A Socio-pragmatic Study of Speeches Delivered on Marital Engagement Occasions in North Jordan

ABSTRACT

This study attempts to delineate the socio-pragmatic functions of the exchanged speeches in marital engagements in North Jordan in light of politeness and face management notions. It also intends to examine the relationship between the linguistic etiquette expressions exchanged on marital engagement and certain variables such as age, literacy, sociocultural, and socioeconomic factors. A handful of recorded speech events on marital engagement were collected from different parts in North Jordan alongside some notes. These recordings and notes are transliterated and translated into English. Next, the data are analyzed in terms of an appropriate socio-pragmatic account.

The study came up with the following conclusions concerning the linguistic components of the speech events of marital engagement. These include greeting, complimenting, requesting, using relevant religious texts, honorifics, expressions of solidarity, and expressions of camaraderie. These linguistic components constitute the linguistic etiquette norms, and they are intended to express positive politeness and positive face. Moreover, all these components are used to show consideration, regard, and respect between the interlocutors in the marital speech events in North Jordan. Furthermore, the findings show that variables such as age, literacy, socioeconomic, and sociocultural factors strongly affect the process of selecting the interlocutors who are authorized to talk on behalf of the girl's and the man's families. These variables are based on deference, respect, and veneration.

KEYWORDS: Linguistic Etiquette; Politeness; Face; Speech Acts; Socio-pragmatic functions

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A Socio-pragmatic Study of Speeches Delivered on Marital Engagement Occasions in North Jordan

A Thesis
Submitted to the Deanship of Graduate Studies and Academic Research in Partial Fulfillment of the Requirements for the Masters Degree in Linguistics, at the Department of English and Literature

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Supervisor: Dr. Sayyah Al-Ahmad

November 2009
Yarmouk University

The Deanship of Graduate Studies and Academic Research
Department of English

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(Associate Professor of Linguistics)

Dr. Mohammed Shunnaq
(Associate Professor of Cultural Anthropology)
Dedication

To my parents

To my supervisor Dr. Sayyah Al Ahmad

To my brothers and sisters, especially Fighter Pilot
Ahmad Al Qudah
To my brothers- in- law Zaid Al Qudah and Muheeb
Al Momany

To all my colleagues and friends
I dedicate this work
Acknowledgement

I would like to express my profound gratitude to my supervisor Dr. Sayyah Al Ahmad for his tremendous efforts which he exerted in having this work come into being. I would like to thank Dr. Sayyah for his tolerance, patience, support and encouragement in commenting on and modifying meticulously this work.

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Abstract

Al-Qudah, Mustafa Mohammad, A Socio-pragmatic Study of Speeches Delivered on Marital Engagement Occasions in North Jordan. Masters of Linguistics, Department of the English Language and Literature, Yarmouk University, 2009. (Supervisor: Dr. Sayyah Al Ahmad)

This study attempts to delineate the socio-pragmatic functions of the exchanged speeches in marital engagements in North Jordan in light of politeness and face management notions. It also intends to examine the relationship between the linguistic etiquette expressions exchanged on marital engagement and certain variables such as age, literacy, sociocultural, and socioeconomic factors. A handful of recorded speech events on marital engagement were collected from different parts in North Jordan alongside some notes. These recordings and notes are transliterated and translated into English. Next, the data are analyzed in terms of an appropriate socio-pragmatic account.

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Furthermore, the findings show that variables such as age, literacy, socioeconomic, and sociocultural factors strongly affect the process of selecting the interlocutors who are authorized to talk on behalf of the girl's and the man's families. These variables are based on deference, respect, and veneration.

**Key Words:** Linguistic Etiquette; Politeness; Face; Speech Acts; Socio-pragmatic functions
Chapter 1
Introduction

1.1 Theoretical Background

Jordanian speech constitutes a fertile area of linguistic phenomena that easily lend themselves to linguistic research. In fact, many studies have been conducted on Jordanian speech in terms of speech acts, phonological systems, speech sounds variations, and syntactic patterns as well as pragmatic and sociolinguistic functions.

To begin with, it is worth defining the term 'Sociolinguistics'. Trudgill (1974) and Wardhaugh (1986) define sociolinguistics as the study of language in terms of sociology. That is, the study of language within social situations and contexts. Moreover, they have been concerned with investigating the relationships between language and society, and how languages function in communication and social interactions. Hence, the study of language is vital to the study of society and they are inseparable. Sociolinguistics provides a straightforward account of these phenomena concerning the appropriateness of language use in different social occasions and situations.

One important aspect of sociolinguistics is the study of linguistic etiquette. Al–Hassan (1991:74) defined linguistic etiquette as "a social contract monitoring and regulating verbal behavior ". In other words, there are certain rules and norms governing the use of language at a certain stage
of whatever oral interactions occurring among people. This, in turn, correlates to another discipline of study, which is 'Pragmatics'.

Basically, Pragmatics is the study of situational meanings. Leech (1983:x) provided a rough definition of this term as "Pragmatics can be usefully defined as the study of how utterances have meanings in situations." Davis(1991: 3), based on Morris’s early work(1972), defines pragmatics as “the study of the relation of linguistic units to their users”. These definitions show that the condition, the circumstances of the interlocutors, and the kind of language they perform are interrelated. That is, language changes according to a change in the speakers’ surroundings. Thus, the choice of certain words, sentences, or even speech acts depends primarily on the interlocutors themselves.

1.2 Cultural Background

Happy social occasions in Jordan can be studied from a linguistic perspective because they contain various forms of speech acts, such as congratulations, compliments, greetings, and requests. Wedding parties are occasions of prime importance in Jordanian society. Marital engagements have special ceremonies that distinguish them from other occasions. The process starts when a young man and a young girl get acquainted and are willing to marry each other. The man asks his parents and sisters to visit the girl’s parents’ house to ask for her hand. Once she and her parents accept the proposal, both parties agree on the time and date of the engagement
ceremony. In their turn, the young man and his parents start to prepare for that day. They invite relatives and friends to go with them to the woman’s house in a procession to ask for her hand from her parents (i.e. her nuclear family) and then from her bigger family (i.e. the extended family) in a ritual known as "Jaha".

Similarly, the girl’s parents invite their relatives and friends and gather in their house to receive the ‘Jaha’. Each of the young man’s family and the girl’s family select a person, usually a notable eloquent man to represent each party in the engagement rituals. When the ‘Jaha’ arrives at the girl’s house, they are received and welcomed warmly and politely by the girl's family and friends. The rituals begin when the man’s representative speaks on his behalf. The latter starts his speech with verses from the Holy Qur'an which bless and encourage Muslims' marriage. Then, he uses certain social etiquette expressions ending up with asking the girl's family to honor the ‘Jaha’ by accepting the engagement proposal. The girl's family representative, in turn, welcomes the 'Jaha' by using certain etiquette expressions, concluding with accepting the marriage or the engagement proposal. After that, the girl’s representative asks the ‘Jaha’ to drink the coffee that they previously had postponed to drink until their request is accepted.

The speech event of asking for the girl's hand has various linguistic dimensions and aspects respectively, in that it includes
various components in one speech event. First of all, the setting
where this speech event takes place, which includes the time and
place of its occurrence. The time is usually agreed upon by the two
families involved in the engagement occasion in advance. It is
mostly in the afternoon or in the evening, but neither in the early
morning or at midnight. Apart from that, the engagement
frequently takes place in a large common hall called 'di:wa:n' or
'maːdaːfah', which is used to host the sad and happy occasions of the
tribes concerned, or sometimes outdoor in a tent meant for such
kinds of occasions. The interlocutors along with other members of
the "jaha" sit in rows of chairs facing one another. The
representatives of each tribe are very often seated facing one
another.

The representatives of each tribe are traditionally selected prior
to the engagement events, and in some cases as the engagement
speech commences. The selection is not arbitrary, but rather there
are certain factors such as age, literacy, sociocultural, and
socioeconomic which govern the whole process. The suitor's tribe
agrees on whom to speak or who is in charge of making the request.
Similarly, the counterpart tribe agrees on whom to accept the
marriage offer (i.e. the reply). The condition that the two parties
bear in mind while selecting their representatives, is the
representatives' ability to maintain and preserve their positive face before the others. (cf. Brown and Levinson 1978).

After that, the speech act of requesting the girl's hand is initiated, and the interlocutors take turns in exchanging the speeches in a (i.e. the first starts his talk and the second replies to him.) According to (Levinson 1983), two speakers exchange tokens but without any possibility of overlap. Their speeches are loaded with linguistic etiquette which is intended to express politeness. The speech event starts mostly with greeting formulas, followed by compliment formulas, and is ended up with a polite request. The counterpart response usually starts with a reply to the greeting, complimenting, and ends up with accepting the offer of the engagement proposal.

Finally, these speeches are expressed and exchanged in light of the Jordanian traditions and habits, and the act of violating these traditions and habits is condemned by all Jordanains. In their speeches, the interlocutors in both parties exchange certain kinds of expressions which display some kind of sociolinguistic etiquette, deference, and veneration.

As far as the speech event of marital engagement is concerned, politeness and face management are socio-pragmatic notions related to linguistic etiquette and are often restored on such occasions. Furthermore, the other speech acts such as greeting, complimenting, and requesting are
exchanged in a girl's engagement. These speech acts can be the linguistic etiquette devices which the interlocutors should master.

These acts might have pragmatic and social meanings which are intended to express solidarity and friendliness, or to seek acceptance from the girl's family. The pragmatic functions of asking for the hand of a girl can show consideration and appreciation between the two parties and their representatives in terms of politeness and face management.

This study is intended to examine politeness and face as socio-pragmatic aspects of the linguistic etiquette and the role of other different variables such as age, literacy, sociocultural and socioeconomic status of the speakers who are chosen to speak on behalf of the parties concerned in marital engagement occasions in North Jordan.

1.3 Statement of the Problem

Due to the variety of the linguistic etiquette devices which are expressed through various linguistic components, namely, speech acts, the speech event of engagement in North Jordan is loaded extensively with these etiquette devices that hardly exist in any other different forms of interactions. These polite formulas constitute an area of study, since they have not been investigated with a linguistic study previously. The highly polite forms of speech events are to be tackled into a socio-pragmatic study in order to give an appropriate linguistic account of them with relation to the social contexts within which they are expressed. Moreover, the effect of
the cultural norms on the various linguistic etiquette devices and the polite formulas lends itself to a socio-pragmatic analysis in the relevant speech events of engagement.

1.4 Purpose of the Study

This study aims to examine the linguistic etiquette components of the speech events of engagement in terms of etiquette and politeness norms. In addition, it attempts to examine the relationship between the kind of the linguistic etiquette devices exchanged on marital engagement occasions in North Jordan and the age, literacy, sociocultural and socioeconomic background of the speakers who are chosen by the parties concerned to represent them in asking for a girl's hand and responding to the marriage proposal.

1.5 Research Questions

This study addresses the following questions:

1- What are the linguistic etiquette devices exchanged on the speeches of marital engagements? And what socio-pragmatic functions do they entail?

2- What role do age, literacy, and socioeconomic and sociocultural factors play in the selection of the speakers who are authorized to speak on behalf of the girl's family and the man's family in the speech events of marital engagement?

1.6 Significance of the Study
Engagements in Jordan are happy occasions during which important discourse is exchanged between representatives of the man's and the girl's families (tribes). In addition, the language of this discourse contains a large number of specific linguistic features that are worth investigating. Since no studies, to the best of the researcher's knowledge, have been conducted on this kind of discourse, the present study attempts to fill in the gap. Hence, this thesis is deemed significant. Therefore, the study contributes to the field of socio-pragmatics in that it provides a new linguistic account of the forms and pragmatic functions of linguistic etiquette, which is expressed on engagement occasions in North Jordan.

Chapter 2
Review of Related Literature

2.1 Studies on Linguistic Etiquette

First of all, it is worth reviewing some studies conducted on various linguistic etiquette features in different languages all over the world. Linguistic etiquette includes the speech acts which are governed by its norms.

Collier's Encyclopedia (1978: 361) defined etiquette as "the manners and forms prescribed by custom, usage, authority and accepted, when people deal with each other, as correct or proper behavior. The purpose of etiquette is to assert and preserve for the rights and dignities of others."

Geertz (1972) carried out a study in Java examining the use of honorifics as a form of linguistic etiquette. He (1972:67) defined honorifics as "forms of linguistic etiquette: honorifics that modulate two style levels, high and low". Both styles are used to address the Javanese people in terms of appropriateness (i.e. the form of address that should match with the type of honorifics that goes with it). One can use high honorifics to address prestigious people. He (1972:173) pointed out that "politeness is something one directs towards others; one surrounds the other with a wall of behavioral formality which protects the stability of his inner life." Yet, he tried, through examples from the Javanese society, to make a relationship between politeness and linguistic etiquette. He stated that politeness is a
function of linguistic etiquette and always determines the use of the appropriate honorifics of address.

Al-Hassan (1991) examined the forms of speech at Jordanian shops in terms of an embedded discipline of linguistic etiquette. Through a process of corpus transactions and recordings, he managed to record real life data of the possible speech acts components in buying and selling. These are "greetings on arrival, enquiring about the availability of goods, and ordering and paying and leave taking" (p.33).

