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“THE PRINCIPLE OF END-FOCUS IN BIBLICAL NARRATIVE”

„PRINCIP KONCOVÉHO POSTAVENÍ JÁDRA VÝPOVĚDI
V BIBLICKÉM NARATIVNÍM TEXTU“



DIPLOMOVÁ PRÁCE

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V Praze, dne 1. května 2009

Eliška Nováková

Dedication:
To my mother.

I would like to thank prof. Dušková for her kind help with this diploma thesis – for her time spent in long discussions with me and for her useful advice concerning the rather difficult problem of FSP.

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1 List of Abbreviations and Symbols

Abbreviation / Symbol	Meaning
AM	ambiguity, potentiality
B	quality bearer
BDofCD	basic distribution of communicative dynamism
BS	basic structure
CD	communicative dynamism
Co	object complement (second complement of a transitive verb in couplar relation to the object)
Cs	subject complement (complementation of a copula)
DF	distributional field
DTh	diatheme
FB	finite clause with basic structure
FSp	further specification
FT	finite clause with transformed structure
GWO	grammatical word order
NB	non-finite clause with basic structure
NegFocA	negative focus anticipator
NT	non-finite clause with transformed structure
Oi	indirect object
Oprep	prepositional object
Ph	phenomenon appearing on the scene
Pr	presentation (scale)
PrEx	extended presentation (scale)
Q	qualification (scale)
Rh	rheme
RhPr	rheme proper
RhS	rhematic subject
Set	setting
Sp	specification
Th	theme
ThAdv	thematic adverbial
ThO	thematic object
ThPr	theme proper
ThS	thematic subject
Tr	transition
TrPr	transition proper
TS	transformed structure
WO	word order
[txt]	text provided in examples for contextual reasons
[...]	text omitted in examples for the reason of brevity
'txt	an example which is not felicitous

2 Introduction

The approach of the present study to textual material is taken from the viewpoint of functional sentence perspective (FSP). The study is aimed at finding out how one of the FSP principles, the principle of end-focus, manifests itself in a Biblical narrative. My approach is both synchronically and diachronically comparative, synchronically in the sense that the results are compared with those given by an initial study of the matter, yet on a different type of text, and diachronically in the sense that a comparison is made within an older and more recent versions of the same text. The work draws on Dušková's initial study of different types of interaction between grammatical word order (GWO) and the principle of FSP as they appear in English.

To state the aim of the study more specifically, it is first to detect from the synchronic perspective the number of deviations from the GWO, the number of deviations from the basic distribution of communicative dynamism (CD), and the motivation behind these phenomena. Second, it is to test from the diachronic point of view the hypothesis that an older version of the same text will show a higher number of deviations from the GWO and a lesser number of deviations from the basic distribution of CD than more recent versions, as a result of the less fixed character of word order in the earlier stages of development of English.

3 Theory of FSP

Let us first sum up what is the foundation of the theory within whose framework I am working, and explicate the basic terms which will be used. The theory originates in observations on word order principles made by Vilém Mathesius, the founder of the Prague Linguistic school. Many scholars¹ have further contributed in various extent to its development. It is most consistently presented by Jan Firbas in his monograph *Functional Sentence Perspective in Written and Spoken Communication* (1992), which will be used as a basic reference source throughout the present study.

¹Among other members of the Prague Linguistic school I should mention František Daneš and Libuše Dušková, among linguists from its Brno branch first of all Jan Firbas and his closest co-worker Aleš Svoboda, and also Firbas's younger followers Jana Chamonikolasová and Martin Adam.

3.1 Communicative dynamism

In the process of communication, not all the pieces of information are at the moment of utterance of the same importance. Some are carrying relatively greater informational “load” than others and thus contribute to the development of the communication to a greater extent than those which serve as a mere communicative basis. One of the scholars investigating this phenomenon was Jan Firbas, who was the first to apply the term **communicative dynamism** (CD) to it in literature². He sees it as “an inherent quality of communication ... [which] manifests itself in constant development towards ... the fulfillment of a communicative purpose. Participating in this development, a linguistic element assumes some position in it and in accordance with this position displays a degree of communicative dynamism.” (Firbas 1992: 7) The **linguistic element**³ which displays the highest degree of CD is the element to which the communication is ‘perspectived’ (1992: 6), and hence the term **functional sentence perspective**.

It is important to note that by ‘development’ Firbas does not mean the **actual linear arrangement** of sentence elements (i.e. their word order), but rather what he terms **interpretative arrangement**, which is “the arrangement of the sentence elements in accordance with a gradual rise in CD”. (1992: 12) The distinction is significant, as the two arrangements need not coincide. This fact is of great relevance for the present study as will be explicated in due course.

Regarding the notion of **sentence**, Firbas complies with Trost’s definition that a sentence is a field of syntactic relations, to which he adds that it “also serves as a field within which the degrees of CD are distributed, the distribution inducing the sentence to function in a particular perspective”⁴. In spoken language, a sentence would be taken as a distributional field of prosodic prominence. A **distributional field** (DF) is a unit of a relative value. It is mainly provided by an independent verbal sentence (or clause), but hierarchically lesser fields (subfields) are also identifiable. Svoboda speaks for example of a distributional field of the noun phrase (see Svoboda 1987, Firbas 1992: 83-85), and recently, Martin Adam has even made an attempt to go in the opposite direction and to identify a distributional ‘macrofield’, i.e. a DF on the level of paragraphs, chapters, and so

² Firbas acknowledges owing both the term ‘communicative dynamism’ and the term ‘functional sentence perspective’ to his teacher Josef Vachek (1992: xii in Preface).

³ Firbas uses the term ‘linguistic element’ in a rather broad sense, as it can be constituted by a clause, a phrase, a word, a morpheme, or even a vowel alteration (simply by anything that can become a carrier of CD on the account of the meaning it conveys). He therefore intends to make use of the context to make clear in which sense he uses the term (1992: 17).

⁴ For the full discussion of the concepts of sentence, distributional field, and communicative units, see Firbas 1992: 14-20, chapter The sentence and the carriers of communicative dynamism.

forth (Adam 2005). In dependence on the scope ascribed to a DF, a **communicative unit**, which is constituted by one or more linguistic elements, can therefore correspond to a zero morpheme on one hand, but also to the whole clause on the other hand. At the central clausal level, communicative units mostly correspond to syntactical constituents of a sentence (subject, object, adverbial, complement). My use of these notions with regard to the nature of the textual material under study is explained in sections 4.5 Material and 4.6 Method.

In a distributional field communicative units with low degrees of CD form the **thematic part** of a sentence, and the units with high degrees of CD form the **rhematic part**. In Brno school, the concept of **transition** between these two has also been elaborated, but other theories do not work with it (see section 3.2.2.1). Theme, (transition), and rheme are called **FSP functions**. Given the size of communicative units, the FSP functions can be realized by a single morpheme or a word on the one hand, or by more words or clause constituents on the other hand. When the latter is the case, these elements carry various degrees of CD within the particular FSP function. Thematic, transitional and rhematic parts can be therefore further divided into more dynamic and less dynamic sections. The least dynamic from the thematic section is the ‘theme proper’, the most dynamic the ‘diatheme’. Elements of the theme proper are thematic due to their relatively firm establishment in the text. In the previous context they occur in the thematic section. The diatheme, on the other hand, is constituted either by elements which became thematic after occurring in the rhematic section, or by elements which are context-independent, yet semantically serving as a background (Svoboda 1981, Firbas 1992: 79-81). In transition, the least dynamic part is the ‘transition proper’, being superseded by ‘transition-proper oriented elements’ (e.g. adverbials of indefinite time, sentence adverbs, conjunctions), and ‘the rest of transition’, respectively (1992: 72, 77). Within the rhematic section, the highest degree of CD is contained in the ‘rheme proper’.⁵ Out of all the parts, only two need to be always implemented: rheme proper and transition proper.

It has been observed that as the communication unfolds the tendency is to place the theme at the beginning and the rheme towards the end of a sentence. This tendency has been termed by grammarians as the principle of **end-focus** (Quirk et al. 1985: 1357), or

⁵ These finer distinctions were helpful in the process of my analysis, but as the primary concern of the present study is the general principle of end-focus, the order of elements *within* the sections as to the distribution of CD is considered of minor importance.

sometimes ‘the principle of FSP’⁶, with the view that the principle is a universal or a near-universal of language (Dušková 1999c: 281 making reference to Leech⁷). Languages differ, however, as to the extent to which this principle is adhered to. Inflecting languages are freer to order the elements of a sentence in compliance with the principle than analytical languages. The reason is that in the former the syntactical function of an element is as a rule indicated by its inflectional ending, whereas in the latter it is often determined by its linear position in a sentence. In such cases the principle of end-focus is overridden by the force of the grammatical principle⁸.

When both word order principles are consistent with one another, i.e. where “the least dynamic element, the theme, occurs initially, and the most dynamic element, the rheme, or focus, is found at the end ... we speak of **basic distribution of communicative dynamism** [BDofCD].” (Dušková 1999a after Firbas 1992: 10). It is the purpose of this study to concentrate on the interaction between the two principles in English and to assess the degree to which the principle of end-focus manifests itself. The theory of functional sentence perspective comes in as a device to determine whether a sentence displays the basic distribution of CD, i.e. whether the final element belongs to the rhematic part of a sentence.

3.2 Factors of FSP

The term FSP⁹ denotes what has been described above, the distribution of information, or degrees of CD, over the elements of a sentence. Firbas established FSP as an interplay of three factors: **linear modification**, **contextual in/dependence** and **semantics** (which are joined by **intonation** in spoken language). A very clear comment showing that the factors are by no means random was made by Svoboda, who remarks that “all the above factors represent indispensable aspects of natural language communication, because such communication must be linearized (linearity), must convey meaning

⁶ For the sense in which this term is used, see section 3.3 ‘FSP and word order’. Throughout my study, I will use the terms ‘principle of FSP’, ‘FSP linearity principle’, ‘principle of linear modification’ and ‘principle of end-focus’ more or less interchangeably.

⁷ Leech, G. N. (1983) *Principles of Pragmatics*. London, p. 65.

⁸ This observation was first made by Vilém Mathesius (1975: 153-160). Firbas (1964) points out that the grammatical principle is closely related to the principle Mathesius termed ‘coherence of elements’ (see section “FSP and word order” here). In his 1961 monograph Mathesius treats both principles under the single heading of the grammatical principle.

⁹ Firbas (1992: 22) comments that the choice of the term, which is meant to be an equivalent of Mathesius’s original term ‘aktuální členění větné’ (division actuelle de la phrase), was also due to the difference in meaning of *aktuální* (‘being of immediate interest, concern’) versus *actual* (‘existing in fact, real’).

(semantics), cannot be realized in isolation (context), and if spoken, cannot be realized without rhythm, melody, and pauses (prosodic features¹⁰)” (2005: 217).

I have just explicated the term ‘end-focus’ above, which is essentially Firbas’s principle of linear modification¹¹. I have also pointed out that it is not always the case that this principle indicates the rheme, which brings us to the importance of other factors by whose means we can find signals of rhematicity: the factor of contextual in/dependence and the factor of semantics. Both of them are able to operate counter to linear modification, with the contextual factor being most important of the three (see Svoboda 1981: 2; Firbas 1992: 10). Before we proceed to see how the context and the semantics operate in a sentence, let us make a brief comment on the factor of intonation.

As the present study is concerned only with written text, it would seem that the intonation could be disregarded on the whole, but this is not the case for two reasons. The first one is that a neutral intonation “reflects the CD distribution as determined by the interplay of the non-prosodic FSP factors” (Firbas 1992: 218) and its felicitous application can help to solve ambiguous cases. The second reason consists in the fact that one of the main intended functions of the text under study was to be read out loud. Despite being aware that a skilled orator could make any text sound according to his own purpose (i.e. in a re-evaluating way, see 1992: 159-172), I have chosen to solve ambiguous cases by means of assigning prosody to them which would sound felicitous and harmonize with the meaning coming out of the surrounding context.

As we proceed to discuss the three main FSP factors, I will assume a neutral, non-marked sentence intonation, disregarding the fact that acoustic prominence can be used to signal the rhematic part of a sentence and cause the contextual, the semantic, and the linear factors to be overridden.

3.2.1 The contextual factor

What overrides the principle of end-focus most often is the contextual factor. Let us therefore look at it in greater detail. It is the most complex factor of the three, and yet it is

¹⁰ Svoboda uses this as an alternate term for ‘intonation’.

¹¹ Under the reservation that the principle of end-focus stresses that it is the rheme that stands at the end of a sentence, while the principle of linearity expresses the notion that the rise of CD is gradual, step by step. The slight difference will show only in part in my methodology, as the order of elements within the rhematic and the thematic section will be disregarded (provided that the clause does not display violation of the grammatical principle). Otherwise I will use these terms more or less interchangeably. See also section 3.2.2.1 “Firbasian scales” here, and 3.3 “FSP and word order”.

the one that plays the most important role in assigning a degree of CD to a linguistic element and determining what the rheme of a sentence is. Let us consider this example:

[1] *Yesterday he went to the cinema.*¹²

Taken without any context, we sense that the sentence is perspectived towards the word *cinema*, because without any other clues our perception is influenced by the principle of end-focus. Yet if the notion of cinema was mentioned earlier in the text, we would automatically perceive it as less communicatively important (i.e. as carrying a lower degree of CD), and, if not mentioned before, what would appeal to us as new and the most important would be the notion of yesterday (supposing *he* and *went* were known elements to us), as in

[2] *She thought that on Wednesday he had gone to the cinema. But she was wrong. Yesterday he went to the cinema.*

To restate this principle in Firbas's terms, we can see that context has to do with the way we perceive the information presented to us (or which we present to someone) as given (known, old) or new (unknown). The elements we perceive as given by the context and are able to retrieve from it are commonly referred to as **context-dependent (retrievable)**, the ones we are not able to retrieve being called **context-independent (irretrievable)**. (1992: 21, 31) Before we look at the means of assessing context in/dependence (section 3.2.1.2), a few words should be said about the nature of context.

Context in the theory of FSP is basically distinguished as threefold (the spheres are introduced according to their hierarchy, i.e. from the most to the least decisive one): 1. **verbal** (the ad-hoc verbal context preceding the sentence) 2. **situational** (the ad-hoc context of immediate experience), 3. **experiential** (the context of general experience) (after Svoboda 1981: 3, Firbas 1992: 22-23). However, as context is by nature a graded phenomenon, there exist borderline areas between the spheres, as well as between the **immediately relevant context**, and the rest of the complex of context.

3.2.1.1 The immediately relevant context

Firbas (1992: 23-24) defines the immediately relevant context as a verbal and situational context which is the most relevant in relation to the point in the flow of communication at which a new sentence is produced and/or taken in. This definition induces two questions to be asked. Regarding the verbal context: 1. For how long a stretch of text can a piece of information still be considered retrievable (i.e. known in regard to the

¹² Exx [1] and [2] are mine.

immediate relevant communicative step to be taken)? And in respect to the situational context: 2. How narrow is the sphere of referents suggesting retrievable information?

As to the first question, a **retrievability span**, i.e. the stretch of text that can intervene between two occurrences of a piece of information without making the second occurrence irretrievable, appears not to be so easily defined. Svoboda, analysing an Old English homily, came to the conclusion that an element remains retrievable for the span of seven clauses (1981: 88-89), while Dušková adduces an example where a notion is re-introduced without its re-expression as given after full twenty-three pages (2008b). This suggests that also involved in this problem is the phenomenon of potentiality (to be discussed later). It follows that a generally valid exact number of sentences/DFs that can intervene between an expression and its re-expression is not possible to establish, although we may safely say that in most observations the retrievability span has appeared to be very short (Firbas 1992: 23-24, 29; Svoboda 1981: 88-89; Dušková 2008b).

Furthermore, the length of retrievability span does not operate quite alone, but in synergy with other features of text, such as the length of the intervening sentences and the character of their semantic content (Dušková 2008b making reference to Firbas 1994: 21). The text under study consists of quite long, complicated sentences, and its meaning has been culturally and historically relevant to generations of Jews as to their identity as a nation, wherefore it was meant to be read out loud and remembered. It is therefore reasonable to go in line with common findings and assume the retrievability span in the text under study to be relatively short. This course is supported by the fact that there are many cases in the text where all elements in a clause are context-dependent, but a repetition of them is made for the purpose of reminder.¹³ Cf. ex [3], where the *eunuchs* are mentioned only 6 clauses earlier, but they are rhematic again. Another possibility would be to perceive *delivered* as rhematic, but this is not felicitous as it can be easily left out without change of the meaning:

[3] On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar and Carkas, the seven *eunuchs* who served in the presence of King Ahasuerus, to bring Queen Vashti before the king with her royal crown in order to display her beauty to the people and the

¹³ Huddleston and Pullum state that some discourse-old entities are treated by the writer/speaker as new “in the belief that the addressee may have temporarily forgotten them.” (2002: 1398) It must be kept in mind, however, that their view of context-dependence (‘discourse-old information’) is based on the addressee’s consciousness, whereas Firbas’s criterion of context-dependence is different, see 3.2.1.2.3 here.

princes, for she was beautiful. But Queen Vashti refused to come at the king's command *delivered by the eunuchs*. (22-30 NASB)¹⁴

Concerning the second question, the **immediately relevant situational context** is constituted by two groups of referents. One group consists of ad hoc objects free to be commented upon as they arouse the speaker's attention, but it is practically restricted to the sphere of spoken language and therefore of no relevance for this study. The second group is encompassing the referents whose "common denominator is a high degree of permanent obviousness" in the ever-changing context of situation. These are the speaker/writer and the listener/reader (often referred to by pronouns such as *I, you*), the people and nature in general (pronouns *it, one*), or *there* of the existential construction (Firbas 1992: 25). There may be some further notions added in further research, but according to Firbas their total number will always remain small.

3.2.1.2 The means of assessing context in/dependence in the view of the principle of end-focus

Although it is necessary to keep in mind that the nature of context as to context in/dependence is scalar rather than strictly dichotomic (hence giving rise to potentiality), we can establish that the basic means of indicating that an element is present in the preceding context are identical with the means of textual cohesion,¹⁵ as "cohesion occurs where the INTERPRETATION of some element in the discourse is dependent on that of another" (Halliday and Hasan 1976: 4, capitalized in the original). **Cohesion** according to Halliday and Hasan is grammatically indicated by reference, substitution and ellipsis, and lexically by sentence conjunction¹⁶, various kinds of reiteration of lexical items and by collocation.

3.2.1.2.1 Context-dependence versus cohesion

However, the concept of cohesion and Firbas's concept of context-dependence are not identical. First of all, cohesion is relevant for context-dependence only within the retrievability span (Firbas 1992: 31). Second, in Firbas's view cohesiveness is a wider concept in regard to the cohesive relationship of lexical **collocation**¹⁷ (cf. *ibid.*, 33-34): a

¹⁴ The method of adducing examples from my textual material is explicated in section 4.5 "Material".

¹⁵ This term is sometimes used interchangeably with the term 'coherence'. My view of cohesion is based on Halliday and Hasan's monograph *Cohesion in English* (1976), where coherence is seen as somewhat broader than cohesion. Coherence according to Halliday and Hasan concerns the question whether a text makes sense in reference to the world (exophorically), whereas they see a text as cohesive when it makes sense within itself (endophorically).

¹⁶ Strictly speaking, sentence conjunction is partly a lexical and partly a grammatical device.

¹⁷ In Czech linguistics, what is meant by collocation is usually the systemic occurrence of a word in an actual syntagma (*Encyklopedický slovník češtiny* 2002), whereas Halliday and Hasan (and consequently Firbas) use the word more in the sense of association, co-occurrence within a common lexical field. For details, see Halliday and Hasan 1976: 284-292.

fully context dependent element can never carry the information towards which the sentence is perspectived¹⁸, whereas words that are semantically associated (e.g. *restaurant* and *lunch*) and create a retrievable semantic feature when expressed by the second member of the pair (i.e. ‘catering’) offer this possibility. In other words, context-dependent elements are exclusively thematic, while cohesive elements in collocation can figure both in the rhematic section and the thematic section of a sentence, cf. ex [4] (a) and (b), respectively. These elements are therefore fully available for the operation of the principle of end-focus, unlike the referentially cohesive, yet context-dependent element *them* in (c):

[4] (a) I have been to all three restaurants in that strange place. At the most expensive of them I had *breakfast*, at the least expensive *dinner*, and at a third, with prices just acceptable, *lunch*. (1992: 33. The italics are mine.)

(b) I have been to all three restaurants in that strange place. *Breakfast*, I had at the most expensive of them; *dinner*, at the least expensive; and *lunch*, at the third, with prices just acceptable. (1992: 34. The italics are mine.)

(c) I have been to all three restaurants in that strange place. I had breakfast in *them*. (This example is mine.)

3.2.1.2.2 Context dependence and the exophoric reference of *the*

Another area where the linearity can play a decisive role is the one of **reference**¹⁹, which apart from demonstrative adverbs concerns mainly pronouns and determiners. Of interest for this paper are functions of the definite and indefinite article, as they present a special problem in respect to FSP.

In spite of the fact that the definite article (especially in its anaphoric function – either textual or situational, Dušková 1994: 66-67) has a strong predisposition to indicate thematic elements whereas the indefinite one rhematic, “both a definite and an indefinite noun phrase can assume either thematic or rhematic function.” (Dušková 1999c: 289) The reason is that not only the semantic or the contextual, but all of the FSP factors are in play. Yet some of the types of in/definiteness do not play a role in FSP for various reasons. These are generic reference (as it does not render itself to formally indicated anaphora), cataphoric

¹⁸ Except in cases of ‘second instance’ (Firbas 1992: 110-114).

¹⁹ The only type of reference relevant for textual cohesion is the endophoric reference, with the function of pointing to a preceding or following item of the text, as opposed to the exophoric reference, which points to the situational and experiential context and is essentially a pragmatic matter. However, even the endophoric reference ultimately involves the exophoric one. (See Dušková 1999c: 303-304; Halliday and Hasan 1976: 33-37, 51). It is the area of exophoric reference where the operation of the end-focus principle might play a decisive role.

use of the definite article (as it does not point to the preceding text, but forward) and to some extent exophoric reference.

The last one deserves some comment in connection with the definite article, whose function is to indicate that “the information required for identifying [its] referent is *available*”, and that the information “will be found somewhere in the environment, provided we interpret ‘environment’ in the broadest sense: to include the structure, the text, the situation and the culture.” (Halliday & Hasan 1976: 74. Italics are mine.) As **exophoric reference** concerns all non-verbal context (i.e. situational and experiential), it therefore partly participates in creating the immediately relevant situational context, whose referents’ common denominator is, as we have seen, “a high degree of permanent obviousness” (see 3.2.1.1 here). On that account it may be tempting to interpret the exophoric definite article as always indicating retrievable information, because we take the information labelled by *the* to be available somewhere. But it needs to be borne in mind, as Firbas stresses, that what is his criterion for context dependence is the pertaining of an element to the immediately relevant verbal and situational context as defined above, whereas the sphere of the exophoric definite article is much broader. This sphere may consist of objects in a mere situational context of the utterance (*the* may be substituted by a demonstrative), but often, as Dušková (1994: 65) points out, the use of the definite article is based on the interlocutors’ common knowledge or experience, not necessarily visible at the moment of the utterance. Examples would be things of the common household (*Have you looked in **the** letter-box?*), as well as the common town or country (***the** City Museum opens at six, our school was visited by **the** President*) and so forth. The referents may naturally change in different situational contexts and times. Within this view, Firbas’s course on the immediately relevant context appears to be much more objective, as it does not require such detailed inquiry into the interlocutors’ knowledge.²⁰

We can see from the examples above that the linearity principle is in such cases fully free to assert itself, and thus *the City Museum* operates as a theme, and *the President* as a rheme (provided of course that they are not the only context-independent, or context-dependent elements, respectively). For an example from the material under study, see [72], where *the royal crown* serves as a rheme.

²⁰ Such inquiry would be in the case of Biblical and historical text definitely interesting, but it would make the task immensely difficult within terms of the FSP theory as they are defined. A question could be asked whether and how many DFs would change their perspective had some of the elements been counted as thematic on the basis of their high permanent obviousness to the interlocutors at the time the text was originally produced.

3.2.1.2.3 Context-dependence versus contextual boundness

There is yet one more concept that should be distinguished both from cohesion and from Firbas's context-dependence in regard to linearity, and that is the notion of **contextual boundness** employed by Sgall, Hajičová and Panevová.²¹ Contrary to cohesion, it is only linked with topicality (thematicity). Contrary to Firbas's criterion of context dependence, the determination of contextual boundness is "based on an enquiry into the notions that at the moment a sentence is produced and/or perceived are activated from the stock of knowledge shared by interlocutors." (Firbas 1992: 38) Examples of highly activated notions (context bound elements) are elements displaying indexical character (*last week, twenty miles to the north, in my native town, on your favourite beach*), which point to the main referential dimension of *now, here, I, you* (i.e. basically to the parts of immediate situational context). In a sentence opening a discourse, these context bound elements would, however, be normally looked upon as context independent, and they could even become rhematic, cf. ex [5]

[5] The events I'm going to tell you about happened last Christmas / ten years ago / twenty miles to the north / in my native town / on my favourite beach. (Firbas 1992:38)

Before we turn to the other factors, let us mention the last relevant issue that concerns context.

3.2.1.3 Instance levels

Not all sentences are influenced by the context in the same degree. According to Firbas, there are three 'instance levels' (1992: 110-114):

1. **basic instance** (all elements are context independent, CD is determined solely by an interaction of the semantic factor and linear modification, (i.e. end-focus)),
2. **ordinary instance**²² (some, but not all elements are context dependent, all three factors are in operation),
3. **second instance**²³ (the sentence structure is repeated to put one of its semantic contents or features in heavy contrast, all the elements are context dependent except the information put in contrast and its link to the rest of the information,

²¹ Firbas's reference in 1992: 34, 37 to Sgall P., E. Hajičová and J. Panevová (1986) *The meaning of the sentence and its semantic and pragmatic aspects*. Prague: Academia. pp. 349, 352.

²² The basic and the ordinary instance levels are, in opposition to the term second instance, according to Firbas two kinds of the so called first instance.

²³ Firbas has adopted this term from Bolinger.

the operations of the semantic factor and the principle of end-focus are reduced to a minimum).

In my text, a majority of sentences are of the ordinary instance level.

3.2.2 The semantic factor

As we have seen, the principle of end-focus is easily susceptible to the operation of context. The second factor that can prevent it from asserting itself is the factor of semantics. The term semantic factor covers “the impact that the semantic character of a linguistic element, as well as the character of its semantic relations, has on the distribution of CD”. (Firbas 1992: 41) To characterize this impact, let us discuss three issues involved in the creation of it: 1. the distinction between two possible dynamic semantic functions of the verb, 2. the distinction between the so called dynamic semantic functions and the FSP functions, and at last 3. the distinction between the dynamic semantic functions and the semantic functions of sentence constituents. I will do so with the help of Dušková’s (2008) and Svoboda’s (2005) recapitulations of Firbas’s contribution in this field of FSP²⁴.

3.2.2.1 Firbasian scales of dynamic semantic functions

Firbas observed that the verb²⁵ participates in the communication basically in one of two ways: introducing a new phenomenon on the scene (presentation), or ascribing a phenomenon some quality²⁶ (qualification). The rheme is accordingly constituted either by the subject, or by the complementation of the verb (or in lack thereof, by the verb itself). This applies regardless of the actual linear arrangement of the sentence. Thus the phenomenon *A girl*, standing in both cases at the beginning of the sentence, is rhematic in [6] (a), whereas in (b) it serves as the theme, because *broke* points towards the agent of an action less than towards the goal of this action.

[6] (a) A girl came into the room. (Firbas 1966: 243)

(b) A girl broke a vase. (ibid.)²⁷

²⁴ Firbas’s chapter on the semantic factor in his monograph (1992: 41-65) focuses mainly on the description of the sentence constituents from the point of view of their context in/dependence, position in a sentence, and relation to the verb as to their ability to ‘compete’ with it in the degree of CD. I shall rely on it in my analysis of the text under study, but for the sake of brevity it will not be explained here.

²⁵ Strictly speaking, the notional component of the verb. In Firbas’s view the verb consists of two components: the notional component and the categorial exponents such as person, number, tense, mood, voice, polarity. Both components may, under certain condition, become rhematic (for details, see Firbas 1992: 66, 70, 88-93).

²⁶ “Quality is to be understood here in a wide sense, covering an action or a state, permanent or transitory, concrete or abstract.” (Firbas 1992: 5)

²⁷ In all examples in this section, all elements are assumed to be context-independent, unless specified otherwise.

We can therefore see how the semantic characteristics of the verb plays a role in assigning a degree of CD to an element. In Firbas's terms, presentation or qualification are two possible **dynamic semantic functions** of the verb. The verb further assigns dynamic semantic functions to other elements in the sentence, which is then said to implement either the **presentation scale** or the **qualification scale** of dynamic semantic functions. Arranged here in accordance with a gradual rise in CD, i.e. in the interpretative and not the actual linear arrangement, these functions are:

Set(ting) – **Pr**(esentation of Phenomenon) – **Ph**(enomenon presented)

Set(ting) – **B**(earer of quality) – **Q**(uality) – **Sp**(ecification) – **F**(urther)
Sp(ecification)

They relate to the FSP functions of theme, transition, and rheme in the following way: Setting and Bearer of quality constitute the thematic section, Presentation of Phenomenon and Quality form the transition²⁸, and Phenomenon presented, Specification and Further Specification compose the rheme. Within the qualification scale, only Bearer of quality and Quality are obligatory. Assigning the FSP and the dynamic semantic functions to ex [6] would look as follows:

- [6] (a) A girl (**Ph**, rheme) – came (**Pr**, transition) – into the room (**Set**, theme),
(b) A girl (**B**, theme) – broke (**Q**, transition) – a vase (**Sp**, rheme).

It is clearly seen that whereas in (b) the dynamic semantic functions are arranged in agreement with a gradual rise of CD, i.e. the FSP functions show the **theme – transition – rheme** pattern, in (a) this is not so as the presented phenomenon stands initially. (a) therefore does not observe the principle of end-focus. The end position is occupied by a thematic adverbial functioning as Setting into which the phenomenon is presented.

Although there are verbs for which the presentation function is typical (e.g. *exist*, *appear*, *arrive*, *emerge*, *happen*, to name a few)²⁹, it is necessary to point out that the dichotomy of the presentation versus qualification scale is not based on the meaning of the verb *per se*, but on its meaning in the sentence and in relation to the other FSP factors³⁰. The example [7] shows that it is the context-dependence of the subject that forces the verb *come* function either as presentation (a) or qualification (b):

- [7] (a) A girl (**Ph**) came (**Pr**) into the room (**Set**). (Firbas 1966: 243)
(b) The girl (**B**) came (**Q**) in (**Sp**). (ibid., p. 245)

²⁸ When the verb is not exceeded in a degree of CD by any other element, Quality becomes the rheme proper.

²⁹ These verbs are in the field of FSP commonly referred to as 'verbs of existence or appearance on the scene' (e.g. Firbas 1966).

³⁰ For details on the difference between the static and the dynamic semantic meaning, see Firbas 1992: 86-87.

The verb may be seen as expressing presentation only when the subject is context-independent. When the verb is used in the sense of qualification, the context-in/dependence of the subject does not play a role, as the semantic force of the verb overrides it, viz (b) in both [7] and [6]'. This is possible, however, only when the complementation of the verb is also context-independent. When it is not the case, and the subject is the only context-independent element, it must be unequivocally rhematic, cf. [8] (b):

- [8] (a) A girl broke a vase.
(b) [A: There is a broken vase.
B: Who has broken it?]
A: A girl broke the vase. (This example is mine.)

Rhematicity of the subject *A girl* in [8] (b) is unquestionable, as the anaphoric definite article with the object *vase* signals context-dependence, and the subject carries the intonation centre of the sentence. However, the meaning of the verb *break* can only hardly be understood as presentational. Firbas and Svoboda have tried to identify some verbs which, though not strictly belonging to the 'verbs of existence or appearance on the scene', could be still considered close to this meaning. They are either under certain conditions "capable of unmistakably implying" this meaning as in [9] (a) or describing a "typical way of how [the phenomena] appear on the scene" as in (b):

- [9] (a) A fly settled on his hair. (Firbas 1992: 60)
(b) A dog barked in the distance. (Svoboda 2005: 223)

Agreeing with their point, we must nevertheless admit that *broke* would fit into none of these categories³¹, and that there is probably a vast indeterminate area between the two distinctive types of scales.

The differentiation between the two scales is specific for the Brno school, where both Firbas and Svoboda belong. Authors of other theories in the field of communicative dynamism do not work with this concept, nor do they employ the FSP role of transition³². Quirk et al.'s (1985) term 'end-focus' does only in part coincide with Firbas's theory of FSP (see note 11 in 3.2, and also 3.3), the only definite agreement being actually in the

³¹ In explaining the difference between the static and the dynamic semantic meaning of the verb, Firbas states that verbs that "from the static angle do not even suggest the characteristic of appearance/existence are not excluded from performing the dynamic Pr-function" provided the subject is context-independent. See also ex [16] (c).

³² Among these are e.g. Huddleston and Pullum (2002) or Quirk *et al.* (1985), whose chapters called *Information packaging* and *Theme, focus, and information processing*, respectively, nevertheless provide a very helpful insight into the problems of FSP. The author of the present study is heavily drawing on their findings, especially in the process of analysing the textual material.

recognition of the focal element. Even Firbas himself seems to consider the dichotomy theme – non-theme as the least problematic (1992: 96-97).

As my primary concern is whether the actual linear arrangement of the sentence agrees with the principle of end-focus, I shall concentrate in the analysis of the sentences in my sample on distinguishing mainly between the theme and the rheme, using the concept of transition and scales only as a tool to determine those, and abandoning it in cases where it would present a methodological problem. Seen in this light, to do a strict classification of the sentences into scales seems to be unnecessary. There is, however, a third scale to be described, which will be of some relevance due to the nature of the text under study.

3.2.2.2 The Extended Presentation Scale

Next to the qualification and the presentation scales, Chamonikolasová and Adam (see for example 2005) have introduced a so called extended presentation scale. It was identified in biblical text by Adam when “he noted that some distributional fields in his material display a considerable degree of potentiality, which creates difficulties in the interpretation of dynamic semantic functions.” (ibid.) It is essentially Firbas’s presentation scale, to which the Sp-element has been added. The scale is marked by presence of a ‘double rheme’, wherein “the information conveyed by the Sp-element is more dynamic than the information conveyed by the Ph-element.” (ibid.) Its interpretative arrangement thus looks as follows:

Set(ting) – Pr(esentation of Phenomenon) – Ph(enomenon presented) – Sp(ecification)

Although it may and does occur in other types of text as well, “it seems that the occurrence of [it] ... is related to the character of biblical language: it may derive from the lexical and semantic density that is typical of religious discourse, marked by a saturation of religious notions.” (ibid.) Let us look at Adam’s two examples of the scale:

[10] In these days John the Baptist came preaching in the Desert of Judaea ... (ibid., 63)

In these days (**Set**) – John the Baptist (**Ph**) – came (**Pr**) – preaching in the Desert ... (**Sp**)³³

[11] So Joseph went also from the town of Nazareth in Galilee to Bethlehem. (ibid.)

So Joseph (**Ph**) – went also (**Pr**) – from the town of Nazareth ... (**Set**) – to Bethlehem (**Sp**)³⁴

³³ This example was originally used by Firbas (1992: 67) to describe his own compression of the two scales, which he called ‘combined scale’. As this notion was abandoned among scholars in favour of the extended presentation scale, we shall no further comment on it here.

³⁴ The example [11] is in (2005) adduced without analysis in terms of dynamic semantic functions. I suggest my own, bearing in mind that the Setting from the town of Nazareth might function as Specification as well, in which case to Bethlehem would be a Further Specification. The preceding context of the sentence reads as follows: Luke 2:2-4: *1 In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. 2 (This was the first census that took place while Quirinius was governor of Syria.) 3*

The “semantic density” occurs when two notions are compressed into one expression. Thus ex [10] could be re-stated e.g. as *In these days there came John the Baptist. He was preaching in the Desert of Judea*, the first sentence implementing the presentation and the second the qualification scale. In my approach, however, only ex [11] would be counted as the extended presentation scale, because I shall be working only on the level of finite and non-finite clauses. The distributional field of [11] would be split into two DFs, each being analysed on its own: the first as presentation, the second as qualification.

3.2.2.3 The dynamic semantic functions versus the semantic functions of sentence constituents

The last thing to point out is the difference between the dynamic semantic functions and the semantic functions of sentence constituents (agent, action, patient, affected goal etc.). The latter stay tied to the particular sentence constituents regardless of the degrees of CD that the speaker/writer wishes to attribute to them, whereas the former reflect the speaker/writer’s doing so. Let us consider this example:

- [12] (a) ...and the man next door had summoned me (My default version³⁵)
 (b) ...and /I/ had been summoned by the man next door (Firbas 1992: 54)

Whereas *the man next door* plays in both (a) and (b) the role of the agent, its dynamic semantic role in (a) is Bearer, and in (b) Specification, provided of course the context does not operate against it.

To underline the connection of the semantic factor with the principle of end-focus, let us re-state the difference between the semantic functions of sentence elements and the dynamic semantic functions using terms from transformational grammar³⁶. Transformation from the underlying structure to the surface structure and vice versa renders the semantic functions of sentence elements unaffected, whereas the dynamic semantic functions of the sentence elements may change - due to linearity asserting itself. Passivization in [12] does not change the agentive role of *the man next door* but it forces it to change its status from Bearer (theme) to Specification (rheme), as was shown above. As passivization helps an

And everyone went to his own town to register. 4 So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David.

³⁵ For explanation of what is meant by ‘default version’ here, see 4.1, “The principle of end-focus in English”.
³⁶ The transformational concept of two levels, the surface level on which the actual syntactical (linear) arrangement of a sentence is represented, and the deep (underlying) level which is constituted by the notional (propositional) meaning of the sentence elements regardless of their surface representation as subjects, objects etc., is introduced for example in Charles Fillmore’s study *The Case for Case* (1968). The concept of transformation is relevant for the purpose of this study in that transformation (e.g. passivization, the use of *there* construction, etc.) serves as the main means of adhering to the principle of end-focus without violating the grammatical principle in English.

element in certain semantic function to move from the thematic into the rhematic section of a sentence while observing the rules of English grammatical word order, it can be included among devices bringing the grammatical and the end-focus principles to an agreement.

Besides other phenomena the present study will pay attention to different kinds of transformation and their function within the view of all FSP factors. As transformation is only one of the possible word order configurations that can serve as means of FSP, let the next point be addressing the relationship between FSP and word order in general.

3.3 FSP and word order

Out of numerous studies on word order, Firbas sees as the most relevant for his research Mathesius's structuralist view that "word order is a system constituted by the mutual relationship of word-order principles." They are "essentially valid for all Indo-European languages ..., but may differ in the extent of their operation from language to language, or even from one period to another in the development of one particular language." (Firbas 1992: 117) There are five principles which Mathesius regards as the most important (according to Firbas *ibid.*, p. 118-119)³⁷:

1. 'The principle of grammatical function' – the sentence position of an element is determined by its syntactic function. In accordance with it English puts the subject before the verb and the verb before the object. When this principle is violated, we may speak e.g. of 'S-V inversion', or of 'fronting'. Cf. ex [13] and [14], respectively³⁸:

[13] therefore *was the king* very wroth, (31 KJV)

[14] *That much* the jury had had thoroughly appreciated. (Quirk et al. 1985: 1377)

2. 'The principle of coherence of members' – when two elements are under this principle they do not permit other elements to come between them, and when one of them is forced to change its position, it consequently triggers the change of the position of the other one. Violation of this principle in English brings about so called 'discontinuity', cf. [15], where the noun phrase *the turn for Esther ...* is interrupted by the verb *came*. The

³⁷ The whole section on FSP and word order is based on Firbas's assessment and commentary of Mathesius's original concept. The main modification consists in stressing that FSP, also, constitutes a system, and cannot be reduced to the principle of linearity, which is only one of its factors. For the full discussion, see 1992: 117-127.

³⁸ There are many types of violations of the grammatical principle, cf. Quirk et al. 1985: 18.20-18.24, 18.39-42. As they are the object of my inquiry, they are treated in detail in the section presenting the analysis of my textual material.

motivation is, as we can see, the tendency to put new and long elements towards the end (see also the linearity and the rhythmical principles below):

[15] Now when *the turn came for Esther the daughter of Abihail the uncle of Mordecai*, (96 NKJV)

As 1. and 2. are closely related, Firbas adopts Mathesius's later procedure into merging them under the common heading of the **grammatical principle**, a term used in this sense in the present study.

3. 'The principle of FSP' – arranges the elements in a Th – Tr – Rh sequence. In terms of the concept of CD introduced by him, Firbas adds that when this principle asserts itself fully, even the elements within the Th, the Tr, and the Rh are in accordance with gradual rise in CD. In this aspect it is not fully equal to Quirk et al.'s concept of end-focus, which merely stresses the finality of the rheme (see also note 11 in 3.2). Firbas also opposes Mathesius, who treated WO as the only means of FSP and by 'FSP principle' thus meant only word order. Establishing FSP as an interplay of more than one factor, Firbas prefers to use the term **FSP linearity principle**. Violations of this principle would be e.g. a thematic object (ThO), a thematic adverbial in post-verbal position (ThAdv), or a rhematic subject (RhS), cf. [16] (a), (b), (c), respectively.

[16] (a) And the maiden pleased *him*, (68 KJV)

(b) And the king took his ring *from his hand*, (160 KJV)

(c) [which had been carried away with Jeconiah king of Judah,] whom *Nebuchadnezzar the king of Babylon* had carried away. (58 KJV)

4. 'The principle of emphasis' – "orders the words in a way that strikes the recipient as more or less out of the ordinary" (1992: 118) as there is an unmarked word order available. The marked version usually "conveys an additional piece of information that is not purely factual and may somewhat loosely termed 'emotive'" (ibid., p. 119). That is why Firbas prefers to speak of the **emotive principle**. It often makes use of fronting, which Quirk et al. characterize as "moving into initial position an item which is otherwise unusual there" (1985: 1377). Cf. ex [17], where (a) displays unmarked and (b) marked WO with fronted object.

[17] (a) We trust that we know how to prize these great men.

(b) *These great men* we trust that we know how to prize. (Firbas 1992: 119)

Fronting may apply both to thematic and to rhematic elements. Besides emphasis, the other motivation for fronting is context-dependence (Quirk et al. 1985: 1377).

5. ‘The **principle of sentence rhythm**’ – “produces a certain pattern of heavy and light elements (... stressed and unstressed in spoken language)” (Firbas 1992: 119). Partially related to it is a principle which Quirk et al. call the **principle of end-weight**. It reflects the fact that “new information often needs to be stated more fully than the given (that is, with a longer, ‘heavier’ structure)” (1985: 1361). This means that this principle usually operates in synergy with the principle of end-focus. Cf. Quirk et al.’s (1985: 1362) ex [18], where the weight of the object in (c) induced a reversal of the postverbal elements:

- [18] (a) She visited him that very day.
(b) She visited her best friend that very day.
(c) She visited that very day an elderly and much beloved friend.

A question emerges readily what is the mutual relationship of all the WO principles that have just been described. Addressing it will be the one but last point before turning to the next part of my study and posing the problem I intend to examine.

Firbas acknowledges that Mathesius has demonstrated that the dominant principle in English is the grammatical principle, and that it often ‘clashes’ with linearity, cf. [6]’ (a). But he differs from Mathesius in the view of the emotive principle, which he convincingly analyses as assessing itself against the grammatical principle rather than the principle of linearity.³⁹ Generally it can be said that the clash of the grammatical and linearity principles does not necessarily mean that the sentence will be perceived as emotively marked.

Concerning the relationship of the emotive and rhythmical principles to FSP, Firbas observes that the linear re-arrangements caused by these principles do not bring about changes in the mutual ratios of degrees of CD, i.e. that the interpretative arrangements remain the same. Especially the emotive principle merely raises and intensifies the overall level of CD.

