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QUESTIONS IN LUKE 1:5—2:52

THEIR FUNCTION IN THE COMMUNICATION BETWEEN THE TEXT-INTERNAL AUTHOR AND THE TEXT-INTERNAL READER

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PREFACE AND ACKNOWLEDGEMENTS

Over the centuries, Luke 1:5–2:52 has been a continuous and important source of inspiration for Christian art, for the liturgy of different Christian churches and rites, and for theological reflection in especially the fields of Christology and pneumatology, in both East and West. This ancient text has, therefore, been scrutinized from many points of view, resulting in a large corpus of studies. Applying the Communication-Oriented Method for the first time to Luke 1:5–2:52, my dissertation studies the function of the questions found in the text in the communication between the text-internal author and the text-internal reader of the text.

I would like to acknowledge here the friendly and valuable assistance given to me by so many people during the various stages of my research.

My supervisors at Tilburg School of Catholic Theology, Tilburg University, (the Netherlands), Prof. Bart Koet and Prof. Archibald van Wieringen, were always readily available for joint reflection and guidance on both the

source text and my own text. I offer them both my warm thanks for sharing their expertise, as well as for their hospitality. They form a very good team. In addition, I wish to thank the members of the PhD Committee, Dr. Douglas Estes, Prof. Bert Jan Lietaert Peerbolte, Dr. Corline Melisse, Prof. Caroline Vander Stichele, and Prof. Steve Walton, for their constructive suggestions and remarks. I offer a special note of thanks to Tilburg University's Policy Officer Research, and Secretary to the Board, Dr. Jack de Mooij, who was always most friendly and efficient with his help, as well as to Open Press TiU for their great help with the publication of this dissertation.

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The entire enterprise of studying Luke 1:5–2:52 and ancillary literature, as well as cooperating with so many different people and institutes, has been a very enriching experience. It is through the text-internal reader that I myself entered into the textual world of Luke's narrative, thereby enabling me to deepen my Christian faith.

All things considered, Luke 1:5–2:52 is ultimately a Jewish story about the conception and birth of two Jewish boys, John and Jesus, and about their relationship to each other, as well as to 'the Lord, the God of Israel' (Luke 1:68). As adults they are, in Luke's narrative, both executed by the powers that be. I, therefore, wish to dedicate this dissertation to the memory of

the children who were murdered by the Nazi regime and its accomplices (1933–1945) for no other reason than for their being Jewish.

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CHAPTER 1

INTRODUCTION AND METHODOLOGY

1.1 Preliminary remarks and research-question

Since the inception of modern New Testament exegesis in the 19th century CE,[1] Luke 1:5–2:52 has received systematic scrutiny from a range of both diachronic and synchronic research-methods.[2] This on-going academic interest has resulted in an impressive body of scientific literature dealing with, for example, the sources of Luke 1:5–2:52 and the so-called Lukan *Sondergut*, with the text-unit's development, structure and composition, and with its syntactic and narrative unity,[3] not only independent of, but also within the frame-

1 See e.g. the seminal studies: Marsh, *First Three Canonical Gospels* (1801); Schleiermacher, *Über die Schriften des Lukas* (1817); Weisse, *Die Evangelische Geschichte* (1838); Holtzmann, *Die Synoptischen Evangelien* (1863). For the history of Heinrich Meyer's *Kritisch-Exegetischer Kommentar über das Neue Testament* and its introduction in 1829, see: Becker, Horn, and Koch, *Kritisch-Exegetischer Kommentar* (2018). For an overview of the history of New Testament exegesis see: Bruce, "History of New Testament Study" (1979).

2 For methodological developments in biblical exegesis see Van Wieringen, "Methodological Developments" (2020); see also, Estes, "Literary Approaches to the Bible" (2017); Pontifical Biblical Commission, *L'Interprétation de la Bible* (1993), I.A.1–II.A.2. See for the development of specifically narrative criticism in biblical studies Estes, *Temporal Mechanics of the Fourth Gospel* (2008), 16–19.