He maintained that "these verbal transactions are not all arbitrary; rather they are governed by some binding, albeit unwritten, socio-cultural norms of etiquette." Based on this, he defined etiquette as "a social contract monitoring and regulating verbal behavior". (ibid: 47)

In his thesis, Rababa’h (1994) examined the linguistic etiquette patterns and strategies expressed among visitors and their hosts in Irbid province. He gathered and transcribed more than one hundred conversations between people. He considered the data in terms of Brown and Levinson's (1978) politeness and face management theories and Grice’s (1975) maxims of conversation features. His study was based on the subsequent occurrence of six speech acts in a conversation. These are: greetings upon arrival, asking about each others health, domestic small talks, asking for something (requesting), favor asking and the purpose of the visit, and leave taking. The study tackled these speech acts in terms of
various factors such as, age, sex, and the status of the hearers. In his study, Rababah investigated the rules of linguistic etiquette and politeness in their naturally occurring settings. He also identified some face threatening acts, namely, turn- taking and interruption that could affect the hearer or the addressee negatively.

Finally, Rababah (1994: 98-104) concluded with the following. First, there is a relationship between the selection of certain greeting formulas and the sociocultural or socioreligious factors (i.e. which are connected to religion, namely Islam), and other variables such as age, sex, and the level of closeness between the interlocutors. Second, males use more courteous greeting formulas than females, so do old people (males or females). Moreover, the study revealed that compliments have special effects on the hearers in that they emphasize solidarity and gain the addressees’ considerations and venerations. In terms of requests, females usually adhere to linguistic etiquette rules more than males. The study also showed that there is a difference between favor asking and requesting. To conclude, the study maintained that Jordanian people are in conformity with Brown and Levinson’s (1978) theory of politeness and various forms of interactions.

Winter (1996) carried out a study examining the linguistic advice given to American English Speakers in etiquette manuals. He also argued for the fact that people are very much concerned with the linguistic styles
in their interactions. Besides, they all follow rules of linguistic etiquette, and these are very much observable when they are broken. He distinguished between three trends, on which his study is based on: the preferred forms of politeness, language style and morality, and gender issues.

He (1996:10) arrived at a definition of politeness as "a universal linguistic phenomenon: though its rules vary greatly from one culture to another, all languages have some way of encoding greater or lesser degrees of formality to show the appropriate level of respect to the hearer". There is no doubt that politeness formulas, strategies, and rules exist in whatever human language all over the world, but their occurrence, function, and usage are all relative. Every language is unique and shares or even differs in the forms of exhibiting politeness.

Al-Qudah (2001) investigated the congratulatory patterns in Arabic, viewing them from sociolinguistic and pragmatic perspectives. He indicated that these congratulation patterns are subject to a primary system of linguistic etiquette. His study covered the analysis of both spoken and written forms of congratulations, showing them in terms of certain different variables, namely, sex, age, literacy, and social status along with the context within which they are said.

Agha (1994: 293) asserted the relationship between the different features of meanings and implications. He presented some of these features
as factors governing the uses of honorifics, among which are “status, deference and demeanor”. These are known as the sociolinguistic components of honorifics. He (1994: 294) highlighted the relationship between honorifics and the factors mentioned above by maintaining that “the use of honorifics in all societies is constrained by the social status of individuals to whom deference is paid, but it is also sensitive to interactional variables.” Thus, it is clear that “social status”, which in part involves prestige, as well as deference, which is interpreted as consideration and regard, are integral components of the appropriate use of honorifics.

Farghal (2002) investigated the use of honorifics in the Jordanian society. He examined these honorifics in light of age, sex, and the social background of the participants. He proposed two different kinds of social honorifics, “situational” and “discoursal” honorifics. He maintained that both these forms of honorifics are used to fortify the social relationships between the interlocutors. He (2002:169) pointed out that “honorifics are an active component of Jordanians’ sociolinguistic competence.” Then he drew up the following conclusions. First, the honorifics which are expressed between speakers and hearers in the Jordanian society are “idiomatic expressions”. The use of these honorifics is associated with power and solidarity as determining factors among others. Moreover, the Jordanian society is highly aware of the appropriate honorifics. Finally, the
age factor proves to be the strongest in the use of honorifics, whereas the
sex factor is the weakest. He maintained that religious honorifics, which
are based on Islam, are communicated in the high variety of Arabic rather
than the low for being learnt through formal writings.

Al- Natour (2004) carried out an interesting study examining the
linguistic patterns of interactions that are exchanged between sellers and
female customers in Jordanian shops in Irbid. Throughout her study, she
concentrated on two aspects of linguistic etiquette. First of all, she tackled
the forms and formulas of the bargaining language between women
customers and sellers. Secondly, she pointed out that the gender of the
sellers might affect the quality and the norms of any interactions. It is
worth noting that she gathered her data through stealth recordings. That is,
the participants were not being informed that they were being recorded.

2.2 Studies on Politeness

Since politeness is an important aspect or function of linguistic etiquette,
and logically, no linguistic etiquette oriented speech acts can be expressed
without politeness, the researcher reviewed some studies concerning
politeness.

Brown and Levinson (1978) and Goffman (1967) were the first to discuss
the notion of face management on a large scale. Brown and Levinson
(1978:61) maintained that "face is something that is emotionally invested,
and that can be lost, maintained, or enhanced, and must be constantly
attended to interaction”. Thus, face management acts constitute an integral part of social interaction, (i.e. they are linguistic devices that organize and systemize the use of language in contexts appropriately.)

Sadock (2006) drew on Brown and Levinson's (1987) theory of politeness in approaching indirect speech acts. He pointed out that an essential element of politeness is face. He considered face management acts in terms of requests. He supported the claims that indirect or implied requests would contribute to maintaining face in conversation and are apt for the norms of politeness.

O'Driscoll (2007), in an attempt of evaluating Brown and Levinson’s face notion, tried to make a distinction between positive politeness and negative politeness. Positive politeness is a broader and more comprehensive concept, whereas negative politeness is more restricted to certain social contexts. He added that the concepts of respect and consideration differ notably from one culture to another, which in turn proposes extra aspects of face notion to be examined.

Harris (2003) explored the relationship between power and politeness in terms of responding to requests in governmental offices. Harris (2003: 31), following Meir (1995), maintained that "politeness itself is best defined as an appropriate behavior in context". She (2003) confirmed that the politeness theory in the earlier work of Brown and Levinson (1978), is quite beneficial in analyzing the recorded conversations in her research,
especially in describing the participants verbal behavior. Moreover, she found a mutual relationship between powerful interlocutors and the employment of the politeness strategies in responding to requests, and this relationship is discursive.

Tiisala (2004) assumed that there is a strong relationship between politeness and power in Northern Baltic Europe in the Middle Ages. In her study, she examined the polite greeting formulas and salutations which are exchanged between the Swedish authorities and Hanseatic councils. She accounted for the variability of these polite formulas on the basis of the diversity of languages in the multilingual situations. She argued that Low German is the language which is associated with prestige and etiquette. Therefore, prestigious people address each other using this language. She maintained that there are certain descriptions, namely, “adjectives” and “adverbs” that are used by people in addressing each other properly. These are highly formal and polite, and they sustain their formality from the power and prestige of the interlocutors. She also asserted that these formulas differ distinctively from those of the ordinary people. Therefore, the social status is a determining factor in language use. A shortcoming of her study was that she did not consider these descriptions as “honorifics”, which are words of praise and flatter that accompany forms of address.

Ogino (1986) discussed the variability of politeness formulas and expressions in the Japanese speech with reference to honorifics. She argued
for the diversity of honorifics within speech events, relating them to a handful of variables such as intimacy, age, sex and the degree of acquaintance between people. She concluded that socially remote interlocutors tend to address each other more politely, preserving the appropriate honorifics, and the more acquainted people address one another with a lesser degree of politeness.

2.3 Studies on Language and Social Contexts

Labov (1972) stressed the importance of social factors in conversations among people as determining factors. He added that these factors play a significant role in choosing the speakers in interactions. He (1972: 237) defined a sociolinguistic variable as “one which is correlated with some non-linguistic variables of the social context: of the speaker, the addressee, the audience, the setting, etc.” As can be seen from the definition, the social variable undergoes changes from one context to another due to certain factors such as age, ethnicity, time, place, and the status of the interlocutors themselves. This change is always remarkable by its conformity to the contexts being used in. He discussed the social variables in light of sound change and variations from certain social or geographical varieties of language to others. It seems that his analysis can be extended to handle different sociolinguistic phenomena of politeness, linguistic etiquette, and sociocultural norms governing verbal behavior in conversational settings, very often called Para-linguistic factors.
Dittmar (1976) introduced the essential elements of speech behavior in situational contexts. His study is not very much different from that of Labov (1972) in terms of social variables that affect the kind of conversation between interlocutors. Yet, he (1976:165-167) argued for further settings and factors. “These include participants, situation, forms of communication, function of the interaction, and channel.”

Markova (1978) presented the concept of social interactions in two distinct terms, namely, social contexts within which speech events take place and psychological status of the speaker (i.e. his mood, rationality, maturity and morality). She denoted an interrelated linguistic term which is "social psychology". She maintained that this term involves the appropriate way of thinking and exhibiting ideas and thoughts, which are apt for the social contexts. She (1978:7) pointed out that "A sentence, however, is only the medium for an assertion and as Rommetveit has demonstrated, can be the medium for various assertions or messages, depending upon the context in which it is uttered and the intention of the people who utter it". Almost all linguists agree that context is of great significance to the study of language use. Without a complete awareness of context within which words and sentences are said, there would be certainly misinterpretation and the pragmatic functions would be distorted. She stressed the mutual relationship between language and contexts in
social events. She argued for considering it as a crucial factor in both language production and comprehension.

Fielding and Fraser (1978) pointed to a correspondence between the choice of a certain variety of language and the social context in which it is used. It seems that they emphasize the role of intimacy between interlocutors. Intimacy, camaraderie are considered to be important social factors in determining the variety of language to be opted for, bearing in mind its appropriateness to the context.

Wardhaugh (1986) suggested an appropriate way of exhibiting our feelings to others in terms of several social factors such as solidarity, power, distance, respect, and intimacy. He also identified a way of being aware of social customs and habits, relating these to politeness strategies.

2.4 Studies on the Relevant Speech Acts (Greeting, Complimenting and Requesting)

The speech acts of greeting, complimenting, and requesting are the main three speech acts expressed in marital engagement speeches. They are features of linguistic etiquette, politeness, and face management.

Al-Abdul Halim (1994) analyzed a diversity of greetings formulas in Jordanian Arabic sociolinguistically, examining their linguistic etiquette features. Moreover, he examined all forms of greetings from, relating them to a host of factors (age, setting, and power), and highlighting the role of
sex in exchanging greeting formulas. He maintained that greeting is deemed to be a human activity that is not restricted to a mere kind of people.

Basically, his study examined the exchange of greetings between professors and students as well as between patients and physicians. There is a great deal of variations with regard to greetings. Al-Abdul Halim presented some very frequent greeting formulas such as "sabaah ilxeer" good morning, "? Assalaamu- ?alaykum" peace be upon you, "marhaba" hello, "masa ilxeer" good evening, and "keef haalak" how are you? etc. It seems that the writer is not very much concerned with the literal meanings of these formulas as is with their pragmatic functions and the social meanings they convey.

Burhanudeen (1998) investigated the speech acts of greeting among members of the royal family in Malaysia. She stated that the royal family members greet one another in two languages Malay and English. Burhanudeen proposed some occasions and situations where the act of greeting takes place, one of which is wedding parties. Moreover, she asserted the relationship between different social factors and the kind of greeting adopted in either language to be performed. Some of these factors listed are “educational background and the degree of closeness between the speakers” (p.83). Formality and intimacy are of great importance in exchanging formulas in different situations and contexts.
Drawing on the early work of Austin (1962), Sadock (2006) first made a distinction between performatives and constatives speech acts by saying that every utterance has both situational meaning and influential meaning. He (p.54) maintained that “the point of Austin’s lectures was, in fact, that every normal utterance has both a descriptive and effective aspect: that saying something is also doing something.” It seems that he considered the implied aspects of whatever utterance. He thought deeply of what the speaker’s intention is beyond the utterances he/she produces.

There are three types of contrasting intentions and the implications of utterances which can be manifested in performing a speech act. These are locutions, illocutions and perlocutions. Locutionary acts are the acts which constitute the speech segments and construct statements that are compatible with language rules and phonetic systems. Illocutionary acts are these acts where the speaker states or asserts an intention through saying something. For example, an illocution of imperative can have different interpretations depending on the context, such as ordering, requesting, or even threatening. On the other hand, interrogative statements can be said to inquire about or even mock at something. Perlocutionary acts refer to the effects of the utterances said. These effects target the addresses’ thoughts and feelings, persuading them, for example.

As for compliments, Popkin (1998) pointed out that there should be an equal exchange of giving and receiving compliments among people,
“reciprocity”. He also maintained that compliments help strengthen relationships between people.