To conclude, Firbas stresses that “both word order and FSP constitute systems that are interrelated. As in the act of communication the entire sentence structure is put in a definite kind of perspective and as word order forms part of that structure, the system of

³⁹ Mathesius’s saw WO as the only means of FSP, and therefore he took the emotive principle (creating the effect of markedness) to be realized against the principle of linearity. This course is understandable, given that any marked phenomenon is best perceived against a strongly established background. But Firbas shows that not all of Mathesius’s supposed examples of marked Rh – Th configurations deviate from linearity, as he found some of the fronted elements to be thematic (under Firbas’s criteria). However, Firbas stresses that although he differs in his interpretation of word order and FSP from Mathesius, it actually helps Mathesius’s original concept of a dominant WO principle of a language to be underlined. (1992: 124)

FSP is hierarchically superior to that of word order. Word order is only one of the means of FSP and acts as such only under certain conditions.” (1992: 124-125)

3.4 Potentiality

The last point is addressing a phenomenon which has to be taken into account in my analysis, as it sometimes presents a problem of unequivocal classification. This phenomenon is referred to under many terms and has been discussed notably by Firbas (1966, 1992), and recently summarized by Dušková in *Some thoughts on potentiality in syntactic and FSP structure* (2008b). She conceives it as “assignability of a linguistic phenomenon to two different categories, whether or not the point in question classes as strictly peripheral.” (ibid.) Potentiality is to be found on all levels of language, but for the present study, only the potentiality on the level of syntax and on the level of FSP is of concern.

On the level of syntax, what is relevant for this study is potentiality “due to **polyfunctional syntactic position(s)**” (ibid.). Cf. ex [19], where *about them* is classifiable either as postmodification (‘English cathedrals have open spaces surrounding them / which are about them’) or as adverbial of place (‘Where do English cathedrals have open spaces?’ ‘About them, English cathedrals have open spaces’):

[19] English cathedrals have open spaces about them. (ibid.)

In respect to FSP, there are cases of potentiality due to several factors. Dušková, drawing on Firbas’s (1966) study of this matter, mentions three: indeterminacy in the semantic classification of the verb, the graded nature of givenness, and potentiality due to fuzziness (variability) of the retrievability span. The last factor having been already described (in section 3.2.1.1), let us look at examples of the first two.

Firbas’s cases which show **indeterminacy in the semantic classification of the verb** are [20] and [21], where the subjects *hospitable people* and *the scribes and elders* will be either rhematic or thematic, depending on the meaning of the verbs *waiting* and *gathered* which can be “understood to distinctly express the notion of ‘appearance or existence on the scene’” or “fully to express the notions of ‘waiting’ and ‘gathering’” (Firbas 1966: 250-251)

[20] [...and then, another half-hour, and you are outside the greatest city in the world; you alight at a small station] where hospitable people are waiting for you, [and you are in the English country] (ibid.)

[21] [but those who had seized Jesus took him away to the house of Caiaphas the high priest,] where the scribes and elders had gathered. (ibid.)

The graded nature of givenness is “expounded in connection with co-referentiality, which in the case of mere re-expression of the same element signals fully retrievable information. ... But where re-expression of the same referent contains additional, irretrievable information, the co-referential element is heterogeneous in regard to ir/retrievability and may acquire different FSP functions.” (Dušková, 2008b). In Firbas’s example [22], either “the additional information in the co-referential expressions [*Ernest Hemingway, this admirer, adorer, worshipper of Africa* etc.] asserts itself ... or it is the co-referential nature of these expressions that prevails” (ibid.). The expressions are thus either rhematic or thematic, respectively, giving in the latter case the rhematic status over to the notion of ‘reading’.

[22] [In the introduction the author characterizes the personality of Ernest Hemingway.] And who would not like to read something about this admirer, adorer, and worshipper of Africa, hunter, fighter and writer. (Firbas 1992: 33)

Treatment of cases of syntactic and FSP potentiality which occur in my material is explicated in section 5.3.2.

4 Outline of the project

4.1 The principle of end-focus in English

As has been said, English is a language in which word order is primarily governed by the grammatical principle, and not the principle of end-focus. Yet however, as the latter is “a formative factor of considerable weight” (Firbas 1964), English has “found means with which to make amends ... for the mentioned lack of readiness to observe the theme-rheme sequence.” (ibid.) Vilém Mathesius, who was the first to examine the hierarchic status of these two major word order principles of English, lists among such means the WO configurations of examples [23] and [24]. They serve to place a non-thematic subject at the end of the sentence and implement the presentation scale in agreement with the basic distribution of CD:

[23] Once upon a time there was a woman. (ibid.)

[24] In Bamborough castle once lived a king. (ibid.)

What they have in common is the presence of an initial adverbial which serves as a setting, a mid-position verb which indicates existence, and a final subject which we perceive as the presented phenomenon. But apart from that, they differ in a very essential way, and that is their relationship to what I will call a **default version**, i.e. a structure which observes the basic SVOA word order pattern typical for English. As the difference between [23] and [24] is crucial for the present study, let us treat it in greater detail.

With some reservation, let us say with Huddleston and Pullum (2002) that English disposes of constructions which “differ syntactically from the most basic, or canonical, constructions in the language” and which “characteristically have a syntactically more basic counterpart differing not in truth conditions or illocutionary meaning but in the way the informational content is presented.” (2002: 1365) An overview of these so called ‘information packaging constructions’ is given in Fig.1 (after Huddleston and Pullum, the classification in grey columns and lines is added). We can see two principles operating in the constructions: the principle of ‘reordering’ and the principle of ‘realignment’. They are described as “simply a matter of the linear order of the syntactic elements” versus “a matter of how semantic elements are aligned with syntactic functions”, respectively. The difference between the word order configurations of [23] and [24] can be thus seen as a difference between realignment and mere reordering of elements.

Fig. 1

	TERM	EXAMPLE	DEFAULT VERSION
REORDERING	i PREPOSING*	<i>This one she accepted.</i>	<i>She accepted this one.</i>
	ii POSTPOSING**	<i>I made without delay all the changes you wanted.</i>	<i>I made all the changes you wanted without delay.</i>
	iii INVERSION	<i>On board were two nurses.</i>	<i>Two nurses were on board.</i>
REALIGNMENT	iv EXISTENTIAL	<i>There is a frog in the pool.</i>	<i>A frog is in the pool.***</i>
	v EXTRAPOSITION	<i>It is clear that he's guilty.</i>	<i>That he's guilty is clear.</i>
	vi LEFT DISLOCATION	<i>That money I gave her, it must have disappeared.</i>	<i>That money I gave her must have disappeared.</i>
	vii RIGHT DISLOCATION	<i>They're still here, the people from next door.</i>	<i>The people from next door are still here.</i>
	viii CLEFT	<i>It was you who broke it.</i>	<i>You broke it.</i>
	ix PASSIVE	<i>The car was taken by Kim.</i>	<i>Kim took the car.</i>

*This term roughly corresponds to Quirk et al.'s ‘fronting’.

**Dušková (1999a) would talk about ‘reversal of the customary order of postverbal elements’.

***It is suggested that here the matter has been oversimplified by Huddleston and Pullum. Strictly speaking, the two clauses are synonymous only if the adverbial *in the pool* in the existential is rhematic (i.e. in the case of the extended presentation scale). If *in the pool* in the existential is a mere setting, the corresponding clause would read *In the pool is a frog*. This was prompted to me by prof. Dušková. For details, see Dušková 2005.

Although there are cases in which it is the ‘non-canonical’ version that is actually the less marked one (as in the example of extraposition), it can be said that with reordering “the non-canonical version can be regarded as less basic than its default counterpart in that

the order is not only less frequent but subject to pragmatic constraints that do not apply to the default version” (2002: 1367). With realignment, the non-canonical version is ‘less basic’ due to its greater syntactic complexity.

Both reordering and realignment can be used, as we have seen on Mathesius’s examples, as means which help to order the elements of a sentence in accordance with the basic distribution of CD, and satisfy the principle of end-focus. Yet only realignment generally does so without violating the grammatical principle of English, as it observes the basic SVOA pattern⁴⁰. Where necessary, it makes use of formal elements serving as subjects, such as the existential *there* or the anticipatory *it*. These constructions are fully integrated in the grammatical system of English. As they involve realignment of semantic elements with syntactic functions, which is a matter of transformation as described in the preceding chapter, I shall call them **transformed structures**. All other structures, i.e. default versions and cases of realignment, will be referred to as **basic structures**. Regarding the transformed structures, it should be also noted that their motivation does not always have to be that of FSP. An example would be passivization, whose primary use is to avoid mentioning the agent of an action.

4.2 Types of interaction between GWO and the principle of end-focus in English

In this section I draw on the article *Basic Distribution of Communicative Dynamism vs. Nonlinear Indication of Functional Sentence Perspective* (1999) by Libuše Dušková, who was the first to identify and describe types of interaction between the two major word order principles of English, the grammatical and FSP. She has paid attention to the following types:

1. Instances displaying both GWO and the basic distribution of CD,
2. instances with deviations from GWO traceable to the principle of FSP, i.e. word order arrangements in which the GWO principle is overridden by the principle of end-focus,
3. instances with deviations from the basic distribution of CD due to the grammatical principle, FSP being indicated by non-linear devices,

⁴⁰ I am aware that even with realignment there are cases of fronted adverbials and other phenomena, which – with respect to the basic SVOA pattern – would be deviations thereof. My treatment of these cases follows Dušková’s (1999a) approach, explicated in section 4.2. What is the main concern at this moment is the sequence S-V, which is, by suitable formal means, in the case of realignment always preserved.

4. instances with the basic distribution of CD achieved by means of special syntactic constructions, i.e. by transformed structures.

In the present study I shall follow Dušková's lead by examining my textual material as to the occurrence and characteristics of the types (and their subtypes) identified by her, while registering any other subtypes that may be found in my own sample. As her material consists of samples of contemporary fiction, a comparison with Biblical text is hoped to be made that would reveal to what extent and in what way the two types of text differ in regard to the interaction of the grammatical and FSP principles. For such a comparison to be adequate, I shall adopt her terms. Let us therefore turn to their explication.

By **grammatical word order** she means "not only word order arrangements in which position is the primary indication of syntactic function, but also arrangements which are customary: S-V-O-Adv(s), S-V-Cs-Adv(s), S-V-O-Co-Adv(s),⁴¹ etc." In connection with adverbials, whose position in a sentence is relatively free, she stresses that the GWO here represents only "the more customary, albeit not obligatory, order", i.e. that the adverbials which occur in a position consistent with their degree of CD are included, together with examples without adverbials, under the respective type. As for **basic distribution of CD**, she conceives it "rather broadly in that all clauses with thematic elements in the initial part and with the rhematic elements at the end are regarded as instances of this arrangement. Whether or not the intermediate elements are strictly ordered according to their degree of CD or whether in the thematic section the diatheme precedes the theme proper is considered of minor importance."

On such terms, Dušková's inquiry has yielded the following results. In most instances the two word order principles were found to be in agreement. Where they act counter to each other, English either more or less resolves this conflict by special devices such as the passive (the most frequent one) or the existential construction, or leaves the conflict unresolved. In that case deviations from either the basic distribution of CD (majority) or GWO (less frequent) are to be encountered in a text. The preponderance of deviations from the basic distribution of CD shows that English readily resorts to nonlinear means to indicate the FSP structure.

⁴¹ Cs = subject complement (complementation of a copula); Co = object complement (second complement of a transitive verb in copular relation to the object).

4.3 The principle of end-focus in the earlier stages of English

We have just seen from the result of an inquiry into the relationship of grammatical and FSP word order principles in English that the former is extremely strong as it resists its violation with greater persistence than the latter. The reason is that English as an analytical language uses word order primarily to indicate grammatical relationships. Yet has it always been so? Firbas (1992: 127-128): “It is well known that in contrast with present-day English, Old English has a comparatively free word order. The grammatical principle requires the observation of a number of patterns in Old English ..., but it is the FSP linearity principle that plays the leading role in the Old English word order system.”

Let us compare two versions of the same text to illustrate this. [25] is taken from Firbas (1992), where he uses the West Saxon translation of the gospel of Matthew, [26] is from the New King James Version (1982), Matt 3:1:

[25] On ðam dagum com iohannes se fulluhtere and bodode on þam westene iudee

in those days came John the Baptist and preached in the wilderness Judean (ibid., 128)

[26] In those days John the Baptist came preaching in the wilderness of Judea (NKJV)

We can see that [25] places the subject after the verb, because it is the first mention of John the Baptist in the gospel. With the temporal adverbial and the verb of appearance it consequently functions as Ph, and the word order agrees with the end-focus principle. [26] on the contrary places the subject in pre-verbal position to avoid the now ungrammatical S-V inversion, counting on the context-independence and semantics to signal its rhematicity. Firbas further adds that the first configuration is also displayed by the Greek version⁴². As Greek has never belonged among analytical languages, it stands in contrast to the second configuration, which he observes in twenty one other Modern English versions.

My textual material does not reach as far as the Old English period, but the version which I intend to examine (the 1611 King James Version, KJV⁴³) displays the same word order as [25], cf. ex [27]:

⁴² It is not without interest that the original Greek version reads literally “in now the days those came John the Baptist preaching in the desert of-the Judea” (ibid., 130), implementing the extended presentation scale. The double rheme is *John the Baptist* as Phenomenon and *preaching in the desert of-the Judea* as Specification.

⁴³ This version falls into the period of Early Modern English, which dates from 1500 to 1700 (Nevalainen 2006).

[27] In those days came John the Baptist, preaching in the wilderness of Judaea
(KJV)

It may therefore be assumed that the King James Version does preserve some features of Old English and in that sense is to some extent representative of the period of English wherein the dominant word order principle was not the grammatical, but the principle of end-focus. In that sense it may be also assumed that KJV will prefer mere reordering of elements even at places where a newer version would seek to realign elements by means of transformation.

4.4 Hypothesis

As the present study is intended to be synchronically and diachronically comparative, the hypothesis regarding the results of my inquiry may be laid out in two parts. From the synchronic point of view, it is supposed that the results will be generally comparable to Dušková's findings, i.e. that all three translations of the Biblical text will display more deviations from the basic distribution of CD as a result of the primary grammatical function of word order, and fewer deviations from the grammatical word order motivated by the basic distribution of CD.

In terms of diachronic comparison, it is supposed that an older version of the same text will show more signs of free word order, i.e. that on the whole there will be fewer deviations from the basic distribution of CD and more deviations from grammatical word order. However, it is not expected that the ratio will be completely reversed, as both KJV and more recent versions represent essentially the same stage of development from inflectional to analytical language (i.e. Modern English). As two recent versions are compared with an older one, it is suggested that the marks of free word order will decrease from the oldest to the newest and supposedly least conservative version gradually.

4.5 Material

There were several factors to consider in the choice of a Biblical text suitable for my purpose, both regarding the particular passage and regarding the Bible version. Considering the complexity of determining the FSP, especially due to the contextual factor, a homogeneous text was sought. This could not be provided by the New Testament books as they either feature too many Old Testament quotations or are not narrative. Among Old Testament books, those were rejected which contained long lists of persons and places in the manner of a chronicle, or which consisted of poetry, parables or aphorisms. Following

Dušková's criteria, direct speech was also undesirable, both for the sake of homogeneity and the fact that the factor of intonation would have to be brought into the picture on the full scale. The choice fell therefore on the book of Esther. The direct speech contained in it was left out, but it always figures as the object of *verbum dicendi* within the distributional field (DF) provided by the verb. Within the retrievability span it also participates in constituting the immediately relevant context.

The 1611 King James Version (KJV) was taken as a representative of an older stage of English, namely Early Modern English (c. 1500-1700, Nevalainen 2006). Out of numerous Biblical translations, two versions were chosen as its newer counterparts: the 1982 New King James Version (NKJV)⁴⁴ and the 1995 New American Standard Bible (NASB)⁴⁵. The choice of the former is due to its close affinity with KJV, so that it can be presupposed that any differences between the two versions will reflect a mere grammatical tendency of English towards a more fixed word order. On the other hand, NASB has been chosen as a text with an aspiration to be easily and naturally read and understood by a modern reader, thus involving the pragmatic factor.

The KJV was taken as basis and provided 170 clauses of continuous text starting from the beginning of the book. The same span of text gave 173 clauses in NKJV and 175 in NASB, which makes a total of 518 clauses. However, this number is never referred to as 'Total' in tables and the body of text. By 'Total' I always mean the number of clauses in the particular version. In the analysis, one clause (i.e. one predication) presented one DF. The majority of clauses were finite, but non-finite clauses were also included, provided they contained complementation or modification and thus showed some progress of CD within their DFs. (a) in ex [28] would be analyzed within one DF, while (b) within two:

[28] (a) ¹He commanded them to leave.

(b) ¹He commanded them ²to bring Queen Vashti before the king.

⁴⁴ Version information as stated at the website providing the official electronic version: „Commissioned in 1975 by Thomas Nelson Publishers, 130 respected Bible scholars, church leaders, and lay Christians worked for seven years to create a completely new, modern translation of Scripture, yet one *that would retain the purity and stylistic beauty of the original King James*. With unyielding faithfulness to the original Greek, Hebrew, and Aramaic texts, the translators applies the most recent research in archaeology, linguistics, and textual studies.“ [Italics added]

⁴⁵ Version information taken *ibid.*: „While preserving the literal accuracy of the 1901 ASV, the NASB has sought to render grammar and terminology in contemporary English. Special attention has been given to the rendering of verb tenses to give the English reader a rendering as close as possible to the sense of the original Greek and Hebrew texts. In 1995, the text of the NASB *was updated for greater understanding and smoother reading*. The New American Standard Bible present on the Bible Gateway matches the 1995 printing.“ [Italics added]

However, verbs which approach modal meaning such as *[they] sought to lay hands on king Ahasuerus* (123 NASB) were not counted separately. Verbless clauses were left out, as they occurred only in headings of subchapters, which were not included in all versions alike.

Except in cases specified below (extraposition and passive existential), neither the level of complex sentences, nor the level of phrases was considered. The reason for this treatment was twofold: first, in the Biblical language sentences tend to be very complicated and this would have given rise to many methodological problems, and second, it is in clauses that different word order configurations are primarily revealed.

Each clause was given a number from 1 to 175, which is followed by the initials of the particular Bible version. 132nd clause from the King James Version would be referred to as 132 KJV. Where more clauses are listed in the body of text, the version is adduced only with the first one, i.e. KJV: 15, 36, 167. In a case of reference to a verse from the book of Esther which is not included within the total, it is adduced as e.g. 7:3 KJV.

4.6 Method

In what follows, first the description of general procedure of analysing my material is described, and then those cases are mentioned which required special treatment for various reasons.

All clauses were analysed in terms of their syntactic structure and their FSP. The syntactic analysis resulted in dividing sentences into clauses, which were further classified as finite versus non-finite, and as basic versus transformed. Then the FSP analysis was carried out and all integrated clause elements⁴⁶ were assigned their FSP functions (Th, Tr, Rh). The FSP analysis involved three steps: first, the clause was set against the preceding context (except in the case of basic instance level) and the context-dependent elements were identified and assigned low degrees of CD. Second, the semantic structure was evaluated and the clause elements were assigned their dynamic semantic roles. Finally, the accuracy of the whole analysis was re-examined with regard to the principle of linearity.⁴⁷ The clause was then laid out in a table according to its interpretative arrangement. The table served as a working tool for further description. For each version, it is available for reference in the Appendix, Part I.

⁴⁶ Of the non-integrated elements, the texts contain only the so called sentence adverbials (see 5.1.1.3). They are usually inherently transition-oriented (or at least non-rhematic) and their position in the linear arrangement does not usually influence their degree of CD (Dušková 1994: 445, 474n; Firbas 1992: 77, 79, 93).

⁴⁷ I have ordered the steps according to the hierarchy of the factors, but in practice, they are usually taken simultaneously, as some experience with FSP analysis allows to consider all the factors at once. However, in less straightforward cases it is helpful to follow the hierarchical order.

Both basic and transformed structures were examined from two points of view. First, whether their elements are laid out in accordance with the basic distribution of CD and second, whether the clause observes the grammatical principle. Deviations from these two principles were registered, classified into types and further examined according to the factors which motivated them. Transformed structures were scrutinized as to whether the particular transformation rearranges the clause elements in accordance with a gradual rise of CD, compared to its default version. All default versions are adduced in Table 4 in Part II. of Appendix. The analysis resulted into a division of my material into four groups according to Dušková 1999a (listed in section 4.2 here).

Clauses showing potentiality were either assigned unambiguous status by considering their intonation and consequently counted under a particular group, or adduced as ambiguous in section 5.3.2 (for basic structures) or 5.4.1.3 (for transformed structures).

Clauses which contained more than one (type of) deviation were not counted only once, but for every instance of the particular deviation. The total sum of percentages of the particular groups therefore does not equal 100%, but exceeds it by 5-8% in each version.

For the purpose of a diachronic comparison, each clause was set against its counterparts in the other two versions. Tables showing the comparison within each group are again available for reference in Appendix, Part II.

4.6.1 Criteria for clausal status in specific cases

There were four cases where the criteria for the clausal status needed to be considered, as an optimal starting point for the FSP analysis was sought. These were extraposition, passive construction with the subject inserted between the auxiliary and the participle, formulaic expressions, and ellipsis.

Extraposition [29], and passive containing a participle [30], both belong among transformed structures (see Fig. 1 in 4.1), but strictly speaking they should not be taken as one clause (and thus one distributional field), because they both contain two verb forms:

[29] for it *was* the custom of the king so *to speak* before all who ... (35-36 NASB)

[30] There *were* white and blue linen curtains *fastened* with cords of fine linen and purple on silver rods and marble pillars; (13-14 NKJV)

Extraposition involves a finite or a non-finite content clause, which is usually so communicatively important that it belongs to the rheme and as such tends to stand in the end position. The most common case of extraposition is that of a subject. In spite of the fact that a subject content clause can also stand initially (and in that sense it would be a default version), its extraposition with the anticipatory *it* serving as a formal subject is by far more

common. In this study it is treated as two clauses, and at the same time as one instance of a transformed structure serving as a means of adhering to the principle of end-focus.

The passive, on the contrary, is listed as a single clause, but example [30] shows that the homonymy of the participle can allow for two interpretations when the passive involves the existential: the participle form can be either part of the passive construction where the subject is put between the participle and the auxiliary, ex [30]' showing its default, or it can be the predicate of a non-finite clause postmodifying the main clause with the existential *there*.

[30]' White and blue linen curtains *were fastened* with cords of fine linen and purple on silver rods and marble pillars; (13-14 NKJV)

As this default, however, holds for the extended presentational scale only⁴⁸, I prefer to register cases where the subject stands between the auxiliary and the participle as two clauses, finite and non-finite.

Two more borderline cases regarding the clausal status are formulaic expressions and ellipsis. **Formulaic expressions** involving a verb form such as *to wit*, *that is* are not treated as verbs constituting a clause/DF on account of their function to introduce apposition. Apposition certainly does show some degrees of CD as it is primarily treated as creating referential identity between units⁴⁹ (Quirk et al. 1985: 1300n), but grammatically the underlying predication is usually not overtly expressed. If it is, the expressions which are of a non-verbal character serve the same means as the verbal ones, e.g. *namely*, *in other words*, *or rather* and others. (ibid., 1307).

Ellipsis is a rather complex phenomenon, so let us focus only on those aspects of it that are most relevant for the aim of this paper. The most common case I have dealt with is the ellipsis of the subject after coordinative conjunction as in ex [31]. It has been unequivocally assigned clausal status.

[31] ..., that each man *should be* master in his own house, and /he/ /should/ *speak* in the language of his own people. (46-47 NKJV)

Here, it is only the modal part of the predicate that is omitted and it is followed by two verb forms, semantically distinct, each of them further complemented. A slightly different case is in exx [32] and [33], where there are still multiple verb forms, but of equal meaning.

⁴⁸ If the adverbial was a mere setting, the default would involve S-V inversion, cf. *On silver rods and marble pillars were fastened with cords of fine linen and purple white and blue linen curtains*, or cf. ex [101] in 5.4.2 here. For details, see Dušková 2005.

⁴⁹ In the strictest sense between noun phrases, but appositive-like relationship exist also between other units than noun phrases, such as clauses, predications, and adjectives. (ibid., 1308)

Here it is the lexical component of the predicate which is in coordination, and it therefore forms just one clause:

[32] And the letters were sent by couriers into all the king's provinces, *to destroy, to kill, and to annihilate* all the Jews, (173 NKJV)

[33] Then Esther *answered and said*, (7:3 KJV)

Essentially, attention was always paid to whether the non-ellipted parts were able to show a rise in CD. As ellipsis serves as a means of cohesion, i.e. as only fully given and activated elements can be ellipted, the ellipted parts were always thematic.

5 Analysis

This section of my paper contains analyses of the types of interaction between GWO and the principle of end-focus in English described in section 4.2. Each group is analysed from two points of view, first from the synchronic and then from the diachronic one. The KJV is taken as a basis for the synchronic analysis, wherewith the two more recent versions, the NKJV and the NASB are compared. Sections 5.1 to 5.3 deal with basic structures as defined in 4.1 here, section 5.4 then presents types of various transformed structures.

5.1 Clauses displaying both GWO and basic distribution of CD

The first group is constituted by clauses in which the word order is in synergy with the BDofCD. In KJV, they account for 41.8% out of the total⁵⁰, in NKJV⁵¹ for 49.7%, and in NASB⁵² for 46.9%. It must be pointed out that by the BDofCD I mean also the distribution in which the diatheme precedes the theme proper, i.e. which displays the rise of CD only on the level of the FSP functions, not their sections (see 3.1). This means that the adduced percentages refer not only to clauses in which the subject is placed initially, as in

⁵⁰ References involving one to three instances are mentioned in the body of text, while references encompassing three and more instances are adduced in a footnote. All instances are to be found in Appendix. 71 instances in **KJV**: 2, 4, 5, 6, 8, 10, 14, 16, 17, 18, 19, 20, 21, 22, 23, 25, 27, 28, 29, 34, 36, 38, 42, 43, 46, 48, 55, 59, 60, 61, 62, 63, 73, 75, 78, 79, 80, 83, 84, 87, 92, 98, 99, 101, 104, 111, 113, 114, 116, 118, 119, 120, 131, 132, 133, 134, 137, 140, 144, 145, 146, 148, 149, 150, 153, 154, 156, 157, 165, 166, 170.

⁵¹ 86 instances in **NKJV**: 2, 3, 4, 5, 6, 8, 10, 11, 15, 16, 17, 18, 19, 20, 21, 22, 23, 25, 27, 28, 29, 30, 33, 36, 37, 38, 39, 40, 44, 45, 47, 48, 49, 50, 52, 57, 61, 62, 63, 64, 71, 75, 78, 79, 82, 83, 86, 88, 92, 98, 99, 101, 104, 109, 111, 113, 114, 118, 119, 121, 122, 123, 128, 130, 131, 132, 133, 136, 137, 139, 144, 145, 147, 148, 149, 152, 153, 155, 156, 158, 159, 160, 161, 168, 169, 173.

⁵² 82 instances in **NASB**: 1, 3, 4, 5, 7, 9, 10, 15, 18, 19, 20, 21, 22, 24, 26, 28, 31, 34, 36, 37, 39, 41, 43, 44, 45, 47, 48, 49, 50, 52, 55, 57, 61, 62, 63, 64, 70, 79, 80, 81, 82, 84, 88, 92, 98, 99, 101, 102, 105, 110, 112, 114, 117, 119, 120, 121, 122, 124, 125, 126, 132, 134, 135, 136, 137, 140, 141, 143, 147, 148, 149, 151, 152, 153, 156, 157, 160, 161, 163, 170, 171, 175.

ex [34], but also to clauses with initial object or another postverbal element having undergone relativization, cf. ex [35]. The third subgroup consists of clauses with an initial thematic adverbial, as in ex [36]. The percentages of the subtypes are given in Table 1 below the examples.

[34] [And they gave them drink in vessels of gold,] And **the drinking** was according to the law; (17 KJV)

[35] [and the maid was fair and beautiful;] **whom** Mordecai, [...] took for his own daughter. (62 KJV)

[36] [and that it should be published according to the language of every people.] **After these things**, [...] he remembered Vashti, (46 KJV)

Table 1

Initial S	Initial relative other than S	Initial Adv	Total
59	5	7	71
83.1%	7.0%	9.9%	100.0%

5.1.1.1 Initial subject

The initial subjects⁵³ (83.1% out of this group and 34.7% of the total) are realized mostly by pronouns, either relative or other, ex [37]. Another main signal of their thematicity is the anaphoric definite article (both textual and situational), ex [34], or contextually dependent possessive (KJV: 63, 133, 146). Some of the initial subjects are unexpressed, ex [38], either due to ellipsis (KJV: 111, 131) or because the clause is non-finite. 7 out of the 8 non-finite clauses in this subgroup are infinitival (three postmodifying: KJV: 83, 98, 170, and four clausal elements – two objective: KJV: 145, 154, and two adverbial: KJV: 27, 79). The one with expressed subject (or agent, strictly speaking) is an example of the so called “absolute participle construction” (16 KJV) (Dušková 1994: 585). Where the thematicity is not indicated by systemic means, the subject is mostly realized by a proper name.

[37] [when the king Ahasuerus sat on the throne of his kingdom,] **which** was in Shushan the palace, (6 KJV)

[38] [Now when every maid’s turn was come] to go in to king Ahasuerus, (KJV 83)
The overview and the percentage is given in Table 2:

⁵³ 59 instances in **KJV**: 2, 6, 8, 10, 14, 16, 17, 18, 20, 22, 25, 27, 28, 29, 34, 36, 38, 42, 43, 55, 59, 60, 61, 63, 73, 75, 78, 79, 83, 84, 92, 98, 99, 101, 104, 111, 114, 116, 119, 120, 131, 132, 133, 134, 137, 140, 144, 145, 146, 148, 149, 150, 153, 154, 156, 157, 165, 166, 170.

Table 2

Expressed S				Unexpressed S		Total
Pronoun	Proper name	Anaphoric <i>the</i>	Contextually dependent possessive	Non-finite clause	Ellipsis	
30 ⁵⁴	11 ⁵⁵	6 ⁵⁶	3	7 ⁵⁷	2	59
50.8%	18.6%	10.2%	5.1%	11.9%	3.4%	100%

Since the subjects of this group refer mostly to persons (who make the biggest contribution to the events being described), they occur in the text very often and their establishment in the thematic layer is fairly firm. Many of them therefore function as themes proper. A difference is to be observed between the subjects which are not expressed or which are realized by nouns or pronouns (personal and demonstrative) on the one hand, and on the other hand the subjects realized by relative pronouns. While the majority of the first group (68.3%, i.e. 28⁵⁸ out of 41) serve as themes proper, all subjects of the second group are diathemes, which means that their degree of CD is higher. This is due to the fact that the relative pronouns figure in clauses which add some more information to the entities that have just been introduced for the first time, or reintroduced after obliteration of their retrievability span, cf. ex [39]. Note the consistency of the CD of the relative pronoun with the overall structure of the sentence, in which the end-weight principle is in operation together with the principle of end-focus:

[39] [In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain,] **which** kept the concubines: (92 KJV)

Diachronically, the initial subjects account for 79.1% out of this group in NKJV⁵⁹ and for 69.5% in NASB⁶⁰. We may see that the percentage is strikingly different in NKJV. 11 instances⁶¹ without parallel clauses in neither KJV nor NASB reveal that this is due first

⁵⁴ For the sake of space and also for a better reading of the body of text, examples will be listed in footnotes when possible, and referred to from tables by the upper index. **KJV**: 2, 6, 8, 18, 20, 22, 25, 28, 34, 36, 38, 43, 55, 59, 60, 73, 84, 92, 99, 104, 120, 132, 134, 140, 144, 148, 153, 157, 165, 166.

⁵⁵ **KJV**: 29, 75, 78, 101, 114, 116, 119, 137, 149, 150, 156.

⁵⁶ **KJV**: 10, 14, 16, 17, 42, 61.

⁵⁷ **KJV**: 27, 79, 83, 98, 145, 154, 170.

⁵⁸ **KJV**: 2, 8, 10, 27, 28, 29, 42, 43, 59, 61, 75, 78, 79, 98, 99, 101, 111, 114, 116, 119, 131, 144, 145, 148, 150, 153, 154, 156.

⁵⁹ 68 instances in **NKJV**: 2, 3, 5, 8, 10, 11, 15, 16, 17, 20, 21, 22, 25, 27, 28, 29, 30, 36, 37, 38, 39, 40, 44, 47, 49, 57, 61, 62, 63, 64, 71, 75, 79, 82, 83, 86, 92, 98, 99, 101, 104, 111, 113, 119, 122, 123, 130, 131, 132, 133, 136, 137, 139, 144, 145, 147, 148, 149, 152, 153, 156, 158, 159, 160, 161, 168, 169, 173.

⁶⁰ 57 instances in **NASB**: 4, 7, 9, 10, 15, 19, 20, 21, 24, 26, 28, 34, 37, 39, 43, 47, 49, 55, 57, 61, 62, 64, 70, 80, 84, 92, 98, 99, 101, 102, 105, 112, 117, 121, 122, 124, 125, 126, 134, 135, 136, 137, 140, 141, 143, 147, 148, 149, 151, 152, 153, 156, 157, 161, 163, 171, 175.

⁶¹ **NKJV**: 3, 16, 27, 37, 39, 71, 86, 113, 159, 160, 161.

to the fact that the other versions either contain a deviation or a transformed structure (ex [87] commented upon in 5.4.1.1.), and second that some counterparts are without a verb form [40]:

[40] a) In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they **cast** Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar. (158 KJV)

b) In the first month, which **is** the month of Nisan, in the twelfth year of King Ahasuerus, they **cast** Pur (that *is*, the lot), before Haman **to determine** the day and the month, until *it fell on the twelfth month*, which **is** the month of Adar. (157-161 NKJV)

c) In the first month, which **is** the month Nisan, in the twelfth year of King Ahasuerus, Pur, that is the lot, **was cast** before Haman from day to day and from month to month, until the twelfth month, that is the month Adar. (162-163 NASB)

The italics in (b) are present in the original text of NKJV to mark the additions the translators saw suitable to insert into original Hebrew texts. As they are mostly of a verbal character, they increase the number of clauses in comparison to KJV and NASB (for treatment of *that is*, see 4.6.1). However, the tendency to insert verbs where KJV uses non-verbal phrases appears in NASB as well, and therefore this single instance should not lead towards generalisation. For the rest of the cases, see Table 4 in Appendix.

Table 3 shows an overview of the types of initial S in all three versions:

Table 3

		KJV	NKJV	NASB
Expressed S	Pronoun	30 (50.8%)	33 (47.8%)	29 (50.9%) ⁶²
	Proper name	11 (18.6%)	11 (16.4%)	9 (15.8%) ⁶³
	Anaphoric <i>the</i>	6 (10.2%)	4 (6.0%)	4 (7.0%) ⁶⁴
	Contextually dependent possessive ('s or of)	3 (5.1%)	4 (6.0%)	4 (7.0%) ⁶⁵
	Other anaphoric determiner (<i>each</i>)	-	2 (3.0%) ⁶⁶	-
Unexpressed S	Non-finite clause	7 (11.9%)	10 (14.9%)	8 (14.0%) ⁶⁷
	Ellipsis	2 (3.4%)	4 (6.0%)	3 (4.5%) ⁶⁸
Total		59 (100%)	68 (100%)	57 (100%)
Of the total of 170, 173, and 175		34.7%	39.3%	32.6%

⁶² **NKJV**: 2, 3, 5, 8, 16, 20, 22, 25, 29, 36, 37, 38, 40, 57, 62, 71, 83, 92, 99, 104, 122, 131, 133, 139, 147, 152, 156, 158, 160, 161, 168, 169. **NASB**: 4, 7, 19, 21, 24, 34, 37, 39, 47, 55, 57, 61, 62, 70, 92, 99, 101, 105, 122, 125, 135, 137, 143, 147, 151, 156, 161, 163, 171.

⁶³ **NKJV**: 21, 30, 61, 75, 101, 113, 119, 123, 136, 148, 149. **NASB**: 20, 28, 102, 117, 121, 126, 140, 152, 153.

⁶⁴ **NKJV**: 10, 15, 44, 63. **NASB**: 9, 15, 43, 124.

⁶⁵ **NKJV**: 49, 64, 132, 145. **NASB**: 49, 64, 136, 149.

⁶⁶ **NKJV**: 17, 86.

⁶⁷ **NKJV**: 11, 27, 28, 79, 82, 98, 144, 153, 159, 173. **NASB**: 10, 26, 80, 84, 98, 148, 157, 175.

⁶⁸ **NKJV**: 47, 111, 130, 137. **NASB**: 112, 134, 141.

NKJV seems to make a slightly greater use of those means of cohesion which allow the subject to be unexpressed, i.e. ellipsis and the omission of the subject in a non-finite clause.

5.1.1.2 Initial relative other than subject

The second subgroup is relatively small (7.0% out of this group⁶⁹) as it features fronting of a postverbal element, either object or other. In a declarative clause such fronting would violate the GWO, but in relative and interrogative clauses it is obligatory. My sample features three fronted objects realized by relative pronouns (KJV: 48, 62, 87), cf. [41], and one relative adverbial with an antecedent of temporal meaning, cf. [42]:

[41] [After these things,...he remembered Vashti,] and **what** she had done, (48 KJV)

[42] [that in those days,] **when** the king Ahasuerus sat on the throne of his kingdom, (5 KJV)

Diachronically, this subgroup is fairly similar in both NKJV (three instances, i.e. 3.5% of this group, NKJV: 4, 50, 88) and NASB (five instances⁷⁰, i.e. 6.1% of this group).

5.1.1.3 Initial thematic adverbial

The third subgroup contains adverbials that stand at the beginning of the clause, yet do not violate the principle of linearity (9.9% out of this group⁷¹). They have a low degree of CD because of their context-dependence, signaled mostly by anaphoric devices as in [43]. They function as diathemes:

[43] [Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.] **In those days**, ..., two of the king's chamberlains, Bigthan and Teresh, ..., were wroth, (118 KJV)

A majority of these adverbs have temporal meaning (5 instances), the only other adjunct being interpreted as an adverbial of manner [44]:

[44] [And the drinking was according to the law; none did compel:] for **so** the king had appointed to all the officers of his house, [that they should do according to every man's pleasure.] (19 KJV)

Besides adjuncts, there is also one conjunct [45], which belong to sentence adverbials and therefore are not integrated in the structure of the clause (see note 46 in 4.6, “Method”):

[45] [And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the

⁶⁹ 5 instances in **KJV**: 5, 48, 62, 80, 87.

⁷⁰ **NASB**: 3, 50, 81, 82, 88.

⁷¹ 7 instances in **KJV**: 4, 19, 21, 23, 46, 113, 118.

court of the garden of the king's palace; ...] **Also** Vashti the queen made a feast for the women in the royal house [which belonged to king Ahasuerus.] (21 KJV)

Conjuncts are inherently transition-oriented, as they connect a new piece of information with old. The other type of sentence adverbials is disjuncts, which serve to evaluate either the style or the content of what is being said. The fact that my sample features no disjuncts shows among other things that the text presents the events as objective. Table 4 shows the overview of the adverbials in this subgroup:

Table 4

Time	Manner	Conjunct	Total	Of this group
5 ⁷²	1	1	7	71
71.4%	14.3%	14.3%	100%	9.9%

This subgroup reveals a slight difference between the three versions. Table 5 gives the percentages of the particular types.

Table 5

	KJV	NKJV	NASB
Time	5 (71.4%)	10 (66.7%)	11 (55.0%) ⁷³
Manner	1 (14.3%)	2 (13.3%)	5 (25.0%) ⁷⁴
Circumstance	-	-	1 (5.0%) ⁷⁵
Conjunct	1 (14.3%)	3 (20.0%)	3 (15.0%) ⁷⁶
Total	7 (100%)	15 (100%)	20 (100%)⁷⁷

After comparing the clauses with initial adverbials in KJV with their counterparts in NASB, there seem to be two main reasons which would explain the relative difference in their numbers. The first is that the clause in KJV may contain a deviation from GWO and is not listed under this group: [46] which shows S-V inversion, and [50] in 5.2.1.1.

- [46] a) **therefore** was **the king** very wroth, (31 KJV)
 b) therefore the king was furious, (33 NKJV)
 c) Then the king became very angry (31 NASB)

The second reason is that NASB tends to be more specific and expresses by a clause what KJV compresses into an adverbial, namely the adverbial of manner (three instances, KJV: 35, 42, 117), cf. ex [47], which shows a simple clause, and ex [48], showing extraposition. As concerns NKJV, it can be seen in the examples that it may share the progression with

⁷² **KJV**: 4, 23, 46, 113, 118.

⁷³ **NKJV**: 6, 23, 45, 48, 52, 78, 109, 114, 118, 128. **NASB**: 5, 22, 31, 48, 52, 63, 79, 110, 114, 120, 132.

⁷⁴ **NKJV**: 18, 19. **NASB**: 18, 36, 44, 119, 170.

⁷⁵ **NASB**: 41.

⁷⁶ **NKJV**: 33, 121, 155; **NASB**: 1, 45, 160.

⁷⁷ **NKJV**: 6, 18, 19, 23, 33, 45, 48, 52, 78, 109, 114, 118, 121, 128, 155. **NASB**: 1, 5, 18, 22, 31, 36, 41, 44, 45, 48, 52, 63, 79, 110, 114, 119, 120, 132, 160, 170.

NASB, or it may remain faithful to the original KJV. In [48] (b) we can see a compromise solution: NKJV uses *this* as a subject to avoid S-V inversion in KJV, but still does not resort to the use of a transformed structure as NASB:

- [47] a) and the king did according to the word of Memucan: (42 KJV)
 b) and the king did according to the word of Memucan. (44 NKJV)
 c) [and the king did] **as** Memucan proposed (44 NASB)
- [48] a) for so was the king's manner toward all (35 KJV)
 b) for this was the king's manner toward all (37 NKJV)
 c) [for it was the custom of the king] **so** to speak before all (35-36 NASB)

However, it should be noted that although there are some differences to be observed between the versions, they are rather small to be generalized.

5.1.2 Overview

In summary, compared to 41.8% clauses which display GWO as well as the BDofCD in KJV, both NKJV and NASB exceed KJV in this respect. The most distinct version is NKJV, in which the grammatical and FSP word order principles are in agreement in almost one half of the cases (49.7%). In NASB it is slightly less (46.9%). The reason the two more recent versions show higher percentage of these instances is especially that they contain more clauses with initial adverbials.

Table 6

	KJV	NKJV	NASB
Initial S	59 (83.1%)	68 (79.1%)	57 (69.5%)
Initial relative other than S	5 (7.0%)	3 (3.5%)	5 (6.1%)
Initial Adv	7 (9.9%)	15 (17.4%)	20 (23.5%)
Total	71 (100%)	86 (100%)	82 (100%)
% of the total of 170, 173, 175	41.8%	49.7%	46.9%

My percentages of clauses displaying both GWO and BDofCD are all somewhat smaller than Dušková's (62.2%). The difference is probably due to the type of text. Whereas the Biblical text is fairly complex, even on the clausal level, Dušková states that in her material "most instances of this group have a simple sentence structure with only one postverbal element" (1999a).

5.2 Deviations from GWO due to the operation of the principle of end-focus

The second group is constituted by deviations from grammatical word order, which account for 10.6% of the total in KJV⁷⁸, 5.2% in NKJV⁷⁹, and 6.3% in NASB⁸⁰. I set out to trace the following violations of the grammatical principle (for details, see section 3.3 “FSP and word order”):

reversal of the customary order of postverbal elements – if there is more than one postverbal element, by the customary order I mean S-V-O-Opred, S-V-Oi-O, S-V-O-Co, S-V-O-Adv(s), S-V-Cs-Adv(s), i.e. clause patterns in which object(s) and complement(s) precede the adverbial(s), and the direct object is in the proper place in regard to the prepositional and indirect object,

S-V inversion - it is an inverted word order where the subject is placed after the verb or the auxiliary part of the predicate,

fronting – it is “moving into initial position an item which is otherwise unusual there” (Quirk et al. 1985: 1377). By fronting as a violation of the grammatical principle I mean only facultative fronting, i.e. that which is not due to the formal characteristics of the sentence type, namely in the interrogative sentence and in the relative clause,

discontinuity – it is a violation of the principle of coherence of members. It occurs on the level of phrases rather than of clause elements, i.e. “it arises within a clause element realized by a phrase, not between clause elements” (Dušková 1999c: 105). Dušková defines it as “the separation of a dependent element from its head by the insertion of another element”, which means that “a dependency relationship which is normally reflected in juxtaposition of the constituents is no longer marked in this way.” (ibid.) Some discontinuities are of systemic nature, e.g. in comparative clauses or in prepositional phrases (e.g. in interrogative sentences), but for the purpose of this study only the marked (i.e. facultative) type is registered. Furthermore, discontinuous postmodification is often realized by subordinate clauses, infinitives and participles. As I work primarily on the clausal level, such cases are left out of account.

⁷⁸ 18 instances in **KJV**: 3, 12, 31, 33, 35, 40, 50, 86, 90, 91, 109, 129, 136, 139, 142, 152, 159, 162.

⁷⁹ 9 instances in **NKJV**: 35, 42, 90, 91, 96, 135, 138, 162, 165.

⁸⁰ 11 instances in **NASB**: 2, 33, 76, 90, 91, 115, 139, 142, 145, 164, 167.