3 For some important studies from the previous century regarding Luke, see: Antoniadis, *L'Évangile de Luc* (1930); Burrows, *Gospel of Infancy* (1940); Laurentin, *Structure et Théologie de Luc* (1957); Conzelmann,

work of the remainder of Luke and Luke-Acts.[4]

Being a text, Luke 1:5–2:52 functions as an instrument of communication between a sender and a receiver.[5] The communicative aspect of a text being such an important factor in its *raison d'être*, the analysis of a text from exactly a *communication* focussed perspective offers an important means to its understanding,[6] supplying insight into:

1. what (information)[7] is (not) communicated by the text's sender to his receiver;
2. how this (information) is (not) communicated by the text's sender to his receiver;
3. the development in the communicative relationship between the text's sender and his receiver.[8]

Theology of St. Luke (1961); Fitzmyer, *According to Luke I-IX* (1981); Talbert, *Reading Luke* (1982); Tannehill, *Narrative Unity of Luke–Acts* (1986); Esler, *Community and Gospel* (1987); Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989); Ó Fearghail, *Role of Lk 1:1–4:44* (1991); Brown, *Birth of the Messiah* (1993); Green, *Gospel of Luke* (1997); Lee, *Luke's Stories of Jesus* (1999). For some larger studies from the 21st century regarding Luke, see e.g. Talbert, *Mediterranean Milieu* (2003); Jung, *Original Language* (2004); Kavin Rowe, *The Lord in Luke* (2006); Klein, *Das Lukasevangelium* (2006); Denaux, *Studies in the Gospel of Luke* (2010); Bock, *Theology of Luke's Gospel and Acts* (2011); Reich, *Figures of Speech in Luke* (2011); Welzen, *Lucas* (2011); Aletti, *Il Gesù di Luca* (2012); Carroll, *Luke: A Commentary* (2012); Dillon, *Narrative Strategy in Luke 1–2* (2013); Dinkler, *Silent Statements* (2013); Hogeterp and Denaux, *Semitisms in Luke's Greek* (2018); Riemersma, *Lucasevangelie* (2018); Aletti, *L'Évangile selon Saint Luc: Commentaire* (2022); Elbert, *Luke's Rhetorical Compositions* (2022).

4 For the function of text-unit 1:5–2:52 within Luke-Acts, see Busse, "Das "Evangelium" des Lukas" (1991).

5 Cf. e.g. Van Wieringen, "Communication in Amos" (2017), 90; Herman and Vervaeck, *Handbook of Narrative Analysis* (2005), 16; Suleiman, "Audience-Oriented Criticism" (1980), 7–8; Weinrich, *Sprache in Texten* (1976) 45. See also Van Wolde, *Words Become Worlds* (1994), 181.

6 See the scheme and discussion offered by Schökel and Bravo, *Manual of Hermeneutics* (1998), 50–54 in the context of their text-centred communication analysis of 1 Corinthians 2; see also Schökel and Bravo, *Manual of Hermeneutics* (1998), 64: 'Since it is communication, the text involves the reader. These two elements may be methodically separated for analysis but they are always related. The correct way of thinking is intersubjective, correlative, one subject that communicates with another. The text cannot be understood if it is isolated.'

7 For how communication cannot be reduced to solely the transferral of *information* by an author, but that it also includes the conveyance of e.g. passion, and the vibrancy of experience (to a reader), see Schökel and Bravo, *Manual of Hermeneutics* (1998), 65–66. In the context of my study into the function of *questions* in the communication between the 'text-internal author' and the 'text-internal reader' (see for these terms paragraph 1.3), one example the authors give regarding the above is noteworthy as it consists of two *questions* (see Schökel and Bravo, *Manual of Hermeneutics* (1998), 65): 'A prophet may proclaim: 'great is the wrath and anger with which the Lord threatens his people' (Jer. 36.7). Sentiment is thematized, that is, it is converted into the object or subject of a proposition. In such a case, language enunciates the fact of sentiment. But God may say to God's people, 'You do this, and am I going to hold my peace? Do you think I am like you?' (Ps. 50.21). Here wrath is not thematized and enunciated, but rather *expressed in the form of questions*.' (my italics).

8 See regarding the development in literary studies of scholarly interest from being almost exclusively concerned with the sender ('story-teller') and the text ('story'), to also include the receiver ('audience'), Suleiman, "Audience-Oriented Criticism" (1980), 3–4.