Ruhi (2007) dealt with an important aspect of assessing (im) politeness or “higher order intentions” that could be grasped within discoursal and social interactions. He (p.109) defined higher order intentions as "…concern the interactional goals that people have, and these affect utterances interpretation in that interpretation is contextually situated by a variety of aspects of the communicative event that interlocutors are aware of and select from". It seems that he is very much concerned with the pragmatic insights of compliments within specific contexts and responses, trying to view this in terms of the relevance theory. Ruhi (2007) pointed out that compliments are mostly said to serve maintaining positive self politeness. He stressed the appropriateness of self politeness and compliments in social contexts and situations. In other words, what is suitable to be said in a context might not be so in another.

Al Falasi (2007) discussed compliment expressions in Emarati Arabic against their counterpart compliment expressions in American English. She based her study on a sort of pragmatic transfer between the two languages, proposing different contexts where the use of these expressions would be appropriate. He defined the pragmatic competence as one's capability of perceiving and using language appropriately in contexts. Apart from that, he defines compliments as a formulic speech act of addressing positively
crediting words by the speaker to his listeners. This means that compliments might hold flattering, praising, positively evaluating words, and expressions being used in a certain context to address somebody. Simply, complimenting is a speech act of mentioning what the interlocutors like, but not what they dislike to hear. It involves a special way of manipulating words so that the hearer would be attracted and might feel proud of them. Hence, there would be a sort of rapport between the speaker and the hearer.

As far as requesting is concerned, the process of asking for the hand of a girl always involves a request of some kind. It is the core concept of such a speech event. Searle (1979) argued for the verification of the illocutionary force of requests. He maintained that the illocutionary force of requests varies with respect to their pragmatic implications related to the social contexts. Also, he stated that the act of requesting might be a command, an order, or even a polite request. Requests also involve different pragmatic features of politeness and face management.

2.5 Arabic Studies on Marital Engagement in Jordan

In order to depict the exact setting of the marital engagement ceremonies in Jordan, the researcher reviewed some social studies in Arabic language about this speech event.

Al – Tal (2006) examined the protocol of asking for a girl's hand in the Jordanian society. He pointed out "Al ūllbah", a special term that is
used to refer to the engagement process, which is (the request for a girl's hand for the sake of marriage). This occurs when the man's family goes to the girl's family's house to ask for her hand formally. The gathering is called "Al Jahah". It consists of the tribal chief and the notables in the tribe. Then one of the girl's relatives offers a cup of coffee to the representative of the 'Jaha'. Consequently, the head of the "Jahah" postpones drinking the coffee offered. This postponement is implicitly conditioned by accepting the 'Jaha's request. The representative asks for the hand of the girl from her patron formally and waits for a reply. He maintained that this process is in agreement with the Jordanian traditions, customs, and social norms.

His study had a direct bearing on the social etiquette of the situation. He viewed this in terms of the social traditions, discarding its linguistic ramifications and patterns which are the subject of this study.

Al- Uzaizi (1974:244) described a procession of marital engagements in Madaba province and the neighboring Bedouin areas. He defined the "Jaha" as the procession of a group of people going to the girl's family and asking for the hand of their daughter. This gathering goes to the girl's house, headed by a representative, mostly a tribal chief. Then, the representative is traditionally offered a cup of coffee solely. He postpones drinking it until his request is accepted. He also pointed out that there is a special term standing for stating acceptance, that is "nutqa:n" (the social
term of acceptance). Moreover, he presented some frequent expressions that are mentioned in such speech events of engagement, such as,

"ihna īnā'i:ni:ka:lla bi:n wa min ǧīnd Allah wa min ǧīndak inša: Allah ma ihna ẖa:ybi:n" (We are coming to you to ask for your daughter's hand, and we ask you by God not to disappoint us.)

He also states that the appropriate reply in a natural setting of this occasion.

"hayya:kum Allah ilgamar gida:mkum wa elDulmah wara:kum" (you are welcome, the moon is before you and darkness is behind you.).

This plausible description of the engagement process exactly depicts the real pictures of marital engagements in Jordan but without any socio-pragmatic account of etiquette devices used. Further, it describes the situation in a different linguistic setting in Jordan, which may have its own varied linguistic features.

Obeidat(1986:94) discussed the ceremony of asking for the girl's hand in the context of the Jordanian traditions and customs. He noted that the ceremony is held after consulting each family's cousins and relatives in terms of acceptance or refusal. Then, the man's family, relatives, and friends go in a group to the girl's parents' house in order to ask for her hand. He indicated that this gathering or the 'Jaha' which is intended to ask for the girl's hand is a formal speech event, and he tackled it from a social
perspective, without showing any appropriate linguistic account of etiquette.

The previously mentioned studies investigated marital engagement from a social perspective. However, they have not examined the linguistic etiquette expressed in the speech event of asking for the girl's hand from a socio-pragmatic aspect. Therefore, this study will bridge the gap and provide a linguistic account of this phenomenon.

Chapter 3
Research Methodology

3.1 Data Collection

To obtain reliable and realistic data, the researcher attended 12 marital engagements (Jahas) in different areas in North Jordan. Gathering the data was facilitated by the two parties as they were informed about the purpose of the study. Therefore, the researcher had the opportunity to come close to the interlocutors and recorded what was being said. Apart from that, the researcher gathered personal information about the interlocutors themselves. He gathered 12 speeches exchanged on engagement occasions in different villages in North Jordan.

Additionally, the researcher listened to the conversations and took notes since not all the conversations of the engagement speeches were permitted to be recorded. The data collection process took a long period of time since it was difficult to know about and be invited to many engagement occasions.

3.2 Data Analysis

In order to answer the research questions, the researcher selected 12 marital speeches as he thought they were representative. He transcribed the recorded data. Then, he categorized the utterances in terms of different speech acts: greetings, compliments, and requests which the marital speeches hold as well as the sociolinguistic and pragmatic implications of these utterances. The researcher transliterated the recorded data using the
appropriate Arabic phonetic symbols. After that, he translated them into English. Next, he categorized the social factors that affect the selection of the interlocutors namely, age, literacy, sociocultural, and socioeconomic, and the pragmatic aspects of the speeches exchanged, classifying them into categories and subheadings. These include socio-pragmatic functions of greeting, religious sayings and verses, complimenting, requesting, religious texts, honorifics, expressions of solidarity and camaraderie.

3.3 Limitations of the Study

This study is limited to sociolinguistic and pragmatic aspects of the speeches exchanged on engagement occasions in North Jordan. However, the study is not concerned with the syntactic patterns and sound variations of these speeches.

Chapter 4

Analysis and Discussion
In addressing the first question, *what are the linguistic etiquette devices exchanged on the speeches of marital engagements? And what socio-pragmatic functions do they entail?*, the data identified three speech acts; greeting, complimenting, and requesting, as well as other linguistic etiquette devices: these are the religious texts, honorifics, expressions of solidarity, and expressions of camaraderie mainly exchanged on engagement speech events. Traditionally, the speech of engagement, initiated by the suitor's family representative, starts with an appropriate form of greeting, followed by complimenting, and finally ended up with a request or an offer. Similarly, the reply starts with responding to the greeting, counter complimenting, and mostly ends up with accepting the offer.

4.1 Greeting

Many various greeting formulas that were exchanged on the speech events of engagement have been observed. These greeting formulas were characterized by formality and courtesy. Moreover, these formulas were polite and they were intended to suit such a kind of conversation. The data involve formal and informal formulas of greeting. The formal greeting formulas are expressed in Standard Arabic while the informal is expressed in Colloquial Arabic.
4.1.1 Standard Greeting Formulas and their Implications

The man's family representative usually initiates the greeting by saying:

Example 1 Addresser: - assala:mu Šali:kum wa raḥmatu Allah wa baraka:tuḥ.

“Peace be upon you and may Allah have his blessings and mercy upon you”

This is a highly respectable formal form of greeting. The girl's family representative responds to the greeting by saying:


“In all meanings of respect and esteem, I warmly welcome you on the behalf of my family”.

The above mentioned forms of greeting and counter greeting are formal by virtue of being expressed in Standard Arabic. As we can see, the first greeting is highly formal because it is expressed in its complete form, as opposed to the shortened as "assala:mu Šalaykum" which is used in daily greeting among people. It seems that this form is less formal and very frequently used among people in informal interactions. Therefore, it does not convey the same pragmatic meaning of politeness, consideration, and
courtesy that the complete formal form would do. The use of standard form exhibits the speaker’s adherence to his religious belief, Islam, since this is the Islamic preferred formula of greeting. Hence, it is highly regarded and appreciated by all Muslims, especially; the audience is pleasant with it on the speech event of marital engagement. The perlocutionary force of such a kind of standard formula is to attract the listeners' attention to the speaker’s talk, and produce the effect that the addressees' desire to be satisfied.

The addressee's response entails a great deal of consideration, deference, and veneration expressed as a response to the former greeting form. This formula is frequently said in written or spoken discourse in political, religious, and even educational formal ceremonies, but if expressed in informal occasions such as marital engagement, it highlights deference and respect. However, it is meant to show politeness and positive face.

Obviously, the speaker's implementation of such a kind of formal form of greeting response does not only show respect to his listeners, but also to look more prestigious before them. This formula does not only show consideration and appreciation to his listeners, but also to the family who chose him to represent them.

Consider the following example.
"At first, we would like to warmly welcome you".

The above form of greeting response seems to be quite courteous and polite. This can be clearly noticed through the examination of the prestigious form of language expressed so far. The speaker is very polite and prestigious, and he is trying to direct the utmost beautiful greeting formula to his listeners in order to appreciate their attendance. This greeting form enhances intimacy and solidarity between the interlocutors, and contributes to preserving the speaker's positive face before them. The above formula is expressed in the plural form "nurrahibu" (we welcome). The speaker uses the plural form in order to first speak on behalf of his own family, and secondly to express his deep gratitude to his own family for selecting him to represent them. Another important aspect is that the plural formulas always appear to be a more respectable form of address.

Another formula in which the previously mentioned analysis is applicable to is the following.

"May Allah Almighty grant you a merry evening"

This greeting formula is devoted to the etiquette manuals and norms being exchanged between the interlocutors. The pragmatic function of this
is to get the listeners to realize that they deserve to hear such a pre-eminent expression. Therefore, this speaker is highly regarded and respected by the attendants of this speech event. The speech event of engagement is a social activity rather than a public, cultural, or even a governmental activity. This social domain of language use naturally calls for the colloquial variety to be used; however, the use of the standard is believed to be rather polite, honorable and marvelous, and it is associated with esteem. The social meaning of using these discoursal greeting formulas other than the daily exchanged casual formulas such as "marḥaba" (Hello) and "Ṣābah alẓayi:r" (Good morning), is to highlight the use of the linguistic etiquette devices used among people in interactions. Thus, these formulas encompass a higher degree of politeness for showing consideration and veneration.

4.1.2 The Use of the Colloquial Greeting Formulas

As mentioned earlier in this section, the use of certain expressions among others expounds the social and cultural background of the interlocutors. In a nutshell, the use of the standard greeting formulas demonstrates that the interlocutors are literate and educated.

On the other hand, the use of the colloquial or informal formulas might not be so. These formulas, though they are not expressed in Standard Arabic, are linguistic etiquette oriented and governed. These formulas are
rather expressed for different socio-pragmatic considerations. Consider the following examples.

Example 5 addressee: -al\(\text{đa}\):hah alkari:mah Allah ymassi:ku bal\(\text{çai}\):r
\(\text{đazza}:\)kum Allah \(\text{çayr}:\)an \(\text{sala taffri}:\)fikum bi\(\text{ħu}:\)du:r ha:ða almu:?:tamar
al\(\text{çairi}\):.

"Noble Jahah! Good evening. May Allah Almighty reward you well for honoring us to attend this good assembly."

This example shows that the speaker is addressing the attendants in Standard Arabic and suddenly shifts to Colloquial Arabic to express greeting. This shift is not arbitrary; rather it is intended to express solidarity and closeness as well as intimacy. The informal greeting formula, being incorporated in such a formal context, is very courteous and polite. Moreover, the speaker's positive face is not harmed by saying this formula. The greeting is accepted and appreciated by the addressees through using the greeting response 'masa annu:?:r' (Good evening). Clearly, it seems that the interlocutors are very pleased with these formulas although they carry on exchanging speeches in Standard Arabic. However, the linguistic etiquette norms are not violated. The pragmatic function that could be grasped from the above expression and context, (i.e. the perlocutionary force) is that we are alike and we expect you to accept us and accept our
offer. This is the perlocutionary force of persuasion. (Leech 1978 and Sadock 2006)

The data included expressions such as:

Example 6 addressee: ‘Allah ymassi:hum bilxi:ri’ "Good evening."

The reply to this formula is the following expression:

Example 7 addressee: 'Allah mhyi:k' "God greet you" literally, but functionally "you are warmly welcome".

These colloquial greeting expressions are also subject to the linguistic etiquette norms. The interlocutors try to make a certain polite greeting formula, while the addressees try to reply with an equivalent or even a better formula. This kind of linguistic behavior entails politeness, face management, and seeking acceptance from each other. The greeting response formula can be used to express greeting at one time or to function as a situational honorific at another, depending on the context within which they are expressed. It will be discussed in this chapter under the subtitle situational honorifics.

Furthermore, it has been noticed that almost all the speeches exchanged on the marital engagement, end up with a formal greeting formula.

