, either as (i) the act of meaning or implying one thing by saying something else, or (ii) the object of that act [9].

RESEARCH PERSPECTIVES. The present investigation of the meaning the Say-verb in the I SAY matrix and the embedded clause and their conversational implicatures provides a framework for distinguishing speaker meaning from linguistic meaning and for explaining their relationship. It is stressed that there is a correlation between the type of illocutionary act and the type of expressed attitude.

We believe that an implicature can be either a component of the verb semantics, or a component of the sentence semantics, or a component of the conversational contextual semantics, and can be conventional (in different senses) or unconventional.

An integral research of the phenomenon on various levels of language and discourse can give some fruitful results.

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Михайленко В. В. Імплікатури матриці “I SAY” в Євагелії від Івана

Анотація. Статтю присвячено визначенню семантичної структури дієслова say для вирізнення компонента, який актуалізується у матриці та у вставному реченні. Дієслово say – високочастотна складова ЛСГ verba dicendi у тексті Євагелія. Завдання дослідження в тому, щоб завдяки компонентному, дефініційному та контекстному видам аналізу та прагматичної рамки мовленнєвого акту вирізнити семантичний компонент.

Ключові слова: дієслова мовлення, перформатив, інформатив, текст, мовець, адресат, прагматика, семантика.

Михайленко В. В. Импликатуры матрицы “I SAY” в Евангелии от Св. Иоана.

Аннотация. Статья посвящена определению семантической структуры глагола say для определения компонента, реализуемого в матрице и вставном предложении. Глагол say – высокочастотная составляющая ЛСГ verba dicendi в тексте Евангелия. Задача исследования в том, чтобы с помощью компонентного, дефиниционного и контекстного типов анализа, а также прагматических рамок речевых актов, выделить семантический компонент.

Ключевые слова: глаголы речи, перформатив, информатив, текст, говорящий, адресат, прагматика, семантика.