5.2.1.1 Reversal of the customary order of postverbal elements

The reversal of the customary order of postverbal elements was the most frequent (38.9% out of this group⁸¹, and 4.1% of the total). In all cases it is due to FSP. The most common type was the type S-V-O_{prep}-O_d⁸², which was due to the fact that direct speech was counted as the object of *verbum dicendi*. It was the weightiest and communicatively most dynamic element and as such it occurred at the end of the clause. The prepositional object referring to the addressee of the speech had to be placed before the direct object itself, cf. ex [49]. A similar case is S-V-Adv-O_d in ex [50], where *the king and the princes* are not all the actual addressees, but they are all an important part of the audience:

[49] Then the king said **to the wise men**, [which knew the times, (for so was the king's manner toward all that knew law and judgment): *What shall we do unto the queen Vashti according to law, ... ?* (33 KJV)

[50] And Memucan answered **before the king and the princes**, *Vashti the queen hath not done wrong to the king only, but also ...* (40 KJV)

The last type was S-V-Adv-O_{prep}, which was found in two instances, [51] and [52]:

[51] [(this is Ahasuerus] which reigned, **from India even unto Ethiopia**, over an hundred and seven and twenty provinces:) (3 KJV)

[52] [Now it came to pass,] when they spake **daily** unto him, [and he hearkened not unto them,] (142 KJV)

In ex [51], the adverbial of place is taken as additional information, as it is separated by commas. The most dynamic element is the prepositional object, which has the role of the rheme proper. In [52] it is the adverbial denoting specific time frequency that is placed postverbally, while its most common position is at the end of the clause (Dušková 1994: 452). It is followed by a contextually dependent thematic O_{prep}, wherefore it actually becomes the rheme itself. I suggest first that it stands next to the verb so that the rhematic elements would not be separated, and second that its marked position helps to draw attention to it. The overview of the cases of reversal is given in Table 7:

Table 7

S-V-O _{prep} -O _d	S-V-Adv-O _{prep}	S-V-Adv-O _d	Total	Of GWO violation	Of total
4	2	1	7	38.9%	4.1%
57.1%	28.6%	14.3%	100%	(18)	(170)

⁸¹ 7 instances in **KJV**: 3, 33, 40, 139, 142, 159, 162.

⁸² 4 instances in **KJV**: 33, 139, 159, 162.

The diachronic comparison of instances of reversal shows similar results. In all cases the reversal is due to FSP. In NKJV⁸³ it makes 2.9% of the total, in NASB 4.6%. The most frequent pattern is again S-V-Oprep-Od due to the direct speech⁸⁴. In some cases the reversal occurring in KJV is avoided (twice in NKJV and once in NASB), exx [50]' - [52]':

[50]' a) And Memucan answered before the king and the princes, *Vashti the queen ... both to great and small.* (40 KJV)

b) And Memucan answered before the king and the princes: "*Queen Vashti ... both great and small.*" (42 NKJV)

c) [Then the king said to the wise men who understood the times--for it was the custom of the king so to speak before all who knew law and justice and were close to him: ..., the seven princes of Persia and Media who had access to the king's presence ... -- "According to law, what is to be done with Queen Vashti, ...?"] **In the presence of the king and the princes**, Memucan said, "*Queen Vashti ... great and small.*" (41 NASB)

[51]' a) which reigned from India even unto Ethiopia over an hundred and seven and twenty provinces: (3 KJV)

b) who reigned **over one hundred and twenty-seven provinces**, from India to Ethiopia, (3 NKJV)

c) who reigned from India to Ethiopia over 127 provinces, (2 NASB)

[52]' a) When they spake daily unto him, (142 KJV)

b) when they spoke to him **daily** (141 NKJV)

c) when they had spoken daily to him (145 NASB)

In all instances the reversal concerns adverbials, elements whose position in a sentence is relatively free. In [50]' (c), the reversal is avoided by the initial placement of the adverbial, which provides a more direct linkage with the preceding context while avoiding violation of the BDofCD. In ex [51]' (b), the adverbial *from India to Ethiopia* becomes more prominent, due to the principle of linearity. In [52]' (b), the adverbial *daily* is placed finally in accordance with its degree of CD, but at the same time it loses its markedness.

In NASB there is also a pattern (NASB: 76, 115) not occurring in the other two versions: S-V-Co-Od. In both cases it is consistent with the rise of CD. The other two versions simply use a different verb:

⁸³ 5 instances in **NKJV**: 35, 42, 138, 162, 16; 8 instances in **NASB**: 2, 33, 76, 115, 142, 145, 164, 167.

⁸⁴ 4 instances in **NKJV**: 35, 138, 162, 165; 4 instances in **NASB**: 33, 142, 164, 167.

- [53] a) Esther had not shewed her people nor her kindred: (75 KJV)
 b) Esther had not revealed her people or family, (75 NKJV)
 c) Esther did not make **known** her people or her kindred, (76 NASB)

An overview of the types of reversal in all three versions is given in Table 8:

Table 8

	KJV	NKJV	NASB
S-V-O _{prep} -O _d	4	4	4
S-V-Adv-O _{prep}	2	-	2
S-V-Adv-O _d	1	1	-
S-V-C _o -O _d	-	-	2
Total	7 (100%)	5 (100%)	8 (100%)
% of GWO violation 18, 9, 11	38.9%	55.6%	72.7%
% of the total 170, 173, 175	4.1%	2.9%	4.6%

The closest to Dušková's result (63.8% of GWO violations and 2.1% of the total) is again NKJV, with it percentage 55.6% of GWO violations and 2.9% of the total.

5.2.1.2 Inversion

The second group is probably the most distinct as it consists of the instances of violation involving the basic S-V order of the English sentence. In KJV, I have found 7 instances⁸⁵ of this deviation, which account for almost the other half of this group (38.9% out of 18, and 4.1% of the total). The subject is rhematic and placed finally only in two instances (KJV: 12, 35), which are also the only instances of the presentation scale in this group, cf. ex [54]. In the remaining 5 examples the subject is not rhematic at all. In three cases it even functions as ThPr (KJV: 31, 86, 152), cf. ex [55]. This shows that in the material under study the S-V inversion is not used primarily as an alternative for the existential *there* construction (as it is in [24] in 3.1) and FSP is not its prime motivation. In this respect my material differs from Dušková's (1999a), and also the overall percentage (4.1% of the total) greatly exceeds her result (0.8%).

[54] a) [the king made a feast unto all the people that were present in Shushan the palace, ..., in the court of the garden of the king's palace:] Where were **white, green, and blue, hangings**, [fastened with cords of fine linen and purple to silver rings and pillars of marble:] (12 KJV)

b) [Then the king said to the wise men, which knew the times,] (for so was **the king's manner toward all that knew law and judgment**): (35 KJV)

[55] [But the queen Vashti refused to come at the king's commandment by his chamberlains:] therefore was **the king** very wroth, (31 KJV)

⁸⁵ **KJV**: 12, 31, 35, 50, 86, 129, 152.

The results are summarized in Table 9:

Table 9

Thematic S (Qualification)		Rhematic S (Presentation)		Total
ThPr	DTh	Rh	RhPr	
3	2	-	2	7
42.9%	28.6%	-	28.6%	100%

Regarding the semantics of the verb, Dušková adduces only S-V inversion with lexical *be*, in the meaning of presentation of a phenomenon. My material, containing both scales, features next to both copular and lexical *be* also *come* of [56], *say* of [57], and *promote* of [58]:

[56] Then **thus came** every maiden unto the king; [whatsoever she desired was given her to go with her out of the house of the women unto the king's house.] (86 KJV)

[57] Then **said** the king's servants [that ministered unto him], *Let there be fair young virgins sought for the king:* (50 KJV)

[58] After these things **did** king Ahasuerus **promote** Haman the son of Hammedatha the Agagite, (129 KJV)

There are no more instances of the inversion with the verb *be* in the rest of the book. Most of the inverted verbs have a full lexical meaning, one half of them (7⁸⁶ out of 13⁸⁷) being verba dicendi followed by direct speech.

One point to realize is that in all examples the S-V inversion is triggered by an initial adverbial. Given the fact that in my sample the inversion is not used primarily as an alternative for the existential *there* construction, part of the motivation for its use is to be sought in the nature of the initial adverbial. From the diachronic point of view, “in the sixteenth century, inversion often took place after initial adverbial elements such as *here, now, then, therefore, thus* and *yet*” (Nevalainen 2006: 113), as a remnant of a so called ‘verb-second constraint’ operating in Old and Middle English. The constraint “stipulates that, in a declarative main clause, the inflected (*finite*) verb comes second after any element that begins the clause” (ibid.: 113, italics in the original).

In my material, in all but one instance the adverbial is a single word (except [56], which has two adverbials with different meanings). The only instance of a longer adverbial is [58], which is also the only case where an auxiliary *did* is used. It is a compromise between the full S-V inversion and the regular S-V pattern. A quick overview of the rest of the text of Esther confirms this solution being used: out of 13 S-V inversions with an initial adjunct,

⁸⁶ **KJV**: 5:3, 5:7, 5:14, 6:3, 6:13, 7:8, 9:13.

⁸⁷ **KJV**: 4:5, 5:3, 5:7, 5:9, 5:14, 6:1, 6:3, 6:11, 6:13, 7:8, 8:1, 9:13, 9:17.

there are 10 instances⁸⁸ of a shorter (*then*) and only three instances of a longer adverbial (KJV: verses 6:1, 8:1, 9:17), all with the qualification scale⁸⁹. Two of the longer ones trigger the partial inversion⁹⁰, cf. ex [59], and the third instance is a free variation as in the very next verse it is presented with the regular WO, cf. ex [60]:

[59] a) On that night **could not** the king **sleep**, (KJV, Esther 6:1)

b) On that day **did** the king Ahasuerus **give** the house of Haman the Jew's enemy unto Esther the queen. (KJV, Esther 8:1)

[60] a) and on the fourteenth day of the same **rested** they, (KJV, Esther 9:17)

b) and on the fifteenth day of the same they **rested**, (KJV, Esther 9:18)

The numbers are given in Table 10:

Table 10

		Qualification scale		Presentation scale		Total
		S-V inv.	Partial inv.	S-V inv.	Partial inv.	
In the total of 170	Short Adv	4	-	2	-	6
	Long Adv	-	1	-	-	1
Rest of Esther	Short Adv	10	-	-	-	10
	Long Adv	1	2	-	-	3
Total		15	3	2	0	20

As far as the syntactic-semantic features of partial inversion are concerned, in both cases with the auxiliary *did* the lexical verb is transitive and needs complementation. In the third case the lexical verb is intransitive, but the inversion occurs with a modal verb, ex [6:1] (a). From the diachronic point of view, “in the sixteenth century affirmative *do* ... was quite common both in emphatic and non-emphatic contexts of use” (ibid.: 109), and inversion “was particularly common when the verb phrase consisted of an auxiliary and a main verb” (ibid.: 113). In my material, partial inversion is never found with a short adverbial, but Nevalainen does adduce such examples.

Taken from the opposite point of view, an inquiry into adverbials with respect to the tendency of the short ones to trigger inversion yields the following findings: in the entire

⁸⁸ Verses **KJV**: 4:5, 5:3, 5:7, 5:9, 5:14, 6:3, 6:11, 6:13, 7:8, 9:13.

⁸⁹ There is one instance of S-V inversion applying the presentation scale, ex [A], but I do not include it among others. The reason is first that the adverbial is constituted by a clause, and second that the case is rather idiosyncratic. Despite featuring a long adverbial, it uses a full inversion, which is a sign of a flective nature of English in KJV. The inversion is due to FSP, the presented Ph acquires final position. NKJV and NASB both contain RhS, a deviation from the BDofCD. In the other instances of S-V inversion with the presentation scale these versions use transformed structures to avoid it, see ex [54]' and [104].

[A] a) And while they were yet talking with him, **came** the king's chamberlains, (KJV 6:14)

b) While they were still talking with him, the king's eunuchs **came**, (NKJV)

c) While they were still talking with him, the king's eunuchs **arrived** (NASB)

⁹⁰ By this I mean inversion with an auxiliary or with a modal verb.

book of Esther there are 55 basic clauses⁹¹ (i.e. not transformed) with an initial adverbial⁹². Only three of these clauses implement the presentation scale (KJV: 12, 35, verse 6:4⁹³) and therefore it is not possible to trace any general tendency of this scale to induce inversion. Within the qualification scale, the ratio of long versus short adverbials is approximately 1:3 (14 long⁹⁴ versus 38 short⁹⁵). Only four⁹⁶ of the long ones cause inversion (but except [60] (a) it is only partial inversion), which suggests that one of the relevant factors in this respect is the sentence rhythm. Among the short adverbials, S-V inversion is caused almost exclusively by *then* (except in KJV: 12, 35, and ex [55]). Among 29 instances⁹⁷ of the initial *then*, the ratio of clauses with and without S-V inversion is almost 1:1⁹⁸, a slightly greater number of inversion occurring with verba dicendi⁹⁹. It should be added that the text is not entirely homogeneous: it can be seen from the Table 11 that at the beginning of the book of Esther the inversion is distributed quite evenly, whereas in the rest of the book we can find e.g. a tendency to avoid inversion with other adverbials than *then*, or a tendency of *then* to occur more with verba dicendi than other verbs.

The results are given in Table 11:

Table 11

Basic structures			Qualification scale				Presentation scale		Total
			verb dicendi		other verb		INV	GWO	
			INV	GWO	INV	GWO			
Initial Adv in the total of 170	Short	<i>then</i>	1	2	2	2	-	-	7
		other	-	-	1	2	2	-	5
	Long		-	-	1	7	-	-	8
Initial Adv in the rest of Esther	Short	<i>then</i>	7	6	3	6	-	-	22
		other	-	-	-	6	-	1	7
	Long		-	-	3	3	-	-	6
Total			8	8	10	26	2	1	55

⁹¹ **KJV**: 4, 12, 19, 23, 31, 33, 35, 46, 50, 86, 90, 91, 109, 113, 115, 118, 129, 139, 152, 158. Adverbials in verses **KJV**: 4:3, 4:5, 4:5, 4:13, 4:15, 5:3, 5:5, 5:7, 5:9, 5:11, 5:14, 6:1, 6:3, 6:4, 6:6, 6:10, 6:11, 6:13, 7:3, 7:5, 7:6, 7:8, 7:8, 7:9, 8:1, 8:4, 8:7, 8:11, 8:17, 9:1, 9:6, 9:13, 9:17, 9:18, 9:29.

⁹² I am excluding conjuncts as they have no impact on the word order.

⁹³ [...] And the king said, *Who is in the court?* Now **Haman** was come into the outward court of the king's house, (6:4 KJV)

Haman is context-independent.

⁹⁴ **KJV**: 4, 23, 46, 90, 91, 118, 129, 158; verses 6:1, 8:1, 9:1, 9:6, 9:17, 9:18.

⁹⁵ **KJV**: 19, 31, 33, 50, 86, 109, 113, 115, 139, 152; verses 4:3, 4:5, 4:5, 4:13, 4:15, 5:3, 5:5, 5:7, 5:9, 5:11, 5:14, 6:3, 6:6, 6:10, 6:11, 6:13, 7:3, 7:5, 7:6, 7:8, 7:8, 7:9, 8:4, 8:7, 8:11, 8:17, 9:13, 9:29.

⁹⁶ **KJV**: 129; verses 6:1, 8:1, 9:17.

⁹⁷ **KJV**: 33, 50, 86, 109, 113, 139, 152; verses 4:5, 4:13, 4:15, 5:3, 5:5, 5:7, 5:9, 5:14, 6:3, 6:10, 6:11, 6:13, 7:3, 7:5, 7:6, 7:8, 7:8, 7:9, 8:4, 8:7, 9:13, 9:29.

⁹⁸ 13 instances without inversion in **KJV**: 50, 86, 152; verses 4:5, 5:3, 5:7, 5:9, 5:14, 6:3, 6:11, 6:13, 7:8, 9:13; 16 instances with inversion in **KJV**: 33, 109, 113, 139; verses 4:13, 4:15, 5:5, 6:10, 7:3, 7:5, 7:6, 7:8, 7:9, 8:4, 8:7, 9:29.

⁹⁹ 8 instances with verbum dicendi in **KJV**: 50; verses 5:3, 5:7, 5:14, 6:3, 6:13, 7:8, 9:13; 5 instances of another verb in **KJV**: 86, 152; verses 4:5, 5:9, 6:11.

There are no instances of S-V inversion either in NKJV or NASB, so KJV stands out as a representative of the period of English wherein the violation of this essential grammatical ordering was more acceptable than nowadays. S-V inversion in KJV occurring in clauses implementing the qualification scale is in NKJV and NASB simply avoided. However, in the two instances of inversion in the presentation scale (KJV: 12, 35) it is replaced by a transformed structure (in NASB by the existential construction in [54]’ and extraposition in [104], NKJV uses a different solution in the latter case). These two cases seem to support my general hypothesis that in more recent versions the transformed structures would be used to avoid GWO violation.

[54]’ a) **where** were white, green, and blue hangings (12 KJV)

b) **There** were white and blue linen curtains (13 NKJV)

c) **There** were hangings of fine white and violet linen ..., and couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl and precious stones. (12 NASB)

Furthermore, a different approach of NKJV and NASB towards inversion in KJV in the case of qualification versus presentation scale speaks for the general notion of two distinct scales as such.

5.2.1.3 Fronting

The third type of deviation is fronting. It is very scarce both in Dušková’s material (0.3% of the total) and mine (three instances, i.e. 1.8% of the total, and 16.7% of this group, KJV: 90, 91, 136). Dušková’s sample consists merely of fronted objects, whereas my material contains both a fronted object and a fronted adverbial. In her material the fronting is always due to FSP, but two instances in my text are rather due to emphasis. The adverbials *in the evening* and *on the morrow* in [61] are put in contrast with each other, but they still do not exceed in CD the rhematic elements *went* and *returned*. Svoboda (1981: 46) would talk about a “mild contrast between (or among) the successive diathemes”, which “may be accompanied by the contrast of rhemes”.

[61] a) [Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.] **In the evening** she went, (90 KJV)

b) and **on the morrow** she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, (91 KJV)

The third case is rather idiosyncratic. It comes close to object fronting, but it involves only an exchange of the V-O ordering: S-V_{aux}-O-V-Adv, cf. ex [62]. The position of an

anaphoric clausal proform is usually either before the subject or after the lexical verb. In my example, *so* is placed fully in accordance with FSP: *the king* functions as theme proper and *so* as diatheme. Considering that the adverbial *concerning him* is contextually dependent and therefore thematic as well, the rheme is constituted by the verb *commanded*:

[62] [And all the king's servants, that were in the king's gate, bowed, and revered Haman:] for the king had **so** commanded concerning him. (136 KJV)]

It should be noted that the only other instances of the fronted object are cases of grammatical fronting, i.e. of a non-subject relative element placed at the beginning of a dependent nominal content clause (KJV: 48, 62, 87). These are listed under the first group, among clauses displaying both GWO and BDofCD, section 5.1.1.2.

Diachronically, the instances of fronting in NKJV constitute exactly one third of this group and 1.7% of the total (NKJV: 90, 91, 135), and in NASB 27.3% and 1.7%, respectively (NASB: 90, 91, 139). The clauses with adverbial fronting are identical with KJV, but the case of object fronting no longer involves the verb and the structure is more regular. The final ThAdv is nevertheless still present:

- [62]' a) for the king had **so** commanded concerning him. (136 KJV)
b) for **so** the king had commanded concerning him. (135 NKJV)
c) for **so** the king had commanded concerning him. (139 NASB)

5.2.1.4 Discontinuity

The fourth type of GWO violation is discontinuity. It is apparently more often realised within a sentence rather than a clause, as KJV features only one instance of discontinuity as defined here (5.6% of this group and 0.6% of the total). Although *unto all his princes* might be read also as postmodification, a more feasible reading seems to be that of a prepositional object which interrupts the direct object *a great feast, even Esther's feast*. However, the FSP of the sentence does not change as all final elements are rhematic:

[63] Then the king made **a great feast** unto all his princes and his servants, **even Esther's feast**; (109 KJV)

For the NKJV and NASB counterparts, see Table 5 in Appendix.

The only other instance of discontinuity in my material (11.1% of this group and 0.6% of the total) is [64] (b):

[64] a) Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, [who had taken her for his daughter,] was come [to go unto the king,] (96 KJV)¹⁰⁰

b) Now when **the turn came for Esther the daughter of Abihail the uncle of Mordecai**, [who had taken her as his daughter, to go in to the king,] (96 NKJV)

c) Now when the turn of Esther, the daughter of Abighail the uncle of Mordecai [who had taken her as his daughter,] came [to go in to the king,] (96 NASB)

The issue is postmodification of *the turn*. In KJV and NASB it is postmodified by *of*-genitive and by an infinitive clause. The latter would count as discontinuity on the sentential level, due to interference of the verb (*was come* or *came*). In NKJV, however, the verb interferes earlier. As it is infelicitous that *the turn* could stand alone without specification of the agent (*Esther*), the phrase *the turn ... for Esther* is interpreted as discontinuous. It is due to the factors of FSP and end-weight, working in synergy.

5.2.1.5 Motivation for violation of GWO

We have seen that not all instances of violation of GWO in the material under study were due to the operation of the principle of end-focus (the BDofCD)¹⁰¹. Table 12 gives a survey of all instances of GWO violation in my text according to their motivation by particular word order principles (listed in section 3.3). It should be noted that although the principle of end-weight does not have its own column, it usually accompanies the principle of FSP. Cases involving clash of these two principles figure among the instances of potentiality (see section 5.3.2).

Table 12

KJV	Due to FSP (principle of linearity)	Due to emphasis (emotive principle)	Due to principle of sentence rhythm	Total
Reversal	7	-	-	7
S-V inversion	2	-	5	7
Fronting	1	2	-	3
Discontinuity	1	-	-	-
Total	11 (61.1%)	2 (11.8%)	5 (29.4%)	18 (100%)
% of total 170	6.5%	1.2%	2.9%	10.6%

The table shows that only a little more over one half of the instances were due to the linearity principle of FSP. Two instances of fronting were due to the operation of the

¹⁰⁰ Although the verb form *was come* resembles the passive, I have included it among active clauses. The reason is that Early Modern English “normally preferred the auxiliary *be* with verbs of motion” (Nevalainen 2006:94).

¹⁰¹ It cannot be said that in these instances the linearity principle of FSP was not in operation at all, or that the principles can be practically separated from each other. What is meant is rather that it was mainly one particular WO principle which assessed itself to the extent of violating GWO.

emotive principle [61] (a) and (b), and the inversion was caused by the principle of FSP only in the cases of the presentation scale [54] (a) and (b). With the qualification scale I suggest the cause to be partly the operation of sentence rhythm, as the length of the adverbial played a role here. Consequently, Dušková's result 3.2% deviations from GWO traceable to the operation of FSP is not to be compared with 10.6% (i.e. 18 instances), but only with 6.5%. My figure is two times higher, apparently because of a higher occurrence of the reversal of postverbal elements (4.7% cases of reversal against Dušková's 2.1%), caused mainly by verba dicendi followed by direct speech. The number of S-V inversion caused by FSP (1.2% of the total) is four times higher than Dušková's 0.3%.

Table 13 gives comparison of all three versions. The percentage 3.5% in NKJV is again closest to Dušková's 3.2% of GWO deviations, but 5.1% in NASB is still lower than the number in KJV.

Table 13

	Due to FSP			Due to emphasis (emotive principle)			Due to sentence rhythm			Total		
	KJV	NKJV	NASB	KJV	NKJV	NASB	KJV	NKJV	NASB	KJV	NKJV	NASB
Rev.	7	5	8	-	-	-	-	-	-	7	5	8
Inv.	2	-	-	-	-	-	5	-	-	7	-	-
Front.	1	1	1	2	2	2	-	-	-	3	3	3
Disc.	1	1	-	-	-	-	-	-	-	-	1	-
Count	11	7	9	2	2	2	5	0	0	18	9	11
	61.1%	77.8%	81.8%	11.8%	22.2%	18.2%	29.4%	0.0%	0.0%	100.0%	100.0%	100.0%
Of total	6.5%	3.5%	5.1%	1.2%	1.2%	1.1%	2.9%	0.0%	0.0%	10.6%	5.2%	6.3%

5.3 Deviations from basic distribution of CD due to the operation of GWO principle

The third group subsumes various kinds of deviation from the basic distribution of CD. They account for 25.3% of the total in KJV¹⁰², for 23.7% in NKJV¹⁰³, and 23.4% in NASB¹⁰⁴. This number does not include instances of ambiguous interpretation (see section 5.3.2). Three main subtypes of deviation from BDofCD were identified: **thematic postverbal object** (ThO), **thematic postverbal adverbial** (ThAdv), and **rhematic initial subject** (RhS).

¹⁰² 43 cases in **KJV**: 7 (RhS, ThAdv), 15, 39, 40, 41, 44, 51, 52, 53, 58, 68, 70, 71, 74, 76, 77, 81, 82, 89, 93, 94, 96, 97, 102, 105, 107, 108, 115, 123, 124, 130, 135, 136, 138, 142, 143, 147, 151, 155, 158, 160, 161.

¹⁰³ 41 cases in **NKJV**: 7 (RhS, ThAdv), 41, 42, 43, 46, 53, 54, 55, 60, 65, 70, 72, 74, 76, 77, 80, 81, 89, 93, 94, 95, 96, 97, 102, 105, 107, 108, 115, 129, 134, 135, 141, 142, 143, 146, 150, 154, 157, 163, 164.

¹⁰⁴ 41 cases in **NASB**: 6 (RhS, ThAdv), 38, 40, 42, 46, 53, 54, 60, 65, 71, 73, 74, 75, 77, 78 (ThO, ThCo), 83, 86, 89, 93, 94, 96, 97, 103, 106, 108, 109, 116, 118, 129, 133, 138, 139, 145, 146, 150, 154, 158, 165, 166.

5.3.1.1 Thematic postverbal object (ThO)

Instances of ThO placed in its regular postverbal position represent the most common type of deviation from the BDofCD. They account for more than a half of the cases¹⁰⁵ of this group (67.4%) and for 17.1% of the total. The thematicity of the object is always due to context-dependence, indicated in a vast majority of cases¹⁰⁶ by a personal pronoun, cf. ex [65], or a clausal proform *so* in one instance, cf. [71] (a). Another means of signaling the presence in the immediately relevant context (IRC) is the definite article (KJV: 41, 52), which could be both anaphoric and denoting a unique object, cf. ex [66]. In both cases the nouns follow a longer span of direct speech in which the participants are mentioned. Another reason for taking them as context-dependent is that in respect to the direct speech they figure as its listeners (and therefore part of IRC, see 3.2.1.1). In two cases (KJV: 105, 135) the object was realized by a proper name instead of a pronoun, most likely for a clear reference where many participants are involved, ex [67]:

[65] And the maiden pleased **him**, (68 KJV)

[66] [And Memucan answered before the king and the princes, *Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. ...6 clauses... Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. ...12 clauses*] And the saying pleased **the king and the princes**; (41 KJV)

[67] [After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed,] and revered **Haman**: (135 KJV)

In all the examples above we can see that not only the object, but also the subject is context-dependent. In the absence of other elements that could take the development of the communication further, the rheme proper is therefore constituted by the verb (*pleased, revered*). Ex [68] shows an instance where the verb is superseded in the degree of CD by its other complementation, which bears the function of rheme proper (here Specification):

¹⁰⁵ 29 instances in **KJV**: 15, 41, 51, 52, 53, 68, 70, 71, 74, 76, 77, 81, 94, 97, 102, 105, 108, 115, 123, 124, 130, 135, 138, 142, 143, 147, 151, 155, 161.

¹⁰⁶ **KJV**: 15, 51, 68, 70, 71, 74, 76, 77, 81, 94, 97, 102, 108, 115, 123, 124, 130, 138, 142, 143, 147, 151, 155, 161.

[68] and he preferred her and her maids **unto the best place of the house of the women.** (74 KJV)

The overview is given in Table 14:

Table 14

Presence in immediately relevant context indicated by			Proper name	Total	Of BDofCD violations (43)	Of 170
Pronoun	Clausal proform	Definite article				
24	1	2	2	29	67.4%	17.1%

The diachronic comparison of instances of ThO does not bring any major differences between the three versions. Next to 17.1% of total in KJV, they form 15.0% in NKJV¹⁰⁷ and 14.9% in NASB¹⁰⁸. Five cases¹⁰⁹ in NKJV and six cases¹¹⁰ in NASB avoid ThO occurring in KJV, and in four KJV instances¹¹¹ it is vice versa. The main tendency to achieve avoidance of ThO in the two more recent versions consists in using a verb with a different valency (three cases in NKJV: 16, 123, 137; and four cases in NASB: 14, 82, 126, 141), ex [69] or using the same verb without expressing the optional element (122 NKJV; 125 NASB), ex [70]. In one instance the ThO is simply replaced by a different, longer word. It is an example of the principle of end-weight, even on a small scale, cf. ex [71]. All cases of ThO can be found in Table 6 in Part II. of Appendix.

- [69] a) and what should become **of her.** (81 KJV)
 b) and what was happening **to her.** (80 NKJV)
 c) and how she fared. (82 NASB)

- [70] a) who told **it** unto Esther the queen; (123 KJV)
 b) who told Queen Esther, (122 NKJV)
 c) and he told Queen Esther, (125 NASB)

- [71] a) [*And let the maiden which pleaseth the king be queen instead of Vashti.* And the thing pleased the king;] and he did **so.** (53 KJV)
 b) and he did **so.** (55 NKJV)
 c) and he did accordingly. (55 NASB)

Table 15 shows that the numbers of ThO in NKJV and NASB are comparable to KJV.

¹⁰⁷ 26 instances in **NKJV**: 43, 53, 54, 55, 65, 70, 72, 74, 76, 77, 80, 94, 97, 102, 105, 108, 115, 129, 134, 141, 142, 143, 146, 150, 154, 164.

¹⁰⁸ 26 instances in **NASB**: 38, 42, 53, 54, 65, 71, 73, 74, 75, 77, 78, 94, 97, 103, 106, 109, 116, 118, 133, 138, 145, 146, 150, 154, 158, 166.

¹⁰⁹ **NKJV**: 16, part of 72, 122, 123, 137.

¹¹⁰ **NASB**: 14, part of 73, 82, 125, 126, 141.

¹¹¹ **KJV**: 37, 62, part of 116, 144.

Table 15

		KJV	NKJV	NASB
Presence in the immediately relevant context indicated by	Pronoun	24	21	22 ¹¹²
	Clausal proform	1	1 ¹¹³	-
	Definite article	2	2	2 ¹¹⁴
Proper name		2	2	2 ¹¹⁵
Total		29 (100.0%)	26 (100.0%)	26 (100.0%)
Of BDofCD violations 43, 41, 41		67.4%	63.4%	63.4%
Of 170, 173, 175		17.1%	15.0%	14.9%

The high percentage of instances of ThO indicates that this violation of BDofCD is very common and no special need is felt to avoid it. My result is comparable to Dušková's 65.7%, even though the percentage out of the total is almost two times higher (17.1% in KJV against Dušková's 9.0%).

5.3.1.2 Thematic postverbal adverbial (ThAdv)

The next subtype of deviation from BDofCD is ThAdv in postverbal position, which accounts for 23.3% of this group and 5.9% of the total¹¹⁶. It should be remembered that by ThAdv, only the deviation from the BDofCD is meant. Adverbials which are thematic but stand at the beginning of the clause are taken as consistent with the linearity principle (viz 4.2). This subtype is similar to ThO, although unlike ThO the thematicity of ThAdv may be due not only to context-dependence [72], but also due to semantics (i.e. ThAdv can be context-independent). But there is no evidence of the latter in my material, unless we interpret *in the kingdom* in (b) as not being a part of the immediate situational context:

[72] a) [and she obtained grace and favour in his sight] so that he set the royal crown **upon her head**, (107 KJV)

b) [And the next unto him was Carshena, ... the seven princes of Persia and Media, which saw the king's face,] and which sat first **in the kingdom;**) (39 KJV)

The context-dependence is again indicated by a pronoun, the anaphoric definite article or simply by the presence in the immediately relevant context. Regarding the nature of the thematic adverbials, the sample under study gives five place adjuncts¹¹⁷, three adjuncts of accompanying circumstances (KJV: 40, 89, 158), and a single instance of the adjuncts of viewpoint (136 KJV) and source (160 KJV). As far as time adjuncts, they are missing either because they are placed preverbally, e.g. (4 KJV), or they are not a part of

¹¹² NKJV: 53, 65, 70, 72, 74, 76, 77, 80, 94, 97, 102, 108, 115, 129, 141, 142, 143, 146, 150, 154, 164.

NASB: 38, 53, 65, 71, 73, 74, 75, 77, 78, 94, 97, 103, 109, 116, 118, 133, 145, 146, 150, 154, 158, 166.

¹¹³ NKJV: 55.

¹¹⁴ NKJV: 43, 54. NASB: 42, 54.

¹¹⁵ NKJV: 105, 134. NASB: 106, 138.

¹¹⁶ 10 instances in KJV: 7, 39, 40, 44, 89, 93, 107, 136, 158, 160.

¹¹⁷ KJV: 7, 39, 44, 93, 107.

the theme and therefore do not violate the principle of linearity, (78 KJV). All examples can be found in Appendix, both in Part I. and Part II. A summary is given in Table 16:

Table 16

Place	Circumstance	Viewpoint	Source	Total	Out of 170
5	3	1	1	10 (23.3%)	5.9%

From the diachronic point of view the versions are similar. NKJV contains 11 instances¹¹⁸ (i.e. 26.9% of this group and 6.4% of the total), and NASB 10 instances¹¹⁹ (i.e. 24.4% and 5.7%). In one instance (41 NASB), NASB avoids a ThAdv occurring in KJV by moving it to the initial position ([50]' (c) commented upon in 5.2.1.1). On the contrary, there is also one instance (95 KJV) where the KJV avoids the ThAdv occurring in NKJV by means of a passive construction (see Table 7 in Appendix). From an overview in Table 17, we may see that the types are slightly more varied:

Table 17

Semantics of ThAdv	KJV	NKJV	NASB ¹²⁰
Place	5	5	6
Circumstance	3	3	1
Viewpoint	1	1	1
Source	1	1	1
Manner	-	-	1
Purpose	-	1	-
Time.	-	-	-
Total	10 (100%)	11 (100%)	10 (100%)
Of BDofCD 43, 41, 41	23.3%	26.8%	24.3%
Of total 170, 173, 175	5.9%	6.4%	5.7%

Regarding the occurrence of this type among this group, it is less numerous than ThO as the position of adverbial in a sentence is more free than the position of object. Closest to Dušková's result 21.7% is KJV, but the percentage of the total is in all three versions again about two times higher than in her sample, where it is 2.9%. The reason is presumably that my type of text is complex, both syntactically, and also from the viewpoint of context.

5.3.1.3 Rhematic initial subject (RhS)

The third subtype contains instances with RhS in initial position. They are the least frequent of all types of deviation from BDofCD, as they account only for 9.3% of this group (four instances, i.e. 2.4% of the total, KJV: 7, 58, 82, 96). All four instances are realizations of the presentation scale. [73] and [74] are similar as to their structure: they have an initial

¹¹⁸ NKJV: 7, 41, 42, 46, 89, 93, 95, 107, 135, 157, 163.

¹¹⁹ NASB: 6, 40, 46, 86, 89, 93, 108, 129, 139, 165.

¹²⁰ Place: NKJV: 7, 41, 46, 93, 107; NASB: 6, 40, 46, 86, 93, 108. Circumstance: NKJV: 42, 89, 157; NASB: 89. Manner: NASB: 89. Viewpoint: NKJV: 135; NASB: 139. Source: NKJV: 163; NASB: 165. Purpose: NKJV: 95.

scene-setting adverbial followed by the subject the second part of which is realized by a non-finite clause¹²¹. The verb has a meaning of existence / appearance on the scene and as such is less dynamic than the context-independent subject. The rhematicity of the subject in [74] is moreover underlined by its weightiness, which means that in this case the violation concerns also the principle of end-weight. This is the case also in [75], where the scene-setting adverbial is placed finally, and [76]. But [76] is slightly different: taken without context it would be analysed as a qualification scale, but given the fact that the verb *carry away* is contextually dependent and there is no other element more dynamic than the subject, the subject *Nebuchadnezzar* becomes the rheme proper:

[73] [And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.] Now when **every maid's turn** was come [to go in to king Ahasuerus,] (82 KJV)

[74] [...she came in unto the king no more, except the king delighted in her, and that she were called by name.] Now when **the turn of Esther, the daughter of Abihail the uncle of Mordecai**, [who had taken her for his daughter,] was come [to go in unto the king,] (96 KJV)

[75] [In the third year of his reign, he made a feast unto all his princes and his servants;] **the power of Persia and Media, the nobles and princes of the provinces**, being before him: (7 KJV)

[76] [whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah,] whom **Nebuchadnezzar the king of Babylon** had carried away. (58 KJV)

This last type of deviation is the most pronounced, as Dušková (1999a) points out, because in some cases there can be even a complete reversal of the BDofCD, i.e. Rh-Tr-Th. The instances of RhS in the present study are less distinct, as in all three cases the clause starts with a thematic element, either an adverbial or a relative pronoun functioning as the object.¹²²

There is no observation to be added from the diachronic point of view, as the examples in NKJV and NASB are identical with KJV. They both make 2.3% of the total (NKJV: 7, 60, 81, 96, and NASB: 6, 60, 83, 96). From the synchronic point of view the percentage of the total in KJV (2.3%) is the same as Dušková's 1.9%, but the percentage

¹²¹ This structure would be otherwise counted as discontinuity, but it is not done here as the study is carried out on the level of clauses.

¹²² Although in such case the object is fronted, it is a case of systemic fronting, discussed in 5.1.1.2.

within this group is somewhat lower (9.3% in KJV against Dušková’s 13.5%). In NASB, there is also one less usual type with context-dependent object complement (78 NASB), viz Table 6 in Appendix.

5.3.1.4 Overview

Table 18 gives an overview of all types of the deviation from BDofCD in my material:

Table 18

	KJV			NKJV			NASB			Dušková (1999a)		
	Count	of this group	of the total	Count	of this group	of the total	Count	of this group	of the total	Count	of this group	of the total
ThO	29	67.4%	17.1%	25	61.0%	14.4%	26	63.4%	14.9%	136	65.7%	9.0%
ThAdv	10	23.3%	5.9%	12	29.3%	6.9%	10	24.4%	5.7%	43	21.7%	2.9%
RhS	4	9.3%	2.4%	4	9.8%	2.3%	4	9.8%	2.3%	28	13.5%	1.9%
ThCo	-	-	-	-	-	-	1	2.4%	0.6%	-	-	-
Total	43	100%	25.3%	41	100%	23.7%	41	100%	23.4%	207	100%	13.8%

To sum up this section, we may say that the ratio of the types is similar to Dušková’s original findings, i.e. that the most frequent type is ThO and the least frequented RhS. The difference between the numbers of ThO and ThAdv probably consists in the degree of their boundness to a certain position. Whereas the position of adverbials in a sentence is relatively free, an unmarked preverbal position of object is possible only with grammatical fronting. Moreover, finally placed adverbials may be interpreted not only as settings (theme), but also as specifications (rheme) and the boundary between these is not always clear, as it depends on the degree of context-dependence (Firbas 1992: 49-55). The small number of RhS may be due first to the fact that the qualification scale is generally more frequent than the presentation scale, and second that English has developed means by which a rhematic subject can be shifted closer towards the end of the sentence.

As has been expected, the total number of deviations from the BDofCD is higher than with deviations from GWO, since in English the word order is primarily governed by the grammatical principle. In comparison to Dušková’s overall percentage 13.8%, all three versions adhere to the principle of linearity to a lesser extent, in the case of KJV almost two times more (25.3%).

5.3.2 Instances of potentiality

Not all instances could be interpreted unambiguously. In some cases it was due to syntactic reasons, cf. ex [77], but in a majority of cases it was because of uncertainty about the degree of context-dependence. Even if I counted with quite a short retrievability span, in some instances it could be understood as longer. Another problem arose when the factor of context was counteracted by the factors of end-weight and/or linearity [78] or the

semantics of the verb [79]. All in all, they made 8.2% of the total in KJV¹²³, 7.5% in NKJV¹²⁴, and 8.6% in NASB¹²⁵. All these instances were left of account, although they are included in the total. They are adduced with commentary in Appendix, Table 8.

- [77] a) and she obtained kindness **of him**; (69 KJV)
b) and she obtained his favor; (71 NKJV)
c) and found favor **with him**. (72 NASB)

Of / with him can be interpreted either as an adverbial or as a postmodifying part of the subject. The best solution is probably in NKJV, which puts the rhematic element *favor* at the very end.

- [78] a) [Esther had not yet shewed her kindred nor her people; as Mordecai had charged her:] for Esther did the commandment of Mordecai, [like as when she was brought up with him.] (116 KJV)
b) for Esther obeyed **the command of Mordecai** (116 NKJV)
c) for Esther did [what Mordecai told her] (117 NASB)

The object *the commandment of Mordecai* is context-dependent but in KJV it is rhematic as it is unlikely that the main stress would fall on the verb *did*. NKJV, on the other hand, uses the verb *obeyed*, which is heavier and semantically more distinct. It may become rhematic on account of its context-independence in contrast to the other elements in the clause. The best solution seems to be given by NASB.

- [79] [Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing] but what **Hegai the king's chamberlain, the keeper of the women**, appointed. (100 KJV)

The last mention of *Hegai* occurs 25 clauses before, which is why the information about his rank is repeated and the subject becomes heavy. Nevertheless, the linearity and the context-independence and semantics of the verb (not indicating existence / appearance on the scene) act contrary to the rhematic interpretation of the subject and the case remains ambiguous.

¹²³ 14 cases in **KJV**: ThO: 110, 121, 139, 159, 162; ThAdv: 11, 26, 30, 69, 89, 106; RhS: 86, 100. One case is a possible deviation of GWO (fronted Cs): 37 (see Table 8 in Appendix), but its FSP remains the same.

¹²⁴ 13 cases in **NKJV**: ThO: 116, 120, 138, 162, 165; ThAdv: 12, 26, 31, 72, 89, 106, 110; RhS: 100.

¹²⁵ 14 cases in **NASB**: ThO: 111, 123, 142, 164, 167, ThAdv: 11, 25, 29, 72, 89, 107, RhS: 100, 159, ThCs: 27.

5.4 Clauses with special devices serving to change the order of elements in the underlying structure

As we have seen, the fixed nature of English word order can cause violation of the principle of end-focus. Where the principle is not adhered to by means of violation of the grammatical principle, English has another possibility. It has developed special devices which can help to reorder the elements in a sentence in accordance with the BDofCD while still observing the grammatical word order. Their overview is given in Fig. 1 in section 4.1. The material under study does not contain some of them (e.g. the cleft sentence), as they are not typical for this kind of text, but on the other hand it features one which has not been mentioned by Huddleston and Pullum (the subject construction of an adverbial element). Similarly to Dušková, the passive is the most frequently used one (27 instances, i.e. 15.9% of the total in KJV, similarly in NKJV and NASB). All the other devices are of minor importance in comparison to it: two instances of the existential construction (1.2% in KJV), extraposition (figures only in NASB, 0.6%) and two clauses with subject of a semantically adverbial nature (1.2% in KJV). Devices not used at all were the cleft sentence, tough movement, and right and left dislocation. They do not figure in high numbers in Dušková's study either.

In the next section each type of transformed structure is introduced and defined as to the criteria under which it is recognized here. Where relevant, it is divided into subtypes, which are further described. The KJV is again taken as the basis for the synchronic description, wherewith the NKJV and NASB are compared and analysed as to any tendencies which occur in the development of the English word order system.

Instances of potentiality in transformed structures are included in the total count of transformations, but they are again left of account as to falling under a particular subtype.

5.4.1 The Passive

For my purpose the question of passive voice has been treated most consistently by Dušková in her article *On Some Functional and Stylistic Aspect of the Passive Voice in Present-Day English*¹²⁶ and I draw from it considerably. In compliance with her approach, in the present study the passive is conceived of as a structural and functional counterpart of the unmarked, active voice, although it is kept in mind that the passive encompasses “a

¹²⁶ Dušková 1999b, pp. 113-148.

whole scale of forms which display transformational relations to the active in a varying measure and in some cases hardly at all.” (according to Dušková 1999b referring to Svartvik¹²⁷). From the FSP point of view the formal classification of the participle either as adjectivized but still in transformational relation to the active, or as a part of the passive verb form (statal or actional) is not significant. Thus in example [80] all three forms, i.e. adjectival, statal, and actional, respectively, which are part of the rheme, are taken as forming the passive:

- [80] (a) I was very tired.
 (b) The door is locked.
 (c) The door is always locked by the last person to leave.¹²⁸

On this basis, KJV provides 27 instances¹²⁹ of passive constructions (i.e. 87.1% of transformed structures and 15.9% of the total), NKJV 26 instances¹³⁰ (i.e. 86.7% and 15.0%), and NASB 27 instances¹³¹ (81.8% and 15.4%). Since the main criterion for distinguishing passive constructions is for me the possibility of transformation (i.e. using the subject of the passive as the object of the active), one of the further criteria for classification into subtypes is the nature of the subject of the active (i.e. the type of agency). The task being to trace the motivation behind the use of passive in my material, I shall concentrate first of all on the two most common functions of passive construction: re-ordering of the elements in the sentence in accordance with its FSP (sections 5.4.1.1 to 5.4.1.3), and avoidance of mentioning the agent (section 5.4.1.4). But attention will be also paid to other motivation for the use of the passive, such as a tendency to maintain the same subject.