Example 8 addressers and addressees: ‘assala:mu Falli:kum wa rahmatu Allahi wa baraka:tuhi.’
"Allah's peace, mercy, and blessings be upon you"

This highly regarded expression could function both as an opening and ending greeting formula. In Arabic discourse, it is a convention to end up a speech with the above greeting formula. Thus, the speaker would obtain the listeners' appreciation as well as respect of what he says. If the pragmatic function is considered, such an expression is meant to express the speaker's loyalty and faithfulness to his religion Islam. One more thing is that this expression implies the speaker's gratitude and thankfulness to the listeners for paying attention to him. So there is an implicit connotation of thanking.

To sum up, the greeting formulas exchanged in marital engagement speeches whether in Standard or Colloquial Arabic, are not all arbitrary, but rather are subject to considerations of linguistic etiquette. The reciprocal greeting formulas exhaust all the possible aspects of politeness and face management, and imply regard, deference, veneration, and prestige.

4.2 Complimenting

Complimenting is another linguistic etiquette device comprising politeness. It is the most adorable and sensational aspect of the whole process of marital engagement. It has been noted that almost all the speakers in the engagement ceremony mention what their listeners like hear. It is the longest part of any engagement ceremony, within which the interlocutors
exchange a great deal of polite patterns. These patterns of flattering and praising entail immeasurable formulas of polite expressions. Besides, they are subject to the norms of linguistic etiquette and honorifics. Furthermore, complimenting can be considered as a mitigating politeness strategy; in that it is a successful way of gaining the others' respect and acceptance. Consider the following examples:


"Your daughter and your family are noble and generous"

Example 10 Addreser: - ?abna:? ŏaffi:rat...ha:ðihi al ŏaffi:rah almuñtramah

"Sons of family ... This respectable family".

It is quite evident that the above mentioned formulas are exchanged between the interlocutors, in order to express compliments. Basically, saying nice words and expressions to somebody is a sign of respect and deference as far as the illocutionary pragmatic force is concerned. These compliment formulas express the interlocutors' gratitude towards each other. They are not necessarily intended to be true. Sometimes these compliments might be untruthful and illusive (i.e exaggerated), but they are exchanged on purpose. The purpose of this is to gain each other's acceptance and consideration.
Another purpose is to ratify closeness and intimacy between them. For instance, the following example shows how the interlocutors preserve their positive politeness and positive face equally.


"Thank you for this wonderful reception. It denotes your good origins and your nice way of welcoming us. You are our family and our tribe."

This example shows how the speaker is polite, and how he expresses regard and consideration to the other representative (speaker) in a very polite way. This can be considered a technique of fortifying closeness and solidarity between the interlocutors. It is a very good way of establishing a social rapport between each other.

\textbf{4.2.1 Expressing Solidarity through Compliments}

Basically, the purpose of complimenting is to establish social acquaintance between two remote families (i.e. two socially distant families). Consider the following example.

Example 13 addressee: \textit{-naffa\^zzu wa nafta\^ger bilmu\textit{\^a}harati ma ba:yyina fa\^ff\^i:ratayina}
"We are very proud to have affinity between our families".

Such an expression is undoubtedly appropriate to the context of marriage. This compliment expression is used in the appropriate domain of language use. As a result, the norms and manuals of linguistic etiquette as well as politeness are all preserved. Pragmatically, this use of such kind of expressions strengthens solidarity and maximizes the degree of closeness between the interlocutors. It also enhances camaraderie (i.e. friendliness).

4.2.2 Expressing Intimacy through Compliments

Intimacy is also communicated through the use of polite compliment formulas. Camaraderie and friendship, if exist between the interlocutors, are also advocated through the use of the appropriate compliment expressions. Hence, the pragmatic functions of using compliment expressions in this regard are to gain acceptance from the other party, and secondly, it is a way of persuading them. To accept the marriage proposal can be considered as the perlocutionary force of these utterances. Consider the following example.

Example 14 addressee: -wa: ihna ʕa:rfi:n ʔahl alyingfib min zama:n,

джама: ʕаh ʔаyybi:n wa ʔаhsаn min hiyk ma: biʕa:r

"We have known the suitor's family for a long time. They are very good people, indeed".
It seems very reasonable that the addressee does not only seek to get acquaintance with the addressee, but also he tries to express intimacy and camaraderie. The addressee's intention is to show closeness and reinforce a strong relationship with the girl's family through the use of such verbal behavior (i.e. complimenting).

4.2.3 Expressing Courtesy through Compliments

Being courteous is an important aspect of complimenting. People involved in marital engagements are very kind to each other. The purpose of this is to gain each other's consideration and regard.

Naturally, Jordanian people are courteous, especially when it comes to requesting or accepting a request accordingly. Hence, the whole speech event is based on courtesy, kindness, and superior linguistic treatment of each other. The following examples are quite illustrative.

Example 15 addresser: -tara: ihna dżayyi:n wa mitṣaffmi:n bilw dżwu:h alṭayybih alkari:mah

"We are coming to you, looking forward to accepting our offer, as you are generous and benevolent".


"You are incredibly good. Thank you." The second expression can be translated literally as "The Noble's coffee never gets cold", but the
expression delivered in this context has another pragmatic function. It aims at directing words of praise with the use of intellectual words, to show respect and deference. Thus, it could be translated functionally into English as "You are always very hospitable".

These two distinctive compliment expressions conform to the norms of the linguistic etiquette and imply politeness and face management. These expressions convey the meaning of courtesy on the basis of the pragmatic function they hold. The use of these two expressions has a special effect on the addressee's in that it helps enhance the social relationship between the interlocutors. Another example through which these pragmatic functions of respect are manifested is:

Example 17 addresser: -fama: ِسُهِيدُنا َعَاٰذِدًان َمِن َعَاٰلِيٰ....؟ِلِّلَا: ِعِبْنَا ٌبِيٰٰحُبَانِ وَعُلُؤُقُانِ وَعَسَابُانِ وَنَاٰسِبَا

“Everybody we have acquaintance with from … family, we admire his religious commitment, manners, pedigree, and origin.”

Through the use of highly educated prestigious Arabic, the speaker of the above quotation intends to deliver a very courteous compliment expression. This expression shows that the addressee is highly affected by the Islamic doctrine. It is appreciated and valued by the addressees and it credits the speaker himself. It also communicates the addressee’s regard and consideration to his addressees.
In short, the data show that the use of the formulaic compliment expressions on the marital engagement ceremony has different socio-pragmatic ramifications. These compliment expressions are meant to establish a sort of social rapport between the interlocutors. Besides, they are intended to strengthen the relationships. Pragmatically, they have a persuasive effect, on the addressees in that they are used to get acceptance from the other party. These compliment expressions are extremely polite, and they maintain the speaker’s positive face before his hearers.

4.3 Requests

Requests are the focal point in the engagement speeches. Requests occur at the end of these speeches. The speech event of engagement is primarily held to make a request for a girl's hand, which often results in accepting this request. Asking for a girl’s hand in marriage is not easy to perform, especially, before the audience. Therefore, there are certain linguistic etiquette norms that the interlocutors should be committed to. These norms are consistent, and have special features such politeness and face, thus, requesting in this regard is rather sophisticated and governed by certain underlying etiquette rules. Consider the following example.

Example 18 addresser: -ya: iχwa:n ?iħna tālabna iļyːm hua tālab iyiːd bintkum lʔaʁuːna assayid…
"O brothers. We are here today to ask for your daughter’s hand … to our borther Mr…"

The representative, who was a former prime minister, commenced his talk with an appropriate honorific “O brothers.” This form of address shows how the speaker tries to express closeness and intimacy to his hearers. He stated a direct explicit request in a very polite way, repeating the word 'ťalab' "request" twice for the sake of emphasis. Obviously, the above mentioned formula has no face threatening act neither to the speaker nor to his hearers. Therefore, this form of request maintains the speaker's positive face and his positive politeness.

To show that this request is positively accepted and the hearers are pleased with, the reply comes more polite and exhibits a higher degree of consideration by the representative of the counterpart party (i.e. the girl’s family).


“On the behalf of my brother and cousin Mr…. I would like to say that the Jaha’s request is accepted. And my brother has authorised me to say that he agrees to marry his daughter to Mr. ....”
This is a prestigious form of accepting a request. There is an implicit thanks and gratitude implied by the speaker to his family because of the honour he has been given to be the family representative in the ceremony. He seems to express his consideration and regard to both his own family as well as his addressees. This form is reciprocal between the interlocutors in terms of politeness, positive face, and linguistic etiquette manuals, and it corresponds to the request directed by the first interlocutor in such kind of conversation.

4.3.1 The Use of the Plural Form in Requesting

Requests have to be expressed in two linguistic forms: one is singular and the other is plural, but both forms show deference and respect to the addressees. Some interlocutors involved in the speech event of engagement use the plural form of address to make their requests comply with the linguistic etiquette devices. This etiquette device (i.e. the use of the plural) seems to be quite influential and acceptable by the addressees. The data show that the interlocutors refer to the plural to talk on behalf of their families so as to express solidarity and respect as mentioned earlier in the discussion. Consider the following examples.

Example 20 addresser: -?abna:? Sa[li]:rat ... wa ?aqriba:?ahum wa ?ansiba:?ihim [za:]?u: ilaykum ya[blubu]:na yada ibnatikum ala?a:nisah ...

...?illa ibnina ... ?a:mili:na radan i[za]:biyn [a]ala ?ulubina ha:da

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“Members of … family, their relatives, and cousins- in- law have come to you to ask for your daughter’s hand Miss… and we hope that you would accept our proposal”.

It is quite evident that the speaker uses the plural forms to talk on behalf of his own family as well as addressing the other family members (addresses) respectively. The girl’s family representative responds to the request as follows.


“On behalf of my family and on behalf of the fiancée's father in particular, we are very proud of having affinity between our families…. We accept the request and please drink your coffee”.

In the above example, the addressee uses the plural form in stating his acceptance. The first person pronouns, the second person pronouns, and the verbs are formulated in the plural form. It is a fine style of exhibiting prestigious forms of language associated with esteem. The purpose of this is to show regard and deference.

4.3.2 Indirectness in Requesting and Accepting the Request
Sometimes the interlocutors in the speech event of engagement express their requests in an indirect way, thinking that they would look more prestigious and gain each others’ appreciation and deference. These people use expressions that do not necessarily mean the same as if they were said in isolation or in any other social context.

The interlocutors expresses their pride towards the new relationship that results from marriage, then they usually make the acceptance explicitly as well as implicitly through asking the other interlocutor to drink the coffee.

Example 22 addressee (ḥayya:ku Allah یسربع گاهویکو بیلی aṣiːtu biːh).

"Welcome! You have what you asked for. Drink your coffee"

This is a sign of showing consideration and deference. Consider the following example of requesting and accepting the offer.

Example 23 addresser: -alḍaːhaːh almuː?alfaː min baʃtidi ṣafːaː?ir irbid taʃarrafat diːwaːnakum alṭaːhir taːlibatan yada ibnatikum…lilsayid … raːḍiːna minkum wa mina Allah ḥusna alqubuːl

“The Jahah, consisting of some families from Irbid, have come to your honorable diwaːn ‘hall’, to ask for your daughter’s hand…. for Mr. …. We beg Allah and then you to accept our proposal”

The reply to this comes as follows.
Example 24 addressee:  

-īdāː ًء؟akum man tarḍūːna diːnahu wa ًء؟laqahu faziwiء؟h.

“If a person with good faith and moral comes to you asking for your daughter's hand, accept him as a husband for your daughter”.

The indirectness as a pragmatic notion is manifested in the reply to the request. The speaker refers to a saying by Prophet Mohammad (PBUH) to express his approval. This way is very respectable and appreciated by all listeners (attendants). The pragmatic function (i.e. the illocutionary force) of this saying is that the addressee emphasizes that the suitor has good faith and he agrees to marry the family’s girl. The addressee does not mention this saying to urge Muslim youth to get married; but rather he mentions it for a different pragmatic function. This intellectual use of the religious quotation accounts for linguistic etiquette norms, since Jordanian society believes that whoever loves and appreciates Prophet Mohammad, should abide by his saying. In fact, the speaker makes the use of Muslims’ love for prophet Mohammad (PBUH) as a strategy of getting very close to them. It is also a positive face preserving strategy. In conclusion, there are two ways of expressing requests in the marital engagement speech in terms of directness and indirectness.

4.3.3 Expressions of Requests in Colloquial Arabic
There are certain colloquial expressions of requests in the speeches of engagement. These request formulas in Colloquial Arabic do not vary distinctively from those expressed in Standard Arabic in terms of perlocutionary force and linguistic etiquette, besides, these formulas sound more intimate to the addressees. Moreover, these formulas are highly valued and taken into consideration by the addressees. Furthermore, these colloquial linguistic patterns of requests are sociolinguistically considered. The eloquent speaking men who are chosen by the man's family and the girl's family to be their representatives are not necessarily educated. Although they are uneducated they can express themselves well. Sometimes certain eloquent men are chosen to talk on behalf of their groups because of their age. Consider the following examples.


“As you are good and generous, we are coming to you hoping you would accept our marriage proposal according to the teachings of Allah Almighty and his Prophet”.

The reply is reciprocal as follows:

Example 26 addressee: -iffrabu gahwitku wa ibiffru billi: adzi:tu bi:h.

“Drink your coffee and you will get what you have come for”.

