Nowadays *Goodbye* is used at the end of a conversation as ‘an act of parting or of marking someone's departure’. Also, it has the meaning of ‘expressing good wishes when parting’. Not many people know that *Goodbye* comes from the pious ‘God be with you’.

Arnovick did a study of this expression, as a case of pragmatic reanalysis. She is interested in the changing function of one specific linguistic form. This analysis shows in which contexts the expression lost its religious meaning and became a secular farewell expression. Her study is corpus-based. She uses the Chadwyck-Healey database of 2700 plays by 580 authors between 1290 and 1949. But Arnovick’s approach is more specific than Chadwyck-Healey’s one. She chooses the case of the form-to-function mapping approach.

‘God be with you’ was first used in the 15th century. It was a pious blessing used at the beginning, during or at the end of a conversation. But in Arnovick’s corpus is usually used as a closing section. Blessing is defined as ‘ritualised speech act that could be performed by an ordained or by anybody who believed in the power evoked by the blessing’. Nowadays is no longer possible to use *Goodbye* as a pious.

In the late 16th century, the linguistic expression did not remain stable. It suffered from a process of contraction and it merged into one word.

In the 17th century, *God* was substituted for *good*. Probably because of greetings like ‘good morning’ or ‘good evening’. When it lost the meaning of a blessing and changed the spelling, the original blessing (‘God be with you’) reappeared at the end of the 19th century as just a blessing.

In *A Warning for Fair Women*, from 1599, there are several closing sequences with a combination of ‘God be with you’ (‘God be with ye’) and other parting salutations (*adieu* and *farewell*). Also, there are some closing sequences in the stage directions as *exit* and *exeunt*. In early testimonies, ‘God be with you’ was a ‘parting blessing-greeting that helps to close that conversation’. Then just shifted to a mere parting salutation.

‘God be with you’ acquires the meaning of a mere parting salutation at the same time the spelling *Good-bye* displaced the spelling ‘God be with you’. Also, the random variation from *God* to *Good* provides evidence for the loss of the religious meaning.

The blessing function and the leave-taking function became separated and adopted independent spellings. Arnovick named this change as a case of an illocutionary split. There is no expression that have the illocutionary force of a blessing and a leave-taking, so it is required two different speech acts to carry that function.

Goodbye is seen as a case of ‘discursisation’, a term proposed by Arnovick on the analogy of pragmaticalisation. While the pragmaticalisation process recruits lexical material and adopts a pragmatic meaning, the discursisation process recruits illocutionary material. The leave-taking function of ‘God be with you’ is an example of discursisation and it adopts the illocutionary material for a specific discourse function.