5.4.1.1 Clauses displaying both GWO and the BDofCD

The results show that in most instances it is indeed the case that the passive is a major device to achieve preverbal placement of the theme and final placement of the rheme. Out of 27 identified passives in KJV, more than a half¹³² display both GWO and the BDofCD (9.4% of total). This makes 17.4% of all instances that do so among both basic and transformed structures. The clauses have thematic subject and rhematic final verb, (three

¹²⁷ Svartvik, J. (1966) *On Voice in the English Verb*. The Hague – Paris, pp. 156-163.

¹²⁸ These examples are mine.

¹²⁹ **KJV**: 9, 13, 45, 47, 49, 56, 57, 65, 66, 67, 72, 85, 88, 95, 103, 112, 117, 122, 125, 126, 127, 128, 163, 164, 167, 168, 169.

¹³⁰ **NKJV**: 9, 14, 32, 51, 58, 59, 67, 68, 69, 73, 84, 85, 87, 103, 112, 117, 124, 125, 126, 127, 150, 165, 166, 169, 170, 171.

¹³¹ **NASB**: 8, 13, 14, 16, 30, 51, 58, 59, 67, 68, 69, 85, 87, 95, 104, 113, 127, 128, 130, 131, 155, 162, 168, 169, 172, 173, 174.

¹³² 16 instances in **KJV**: 9, 13, 45, 47, 56, 57, 67, 95, 103, 122, 126, 127, 128, 164, 168, 169.

instances in KJV: 9, 47, 126), cf. ex [81], or thematic subject and rhematic verbal complementation as in [82] (13 instances¹³³). There is also one instance (122 KJV) with the expressed agent, cf. ex [83].

[81] And when these days were **expired**, (9 KJV)

[82] [except the king delighted in her,] and that she were called **by name**. (95 KJV)

[83] And the thing was known **to Mordecai**, [who told it unto Esther the queen;]
(122 KJV)

Where the verb is transitive, the subject would as an object in the active counterpart violate the BDofCD, cf. ex [82]’ with a thematic object *her*:

[82]’ [except the king delighted in her,] and called **her** by name.

However, the motivation of FSP is not a sole one for the use of the passive. FSP is an integral part of the language system and participates in the formation of a sentence in synergy with other factors. Besides the primary function of the passive (i.e. suppression of the agent, see section 5.4.1.4), the FSP motivation is joined by structural motivation, by the principle of end-weight and by the tendency to preserve the same subject within a sentence. By structural motivation I mean a statal nature of the passive, the non-existence of an agent (as in a non-agentive passive the active version is not fully available), and the nature of the clause: in relative clauses, clauses with ellipsed subject, and in non-finite clauses the subject is always thematic.

Out of 16 passives constituting this group, almost one half¹³⁴ are due to structural reasons (some of the reasons are overlapping): three passives (KJV: 9, 13, 47) are statal and at the same time non-agentive (or at least it is not clear whether an agent or what kind of agent is implied). An example of both a statal and a non-agentive passive is [81], which approaches free alternation (i.e. both the active and the passive can be used more or less interchangeably). Two clauses are relative (both adjectival: KJV: 56, 57), one with ellipsed subject (168 KJV) and one is non-finite (participial: 13 KJV). Besides these, there is also one rather idiosyncratic case with a formal element resembling the existential *there* [84], yet it can be seen that *there* lacks its semantic counterpart further on. The NKJV and NASB solutions are adduced in [84]’ in section on the existential construction (5.4.2).

[84] and **there** was written according to all [...] unto the king’s lieutenants, and to the governors [...] and to the rulers of every people of every province according to the

¹³³ **KJV**: 13, 45, 56, 57, 67, 95, 103, 122, 127, 128, 164, 168, 169.

¹³⁴ 7 instances in **KJV**: 9, 13, 47, 56, 57, 164, 168.

writing thereof, and to every people after their language; [in the name of king Ahasuerus was it written, and sealed with the king's ring.] (164 KJV)

In almost two thirds of this group¹³⁵, the principle of end-weight cooperates with linearity, cf. ex [85]. In one instance (47 KJV) it works contrary to linearity, but linearity and semantics override it and the RhPr is constituted by the verb, cf. ex [86]. In four instances (KJV: 9, 95, 126, 127) the end-weight is not particularly in operation.

[85] [And Esther obtained favour in the sight of all them that looked upon her.] So Esther was taken **unto king Ahasuerus into his house royal in the tenth month, [which is the month Tebeth,] in the seventh year of his reign.** (103 KJV)

[86] when **the wrath of king Ahasuerus** was appeased, (47 KJV)

The tendency to preserve the same subject within a sentence can be seen in three instances of this group, (KJV: 13, 128, 168), cf. *and sealed with the king's ring* in ex [84].

In two instances (KJV: 95, 126) the principle of end-focus is joined only by the suppression of the agent, cf. [82]. The only instance due solely to FSP is (122 KJV), where the agent is expressed, cf. [83].

Table 19 gives an overview of the motivation in this group. As the motivation is overlapping, no total is given under the column 'Count':

Table 19

Motivation for the use of the passive	Count	Of this group	Out of total
FSP* + agency** + structural (7)	statal	43.8%	4.1%
	non-agentive		
	relative clause		
	ellipted subject		
	non-finite clause		
	formal <i>there</i> as S		
FSP + agency + end-weight	10	62.5%	5.9%
FSP + agency + preserving the S	3	18.8%	1.8%
FSP + agency	2	12.5%	1.2%
FSP	1	6.3%	0.6%

*I.e. the principle of end-focus or linearity. ** I.e. the suppression of the agent.

We can observe from the table that in the passive the principle of end-focus operates alone only rarely and that what joins it most often besides the suppression of the agent is the principle of linearity. For a comparison with other transformed structures, see Table 34 in section 5.5.4 of "Discussion of the results".

Diachronically, next to 9.4% in KJV (16 cases), the clauses of this group constitute 8.7% in NKJV¹³⁶, and 11.4% in NASB¹³⁷ which is again slightly more than a half of all

¹³⁵ 10 instances in **KJV**: 13, 45, 56, 57, 67, 103, 128, 164, 168, 169.

¹³⁶ 15 cases in **NKJV**: 9, 14, 32, 58, 59, 69, 85, 87, 103, 125, 126, 127, 151, 171, 172.

¹³⁷ 20 cases **NASB**: 8, 13, 14, 16, 30, 58, 59, 69, 85, 95, 104, 127, 128, 130, 131, 155, 169, 172, 173, 174.

passives in NKJV (57.7% of 26), but significantly more in NASB (74.0% of 27). In NASB, this number makes 18.9% of both basic and transformed clauses without deviations, whereas in NKJV the passive counts only for 14.4% of them. This speaks for an effective use of the passive in NASB (four instances¹³⁸) to avoid either deviation from the BDofCD [87] or from GWO [88] or both, cf. [89] and [90]:

[87] a) And they gave **them** drink in vessels of gold, [(the vessels being diverse one from another,)] and royal wine in abundance, according to the state of the king, (15 KJV)

b) And they served drinks in golden vessels, [each vessel being different from the other,] with royal wine in abundance, according to the generosity of the king. (16 NKJV)

c) Drinks were served in golden vessels of various kinds, [and the royal wine was plentiful according to the king's bounty.] (14 NASB)

NKJV avoids ThO *them* by using a verb with a different valency, whereas NASB goes a step further and uses a passive construction with object of the active as subject. *Drinks* should not be taken as context-dependent, because they are not present in the previous text, but they are part of the cohesive relationship of collocation with *a banquet* mentioned 5 clauses earlier (see 3.2.1.2.1). As cohesive elements are available for the operation of end-focus, *drinks* are thematic due to their preverbal position and function as DTh (3.1). In KJV and NKJV, *drinks* are postverbal and function as part of Rh. *They* in [87] is in KJV and NKJV not anaphoric, but means simply “the servants”. The importance of this fact is treated in section on agency (5.4.1.4.1). What can be further noticed is the simplification of the sentence construction from complex and loose in KJV towards clear and lucid in NASB. The next example is [88]:

[88] a) [Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months according to the manner of the women,] (for **so were the days of their purification** accomplished, to wit, **six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;**) [Then thus came every maiden unto the king;] (85 KJV)

b) [...,] for **thus were the days of their preparation** apportioned: **six months with oil of myrrh, and six months with perfumes and preparations for beautifying women.** (84 NKJV)

¹³⁸ NASB: 14, 85, 127, 172.

c) [...] -- for the days of their beautification were completed as follows: six months with oil of myrrh and six months with spices and the cosmetics for women-- (85 NASB)

KJV and NKJV alike contain inversion of the subject *the days of their...* and the auxiliary *were*. The inversion is triggered by the initial adverbials *so* and *thus*, which are context-dependent. Furthermore, the subject is discontinuous as its second part assumes the final position on account of its weightiness and novelty of information. NASB avoids both inversion and discontinuity by means of placing the subject initially and changing its rhematic part into adverbial complement of the verb (Adv of duration). In the next two examples, the violation involves both GWO and the BDofCD:

[89] a) And when **inquisition** was made **of the matter**, (125 KJV)

b) And when **an inquiry** was made **into the matter**, (124 NKJV)

c) Now when the plot was investigated (127 NASB)

[90] a) [and there was written according to all that Haman had commanded unto the king's lieutenants, ...] **in the name of king Ahasuerus was it** written, (167 KJV)

b) [...] **In the name of King Ahasuerus** it was written, (170 NKJV)

c) [...] being written in the name of King Ahasuerus (172 NASB)

In [89] the violation of the linearity principle is solved in NASB by the final placement of the verb. The notion originally conveyed by the initial RhS *inquisition* is now expressed by the verb of the same notional content, *investigated*. Apart from the thematicity of the subject *the plot*, what is achieved is also avoidance of the discontinuity in the noun phrase. In [90], KJV and NKJV use adverbial fronting due to emphasis. A gradual progress can be seen here from KJV, where the fronting triggers S-V inversion, to NKJV, which avoids the inversion, and finally to NASB, which avoids the violation of BDofCD altogether. The adverbial assumes its usual position and becomes rhematic, yet unmarked. The structure is moreover consistent with the principle of end-focus.

It can be seen that in the adduced examples the passive in NASB is always used for the purpose of FSP, as what is achieved in each of them is the basic distribution of CD. However, it is again joined by other types of motivation. The numbers and percentages are given in Table 20, the right upper index is again pointing to the list of examples in a footnote (NKJV is subsumed under NASB). All clauses can be found in Table 7 in Appendix.

Table 20

Motivation for the use of the passive		KJV		NKJV		NASB	
		Count	Of total	Count	Of total	Count	Of total
FSP* + (agency)** + structural KJV: 7 NKJV: 7 NASB: 10 ¹³⁹	statal	3	4.1%	3	4.0%	3	5.7%
	non-agentive	3		3		2	
	relative clause	2		1		2	
	ellipted subject	1		1		2	
	non-finite clause	1		3		3	
	formal element as S	1		-		1	
FSP + (agency) + end-weight		10	5.9%	10	5.8%	13 ¹⁴⁰	7.4%
FSP + (agency) + preserving the S		3	1.8%	5	2.9%	5 ¹⁴¹	2.9%
FSP + agency		2	1.2%	2	1.2%	4 ¹⁴²	2.3%
FSP		1	0.6%	-	0.0%	-	0.0%

*I.e. the principle of end-focus or linearity.

** I.e. the suppression of the agent. In this table, ‘agency’ is put in brackets as there are some passives in NKJV (one case: 32 NKJV) and NASB (two cases: NASB 13, 30) within these sections which do express the agent.

The table shows that the differences are not too great, except for more instances of the factor of end-weight (which we could see in operation e.g. in [90]) and mere agency joining the FSP motivation. The latter is treated in 5.4.1.4.1.

5.4.1.2 Clauses containing deviations from GWO

We have seen that even passive construction can contain deviations from GWO and the BDofCD. Let us first treat the former. In KJV there are 6 instances in 4 clauses¹⁴³ (i.e. 3.5% of the total¹⁴⁴, and 26.1% of all GWO violations): no cases of reversal, three instances of S-V inversion (KJV: 85, 163, 167, i.e. 1.8% of the total and 13.0% of GWO violations), one instance of a fronted rhematic adverbial (167 KJV, i.e. 0.6% and 4.3%) and two instances of discontinuity (KJV: 85, 125, i.e. 1.2% and 8.7%).

Besides [88] (a) and [90] (a), the third clause with inversion is [91]. It may be interpreted as an instance of Extended presentation scale, as the subject is context-independent and the verb *called* could be a way *the scribes* appear on the scene. The inversion moves the subject further away from the beginning of the clause and thus serves the FSP:

[91] Then were **the king’s scribes** called on the thirteenth day of the first month, (163 KJV)

¹³⁹ NKJV: 9, 14, 32, 59, 85, 151, 171. NASB: 8, 13, 30, 58, 59, 128, 155, 169, 172, 173.

¹⁴⁰ NKJV: 14, 32, 58, 59, 69, 87, 103, 127, 171, 172. NASB: 13, 14, 30, 58, 59, 69, 85, 104, 131, 169, 172, 173, 174.

¹⁴¹ NKJV: 14, 85, 87, 127, 171. NASB: 13, 128, 131, 172, 173.

¹⁴² NKJV: 125, 126. NASB: 16, 95, 127, 130.

¹⁴³ KJV: 85, 125, 163, 167.

¹⁴⁴ This percentage is derived from the account of 6 clauses. With 4 instances it would account for 2.4%.

The initial adverbial in [91] and [88] is short and thematic, whereas in [90] it is long and rhematic. In [90] it is therefore counted as violation both of GWO (fronting) and of the BDofCD (RhAdv). Regarding discontinuity, it served the purpose of FSP only in [88], as in [89] the reordering was not according to the BDoCD, but rather due to the principle of end-weight. Table 21 shows configuration of the types in the four clauses and their motivation:

Table 21

Type				Clause	Motivation for the deviation
Reversal	S-V inv.	Front.	Disc.		
-	x	-	x	85 KJV	Inv.: rhythm, Disc.: FSP
-	-	-	x	125 KJV	Disc.: end-weight
-	x	-	-	163 KJV	Inv.: FSP, rhythm
-	x	x	-	167 KJV	Inv.: rhythm, Front.: emphasis

x = an instance of the particular type

Table 22 shows a comparison with the active. For a commentary and overview of all three versions, see section 5.5.2, Discussion of the results.

Table 22

	Reversal		S-V inversion		Fronting		Discontinuity		All GWO deviations
	Count	of total	Count	of total	Count	of total	Count	of total	
A	8 (44.4%)	4.7%	7 (38.9%)	4.1%	2 (11.1%)	1.2%	1 (5.6%)	0.6%	18 (100.0%)
P	-	-	3 (50.0%)	1.8%	1 (16.7%)	0.6%	2 (33.3%)	1.2%	6 (100.0%)

Diachronically, the deviations from the GWO are fewer only in NASB (none). NKJV contains 5 instances in 4 clauses¹⁴⁵: no reversal, one instance of S-V inversion (84 NKJV), one instance of a fronted rhematic adverbial (170 NKJV), and three instances of discontinuity (NKJV: 73, 84, 124). Table 23 shows the results in all three versions:

Table 23

Type of GWO deviation	KJV			NKJV			NASB		
	Count	Of this group	Of 170	Count	Of this group	Of 173	Count	Of this group	Of 175
Reversal	-	-	-	-	-	-	-	-	-
S-V inversion	3	50.0%	1.8%	1	20.0%	0.6%	-	-	-
Fronting	1	16.7%	0.6%	1	20.0%	0.6%	-	-	-
Discontinuity	2	33.3%	1.2%	3	60.0%	1.7%	-	-	-
Total	6	100.0%	3.5%	5	100.0%	2.9%	0	-	-

It can be seen that NASB is again the most progressive version in avoiding ungrammatical word order, and that the passive seems to be a sufficient means to achieve that.

5.4.1.3 Clauses containing deviations from the BDofCD

As regards violation of the BDofCD (6 instances¹⁴⁶, i.e. 3.5% of the total and 12.0% of all BDofCD violations), my sample features all major types mentioned so far: ThO (three

¹⁴⁵ NKJV: 73, 84, 124, 170.

¹⁴⁶ KJV: 49, 72, 88, 117, 125, 167.

instances: KJV: 49, 72, 88, i.e. 1.8% and 6.0%), ThAdv¹⁴⁷ (one instance: 117 KJV, i.e. 0.6% and 2.0%) and RhS (one instance: 125 KJV, i.e. 0.6% and 2.0%). There is also one instance of a fronted rhematic adverbial (167 KJV), cf. ex [90], yet as has been said the violation of BDofCD is in this case only due to emphasis. Let us comment on the violations from the viewpoint of transformation into passive, i.e. why its use was not sufficient to avoid them.

The FSP structure of the active counterparts of the passives containing a ThO does not change, cf. [92] (b). In all three cases this is due to the fact that the object is indirect and the only possibility of its subjectivization is still within the passive voice (c):

- [92] a) [whatsoever she desired] was given **her** (88 KJV)
 b) the king's servants? Hegai? gave **her** [whatsoever she desired]
 c) **she** was given [whatsoever she desired]¹⁴⁸

The only instance of ThAdv is [93], where the violation of the BDofCD is unavoidable both in the passive and the active due to context dependence of both participants:

- [93] ... like as when she was brought up **with him**. (117 KJV)

A more striking point in this respect is the use of the passive in the example which contains a RhS (125 KJV) [89], mentioned in 5.4.1.1. The second part of the subject is context-dependent, whereas the zero article clearly indicates that the first part is context-independent. Given that the occurrence of RhS can be avoided by means of the active voice, unlike the occurrence of ThO and ThAdv in the examples mentioned above, the answer to the motivation for using the passive here is to be sought in the nature of the agent, whose mention is avoided (see 5.4.1.4.1 below). Table 24 shows an overview of the types:

Table 24

BDofCD Deviation	Motivation for the deviation	Count	Out of passive BDofCD deviations (6)	Out of all BDofCD deviations (50)
ThO	indirect object	3	50 %	6.0%
ThAdv	context-dependence	1	16.7 %	2.0%
RhS	suppression of agent	1	16.7 %	2.0%
Rhematic initial Adv	emphasis	1	16.7 %	2.0%
Total		6	100 %	12.0%

¹⁴⁷ It should be remembered that by ThAdv only the deviation from the BDofCD is meant. Adverbials which are thematic but stand at the beginning of a clause are taken as consistent with the linearity principle, see 4.2.

¹⁴⁸ This structure is actually employed by NKJV, see (87 NKJV) in Appendix.

Besides clear instances of violation of the BDofCD, there is also a group which shows potentiality as to the rhematicity of the subject (four instances¹⁴⁹, i.e. 2.4% of the total). These subjects are context-independent, either due to the length of the retrievability span (ranging from 5 to more than 15 clauses in these cases), cf. ex [94] (a), (b), (c), or because they have not been mentioned at all, as in (d):

[94] a) and when **many maidens** were gathered together unto Shushan the palace, to the custody of Hegai, (66 KJV)

b) and when **the virgins** were gathered together the second time, (112 KJV)

c) when **the king's commandment** and decree was heard, (65 KJV)

d) Then were **the king's scribes** called on the thirteenth day of the first month, (163 KJV)

Previous mention relating to the *maidens* occurs more than 15 clauses earlier in the direct speech, to the *virgins* 6 clauses earlier, to *the king's commandment* 11 clauses earlier, and the *scribes* are mentioned for the first time (although 10 clauses earlier in the direct speech there is a mention of something to be *written*). This, together with the semantic indeterminacy of the verbs *gathered* and *called*, and the semantic classification of the verb *heard*, which is a typical way a decree could appear on the scene, contributes to possible perception of these subjects as rhematic. On the one hand, the examples [94] (a), (b), (d) could be therefore interpreted as instances of the extended presentation scale (PrEx), i.e. having a 'double rheme'. On the other hand, it should be noted that in these cases the subject is much lighter than the adverbial specification, which focuses the attention towards the completion of the action rather than towards the presented phenomenon. Given the complexity of the Biblical text, it is suggested that linearity does play an important role in the interpretation of its FSP structure and that Adam's criteria regarding PrEx should be formally more specified.¹⁵⁰

The fourth example of a potentially rhematic subject [94] (c) would be counted as an instance of a simple presentation scale.

NKJV passives violate the BDofCD in 7 instances¹⁵¹ (4.1% of the total), whereas NASB only in two (1.1%, NASB: 51, 87). There are two instances of ThO in NKJV (1.2% of the total and 4.1% of all BDofCD violations, NKJV: 51, 73) and two in NASB (1.1% and 4.5%, NASB: 51, 87). Ex [95] shows that although it may be possible to avoid it (the

¹⁴⁹ **KJV**: 65, 66, 112, 163.

¹⁵⁰ This observation was suggested to me by professor Dušková.

¹⁵¹ **NKJV**: 51, 73 (ThO and RhS), 117, 124, 167, 170.

construction *she was given* could be simply used), other factors such as suppression of the agent (KJV and NKJV) or maintaining the same subject (NASB) are in play as well:

[95] a) [and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens which were meet] to be given **her**, out of the king's house: (72 KJV)

b) [so he readily gave beauty preparations to her, besides her allowance.] Then seven choice maidservants were provided **for her** from the king's palace, (73 NKJV)

c) [So he quickly provided her with her cosmetics and food,] gave **her** seven choice maids from the king's palace (74 NASB)

Note also the simplification of the sentence construction from almost disconnected in KJV towards clear and lucid in NASB. What NASB also achieves is postverbal placement of NKJV rhematic subject *seven choice maidservants* which changes into an object in the active.

As for ThAdv, the only instance in KJV (3.7%) is preserved in NKJV (thus one instance, 3.8%), cf. [93]', but removed in NASB (0 instances) by means of the noun *care*, expressing the same notional content as the verb *brought up*. In this respect this case is similar to [89] (c), but the process is reversed. In this example nominalization is used, whereas in [89] (c) it is verbalization.

[93]' a) like as when she was brought up **with him**. (117 KJV)

b) as when she was brought up **by him**. (117 NKJV)

c) as she had done when under his care. (119 NASB)

Regarding RhS, next to one instance in KJV (0.6% of the total) there are three instances in NKJV (NKJV: 73, 124, 167) (1.7%) but none in NASB. NASB avoids the occurrence of RhS in [89] by final placement of a verb expressing the same notion as the original subject, as was described in section 5.4.1.1. The second instance is [95], where NASB prefers to introduce *seven choice maids* as a rhematic object. The third instance [90] was described in 5.4.1.1 as well. An overview is given in Table 25:

Table 25

	KJV	NKJV	NASB
ThO	3	2	2
ThAdv	1	1	-
RhS	1	3	-
Rh initial Adv	1	1	-
Total	6	7	2

It is clearly seen that NASB avoids the deviation of BDofCD most. The only type is ThO, which is most common even with basic structures (67.4% in KJV). In both NASB cases of ThO the passive is used for the suppression of the agent and maintaining of the subject at the same time (see NASB: 51, 87 in Table 7 in Appendix). For a comparison with the active, see Table 33 in Discussion of the results.

The group featuring subjects which show some degree of potentiality in NKJV (4 instances¹⁵², i.e. 2.3% of the total) and in NASB (5 instances¹⁵³, i.e. 2.9%) is comparable to KJV (4 instances, i.e. 2.4%). There are again cases both of the presentation scale (one in each version, 67 NKJV; 67 NASB) and possibly of the extended presentation scale (three in NKJV: 68, 112, 166; and four in NASB: 68, 113, 162, 168).

5.4.1.4 Agency

The primary function of the passive being the suppression of the agent (Dušková 1999a, 1999b), let us analyze the nature of agency in my sample. In her article on functional aspects of the passive, Dušková distinguishes three major types of agency: 1. implied agent, 2. explicit agent, 3. non-existent agent. The latter two having been commented upon, I will focus on the first type. Table 26 shows the percentage of the particular types in my material:

Table 26

Implied agent	Explicit agent	Non-existent agent (or unclear)	Total
21	2	4	27
77.8 %	7.4 %	14.8 %	100 %

5.4.1.4.1 Implied agent

Apart from several instances where the agency is unclear or none (four cases, KJV: 9, 13, 47, 85), the agent implied is in all passives in KJV human (21 cases¹⁵⁴). Yet what is very specific for the text under study is the question of a general human versus a definite human agent. Given the narrative character of my text, there is obviously not much space for a general human agent as found in scientific writing or texts of contemplative nature. Neither are there references to the author or investigator. Yet what is distinct for my type of text is a relatively high number of cases¹⁵⁵ (77.8% of all passives with an implied agent), where the agent implied may be equally the master or a servant, the action being carried out in somebody's name or on someone's behalf. This principle is mainly due to the fact that the narrative takes place within a kingdom with its whole hierarchy of relationships. It is

¹⁵² NKJV: 67, 68, 112, 166.

¹⁵³ NASB: 67, 68, 113, 162, 168.

¹⁵⁴ KJV: 45, 49, 56, 57, 65, 66, 67, 72, 88, 95, 103, 112, 125, 126, 127, 128, 163, 164, 167, 168, 169.

¹⁵⁵ 19 instances in KJV: 45, 56, 57, 66, 67, 72, 88, 95, 103, 112, 125, 126, 127, 128, 163, 164, 167, 168, 169.

explicitly seen in formulations (both active and passive) such as [96] and [97], where *Mordecai* and *the king* are clearly the ones stimulating the action:

[96] and Esther certified the king thereof **in Mordecai's name**. (124 KJV)

[97] and it was written in the book of the chronicles **before the king**. (128 KJV)

The sentences could be paraphrased as *Mordecai had Esther inform the king* and *the king had his servants write it in the book of the chronicles before him*. In one instance it can be even observed that an explicit mention of the agent *carrying out* the action could even inappropriately imply the autonomy of will, cf. [98] (b):

[98] a) And the letters were sent by posts into all the king's provinces, (169 KJV)

b) **the servants?** sent the letters by posts into all the king's provinces

From the opposite point of view, two instances (KJV: 56, 57)¹⁵⁶ show that an explicit mention of the agent *instigating* the action would inappropriately imply closeness between the participants, cf. [99] (b) and [100] (b):

[99] a) [In Shushan the citadel there was a certain Jew whose name was Mordecai the son of Jair, the son of Shimei, the son of Kish, a Benjamite.] Kish had been carried away from Jerusalem with the captives [who had been captured with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.] (58 NKJV)

b) **?Nebuchadnezzar the king of Babylon** had carried **Kish** away ...

[100] a) [the captives] who had been captured with Jeconiah king of Judah, (59 NKJV)

b) **?Nebuchadnezzar the king of Babylon** had captured the captives ...

Note that *Nebuchadnezzar's* agency is mentioned only in connection with someone of equal status, i.e. *Jeconiah king of Judah* in [99] (a).

To sum up, in this group the passive is used because in a hierarchical structure the assumed instigator of all action is the head of such structure. The actual human agents carrying out this action may be regarded as mere instruments whose presence is equally assumed and therefore not necessarily mentioned. The question of agency is not important and the focus can be put on the action itself and/or on further details accompanying it. Accordingly, the rheme is formed either by the passive verb or by its complementation. The analysis is illustrated by Table 27:

¹⁵⁶ However, in place of the KJV examples, I adduce their NKJV counterparts. The reason is that KJV has a relative pronoun where NKJV refers to the subject with a proper name, **Kish**, and illustrates my point better. KJV: ... there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; **Who** had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. (54-58 KJV)

Table 27

Master – servant relationship			Other agent	Implied agent Total
Passive not obligatory	Passive obligatory unless false implication of the autonomy of will	Passive obligatory unless false implication of closeness		
16	1	2	2 ¹⁵⁷	21
68.2%	4.5%	9.1%	18.2%	100.0%

5.4.1.4.1.1 Master–servant relationship versus FSP motivation

Let us see to what extent the suppression of the agent coincides with the function in FSP. Out of the 19 instances of the master-servant agent in KJV, only 12 clauses¹⁵⁸ display the BDofCD, and four of these are due to structural reasons (KJV: 56, 57, 164, 168) or to maintaining the same subject in a sentence (128 KJV), see 5.4.1.1. Leaving them aside, the ratio of clauses motivated by FSP to those motivated only by a master–servant relationship is 1: 1. It can be therefore concluded that the specific nature of agency in my material is the prime motivation for the use of the passive, but it is accompanied by the motivation of FSP in a fairly high number of cases. The motivation is illustrated by Table 28:

Table 28

Master-servant + FSP + structural + maintaining the subject	Master-servant + FSP	Master-servant only	Total
5	7	7	19
26.3 %	36.8 %	36.8 %	100 %

Agency in NKJV and NASB is structured in the same manner as in KJV. The largest group is again constituted by instances of the implied agent, out of which 16 in NKJV and 19 in NASB are cases of a master-servant relationship. Apart from the group with structural reasons, the agency was either joined by the FSP (and end-weight) motivation alone, or was the sole motivation. In Table 29, we can see that while in KJV the ratio was 1:1, in NKJV there are more instances motivated solely by the type of master-servant agency, and in NASB it is reversed. NASB is again more observant to FSP.

Table 29

Motivation	KJV	NKJV	NASB
M-S + FSP + structural + maintaining the subject	5 (26.3%)	4 (25%)	7 (36.8%) ¹⁵⁹
M-S + FSP (+ end-weight)	7 (36.8%)	5 (31.3%)	7 (36.8%) ¹⁶⁰
M-S only	7 (36.8%)	7 (43.8%)	5 (26.3%) ¹⁶¹
Total	19 (100.0%)	16 (100.0%)	19 (100.0%)

¹⁵⁷ KJV: 49, 65.

¹⁵⁸ KJV: 45, 56, 57, 67, 95, 103, 126, 127, 128, 164, 168, 169.

¹⁵⁹ NKJV: 59, 87, 127, 171. NASB: 58, 59, 128, 131, 169, 172, 173.

¹⁶⁰ NKJV: 58, 69, 103, 126, 172. NASB: 14, 69, 95, 104, 127, 130, 174.

¹⁶¹ NKJV: 68, 73, 112, 124, 166, 167, 170. NASB: 68, 87, 113, 162, 168.

This is confirmed also from the other point of view, i.e. when we consider motivation in all passive constructions. In Table 30, the first category includes all passives in which FSP was not the sole motivation, as the structure was also used for structural reasons or to avoid expressing the agent. The second category is constituted by clauses which violate the BDofCD (or are ambiguous) and where the motivation can be presumably ascribed only to other factors. The last category illustrates the impossibility to separate the different kinds of motivation, as the sole instance which was due entirely to the FSP principle of linearity was (122 KJV) (see ex [83]), with an expressed agent. We can see that although all versions contain the same number of passives, the version which uses them for the purpose of FSP to the greatest extent is NASB (74.1%). The references are indicated by the upper index:

Table 30

Motivation	Passive		
	KJV	NKJV	NASB
Due to FSP + other reasons	16 (59.3%)	16 (61.5%)	20 (74.1%) ¹⁶²
Due only to other reasons*	10 (37.0%)	10 (38.5%)	7 (25.9%) ¹⁶³
Due only to FSP	1 (3.7%)	-	-
Total	27 (100.0%)	26 (100.0%)	27 (100.0%)
Out of the total	15.9%	15.0%	15.4%

*As it contains a deviation from the BDofCD.

To conclude this section, it is possible to say that the passive is a great tool to adjust the FSP of a sentence to GWO, but at the same time its scope of use is much broader, as other types of motivation were traced in my sample. However, it must be remembered that with the passive it is hardly ever possible to entirely separate the different kinds of motivation, as they are usually in operation at the same time.

5.4.2 The Existential construction

The existential construction is one of possible realizations of the presentation scale. It serves the purpose of FSP in that it places existential *there* initially as the formal subject, which helps to achieve the postverbal position of the notional, rhematic subject (Dušková 1999a). The result is a gradual rise in CD.

This construction is not much frequent in my material. There are only two instances of it in KJV (KJV: 54, 164, i.e. 6.5% of all transformed structures and 1.2% of the total), and

¹⁶² **KJV**: 9, 13, 45, 47, 56, 57, 67, 85, 95, 103, 126, 127, 128, 164, 168, 169. **NKJV**: 9, 14, 32, 58, 59, 69, 84, 85, 87, 103, 125, 126, 127, 151, 171, 172. **NASB**: 8, 13, 14, 16, 30, 58, 59, 69, 85, 95, 104, 127, 128, 130, 131, 155, 169, 172, 173, 174.

¹⁶³ **KJV**: 49, 65, 66, 72, 88, 112, 117, 125, 163, 167. **NKJV**: 51, 67, 68, 73, 112, 117, 124, 166, 167, 170. **NASB**: 51, 67, 68, 87, 113, 162, 168.

one of them is not even a typical example, cf. [84] (a). In [101], (b) shows the default version¹⁶⁴ of (a), which would deviate from GWO as it contains S-V inversion:

[101] a) Now in Sushan the palace **there was** a certain Jew, (54 KJV)

b) Now in Sushan the palace **was a certain Jew**,

Diachronically, the numbers of instances in the other two versions do not exceed KJV much, but there are no atypical instances in any of them. NKJV contains two instances (NKJV: 13, 56, i.e. 6.7% of all TSs and 1.2% of the total) and NASB three (NASB: 12, 17, 56, i.e. 9.1% of TSs and 1.7% of the total). They are [54]', and as follows:

[102] a) [And the drinking was according to the law;] none did compel: (18 KJV)

b) In accordance with the law, the drinking was not compulsory; (18 NKJV)

c) [The drinking was done according to the law,] **there was** no compulsion, (17 NASB)

Ex [102] contains no violation, even though the existential construction is used only by NASB. In all three versions the rhematic element is in final position, preceded by its negative focus anticipator (Firbas 1992: 102).

[103] a) Now in Sushan the palace **there was** a certain Jew, (54 KJV)

b) In Shushan the citadel **there was** a certain Jew (56 NKJV)

c) Now **there was** at the citadel in Susa a Jew (56 NASB)

Ex [103] is somewhat peculiar. Despite the use of transformation, NASB violates the GWO by a reversal of the customary order of postverbal elements. As Dušková (2005) remarks, a middle position of a scene-setting adverbial is the least frequent one, and “such word order arrangement is clearly motivated by the respective degrees of CD that the sentence elements carry”. This counterexample to my hypothesis that in more recent versions the transformed structures would help avoid violation of GWO indicates that the position of the linearity FSP principle is strong even in Present-day English. The comparatively small number of BDofCD violations in NASB (see Table 36 in section 5.5.5) supports this view.

[84]' a) [Then were the king's scribes called on the thirteenth day of the first month,] and **there was** written according to all [...] unto the king's lieutenants, and to the governors [...], and to the rulers of every people ..., and to every people after their language; [in the name of king Ahasuerus was **it** written, and sealed with the king's ring.] (164 KJV)

b) [... of the first month,] and **a decree** was written according to all [...] —to the king's satraps, [...]. [In the name of King Ahasuerus **it** was written,] (167 NKJV)

¹⁶⁴ For the issue of the default version of the existential construction, see Fig. 1 in 4.1 or Dušková 2005.

c) ["If it is pleasing to the king, let it be decreed that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who carry on the king's business, to put into the king's treasuries."...6 clauses... of the first month,] and **it** was written [...] to the king's satraps, [...], [being written in the name of King Ahasuerus] (169 NASB)

(a) in ex [84]' is not a typical existential construction, as *there* lacks its nominal counterpart here, but the following clause shows by the anaphoric *it* that the subject was definitely implied. Where KJV lacks the notional subject on the whole, NKJV introduces it as a new phenomenon. Because the subject is rhematic and placed preverbally, it deviates from the BDofCD and the clause is another typical example of the extended presentation scale. NASB contains no violation, but the nature of *it* is somewhat ambiguous. Although there are some implications that it might be anaphorically referring to the content of the direct speech, most likely it is an empty *it*, merely a formal subject.

To sum up, we have seen that despite the use of the existential construction, one GWO deviation was still found (56 NASB). It was due to FSP.

5.4.3 The Extraposition

Under the criteria specified in 4.6.1, the material under study does not contain enough instances of extraposition to track any tendencies regarding its occurrence. Both KJV and NKJV do not use this device at all, the only instance is in NASB (35-36 NASB, i.e. 3.0% of the transformed structures and 0.6% of the total), cf. ex [104] (c). This result is comparable to Dušková's 1.0% of the total.

[104] a) [Then the king said to the wise men, which knew the times,] (for so was the king's manner toward all [that knew law and judgment:] (35 KJV)

b) [Then the king said to the wise men who understood the times] (for this was the king's manner toward all [who knew law and justice,] (37 NKJV)

c) [Then the king said to the wise men who understood the times]--for **it was the custom of the king so to speak before all** [who knew law and justice] (35-36 NASB)

We can see that the thematic element is in KJV realized by the adverbial *so*, which consequently causes S-V inversion (i.e. violation of GWO) to preserve the BDofCD. NKJV supplies the thematic function with the pronoun *this*, which functions as the subject and therefore both GWO and the BDofCD are preserved here. In NASB, the subject is anticipatory *it* pointing forward to the extraposed clausal subject *so to speak before all*,

which is then more dynamic than the subject complement *the custom of the king*. We can notice that apart from preserving GWO and the BDofCD, another effect produced in NASB is precision of meaning, observed already with the passive in ex [95] (c).

Besides a standard instance of extraposition, there are some instances which resemble extraposition only formally, and therefore are not listed as its instances. They are subject to what is called in (Huddleston and Pullum 2002: 1406-7) “lexical constraints on the basic version”, which means that there is no default version where the subordinate clause occurs as subject with verbs such as *appear, be, chance, come about, happen, etc.*¹⁶⁵ They cannot be placed after clausal subject, and thus it does not automatically follow that this construction must serve the purpose of FSP. Yet in all cases in my material it is so. There are three instances in KJV (KJV: 1+4, 64+67, 141+144), three instances in NKJV (NKJV: 1+6, 66+69, 140+143) and two instances in NASB (NASB: 66+69, 144+147). Below is the example where NASB differs from the two earlier versions:

[105] a) Now *it came to pass* in the days of Ahasuerus, [(this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)] **That in those days**, [when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,] **In the third year of his reign, he made a feast unto all his princes and his servants;**] (1+4 KJV)

b) Now *it came to pass* in the days of Ahasuerus [(this was the Ahasuerus who reigned over one hundred and twenty-seven provinces, from India to Ethiopia)], in those days [when King Ahasuerus sat on the throne of his kingdom, which was in Shushan the citadel], **that in the third year of his reign he made a feast for all his officials and servants—**] (1+6 NKJV)

c) Now it took place in the days of Ahasuerus, the Ahasuerus [who reigned from India to Ethiopia over 127 provinces,] in those days [as King Ahasuerus sat on his royal throne which was at the citadel in Susa], in the third year of his reign he gave a banquet for all his princes and attendants, (1+5 NASB)

Although NASB does contain a verb meaning “to happen”, the sentence is not a case of such “pseudo-extraposition” (usually it is called “obligatory extraposition”, see note 142), because the clause which would function as the notional subject is not introduced by the conjunction *that*. The subject *it* must be interpreted as referring to the outer reality, presenting it as known. The presupposition is probably that the reader/listener expects to be told a story (see ‘in medias res’ technique in Firbas 1992: 40).

¹⁶⁵ Quirk et. al adduce that in such cases “we may say that the extraposition is obligatory.” (1985: 1392)

5.4.4 The subject construction of an adverbial element

The last type of transformed structure which occurs in the material under study is the subject construction of an adverbial element. Dušková has identified 9 instances of it in her material (0.6% of the total) and in mine it is again not frequent at all (two instances, i.e. 6.5% of the transformed structures and 1.2% of the total). In the first instance it does serve the purpose of FSP, which may be seen best by paraphrasing the sentence. The second instance violates the BDofCD, as the verb is followed by a ThAdv *in him*:

[106] a) [Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus. On the seventh day,] when **the heart of the king** was merry with wine, (24 KJV)

b) when the king was merry with wine **in his heart**,

[107] [But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth,] and **his anger** burned in him. (32 KJV)

b) and he burned **with anger**.

In the first example the rheme is *merry with wine*. It would stay so in the default version, but the clause would violate the BDofCD, having ThAdv of place (*in his heart*) in the final position. In the second example the rheme is *burned* as all other elements (*his anger*, *in him*) are context-dependent. Although the clause has ThAdv as well, it sounds more natural than the default version. The reason is that the adverbial *with anger* in (b) (Adv of reason) sounds rhematic, which clashes with the semantics of the rheme *very wroth* in the previous clause. On the other hand, *with the anger* or *with that anger* would not sound felicitous.

The instances in NKJV and NASB are identical (24 NKJV, 34 NKJV; 23 NASB, 32 NASB), so there are no differences to comment upon from the diachronic point of view.

The overview of all transformed structures is given in Table 34 in the following section.

5.5 Discussion of the results

In this section I present the results of the analysed texts and compare them with previous research in the field as well as mutually, from a diachronic point of view.

5.5.1 Clauses displaying both GWO and the BDofCD

As in Dušková’s initial study, in most clauses the two major word order principles, the grammatical and FSP, act in cooperation. The numbers of clauses displaying both GWO and basic distribution of CD are nevertheless much lower than in Dušková’s material (62.2%), as in no version the number exceeds one half of all instances (KJV 41.8%, NKJV 49.7%, NASB 46.9%). This is probably due to the fact that the Biblical text is fairly complex, even on the clausal level, whereas Dušková states that in her material “most instances of this group have a simple sentence structure with only one postverbal element” (1999a). However, the number considerably increases when we include in it the transformed structures¹⁶⁶ (TSs) that adhere to both principles: to 52.9% in KJV, to 60.1% in NKJV, and to 60.6% in NASB. KJV still contains the fewest instances of this category, but the results in the more recent versions are now almost identical, whereas without the transformed structures NKJV would appear more progressive than NASB. This means that the transformation indeed is a means by which English solves the clash between the two WO principles and that this means is used to a greater extent in a more recent stadium of English¹⁶⁷. Table 31 illustrates the percentages of basic and transformed structures in this group:

Table 31

GWO + BDofCD		KJV	NKJV	NASB	Dušková (1999a)
Basic structures	Of this group	71 (78.9%)	86 (82.7%)	82 (77.4%)	933 (?)
	Of 170, 173, 175, 1500	41.8%	49.7%	46.9%	62.2%
Transformed structures		19 (21.1%)	18 (17.3%)	24 (22.6%)	188 (12.5%)*
Total		90 (100.0%)	104 (100.0%)	106 (100.0%)	1121 (100.0%)
Of 170, 173, 175, 1500		52.9%	60.1%	60.6%	74.7%

*The number that Dušková adduces for transformed structures is 206, but I have subtracted those she mentions as containing a violation of the BDofCD.

5.5.2 Clauses containing deviations from GWO

The next group is constituted by deviations from GWO, in which English displays signs of a free word order. They are again more numerous (KJV 10.0%, NKJV 4.0%, NASB 5.7%) than in Dušková’s material (3.2%). However, not all instances were due to the operation of end-focus. Besides the principle of end-weight (which usually accompanied linearity), other factors which caused GWO violation were the principle of emphasis (with fronting) and the principle of sentence rhythm (with inversion). For a table illustrating the motivation, see

¹⁶⁶ Yet without the instances of obligatory extraposition.

¹⁶⁷ Although the mutual ratio of basic and transformed structures in KJV and NASB is identical, NASB contains generally a higher number of instances where the two principles are in accordance.

section 5.2.1.5. Table 32 gives the data of the occurrence of the active and passive forms¹⁶⁸. In KJV it shows that the percentages of S-V inversion and fronting are comparable, while the discontinuity and reversal of the order of postverbal elements appear to be typical for passive, and active, respectively. I suggest the first to be due mainly to the fact that *verba dicendi* usually do not appear in the passive. The second may be ascribed to the fact that discontinuity within the object is much rarer than discontinuity within the subject (Dušková 1999c: 113), and it is the passive verb what may split the object of the active in two parts as the subject of the passive, cf. ex [89].