Studying texts from a communication focussed perspective is a relatively new approach in the field of biblical exegesis and has, as far as I have been able to ascertain, not yet been employed for academic research into specifically Luke 1:5–2:52.[9] Making a complete communication analysis of Luke 1:5–2:52 using a communication focussed method would, however, involve a great deal of work and I have, therefore, decided to limit myself to researching the function that questions have in the communication between the sender and his receiver in the text.[10] The publication of two monographs by Douglas Estes, *The Questions of Jesus in John* and *Questions and Rhetoric in the Greek New Testament*,[11] has indeed generated interest among exegetes to further study the role of questions in biblical texts.[12] The role that questions play in these texts is, as of yet, an area that one could refer to as 'fairly uncharted territory'.[13]

9 In his study of Luke, Reich '(…) attempts to attempts to answer two questions. (1) How does the Lukan Jesus communicate, and (2) what does such a mode of communication accomplish?'; see Reich, *Figures of Speech in Luke* (2011), 1. Riemersma, *Dodenopwekking in Lucas* (2016), studies the communication process of Luke 7:11–17 and its relation with 1 Kings 17:17–24 and Vita Apollonii IV,45, however without distinguishing strictly between the 'text-external world' and the 'textual world' (see for these terms paragraph 1.3); see especially 21–23. Van Wieringen, "Who is the Δοῦλος" (2023), studies Luke 2:29 from a communicative perspective. For my study of Luke 4:14–22 from a communicative perspective see Sinninghe Damsté, "Jesus and the Scroll of the Prophet Isaiah" (2024). For examples of the study of texts in the Hebrew Bible from a communicative perspective see Hekman, "Jeremiah 29 and Its Communicative Implications" (2023); Van Wieringen, "Communication in Amos" (2017);. Studies regarding biblical intertextuality from a communicative perspective are: Van Wieringen and Bosman "Reading Melchisedek" (2022); Van Wieringen and Bosman, "Intertextual Relation" (2023). In their theoretical reflection on the understanding and interpretation of texts, Schökel and Bravo, *Manual of Hermeneutics* (1998), the authors focus almost entirely on biblical texts.

10 See for a short exposition regarding questions as vehicles of communication, Müller, "Fragen im Erzählwerk des Lukas" (2003), 31–34. See also Elbert, "Luke's Style of Questions" (2003), 104: 'One may also suggest, further, that Luke fully realized that appropriately composed narrative-rhetorical questions can have a direct bearing on the comprehension of future words that are to be recorded after them. A number of Luke's dual-element questions (e.g. Acts 8:31) function directly to set the stage for further explanation, dialogue, instruction, action, prophecy, or speeches by his characters, just as a number of the short, one-clause questions do in both his books. Such questions allow a narrator to present further information through his characters that is of didactic value to his readers.' Van Oyen, "Questions in the Gospel of Mark" (2022), 184, remarks on the ancient interest in the function of questions: 'Paying attention to questions in a first century story like Mark's is not a strange thing to do. Ancient rhetoric contemporary to Mark's Gospel was always interested in questions, as can be illustrated by a famous passage in Quintilian's *Institutio oratoria* (9.2.6–16).'

11 Estes, *Questions and Rhetoric* (2017); Estes, *Questions of Jesus* (2013).

12 The recent publication of Koet and Van Wieringen, *Asking Questions in Biblical Texts* (2022) has greatly augmented the available literature dealing with questions that can be found in biblical texts.

13 See Elbert, *Luke's Rhetorical Compositions* (2022), 99, who writes: 'Looking over the landscape of syntactical and related studies of Luke's two-volume work, from Sophie Antoniadis's sketch of Lucan grammar and style (1930) to the present, I am not aware of an investigation into this author's narrative use of questions.' Biblical exegesis regarding questions is mostly found in the commentaries *in loco*; separate studies on questions are not numerous; many of these deal specifically with so-called 'rhetorical' questions. See for an assessment of the *status quo* of contemporary research Koet, "Counter-Questions in Luke" (2022), 210–212. Regarding the treatment of questions in Old Testament exegesis, recent studies are: the above-mentioned Koet and Van Wieringen *Asking Questions in Biblical Texts* (2022); Craig, *Asking for Rhetoric* (2005); Moshavi, "Questions in Classical Biblical Hebrew Prose" (2013); Moshavi, "Interrogative

Regarding Luke 1:5–2:52, my study will, thus, break new ground in two ways: firstly by applying a communication focussed method in reading the text-unit and, secondly, by investigating the 'questions' occurring in the text-unit, and asking how these function in the communication between the 'text-internal author' and the 'text-internal reader'.[14] This thesis is, therefore, essentially a new literary analysis of Luke 1:5–2:52. In view of the above, I have given my study the title:

- "Questions in Luke 1:5–2:52: their function in the communication between the text-internal author and the text-internal reader".