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The functional translation of this might be as follows.

“We accept the request”.

Another example of requests in Colloquial Arabic and the reply are the following.


“We have the honor to ask for your daughter’s hand…. for our son ….in light of the conditions and dowry agreed upon in advance”.

The reply comes as follows:

Example 28 addressee: -ḥayyaːku Allah billi ᾄdʒiːtu fiːh wa iffraːbu gaːhwitku wu ?ahalan wa sahlan

“Allah greet you with what you have come for. Have your coffee and welcome again.”

The above mentioned examples are very polite, indeed. There are certain mitigating strategies associated with these tokens by the interlocutors. First, they incorporate compliment expressions such as

Example 29 addresser-“mitṣaffmiːn bilwidʒuːh aṭaːybih alkariːmih”.

Second, these interlocutors use honorifics such as “binitfarraf” (We have the honor) or (It is an honor). Moreover, other greeting formulas are also exchanged, more particularly in the reply. These are meant to mitigate the
interlocutors' tokens; they do not necessarily function the same as if they were said before the process of requesting. Hence, they are linguistic etiquette devices exchanged mainly to show politeness, consideration and regard, and seek acceptance from or persuade the other party (Searle 1979).

Requesting, expressed through greeting and complimenting, is a speech act which is subject to certain linguistic etiquette restrictions. If these restrictions or norms are to be violated by the speaker, the request itself would be condemned, rejected, or even considered to be absurd. For example, consider the following hypothetical example.

Example 30 addresser: "bidna binitku li?bina elyu:m"
"We want your daughter's hand for our son today".

This request formula does not have the same illocutionary and perlocutionary force as the other request formulas mentioned formerly. It does not sound polite. There is no room for face-threatening acts and stigmatized forms of language in requesting, and every single utterance should sound polite and prestigious in the speech event of engagement.

4.4 The Socio-pragmatic Functions of the Religious Texts.

Since Jordanian community is Muslim, the interlocutors share the same religious background knowledge of Islamic principles, especially, those related to marriage. Therefore, most speech events of engagement in North Jordan attest mentioning some religious texts, namely: verses from the
Holy Qur'an and sayings by Prophet Mohammad (Peace be upon Him). The ultimate purpose of mentioning these religious texts is to urge Muslims youth to get married. However, there seem to be some other socio-pragmatic functions and aspects that call for the use of these religious texts. The most frequent verse of the Holy Qur'an recited on the ceremony of engagement is the following.


Al Roum chapte,r verse 22

And among His signs

Is this, that he created

For you mates from among yourselves, that ye may

Dwell in tranquility with them

And he has put love and mercy between your (hearts):

Verily in that are signs


This verse has been mentioned 7 times in 12 speech events of engagement. It is the most common religious text in the ceremony, probably because of its direct relevance to the context of marriage. This verse shows how the interlocutors express their strong commitment to their
religion, Islam. The Muslim interlocutors are quite faithful, and they strongly believe in Allah Almighty. The verse also indicates the interlocutors’ social and cultural background.

The verse is very often enclosed in a preliminary introduction to requesting the girl’s hand in marriage. Virtually, the use of such a kind of religious piece of evidence helps to gain the other party’s regard, respect, and consideration. In fact, Jordanian Muslims listen attentively to the holy religious texts as being recited by the addressers in the engagement rituals. Therefore, the speaker uses these texts as an access to his listeners’ heart and mind, in an attempt to gain their respect (i.e. the perlocutionary force). This might be the perlocutionary force of this utterance. Another sociolinguistic point of view is that the addresser implies solidarity, more particularly religious solidarity, between his own family and the counterpart family. Additionally, it is a kind of mitigating politeness strategies; there is nothing could be more polite than reciting a verse, indeed. It is divine and highly influential. It contributes to the interlocutors’ conservation of positive face before the others. What applies to the previous verse, applies to the following verse, too.

“And it is he who has created man from water; and has appointed for him kindred by blood and kindred by marriage”.

This verse is also frequent in the engagement ceremony and it has been mentioned five times out of 12 speeches. This verse involves the same socio-pragmatic functions as the one before it.

The analysis of the religious texts extends to the Prophet’s sayings (PBUH). The most common saying, in the context of marriage is the following:

Example 33 addresser: -ya: maṣṣara affaba:b man istaťa:fa minkum alba:?ata falyatzawaḍ.

“O young people! Whoever among you is able to marry, should marry”. Khan (1990:p.3 Vol. VII).

Another frequent saying is the following.


“If a person of acceptable religion and character presents himself for marriage, marry him, otherwise, there would be widespread sedition and rampant corruption in the land”. (http://www.Islamonline.net).
Some other two examples also appear throughout the speeches are the following:


“Whoever is affluent should marry. If he doesn’t marry, he is not with me”. (http://ibnayyub.wordpress.com).

Example 36 addresser: *tunka almar?atu li?arabaʃ limaliha wa liʤama:liah wa hasabiha wa di:ni faDfar biðati addi:ni taribat yada:k*

“A woman may be married by four qualifications: one on account of her money; another on account of the nobility of her pedigree; another on account of her beauty; the fourth, on account of her virtue. Therefore, look out for a woman that hath virtue”. (www.twf.ogr/sayings.html).

These sayings are usually said after the Quranic verses. The prophet’s sayings entail the same socio pragmatic functions as that of the Quranic verse. There is very often an implicit request or approval through the divine sayings. One important linguistic feature of these sayings is that they are very much listened to by the hearers themselves, (i.e. they are highly influential). The influentiality of these sayings is derived from their truthfulness. Whatever Prophet Mohammad (PBUH) said is true because he is inspired by Allah Almighty. Therefore, reciting these sayings in marital
engagement occasions is courteous, and contributes to enhance solidarity and intimacy between the interlocutors themselves.

4.5 Honorifics

4.5.1 Honorifics with Forms of Address

These honorifics are primary components of the speech event of engagement. These honorifics account for a larger concept which is linguistic etiquette. The speech event of engagement is an area of plenty of honorific formulaic expressions. These honorifics are associated with the appropriate forms of address. They are mostly exchanged to express deference and consideration between the interlocutors. The most common or frequent honorific expression is the following:

Example 37 addressee: “alḍaḥaḥaḥ aḥal ḥakāmiḥaḥ”

"Generous Jahah (assembly)."

This honorific is associated with addressing the (Jaha) upon initiating one’s talk. The addresser uses this honorific expression so as to reveal his good intention towards his listeners. Another longer honorific expression which can be grasped throughout the speeches delivered is the following.

Example 38 addresser: alṭaḥwatu alṭiḥaṣaḥ? ṭabīḥaḥ? ṭaffīḥaḥ rat... wa ṣala raḥaḥīṣinaḥ ṣaḥaḥaḥ dat ṭaffīḥaḥ ṭabīḥaḥ... alṭaḥwatu ṭabīḥaḥ alṣaḥaḥ...
“Dear brothers! Members of … family, headed by his Excellency father of…. Our dear big brother.”

Obviously, every single word uttered in this present example is an honorific in itself. The addresser starts addressing his audience (listeners) in the plural form in order to address the audience as well as the other party's representative, or probably to show consideration, deference, and respect. Suddenly, the speaker shifts from the plural form into the singular to address an individual among them. (i.e. the other party’s eloquent representative) \( \text{wa } \text{sala ra?sihim sa } \text{fa:dat affay } \text{?abu } \ldots \) This shift marks a great deal of deference and consideration to the other party's representative who is a tribal chief in the above example. This form of exchanging honorifics ensures that the speaker himself gains the regard and consideration of his listeners.

Example 39: addressee: \( -\text{al?i}x\text{watu al?afa:di}l \text{ al?a} \text{fizza: } \text{?aq} \text{a:ribna } \text{wa } \text{a} \text{hiba: } \text{na } \text{?a:al } \ldots \text{ alkira:m} \)

“O virtuous and dear brothers! Our adorable relatives and our beloved … genorous family.”

These forms of honorifics involve flattering, praising, and positively evaluating words. The choice of these words is very appropriate to this context of address. These honorifics are very diligently expressed in this
situational context of engagement. On the other hand, honorification in this context is a politeness mitigating strategy. Therefore, interlocutors appeal to it to show friendliness, and to consolidate camaraderie. It is a positive face preserving strategy, too. Another example of these honorifics is the following:

Example 40 addresssee: -da:wulat aʃʃayʔ arraʔi:ss alʃayi:n wa ᵉḥbihi alkira:m ?aʃha:b almaːli wa alʃuʃuːfah wa assaːʃaːdah

"Your Excellency Mr. prime minister and his excellencies noble-minded companions."

This is an excellent example of expressing honorifics in forms of address. Honorifics like (maʃa:li, ʃuːʃuːfah, and ssaʃaːdah) have the usual English equivalent "your Excellency". This example testifies how power correlates to politeness. It is evident that the addresser and the addresses all occupy high governmental positions in the country; therefore, they deserve to be addressed with the appropriate honorifics. If the parties concerned were addressed with their first names, then it would take the risk of considering this as a sign of intimacy and closeness. By contrast, it is a sign of degradation and probably humiliation. These honorifics function as a wall built around these highly prestigious entities (i.e. these public figures), thus, protecting them from humiliation. Furthermore, they preserve the
addresser's positive face before them, and they would provide him with a certain degree of respect. Hence, with no doubt, there is a mutual relationship between power and politeness in the speech event of marital engagement in north Jordan.

4.5.2 Situational Honorifics

There are certain expressions that could be considered situational honorifics. These expressions are usually exchanged spontaneously. They differ distinctively from the previous kind of honorific in that they do not often accompany forms of address; rather these honorifics are expressed in isolation as responses. They comprise certain features of linguistic etiquette among which are a higher degree of politeness, positive face, and the appropriateness to the contexts within which they are exchanged. The most frequent formula is the following. \( \text{hayya}:k \text{ Allah} \) or \( \text{Allah } \text{mhayyi}:k \) these two forms of the same honorific mean literally "you are welcome". But if this is the only meaning it holds, then there is a distortion of its pragmatic message. However, my main concern in this connection is not translation, but it is the socio-pragmatic aspects of this kind of honorifics. The interlocutors exchange these honorifics to compliment and express gratitude to each other more than greeting each other. Therefore, these situational honorifics are of two folds, a kind of compliments and thanks.

However, the use of the situational honorifics implies a new mitigating strategy of politeness. These honorifics are very polite. This is due to the
functional repetition of these honorifics within on speech event of engagement. Similarly, there are other formulas of honorifics which are religiously based. They entail an explicit supplication of some kind to Allah Almighty. It is also a form of situational honorifics, but the pragmatic function and the illocutionary force of utterances vary notably, depending on verification of the social contexts. For example, the following honorific form is a supplication if considered by its surface meaning (literal meaning).

Example 41 addressee: ba:raka Allah fi:k or Allah yba:rik fi:k

"May Allah Almighty bless you."

Nevertheless, these honorifics do not necessarily mean exactly so. The illocutionary force of these utterances is to communicate compliments and thanks to each other. Additionally, they sound more respectable since they are associated with the name of Allah Almighty, who is supreme. The following is rather a more sophisticated honorific expression. It is an idiomatic expression which is expressed in Standard Arabic. Farghal (2002) provided a rough account of religious honorifics.

Example 42 addresser: ḥafiḍa:kum Allah taḥa:la wa ?akramakum

"May Allah Almighty protect and dignify you"
This form of honorific is prestigious and exhibits high standards of politeness and deference; therefore, it is abide by the linguistic etiquette norms.

4.6 Expressions of Solidarity

Interlocutors, very often, tend to seize the opportunity of marital engagement speech to express solidarity and camaraderie using special expressions and statements. It seems for the first time that these expressions are irrelevant to the topic and context of marriage, but they are significant on this speech event of engagement. These expressions are fruitful and they are said on purpose. There are sociopragmatic functions behind these expressions. Although these expressions seem to violate Grice's maxim of relevance, the interlocutors believe in that they are of great importance to be exchanged in this context. The ultimate purpose of using these expressions is to strengthen the social relationships between the interlocutors as well as their own families. Normally, these interlocutors intend to draw a linkage of kinship and affinity between their own families and the counterpart families. The following example is intended to show solidarity.

Example 43 addresser:-?ayu:ha ali?wah kama ta?lamu:na wa na?lamu

addresser: San ?anna rawa:bi?ta almahabati wa al ?u?wati wa alqurba wa
"O brothers. As you all know that the bond of goodwill, brotherhood, kinship, and neighborhood ties between our families have its own deep extending roots. I am very hopeful and confident that this legal relation will reinforce and advocate these relations in this dear province that we are honored to be born and brought up in under the victorious Hashemite leadership."

These verbal expressions assert camaraderie and friendship between people involved in the engagement events. The addresser is trying to emphasize that our friendship, but this friendship has become stronger now due to the latest relationship of marriage. The addresser then goes on to remind his addressees that we all belong to the same province. This is an explicit token of solidarity, which is expressed with reference to Jordan under the Hashemite leadership, which is a shared knowledge between all Jordanians.
The addresser makes the point that all Jordanians love and adore their homeland Jordan. Since all the audience is Jordanians and they are loyal to the Hashemite regime, the addresser uses these expressions to gain an advantageous remark of solidarity for himself and his family. The pragmatic function, manifested in the perlocutionary force, can be interpreted as since we are citizens of one country and ruled by a wise leadership, we hope that we would become one family through accepting our marriage proposal.