Table 32

Violation of GWO		KJV			NKJV			NASB		
		Count	%*	Of 170	Count	%*	Of 173	Count	%*	Of 175
Reversal	A	7	38.9%	4.1%	5	55.6%	2.9%	8	72.7%	4.6%
	P	-	-	-	-	-	-	-	-	-
	E							1	100.0%	0.6%
S-V inv	A	7	38.9%	4.1%	-	-	-	-	-	-
	P	3	50.0%	1.8%	1	20.0%	0.6%	-	-	-
Fronting	A	3	16.7%	1.8%	3	33.3%	1.7%	3	27.3%	1.7%
	P	1	16.7%	0.6%	1	20.0%	0.6%	-	-	-
Discont.	A	1	5.6%	0.6%	1	11.1%	0.6%	-	-	-
	P	2	33.3%	1.2%	3	60.0%	1.7%	-	-	-
Total	A	18	100.0%	10.6%	9	100.0%	5.2%	11	100.0%	6.3%
	P	6	100.0%	3.5%	5	100.0%	2.9%	0	-	-
	E	-	-	-	-	-	-	1	100.0%	0.6%
		24	100.0%	14.1%	14	100.0%	8.1%	12	100.0%	6.9%

A = the active P = the passive E = the existential construction

*This percentage shows the frequency of the type within each group, i.e. active, passive, and other transformed structures.

It can be seen that although the figures for NKJV and NASB in the active are similar, NASB is a more progressive version in avoiding ungrammatical word order, and the passive seems to be an effective means to achieve that. In comparison of NKJV and NASB with KJV, the greatest shift occurred within S-V inversion. Inversion was found solely in KJV (4.1% without and 5.9% with TSs). This number is naturally much higher than in Dušková's material (0.8%), due to the type of text and to a different stadium of English. It is true that during the period of Early Modern English (1500-1700) "the pattern of inversion triggered by sentence-initial adverbials largely disappeared" (Nevalainen 200: 113), but it was still quite common in English between 1500 and 1600, especially in religious prose (ibid.: 114).

Besides the total of 170 clauses, I have further examined this deviation throughout the whole book of Esther. It can be said that although it was expected that S-V inversion would primarily serve to place a rhematic subject more towards the end of the sentence and

¹⁶⁸ It seems more suitable to compare the basic structures only with the passive structures, as there is only one GWO violation in the rest of the transformed structures: reversal in (56 NASB) in [103].

as such help to implement the presentation scale in agreement with the BDofCD, in the material under study it is not so. Among the clauses with initial adverbials (55 instances) the scale occurred only three times (i.e. 5.5%), and even then it remained with uninverted WO in one case. As to the semantics of the verb within the qualification scale, in almost one third¹⁶⁹ of the clauses it was *verbum dicendi* (30.8% of 52). Here the S-V inversion appears to be a free variation (occurring exactly in one half of the cases), but it is never found with an adverbial other than *then*. Among the verbs found with inverted WO (both transitive and intransitive) were also *be* (five times, i.e. 9.3% out of 54), *come*, *go* (three times, i.e. 5.6%), *return*, *command*, *rest* (twice, i.e. 3.7%) and others. These verbs show resistance towards inversion when the initial adverbial is other than *then*. Regarding longer adverbials¹⁷⁰, they cause inversion very scarcely and in 3 out of the 4 cases of inversion the inversion is only partial, i.e. with an auxiliary or a modal verb. I therefore suggest that apart from the ‘verb-second constraint’ (see 5.2.1.2), one of the relevant factors in this respect is the sentence rhythm.

5.5.3 Clauses containing deviations from the BDofCD

The third group, containing clauses which deviate from the BDofCD, is generally more numerous than the previous group (KJV 25.3%, NKJV 23.7%, NASB 23.4%). This shows that the principle of GWO is indeed firmly established in English. However, the numbers are almost twice higher than in Dušková’s sample (13.8%), which again points to a greater complexity of the Biblical text. From the diachronic point of view, it is KJV which shows the highest percentage of the violation of the BDofCD. This means that contrary to my hypothesis, it was not particularly observant of any of the two principles – neither GWO nor end-focus. Regarding the other two versions, the group of basic structures does not show any essential change, but the total sum including the transformed structures does show some development. It reveals that while NKJV does not necessarily strive to comply with the principle of end-focus, NASB does so, especially by means of the passive. As was seen e.g. in ex [89]. The tendency is illustrated in Table 33, which shows both the active and the passive¹⁷¹:

¹⁶⁹ 16 clauses in **KJV**: 33, 50, 139. Verses 5:3, 5:5, 5:7, 5:14, 6:3, 6:10, 6:13, 7:3, 7:5, 7:8, 7:9, 8:7, 9:13.

¹⁷⁰ But not adverbials constituted by a clause, as I was not working on sentential level.

¹⁷¹ The comparison is again done only with the passive, as there is for each version only one instance BDofCD violation in the rest of the transformed structures: viz ThAdv in [107].

Table 33

Violation of BDofCD		KJV			NKJV			NASB		
		Count	Of the total	Of BDofCD violations*	Count	Of the total	Of BDofCD violations	Count	Of the total	Of BDofCD violations
ThO	A	29	17.1%	67.4%	25	14.4%	61.0%	26	14.9%	63.4%
	P	3	1.8%	50.0%	2	1.2%	28.6%	2	1.1%	100.0%
ThAdv	A	10	5.9%	23.3%	12	6.9%	29.3%	10	5.7%	24.4%
	P	1	0.6%	16.7%	1	0.6%	14.3%	-	-	-
	T	1	0.6%	100.0%	1	0.6%	100.0%	1	0.6%	100.0%
RhS	A	4	2.4%	9.3%	4	2.3%	9.8%	4	2.3%	9.8%
	P	1	0.6%	16.7%	3	1.7%	42.9%	-	-	-
Minor cases	A	-	-	-	-	-	-	1	0.6%	2.4%
	P	1	0.6%	16.7%	1	0.6%	14.3%	-	-	-
Total	A	43	25.3%	100.0%	41	23.7%	100.0%	41	23.4%	100.0%
	P	6	3.5%	100.0%	7	4.0%	100.0%	2	1.1%	100.0%
	T	1	0.6%	100.0%	1	0.6%	100.0%	1	0.6%	100.0%
		50	29.4%	100.0%	49	28.3%	100.0%	44	25.1%	100.0%

A = active, P = passive, T = other transformed structure (Subject construction of an adverbial element)

* This percentage shows the frequency of the type within each group, i.e. active, passive, and other transformed structures.

5.5.4 Transformed structures

Concerning transformed structures, the type made use of most often was the passive (KJV 15.9%, NKJV 15.0%), as in Dušková’s material (8.5%). A higher percentage in my sample is presumably due to the specific nature of agency, reflecting hierarchical relationships in a kingdom. Regarding the motivation of the transformed structures, Table 34 reveals that there is an essential difference between the passive and the rest of the transformed structures: whereas the passive was the structure with the most diverse motivation, the existential construction, the extraposition and the subject construction of an adverbial element were motivated almost exclusively by FSP. Diachronically, the transformed structures were most frequently employed for the purpose of FSP in NASB: KJV (64.5%, i.e. 20 of 31), NKJV (63.3%, i.e. 19 of 30), NASB (75.8%, i.e. 25 of 33).

Table 34

	Passive			Other TS			Total		
	KJV	NKJV	NASB	KJV	NKJV	NASB	KJV	NKJV	NASB
TS due to FSP + other reasons	16	16	20	-	-	-	16	16	20
TS due only to FSP	1	-	-	3	3	5	4	3	5
TS due only to other reasons*	10	10	7	1	1	1	11	11	8
TS Total	27	26	27	4	4	6	31	30	33
Ouf of 170, 173, 175	15.9%	15.0%	15.4%	2.4%	2.3%	3.4%	18.2%	17.3%	18.9%

*As it contains violation of the BDofCD or is ambiguous.

5.5.5 Overview

Table 35 illustrates an overview of all my material, in comparison with Dušková’s sample, gathered from contemporary fiction. From the synchronic point of view, my text is clearly

more complex. This becomes evident when we consider the number of violations from both principles, and also the number of ambiguous structures. The difficulty of assigning unequivocal interpretation to some clauses arose especially from uncertainty about the degree of context-dependence and the length of the retrievability span, from a conflict of different word order principles, or from syntactic ambiguity.

Table 35

		KJV	NKJV	NASB	Dušková (1999a)
BS	GWO + BDofCD	71 (41.8%)	86 (49.7%)	82 (46.9%)	933 (62.2%)
	Violation of GWO	18 (10.6%)	9 (5.2%)	11 (6.3%)	47 (3.2%)
	Violation of BDofCD	43 (25.3%)	41 (23.7%)	41 (23.4%)	207 (13.8%)
TS		30 (17.6%)	30 (17.3%)	33 (18.9%)	206 (13.7%)
Ambiguous		14 (8.2%)	13 (7.5%)	14 (8.0%)	33 (2.2%)
Excluded constructions**		3 (1.8%)	3 (1.7%)	2 (1.1%)	74 (4.9%)
Total		170 (105.3%)*	173 (105.1%)*	175 (104.6%)*	1500 (100.0%)

*When the particular percentages are summed, they do not equal precisely 100.0%. It is because a small number of instances contain both types of violation.

**Constructions which were excluded from my account are the instances of obligatory extraposition, as they are not transformed structures but at the same time consist of two clauses. Dušková excluded clauses with transitive phrasal verbs, ditransitive verbs, lexical focalizers and ellipted predication or predicate.

In Table 35 I have adopted Dušková's division into particular categories, but as we have seen in the previous sections, the main findings regarding the historical development were revealed especially in the light of the contribution of the transformed structures. In Table 35 it was NKJV which appeared to be the most progressive in that it contained the most instances of the group adhering to both word order principles and the fewest cases of deviation from GWO. However, when the transformed structures are also taken into account, NKJV stands in the middle. It respects the grammatical principle as NASB does but it shares a relative inobservance of the principle of end-focus with KJV. A more typical representative of Present-day English therefore seems to be NASB, whose percentage of transformed structures is the highest. The fact that NASB effectively uses them to avoid deviation from the BDofCD suggests that the position of end-focus in Present-day English is actually quite strong. This is supported by cases as [103], which violate the GWO despite transformation.

Table 36

	KJV	NKJV	NASB
GWO + BDofCD	90 (52.9%)	104 (60.1%)	106 (60.6%)
Violation of GWO	24 (14.1%)	14 (8.1%)	12 (6.9%)
Violation of BDofCD	50 (29.4%)	49 (28.3%)	44 (25.1%)
Ambiguous	18 (10.6%)	17 (9.8%)	19 (10.9%)
Excluded constructions	3 (1.8%)	3 (1.7%)	2 (1.1%)
Total	170 (108.8%)*	173 (108.0%)*	175 (104.6%)*

*When the particular percentages are summed, they again do not equal precisely 100.0%, since some instances contain both types of violation. The discrepancy is slightly greater than in Table 35, because some of these instances occur in the transformed structures as well.

6 Conclusion

In the present study, I have attempted to outline the influence of the principle of end-focus in a Biblical narrative by means of the theory of functional sentence perspective (FSP). The main findings that seem to have emerged from my research may be summarized as follows.

From the synchronic point of view, my material displays the same tendency as was described in Dušková's initial study of the matter, i.e. a tendency to bring two major English word order principles, the grammatical and FSP, to agreement. It may be seen in the mutual ratio of (1) a group with clauses that adhere to both principles, (2) a group displaying violation of grammatical word order, and (3) a group revealing violation of the basic distribution of communicative dynamism. In basic structures, this ratio is roughly 4:1:2 in King James Version (1611), 10:1:5 in New King James Version (1982), and 7:1:4 in New American Standard Bible (1995). Further evidence lies in the use of transformed structures which help to align the clause elements in accordance with the BDofCD without violating GWO (11.8% of the total in KJV; 11.0% in NKJV, 14.3% in NASB)¹⁷².

However, the language of English Bible translations seems to seek a resolution of the conflict of the two principles to a lesser extent than the language of contemporary English fiction. This becomes evident when the ratios arrived at in my study are compared with Dušková's results: whereas in my study there are only twice as many basic clauses in each version which follow both principles than clauses violating the (linearity) principle of FSP, in her paper the ratio is 19:1:4, i.e. basic clauses with no violation are five times more frequent than basic clauses which deviate from the FSP principle. Regarding violation of GWO, it is always the least frequent group, which shows that the grammatical principle is indeed firmly established in English.

The higher number of clauses observing both principles in Dušková's sample may be partly due to the fact her material consists mostly of clauses with a simple structure, whereas the Biblical language tends to be syntactically more complex. At the same time the

¹⁷² This percentage excludes those transformed structures in which the BDofCD was violated.

number indeed points to a greater disregard of the principle of end-focus in Biblical narrative, as even simple clauses often fail to observe it. Nevertheless, the syntactic complexity cannot be underestimated, as it gives rise to many syntactic and therefore also FSP ambiguities. It is true that ambiguity, mostly due to uncertainty about the degree of context-dependence of a clause element, may be resolved by another FSP factor (semantics or linearity) or another word order principle (often the principle of end-weight). However, although these factors and principles can and do play a decisive role in my material, especially in cases of heavy postmodification, the number of instances in which they on the other hand cause ambiguity is very high (about 10.0% in each version against Dušková's 2.2%).

Concerning clauses which lent themselves to unambiguous interpretation, the frequency of particular types (thematic postverbal object, thematic postverbal adverbial, rhematic subject) was comparable to Dušková's result (9.0% of the total¹⁷³, 2.9%, and 1.9%, respectively, i.e. 5:3:1) again only in the mutual ratio of the types (KJV 7:2:1, NKJV 6:3:1, NASB 6:2:1). The absolute percentages remain higher, in the case of ThO and ThAdv almost twice, while in the case of RhS it is less, around 2.3%. The relative ranking of the types shows a firm establishment of the subject in the thematic layer, and at the same time the tolerance of English towards the violation of the principle of end-focus in objects and adverbials, where it often cannot be avoided, mostly due to context-dependence of all involved participants. The relatively smaller percentage of ThAdv in comparison to ThOs shows that the adverbial is an element whose position in a sentence is indeed relatively free.

As regards transformed structures, it cannot be said that their sole purpose is to serve FSP, since not all of them order the elements according to the BDofCD. Generally, the structures that do so the most in my sample are the existential construction, the extraposition and the subject construction of an adverbial element. However, these are at the same time least frequent, at least in comparison with the frequency of the passive construction. This is due to the fact that the motivation for the use of the passive is more diverse, its primary function being the avoidance of mentioning the agent. I suggest that a relative difference in the number of passives in mine versus Dušková's material (about 15.0% in each version versus 8.5%) is caused by a specific nature of agency in my sample: as the narrative takes place in a kingdom, most actions are carried out by servants in the name of a higher authority, and therefore concrete people who actually participate in the actions need not be focused upon. There may be found even examples wherein mentioning

¹⁷³ The percentages do not include transformed structures.

the agent would have an undesired effect: it could imply inappropriate closeness between the participants, or autonomy of will on the part of the servant. The fact that in my sample the passive is primarily used for this purpose also accounts for a relatively high number of passive clauses violating the BDofCD (37.0% of 27 passive clauses in KJV; 38.0% of 26 in NKJV, 25.9% in NASB versus Dušková's six counterexamples, i.e. 4.7% of 127). The last point to add is that three types of transformed structures (cleft sentence, tough movement, and right dislocation) found in low frequencies in Dušková's material do not occur in mine at all. In the case of right dislocation, this is given by the nature of Biblical text, displaying typical features of written language, even in direct speech.

Approaching the results of my analysis from the diachronic point of view, the general hypothesis that an older version would display more signs of free word order and contain more deviations from GWO has proved to be correct. The most pronounced deviation from GWO was S-V inversion, which was found solely in KJV (4.1% in basic structures against Dušková's 0.8%). However, inversion was not found to be due to the principle of end-focus, but rather to the remnants of the 'verb second' constraint operating in Old and Middle English, which says that whatever clause element is placed initially, the verb must always occupy the second position. The reason I have come to this conclusion is that except in two instances, inversion was hardly ever found in the presentation scale where it serves to place the subject more towards the end of a sentence. Furthermore, it was always caused by an initial adverbial. Here, the principle of sentence rhythm was found in operation, as the nature of inversion (either full, or only with a modal verb or an auxiliary) was dependent on the length and weightiness of the adverbial. Nevertheless, I still have to point out that there indeed are indications for the hypothesis that in a more recent text the violation of GWO due to the principle of end-focus would be avoided by means of the transformed structures. It is revealed in the two instances of inversion within the presentation scale: NKJV and NASB avoid it by using the existential construction and the extraposition, whereas in the case of the qualification scale they simply keep the S-V order. Regarding other types of GWO violation, the numbers are too small to allow for any generalization, but it was still observed that whereas NKJV features all types of deviation found in KJV (reversal of the customary order of postverbal elements, S-V inversion¹⁷⁴, fronting, and discontinuity), in NASB the S-V inversion and discontinuity do not occur at all. Although the percentage of violation of GWO in basic structures would speak for a greater irregularity in NASB (10.6% in KJV, 5.2% in NKJV, 6.3% in NASB), when we add

¹⁷⁴ Although inversion was not found in NKJV in basic structures, there was one instance in the passive.

the GWO violations occurring in the transformed structures (of which NASB contains none) the percentage changes to 14.1% in KJV, 8.1% in NKJV, and mere 6.9% in NASB. NASB can be seen therefore as the most progressive version regarding the effectiveness of transformation for reconciliation of the two word order principles.

While the first part of my hypothesis was more or less correct, the hypothesis that a more recent version would contain fewer deviations from the BDofCD than KJV has not proved to be true as their percentages in all three versions are fairly comparable (including the transformed structures, they are 29.4% in KJV, 28.3% in NKJV, and 25.1% in NASB). However, the relative difference between NKJV and NASB seems to confirm an initial assumption that NKJV would remain conservative whereas NASB would seek to be more reader friendly. As we have seen, NKJV avoids violation of GWO to the same extent as NASB and thus reflects the grammatical change in development of English. However, it does not reach out to the reader by observing the principle of end-focus as much as NASB does, neither does it employ transformed structures to the same extent.

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NASB – *The New American Standard Bible*, 1995,
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9 Shrnutí

Tato práce se zabývá rozbořem textu z hlediska toho, jak je informace v něm obsažená během procesu komunikace hierarchizována vzhledem ke své důležitosti. Tento fenomén se v odborné terminologii nazývá výpovědní dynamismus¹⁷⁵ a pro teorii, která se jím zabývá, se v české lingvistice ustálil název teorie aktuálního členění větného (AČV) nebo také teorie funkční větné perspektivy („functional sentence perspective“, FSP¹⁷⁶). Konceptem AČV se zabývalo mnoho lingvistů, přičemž prvenství v této oblasti se přičítá Vilému Mathesiovi. Teorii AČV celkem výstižně shrnuje Mathesiovo pojetí tématu: „převážná většina vět obsahuje dva základní obsahové prvky: to, co se tvrdí, a to, o čem se to tvrdí. ... Mohli bychom říci, že to, o čem něco tvrdíme, je *z á k l a d* výpovědi neboli *thema*, a to, co o základu tvrdíme, je *j á d r o* výpovědi neboli vlastní výpověď.“ (Mathesius 1961: 91-92).

S takto formulovanou teorií úzce souvisí takzvaný princip koncového postavení jádra výpovědi (v angličtině „end-focus“, Quirk et al. 1985: 1357). Myslí se jím tendence, která byla vyzorována u různých jazyků a která tedy zřejmě platí více či méně univerzálně (Dušková 1999c: 281 volně podle Leech¹⁷⁷): tendence sdělit známou či méně podstatnou informaci (téma) na začátku výpovědi a novou či více podstatnou informaci (réma) na konci výpovědi. Řečeno terminologií Firbasovy teorie funkční větné perspektivy, tendence seřadit prvky ve větě podle vzrůstajícího stupně komunikačního dynamismu. V angličtině se tento princip sice z větší míry uplatňuje, ale už Mathesius (1975: 153-160) vyzoroval, že platí daleko méně než v češtině. Mathesius upozornil na to, že zatímco v češtině je slovosled primárně motivován právě aktuálním větným členěním (tj. že česká věta či výpověď umísťuje tematickou informaci na začátek a rematickou na konec), v angličtině je primární motivací slovosledu syntaktická platnost jednotlivých větných členů, tj. princip gramatický. Tento rozdíl je způsobený tím, že čeština je jazyk flektivní a k indikaci syntaktických vztahů používá především morfologických koncovek, kdežto angličtina při svém vývoji z jazyka flektivního na analytický tento potenciál téměř ztratila (Nevalainen 2006: 113). Zatímco ve staré angličtině bylo základním slovosledným principem aktuální větné členění stejně jako v češtině (Firbas 1992: 127-128), v angličtině

¹⁷⁵ S tímto termínem přišel poprvé Jan Firbas („communicative dynamism“), který ho však připisuje svému učiteli Josefu Vachkovi, stejně jako další Firbasem používaný termín „functional sentence perspective“.

¹⁷⁶ Tento termín, který je synonymní s AČV, se používá zejména v souvislosti s brněnskou školou a jejím zakladatelem Janem Firbasem a jeho pokračovateli A. Svobodou a mladšími J. Chamonikolasovou a M. Adamem.

¹⁷⁷ Leech, G. N. (1983) *Principles of Pragmatics*. London, s. 65.

současné je slovosled řízen nutností indikovat základní větné funkce jako podmět, přísudek, předmět atd. Porušení tohoto principu se dnes pocíťuje jako závažnější než porušení principu AČV (čili koncového postavení jádra výpovědi), a tak je v angličtině zcela běžné, že se na konci věty objeví tematický prvek, který by čeština zařadila spíše na začátek. Protože princip AČV ale není zcela zanedbatelný (Firbas 1964), vyvinuly se i v angličtině prostředky, jak tomuto principu dostát, aniž by se porušil závažněji pocíťovaný princip gramatický. Vedle prostředků nelineárních jako například členy jsou to i různé tzv. transformované struktury, jako např. pasivum nebo existenciální konstrukce s existenciálním podmětem *there*. Pro úplnost zbývá dodat, že kromě dvou jmenovaných slovosledných principů jsou podle Mathesia (1961: 181-187) ve hře ještě dva další: princip emfatický, kterým se určitý větný člen zdůrazní, a princip rytmický, který u členů zohledňuje jejich délku (čili „váhu“). Z pohledu anglické terminologie používané Quirkem et al. s rytmickým principem částečně souvisí princip koncového postavení „těžkého“ větného členu („end-weight“, 1985: 1357), který se velice často uplatňuje právě s principem AČV. Nová informace bývá totiž často podána detailněji (a tedy delším členem) než informace známá.

Tato práce si kladla za cíl zmapovat míru a způsob působení principu koncového postavení jádra výpovědi v anglickém biblickém narativním textu, a to jak synchronicky, na textu Authorised Version z roku 1611 (tzv. King James Version), tak diachronicky, v porovnání s dvěma verzemi novějšími. Těmi byly New King James Version z roku 1982 a New American Standard Bible z roku 1995. Proč právě tyto dva moderní překlady? New King James Version je charakterizována jako překlad, který se pokud možno drží původní King James, díky čemuž lze předpokládat, že bude reflektovat pouze gramatickou změnu ve vývoji angličtiny. New American Standard Bible se měla naopak snažit přiblížit modernímu čtenáři, a tak se dalo očekávat i působení faktoru pragmatického. Co se týče samotného textu, ten byl vybírán s ohledem na to, aby byl pokud možno homogenní. Z hlediska kontextu tak byly vyloučeny listy či knihy, které obsahovaly příliš intertextových odkazů (ty se vyskytují zejména v Novém zákoně) a z hlediska syntaktického spisy, které obsahovaly příliš mnoho přímé řeči, dialogy atd. Žádoucí byly texty narativní, ve kterých se daly očekávat převážně věty oznamovací. Tímto způsobem byla vybrána kniha Ester, ze které bylo v každé verzi vyčleněno prvních 170 vět jednoduchých (v New King James Version 173 a v New American Standard Bible 175 za účelem ponechání vět paralelních s King James Version).

Metodologicky šlo o to, zjistit míru odchylek od principu AČV v důsledku působení gramatické funkce slovosledu a naopak, míru odchylek od gramatického slovosledu v důsledku působení principu AČV. Dále bylo třeba zjistit podíl transformovaných struktur na odstraňování odchylek od těchto dvou slovosledných principů. Hypotézou týkající se diachronického pohledu byl předpoklad, že v důsledku archaického jazyka King James Version a zároveň dřívějšího vývojového stadia angličtiny, ve kterém vznikla, bude míra uplatnění principu koncového postavení jádra větší než v překladech současných. To znamená že ve dvou novějších překladech se očekávalo méně odchylek od gramatického slovosledu a více odchylek od základního rozložení výpovědního dynamismu. Zároveň se předpokládalo, že novější verze budou obsahovat více prostředků, které by tyto principy dodržely najednou, tj. více transformovaných struktur.

Teoreticky se tato práce opírá o dva základní texty. Jsou jimi monografie Jana Firbase *Functional Sentence Perspective in Written and Spoken Communication* (1992) a článek Libuše Duškové *Basic Distribution of Communicative Dynamism vs. Nonlinear Indication of Functional Sentence Perspective* (1999a). Zatímco Firbasova podrobná monografie sloužila jako základní reference pro teorii funkční větné perspektivy, která byla použita jako nástroj k analyzování textového materiálu, článek prof. Duškové poskytl výchozí bod pro rozdělení takto zanalyzovaného materiálu do skupin podle odchylek a jejich typů. Analýzou byly vyčleněny skupiny vět (1) dodržujících oba principy, (2) porušujících princip gramatického slovosledu, (3) porušujících základní rozložení výpovědního dynamismu. K těmto třem skupinám byly přidány ještě transformované struktury, které byly zvažovány jak zvlášť, tak ve vztahu k těmto skupinám.

Jak již bylo řečeno, teorií AČV se zabývalo mnoho lingvistů počínaje Mathesiem. Firbas tedy nebyl tím, kdo položil její základy, ale jeho přínos je nicméně značný, protože byl prvním, kdo tuto teorii konzistentně vyložil a propracoval, a to zejména z pohledu sémantického. Firbas pojímá funkční větnou perspektivu (tedy konkrétní rozložení stupňů výpovědního dynamismu na větné členy či obecněji na syntaktické struktury) jako souhrn čtyř faktorů, přičemž čtvrtý se ve větší míře týká pouze mluveného jazyka: faktoru kontextového, sémantického, lineární modifikace a faktoru intonačního. Jejich logičnost velice výstižně postihl Firbasův spolupracovník Aleš Svoboda, když shrnul, že „všechny tyto faktory jsou nezbytnými aspekty přirozené jazykové komunikace, protože ta se musí odvíjet lineárně (lineární modifikace), musí předávat nějaký význam (sémantika), nemůže být skutečně izolovaně (kontext), a pokud jde o komunikaci mluvenou, nemůže se uskutečnit bez rytmu, melodie a pauz (intonace)“ (2005: 217, přeložila E. N.).

Textový materiál, kterým se tato studie zabývá, byl nejprve analyzován z hlediska syntaktického na jednotlivé klauze (tj. věty jednoduché), a ty byly dále roztříděny na věty finitní a nefinitní a zároveň na struktury základní a transformované. U každé věty (základní i transformované) byla poté na základě analýzy z hlediska prvních tří Firbasových faktorů určena její funkční větná perspektiva, tj. větným členům byla připsána funkce tematická, nebo rematická¹⁷⁸. Pokud se stalo, že se v konkrétní slovosledné konfiguraci vyskytl prvek rematický před tematickým, byla tato věta registrována jako odchylka od základního rozložení výpovědního dynamismu (VD). Pokud byl naopak VD zachován, ale věta porušila obvyklý anglický slovosled SVOAdv(s), byla registrována jako odchylka od gramatického slovosledu.

Výsledky analýzy lze formulovat takto. V porovnání s článkem prof. Duškové se všechny tři verze vyznačují větší mírou odchylek od obou principů a méně větami, které tyto principy uvádějí v soulad. Nejjasněji je to vidět na vzájemném poměru skupin¹⁷⁹ (1) dodržujících oba principy, (2) porušujících princip gramatického slovosledu, (3) porušujících základní rozložení výpovědního dynamismu. Zatímco u Duškové, která analyzovala texty současné anglické prózy, je tento poměr 19:1:4, v Biblickém textu vyšel zhruba 4:1:2 pro King James Version, 10:1:5 pro New King James Version a 7:1:4 pro New American Standard Bible. Vzájemné poměry jednotlivých skupin se sice neliší v tom smyslu, že by byl v některé verzi poměr úplně obrácený, ale přesto je znát, že nejvzdálenější text je z pohledu Duškové King James Version, kde je poměr skupin bez odchylek a s odchylkami 4:3. Dále je vidět, že v každé z verzí připadají na jednu odchylku od výpovědního dynamismu pouze dvě věty bez odchylky, kdežto u Duškové je to téměř jedna ku pěti. Tento rozdíl je zřejmě způsoben tím, že její materiál, jako ona sama poznamenává, sestává především z jednoduchých vět s jedním postverbálním členem, kdežto text biblický je syntakticky poměrně složitý.

Syntaktická složitost a v mnohém případě nejednoznačnost dává přirozeně prostor pro více interpretací jak syntaktických funkcí, tak AČV. Aktuálněčlenská nejednoznačnost bývá kromě nejednoznačnosti syntaktické způsobena hlavně tím, že mnohdy není jisté, do jaké míry jsou prvky kontextově zapojené. Tuto nejistotu lze někdy odstranit přihlédnutím ke vlivu druhých dvou faktorů AČV (sémantiky a lineární modifikace) nebo některého

¹⁷⁸ Zde je nutno poznamenat, že stranou byla ponechána funkce přechodu (transition) mezi sekcí tematickou a rematickou, se kterou pracuje vlastně pouze jen brněnská škola. Na rovině klauzí je přechodem většinou sloveso. Protože se tato práce zabývala spíše jen principem koncového postavení jádra, čili rématu, byly tyto jemnější distinkce ponechány stranou, jakož i distinkce v rámci jednotlivých sekcí (vlastní téma versus diatéma, réma 1, 2, atd.).

¹⁷⁹ Zatím je řeč pouze o základních strukturách.

z dalších slovosledných principů (emfatického a end-weight), ale vyskytují se i případy, kdy tyto faktory a principy k nejednoznačnosti spíše přispívají. Výskyt těchto případů je téměř pětkrát častější než u Duškové (zhruba 10.0% v každé verzi oproti 2.2%).

Jak jsme viděli, procento gramatických odchylek je vždy nejmenší, dokonce i v King James Version. To znamená, že už na počátku 17. století byl gramatický princip v angličtině celkem pevně zakotvený. Nebylo tomu nicméně do stejné míry jako dnes, což je vidět ze vzrůstajícího poměrného rozdílu skupiny s gramatickými odchylkami a skupiny bez odchylek. Zatímco v King James Version připadají na jednu základní větu (strukturu) porušující gramatický slovosled čtyři věty bez odchylky, v New King James je to 10:1, v New American Standard 7:1 a u Duškové dokonce 19:1. To znamená, že i když je tento princip v biblickém jazyce porušován do větší míry než v současné beletrii, došlo v angličtině k jasnému posunu od jazyka s pohyblivým¹⁸⁰ slovosledem k jazyku se slovosledem relativně pevným. Největší posun v tomto smyslu se týká základního slovosledného vztahu S-V, který je v King James Version poměrně často převrácený (4.1%). Hlavní motivací této inverze ale není princip AČV, jak se předpokládalo v rámci původní hypotézy a jak tomu bylo u Duškové (0.8%), ale jinými faktory. Prvním z nich jsou pravděpodobně pozůstatky tzv. pravidla slovesa na druhém místě („verb second constraint“, Nevalainen 2006: 113), které požadovalo, aby druhá pozice ve větě byla vždy obsazována slovesem, ať už byl na pozici první člen jakýkoliv. K tomuto závěru mě vedl za prvé fakt, že inverze je v mém textovém materiálu vyvolána především počátečními adverbii, a za druhé, že jen ve velmi malém počtu případů (dvou z 20¹⁸¹) šlo o prezentaci fenoménu¹⁸². V případě pouhé kvalifikace není totiž z hlediska AČV k inverzi V-S žádný důvod, narozdíl od škály prezentační, která potřebuje posunout svůj gramatický podmět co nejblíže ke konci věty. Co se týče počátečních adverbií, vzhledem k tomu, že svou roli hrála také jejich délka (delší adverbia měla tendenci působit inverzi pouze s pomocným

¹⁸⁰ Mathesius (1961: 180) tento výraz použil při charakteristice českého slovosledu. Dává mu přednost před označením „volný“, protože by budilo zdání, že je český pořádek slov naprosto libovolný. To by byl vzhledem k existenci dalších slovosledných principů očividně dojem mylný.

¹⁸¹ Toto číslo zahrnuje počet případů inverze s počátečním adverbium v celé délce knihy Ester. K jejímu podrobnějšímu zkoumání jsem se uchýlila za účelem potvrzení domněnky, že místo činitele AČV je inverze způsobena principem rytmickým, viz dále.

¹⁸² Ve Firbasově (1992) pojetí jsou prezentace a kvalifikace dvě možné tzv. dynamické sémantické funkce slovesa. V češtině je rozdíl mezi těmito dvěma funkcemi vidět velice dobře např. na dvojici výpovědí *Na zahradě běhal pes* a *Pes běhal na zahradě* (oba příklady jsou mé). Zatímco v prvním případě je jádro výpovědi ve slově *pes*, který je tedy prezentovaným fenoménem, ve výpovědi druhé se pozornost adresáta soustředí na spojení *na zahradě*. Lze říci, že pes je tak kvalifikován co do svého výskytu. Zatímco druhá výpověď je v angličtině docela dobře realizovatelná bez změny slovosledu (*A dog was running in the garden*), v případě prvním to není dost dobře možné buď bez inverze (*In the garden was running a dog*) nebo bez existenciální konstrukce (*There was a dog running in the garden*.)

nebo modálním slovesem), naskýtá se domněnka, že tu dochází i k působení činitele rytmického. Nevalainen(ová) ovšem uvádí také příklady, kdy k inverzi neúplně dochází i po kratších adverbích, a proto by zřejmě stálo za to tuto domněnku podložit dalším výzkumem.

Inverze se ve dvou novějších překladech až na jeden případ v New King James Version téměř nevyskytovala. V případech kvalifikace se invertovaný slovosled pouze odstranil, kdežto ve dvou případech, kdy šlo o prezentaci, použily obě novější verze některý typ transformované struktury. V rámci původní hypotézy se tedy ukázal v případě inverze mylným předpoklad, že odchylky od gramatického principu jsou primárně motivovány AČV. Tato hypotéza se ale potvrdila v tom smyslu, že pokud aktuální členění větné motivací bylo (jako tomu je u prezentace fenoménu), novější verze se vyhnuly odchylce od gramatického principu právě pomocí transformace. Dalšími typy gramatických odchylek¹⁸³ byl převrácený slovosled postverbálních členů (např. SVAO), dále tzv. „fronting“ (přemístění některého postverbálního členu před podmět za účelem zdůraznění, např. ASV) a tzv. „discontinuity“ (rozdělení některého větného členu¹⁸⁴ vložení členu dalšího, např. S₁VS₂). Převrácený slovosled postverbálních členů byl většinou způsobený přímou řečí, kdy je přímý předmět za předložkovým nebo nepřímým, a proto se vyskytoval spíše v aktivu než v pasivu. Působil při něm princip koncového postavení těžkého větného členu a ovšem i AČV. V případě fronting hrál roli princip emfatický. Kromě rematických prvků se před podmětem vyskytovaly i prvky tematické (například vztažná zájmena), ale tyto případy byly vzhledem ke své systémové povaze zahrnuty do první skupiny bez odchylek. Diskontinuita se vyskytovala pouze v pasivu, zřejmě proto, že je častější v rámci podmětu než v rámci předmětu (Dušková 1999c: 113). Fronting a diskontinuita nebyly v žádné z verzí nijak časté, v New American Standard Bible se diskontinuita neobjevila vůbec. Celkové procento základních struktur s gramatickými odchylkami je v King James Version 10.6%, v New King James Version 5.2%, v New American Standard Bible 6.3% a u Duškové 3.2%.

Jak už bylo řečeno, případy odchylek od základního rozložení výpovědního dynamismu jsou v angličtině obecně čtenější než odchylky gramatické. V porovnání s původní hypotézou je ale překvapivé, že jich z diachronického pohledu nepřibývalo, ale naopak ubývalo. V rámci základních struktur je jejich procento v King James Version 25.3%, v New King James Version 23.7% a v New American Standard Bible 23.4%. To je

¹⁸³ Quirk et al. 1985: 18.20-18.24, 18.39-42; Dušková 1999a.

¹⁸⁴ Nikdy se ovšem nemluví o diskontinuitě v rámci fráze slovesné.

zároveň téměř dvakrát více než u Duškové (13.8%). Pro jazyk King James Version to znamená, že už zdaleka nebyla psána ve stadiu, kdy bylo v angličtině primárním slovosledným principem AČV (Firbas 1992: 127-128). Co se týče jednotlivých typů, jejich poměrné zastoupení je ve všech třech verzích stejné jako u Duškové: nejčastější je tematický postverbální předmět, méně časté i když běžné je tematické postverbální adverbíale a nejméně častý je rematický podmět v počáteční pozici. Pořadí prvních dvou je zřejmě dáno větší gramatickou vázaností předmětu (základní pořadí SVO se ustálilo právě v období 1500-1700, Nevalainen 2006: 115) a relativně větší pohyblivostí adverbíale v rámci věty (Dušková 1999a).

Až do teď bylo procentuální zastoupení všech skupin uváděno bez přihlídnutí k transformovaným strukturám. Navzdory svému potenciálu sloužit AČV ale i tyto struktury v některých případech vykazovaly odchylky od obou slovosledných principů, a je možné je z tohoto hlediska charakterizovat. Nejčastějším typem bylo stejně jako u Duškové (8.5%) pasivum (zhruba 15% v každé verzi). Zároveň vykazovalo ale nejvíce odchylek od základního rozložení výpovědního dynamismu, a to zejména v důsledku toho, že primární funkcí pasiva je potlačení činitele děje. V textu knihy Ester hrál tento faktor podstatnou roli. Vzhledem k tomu, že se děj příběhu odehrával v království, kde se veškerá aktivita děje v rámci hierarchie pán – služebník, nebylo většinou nutné činitele specifikovat, protože se předpokládalo, že se vše uskutečňuje ve jménu vyšší autority. Vyskytly se dokonce i případy, kdy by zmínění činitele nenáležitě implikovalo blízký vztah účastníků děje, nebo rozhodnutí účastnit se děje z vlastní vůle. Co se týče ostatních transformovaných struktur, ty byly ve své motivaci jednoznačnější: až na jeden případ v každé verzi byly všechny v souladu se základním rozložením výpovědního dynamismu. Z typů, které uvádí Dušková (i když oproti pasivu v poměrně zanedbatelném množství), se v mém textu vyskytly existenciální konstrukce, extrapozice (i tzv. obligatorní extrapozice¹⁸⁵) a podmětová konstrukce adverbíálního elementu. Nebyla naopak zaznamenán ani jeden případ vytýkácí konstrukce (Dušková 1994: 537), tzv. tough movement (ibid., p. 543) a tzv. right dislocation (Huddleston and Pullum 2002: 1366). V případě dislokace je to dáno tím, že je tato transformace typická pro mluvený jazyk, zatímco v biblickém textu nese i přímá řeč známky psaného jazyka. Co se týče gramatických odchylek v rámci transformovaných struktur, byly způsobeny jak principem AČV, tak dalšími slovoslednými principy (koncového postavení těžkého větného členu, rytmického a emfatického).

¹⁸⁵ Jedná se o extrapozici se slovesy jako *happen, come to pass* etc., která nemohou stát na konci věty (Quirk et al. 1985: 1392).

Jsou to právě případy transformace, v čem se projevil rozdíl mezi New King James Version (1982) a New American Standard Bible (1995). Vzhledem k malému časovému odstupu těchto dvou překladů se nedalo předpokládat, že by reflektovaly jazykovou změnu (je-li jaká) v rámci jednoho desetiletí, ale bylo zmíněno, že zatímco New King James Version se měla co možná nejvěrněji držet překladu ze 17. století, v New American Standard Bible se měl projevit i faktor pragmatický. Tento předpoklad se potvrdil. Je to patrné z celkového poměru tří zkoumaných skupin (bez odchylek, s gramatickými odchylkami a s odchylkami od základního rozložení výpovědního dynamismu), který se po připočtení transformovaných struktur ke strukturám základním u dvou novějších verzí změnil. Zatímco pro King James Version zůstal 4:1:2, pro New King James Version vzhledem ke skupině bez odchylek klesl na 7:1:4 (z původního 10:1:5) a pro New American Standard Bible naopak stoupl na 9:1:4 (z 7:1:4). O jazyku New King James Version tato změna vypovídá, že se v tomto překladu sice na jedné straně projevilo odstranění inverze (která činila diachronicky největší rozdíl v gramatických odchylkách), ale na straně druhé neklesl počet odchylek od základního rozložení výpovědního dynamismu. Ačkoliv má tato verze přibližně stejný absolutní počet vět bez odchylek jako New American Standard Bible, nepoužívala transformaci (a to zejména pasivum) k docílení základního rozložení VD se stejnou efektivitou jako to dělala verze nejnovější.

Na závěr lze tedy říci, že oproti očekávání je faktor koncového postavení jádra v angličtině zřejmě stále dosti silný, i když je prvenství principu gramatického nesporné. Působení AČV se nicméně uplatňuje dokonce do té míry, že se odchylky gramatického slovosledu (byť velmi zřídka) mohou také jeho působením vyskytnout i v transformovaných strukturách.

10 Appendix

The appendix is organized in the following manner. Part I. contains all three texts of the book of Esther, each text being followed by a table wherein the clauses are laid out according to their interpretative arrangements (showing rising degrees of CD). In Part II., you may find tables which list the clauses according to their linear arrangements, and in parallel with their counterparts in the other two versions. There are five such tables: of a diachronic comparison of clauses showing both GWO and the BDofCD, of clauses violating GWO, of clauses violating the BDofCD, of transformed structures, and of instances of potentiality.

I. Texts and Tables of distribution of CD

All texts of the book of Esther are adduced without their original italics, which in some of them marked differences from the original Hebrew. The italics which are in the tables is added by me to mark direct speech. The text of KJV is given in its full length, given the fact I refer to it in the section on S-V inversion.

King James Version (1611)

Esther 1

1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)

2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,

3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him:

4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble.

7 And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

8 And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.

12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

13 Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment:

14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom:)

15 *What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?*

16 *And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.*

17 *For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.*

18 *Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.*

19 *If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.*

20 *And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.*

21 *And the saying pleased the king and the princes; and the king did according to the word of Memucan:*

22 *For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.*

Esther 2

1 *After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.*

2 *Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:*

3 *And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given them:*

4 *And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.*

5 *Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;*

6 *Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.*

7 *And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.*

8 *So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.*

9 *And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women.*

10 *Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it.*

11 *And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.*

12 *Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;)*

13 *Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.*

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hands on the king Ahasuerus.

22 And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

Esther 3

1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

2 And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

3 Then the king's servants, which were in the king's gate, said unto Mordecai, *Why transgresses thou the king's commandment?*

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

7 In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

8 And Haman said unto king Ahasuerus, *There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.*

9 *If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.*

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

11 And the king said unto Haman, *The silver is given to thee, the people also, to do with them as it seemeth good to thee.*

12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

Esther 4

1 When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

4 So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 *All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or women, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.*

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, *Think not with thyself that thou shalt escape in the king's house, more than all the Jews.*

14 *For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?*

15 Then Esther bade them return Mordecai this answer,

16 *Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.*

17 So Mordecai went his way, and did according to all that Esther had commanded him.

Esther 5

1 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, *What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.*

4 And Esther answered, *If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.*

5 Then the king said, *Cause Haman to make haste, that he may do as Esther hath said.* So the king and Haman came to the banquet that Esther had prepared.

6 And the king said unto Esther at the banquet of wine, *What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.*

7 Then answered Esther, and said, *My petition and my request is;*

8 *If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.*

9 Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, *Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.*

13 *Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.*

14 Then said Zeresh his wife and all his friends unto him, *Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet.* And the thing pleased Haman; and he caused the gallows to be made.

Esther 6

1 On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, *What honour and dignity hath been done to Mordecai for this?* Then said the king's servants that ministered unto him, *There is nothing done for him.*

4 And the king said, *Who is in the court?* Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's servants said unto him, *Behold, Haman standeth in the court.* And the king said, *Let him come in.*

6 So Haman came in. And the king said unto him, *What shall be done unto the man whom the king delighteth to honour?* Now Haman thought in his heart, *To whom would the king delight to do honour more than to myself?*

7 And Haman answered the king, *For the man whom the king delighteth to honour,*

8 *Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:*

9 *And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.*

10 Then the king said to Haman, *Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.*

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, *Thus shall it be done unto the man whom the king delighteth to honour.*

12 And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered.

13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, *If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.*

14 And while they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

Esther 7

1 So the king and Haman came to banquet with Esther the queen.

2 And the king said again unto Esther on the second day at the banquet of wine, *What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.*

3 Then Esther the queen answered and said, *If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:*

4 *For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.*

5 Then the king Ahasuerus answered and said unto Esther the queen, *Who is he, and where is he, that durst presume in his heart to do so?*

6 And Esther said, *The adversary and enemy is this wicked Haman.* Then Haman was afraid before the king and the queen.

7 And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, *Will he force the queen also before me in the house?* As the word went out of king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, *Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who spoken good for the king, standeth in the house of Haman.* Then the king said, *Hang him thereon.*

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Esther 8

1 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her.

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, *If it please the king, and if I have favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces:*

6 *For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?*

7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, *Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.*

8 *Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.*

9 Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey,

12 Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

13 The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

Esther 9

1 Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace was brought before the king.

12 And the king said unto Esther the queen, *The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.*

13 Then said Esther, *If it please the king, let it be granted to the Jews which are in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.*

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

20 And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far,

21 To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;

25 But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year;

28 And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,

31 To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

Esther 10

1 And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

Table 1: Distribution of CD in KJV

The layout of the table is taken from Adam (2005). I have only slightly modified it by merging together the columns of final qualification and presented phenomenon as they bore the same FSP function, RhPr (or Rh in the case of extended presentation). Next to the column 'Scale', I also adduce instances of potentiality (P). Underlined text marks the particular element affected by potentiality, whereas text in bold always marks the last element in the actual word order configuration. The numbers before clause elements indicate the position of an element in the actual linear arrangement. As for the interpretative arrangement, at the beginning is a transition proper oriented element (conjunct or conjunction), followed by the theme proper and the diatheme (both may serve as a setting or a bearer, but this distinction was not relevant in the present study). In the middle column, there is either the verb (with a function of qualification or presentation), or the column is left empty. This means that the verb is functioning as a rheme proper and is adduced in the column for final qualification or a phenomenon. The last FSP function column is occupied by a specification or a further specification, always rhematic.

List of Abbreviations Used in Tables

F – finite clause

N – non-finite clause

B – basic structure

T – transformed structure

P – potentiality

PrEx – extended presentation scale

Table 1:

Verse	Clause	TrPrO (conj)	ThPr (Set/B)	DTh (Set/B)	(TrPr/Tr) (Q/Pr)	RhPr (Q/Ph)	Rh/RhPr (Sp/FSp)	Scale	P
1:1 KJV	1 FB	1Now		2it	3came to pass	5[...that in those days ...]	4in the days of Ahasuerus,	Pr Ex	
	2 FB		1(this		2is	3Ahasuerus		Q	
	3 FB		1[Ahasuerus] which		2reigned		3from India even unto Etiopia 4 over an hundred and seven and twenty provinces:	Q	
1:2-3 KJV	4 FB	1...that	4he	2in those days, when 3in the third year of his reign	5made		6a feast 7unto all his princes and his servants;	Q	
	5 FB	1when	2the king Ahasuerus		3sat		4on the throne of his kingdom,	Q	
	6 FB			1which	2was		3in Shushan the palace,	Q	
	7 NB		3before him:		2being	1the power of Persia and Media, the nobles and princes of the provinces		Pr	
1:4 KJV	8 FB	1When	2he		3shewed		4 the riches of his glorious kingdom and the honour of his excellent majesty 5 many days, even an hundred and fourscore days.	Q	
1:5 KJV	9 FT	1And when		2these days	3were	4expired,		Q	
	10 FB		1the king		2made		3a feast 4unto all the people,...both unto great and small, 5seven days, 6 in the court of the garden of the king's palace;	Q	
	11 FB			1[unto all the people]	2were	3present	<u>4in Shushan the palace,</u>	Q	P
1:6 KJV	12 FB			1where	2were	3white, green, and blue, hangings,		Pr	

	13 NT				1fastened		2 with cords of fine linen and purple 3 to silver rings and pillars of marble:	Q	
	14 FB			1the beds	2were	3of gold and silver,	4 upon a pavement of red, and blue, and white, and black, marble.	Q	
1:7 KJV	15 FB	1And	4them	2they	3gave		5drink 6in vessels of gold, ... 7and royal wine in abundance, 8according to the state of the king.	Q	
	16 NB			1(the vessels	2being	3diverse one from another,)		Q	
1:8 KJV	17 FB	1And		2the drinking	3was	4according to the law;		Q	
	18 FB			1none [NegFocA]	2did	3compel:		Q	
	19 FB	1for	3the king	2so	4had appointed		5to all the officers in his house,	Q	
	20 FB	1that		2they	3should do		4according to every man's pleasure.	Q	
1:9 KJV	21 FB			1Also 2Vashti the queen	3made		4a feast 5for the women 6in the royal house	Q	
	22 FB			1which	2belonged		3to king Ahasuerus.	Q	
1:10 KJV	23 FB		2he	1On the seventh day, when ...	3commanded		4Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that ...	Q	
	24 FT	1when		2the king's heart	3was	4merry with wine,		Q	
	25 FB			1[chamberlains] that	2served		3in the presence of Ahasuerus the king,	Q	
1:11 KJV	26 NB		<u>3before the king</u>		1to bring		2Vashti the queen 4with the crown royal,	Q	P
	27 NB				1to shew		2the people and the princes 3her beauty:	Q	
	28 FB	1for	2she		3was	4fair to look on.		Q	
1:12 KJV	29 FB	1But	2the queen Vashti			3refused		Q	
	30 NB			<u>2at the king's commandment by his chamberlains:</u>		1to come		Q	P
	31 FB		3the king	1therefore	2was	4very wroth,		Q	
	32 FT	1and	4in him.	2his anger		3burned		Q	
1:13 KJV	33 FB		2the king	1Then	3said		4to the wise men, which ..., for so ...:	Q	

							5What shall we do ...?		
	34 FB			1[the wise men] which	2knew		3the times,	Q	
	35 FB	1(for		2so	3was	4the king's manner toward all		Pr	
	36 FB			1[all] that	2knew		3law and judgment:	Q	
1:14 KJV	37 FB	1And		<u>2the next unto him</u>	3was	<u>4Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media,</u>		Q	P
	38 FB			1[the seven princes of Persia and Media,] which	2saw		3the king's face,	Q	
	39 FB	1and	2which	5in the kingdom;)	3sat		4the first	Q	
1:16 KJV	40 FB	1And	4before the king and the princes,	2Memucan	3answered		5Vashti the queen hath not done wrong to the king only ...	Q	
1:21 KJV	41 FB	1And	4the king and the princes;	2the saying		3pleased		Q	
	42 FB	1and	2the king		3did		4according to the word of Memucan:	Q	
1:22 KJV	43 FB	1for	2he		3sent		4letters 5 into all the king's provinces, into every province 6according to the writing thereof, and to every people 7after their language,	Q	
	44 FB	1that		2every man 5in his own house,	3should bear		4rule	Q	
	45 FT	1and that		2it	3should be published		4according to the language of every people.	Q	
2:1 KJV	46 FB		2he	1After these things, when ...	3remembered		4Vashti, and what...	Q	
	47 FT	1when		2the wrath of king Ahasuerus		3was appeased,		Q	
	48 FB	1and		2what 3she		4had done,		Q	
	49 FT	1and	4against her.	2what		3was decreed		Q	
2:2 KJV	50 FB			1Then 3the king's servants that ...	2said		4 Let there be fair young virgins sought ...	Q	
	51 FB		1that 3unto him,			2ministered		Q	
2:4 KJV	52 FB	1And	4the king;	2the thing		3pleased		Q	
	53 FB	1and	2he	4so.		3did		Q	
2:5	54		3there	1Now	4was	5a certain Jew,		Pr	

KJV	FT			2in Sushan the palace					
	55 FB			1whose name	2was	3Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; who ...		Q	
2:6 KJV	56 FT			1who	2had been carried away		3from Jerusalem 4with the captivity which ...	Q	
	57 FT			1which	2had been carried away		3with Jeconiah king of Judah,	Q	
	58 FB			1whom	3had carried away.	2Nebuchadnezzar the king of Babylon		Pr	
2:7 KJV	59 FB	1And	2he		3brought up		4 Hadassah, that is, Esther, his uncle's daughter:	Q	
	60 FB	1for		2she	3had		4netiher father nor mother,	Q	
	61 FB	1and	2the maid		3was	4fair and beautiful;		Q	
	62 FB		1whom 2Mordecai, when ...		3took		4for his own daughter.	Q	
	63 FB	1when		2her father and mother	3were	4dead,		Q	
2:8 KJV	64 FB	1So		2it	3came to pass, when...and when...	4[that Esther ...also ...]		Pr	
	65 FT	1when			3was heard,	<u>2the king's commandment and decree</u>		Q or Pr	P
	66 FT	1and when			3were gathered together	<u>2many maidens</u>	4unto Shushan the palace, to the custody of Hegai,	Pr Ex	P
	67 FT	1that	2Esther		3was brought		4also 5unto the king's house, to the custody of Hegai, keeper of the women.	Q or Pr	
2:9 KJV	68 FB	1And	2the maiden 4him,			3pleased		Q	
	69 FB	1and	2she <u>5of him;</u>		3obtained		4kindness	Q	P
	70 FB	1and	2he 5her	3speedily	4gave		6her things for purification, with such things as ... and seven maidens which ...	Q	
	71 FB		3to her,	1[things] as		2belonged		Q	
	72 NT	1and	3her,	2seven maidens which ...	2to be given		4out of the king's house:	Q	
	73 FB			1[maidens] which	2were	3meet		Q	
	74 FB	1and	2he 4 her and her maids		3preferred		5unto the best place of the house of the women.	Q	
2:10 KJV	75 FB		1Esther		2had [not] shewed	3not [NegFocA]	4her people nor her kindred:	Q	
	76 FB	1for	4her	2Mordecai		3had charged		Q	
	77 FB	1that	2she	5it.	3would [not] shew	4not [NegFocA]		Q	
2:11	78	1And	2Mordecai		3walked		4every day	Q	

KJV	FB		i				5before the court of the women's house, to know ...		
	79 NB				1to know		2how Esther ...	Q	
	80 FB		2Esther	1how		3did,		Q	
	81 FB	1and	4of her.	2what		3should become		Q	
2:12 KJV	82 FB	1Now when			4was come	3every maid's turn [was come] to go ...		Pr	
	83 NB				1to go in		2to king Ahasuerus,	Q	
	84 FB	1after that		2she	3had been		4twelve months 5according to the manner of the women,	Q	
	85 FT	1(for		2so 4the days of their purification	3were [the days of their purification] accomplished,		5 to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;)	Q	
2:13 KJV	86 FB		<u>4every maiden</u>	1Then	3came		<u>2thus</u> 5unto the king;	Q or Pr Ex	P
	87 FB		2she	1whatsoever		3desired		Q	
	88 FT		2her			1was given		Q	
	89 NB		2with her	<u>3out of the house of the women</u>	1to go		4unto the king's house.	Q	P
2:14 KJV	90 FB		2she	1In the evening		3went,		Q	
	91 FB	1and	3she	2on the morrow	4returned		5into the second house of the women, to the custody of Shaashgaz, the king's chamberlain,	Q	
	92 FB			1which	2kept		3the concubines:	Q	
	93 FB		1she	3unto the king	2came in	4no [NegFocA]	5more,	Q	
	94 FB	1except	2the king 4in her,			3delighted		Q	
	95 FT	1and that	2she		3were called		4by name.	Q	
2:15 KJV	96 FB	1Now when			4was come	3the turn of Esther, the daughter of Abihail the uncle of Mordecai, who ... [was come] to go ...		Pr	
	97 FB			1[Mordecai] who 3her	2had taken		4for his daughter,	Q	
	98 NB				1[the turn] to go		2unto the king,	Q	
	99 FB		1she		2required		3nothing but...	Q	
	100 FB			1but what	3appointed.	<u>2Hegai the king's chamberlain, the keeper of the women,</u>		Q or Pr	P

	101 FB	1And	2Esther		3obtained		4favour 5in the sight of all them	Q	
	102 FB		3upon her.	1that		2looked		Q	
2:16 KJV	103 FT	1So	2Esther		3was taken		4unto king Ahasuerus into his house royal 5in the tenth month, ... in the seventh year of his reign.	Q	
	104 FB			1[month,] which	2is	3the month Tebeth,		Q	
2:17 KJV	105 FB	1And	2the king 4Esther		3loved		5above all the women,	Q	
	106 FB	1and	2she		3obtained		4grace and favour <u>in his sight</u> 5more than all the virgins;	Q	P
	107 FB	1so that	2he 5upon her head,		3set		4the royal crown	Q	
	108 FB	1and	3her		2made		4queen 5instead of Vashti.	Q	
2:18 KJV	109 FB		2the king	1Then	3made		4a great feast 5 unto all his princes and his servants, even Esther's feast;	Q	
	110 FB	1and	2he		3made		4a release <u>5to the provinces,</u>	Q	P
	111 FB	1and			2gave		3gifts, 4according to the state of the king.	Q	
2:19 KJV	112 FT	1And when			3were gathered together	<u>2the virgins</u>	4the second time,	Q or Pr Ex	P
	113 FB			1then 2Mordecai	3sat		4in the king's gate.	Q	
2:20 KJV	114 FB		1Esther		2had [not yet] shewed	3not [NegFocA] 4yet	5her kindred nor her people;	Q	
	115 FB		2Mordecai i 4her:	1as		3had charged		Q	
	116 FB	1for	2Esther		3did		4the commandment of Mordecai,	Q	
	117 FT	2when	3she 5with him.	1like as		4was brought up		Q	
2:21 KJV	118 FB			1In those days, while ... 2two of the king's chamberlains, Bightan and Teresh, of those which ...	2were	3wroth,		Q	
	119 FB	1while	2Mordecai i		3sat		4in the king's gate,	Q	
	120 FB			1which	2kept		3the door,	Q	
	121 FB	1and	<u>4on the king Ahasuerus.</u>		2sought to lay		3hands	Q	
2:22 KJV	122 FT	1And		2the thing		3was known	4to Mordecai, who ...	Q	
	123 FB		1who 3it		2told		4unto Esther the queen;	Q	
	124	1and	5thereof	2Esther	3certified		4the king	Q	

	FB						6in Mordecai's name.		
2:23 KJV	125 FT	1And when			3was made	2inquisition [was made] of the matter,		Pr	
	126 FT		1it			2was found out;		Q	
	127 FT	1theref ore		2they...both	3were [both] hanged		4on a tree:	Q	
	128 FT	1and	2it		3was written		4in the book of the chronicles 5before the king.	Q	
3:1 KJV	129 FB			1After these things 3king Ahasuerus	2did [king Ahasuerus] promote		4Haman the son of Hammedatha the Agagite,	Q	
	130 FB	1and		3him,		2advanced		Q	
	131 FB	1and			2set		3his seat 4above all the princes that ...	Q	
	132 FB			1that	2were		3with him.	Q	
3:2 KJV	133 FB	1And		2all the king's servants, that ...		3bowed,		Q	
	134 FB			1that	2were		3in the king's gate,	Q	
	135 FB	1and		3Haman:		2reverenced		Q	
	136 FB	1for	2the king	4so 5concerning him.		3had [so] commanded		Q	
	137 FB	1But		2Mordecai	3bowed	4not,		Q	
	138 FB	1nor	3him		2did		4reverence.	Q	
3:3 KJV	139 FB		<u>4unto Mordecai.</u>	1Then 2the king's servants, which ...	3said		5Why transgressesst thou the king's commandment?	Q	P
	140 FB			1which	2were		3in the king's gate,	Q	
3:4 KJV	141 FB		2it	1Now	3came to pass, when ...	4[that they told Haman,]		Pr	
	142 FB	1when	2they 5unto him,		3spake		4daily	Q	
	143 FB	1and	2he 5unto them,		3hearkened	4not		Q	
	144 FB	1that	2they		3told		4Haman,	Q	
	145 NB				1to see		2[whether Mordecai's matters would stand:]	Q	
	146 FB	1wheth er		2Mordecai's matters		3would stand:		Q	
	147 FB	1for	2he 4them			3had told		Q	
	148 FB	1that	2he		3was	4a Jew.		Q	
3:5 KJV	149 FB	1And when		2Haman		3saw		Q	
	150 FB	1that	2Mordeca i		3bowed	4not,		Q	
	151 FB	1nor	3him		2did		4reverence,	Q	

	152 FB		3Haman	1then	2was	4full of wrath.		Q	
3:6 KJV	153 FB	1And	2he		3thought		4scorn	Q	
	154 NB				1to lay hands		2on Mordecai alone;	Q	
	155 FB	1for	2they 4him		3had shewed		5the people of Mordecai:	Q	
	156 FB	1where fore	2Haman		3sought to destroy		4all the Jews that ... even the people of Mordecai.	Q	
	157 FB			1that	2were		3throughout the whole kingdom of Ahasuerus,	Q	
3:7 KJV	158 FB		6before Haman	1In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, 3they	4cast		5Pur, that is, the lot, 7from day to day, and from month to month, 8to the twelfth month, that is, the month Adar.	Q	
3:8 KJV	159 FB	1And	2Haman	<u>4unto king Ahasuerus,</u>	3said		5There is a certain people scattered...	Q	P
3:10 KJV	160 FB	1And		2the king 5from his hand,	3took		4his ring	Q	
	161 FB	1and		3it	2gave		4unto Haman the son of Hammedatha the Agagite, the Jews' enemy.	Q	
3:11 KJV	162 FB	1And	2the king <u>4unto Haman,</u>		3said		5The silver is given to thee, the people also, ...	Q	P
3:12 KJV	163 FT			1Then	2were [the king's scribes] called	<u>3the king's scribes</u>	4on the thirteenth day of the first month,	Q or Pr Ex	P
	164 FT	1and	2there		3was written		4according to all that Hamman ... 5unto the king's lieutenants, and to the governors that ... and to the rulers of every people of every province 6according to the writing thereof, 7and to every people 8after their language;	Pr	
	165 FB		2Haman	1that	3had commanded			Q	
	166 FB			1that	2were		3over every province,	Q	
	167 FT			3it	2was [it] written,		1in the name of king Ahasuerus	Q	
	168 FT	1and			2sealed		3with the king's ring.	Q	
3:13 KJV	169 FT	1And		2the letters	3were sent		4by posts 5into all the king's provinces,	Q	
	170 NB				1to destroy, to kill, and to cause to perish,		2all Jews, both young and old, little children and women, 3in one day, even upon the thirteenth day of the twelfth month, which ...	Q	

New King James Version (1982)

Esther 1

The King Dethrones Queen Vashti

1 Now it came to pass in the days of Ahasuerus (this was the Ahasuerus who reigned over one hundred and twenty-seven provinces, from India to Ethiopia),

2 in those days when King Ahasuerus sat on the throne of his kingdom, which was in Shushan the citadel,

3 that in the third year of his reign he made a feast for all his officials and servants—the powers of Persia and Media, the nobles, and the princes of the provinces being before him—

4 when he showed the riches of his glorious kingdom and the splendor of his excellent majesty for many days, one hundred and eighty days in all.

5 And when these days were completed, the king made a feast lasting seven days for all the people who were present in Shushan the citadel, from great to small, in the court of the garden of the king's palace.

6 There were white and blue linen curtains fastened with cords of fine linen and purple on silver rods and marble pillars; and the couches were of gold and silver on a mosaic pavement of alabaster, turquoise, and white and black marble.

7 And they served drinks in golden vessels, each vessel being different from the other, with royal wine in abundance, according to the generosity of the king.

8 In accordance with the law, the drinking was not compulsory; for so the king had ordered all the officers of his household, that they should do according to each man's pleasure.

9 Queen Vashti also made a feast for the women in the royal palace which belonged to King Ahasuerus.

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, seven eunuchs who served in the presence of King Ahasuerus, 11 to bring Queen Vashti before the king, wearing her royal crown, in order to show her beauty to the people and the officials, for she was beautiful to behold.

12 But Queen Vashti refused to come at the king's command brought by his eunuchs; therefore the king was furious, and his anger burned within him.

13 Then the king said to the wise men who understood the times (for this was the king's manner toward all who knew law and justice,

14 those closest to him being Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who had access to the king's presence, and who ranked highest in the kingdom):

15 *"What shall we do to Queen Vashti, according to law, because she did not obey the command of King Ahasuerus brought to her by the eunuchs?"*

16 And Memucan answered before the king and the princes: *"Queen Vashti has not only wronged the king, but also all the princes, and all the people who are in all the provinces of King Ahasuerus.*

17 *For the queen's behavior will become known to all women, so that they will despise their husbands in their eyes, when they report, 'King Ahasuerus commanded Queen Vashti to be brought in before him, but she did not come.'*

18 *This very day the noble ladies of Persia and Media will say to all the king's officials that they have heard of the behavior of the queen. Thus there will be excessive contempt and wrath.*

19 *If it pleases the king, let a royal decree go out from him, and let it be recorded in the laws of the Persians and the Medes, so that it will not be altered, that Vashti shall come no more before King Ahasuerus; and let the king give her royal position to another who is better than she.*

20 *When the king's decree which he will make is proclaimed throughout all his empire (for it is great), all wives will honor their husbands, both great and small."*

21 And the reply pleased the king and the princes, and the king did according to the word of Memucan.

22 Then he sent letters to all the king's provinces, to each province in its own script, and to every people in their own language, that each man should be master in his own house, and speak in the language of his own people.

Esther 2

Esther Becomes Queen

1 After these things, when the wrath of King Ahasuerus subsided, he remembered Vashti, what she had done, and what had been decreed against her.

2 Then the king's servants who attended him said: *"Let beautiful young virgins be sought for the king; and let the king appoint officers in all the provinces of his kingdom, that they may gather all the beautiful young virgins to Shushan the citadel, into the women's quarters, under the custody of Hegai the king's eunuch, custodian of the women. And let beauty preparations be given them.*

4 *Then let the young woman who pleases the king be queen instead of Vashti."*

This thing pleased the king, and he did so.

5 In Shushan the citadel there was a certain Jew whose name was Mordecai the son of Jair, the son of Shimei, the son of Kish, a Benjamite.

6 Kish had been carried away from Jerusalem with the captives who had been captured with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And Mordecai had brought up Hadassah, that is, Esther, his uncle's daughter, for she had neither father nor mother. The young woman was lovely and beautiful. When her father and mother died, Mordecai took her as his own daughter.

8 So it was, when the king's command and decree were heard, and when many young women were gathered at Shushan the citadel, under the custody of Hegai, that Esther also was taken to the king's palace, into the care of Hegai the custodian of the women.

9 Now the young woman pleased him, and she obtained his favor; so he readily gave beauty preparations to her, besides her allowance. Then seven choice maidservants were provided for her from the king's palace, and he moved her and her maidservants to the best place in the house of the women.

10 Esther had not revealed her people or family, for Mordecai had charged her not to reveal it.

11 And every day Mordecai paced in front of the court of the women's quarters, to learn of Esther's welfare and what was happening to her.

12 Each young woman's turn came to go in to King Ahasuerus after she had completed twelve months' preparation, according to the regulations for the women, for thus were the days of their preparation apportioned: six months with oil of myrrh, and six months with perfumes and preparations for beautifying women.

13 Thus prepared, each young woman went to the king, and she was given whatever she desired to take with her from the women's quarters to the king's palace.

14 In the evening she went, and in the morning she returned to the second house of the women, to the custody of Shaashgaz, the king's eunuch who kept the concubines. She would not go in to the king again unless the king delighted in her and called for her by name.

15 Now when the turn came for Esther the daughter of Abihail the uncle of Mordecai, who had taken her as his daughter, to go in to the king, she requested nothing but what Hegai the king's eunuch, the custodian of the women, advised. And Esther obtained favor in the sight of all who saw her.

16 So Esther was taken to King Ahasuerus, into his royal palace, in the tenth month, which is the month of Tebeth, in the seventh year of his reign.

17 The king loved Esther more than all the other women, and she obtained grace and favor in his sight more than all the virgins; so he set the royal crown upon her head and made her queen instead of Vashti.

18 Then the king made a great feast, the Feast of Esther, for all his officials and servants; and he proclaimed a holiday in the provinces and gave gifts according to the generosity of a king.

Mordecai Discovers a Plot

19 When virgins were gathered together a second time, Mordecai sat within the king's gate.

20 Now Esther had not revealed her family and her people, just as Mordecai had charged her, for Esther obeyed the command of Mordecai as when she was brought up by him.

21 In those days, while Mordecai sat within the king's gate, two of the king's eunuchs, Bigthan and Teresh, doorkeepers, became furious and sought to lay hands on King Ahasuerus.

22 So the matter became known to Mordecai, who told Queen Esther, and Esther informed the king in Mordecai's name.

23 And when an inquiry was made into the matter, it was confirmed, and both were hanged on a gallows; and it was written in the book of the chronicles in the presence of the king.

Esther 3

Haman's Conspiracy Against the Jews

1 After these things King Ahasuerus promoted Haman, the son of Hammedatha the Agagite, and advanced him and set his seat above all the princes who were with him.

2 And all the king’s servants who were within the king’s gate bowed and paid homage to Haman, for so the king had commanded concerning him. But Mordecai would not bow or pay homage.

3 Then the king’s servants who were within the king’s gate said to Mordecai, “*Why do you transgress the king’s command?*”

4 Now it happened, when they spoke to him daily and he would not listen to them, that they told it to Haman, to see whether Mordecai’s words would stand; for Mordecai had told them that he was a Jew.

5 When Haman saw that Mordecai did not bow or pay him homage, Haman was filled with wrath.

6 But he disdained to lay hands on Mordecai alone, for they had told him of the people of Mordecai. Instead, Haman sought to destroy all the Jews who were throughout the whole kingdom of Ahasuerus—the people of Mordecai.

7 In the first month, which is the month of Nisan, in the twelfth year of King Ahasuerus, they cast Pur (that is, the lot), before Haman to determine the day and the month, until it fell on the twelfth month, which is the month of Adar.

8 Then Haman said to King Ahasuerus, “*There is a certain people scattered and dispersed among the people in all the provinces of your kingdom; their laws are different from all other people’s, and they do not keep the king’s laws. Therefore it is not fitting for the king to let them remain.*”

9 *If it pleases the king, let a decree be written that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who do the work, to bring it into the king’s treasuries.*”

10 So the king took his signet ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the enemy of the Jews.

11 And the king said to Haman, “*The money and the people are given to you, to do with them as seems good to you.*”

12 Then the king’s scribes were called on the thirteenth day of the first month, and a decree was written according to all that Haman commanded—to the king’s satraps, to the governors who were over each province, to the officials of all people, to every province according to its script, and to every people in their language. In the name of King Ahasuerus it was written, and sealed with the king’s signet ring.

13 And the letters were sent by couriers into all the king’s provinces, to destroy, to kill, and to annihilate all the Jews, both young and old, little children and women, in one day, on the thirteenth day of the twelfth month, which is the month of Adar, and to plunder their possessions.

Table 2: Distribution of CD in NKJV

Table 2:

Verse	Clause	TrPrO (conj)	ThPr (Set/B)	DTh (Set/B)	(TrPr/Tr) (Q/Pr)	RhPr (Q/Ph)	Rh/RhPr (Sp/FSp)	Scale	P
1:1-2 NKJV	1 FB			Now lit	2came to pass	4[...that in the third year ...]	3in the days of Ahasuerus..., in those days when...	Pr	
	2 FB			(1this	2was	3the Ahasuerus		Q	
	3 FB			1[the Ahasuerus] who	2reigned		3over one hundred and twenty- seven provinces, 4from India to Ethiopia),	Q	
1:2 NKJV	4 FB	1when	2King Ahasuerus		3sat		4on the throne of his kingdom,	Q	
	5 FB			1which	2was		3in Shushan the citadel,	Q	
1:3 NKJV	6 FB	1...that	3he	2in the third year of his reign	4made		5a feast 6for all his officials and servants	Q	
	7 NB			3before him	2being	1-the powers of Persia and Media, the nobles, and the princes of the provinces		Pr	
1:4 NKJV	8 FB	1- when	2he		3showed		4the riches of his glorious kingdom and the splendor of his excellent majesty 5for many days, one hundred and eighty days in all.	Q	

1:5 NKJV	9 FT	1And2 when		3these days		4were completed,		Q	
	10 FB		1the king		2made		3a feast lasting ... 4for all the people who..., from great to small, 5in the court of the garden of the king's palace.	Q	
	11 NB				1...lasting		2seven days	Q	
	12 FB			1[for all the people] who	2were	3present	<u>4in Shushan the citadel.</u>	Q	P
1:6 NKJV	13 FT		1There		2were	3white and blue linen curtains		Pr	
	14 NT				1 fastened		4with cords of fine linen and purple 5on silver rods and marble pillars;	Q	
	15 FB	1and		2the couches	3were	4of gold and silver	5on a mosaic pavement of alabaster, turquoise, and white and black marble.	Q	
1:7 NKJV	16 FB	1And		2they	3served		4drinks 5in golden vessels, ... 6with royal wine in abundance, 7according to the generosity of the king.	Q	
	17 NB			1each vessel	2being	3different from the other,		Q	
1:8 NKJV	18 FB			1In accordance with the law, 2the drinking	3was	4not [NegFocA] 5compulsory;		Q	
	19 FB	1for	3the king	2so	4had ordered		5all the officers of his household,	Q	
	20 FB	1that		2they	3should do		4according to each man's pleasure.	Q	
1:9 NKJV	21 FB			1Queen Vashti 2also	3made		4a feast 5for the women 6in the royal palace which...	Q	
	22 FB			1which	2belonged		3to King Ahasuerus.	Q	
1:10 NKJV	23 FB		2he	1On the seventh day, when...	3commanded		4 Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, seven eunuchs who ...	Q	
	24 FT	1when		2the heart of the king	3was	4merry with wine,		Q	
	25 FB			1[eunuchs] who	2served		3in the presence of King Ahasuerus,	Q	
1:11 NKJV	26 NB		<u>3before the king.</u>		1to bring		2Queen Vashti	Q	P
	27 NB				1wearing		2her royal crown,	Q	
	28 NB	1in order			2to show		3her beauty 4to the people and the officials,	Q	
	29 FB	1for	2she		3was	4beautiful to behold.		Q	
1:12 NKJV	30 FB	1But	2Queen Vashti			3refused		Q	
	31 NB			<u>2at the king's command</u>		1to come		Q	P
	32 NT				1brought		2by his eunuchs;	Q	
	33 FB	1therefore	2the king		3was	4furious,		Q	

	34 FT	1and	4within him.	2his anger		3burned		Q	
1:13 NKJV	35 FB		2the king	1Then	3said		4to the wise men who ... 5“What shall we do ...?”	Q	
	36 FB			1 [the wise men] who	2understood		3the times	Q	
	37 FB	1(for		2this	3was	4the king’s manner toward all who ...		Q	
	38 FB			1...[all] who	2knew		3law and justice,	Q	
1:14 NKJV	39 NB			1those closest to him	2being	3 Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media,		Q	
	40 FB			1[the seven princes of Persia and Media,] who	2had		3access to the king’s presence,	Q	
	41 FB	1and	2who	5in the kingdom):	3ranked	4highest		Q	
1:16 NKJV	42 FB	1And	4before the king and the princes:	2Memucan	3answered		5“Queen Vashti has not only wronged the king,... .”	Q	
1:21 NKJV	43 FB	1And	4the king and the princes,	2the reply		3pleased		Q	
	44 FB	1and	2the king		3did		4according to the word of Memucan.	Q	
1:22 NKJV	45 FB		2he	1Then	3sent		4letters 5to all the king’s provinces, to each province 6in its own script, 7and to every people [8in their own language,	Q	
	46 FB	1that		2each man 5in his own house,	3should be	4master		Q	
	47 FB	1and			2[should] speak		3in the language of his own people.	Q	
2:1 NKJV	48 FB		2he	1After these things, when ...	3remembered		4Vashti, what ...	Q	
	49 FB	1when		2the wrath of King Ahasuerus		3subsided,		Q	
	50 FB			1what 2she		3had done,		Q	
	51 FT	1and	4against her.	2what		3had been decreed		Q	
2:2 NKJV	52 FB			1Then 2the king’s servants who ...	3said:		4“Let beautiful young virgins be sought”	Q	
	53 FB		1who 3him			2attended		Q	
2:4 NKJV	54 FB		3the king,	1This		2pleased		Q	

	55 FB	1and	2he	4so.		3did		Q	
2:5 NKJV	56 FT		2there	1In Sushan the citadel	3was	4a certain Jew		Pr	
	57 FB			1whose name	2was	3 Mordecai the son of Jair, the son of Shimei, the son of Kish, a Benjamite.		Q	
2:6 NKJV	58 FT			1Kish	2had been carried away		3from Jerusalem 4with the captives who ...	Q	
	59 FT			1who	2had been captured		3with Jeconiah king of Judah,	Q	
	60 FB			1whom	3had carried away.	2Nebuchadnezzar the king of Babylon		Pr	
2:7 NKJV	61 FB	1And		2Mordecai	3had brought up		Hadassah, that is, Esther, his uncle's daughter,	Q	
	62 FB	1for		2she	3had		4neither father nor mother.	Q	
	63 FB		1The young woman		2was	3lovely and beautiful.		Q	
	64 FB	1When		2her father and mother		3died,		Q	
	65 FB		1Mordecai 3her		2took		4as his own daughter.	Q	
2:8 NKJV	66 FB	1So		2it	3was, when...an d when...	4[that Esther also ...]		Pr	
	67 FT	1when				3were heard,	<u>2the king's command and decree</u>	Q or Pr	P
	68 FT	1and 2when			4were gathered	<u>3many young women</u>	<u>5at Sushan the citadel, under the custody of Hegai.</u>	Pr Ex	P
	69 FT	1that	2Esther	3also	4was taken		5to the king's palace, into the care of Hegai the custodian of the women.	Q	
2:9 NKJV	70 FB		2the young woman 4him,	1Now		3pleased		Q	
	71 FB	1and	2she		3obtained		4his favor;	Q	
	72 FB	1so	2he 6to her,	3readily <u>7besides her allowance.</u>	4gave		5beauty preparations	Q	P
	73 FT		4for her	1Then 5from the king's palace,	3were provided	2seven choice maidservants		Pr	
	74 FB	1and	2he 4her and her maidservants		3moved		5to the best place in the house of the women.	Q	
2:10 NKJV	75 FB		1Esther		2had [not] revealed	3not [NegFocA]	4her people or family,	Q	
	76 FB	1for	4her	2Mordecai		3had charged		Q	
	77 NB			3it.	2to reveal	1not [NegFocA]		Q	
2:11 NKJV	78	1And	3Mordecai	2every day	4paced		5in front of the court of the	Q	

	FB						women's quarters, to learn of ...		
	79 NB				1to learn		2of Esther's welfare	Q	
	80 FB	1and	4to her.	2what		3was happening		Q	
2:12 NKJV	81 FB				2came	1Each young woman's turn to go ...		Pr	
	82 NB				1to go in		2to King Ahasuerus	Q	
	83 FB	1after		2she	3had completed		4twelve months' preparation, 5according to the regulations for the women,	Q	
	84 FT	1for		2thus 4the days of their preparation	3were [the days of their preparation] apportioned:		5six months with oil of myrrh, and six months with perfumes and preparations for beautifying women.	Q	
2:13 NKJV	85 NT			1Thus		2prepared,		Q	
	86 FB		1each young woman		2went		3to the king,	Q	
	87 FT	1and	2she			3was given		Q	
	88 FB		2she	1whatever		3desired		Q	
	89 NB		2with her	3from the women's quarter	1to take		4to the king's palace.	Q	P
2:14 NKJV	90 FB		2she	1In the evening		3went,		Q	
	91 FB	1and	3she	2in the morning	4returned		5to the second house of the women, to the custody of Shaashgaz, the king's eunuch	Q	
	92 FB			1who	2kept		3the concubines.	Q	
	93 FB		1She	4to the king	2would [not] go in	3not [NegFocA]	5again	Q	
	94 FB	1unless	2the king	4in her		3delighted		Q	
	95 FB	1and	3for her		2called		4by name.	Q	
2:15 NKJV	96 FB	1Now when			4came	3the turn [4came] for Esther the daughter of Abihail the uncle of Mordecai, who ...		Pr	
	97 FB			1who 3her	2had taken		4as his daughter,	Q	
	98 NB			[for Esther...]	1to go in		2to the king,	Q	
	99 FB		1she		2requeste d		3nothing but...	Q	
	100 FB			1but what	3advised.	2Hegai the king's eunuch, the custodian of the women,		Q or Pr	P
	101 FB	1And	2Esther		3obtained		4favor 5in the sight of all	Q	

	102 FB		3her.	1who		2saw		Q	
2:16 NKJV	103 FT	1So	2Esther		3was taken		4to King Ahasuerus, into his royal palace, 5in the tenth month, ... in the seventh year of his reign.	Q	
	104 FB			1[month] which	2is	3the month of Tebeth,		Q	
2:17 NKJV	105 FB		1The king 3Esther		2loved		4more than all the other women,	Q	
	106 FB	1and	2she		3obtained		4grace and favor <u>in his sight</u> 5more than all the virgins;	Q	P
	107 FB	1so	2he 5upon her head		3set		4the royal crown	Q	
	108 FB	1and	3her		2made		4queen 5instead of Vashti.	Q	
2:18 NKJV	109 FB		2the king	1Then	3made		4a great feast, the Feast of Esther, 5for all his officials and servants;	Q	
	110 FB	1and	2he		3proclaim ed		4a holiday <u>5in the provinces</u>	Q	P
	111 FB	1and			2gave		3gifts 4according to the generosity of a king.	Q	
2:19 NKJV	112 FT	1When			3were gathered together	<u>2virgins</u>	4a second time,	Q or PrEx	P
	113 FB			1Mordecai	2sat		3within the king's gate.	Q	
2:20 NKJV	114 FB		2Esther	1Now	3had [not] revealed	4not [NegFocA]	5her family and her people,	Q	
	115 FB		2Mordecai 4her,	1just as		3had charged		Q	
	116 FB	1for	2Esther	<u>4the command of Mordecai</u>		3obeyed		Q	P
	117 FT	2when	3she 5by him.	1as		4was brought up		Q	
2:21 NKJV	118 FB			1In those days, while ... 2two of the king's eunuchs, Bightan and Teresh, doorkeepers,	3became.. .[and sought]	4furious		Q	
	119 FB	1while	2Mordecai		3sat		4within the king's gate,	Q	
	120 FB	1and	<u>4on King Ahasuerus.</u>		2sought to lay		3hands	Q	P
2:22 NKJV	121 FB	1So		2the matter	3became	4known	4to Mordecai,	Q	
	122 FB		1who		2told		3Queen Esther,	Q	
	123 FB	1and		2Esther	3informed		4the king 5in Mordecai's name.	Q	
2:23 NKJV	124 FT	1And when		4into the matter,	3was made	2an inquiry		Pr	
	125 FT		1it			2was confirmed,		Q	
	126 FT	1and		2both	3were hanged		4on a gallows;	Q	
	127 FT	1and	2it		3was written		4in the book of the chronicles 5in the presence of the king.	Q	

3:1 NKJV	128 FB			1After these things 2King Ahasuerus	3promote d		4Haman, the son of Hammedatha the Agagite,	Q	
	129 FB	1and		3him		2advanced		Q	
	130 FB	1and			2set		3his seat 4above all the princes	Q	
	131 FB			1who	2were		3with him.	Q	
3:2 NKJV	132 FB	1And		2all the king's servants who...			3bowed [and paid ...]	Q	
	133 FB			1who	2were		3within the king's gate	Q	
	134 FB	1and		4to Haman,	2paid		3homage	Q	
	135 FB	1for	3the king	2so 5concerning him.		4had commanded		Q	
	136 FB	1But		2Mordecai	3would [not] bow		4not	Q	
	137 FB	1or			2pay		3homage.	Q	
3:3 NKJV	138 FB		<u>4to Mordecai.</u>	1Then 2the king's servants who ...	3said		5"Why do you transgress the king's command?"	Q	P
	139 FB			1who	2were		3within the king's gate	Q	
3:4 NKJV	140 FB		2it	1Now	3happened, when ...		4[that they told it to Haman,]	Pr	
	141 FB	1when	2they 4to him		3spoke		5daily	Q	
	142 FB	1and	2he 5to them,		3would [not] listen	4not [NegFocA]		Q	
	143 FB	1that	2they	4it	3told		5to Haman,	Q	
	144 NB				1to see		2[whether Mordecai's words would stand;]	Q	
	145 FB	1whether		2Mordecai's words			3would stand;	Q	
	146 FB	1for	2Mordecai 4them			3had told		Q	
	147 FB	1that	2he		3was		4a Jew.	Q	
3:5 NKJV	148 FB	1When		2Haman			3saw	Q	
	149 FB	1that	2Mordecai		3did [not] bow		4not [NegFocA]	Q	
	150 FB	1or	3him		2pay		4homage,	Q	
	151 FT		1Haman		2was filled		3with wrath.	Q	
3:6 NKJV	152 FB	1But	2he				3disdained	Q	
	153 NB				1to lay hands		2on Mordecai alone,	Q	
	154 FB	1for	2they 4him		3had told		5of the people of Mordecai.	Q	
	155 FB	1Instead,	2Haman		3sought to destroy		4all the Jews ... - the people of Mordecai.	Q	

	156 FB			1who	2were		3throughout the whole kingdom of Ahasuerus	Q	
3:7 NKJV	157 FB		6before Haman	1In the first month, which ..., in the twelfth year of King Ahasuerus, 3they	4cast		5Pur (that is, the lot),	Q	
	158 FB			1which	2is	3the month of Nisan		Q	
	159 NB				1to determine		2the day and the month,	Q	
	160 FB	1until		2it	3fell		4on the twelfth month,	Q	
	161 FB			1which	2is	3the month of Adar.		Q	
3:8 NKJV	162 FB		<u>2Haman</u> <u>4to King Ahasuerus.</u>	1Then	3said		<i>5“There is a certain people scattered... .”</i>	Q	P
3:10 NKJV	163 FB	1So		2the king 5from his hand	3took		4his signet ring	Q	
	164 FB	1and		3it	2gave		4to Haman, the son of Hammedatha the Agagite, the enemy of the Jews.	Q	
3:11 NKJV	165 FB	1And	<u>2the king</u> <u>4to Haman.</u>		3said		<i>5“The money and the people are given to you, to do with them as seems good to you.”</i>	Q	P
3:12 NKJV	166 FT			1Then	3were called	<u>2the king’s scribes</u>	4on the thirteenth day of the first month,	Pr Ex	P
	167 FT	1and			3was written	2a decree	4according to all that ... 5-to the king’s satraps, to the governors who ... to the officials of all people, to every province 6according to its script, 7and to every people 8in their language.	Pr Ex	
	168 FB		<u>2Haman</u>	1that		3commanded		Q	
	169 FB			1[the governors] who	2were		3over each province,	Q	
	170 FT			2it	3was written,		1In the name of King Ahasuerus	Q	
	171 FT	1and			2sealed		3with the king’s signet ring.		
3:13 NKJV	172 FT	1And		2the letters	3were sent		4by couriers 5into all the king’s provinces,	Q	
	173 NB				1to destroy, to kill, and to annihilate		2all the Jews, both young and old, little children and women, 3in one day, 4on the thirteenth day of the twelfth month, which ...,	Q	

New American Standard Bible (1995)

Esther 1

The Banquets of the King

1 Now it took place in the days of Ahasuerus, the Ahasuerus who reigned from India to Ethiopia over 127 provinces,

2 in those days as King Ahasuerus sat on his royal throne which was at the citadel in Susa,

3 in the third year of his reign he gave a banquet for all his princes and attendants, the army officers of Persia and Media, the nobles and the princes of his provinces being in his presence.

4 And he displayed the riches of his royal glory and the splendor of his great majesty for many days, 180 days.

5 When these days were completed, the king gave a banquet lasting seven days for all the people who were present at the citadel in Susa, from the greatest to the least, in the court of the garden of the king's palace.

6 There were hangings of fine white and violet linen held by cords of fine purple linen on silver rings and marble columns, and couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl and precious stones.

7 Drinks were served in golden vessels of various kinds, and the royal wine was plentiful according to the king's bounty.

8 The drinking was done according to the law, there was no compulsion, for so the king had given orders to each official of his household that he should do according to the desires of each person.

9 Queen Vashti also gave a banquet for the women in the palace which belonged to King Ahasuerus.

Queen Vashti's Refusal

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar and Carkas, the seven eunuchs who served in the presence of King Ahasuerus,

11 to bring Queen Vashti before the king with her royal crown in order to display her beauty to the people and the princes, for she was beautiful.

12 But Queen Vashti refused to come at the king's command delivered by the eunuchs. Then the king became very angry and his wrath burned within him.