It is worth mentioning that such an expression of solidarity and camaraderie is extremely polite and positive face saving. Similarly, consider the following example.


"I welcome you as you are dear Jordanian citizens."

This is also an explicit expression of solidarity. It emphasizes a patriotic feeling between the addresser and his addressees. Another expression of solidarity which is very frequent on engagement speeches, and shares the same pragmatic function is the following:


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"Under the rule of his majesty, king Abdullah II son of the late king Hussein"

It is a fact that the bulk of Jordanians are loyal and faithful to their king Abdullah II. This is an appropriate expression of solidarity which completely suits the context within which it is said. The addressees seem always to like it and they take it seriously; so it has the perlocutionary force of persuading them. Moreover, this expression is highly influential and is very apt to be stated in these occasions of engagement.

Example 45 addressee: ?ahalan wa sahlan bikum fi baladikum a00a:ni

"Welcome in your second home town."

Example 46 addressee :-ya: ?ahlna wa fizwitna wa garayibna

"We are relatives and almost one family"

These two expressions are expressive examples of solidarity. They exhibit an enormous deal of politeness and etiquette. In the first expression, it does not necessarily mean that the hosting town or village is really their second home town, but rather it can be pragmatically considered as 'you are accepted among us, and we accept your offer, too. Besides, these expressions highlight intimacy and closeness between the interlocutors.

4.7 Expressions of Camaraderie

There have been marked through certain expressions of camaraderie (i.e. friendship or fellowship) in the speech events of engagement. These
expressions are highly valuable and appreciated by all the participants in
the speeches of engagement. These expressions are purposeful in that they
imply a sort of mutual intimacy between the interlocutors, and this reflects
on the rest of the audience of both parties of the engagement occasions.
Some of these expressions are the following.

Example 47 addressee: ha:ðihi al submarah almuhtaramah alll:i tarbi:hana
bi?abna:?iha a SSada:qatu wa almwa:datu bika:fat alma:la:la:ta

"This respectable family, which we love, which we have strong friendship
in different walks of life."

This is a straightforward expression of camaraderie. The addresser tries to
assert a strong relationship of friendship or fellowship. Through saying
this, the speaker attempts to gain the listeners' regard and acceptance, thus,
the speaker shows politeness and keeps positive face before his listeners.

Other two examples of these camaraderie expressions are these:

mutha:bi:na wa dafa:la bayinana annasaba litaza:da:da almahabatu wa
yaza:da:da att fa:wunu

"Thanks are due to Allah for making us beloved brothers, and for creating
affinity among us in order to increase love and cooperation between us."
Example 49 addressee: -Faha:ða anna:sabu kalgayΘ wa kalmaṭur kulama
nazala: ṭala al?arāi tuzhir wa tinbitu annaba:ta:ti affayibah

"This affinity is like rain, as it falls down, it blossoms, and grows good plants."

In example 48 the addresser expresses his admiration and appreciation of having such a kind of relationship with his addressee. This expression is intended to seek social acceptance, since camaraderie expressions help break the barriers between interlocutors if they exist. They also help enhance the intimate relations. Moreover, this is an intellectual politeness mitigating strategy, because the addresser uses highly prestigious forms of language to address the audience.

Example 49 exhibits the speaker's high level of education as a religious man and a university professor at the same time. This evidently shows an intellectual use of words through the employment of simile and likeness. The speaker likens affinity and marriage relation to the rain which is useful to the soil. The social meaning of using such a simile is to express intimacy and camaraderie, whereas the pragmatic function is to show consideration and respect to the other party. Therefore, this expression is highly influential and respectful. It is also accepted and estimated by all the audience in the speech event.
Expressions of solidarity and camaraderie constitute an integral component of marital engagement speeches. Any speech event of engagement which does not contain the use of these expressions is still lacking and wanting. Therefore, almost all these speeches gathered show a great deal of these expressions. Hence, such a use of these expressions guarantees the interlocutors' positive face and prestige before each other.

In answering the second question of the study, *what role do age, literacy, sociocultural, and socioeconomic factors play in the selection of the speakers who are involved in the speech events of engagement?* the data, collected from different 12 speech events of engagement in various areas in North Jordan, showed that age, literacy, sociocultural, and socioeconomic factors have a significant role in selecting the representatives of each party.

**4.8 Age**

Age proves to be one of the most prominent and determining factors in selecting the speakers. Conventionally, the data confirmed that elderly men are highly regarded and respected by different members of the society in North Jordan, through saying:
Example 50: Some of the audience said, "Estwa ḥadā bitbadda ṣala abu… hu: ilkabi:r tabaṣna bilgaṣdīh". 'Nobody is in charge of speaking other than father of… since he is the oldest among us.' Or through stating other formulas such as

Example 51: Some of the audience said, 'ītfaḍḍal ya: ?abu fla:n intih ilkabi:r ya: zalamiḥ'. 'Go ahead father of… you are the oldest among us.'

The use of the word '?abu' "father of" is a sign of showing respect and friendliness in Jordanian speech. In the Wikipedia (last modified 2009), the word '?abu' is used as an honorific to express politeness to a male offspring even if he is childless. People use this Arabic cultural bound word as an honorific when addressing each other in informal interactions. It sounds very respectful and polite; also it accounts for the linguistic etiquette norms.

Obviously, these two examples show that Jordanians prefer to select elderly men to be their representatives who are supposed to ask for the girl's hand on behalf of the man's family. In fact, these two expressions entail a higher degree of politeness maintained by the attendants and directed towards the elderly people on the speech event of engagement. Yet, they imply deference, regard, and consideration to the old people among them. Using the appropriate
honorifics to address each other, for example, the word ‘?abu’ which is a sign of respect, is very polite and respectful. Moreover, their use of the highly polite formulas such as ‘itfaddal’ is very significant in this regard. The use of this and other honorifics is a part of linguistic etiquette verbal devices which are intended to show politeness.

There is a strong relationship between age and other factors, namely, literacy, sociocultural, and socioeconomic. Elderly people who are literate, educated, or even occupy or previously occupied certain governmental positions (i.e. authority), are likely to be selected to represent the engagement parties. In some areas in North Jordan, the process of selecting these two eloquent speaking men occurs due to two different factors; age and literacy. Consider the following example.

Example 52 addresser the man's representative -؟affi:rat bani... hai ؟affi:rat ... mutawa:dzidah bi:nkum, biddha i:d ibnatakum ... illa affa:b almuhadab... wa la: ziltum ?ahlan lil?ai:r wa fukran

'Family of... this is family... is among you, requesting your daughter's hand miss ... for our decent son Mr. ... and you have been always benevolent. Thank you.'

These utterances are delivered by an old man. He uses standard Arabic to maintain his request. The speaker seems to be very well
educated. The use of Standard Arabic, sociolinguistically, is expressed to show that the addressee is literate or educated, which is an advantage. Furthermore, age and literacy would contribute to sociocultural and socioeconomic factors. The old literate speaker might occupy a prestigious social status or occupy an important position in the state such as, a university professor, a minister, an officer in the army, or even a director of whatever institution. It is believed that these factors play an important role in the selection of the representatives of the two families. On the other hand, the reply, the act of accepting the offer, comes to be reciprocal in terms of age but not in terms of the variety of Arabic (i.e. it differs in the variety used to accept speaker 1's offer). The counter representative replies in colloquial or informal Arabic because he is not very well educated.

The representative of the girl's family speaks up to welcome the “Jaha” and accept the request using colloquial Jordanian Arabic. He says: Example 53 the addressee ,the girl's representative -“hayya:k Allah, wa Allah ?ahlann wa sahlan bi:ku wi i][rabu gahwitku”
“You are warmly welcome. Drink your coffee”.

The use of Colloquial Arabic in this quotation signals the speaker's level of education. This addressee is given the right to talk and represent his family because of his age. The way he replies to the other party’s representative is very brief and directive, and he is not very much concerned with using formal Arabic. If he were able to respond to the
request in Standard Arabic, then he would be more prestigious than he really is. Yet, he shows regard, respect and veneration through the utterances he expresses. Moreover, he is very keen on keeping all the norms of linguistic etiquette; politeness, face, and honorifics.

In brief, the formerly presented examples show that age is a decisive factor in selecting the representatives regardless of whatever social or educational background they have.

4.9 Literacy

Literacy plays a crucial role in the selection of the representatives of the two parties in the speech events of engagement. Literacy can be defined as the speaker's ability to speak, read, and write Standard Arabic and this reflects on speech. Generally, it is a fact that any speaker, who can express himself in Standard Arabic is appreciated and admired by his audience in the Jordanian community. The more eloquent he is, the more respect and deference he receives. Halliday (1978:156) argues for the importance of this variable. He maintains that "The variable in question is highlighted as a carrier of social meaning." He further argues that these variables are very significant in shaping standard forms of speech. Consider the following example.

atira:m wa alfiirfa:n. “Oh honorable brothers in town…. At first, I would like to seize the opportunity to express my deepest thanks and gratitude to you”.

The example above shows the people’s adherence to Standard Arabic as a medium of communication in these marital speech events.

This quotation exhibits the speaker’s literate faculty as well as his educational background. Clearly, his speech is characterized by the proper idiomatic expression, the choice of words (diction), and the correct syntactic patterns. These features helped select him to be a representative of his own family.

Undoubtedly, such formulas have social implications in that the speaker tries to show a good level of education, so that the listeners would accept and respect him and respond to his request positively. In addition, through the intellectual use of words, he attempts to be more prestigious and highly influential. Such a variety of Standard Arabic is inevitably apt for such formal contexts of language use. Halliday (1978: 217) supports this claim by pointing out:

If a townsman does vary in his speech habits, the variation is normally not random, but relates to the context of situation. He may switch between a neighborhood dialect and some form of standard speech, perhaps with some intermediate degrees; but the choice, though probably entirely subconscious, is likely to depend on who he is
speaking to, what sort of occasion it is and what kind of environment they are in.

In concrete terms, this high variety of language is likely to be used in formal contexts rather than in the informal context of marital engagement. Linguistically, the interlocutors appeal to this variety for prestige purposes.

Another speaker, in another context, would opt for different pragmatic implications through the use of the high variety of Arabic. Consider the following example.

Example 55 the addresser: \( \text{?affkurukum affukra al\(\overline{\text{sazi:z maqru:nan bibali\(\overline{\text{g alaqdi:r wa ilihtira:m lihusni istiqba:likum liha:ðihi al\(\overline{\text{a:ha}}} \text{h.} \)“I am very thankful to you. You have our high regard and respect for your decent welcoming of this “Jahah”.

The speaker here directs his thanks to the listeners through the use of Standard Arabic. The point that is to be made in this connection is that polite formulas are better exchanged in Standard Arabic for being more prestigious and showing a higher degree of deference to the others. Furthermore, it contributes to the speaker conservation of his positive face before his listeners. In other words, the choice of this high variety of Arabic reflects the level of education he has. Apparently, the speaker is very keen on the use of the formal adjectives and descriptions of address (i.e.
honorifics) such as “bibâliği” and “alfâzi:z”. Thus, he emphasizes the meaning and makes it more eloquent, or maybe he expresses solidarity and intimacy with his listeners. (c.f Ferguson 1954 and Zughoul 2007).

From the above discussion, we can say that the use of Standard Arabic in such contexts is of captive importance. Similarly, those who master it are given priority to talk even if they are younger than other attendants or invitees. Naturally, Standard Arabic is associated with prestige and esteem; it is sacred since it is the language of the Holy Qur'an. Educated people, who speak Standard Arabic, are likely to be university professors, Islam preachers, engineers, and teachers among others. Those educated people normally occupy high governmental or public positions, such as ministers, deputies, senators, tribal chiefs, officers in the army, or directors among others.

4.10 Sociocultural Factors (socioreligious)

There is no doubt that the speakers in these marital speech events are highly influenced by cultural norms. First and foremost, these speakers very often refer to some religious texts (i.e. Quranic verses and Prophet Mohammad's sayings) to support their points of view and get the addressee's acceptance of marriage proposal. In a nutshell, they might refer to verses from the Holy Qur'an or some sayings by Prophet Mohammad.
(peace be upon him), relevant to the occasion of engagement and marriage.

The following shows some of these sayings and verses.

Example 56 addesser: "wa min ayyatihi ?ann ?alaqa lakum minn ?anfusikum ?azwa: $\ddot{d}\ddot{a}n$ litaskunu ili:ha wa $\ddot{d}\ddot{a}v\ddot{a}$ bayin nakum mawadatan wa rahmah ?inna fi $\ddot{d}$a:lika ?ayyatin liqawmin yafakaru:n". (surat arrum ?ayah22)

And among His signs
Is this, that he created
For you mates from among yourselves, that ye may
Dwell in tranquility with them
And he has put love and mercy between your (hearts):
Verily in that are signs
For those who reflect. Ali (1973:1056) al Roum Chapter, verse22)

The use of such a verse is highly influential and adorable by all the listeners as being said by Allah and directed to his worshippers.

Another example is a saying by prophet Mohammad (PBUH).