13 Then the king said to the wise men who understood the times--for it was the custom of the king so to speak before all who knew law and justice

14 and were close to him: Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, the seven princes of Persia and Media who had access to the king's presence and sat in the first place in the kingdom--

15 "According to law, what is to be done with Queen Vashti, because she did not obey the command of King Ahasuerus delivered by the eunuchs?"

16 In the presence of the king and the princes, Memucan said, "Queen Vashti has wronged not only the king but also all the princes and all the peoples who are in all the provinces of King Ahasuerus.

17 "For the queen's conduct will become known to all the women causing them to look with contempt on their husbands by saying, 'King Ahasuerus commanded Queen Vashti to be brought in to his presence, but she did not come.'

18 "This day the ladies of Persia and Media who have heard of the queen's conduct will speak in the same way to all the king's princes, and there will be plenty of contempt and anger.

19 "If it pleases the king, let a royal edict be issued by him and let it be written in the laws of Persia and Media so that it cannot be repealed, that Vashti may no longer come into the presence of King Ahasuerus, and let the king give her royal position to another who is more worthy than she.

20 "When the king's edict which he will make is heard throughout all his kingdom, great as it is, then all women will give honor to their husbands, great and small."

21 This word pleased the king and the princes, and the king did as Memucan proposed.

22 So he sent letters to all the king's provinces, to each province according to its script and to every people according to their language, that every man should be the master in his own house and the one who speaks in the language of his own people.

Esther 2

Vashti's Successor Sought

1 After these things when the anger of King Ahasuerus had subsided, he remembered Vashti and what she had done and what had been decreed against her.

2 Then the king's attendants, who served him, said, "Let beautiful young virgins be sought for the king.

3 "Let the king appoint overseers in all the provinces of his kingdom that they may gather every beautiful young virgin to the citadel of Susa, to the harem, into the custody of Hegai, the king's eunuch, who is in charge of the women; and let their cosmetics be given them.

4 "Then let the young lady who pleases the king be queen in place of Vashti." And the matter pleased the king, and he did accordingly.

5 Now there was at the citadel in Susa a Jew whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite,

6 who had been taken into exile from Jerusalem with the captives who had been exiled with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had exiled.

7 He was bringing up Hadassah, that is Esther, his uncle's daughter, for she had no father or mother. Now the young lady was beautiful of form and face, and when her father and her mother died, Mordecai took her as his own daughter.

Esther Finds Favor

8 So it came about when the command and decree of the king were heard and many young ladies were gathered to the citadel of Susa into the custody of Hegai, that Esther was taken to the king's palace into the custody of Hegai, who was in charge of the women.

9 Now the young lady pleased him and found favor with him. So he quickly provided her with her cosmetics and food, gave her seven choice maids from the king's palace and transferred her and her maids to the best place in the harem.

10 Esther did not make known her people or her kindred, for Mordecai had instructed her that she should not make them known.

11 Every day Mordecai walked back and forth in front of the court of the harem to learn how Esther was and how she fared.

12 Now when the turn of each young lady came to go in to King Ahasuerus, after the end of her twelve months under the regulations for the women--for the days of their beautification were completed as follows: six months with oil of myrrh and six months with spices and the cosmetics for women--

13 the young lady would go in to the king in this way: anything that she desired was given her to take with her from the harem to the king's palace.

14 In the evening she would go in and in the morning she would return to the second harem, to the custody of Shaashgaz, the king's eunuch who was in charge of the concubines. She would not again go in to the king unless the king delighted in her and she was summoned by name.

15 Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai who had taken her as his daughter, came to go in to the king, she did not request anything except what Hegai, the king's eunuch who was in charge of the women, advised. And Esther found favor in the eyes of all who saw her.

16 So Esther was taken to King Ahasuerus to his royal palace in the tenth month which is the month Tebeth, in the seventh year of his reign.

Esther Becomes Queen

17 The king loved Esther more than all the women, and she found favor and kindness with him more than all the virgins, so that he set the royal crown on her head and made her queen instead of Vashti.

18 Then the king gave a great banquet, Esther's banquet, for all his princes and his servants; he also made a holiday for the provinces and gave gifts according to the king's bounty.

19 When the virgins were gathered together the second time, then Mordecai was sitting at the king's gate.

20 Esther had not yet made known her kindred or her people, even as Mordecai had commanded her; for Esther did what Mordecai told her as she had done when under his care.

Mordecai Saves the King

21 In those days, while Mordecai was sitting at the king's gate, Bigthan and Teresh, two of the king's officials from those who guarded the door, became angry and sought to lay hands on King Ahasuerus.

22 But the plot became known to Mordecai and he told Queen Esther, and Esther informed the king in Mordecai's name.

23 Now when the plot was investigated and found to be so, they were both hanged on a gallows; and it was written in the Book of the Chronicles in the king's presence.

Esther 3

Haman's Plot against the Jews

1 After these events King Ahasuerus promoted Haman, the son of Hammedatha the Agagite, and advanced him and established his authority over all the princes who were with him.

2 All the king's servants who were at the king's gate bowed down and paid homage to Haman; for so the king had commanded concerning him. But Mordecai neither bowed down nor paid homage.

3 Then the king's servants who were at the king's gate said to Mordecai, "Why are you transgressing the king's command?"

4 Now it was when they had spoken daily to him and he would not listen to them, that they told Haman to see whether Mordecai's reason would stand; for he had told them that he was a Jew.

5 When Haman saw that Mordecai neither bowed down nor paid homage to him, Haman was filled with rage.

6 But he disdained to lay hands on Mordecai alone, for they had told him who the people of Mordecai were; therefore Haman sought to destroy all the Jews, the people of Mordecai, who were throughout the whole kingdom of Ahasuerus.

Table 3: Distribution of CD in NASB

Table 3:

Verse	Clause	TrPrO (conj)	ThPr (Set/B)	DTh (Set/B)	(TrPr/Tr) (Q/Pr)	RhPr (Q/Ph)	Rh/RhPr (Sp/FSp)	Scale	P
1:1-2 NASB	1 FB			1Now 2it	3took place		4in the days of Ahasuerus, the Ahasuerus who ..., in those days as ...	Q	
	2 FB			1who	2reigned		3from India to Ethiopia 4over 127 provinces,	Q	
	3 FB		2King Ahasuerus	1as	3sat		4on his royal throne	Q	
	4 FB			1which	2was		3at the citadel in Susa,	Q	
1:3 NASB	5 FB		2he	1in the third year of his reign	3gave		4a banquet 5for all his princes and attendants,	Q	
	6 NB			3in his presence	2being	1the army officers of Persia and Media, the nobles and the princes of his provinces		Pr	
1:4 NASB	7 FB	1And	2he		3displayed		4the riches of his royal glory and the splendor of his great majesty 5for many days, 180 days.	Q	
1:5 NASB	8 FT	1When		2these days		3were completed		Q	
	9 FB		1the king		2gave		3a banquet ... 4for all the people who ..., from the greatest to the least, 5in the court of the garden of the king's palace.	Q	
	10 NB			[a banquet]	1lasting		2seven days	Q	
	11 FB			1[for all the people] who	2were	3present	4at the citadel in Susa,	Q	P
1:6 NASB	12 FT		1There		2were	3hangings of fine white and violet linen ..., and couches of gold and silver	4on a mosaic pavement of porphyry, marble, mother-of- pearl and precious stones.	Pr Ex	
	13 NT				1held		2by cords of fine purple linen 3on silver rings and marble columns,		

1:7 NASB	14 FT			1Drinks	2were served		3in golden vessels of various kinds,	Q	
	15 FB	1and		2the royal wine	3was	4plentiful	5according to the king's bounty.	Q	
1:8 NASB	16 FT		1The drinking		2was done		3according to the law,	Q	
	17 FT		1there		2was	3no [NegFocA] 4compulsion,		Pr	
	18 FB	1for	3the king	2so	4had given		5orders 6to each official of his household	Q	
	19 FB	1that		2he	3should do		4according to the desires of each person.	Q	
1:9 NASB	20 FB			1Queen Vashti 2also	3gave		4a banquet 5for the women 6in her palace	Q	
	21 FB			1which	2belonged		3to King Ahasuerus.	Q	
1:10 NASB	22 FB		2he	1On the seventh day, when ...	3commanded		4 Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar and Carkas, the seven eunuchs who ...	Q	
	23 FT	1when		2the heart of the king	3was	4merry with wine,		Q	
	24 FB			1[eunuchs] who	2served		3in the presence of King Ahasuerus,	Q	
1:11 NASB	25 NB		<u>3before the king</u>		1to bring		2Queen Vashti 4with her royal crown	Q	P
	26 NB	1in order			2to display		3her beauty 4to the people and the princes,	Q	
	27 FB	1for	2she		3was	<u>4beautiful.</u>		Q	P
1:12 NASB	28 FB	1But	2Queen Vashti			3refused		Q	
	29 NB			<u>2at the king's command</u>		1to come		Q	
	30 NT				1delivered		2by the eunuchs.	Q	
	31 FB		2the king	1Then	3became	4very angry		Q	
	32 FT	1and	4within him.	2his wrath		3burned		Q	
1:13 NASB	33 FB		2the king	1Then	3said		4to the wise men who ... 5"According to law, ...?"	Q	
	34 FB			1[wise men] who	2understood		3the times	Q	
	35 FT	1for	2it		3was	4the custom of the king		Q	
	36 NB			1so	2to speak		3before all who... Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, the seven princes of Persia and Media who ...	Q	
	37 FB			1who	2knew		3law and justice and ...:	Q	
1:14 NASB	38 FB	1and	4to him:		2were	3close		Q	
	39 FB		1who		2had		3access to the king's presence	Q	
	40 FB	1and		5in the kingdom.	2sat		3in the first place	Q	
1:16 NASB	41 FB		1In the presence of the king and the	2Memucan	3said,		4"Queen Vashti has wronged not only"	Q	

			princes,					
1:21 NASB	42 FB		3the king and the princes,	1This word		2pleased		Q
	43 FB	1and	2the king			3did		Q
	44 FB		2Memucan	1as		3proposed.		Q
1:22 NASB	45 FB	1So	2he		3sent		4letters 5to all the king's provinces, to each province 6according to its script 7and to every people 8according to their language,	Q
	46 FB	1that		2every man 5in his own house	3should be	4the master 6and the one		Q
	47 FB			1who	2speaks		3in the language of his own people.	Q
2:1 NASB	48 FB		2he	1After these things when ...	3remembered		4Vashti and what ...	Q
	49 FB	1when		2the anger of King Ahasuerus		3had subsided,		Q
	50 FB	1and		2what 3she		4had done		Q
	51 FT	1and	4against her.	2what		3had been decreed		Q
2:2 NASB	52 FB			1Then 2the king's attendants, who ...	3said		<i>4"Let beautiful young virgins be sought [...] in place of Vashti."</i>	Q
	53 FB		1who 3him			2served		Q
2:4 NASB	54 FB	1And	4the king,	2the matter		3pleased		Q
	55 FB	1and	2he		3did		4accordingly.	Q
2:5 NASB	56 FT		2there	1Now 4at the citadel in Susa	3was	5a Jew		Pr
	57 FB			1whose name	2was	3Mordechai, the son Jair, the son of Shimei, the son of Kish, a Benjamite,		Q
2:6 NASB	58 FT		1who	3into exile	2had been taken		4from Jerusalem 5with the captives who ...	Q
	59 FT			1who	2had been exiled		3with Jeconiah king of Judah	Q
	60 FB			1whom	3had exiled.	2Nebuchadnezzar the king of Babylon		Pr
2:7 NASB	61 FB		1He		2was bringing up		3Hadassah, that is Esther, his uncle's daughter,	Q
	62 FB	1for		2she	3had	4no [NegFocA]	5father or mother.	Q
	63 FB		2the young lady	1Now	3was	4beautiful of form and face,		Q
	64 FB	1and 2when		3her father and mother		4died,		Q
	65 FB		1Mordecai		2took		4as his own daughter.	Q

			3her						
2:8 NASB	66 FB	1So		2it	3came about when ...	4[that Esther was taken...]			Pr
	67 FT	1when			3were heard	2the command and decree of the king			Q or Pr P
	68 FT	1and			3were gathered	2many young ladies	4to the citadel of Susa into the custody of Hegai,	Pr Ex	P
	69 FT	1that	2Esther		3was taken		4to the king's palace into the custody of Hegai, who ...	Q	
	70 FB			1who	2was	3in charge of the women.		Q	
2:9 NASB	71 FB		2the young lady	1Now 4him		3pleased		Q	
	72 FB	1and	4with him.		2found		3favor	Q	P
	73 FB	1So	2he 5her	3quickly	4provided		6with her cosmetics and food,	Q	
	74 FB		2her	4from the king's palace	1gave		3seven choice maids	Q	P
	75 FB	1and	3her and her maids		2transferr ed		4to the best place in the harem.	Q	
2:10 NASB	76 FB		1Esther		2did [not] make	3not [NegFocA]	4known 5her people or her kindred,	Q	
	77 FB	1for	4her	2Mordecai		3had instructed		Q	
	78 FB	1that	2she	5them 6known.	3should [not] make	4not		Q	
2:11 NASB	79 FB		2Mordeca i	1Every day	3walked		4back and forth 5in front of the court of the harem to learn ...	Q	
	80 NB				1to learn		2how Esther...		
	81 FB		2Esther	1how		3was		Q	
	82 FB	1and	3she	2how		4fared.		Q	
2:12 NASB	83 FB	1Noww hen			4came	3the turn of each young lady [came] to go in ...	5after the end of her twelve months under the regulations for the women	Pr Ex	
	84 NB				1to go		2in 3to King Ahasuerus,	Q	
	85 FT	1--for		2the days of their beautification	3were completed		4as follows: 5six months with oil of myrrh and six months with spices and the cosmetics for women--	Q	
2:13 NASB	86 FB			1the young lady 3to the king	2would go in		4in this way:	Q	
	87 FT		3her	1anything that ...		2was given		Q	
	88 FB		1that 2she			3desired		Q	
	89 NB		2with her	3from the harem	1to take		4to the king's palace.	Q	P
2:14 NASB	90 FB		2she	1In the evening	3would go		4in	Q	
	91 FB	1and	3she	2in the morning	4would return		5to the second harem, to the custody of Shaashgaz, the king's eunuch	Q	
	92 FB			1who	2was	3in charge of the		Q	

						concubines.			
	93 FB		1She	5to the king	2would [not again] go in	3not [NegFocA]	4again	Q	
	94 FB	1unless	2the king 4in her			3delighted		Q	
	95 FT	1and	2she		3was summoned		4by name.	Q	
2:15 NASB	96 FB	1Now when			4came	3the turn of Esther, the daughter of Abighail the uncle of Mordecai who ..., [came] to go ...		Pr	
	97 FB			1who 3her	2had taken		4as his daughter,	Q	
	98 NB				1to go in		2to the king,	Q	
	99 FB		1she		2did [not] request	3not [NegFocA]	4anything	Q	
	100 FB			1except what	3advised.	2Hegai, the <u>king's eunuch</u> who ...		Q or Pr	P
	101 FB		1who		2was	3in charge of the women,		Q	
	102 FB	1And	2Esther		3found		4favor 5in the eyes of all	Q	
	103 FB		3her.	1who		2saw		Q	
2:16 NASB	104 FT	1So	2Esther		3was taken		4to King Ahasuerus to his royal palace 5in the tenth month... 6in the seventh year of his reign.	Q	
	105 FB			1[month] which	2is	3the month Tebeth,		Q	
2:17 NASB	106 FB		1The king 3Esther		2loved		4more than all the women,	Q	
	107 FB	1and	2she <u>5with him</u>		3found		4favor and kindness 6more than all the virgins,	Q	P
	108 FB	1so that	2he 5on her head		3set		4the royal crown	Q	
	109 FB	1and	3her		2made		4queen 5instead of Vashti.	Q	
2:18 NASB	110 FB		2the king	1Then	3gave		4a great banquet, Esther's banquet, 5for all his princes and his servants;	Q	
	111 FB		1he	2also	3made		4a holiday <u>5for the provinces</u>	Q	P
	112 FB	1and			2gave		3gifts 4according to the king's bounty.	Q	
2:19 NASB	113 FT	1When			3were gathered together	<u>2the virgins</u>	4the second time,	Q or Pr Ex	P
	114 FB			1then 2Mordecai	3was sitting		4at the king's gate.	Q	
2:20 NASB	115 FB		1Esther		2had [not yet]made	3not [NegFocA] 4yet	5known 6her kindred or her people,	Q	
	116 FB		2Mordecai	1even as		3had commanded		Q	

			4her;						
	117 FB	1for	2Esther			3did		Q	
	118 FB		2Mordecai 4her	1what		3told		Q	
	119 FB		2she	1as	3had done		4when under his care.	Q	
2:21 NASB	120 FB			1In those days, while ... 2Bigthan and Teresh, two of the king's officials from those who ...	3became	4angry		Q	
	121 FB	1while	2Mordecai		3was sitting		4at the king's gate,	Q	
	122 FB			1who	2guarded		3the door,	Q	
	123 FB	1and	<u>4on King Ahasuerus.</u>		2sought to lay		3hands	Q	P
2:22 NASB	124 FB	1But		2the plot	3became	4known	5to Mordecai	Q	
	125 FB	1and	2he		3told		4Queen Esther,	Q	
	126 FB	1and		2Esther	3informed		4the king 5in Mordecai's name.	Q	
2:23 NASB	127 FT	1Now when	3the plot			4was investigated		Q	
	128 FT	1and			2found	3[to be so,]		Q	
	129 NB			2so,		1to be		Q	
	130 FT		1they ... both		2were [both] hanged		3on a gallows;	Q	
	131 FT	1and		2it	3was written		4in the Book of the Chronicles 5in the king's presence.	Q	
3:1 NASB	132 FB			1After these events 2King Ahasuerus	3promoted		4Haman, the son of Hammedatha the Agagite,	Q	
	133 FB	1and		3him		2advanced		Q	
	134 FB	1and			2established		3his authority 4over all the princes who ...	Q	
	135 FB			1who	2were		3with him.	Q	
3:2 NASB	136 FB			1All the king's servants who ...	2bowed		3down	Q	
	137 FB			1who	2were		3at the king's gate	Q	
	138 FB	1and		4to Haman;	2paid		3homage	Q	
	139 FB	1for	3the king	2so 5concerning him.	4had commanded			Q	
	140 FB	1But 3neither [NegFocA]		2Mordecai	4bowed		5down	Q	
	141	1nor			2paid		3homage.	Q	

	FB								
3:3 NASB	142 FB		4to <u>Mordecai.</u>	1Then 2the king's servnats who ...	3said		5" <i>Why are you transgressing the king's command?</i> "	Q	P
	143 FB		1who		2were		3at the king's gate	Q	
3:4 NASB	144 FB		2it	1Now	3was [when ...]	4[that they told Haman to see ...]		Pr	
	145 FB	1when	2they 5to him		3had spoken		4daily	Q	
	146 FB	1and	2he 5to them		3woul [not] listen	4not [NegFocA]		Q	
	147 FB	1that	2they		3told		4Haman	Q	
	148 NB				1to see		2[whether Mordecai's reason would stand;]	Q	
	149 FB	1wheth er		2Mordecai's reason		3would stand;		Q	
	150 FB	1for	2he 4them			3had told		Q	
	151 FB	1that	2he		3was	4a Jew.		Q	
3:5 NASB	152 FB	1When		2Haman		3saw		Q	
	153 FB	1that 3neithe r [NegFo cA]	2Mordeca i		4bowed		5down	Q	
	154 FB	1nor	4to him,		2paid		3homage	Q	
	155 FT		1Haman		2was filled		3with rage.	Q	
3:6 NASB	156 FB	1But	2he			3disdained		Q	
	157 NB				1to lay hands		2on Mordecai alone,	Q	
	158 FB	1for	2they 4him			3had told		Q	
	159 FB			1who 2the people of <u>Mordecai</u>		3were;		Q or Pr	P
	160 FB	1theref ore	2Haman		3sought to destroy		4all the Jews, the people of Mordecai, who ...	Q	
	161 FB			1who	2were		3throughout the whole kingdom of Ahasuerus.	Q	
3:7 NASB	162 FT		5before Haman	1In the first month, which ... in the twelfth year of King Ahasuerus,	4was cast	3Pur, that is the lot,	6from day to day and from month to month, 7until the twelfth month, that is the month Adar.	Pr	P
	163 FB			1which	2is	3the month Nisan,		Q	
3:8 NASB	164 FB		2Haman 4to King <u>Ahasueru</u> s.	1Then	3said		5" <i>There is a certain people [...], to put into the king's treasuries.</i> "	Q	P
3:10 NASB	165 FB		2the king	1Then 5from his hand	3took		4his signet ring	Q	
	166 FB	1and		3it	2gave		4to Haman, the son of Hammedatha the Agagite, the	Q	

							enemy of the Jews.		
3:11 NASB	167 FB		1The king <u>3to Haman.</u>		2said		<i>4</i> "The silver is yours, and the people also, to do with them as you please."	Q	P
3:12 NASB	168 FT			1Then	3were summoned	<u>2the king's scribes</u>	4on the thirteenth day of the first month,	Pr Ex	P
	169 FT	land		2it	3was written [just as ...]		4to the king's satraps, to the governors who ... and to the prince of each people, 5each province 6according to its script, 7each people 8according to its language,	Q	
	170 FB		2Haman	1just as	3commanded			Q	
	171 FB			1who	2were		3over each province	Q	
	172 NT				1being written		2in the name of King Ahasuerus	Q	
	173 NT	land			2sealed		3with the king's signet ring.	Q	
3:13 NASB	174 FT			1Letters	2were sent		3by couriers 4to all the king's provinces ...	Q	
	175 NB				1to destroy, to kill and to annihilate		2the Jews, both young and old, women and children, 3in one day, the thirteenth day of the twelfth month, which ...	Q	

II. Tables of diachronic comparison

The italics indicate that a clause counts as an item of the particular group, whereas the normal font means the clause is for some reason excluded from this group. The reason is explained in 'Commentary' and the relevant element in text is marked in bold. When the number of a clause is put in brackets, it means that a parallel clause in the other version(s) is missing. The order of the versions is logical, KJV first, NKJV second, NASB third. AM means 'ambiguity', potentiality.

Table 4: Clauses displaying both GWO and the BDofCD

Table 4:

Clause	Text	Commentary
1	Now it came to pass in the days of Ahasuerus, ... that in those days, ... he made a feast ...	obligatory EXTRAPOSITION
1	Now it came to pass in the days of Ahasuerus ... that in the third year of his reign he made a feast ...	viz KJV
1	<i>Now it took place in the days of Ahasuerus,</i>	
2	<i>(this is Ahasuerus</i>	
2	<i>(this was the Ahasuerus</i>	
[1]	[the Ahasuerus]	APPOSITION
3	which reigned from India even unto Ethiopia over an hundred and seven and twenty provinces:	REVERSAL
3	<i>who reigned over one hundred and twenty-seven provinces, from India to Ethiopia,</i>	

2	who reigned from India to Ethiopia over 127 provinces,	REVERSAL
4	<i>that in those days, when ..., in the third year of his reign he made a feast unto all his princes and his servants;</i>	
6	<i>that in the third year of his reign he made a feast for all his officials and servants</i>	
5	<i>in the third year of his reign he gave a banquet for all his princes and attendants,</i>	
5	<i>when the king Ahasuerus sat on the throne of his kingdom,</i>	
4	<i>when King Ahasuerus sat on the throne of his kingdom,</i>	
3	<i>as King Ahasuerus sat on his royal throne</i>	
6	<i>which was in Shushan the palace,</i>	
5	<i>which was in Shushan the citadel,</i>	
4	<i>which was at the citadel in Susa,</i>	
8	<i>When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days.</i>	
8	<i>when he showed the riches of his glorious kingdom and the splendor of his excellent majesty for many days, one hundred and eighty days in all.</i>	
7	<i>And he displayed the riches of his royal glory and the splendor of his great majesty for many days, 180 days.</i>	
10	<i>the king made a feast unto all the people, ... both unto great and small, seven days, in the court of the garden of the king's palace;</i>	
10	<i>the king made a feast ... for all the people who ..., from great to small, in the court of the garden of the king's palace.</i>	
9	<i>the king gave a banquet ... for all the people who ..., from the greatest to the least, in the court of the garden of the king's palace.</i>	
[10]	[seven days,]	
11	<i>lasting seven days</i>	
10	<i>lasting seven days</i>	
14	<i>the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble.</i>	
15	<i>and the couches were of gold and silver on a mosaic pavement of alabaster, turquoise, and white and black marble.</i>	
[12]	[[There were hangings of fine white and violet linen ..., and]] [couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl and precious stones.]	EXISTENTIAL
15	And they gave them drink in vessels of gold, ... and royal wine in abundance, according to the state of the king.	ThO
16	<i>And they served drinks in golden vessels, ... with royal wine in abundance, according to the generosity of the king.</i>	
14	Drinks were served in golden vessels of various kinds, [and the royal wine was plentiful according to the king's bounty.]	PASSIVE
16	<i>(the vessels being diverse one from another,)</i>	
17	<i>each vessel being different from the other,</i>	
[14]	[in golden vessels of various kinds,]	
[15]	[and royal wine in abundance, according to the state of the king.]	
[16]	[with royal wine in abundance, according to the generosity of the king.]	
15	<i>and the royal wine was plentiful according to the king's bounty.</i>	
17	<i>And the drinking was according to the law;</i>	
[18]	[In accordance with the law,]	
16	The drinking was done according to the law,	PASSIVE
18	<i>none did compel:</i>	
18	<i>In accordance with the law, the drinking was not compulsory;</i>	
17	there was no compulsion,	EXISTENTIAL
19	<i>for so the king had appointed to all the officers in his house,</i>	
19	<i>for so the king had ordered all the officers of his household,</i>	
18	<i>for so the king had given orders to each official of his household</i>	
20	<i>that they should do according to every man's pleasure.</i>	
20	<i>that they should do according to each man's pleasure.</i>	
19	<i>that he should do according to the desires of each person.</i>	

21	<i>Also Vashti the queen made a feast for the women in the royal house</i>	
21	<i>Queen Vashti also made a feast for the women in the royal palace</i>	
20	<i>Queen Vashti also gave a banquet for the women in her palace</i>	
22	<i>which belonged to king Ahasuerus.</i>	
22	<i>which belonged to King Ahasuerus.</i>	
21	<i>which belonged to King Ahasueru.</i>	
23	<i>On the seventh day, ..., he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains ...</i>	
23	<i>On the seventh day, ..., he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, seven eunuchs ...</i>	
22	<i>On the seventh day, ..., he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar and Carcas, the seven eunuchs ...</i>	
25	<i>that served in the presence of Ahasuerus, the king,</i>	
25	<i>who served in the presence of King Ahasuerus,</i>	
24	<i>who served in the presence of King Ahasuerus,</i>	
[26]	[with the crown royal,]	
27	<i>wearing her royal crown,</i>	
[25]	[with her royal crown]	
27	<i>to shew the people and the princes her beauty:</i>	
28	<i>in order to show her beauty to the people and the officials,</i>	
26	<i>in order to display her beauty to the people and the princes,</i>	
28	<i>for she was fair to look on</i>	
29	<i>for she was beautiful to behold.</i>	
27	<i>for she was beautiful.</i>	AM (ThCs)
29	<i>But the queen Vashti refused</i>	
30	<i>But Queen Vashti refused</i>	
28	<i>But Queen Vashti refused</i>	
31	<i>therefore was the king very wroth,</i>	S-V INV.
33	<i>therefore the king was furious,</i>	
31	<i>Then the king became very angry</i>	
34	<i>which knew the times,</i>	
36	<i>who understood the times</i>	
34	<i>who understood the times</i>	
35	<i>(for so was the king's manner toward all</i>	S-V INV.
37	<i>(for this was the king's manner toward all</i>	
35	<i>for it was the custom of the king [so to speak before all who ... Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, the seven princes of Persia and Media who ...]</i>	EXTRAPOSITION
[35]	[<i>(for so was the king's manner toward all</i>	
[37]	[<i>(for this was the king's manner toward all</i>	
36	<i>so to speak before all ... Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, the seven princes of Persia and Media</i>	
36	<i>that knew law and judgment:</i>	
38	<i>who knew law and justice,</i>	
37	<i>who knew law and justice [and were close to him]</i>	
37	<i>And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media,</i>	Syntactic AM (S or fronted Cs)
39	<i>those closest to him being Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media,</i>	
38	<i>and were close to him</i>	ThO
38	<i>which saw the king's face,</i>	
40	<i>who had access to the king's presence,</i>	
39	<i>who had access to the king's presence</i>	
40	<i>And Memucan answered before the king and the princes, Vashti the queen ... both to great and small.</i>	REVERSAL (due to direct speech)

42	And Memucan answered before the king and the princes: “Queen Vashti ... both great and small.”	viz KJV
41	<i>In the presence of the king and the princes, Memucan said, “Queen Vashti ... great and small.”</i>	
42	<i>and the king did according to the word of Memucan:</i>	
44	<i>and the king did according to the word of Memucan.</i>	
43	<i>and the king did [as Memucan proposed]</i>	
[42]	[according to the word of Memucan:]	
[44]	[according to the word of Memucan.]	
44	[and the king did] <i>as Memucan proposed</i>	
43	<i>for he sent letters into all the king’s provinces, into every province according to the writing thereof, and to every people after their language,</i>	
45	<i>Then he sent letters to all the king’s provinces, to each province in its own script, and to every people in their own language,</i>	
45	<i>So he sent letters to all the king’s provinces, to each province according to its script and to every people according to their language,</i>	
45	and that it should be published according to the language of every people.	PASSIVE
47	<i>and speak in the language of his own people.</i>	
47	<i>who speaks in the language of his own people.</i>	
46	<i>After these things, ..., he remembered Vashti,</i>	
48	<i>After these things, ..., he remembered Vashti,</i>	
48	<i>After these things ..., he remembered Vashti</i>	
47	when the wrath of king Ahasuerus was appeased,	PASSIVE
49	<i>when the wrath of King Ahasuerus subsided,</i>	
49	<i>when the anger of King Ahasuerus had subsided,</i>	
48	<i>and what she had done,</i>	
50	<i>what she had done,</i>	
50	<i>and what she had done</i>	
50	Then said the king’s servants ... Let there be ... instead of Vashti.	S-V INV.
52	<i>Then the king’s servants ... said: “Let beautiful young virgins ... instead of Vashti.”</i>	
52	<i>Then the king’s attendants, ... said “Let beautiful young virgins ... in place of Vashti.”</i>	
53	and he did so.	ThO
55	and he did so.	ThO
55	<i>and he did accordingly.</i>	
55	<i>whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;</i>	
57	<i>whose name was Mordecai the son of Jair, the son of Shimei, the son of Kish, a Benjamite.</i>	
57	<i>whose name was Mordechai, the son Jair, the son of Shimei, the son of Kish, a Benjamite,</i>	
59	<i>And he brought up Hadassah, that is, Esther, hi uncle’s daughter:</i>	
61	<i>And Mordecai had brought up Haddasah, that is, Esther, his uncle’s daughter,</i>	
61	<i>He was bringing up Hadassah, that is Esther, his uncle’s daughter,</i>	
60	<i>for she had neither father nor mother,</i>	
62	<i>for she had neither father nor mother.</i>	
62	<i>for she had no father or mother.</i>	
61	<i>and the maid was fair and beautiful;</i>	
63	<i>The young woman was lovely and beautiful.</i>	
63	<i>Now the young lady was beautiful of form and face,</i>	
62	<i>whom Mordecai, ..., took for his own daughter.</i>	
65	Mordecai took her as his own daughter.	ThO
65	Mordecai took her as his own daughter.	ThO
63	<i>when her father and mother were dead,</i>	
64	<i>When her father and mother died,</i>	
64	<i>and when her father and mother died,</i>	

64	So it came to pass, ..., [that Esther was ...]	obligatory EXTRAPOSITION
66	So it was, ..., [that Esther also ...]	viz KJV
66	So it came about ..., [that Esther was ...]	viz KJV
67	[that Esther was brought also unto the king's house, to the custody of Hegai,] keeper of the women.	
69	[that Esther also was taken to the king's palace, into the care of Hegai] the custodian of the women.	
70	<i>who was in charge of the women.</i>	
69	and she obtained kindness of him ;	Syntactic AM (postmodification n or ThAdv)
71	<i>and she obtained his favor;</i>	
72	and found favour with him .	viz KJV
73	<i>which were meet</i>	
[73]	[seven choice maidservants]	
[74]	[seven choice maids]	
75	<i>Esther had not shewed her people nor her kindred:</i>	
75	<i>Esther had not revealed her people or family,</i>	
76	Esther did not make known her people or her kindred,	REVERSAL
78	<i>And Mordecai walked every day before the court of the women's house,</i>	
78	<i>And every day Mordecai paced in front of the court of the women's quarters,</i>	
79	<i>Every day Mordecai walked back and forth in front of the court of the harem</i>	
79	<i>to know</i> [how Esther did,]	
79	<i>to learn of Esther's welfare</i>	
80	<i>to learn</i> [how Esther was]	
80	<i>how Esther did,</i>	
[79]	[to learn of Esther's welfare]	
81	<i>how Esther was</i>	
81	and what should become of her .	ThO
80	and what was happening to her .	ThO
82	<i>and how she fared.</i>	
83	<i>to go in to king Ahasuerus,</i>	
82	<i>to go in to King Ahasuerus</i>	
84	<i>to go in to King Ahasuerus,</i>	
84	<i>after that she had been twelve months according to the manner of the women,</i>	
83	<i>after she had completed twelve months' preparation, according to the regulations for the women,</i>	
[83]	[[Now when the turn of each young lady came [to go in to King Ahasuerus]]] [after the end of her twelve months under the regulations for the women]	
86	Then thus came every maiden unto the king;	S-V INV., AM (RhS)
86	[Thus prepared,] <i>each young woman went to the king,</i>	
86	the young lady would go in to the king in this way:	ThAdv
87	<i>whatsoever she desired</i>	
88	<i>whatever she desired</i>	
88	[anything] <i>that she desired</i>	
92	<i>which kept the concubines:</i>	
92	<i>who kept the concubines.</i>	
92	<i>who was in charge of the concubines.</i>	
98	<i>to go unto the king,</i>	
98	<i>to go in to the king,</i>	
98	<i>to go in to the king,</i>	
99	<i>she required nothing</i>	
99	<i>she requested nothing</i>	
99	<i>she did not request anything</i>	

[100]	[the keeper of the women]	
[100]	[the custodian of the women]	
101	<i>who was in charge of the women,</i>	
101	<i>And Esther obtained favour in the sight of all them</i>	
101	<i>And Esther obtained favor in the sight of all</i>	
102	<i>And Esther found favor in the eyes of all</i>	
104	<i>which is the month Tebeth,</i>	
104	<i>which is the month of Tebeth,</i>	
105	<i>which is the month Tebeth,</i>	
109	Then the king made a great feast unto all his princes and his servants, even Esther's feast;	DISCONTINUITY
109	<i>Then the king made a great feast, the Feast of Esther, for all his officials and servants;</i>	
110	<i>Then the king gave a great banquet, Esther's banquet, for all his princes and his servants;</i>	
111	<i>and gave gifts, according to the state of the king.</i>	
111	<i>and gave gifts according to the generosity of a king.</i>	
112	<i>and gave gifts according to the king's bounty.</i>	
113	<i>then Mordecai sat in the king's gate.</i>	
113	<i>Mordecai sat within the king's gate.</i>	
114	<i>then Mordecai was sitting at the king's gate.</i>	
114	<i>Esther had not yet shewed her kindred nor her people;</i>	
114	<i>Now Esther had not revealed her family and her people,</i>	
115	Esther had not yet made known her kindred or her people,	REVERSAL
116	<i>for Esther did the commandment of Mordecai,</i>	
116	for Esther obeyed the command of Mordecai	AM (ThO)
117	<i>for Esther did [what Mordecai told her]</i>	
117	like as when she was brought up with him.	PASSIVE
117	as when she was brought up by him.	PASSIVE
119	<i>as she had done when under his care.</i>	
118	<i>In those days, ..., two of the king's chamberlains, Bightan and Teresh, of those ..., were wroth,</i>	
118	<i>In those days, ..., two of the king's eunuchs, Bightan and Teresh, doorkeepers, became furious</i>	
120	<i>In those days, ..., Bigthan and Teresh, two of the king's officials from those ..., became angry</i>	
119	<i>while Mordecai sat in the king's gate,</i>	
119	<i>while Mordecai sat within the king's gate,</i>	
121	<i>while Mordecai was sitting at the king's gate,</i>	
120	<i>which kept the door,</i>	
[118]	[doorkeepers]	
122	<i>who guarded the door,</i>	
122	And the thing was known to Mordecai, who ...	PASSIVE
121	<i>So the matter became known to Mordecai,</i>	
124	<i>But the plot became known to Mordecai</i>	
123	who told it unto Esther the queen;	ThO
122	<i>who told Queen Esther,</i>	
125	<i>and he told Queen Esther,</i>	
124	and Esther certified the king thereof in Mordecai's name.	ThO
123	<i>and Esther informed the king in Mordecai's name.</i>	
126	<i>and Esther informed the king in Mordecai's name.</i>	
129	After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite,	S-V INV. with auxiliary
128	<i>After these things King Ahasuerus promoted Haman, the son of Hammedatha the Agagite,</i>	
132	<i>After these events King Ahasuerus promoted Haman, the son of Hammedatha the</i>	

	<i>Agagite,</i>	
131	<i>and set his seat above all the princes</i>	
130	<i>and set his seat above all the princes</i>	
134	<i>and established his authority over all the princes</i>	
132	<i>that were with him.</i>	
131	<i>who were with him.</i>	
135	<i>who were with him.</i>	
133	<i>And all the king's servants, ..., bowed,</i>	
132	<i>And all the king's servants ... bowed</i>	
136	<i>All the king's servants ... bowed down</i>	
134	<i>that were in the king's gate,</i>	
133	<i>who were within the king's gate</i>	
137	<i>who were at the king's gate</i>	
137	<i>But Mordecai bowed not,</i>	
136	<i>But Mordecai would not bow</i>	
140	<i>But Mordecai neither bowed down</i>	
138	<i>nor did him reverence.</i>	ThO
137	<i>or pay homage.</i>	
141	<i>nor paid homage.</i>	
140	<i>which were in the king's gate,</i>	
139	<i>who were within the king's gate</i>	
143	<i>who were at the king's gate</i>	
141	<i>Now it came to pass, ..., [that they ...,]</i>	obligatory EXTRAPOSITION
140	<i>Now it happened, ... [that they ...,]</i>	viz KJV
144	<i>Now it was ... [that they ...]</i>	viz KJV
144	<i>that they told Haman,</i>	
143	<i>that they told it to Haman,</i>	ThO
147	<i>that they told Haman</i>	
145	<i>to see [whether Mordecai's matters would stand:]</i>	
144	<i>to see [whether Mordecai's words would stand:]</i>	
148	<i>to see [whether Mordecai's reason would stand:]</i>	
146	<i>whether Mordecai's matters would stand:</i>	
145	<i>whether Mordecai's words would stand;</i>	
149	<i>whether Mordecai's reason would stand;</i>	
148	<i>that he was a Jew.</i>	
147	<i>that he was a Jew.</i>	
151	<i>that he was a Jew.</i>	
149	<i>And when Haman saw</i>	
148	<i>When Haman saw</i>	
152	<i>When Haman saw</i>	
150	<i>that Mordecai bowed not,</i>	
149	<i>that Mordecai did not bow</i>	
153	<i>that Mordecai neither bowed down</i>	
153	<i>And he thought scorn</i>	
152	<i>But he disdained</i>	
156	<i>But he disdained</i>	
154	<i>to lay hands on Mordecai alone;</i>	
153	<i>to lay hands on Mordecai alone,</i>	
157	<i>to lay hands on Mordecai alone,</i>	
156	<i>wherefore Haman sought to destroy all the Jews ... even the people of Mordecai.</i>	
155	<i>Instead, Haman sought to destroy all the Jews ... – the people of Mordecai.</i>	
160	<i>therefore Haman sought to destroy all the Jews, the people of Mordecai,</i>	
157	<i>that were throughout the whole kingdom of Ahasuerus,</i>	
156	<i>who were throughout the whole kingdom of Ahasuerus</i>	
161	<i>who were throughout the whole kingdom of Ahasuerus.</i>	

[158]	[In the first month, that is, the month Nisan,]	
158	<i>which is the month of Nisan</i>	
163	<i>which is the month Nisan,</i>	
[158]	[from day to day, and from month to month,]	
159	<i>to determine the day and the month,</i>	
[162]	[from day to day and from month to month,]	
[158]	[to the twelfth month, that is, the month Adar.]	
160	<i>until it fell on the twelfth month,</i>	
[162]	[until the twelfth month, that is the month Adar.]	
[158]	[to the twelfth month, that is, the month Adar.]	
161	<i>which is the month of Adar.</i>	
[162]	[until the twelfth month, that is the month Adar.]	
165	[all] <i>that Haman had commanded</i>	
168	[all] <i>that Haman commanded</i>	
170	<i>just as Haman commanded</i>	
166	<i>that were over every province,</i>	
169	<i>who were over each province,</i>	
171	<i>who were over each province</i>	
170	<i>to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month,</i>	
173	<i>to destroy, to kill, and to annihilate all the Jews, both young and old, little children and women, in one day, on the thirteenth day of the twelfth month,</i>	
175	<i>to destroy, to kill and to annihilate the Jews, both young and old, women and children, in one day, the thirteenth day of the twelfth month,</i>	

Table 5: Clauses displaying deviation from GWO

Table 5:

Clause	Text	Commentary	Motivation
3	<i>which reigned from India even unto Ethiopia over an hundred and seven and twenty provinces:</i>	REVERSAL	FSP
3	who reigned over one hundred and twenty-seven provinces, from India to Ethiopia,	GWO + BDofCD	
2	<i>who reigned from India to Ethiopia over 127 provinces,</i>	REVERSAL	FSP
12	<i>where were white, green, and blue hangings</i>	S-V INVERSION	initial Adv, FSP
13	There were white and blue linen curtains	EXISTENTIAL	
12	There were hangings of fine white and violet linen ..., and couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl and precious stones.	EXISTENTIAL	
31	<i>therefore was the king very wroth,</i>	S-V INVERSION	initial Adv
33	therefore the king was furious,	GWO + BDofCD	
31	Then the king became very angry	GWO + BDofCD	
33	<i>Then the king said to the wise men, ... What shall we do ...?</i>	REVERSAL	FSP, end-weight (direct speech)
35	<i>Then the king said to the wise men "What shall we do ...?"</i>	REVERSAL	FSP, end-weight (direct speech)
33	<i>Then the king said to the wise men "According to law, what is to be done ...?"</i>	REVERSAL	FSP, end-weight (direct speech)
35	<i>(for so was the king's manner toward all</i>	S-V INV	FSP, initial Adv
37	(for this was the king's manner toward all	GWO + BDofCD	
35	for it was the custom of the king [so to speak before all who ... Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, the seven princes of Persia and Media who ...]	EXTRAPOSITION	
40	<i>And Memucan answered before the king and the princes, Vashti the queen ... both to great and small.</i>	REVERSAL	FSP, end-weight (direct speech)

42	<i>And Memucan answered before the king and the princes: “Queen Vashti ... both great and small.”</i>	REVERSAL	FSP, end-weight (direct speech)
41	In the presence of the king and the princes, Memucan said, “Queen Vashti ... great and small.”	GWO + BDofCD	
50	<i>Then said the king’s servants ... Let there be ... instead of Vashti.</i>	S-V INV	initial Adv
52	Then the king’s servants ... said: “Let beautiful young virgins ... instead of Vashti.”	GWO + BDofCD	
52	Then the king’s attendants, ... said “Let beautiful young virgins ... in place of Vashti.”	GWO + BDofCD	
75	Esther had not shewed her people nor her kindred:	GWO + BDofCD	
75	Esther had not revealed her people or family,	GWO + BDofCD	
76	<i>Esther did not make known her people or her kindred,</i>	REVERSAL	
86	<i>Then thus came every maiden unto the king;</i>	S-V INVERSION, AM (RhS)	FSP, initial Adv
86	[Thus prepared,] each young woman went to the king,	GWO + BDofCD	
86	the young lady would go in to the king in this way:	AM (ThAdv)	
90	<i>In the evening she went,</i>	FRONTING	emphasis
90	<i>In the evening she went,</i>	FRONTING	emphasis
90	<i>In the evening she would go in</i>	FRONTING	emphasis
91	<i>and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king’s chamberlain,</i>	FRONTING	emphasis
91	<i>and in the morning she returned to the second house of the women, to the custody of Shaashgaz, the king’s eunuch</i>	FRONTING	emphasis
91	<i>and in the morning she would return to the second harem, to the custody of Shaashgaz, the king’s eunuch</i>	FRONTING	emphasis
96	Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, [who had taken her for his daughter,] was come [to go unto the king,]	RhS	
96	<i>Now when the turn came for Esther the daughter of Abihail the uncle of Mordecai, [who had taken her for his daughter,] [to go in to the king,]</i>	DISCONTINUITY	FSP, end-weight
96	Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai [who had taken her as his daughter,] came [to go in to the king,]	RhS	
109	<i>Then the king made a great feast unto all his princes and his servants, even Esther’s feast;</i>	DISCONTINUITY	FSP, end-weight
109	Then the king made a great feast, the Feast of Esther, for all his officials and servants;	GWO + BDofCD	
110	Then the king gave a great banquet, Esther’s banquet, for all his princes and his servants;	GWO + BDofCD	
114	Esther had not yet shewed her kindred nor her people;	GWO + BDofCD	
114	Now Esther had not revealed her family and her people,	GWO + BDofCD	
115	<i>Esther had not yet made known her kindred or her people,</i>	REVERSAL	FSP, end-weight
129	<i>After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite,</i>	S-V INVERSION with auxiliary	initial Adv
128	After these things King Ahasuerus promoted Haman, the son of Hammedatha the Agagite,	GWO + BDofCD	
132	After these events King Ahasuerus promoted Haman, the son of Hammedatha the Agagite,	GWO + BDofCD	
136	<i>for the king had so commanded concerning him.</i>	specific FRONTING, ThAdv	FSP
135	<i>for so the king had commanded concerning him.</i>	FRONTING, ThAdv	FSP
139	<i>for so the king had commanded concerning him.</i>	FRONTING, ThAdv	FSP
139	<i>Then the king’s servants, ..., said unto Mordecai, Why transgressesest ...?</i>	REVERSAL	FSP, end-weight (direct speech)
138	<i>Then the king’s servants ... said to Mordecai, “Why do you ...?”</i>	REVERSAL	FSP, end-weight (direct speech)
142	<i>Then the king’s servants ... said to Mordecai, “Why are you ...?”</i>	REVERSAL	FSP, end-weight

			(direct speech)
142	<i>When they spake daily unto him,</i>	REVERSAL, ThO	FSP, emphasis
141	when they spoke to him daily	ThO	
145	<i>when they had spoken daily to him</i>	REVERSAL, ThO	FSP, emphasis
152	<i>then was Haman full of wrath.</i>	S-V INVERSION	initial Adv
151	Haman was filled with wrath.	PASSIVE	
155	Haman was filled with rage.	PASSIVE	
159	<i>And Haman said unto king Ahasuerus, There is a certain people ... into the king's treasuries.</i>	REVERSAL	FSP, end-weight (direct speech)
162	<i>Then Haman said to King Ahasuerus, "There is a certain people ... into the king's treasuries."</i>	REVERSAL	FSP, end-weight (direct speech)
164	<i>Then Haman said to king Ahasuerus, "There is a certain people ... into the king's treasuries."</i>	REVERSAL	FSP, end-weight (direct speech)
162	<i>And the king said unto Haman, The silver ... good to thee.</i>	REVERSAL	FSP, end-weight (direct speech)
165	<i>And the king said to Haman, "The money and ... good to you."</i>	REVERSAL	FSP, end-weight (direct speech)
167	<i>The king said to Haman, "The silver is ... as you please."</i>	REVERSAL	FSP, end-weight (direct speech)

Table 6: Clauses displaying deviation from the BDofCD

Table 6:

Clause	Text	Type	Commentary
7	<i>the power of Persia and Media, the nobles and princes of the provinces being before him:</i>	RhS, ThAdv	FSP against end-weight and linearity
7	<i>-the powers of Persia and Media, the nobles, and the princes of the provinces being before him</i>	RhS, ThAdv	FSP against end-weight and linearity
6	<i>the army officers of Persia and Media, the nobles and the princes of his provinces being in his presence</i>	RhS, ThAdv	FSP against end-weight and linearity
15	<i>And they gave them drink in vessels of gold, ... and royal wine in abundance, according to the state of the king.</i>	ThO	active, transitive
16	<i>And they served drinks in golden vessels, ... with royal wine in abundance, according to the generosity of the king.</i>		GWO + BDofCD
14	<i>Drinks were served in golden vessels of various kinds,</i>		PASSIVE
37	<i>And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media,</i>	Syntactic AM (S or fronted Cs)	BDofCD
39	<i>those closest to him being Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media,</i>		GWO + BDofCD
38	<i>and were close to him</i>	ThO	context-dependence
39	<i>and which sat the first in the kingdom;)</i>	ThAdv	context-dependence
41	<i>and who ranked highest in the kingdom):</i>	ThAdv	context-dependence
40	<i>and sat in the first place in the kingdom.</i>	ThAdv	context-dependence
40	<i>And Memucan answered before the king and the princes, Vashti the queen ... both to great and small.</i>	ThAdv	context-dependence
42	<i>And Memucan answered before the king and the princes: "Queen Vashti ... both great and small."</i>	ThAdv	context-dependence
41	<i>In the presence of the king and the princes, Memucan said, "Queen Vashti ... great and small."</i>		GWO + BDofCD
41	<i>And the saying pleased the king and the princes;</i>	ThO	context-dependence
43	<i>And the reply pleased the king and the princes,</i>	ThO	context-dependence
42	<i>This word pleased the king and the princes,</i>	ThO	context-dependence
44	<i>that every man should bear rule in his own house,</i>	ThAdv	context-dependence

46	<i>that each man should be master in his own house,</i>	ThAdv	context-dependence
46	<i>that every man should be the master in his own house and the one</i>	ThAdv	context-dependence
51	<i>that ministered unto him,</i>	ThO	context-dependence
53	<i>who attended him</i>	ThO	context-dependence
53	<i>who served him</i>	ThO	context-dependence
52	<i>And the thing pleased the king;</i>	ThO	context-dependence
54	<i>This pleased the king,</i>	ThO	context-dependence
54	<i>And the matter pleased the king,</i>	ThO	context-dependence
53	<i>and he did so.</i>	ThO	context-dependence
55	<i>and he did so.</i>	ThO	context-dependence
55	<i>and he did accordingly.</i>		GWO + BDofCD, intonation
58	<i>whom Nebuchadnezzar the king of Babylon had carried away.</i>	RhS	context-independence of S, context-dependence of the verb
60	<i>whom Nebuchadnezzar the king of Babylon had carried away.</i>	RhS	context-independence of S, context-dependence of the verb
60	<i>whom Nebuchadnezzar the king of Babylon had exiled.</i>	RhS	context-independence of S, context-dependence of the verb
62	<i>whom Mordecai, ..., took for his own daughter.</i>		GWO + BDofCD
65	<i>Mordecai took her as his own daughter.</i>	ThO	context-dependence
65	<i>Mordecai took her as his own daughter.</i>	ThO	context-dependence
68	<i>And the maiden pleased him,</i>	ThO	context-dependence
70	<i>Now the young woman pleased him,</i>	ThO	context-dependence
71	<i>Now the young lady pleased him</i>	ThO	context-dependence
70	<i>and he speedily gave her her things for purification, with such things as ... and seven maidens which ...</i>	ThO	context-dependence
72	<i>so he readily gave beauty preparations to her, besides her allowance.</i>	ThO, AM (ThAdv)	context-dependence of ThO, uncertainty of context-dependence of ThAdv
73	<i>So he quickly provided her with her cosmetics and food,</i>	ThO	context-dependence
71	[with such things] <i>as belonged to her,</i>	ThO	context-dependence
[72]	[besides her allowance.]		
[73]	[and food]		
72	seven maidens [which were meet] to be given her, out of the king's house:		PASSIVE, ThO
73	Then seven choice maidservants were provided for her from the king's palace,		PASSIVE, ThO
74	<i>gave her seven choice maids from the king's palace</i>	ThO	context-dependence
74	<i>and he preferred her and her maids unto the best place of the house of the women.</i>	ThO	context-dependence
74	<i>and he moved her and her maidservants to the best place in the house of the women.</i>	ThO	context-dependence
75	<i>and transferred her and her maids to the best place in the harem.</i>	ThO	context-dependence
76	<i>for Mordecai had charged her</i>	ThO	context-dependence
76	<i>for Mordecai had charged her</i>	ThO	context-dependence
77	<i>for Mordecai had instructed her</i>	ThO	context-dependence
77	<i>that she would not shew it.</i>	ThO	context-dependence
77	<i>not to reveal it.</i>	ThO	context-dependence
78	<i>that she should not make them known.</i>	ThO, ThCo	context-dependence
81	<i>and what should become of her.</i>	ThO	context-dependence
80	<i>and what was happening to her.</i>	ThO	context-dependence

82	and how she fared.		GWO + BDofCD
82	<i>Now when every maid's turn was come</i> [to go in to king Ahasuerus]	RhS	context-independence of S, verb of appearance
81	<i>Each young woman's turn</i> [to go in to King Ahasuerus] <i>came</i>	RhS	context-independence of S, verb of appearance
83	<i>Now when the turn of each young lady came</i> [to go in to King Ahasuerus] <i>after the end of her twelve months under the regulations for the women</i>	RhS	context-independence of S, verb of appearance
86	Then thus came every maiden unto the king;	AM (RhS), S-V INVERSIO N	uncertainty about the degree of context-dependence (<i>every maiden</i> 3 clauses, <i>the king</i> 2 clauses)
86	[Thus prepared,] each young woman went to the king,		GWO + BDofCD
86	<i>the young lady would go in to the king in this way:</i>	ThAdv	context-dependence, linearity
89	<i>to go with her out of the house of the women unto the king's house.</i>	ThAdv, AM (ThAdv)	possibly anaphoric <i>the</i> and retrievability span 10 clauses
89	<i>to take with her from the women's quarter to the king's palace</i>	ThAdv, AM (ThAdv)	possibly anaphoric <i>the</i> and retrievability span 10 clauses
89	<i>to take with her from the harem to the king's palace.</i>	ThAdv, AM (ThAdv)	possibly anaphoric <i>the</i> and retrievability span 9 clauses
93	<i>she came in unto the king no more,</i>	ThAdv	context-dependence
93	<i>She would not go in to the king again</i>	ThAdv	context-dependence
93	<i>She would not again go in to the king</i>	ThAdv	context-dependence
94	<i>except the king delighted in her,</i>	ThO	context-dependence
94	<i>unless the king delighted in her</i>	ThO	context-dependence
94	<i>unless the king delighted in her</i>	ThO	context-dependence
95	and that she were called by name.		PASSIVE
95	<i>and called for her</i> by name.	ThAdv	context-dependence
95	and she was summoned by name.		PASSIVE
96	<i>Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, [who had taken her for his daughter,] was come</i> [to go unto the king,]	RhS	rhetic and weighty S, verb of appearance
96	<i>Now when the turn came for Esther the daughter of Abihail the uncle of Mordecai, [who had taken her for his daughter,] [to go in to the king,]</i>	RhS	rhetic and weighty S, verb of appearance, plus DISCONTINUITY
96	<i>Now when the turn of Esther, the daughter of Abighail the uncle of Mordecai [who had taken her as his daughter,] came</i> [to go in to the king,]	RhS	rhetic and weighty S, verb of appearance
97	<i>who had taken her for his daughter,</i>	ThO	context-dependence
97	<i>who had taken her as his daughter,</i>	ThO	context-dependence
97	<i>who had taken her as his daughter,</i>	ThO	context-dependence
102	<i>that looked upon her.</i>	ThO	context-dependence
102	<i>who saw her.</i>	ThO	context-dependence
103	<i>who saw her.</i>	ThO	context-dependence
105	<i>And the king loved Esther above all the women,</i>	ThO	context-dependence
105	<i>The king loved Esther more than all the other women,</i>	ThO	context-dependence
106	<i>The king loved Esther more than all the women,</i>	ThO	context-dependence
107	<i>so that he set the royal crown upon her head,</i>	ThAdv	context-dependence, situational
107	<i>so he set the royal crown upon her head</i>	ThAdv	context-dependence, situational
108	<i>so that he set the royal crown on her head</i>	ThAdv	context-dependence, situational

108	<i>and made her queen instead of Vashti,</i>	ThO	context-dependence
108	<i>and made her queen instead of Vashti.</i>	ThO	context-dependence
109	<i>and made her queen instead of Vashti.</i>	ThO	context-dependence
115	<i>as Mordecai had charged her:</i>	ThO	context-dependence
115	<i>just as Mordecai had charged her,</i>	ThO	context-dependence
116	<i>even as Mordecai had commanded her;</i>	ThO	context-dependence
[116]	[the commandment of Mordecai,]		
[116]	[the command of Mordecai]		
118	<i>what Mordecai told her</i>	ThO	context-dependence
123	<i>who told it unto Esther the queen;</i>	ThO	context-dependence
122	who told Queen Esther,		GWO + BDofCD
125	and he told Queen Esther,		GWO + BDofCD
124	<i>and Esther certified the king thereof in Mordecai's name.</i>	ThO	context-dependence
123	and Esther informed the king in Mordecai's name.		GWO + BDofCD
126	and Esther informed the king in Mordecai's name.		GWO + BDofCD
126	it was found out;		PASSIVE
125	it was confirmed,		PASSIVE
129	<i>[and found] to be so,</i>	ThAdv	context-dependence
130	<i>and advanced him,</i>	ThO	context-dependence
129	<i>and advanced him</i>	ThO	context-dependence
133	<i>and advanced him</i>	ThO	context-dependence
135	<i>and revered Haman:</i>	ThO	context-dependence
134	<i>and paid homage to Haman,</i>	ThO	context-dependence
138	<i>and paid homage to Haman;</i>	ThO	context-dependence
136	<i>for the king had so commanded concerning him.</i>	ThAdv	context-dependence
135	<i>for so the king had commanded concerning him.</i>	ThAdv	context-dependence
139	<i>for so the king had commanded concerning him.</i>	ThAdv	context-dependence
138	<i>nor did him reverence.</i>	ThO	
137	or pay homage.		GWO + BDofCD
141	nor paid homage.		GWO + BDofCD
142	<i>When they spake daily unto him,</i>	ThO, REVERSAL	context-dependence
141	<i>when they spoke to him daily</i>	ThO	context-dependence
145	<i>when they had spoken daily to him</i>	ThO, REVERSAL	context-dependence
143	<i>and he hearkened not unto them,</i>	ThO	context-dependence
142	<i>and he would not listen to them,</i>	ThO	context-dependence
146	<i>and he would not listen to them</i>	ThO	context-dependence
144	that they told Haman,		GWO + BDofCD
143	<i>that they told it to Haman,</i>	ThO	
147	that they told Haman		GWO + BDofCD
147	<i>for he had told them</i>	ThO	context-dependence
146	<i>for Mordecai had told them</i>	ThO	context-dependence
150	<i>for he had told them</i>	ThO	context-dependence
151	<i>nor did him reverence,</i>	ThO	context-dependence
150	or pay him homage,	ThO	context-dependence
154	<i>nor paid homage to him,</i>	ThO	context-dependence
155	<i>for they had shewed him the people of Mordecai:</i>	ThO	context-dependence
154	<i>for they had told him of the people of Mordecai.</i>	ThO	context-dependence
158	<i>for they had told him</i>	ThO	context-dependence
158	<i>In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.</i>	ThAdv	context-dependence, ambiguous intonation
157	<i>In the first month, ..., in the twelfth year of King Ahasuerus, they cast Pur (that is, the lot), before Haman</i>	ThAdv	context-dependence, ambiguous intonation

162	In the first month, ..., in the twelfth year of King Ahasuerus, Pur, that is the lot, was cast before Haman from day to day and from month to month, until the twelfth month, that is the month Adar.		PASSIVE, ThAdv
160	<i>And the king took his ring from his hand,</i>	ThAdv	context-dependence
163	<i>So the king took his signet ring from his hand</i>	ThAdv	context-dependence
165	<i>Then the king took his signet ring from his hand</i>	ThAdv	context-dependence
161	<i>and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.</i>	ThO	context-dependence
164	<i>and gave it to Haman, the son of Hammedatha the Agagite, the enemy of the Jews.</i>	ThO	context-dependence
166	<i>and gave it to Haman, the son of Hammedatha the Agagite, the enemy of the Jews.</i>	ThO	context-dependence

Table 7: Transformed structures

When FSP is changed in the default version, the particular clause element is in bold. The agent is underlined, and when not clear, it is followed by a question mark. A question mark on the left side means the example is not felicitous, on the right side it means the agent cannot be identified precisely

Table 7:

Clause	Structure	Default version	Commentary	Motivation
9	<i>And when these days were expired,</i>	-	PASSIVE free variation with active	absence of an agent, statal passive, FSP
9	<i>And when these days were completed,</i>	-	PASSIVE <u>AGENCY:</u> not clear whether an agent or what kind of agent is implied	viz KJV
8	<i>When these days were completed</i>	-	viz NKJV	viz KJV
12	where were white, green, and blue hangings,	-	BASIC STRUCTURE	
13	<i>There were white and blue linen curtains</i>	<i>White and blue linen curtains were [fastened ... on silver rods and marble pillars]</i>	EXISTENTIAL	FSP
12	<i>There were hangings of fine white and violet linen ..., and couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl and precious stones.</i>	<i>Hangings of fine white and violet linen ..., and couches of gold and silver were on a mosaic pavement of porphyry, marble, mother-of-pearl and precious stones.</i>	EXISTENTIAL extended presentation scale	FSP
13	<i>fastened with cords of fine linen and purple to silver rings and pillars of marble:</i>	<i>?somebody / ?cords of <u>fine linen and purple</u> fastened [white, green, and blue, hangings] with cords of fine linen and purple to silver rings and pillars of marble:</i>	PASSIVE	unclear agency, statal, non-finite (participial), FSP, end-weight, to maintain the

				same subject
14	<i>fastened with cords of fine linen and purple on silver rods and marble pillars;</i>	<i>?somebody / ?cords of fine linen and purple fastened [white and blue linen curtains] with cords of fine linen and purple on silver rods and marble pillars;</i>	PASSIVE	viz KJV
13	<i>held by cords of fine purple linen on silver rings and marble columns,</i>	<i>cords of fine purple linen held [hangings of fine white and violet linen] on silver rings and marble columns</i>	PASSIVE	viz KJV
15	And they gave them drink in vessels of gold, ... and royal wine in abundance, according to the state of the king,	-	BASIC STRUCTURE	
16	And they served drinks in golden vessels, ... with royal wine in abundance, according to the generosity of the king.	-	BASIC STRUCTURE	
14	<i>Drinks were served in golden vessels of various kinds,</i>	<i>The king's servants / they served drinks in golden vessels of various kinds,</i>	PASSIVE	master-servant, FSP, end-weight
17	And the drinking was according to the law;	-	BASIC STRUCTURE	
18	In accordance with the law, the drinking was not compulsory;	-	BASIC STRUCTURE	
16	<i>The drinking was done according to the law,</i>	<i>The participants of the feast did the drinking according to the law,</i>	PASSIVE	FSP, end-weight
18	none did compel:	-	BASIC STRUCTURE	
18	In accordance with the law, the drinking was not compulsory;	-	BASIC STRUCTURE	
17	<i>there was no compulsion,</i>	-	EXISTENTIAL	FSP
24	<i>when the king's heart was merry with wine,</i>	<i>when the king was merry with wine in his heart,</i>	SUBJECT CONSTRUCTION OF AN ADV ELEMENT	FSP
24	<i>when the heart of the king was merry with wine,</i>	<i>when the king was merry with wine in his heart,</i>	viz KJV	FSP
23	<i>when the heart of the king was merry with wine,</i>	<i>when the king was merry with wine in his heart</i>	viz KJV	FSP
30	to come at the king's commandment by his chamberlains:	-	BASIC STRUCTURE	
32	<i>brought by his eunuchs;</i>	<i>his eunuchs brought the king's command;</i>	PASSIVE	FSP, structural
30	<i>delivered by the eunuchs</i>	<i>the eunuchs delivered the king's command</i>	PASSIVE	FSP, structural
32	<i>and his anger burned in him.</i>	<i>and he burned with anger.</i>	SUBJECT CONSTRUCTION OF AN ADV ELEMENT	context-dependence of the adverbial of purpose in the default version
34	<i>and his anger burned within him.</i>	<i>and he burned with anger.</i>	viz KJV	viz KJV
32	<i>and his wrath burned within</i>	<i>and he burned with wrath.</i>	viz KJV	viz KJV

	<i>him.</i>			
35	(for so was the king's manner toward all ...	-	BASIC STRUCTURE	
37	(for this was the king's manner toward all who ...	-	BASIC STRUCTURE	
35	<i>for it was the custom of the king so to speak before all who ... Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, the seven princes of Persia and Media who ...</i>	<i>for so to speak before all who ... Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, the seven princes of Persia and Media who ... was the custom of the king</i>	EXTRAPOSITION	FSP
45	<i>and that it should be published according to the language of every people.</i>	<i>and that <u>the king's servants?</u> should publish it according to the language of every people.</i>	PASSIVE	master-servant, FSP, end-weight
47	and speak in the language of his own people.	-	BASIC STRUCTURE	
47	who speaks in the language of his own people.	-	BASIC STRUCTURE	
47	<i>when the wrath of king Ahasuerus was appeased,</i>	-	PASSIVE	absence of an agent FSP
49	when the wrath of King Ahasuerus subsided,	-	BASIC STRUCTURE	
49	when the anger of King Ahasuerus had subsided,	-	BASIC STRUCTURE	
49	<i>and what was decreed against her.</i>	<i>and what <u>he (the king)</u> had decreed against her.</i>	PASSIVE violation of BDofCD: ThO (indirect object)	to maintain the same subject
51	<i>and what had been decreed against her.</i>	<i>and what <u>he (the king)</u> had decreed against her.</i>	viz KJV	to maintain the same subject
51	<i>and what had been decreed against her.</i>	<i>and what <u>he (the king)</u> had decreed against her.</i>	viz KJV	to maintain the same subject
54	<i>Now in Sushan the palace there was a certain Jew,</i>	<i>Now in Sushan the palace was a certain Jew,</i>	EXISTENTIAL	FSP
56	<i>In Sushan the citadel there was a certain Jew</i>	<i>In Sushan the citadel was a certain Jew</i>	EXISTENTIAL	
56	<i>Now there was at the citadel in Susa a Jew</i>	<i>At the citadel in Susa was a Jew</i>	EXISTENTIAL violation of GWO: reversal due to the BDofCD	
56	<i>who had been carried away from Jerusalem with the captivity which ...</i>	<i>whom <u>?Nebuchadnezzar the king of Babylon</u> had carried away from Jerusalem with the captivity which ...</i>	PASSIVE	master-servant, relative clause, FSP, end-weight
58	<i>Kish had been carried away from Jerusalem with the captives who ...</i>	<i><u>?Nebuchadnezzar the king of Babylon</u> had carried Kish away from Jerusalem with the captives who ...</i>	PASSIVE	master-servant, FSP, end-weight
58	<i>who had been taken into exile from Jerusalem with the captives who ...</i>	<i>whom <u>?Nebuchadnezzar the king of Babylon</u> had taken into exile from Jerusalem with the</i>	PASSIVE	master-servant, relative clause, FSP, end-weight

		<i>captives who ...</i>		
57	<i>which had been carried away with Jeconiah king of Judah,</i>	<i>which ?Nebuchadnezzar the king of Babylon had carried away with Jeconiah king of Judah,</i>	PASSIVE	master-servant, relative clause, FSP, end-weight
59	<i>who had been captured with Jeconiah king of Judah,</i>	<i>whom ?Nebuchadnezzar the king of Babylon had captured with Jeconiah king of Judah,</i>	PASSIVE	viz KJV
59	<i>who had been exiled with Jeconiah king of Judah</i>	<i>whom ?Nebuchadnezzar the king of Babylon had exiled with Jeconiah king of Judah</i>	PASSIVE	viz KJV
65	<i>when the king's commandment and decree was heard,</i>	<i>when the king's people in the provinces? they? heard the king's commandment and decree,</i>	PASSIVE	
67	<i>when the king's command and decree were heard,</i>	<i>when the king's people in the provinces? they? heard the king's command and decree,</i>	PASSIVE	
67	<i>when the command and decree of the king were heard</i>	<i>when the king's people in the provinces? they? heard the command and decree of the king</i>	PASSIVE	
66	<i>and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai,</i>	<i>and the officers gathered together many maidens unto Shushan the palace, to the custody of Hegai,</i>	PASSIVE violation of BDofCD: AM (RhS), (more than 15 clauses, verb of appearance)	master-servant, end-weight
68	<i>and when many young women were gathered at Sushan the citadel, under the custody of Hegai,</i>	<i>and the officers gathered many young women at Sushan the citadel, under the custody of Hegai,</i>	viz KJV	viz KJV
68	<i>and many young ladies were gathered to the citadel of Susa into the custody of Hegai,</i>	<i>and the overseers gathered many young ladies to the citadel of Susa into the custody of Hegai,</i>	viz KJV	viz KJV
67	<i>that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.</i>	<i>that the officer(s)? brought Esther also unto the king's house, to the custody of Hegai, keeper of the women</i>	PASSIVE AGENCY: master-servant FSP: S = TH, initial	master-servant, FSP, end-weight
69	<i>that Esther also was taken to the king's palace, into the care of Hegai the custodian of the women.</i>	<i>that the officer(s)? took Esther also to the king's palace into the care of Hegai the custodian of the women.</i>	viz KJV	viz KJV
69	<i>that Esther was taken to the king's palace into the custody of Hegai, who ...</i>	<i>that the overseer(s)? took Esther to the king's palace into the custody of Hegai, who ...</i>	viz KJV	viz KJV
72	<i>to be given her, out of the king's house:</i>	<i>Hegai gave her [seven maidens which were meet], out of the king's house:</i>	PASSIVE violation of BDofCD: ThO (indirect object)	master-servant
73	<i>Then seven choice maidservants</i>	<i>Then Hegai provided</i>	PASSIVE	master-servant

	<i>were provided for her from the king's palace,</i>	<i>seven choice maidservants for her from the king's palace,</i>	violation of GWO: discontinuity <u>violation of BDofCD:</u> ThO, RhS	
74	gave her seven choice maids from the king's palace	-	BASIC STRUCTURE	
85	<i>(for so were the days of their purification accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;)</i>	<i>?(for so the women? accomplished the days of their purification, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;)</i>	PASSIVE <u>violation of GWO:</u> discontinuity, S-V inversion. Due to FSP and rhythm.	unclear agent, FSP, end-weight
84	<i>for thus were the days of their preparation apportioned: six months with oil of myrrh, and six months with perfumes and preparations for beautifying women.</i>	<i>?for somebody? thus apportioned the days of their preparation: six months with oil of myrrh, and six months with perfumes and preparations for beautifying women.</i>	PASSIVE <u>violation of GWO:</u> inversion, discontinuity, due to FSP	viz KJV
85	<i>--for the days of their beautification were completed as follows: six months with oil of myrrh and six months with spices and the cosmetics for women--</i>	<i>?--for the women? completed the days of their beautification as follows: six months with oil of myrrh and six months with spices and the cosmetics for women--</i>	PASSIVE	viz KJV
86	Then thus came every maiden unto the king;	-	BASIC STRUCTURE	
85	Thus prepared,	<i>When the servants? prepared her thus,</i>	PASSIVE	structural, FSP
86	the young lady would go in to the king in this way:		BASIC STRUCTURE	
88	was given her	<i>the king's servants? Hegai? gave her [whatsoever she desired]</i>	PASSIVE <u>violation of BDofCD:</u> ThO (indirect object)	master-servant
87	and she was given	<i>the king's servants? Hegai? gave her [whatever she desired]</i>	PASSIVE	master-servant, FSP, to maintain the same subject
87	anything that ... was given her	<i>the king's servants? Hegai? gave her anything [that she desired]</i>	viz KJV	master-servant
95	and that she were called by name.	<i>the king? called her by name</i>	PASSIVE	master-servant, FSP
95	and called for her by name.		BASIC STRUCTURES	
95	and she was summoned by name.	<i>the king? summoned her by name</i>	PASSIVE	viz KJV
103	So Esther was taken unto king Ahasuerus into his house royal in the tenth month, ... in the seventh year of his reign.	<i>So the king's servants? Hegai? took Esther unto king Ahasuerus into his house royal in the tenth month, ... in the seventh year of his reign.</i>	PASSIVE	master-servant, FSP, end-weight

103	So Esther was taken to King Ahasuerus, into his royal palace, in the tenth month, ... in the seventh year of his reign.	So <u>the king's servants?</u> <u>Hegai?</u> took Esther to King Ahasuerus, into his royal palace, in the tenth month, ... in the seventh year of his reign.	viz KJV	viz KJV
104	So Esther was taken to King Ahasuerus to his royal palace in the tenth month ..., in the seventh year of his reign.	So <u>the king's servants?</u> <u>Hegai?</u> took Esther to King Ahasuerus to his royal palace in the tenth month ..., in the seventh year of his reign.	viz KJV	viz KJV
112	And when the virgins were gathered together the second time,	And when <u>the officers</u> gathered the virgins together the second time,	PASSIVE violation of <u>BDofCD:</u> AM (RhS)	master-servant
112	When virgins were gathered together a second time,	When <u>the officers</u> gathered virgins together a second time,	viz KJV	viz KJV
113	When the virgins were gathered together the second time,	When <u>the overseers</u> gathered the virgins together the second time,	viz KJV	viz KJV
117	like as when she was brought up with him .	like as when he brought her up	PASSIVE violation of <u>BDofCD:</u> ThAdv (context-dependence)	to maintain the same subject
117	as when she was brought up by him .	as when he brought her up	viz KJV	to maintain the same subject
119	as she had done when under his care.	-	BASIC STRUCTURE	
122	And the thing was known to Mordecai , who ...	And Mordecai knew the thing	PASSIVE <u>AGENCY:</u> human agent <u>FSP:</u> S = TH, initial	FSP
121	So the matter became known to Mordecai , who ...	-	BASIC STRUCTURE additional semantic explicit feature	
124	But the plot became known to Mordecai and he ...	-	BASIC STRUCTURE additional semantic explicit feature	
125	And when inquisition was made of the matter,	And when <u>the king? the king's servants?</u> made inquisition of the matter,	PASSIVE violation of <u>GWO:</u> discontinuity, due to end-weight violation of <u>BDofCD:</u> RhS (suppression of agent)	master-servant
124	And when an inquiry was made into the matter,	And when <u>the king? the king's servants?</u> made an inquiry into the matter,	viz KJV	viz KJV
127	Now when the plot was investigated	Now <u>the king? the king's servants?</u> investigated the plot	PASSIVE	master-servant, FSP
126	it was found out;	<u>the king? the king's</u>	PASSIVE	master-servant,

		<i>servants? found it out / found out about it;</i>		FSP
125	<i>it was confirmed,</i>		PASSIVE	unclear agent, FSP
128	<i>and found [to be so,]</i>	<i>and the king? the king's servants found the plot [to be so,]</i>	PASSIVE	viz KJV
127	<i>therefore they were both hanged on a tree:</i>	<i>the king's executioner(s)? they? hanged them both on a tree:</i>	PASSIVE	master-servant, FSP
126	<i>and both were hanged on a gallows;</i>	<i>the king's executioner(s)? they? hanged both on a gallows;</i>	viz KJV	viz KJV
130	<i>they were both hanged on a gallows;</i>	<i>the king's executioner(s)? they? hanged them both on a gallows;</i>	viz KJV	viz KJV
128	<i>and it was written in the book of the chronicles before the king.</i>	<i>and the king's scribes? they? wrote it in the book of the chronicles before the king.</i>	PASSIVE	FSP, end-weight, to maintain the same subject
127	<i>and it was written in the book of the chronicles in the presence of the king.</i>	<i>and the king's scribes? they? wrote it in the book of the chronicles in the presence of the king.</i>	viz KJV	viz KJV
131	<i>and it was written in the Book of the Chronicles in the king's presence.</i>	<i>and the king's scribes? they? wrote it in the Book of the Chronicles in the king's presence.</i>	viz KJV	viz KJV
152	<i>then was Haman full of wrath</i>	-	BASIC STRUCTURE	
151	<i>Haman was filled with wrath.</i>	-	PASSIVE	absence of an agent, FSP
155	<i>Haman was filled with rage.</i>	-	PASSIVE	viz NKJV
158	<i>In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.</i>	-	BASIC STRUCTURE	
157	<i>In the first month, which ..., in the twelfth year of King Ahasuerus, they cast Pur (that is, the lot), before Haman</i>	-	BASIC STRUCTURE	
162	<i>In the first month, ..., in the twelfth year of King Ahasuerus, Pur, that is the lot, was cast before Haman from day to day and from month to month, until the twelfth month, that is the month Adar.</i>	<i>In the first month, ... in the twelfth year of King Ahasuerus, they cast Pur, that is the lot, before Haman from day to day and from month to month, until the twelfth month, that is the month Adar.</i>	PASSIVE <u>violation of BDoFCD:</u> possibly Extended presentation scale, AM (RhS)	master-servant
163	<i>Then were the king's scribes called on the thirteenth day of the first month,</i>	<i>Then Haman? called the king's scribes on the thirteenth day of the first month,</i>	PASSIVE <u>violation of GWO:</u> S-V inversion, due to FSP and rhythm <u>violation of</u>	master-servant

			<u>BDofCD:</u> AM (RhS)	
166	<i>Then the king's scribes were called on the thirteenth day of the first month,</i>	<i>Then <u>Haman?</u> called the king's scribes on the thirteenth day of the first month,</i>	PASSIVE <u>violation of</u> <u>BDofCD:</u> AM (RhS)	master-servant
168	<i>Then the king's scribes were summoned on the thirteenth day of the first month,</i>	<i>Then <u>Haman?</u> summoned the king's scribes on the thirteenth day of the first month,</i>	viz NKJV	master-servant
164	<i>and there was written according to all that ... unto the king's lieutenants, and to the governors that ... and to the rulers of every people of every province according to the writing thereof, and to every people after their language;</i>	<i><u>the king's scribes</u> wrote according to all [...] unto the king's lieutenants, and to the governors that ... and to the rulers of every people of every province according to the writing thereof, and to every people after their language;</i>	PASSIVE EXISTENTIAL	master-servant, FSP, end-weight, idiosyncratic (probably existential <i>there</i>)
167	<i>and a decree was written according to all that ... –to the king's satraps, to the governors who ... to the officials of all people, to every province according to its script, and to every people in their language.</i>	<i><u>the king's scribes</u> wrote a decree according to all [that <u>Haman</u> commanded] –to the king's satraps, to the governors who ... to the officials of all people, to every province according to its script, and to every people in their language</i>	PASSIVE <u>violation of BDofCD:</u> RhS, Extended presentation scale	master-servant, end-weight
169	<i>and it was written ... to the king's satraps, to the governors who ... and to the prince of each people, each province according to its script, each people according to its language,</i>	<i><u>the king's scribes</u> wrote [...] to the king's satraps, to the governors who ... and to the prince of each people, each province according to its script, each people according to its language</i>	PASSIVE	master-servant, FSP, end-weight
167	<i>in the name of king Ahasuerus was it written,</i>	<i><u>the king's scribes</u> wrote it in the name of king Ahasuerus,</i>	PASSIVE <u>violation of GWO:</u> fronted rhematic Adv, S-V inversion, due to emphasis and rhythm <u>violation of</u> <u>BDofCD:</u> fronted Rh Adv	master-servant
170	<i>In the name of King Ahasuerus it was written,</i>	<i><u>The king's scribes</u> wrote it in the name of King Ahasuerus,</i>	viz KJV	master-servant
172	<i>being written in the name of King Ahasuerus</i>	<i><u>the king's scribes</u> wrote it in the name of King Ahasuerus</i>	PASSIVE	master-servant, to maintain the same subject
168	<i>and sealed with the king's ring.</i>	<i>and <u>the king's scribes?</u> <u>Haman?</u> sealed it with the king's ring.</i>	PASSIVE	ellipted subject, FSP, end-weight, to maintain the same subject
171	<i>and sealed with the king's signet ring.</i>	<i>and <u>the king's scribes?</u> <u>Haman?</u> sealed the decree with the king's signet ring.</i>	viz KJV	viz KJV

173	<i>and sealed with the king's signet ring.</i>	<i>and <u>the king's scribes?</u> <u>Haman?</u> sealed it with the king's signet ring.</i>	viz KJV	viz KJV
169	<i>And the letters were sent by posts into all the king's provinces,</i>	<i><u>Haman? They?</u> <u>Somebody?</u> sent the letters by posts into all the king's provinces.</i>	PASSIVE	master-servant, FSP, end-weight
172	<i>And the letters were sent by couriers into all the king's provinces,</i>	<i><u>Haman? They?</u> <u>Somebody?</u> sent the letters by couriers into all the king's provinces.</i>	viz KJV	viz KJV
174	<i>Letters were sent by couriers to all the king's provinces</i>	<i><u>Haman? They?</u> <u>Somebody?</u> sent letters by couriers to all the king's provinces.</i>	viz KJV	viz KJV

Table 8: Instances of potentiality

Table 8:

Clause	Text	Commentary	Motivation
11	<i>that were present in Shushan the palace,</i>	AM (ThAdv)	uncertainty about the degree of context-dependence (5 clauses) versus linearity and end-weight
12	<i>who were present in Shushan the citadel,</i>	AM (ThAdv)	viz KJV (7 clauses)
11	<i>who were present at the citadel in Susa</i>	AM (ThAdv)	viz KJV (6 clauses)
26	<i>to bring Vashti the queen before the king with the crown royal,</i>	AM (ThAdv)	context-dependence of Vashti (5 clauses) and king (1 clause)
26	<i>to bring Queen Vashti before the king, [wearing her royal crown,]</i>	AM (ThAdv)	viz KJV
25	<i>to bring Queen Vashti before the king with her royal crown</i>	AM (ThAdv)	viz KJV
28	for she was fair to look on		GWO + BDofCD
29	for she was beautiful to behold.		GWO + BDofCD
27	<i>for she was beautiful.</i>	AM (ThCs)	polarity might be rhematic due to context-dependence of Cs, but the text does not indicate so (see verse 1:11)
30	<i>to come at the king's commandment by his chamberlains:</i>	AM (ThAdv)	uncertainty about the degree of context-dependence (6 clauses) versus linearity and end-weight
31	<i>to come at the king's command [brought by his eunuchs;]</i>	AM (ThAdv)	viz KJV (7 clauses)
29	<i>to come at the king's command [delivered by the eunuchs]</i>	AM (ThAdv)	viz KJV
37	<i>And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media,</i>	Syntactic AM (S or fronted Cs)	BDofCD
39	those closest to him being Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media,		GWO + BDofCD
38	and were close to him	ThO	
65	<i>when the king's commandment and decree was heard,</i>	PASSIVE, AM (RhS)	possible presentation scale with a rhematic subject (retrievability 11 clauses) and verb which may be understood as verb of appearance

67	when the king's command and decree were heard,	PASSIVE, AM (RhS)	viz KJV
67	when the command and decree of the king were heard	PASSIVE, AM (RhS)	viz KJV
66	and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai,	PASSIVE, AM (RhS)	possible Extended presentation scale with a rhematic subject (retrievability 15 clauses), verb of appearance, and local specification
68	and when many young women were gathered at Sushan the citadel, under the custody of Hegai,	PASSIVE, AM (RhS)	viz KJV
68	and many young ladies were gathered to the citadel of Susa into the custody of Hegai,	PASSIVE, AM (RhS)	viz KJV
69	and she obtained kindness of him ;	Syntactic AM (postmodif. or ThAdv)	context-dependence
71	and she obtained his favor;		GWO + BDofCD
72	and found favor with him .	Syntactic AM (postmodif. or ThAdv)	context-dependence
70	and he speedily gave her her things for purification, with such things as ... and seven maidens which ...	ThO	
72	so he readily gave beauty preparations to her, besides her allowance .	ThO; AM (ThAdv)	uncertainty of the degree of context-dependence, ambiguous intonation
73	So he quickly provided her with her cosmetics and food,	ThO	
86	Then thus came every maiden unto the king ;	AM (RHS), S-V INV	uncertainty about the degree of context-dependence (<i>every maiden</i> 3 clauses, <i>the king</i> 2 clauses)
86	[Thus prepared,] each young woman went to the king,	BDofCD	GWO + BDofCD
86	the young lady would go in to the king in this way:	ThAdv	context-dependence, linearity
89	to go with her out of the house of the women unto the king's house.	ThAdv, AM (ThAdv)	uncertainty about the length of retrievability span (10 clauses)
89	to take with her from the women's quarter to the king's palace	ThAdv, AM (ThAdv)	viz KJV
89	to take with her from the harem to the king's palace.	ThAdv, AM (ThAdv)	viz KJV (9 clauses)
100	but what Hegai the king's chamberlain, the keeper of the women , appointed.	AM (RhS)	context-independence of S (retrievability span 25 clauses) versus linearity and context-independence of the verb
100	but what Hegai the king's eunuch, the custodian of the women , advised.	AM (RhS)	viz KJV
100	except what Hegai, the king's eunuch [who was in charge of the women,] advised.	AM (RhS)	viz KJV (24 clauses)
106	and she obtained grace and favour in his sight more than all the virgins;	Syntactic AM (postmodif. or ThAdv)	context-dependence
106	and she obtained grace and favor in his sight more than all the virgins;	Syntactic AM (postmodif. or ThAdv)	context-dependence
107	and she found favor and kindness with him more than all the virgins,	Syntactic AM (postmodif. or ThAdv)	context-dependence
110	and he made a release to the provinces ,	AM (ThO)	uncertainty about the degree of

			situational context-dependence
110	<i>and he proclaimed a holiday in the provinces</i>	AM (ThAdv)	viz KJV
111	<i>he also made a holiday for the provinces</i>	AM (ThO)	viz KJV
112	<i>And when the virgins were gathered together the second time,</i>	PASSIVE, AM (RhS)	possible Extended presentation scale with a rhematic subject (6 clauses), verb of appearance, and temporal specification
112	<i>When virgins were gathered together a second time,</i>	PASSIVE, AM (RhS)	viz KJV
113	<i>When the virgins were gathered together the second time,</i>	PASSIVE, AM (RhS)	viz KJV
116	for Esther did the commandment of Mordecai,		GWO + BDofCD
116	for Esther obeyed the command of Mordecai	Am (ThO)	context-dependence of <i>the command</i> (0 clauses, in the verb <i>charged</i>) versus rhematicity and length of <i>obeyed</i>
117	for Esther did [what Mordecai told her]		GWO + BDofCD
121	<i>and sought to lay hands on the king Ahasuerus.</i>	AM (ThO)	context-dependence of <i>the king</i> versus end-weight
120	<i>and sought to lay hands on King Ahasuerus.</i>	AM (ThO)	viz KJV
123	<i>and sought to lay hands on King Ahasuerus.</i>	AM (ThO)	viz KJV
139	<i>Then the king's servants, ..., said unto Mordecai, Why transgressesest ...?</i>	AM (ThO)	context-dependence of <i>Mordecai</i> versus need of the verb <i>say</i> to have a recipient
138	<i>Then the king's servants ... said to Mordecai, "Why do you ...?"</i>	AM (ThO)	viz KJV
142	<i>Then the king's servants ... said to Mordecai, "Why are you ...?"</i>	AM (ThO)	viz KJV
[155]	[the people of Mordecai:]		
[154]	[of the people of Mordecai]		
159	<i>who the people of Mordecai were;</i>	AM (RhS)	uncertainty about context-dependence of <i>the people</i>
159	<i>And Haman said unto king Ahasuerus, There is a certain people ... into the king's treasuries.</i>	AM (ThO)	context-dependence of <i>king Ahasuerus</i> versus need of the verb <i>say</i> to have a recipient, intonation felicitous both with or without stress
162	<i>Then Haman said to King Ahasuerus, "There is a certain people ... into the king's treasuries."</i>	AM (ThO)	viz KJV
164	<i>Then Haman said to king Ahasuerus, "There is a certain people ... into the king's treasuries."</i>	AM (ThO)	viz KJV
162	<i>And the king said unto Haman, The silver ... good to thee.</i>	AM (ThO)	context-dependence of <i>Haman</i> versus need of the verb <i>say</i> to have a recipient
165	<i>And the king said to Haman, "The money and ... good to you."</i>	AM (ThO)	viz KJV
167	<i>The king said to Haman, "The silver is ... as you please."</i>	AM (ThO)	viz KJV
163	<i>Then were the king's scribes called on the thirteenth day of the first month,</i>	PASSIVE, AM (RhS)	context-independency, possible Extended presentation scale
166	<i>Then the king's scribes were called on the thirteenth day of the first month,</i>	PASSIVE, AM (RhS)	viz KJV
168	<i>Then the king's scribes were summoned on the thirteenth day of the first month,</i>	PASSIVE, AM (RhS)	viz KJV