Example 57 addesser: "Ya: mafa:sara a:b b man ista?:a:su minkum alba?:ata falyataga $\ddot{d}$

"O young people! Whoever among you is able to marry, should marry."

Khan (1990: p.3 vol VII)
The use of these texts reflects the cultural beliefs of these addressers and their addressees, and mostly is an important factor in selecting them to be representatives of the families involved in the engagement events.

Not only does the use of the religious texts reflect a sociocultural background, but also demonstrates the use of the appropriate variety of language. Sometimes this kind of language makes the speaker deviate from the norm and talk about irrelevant topics to marital engagements in order to show his social and cultural background. This seems to be a superficial violation of Grice's maxim of relevance. Levinson (1983: 107) illustrates Grice's maxim of relevance as "make your contributions relevant": thus, whatever utterance in the conversation should be related to the topic in order to eschew obscurity, but this does not necessarily mean so in the following context. Consider the following example.


“O brothers! Today I am requesting your daughter’s hand… for our brother…. In this country, we are very sad because of what is going nowadays in Gaza. But at the same time, we must care about Jordan, too.”
Such a kind of talk is delivered by a former prime minister when was asking for a girl's hand in a marital engagement ceremony.

This piece of speech reflects the speaker’s concerns as well as his political background; it definitely shows that he is a politician. Certainly, his background qualified him to be his group representative as being the most noble-minded among them. Consequently, his political background is a crucial sociolinguistic factor that makes him the head of the 'Jahah'. Moreover, the speaker’s attitudes and cultural views are manifested through such kind of divergent request. Of course, there are certain socio-pragmatic implications that he is very much concerned about, but these are postponed to be tackled elsewhere in this chapter.

4.11 The Socioeconomic Variable

From the researcher's own observation of the engagement speeches, the economic status of the representatives of each party is not as important as the other variables, namely, age, cultural, and educational. In other words, most Jordanian people do not care about whether the speaker is a well-to-do person or not. This is not of prime priority to them. Yet, by virtue of being educated, or occupying a prestigious position whether a tribal chief, a minister, a senator, a deputy, a religious man, or a doctor among others, therefore, he is chosen by either party to speak on behalf of them.
To sum up, based on the researcher's observation, the economic status of the representatives does not affect the kind of language or the linguistic etiquette norms people ought to follow in North Jordan. Nobody has ever been elected to represent his own group or family just because of his wealth.
Chapter 5

Summary, Conclusions, and Recommendations

5.1 Summary

Chapter one in this study provided a theoretical background, defining sociolinguistics, pragmatics, and linguistic etiquette. Additionally, it drew a special connection between these fields of study. It showed how the study of language correlated to the social situations and contexts they are expressed in. A full image of the marital speech events in terms of settings (i.e., where and when these speeches take place) has been presented throughout this chapter in terms of the cultural norms and traditions. It also denoted certain linguistic etiquette devices that exist in the speeches of engagement. In conclusion, the purpose of the study was stated as an examination of the linguistic etiquette devices, politeness, face, and the role of the certain variables that play a crucial factor in selecting the speakers.

Chapter two has been devised to explore the relevant studies to linguistic etiquette, from the earlier study of Geertz (1972) up to the latest study on the field carried out by Al-Natour (2004). It reviewed diverse studies on politeness theory right from Brown and Levinson (1978) and up to O'Driscoll (2007). Language and social contexts are interrelated; therefore, there have been studies describing the relation between these concepts right from the earlier work of Labov (1972) up to Wardhaugh (1986). It was
worth reviewing studies concerning the relevant speech acts, these are namely, greeting, complimenting, and requesting. It considered works conducted on Arabic and other global languages. Moreover, there had been a necessity of reviewing some works in Arabic on speech events of engagement in Jordan in order to check there was any linguistic etiquette account tackled. The most notable of them were Al-Uzaizi (1974), Obeidat (1986), and Al- Tal (2006) which is the last to delineate the social contexts of engagement in Jordan. These studies investigated the speech events of engagement from social perspectives without giving an appropriate linguistic account of the speeches exchanged, which is manifested in the aim of this study.

Chapter three showed how the data of this study had been collected and analysed. The data had been collected via recording and note taking procedures. About 12 speech events of engagement had been recorded. Next, these recordings and notes were transliterated and translated into English. Then they were elaborated and considered linguistically.

Chapter four dealt with the appropriate linguistic analysis of the gathered data. It examined the main three speech acts of the speech events of engagement: greeting, complimenting, and requesting. First, greetings were divided into standard greeting formula and colloquial greeting formulas. Complimenting constitutes a considerable part of the speech event of engagement. It can be used to express various socio-pragmatic
meanings such as, solidarity, intimacy, and courtesy. Requests are the focal point in the engagement speeches. They can be mostly expressed in the plural form to show respect and deference. These requests formulas can be expressed in Standard or Colloquial Arabic, yet they are very polite.

Many other linguistic components have been presented included in the speech event of engagement. First, the religious texts exchanged were highly influential and acceptable by all the audience. Second, honorifics were classified into two types: honorifics with forms of addresss and situational honorifics. In this chapter, there have been marked certain expressions of solidarity and others of camaraderie. A plausible socio-pragamtic account of these speeches has been presented in this chapter.

Furthermore, chapter four dealt with the variables that determine who speaks or how to select the right person who is in charge of presenting his own family. First, age is one of the most important factors of selecting these persons. It showed that elderly men are prefreably given the priority to speak on behalf of their families. Literacy was proved to be of prime importance, too. The sociocultural factors correlate to religion, political, social, and academic perspectives respectively. The socioeconomic variable had a weak contribution to the process of selecting these men.
5.2 Conclusions

The study came up with the following conclusions: the linguistic components of the marital speech events have been observed thoroughly. These are manifested in the speech acts of greeting, complimenting, and requesting, in addition to other linguistic components such as the religious texts, honorifics, expressions of solidarity, and expressions of camaraderie. The three speech acts of greeting, requesting, and complimenting are the primary linguistic components of the marital speech event. These three speech acts are meant to reveal politeness and positive face; besides, they involve other mitigating strategies like showing deference, veneration, and regard. Requesting and accepting the request are equally the most important parts of the speech event of engagement; since it has been noticed that these two speech acts abide by positive linguistic etiquette norms, which are unbreakable in this connection. Moreover, certain socio-pragmatic functions are associated with requests such as showing deference, prestige, and appreciation.

The use of the religious texts in the speech event is highly appreciated. These might be said to urge young Muslims to get married, to accept the request, or even to express the interlocutors' commitment to their religion, Islam. Furthermore, honorifics lend themselves to the speech event of engagement because they are instances of linguistic etiquette.
Interlocutors use honorifics to express politeness, deference, and consideration to one another and to the families concerned.

Similarly, expressions of solidarity and camaraderie were also exchanged on the speech event of engagement. Basically, these are meant to reinforce the social relations between the interlocutors. These expressions imply intimacy, courtesy, and friendship. They have been noted to be instances of linguistic etiquette and politeness in the speech events of engagement in North Jordan.

The study revealed that variables such as age, literacy, and socioeconomic and sociocultural factors have strong influence onto the process of selecting the interlocutors. Age factor is the strongest among them all, since people respect and appreciate old people in Jordanian speech. On the other hand, literacy was exhibited through the intellectual use of the Standard Arabic variety; which gives more prestige to the speakers and shows positive politeness and positive face. Regarding the sociocultural factor, most interlocutors delivered some relevant religious texts, whereas some others talked about a totally different subject to indicate their social status. The socioeconomic variable was not of prime importance to the process of selecting the representatives of the two parties.

It is worth mentioning that these variables are not arbitrary, but rather abide by the norms of linguistic etiquette, and pragmatic functions among which are politeness, consideration, deference, and respect. These
variables also contribute to the interlocutors' ability of preserving their positive face before the others.

5.3 Recommendations

The study calls for further research to be applied on the speeches exchanged in marital engagement occasions in North Jordan concerning the following:

1- It lends itself to the field of discourse and the discoursal devices (unity, coherence, cohesion… etc.) to be analysed thoroughly.

2- It is also recommended to investigate the diglossic situation that might exist in it.

3- Since the speeches are in Arabic, there is a need to conduct a study investigating the translatability of them into English in terms of equivalence and meaning.

4- The study is a field where the corpus analysis can be applied.
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Appendices

1


ba:araka allahu fi:kum

almutahadiθ a00a:ní a[ayξ abu… [[ayξ al ụs[i:raḥ

?ahlan wa sahlan bismi Allah arrahmon arrahim ?ayuha hal?iξwatu
fi bida:yati ha:da alliqa:? almuba: rak fa?innani bismi al ụs[i:raḥ bi][aklin
űs:m wa bismi wa:lid almeyξu: bah bi][aklin ụs: na?iazzu wa na?axiru:
ma:da ụlayaha ?akθaru: min qarnin mina azzama:n wa ?innana nurrahibu
bikum ?a dznala wa ?af:dala tarrhi:b wa ?ahlann wa sahlan fi al
musta ọrà: b wa i[σraḥu gahwitu

Speaker 1 a senator in the parliament

By the name of Allah, the most gracious the most merciful. God's
peace and Mercy be upon you. Allah Almighty said (And among His signs
Is this, that he created for you mates from among yourselves, that ye may
dwell in tranquility with them and he has put love and mercy between your
(hearts): Verily in that are signs For those who reflect. Ali (1973:1056)
His Apostle also said to address and encourage young Muslims to get
married “O young people! Whoever among you is able to marry, should
Dear brothers! Members of family…. You are really generous in addition
to your brothers – in – law and relatives, headed by his Excellency tribal
shaeikh Abu( father of) …. Our big brother! Our dearest brother in this
province. I would like to greet you with the best greeting you deserve.
God's peace and Mercy be upon you. I would like to express my best
thanks associated with appreciation and respect, for your warm welcoming of this assembly (Jaha). Members of family…, their relatives, their brothers-in-law, and friends have come to you today in order to ask for your daughter's hand miss… for our son Mr…. I would say truthfully that the suitor enjoys good manners, going will with others and religious commitment. In fact, dear brothers, as you know and we all know that friendliness, brotherhood, kinship, and neighborhood ties between our two families are deeply rooted and extended. I am very confident and hopeful that this affinity will strengthen and fortify these ties between our families, in this dear and adorable province, that we are all honored that we were brought up and spent our life in, In our beloved home dearest Jordan which we are proud of as we are proud of its victorious Hashemite leadership. I am also confident and hopeful with what I know about the girl's father and the man's father of good manners, makes me suree that your daughter undoubtedly is enjoying a decent life with her family. We hope that you reply positively to our request of your daughter's hand. God bless you!

**The second speaker is the tribal sheikh.**

You are welcome. In the Name of Allah, the most gracious, the most merciful. Dear virtuous brothers, our relatives and friends. At first, in this blessed meeting, I would like to say, on the behalf of the girl's father in particular and on the behalf of the whole tribe in general: we are very proud of having affinity between our two families. This affinity had been initiated a century ago. We warmly welcome you, with the best and the most beautiful greeting. In fact, we are linked by brotherhood and religion ties. Therefore, your request is accepted. Drink you coffee
المرحوب بالهدى، لا يزال الرسول عليه السلام يقام عليه حينما يشمل المصلين. أما الذين يفعلون ذلك في أوقات أخرى فلا يكتفون بذلك.

الله لا يزال يهتم بالرسل عليه السلام، فبركة الله عليه وسلم، في مصليته، ولهذا يظل مكانه في الجنة.
The first speaker (a former prime minister), currently a senator and a politician, very well educated.

"Allah's prayers and peace be upon our Arab Hashemite custodian Prophet Mohammad. Family … has truly honored me to speak on behalf of them today. We are coming to this generous assembly, to this generous family…. O brothers! We are here today to ask for your daughter's hand miss… to our brother Mr …. Today is very hard for us all because of what is happening in Gaza now. Our hearts are filled with sadness for what is happening in Gaza. But our hearts must care about Jordan, too. We should obey and follow our Hashemite leadership. This home defies all conspiracies. We hope that you accept our offer. This home is very strong by its men, by its institutions, and by its leadership. (God's peace and Mercy be upon you).

The second speaker (a tribal sheikh, a retired officer in the Army, the oldest, and very well educated).

In the Name of Allah, the most Gracious, the most merciful from whom use seek help.

Allah's prayers and peace be upon our Arab Hashemite generous Prophet Mohammad.

Your Excellency, chief and, prime minister and senator, his benevolent companions! You Excellencies! In all meanings of respect and deference I welcome you on behalf of my family… we hope that Allah protect our country, dearest Jordan and the Jordanian people. And may Allah preserve
safety, security, and repose for this home, under his wise and brave leadership, the leadership of the noble and Hashemite his Majesty King Abdullah, Son of the late king Hussein. Dear brothers! As his Excellency prime minister, the head of this "Jaha" has indicated, life goes on.

Therefore, man should continue building this universe. I welcome you, as you are dear Jordanian citizens and generous "Jahah" that has honored us today. I would say on the behalf of the girl's father, my kinsman, general major…, that the "Jaha's request is accepted, and my cousin, assigned me to say that he agrees to marry his daughter to your son, according to Allah's and his Prophet's teachings.

3

[ayx al Ra]:i:rah ?akba:rahum sinan yaqra? wayaktub mu?ha:qaf

xayran Sala ta?[rr]i:fikum lihdur ha:da almu?tamar alxayri: alla?i wa SSa
bihi ?allah wa rasu:luhu Snalla allahu Salayhi: wa salam qa:la ta?la:la (wa
min aya:tihi ?ann xalaqa lakum min ?anfusikum ?azwa:dga:n litaskunu
illi:ha wa dga:Sala baynakum mwa:datan wa rahmah ?inna fi da:lika
?aya:ti?in liqa:wmin yatafakaru:n) wa qa:la Sala Allahu Salayhi wa salam

masa annu:r
diwa:nakum a?t[ha]:hir ?:libatan yada ibna:ta?kum liyad assayi:d ...
wa rahmatu ?allahi wa bara:ka:tu?h

94
Speaker 1 tribal sheikh

From God I seek refuge from the damned Satan. In the Name of Allah, the most Gracious, the most Merciful. Noble Jahah" Good evening May Allah reward you well for honoring us to attend this good assembly which Allah and his Apostle recommend. Allah Almighty says: And among his sign…).

Allah's Apostle (PBUH) says: (Get married and give birth, since I am going to boast you on the Judgment day. My brother! father of …! Good evening!

Speaker 2 (An old man, educated with a special disposition. He is not a university degree holder. Good evening.

1. The "Jahah", consisting of some of the families in Irbid province, is honored to be before you. We ask for your daughter's hand… for our son in accordance with Allah and His Apostle's teachings, we are very hopeful to accept our marriage proposal.

2. "If a person of acceptable religion or character presents himself for marriage, marry him".

1. May Allah reward you every thing good.

Al?akbar sina:n bayna alhudu:r mu?tha:qaaf


Speaker 1. (Uneducated, but literate able to read and write). The oldest among them.

In the Name of Allah, the most Gracious, the most Merciful. Allah Almighty says: And among his signs is (And among His signs Is this, that he created for you mates from among yourselves, that ye may dwell in tranquility with them and he has put love and mercy between your (hearts): Verily in that are signs For those who reflect. Ali (1973:1056)

Bani…. Tribe! This is …. Family present among you today. We are asking your daughter's hand… to our decent son. You are still benevolent. Thanks before your coffee gets cold; nevertheless, the noble coffee never gets cold.)

The second speaker (the oldest among them, uneducated)

Allah greet you. You are welcome. Drink your coffee on what you have come for. We are one family and we are honored to have a marriage relation with you.
The Tribal sheikh (a retired officer) very well educated the oldest among the audience, the most noble.

Dear virtuous brothers in … Town.

At the beginning of this meeting, I hope that you allow me to grant you my ample respect and gratitude. Dear brothers! We are sons of family… very happy to have affinity with you, family…. This respectable family that we have friendship, goodwill, and cooperation in different walks of life. Moreover, I am very proud to have affinity with all families in … town. On the behalf of the generous Jaha, we request your daughter's hand to our decent son… and we hope a positive reply. God bless you God's peace and Mercy be upon you.

The second speaker 'sheikh' (Tribal Chief)

God's peace and Mercy be upon you, too. In the Name of Allah, the most Gracious, the most merciful, Allah's peace and prayers be upon the
most honorable among the Prophet Mohammad (PBUH). Dear brothers! Generous Jahah. Allah's peace…. At first we would warmly greet you. You are welcome. In your second village… with regard to your request, we accept it, and we bless it for the bride and the groom.

We pray to Allah to grant the couples successes and prosperity. Again we congratulate the couples. Drink your coffee, you are all blessed.

The first speaker (the oldest)

“Good evening. As you are good and generous, we are coming to you hoping you would accept our marriage proposal according to the teachings of Allah Almighty and his Prophet. This is not the first time we have a marriage relation. We had always been relatives and cousins-in-law”.

The second speaker (the oldest, uneducated)

“May Allah greet you. Drink your coffee and you will get what you have come for".


Almutahadiθ a00a:ni ra q?ul kabi:r fi assin min ?a Sn?a:m almax q?i:bah

Speaker 1 (a supervisor of English, and an M.A holder)
"In the name of allah, the most Gracious, the most Merciful. Good evening! Allah almighty said: (O man kind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). verily the most honoured of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things). Dear brothers! Members of ... family. We are coming for you today to ask for your daughter's hand... according to Allah and His Apostle Mohammad's teachings. We hope that you accept our proposal."

Speaker 2 (an old man, the girl's oldest cousin)
"You are welcome! We have had affinity for a long time. We have acquaintance with the suitor's family for a long time. They are good and decent, and we would never find a good family as such. On the behalf of my relatives and the girl's father, we would like to inform you we accept your proposal. You are very good and kind that can never be rejected. Remember always that the girl's is your responsibility, especially her husaband; you should care about and appreciate."
Speaker 1 (an educated man, rich, and preoccupies a prestigious governmental position)

"Allah's peace, mercy, and blessings be upon you! Allah almighty said in his book (the Holy Quraa'an) (And among His signs

Is this, that he created for you mates from among yourselves, that ye may dwell in tranquility with them and he has put love and mercy between your (hearts): Verily in that are signs For those who reflect. Ali (1973:1056). His apostle (peace be upon him) said " ("O young people! Whoever among you
is able to marry, should marry”. Khan (1990:p.3 Vol. VII). Therefore, our 'jahah' today of the suitor's family, relatives, and cousins, have come to your pure house to ask for your daughter's hand … for our son… thus, we accomplish our religion methods and teachings. We are very hopeful that you accept our offer in order to renew relations and affinity ties between us, in favour of the reform of this nation, under the rule of His Majesty king Abdullah II, son of late king Hussein. We are very hopeful again that you would accept our offer.

Speaker 2 (the oldest among the audience, uneducated and probably illiterate)

"Have your coffee father of… you have what you asked for."

9

\textit{Almutahadi\textsuperscript{0} al\textsuperscript{a}:\textsuperscript{0}a:wal (\textit{?ahad wu \textit{\text-superscript{a}:\text-superscript{0}u: h al \text-superscript{a}:\text-superscript{0}a}\textsuperscript{i}:\text-superscript{a}:\text-superscript{0}h wu almux\text-superscript{a}:\text-superscript{0}a:r})}

\textit{Iddinia: masa Allah ym\text-superscript{a}:\text-superscript{0}ku bil\text-superscript{a}:\text-superscript{0}ay\text-superscript{a}:\text-superscript{0}r in\text-superscript{a}:\text-superscript{0}nna nu\text-superscript{a}:\text-superscript{0}\text-superscript{0}f\text-superscript{a}:\text-superscript{0}ub i:\text-superscript{a}:d bint\text-superscript{a}:\text-superscript{0}t\text-superscript{a}:\text-superscript{0}k\text-superscript{a}:\text-superscript{0}um… laib\text-superscript{a}:\text-superscript{0}na:… \textit{\text-superscript{a}:\text-superscript{0}ala \text-superscript{a}:\text-superscript{0}\text-superscript{0}a:hir wa a\text-superscript{a}:\text-superscript{0}\text-superscript{0}uru:\text-superscript{0}t \text-superscript{a}:\text-superscript{0}almut\text-superscript{a}:\text-superscript{0}a:fa:q \text-superscript{a}:\text-superscript{0}\text-superscript{a}:\text-superscript{0}ala:ya}

\textit{Almutahadi\textsuperscript{0} a\text-superscript{a}:\text-superscript{0}\text-superscript{0}a:ni (wa:lid al s\text-superscript{a}:\text-superscript{0}aru:s ra\text-superscript{a}:\text-superscript{0}gul kabi:\text-superscript{0}r )}

\textit{\text-superscript{0}hayya:ku Allah billi: \text-superscript{0}a\text-superscript{a}:\text-superscript{0}\text-superscript{0}\text-superscript{0}i:tu fi:h wa i\text-superscript{a}:\text-superscript{0}ra:bu gah\text-superscript{a}:\text-superscript{0}t\text-superscript{a}:\text-superscript{0}ku billi: ?a\text-superscript{a}:\text-superscript{0}\text-superscript{0}ti: bu bi:h}

Speaker 1 (one of the family's representatives, and the chief of the village)

"It's evening time. So good evening. We have the honor to ask for your daughter's hand… for our son on the dowry and the conditions agreed upon in advance"

Speaker 2 (the girl's father, an old man and uneducated)

"May allah greet you. You have what you asked for. Drink your coffee, and welcome again."

10

\textit{Almutaha:di\textsuperscript{0} al\textsuperscript{a}:\text-superscript{0}a:wal ra\text-superscript{a}:\text-superscript{0}gul di:n wa: \text-superscript{0}fi: al\text-superscript{a}:\text-superscript{0}awqa:f}

\textit{bismi Allah arrah\text-superscript{a}:\text-superscript{0}ma:n arrah\text-superscript{a}:\text-superscript{0}m qa:la ta\text-superscript{a}:\text-superscript{0}la (wa min aya:tihi \text-superscript{0}an \text-superscript{0}\text-superscript{0}alaqa lakum min ?anfusikum ?azwa:\text-superscript{0}\text-superscript{0}ann lita:skunu illi:ha wa \text-superscript{0}\text-superscript{0}a:la:}

101
"In the name of Allah, the most Gracious, the most Merciful. Allah Almighty said: (And among His signs is this, that He created for you mates among yourselves, that ye may dwell in tranquility with them and He has put love and mercy between your hearts: Verily in that are signs For those who reflect. Ali (1973:1056) we would like to thank you for such a
great welcoming which indicates your good origins and the good way your guests. We are one family, indeed. Islam defies monasticism because it contradicts the human instinct and tendencies of getting married. Allah's Apostle (PBUH) said: “Whoever is affluent should marry. If he doesn’t marry, he is not with me”. (http://ibnayyub.wordpress.com). Marriage preserves the human existence and breed. Allah’s Apostle (PBUH) said: "get married, since I will boast of you on the judgement day". Prophet Mohammad also urged people to marry their daughters. He said: “If a person of acceptable religion and character presents himself for marriage, marry him, otherwise, there would be widespread sedition and rampant corruption in the land”. (http://www.Islamonline.net). Allah Almighty said: (and women of purity are for men of purity)

You and your family are good and generous. We pray to Allah that you accept the offer according to Allah's and His Apostle's teachings and methods. Allah's peace and Mercy be upon you."

Speaker 2 (an educated man, occupies a high social position) a tribal chief

"Generous 'Jahah', you are welcome. Islam has urged marriage and prohibited excessive dowries. There is an Arabic proverb which says: 'A mare can be judged by its rein, whereas a woman can be judged by her sleeves.' Besides, your daughter enjoys good manners as well as immense pedigree apart from that she is religious. Your 'jahah' is highly respected that one would never say 'no' to you. You are welcome at our house which we consider yours, , and among our family which we consider yours, too. Drink your coffee and we accept your proposal of marriage. If Allah well."
Abstract in Arabic

الملخص باللغة العربية

القضاة, مصطفى محمد. دراسة لغوية براهمنية اجتماعية للكلام المتبادل في مناسبات الخصوبة في شمال الأردن. دكتوراة في اللغويات. قسم اللغة الانجليزية وآدابها. جامعة اليرموك. 2009.

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تهدف هذه الدراسة إلى تبيان الوظائف اللغوية الدلالية الاجتماعية لهذه العباقرة المتبادلة في ضوء التأدب اللغوي وساحة الوجه اللغوي (Face). كما تهدف إلى تحديد العلاقة بين عبارات الإنكليزية اللغوية المتبادلة في مناسبات الخصوبة وبعض المتغيرات مثل العمر وتعليمية العوامل الاجتماعية الثقافية والوعي الاجتماعي المتبادل في مناسبات الخصوبة في شمال الأردن من أشكال وقورا مختلفة كما تجمع بعض الملحوظات المتعلقة بالوضوع وكتابة هذه التسجيلات والملحوظات وكتابة صوتية ثم ترجمتها إلى الانجليزية. بعد ذلك قام الباحث بتحليل هذه البيانات في إطار لغوي دالسي اجتماعي مناسب. إضافًا إلى ذلك، حللت الدراسة المكونات اللغوية في الأحداث الكلامية في مناسبات الخصوبة. وهذه تشتمل على التحية والمجملة والطلب والرد على الطلب التي يكثر فيها استعمال النصوص الدينية وألفاظ التشريفات وعبارات التكافل الاجتماعي وعبارات الصداقة.

و أظهرت النتائج أن عوامل العمر وتعليم وعوامل الاجتماعية الثقافية والعوامل الاجتماعية المادية لها تأثير قوي في اختيار المتحدثين المحولين بالحديث نيابة عن أهل الخاطب والمخطوب ووهذة العوامل تشيع لاعتبارات الاحترام والتقبيل والتقدير. كما أظهرت
النتائج أن المكونات اللغوية للأحداث الكلامية تشكل خصائص الأنيكيت اللغوي بقصد التعبير عن التأدب اللغوي الإيجابي والوجه اللغوي الإيجابي. اضف على ذلك جميع هذه المكونات تستعمل لإبداء التقدير والاحترام و التشريف بين المتحدثين في مناسبات الخطوبة في شمال الأردن.

الكلمات المفتاحية: الأنيكيت اللغوي، التأدب، ماء الوجه، الأفعال الكلامية، الوظائف اللغوية اللداليه الاجتماعيه