I have formulated my research-question as follows:

- How, in Luke 1:5–2:52 (the 'research-text'), are questions used by the text-internal author to communicate his message to the text-internal reader?

In addition, I have formulated the following three sub-questions:

1. What is the syntactic structure of Luke 1:5–2:52?
2. Which questions does Luke 1:5–2:52 contain?
3. Which communication participants are concerned with the questions that Luke 1:5–2:52 contains, and how?

These three sub-questions are directly related to my research-question. The method I apply (see paragraph 1.2) requires a syntax analysis of the research-text (sub-question 1), and my research-question itself requires me to determine the questions contained in the research-text (sub-question 2), as well as which communication participants pose or are addressed by these questions (sub-question 3).

Clause, Biblical Hebrew" (2013); Moshavi, "Positive Rhetorical Question," (2011). For studies in the context of New Testament exegesis see, besides Koet and Van Wieringen, *Asking Questions in Biblical Texts* (2022), Runge, *Discourse Grammar* (2011), Estes, *Questions and Rhetoric* (2017), and Estes, *Questions of Jesus* (2013), also the following fairly comprehensive list of studies: Koet, "Contrapreguntas en Lucas" (2022); Koet, "Making Friends with the Mammon (Luke 16:1–13)" (2022); Estes, "Variable Questions in New Testament Greek" (2021); Koet, "Over Vragen in het Lucasevangelie" (2020); Schwiebert, "Jesus's Question in Mark 15:2" (2017); Thompson Prince, "Questions in the Lukan Resurrection Narrative" (2016); Doble, ""Are these things so?" (Acts 7:1)" (2013); Leutzsch, "Biblische Theologie der Gegenfrage" (2010); Von Bendemann, "'Was Wollt Ihr, dass Ich Euch Tue?' (Mk 10:36)" (2010); Wanak, "Jesus' Questions" (2009); Elbert, "Luke's Style of Questions" (2003); Müller, "Fragen im Erzählwerk des Lukas" (2003); Neyrey, "Questions in Mark's Gospel" (1998); Watson, "1 Corinthians in Light of Greco-Roman Rhetoric" (1989); Wuellner, "Questions in First Corinthians" (1986).

14 I deal with these terms in paragraph 1.3.

My research-text is part of the text of Luke as it is found in the 28th edition of Nestle-Aland (NA28), including its division into verses, its punctuation, and its use of accents,[15] although without taking into consideration the implications that its layout sometimes appears to suggest.[16] When referring to the text traditionally known as (the Gospel of) Luke, I always use the designation 'Luke' as is used in the *Handbook of Style* published by the Society of Biblical Literature (SBL).[17] I use *Septuaginta: Id est Vetus Testamentum Graece Iuxta LXX Interpretes* when referring to the Septuagint (LXX),[18] and *Biblia Hebraica Stuttgartensia* to refer to the Hebrew Bible (MT).[19]

In order to arrive at an answer to my research-question, I have applied the Communication-Oriented Method to study the research-text.[20] Because it is the text's *syntax* that forms the underlying structure on which all the textual communication is based,[21] it is only *after* the syntactic details of this 'textual world'[22] have been studied that the communicative aspects of the text can be properly dealt with.[23] Taking this insight into consideration, the Communication-Oriented Method is, therefore, comprised of two analyses:

1. the first step is the making of a *syntax* analysis of the research-text (see paragraph 1.2);
2. the second step is the making of a *communication* analysis of the

15 Aland, et al., *Novum Testamentum Graece* (2013). Even when citing (single) words from NA28, I always retain the accents that are determined by the position of these words within the text of NA28. Cf. the presentation of the (single) Greek words discussed by Culy, Parsons, and Stigall, *Luke: A Handbook* (2010).

16 In NA28, direct speech sometimes receives a wider margin-layout compared to the remainder of the text, though at other times it does not. For example, the direct speech in Luke 1:13a–1:17d is presented with a wide margin, but the immediately following direct speech in 1:18b–d is not. This difference in margin-width sometimes even occurs *within* a single direct speech, for example in 1:42c–44b (or, if 1:45a–c is not read as an 'aside', in 1:42c–45c).

17 Buller, Collins, and Kutsko, *SBL Handbook of Style* (2014), 8.3.2.

18 Rahlfs, *Septuaginta* (1979).

19 Elliger and Rudolph, *Biblia Hebraica* (1990).

20 See for the application of the Communication-Oriented Method to biblical texts e.g. Van de Wiel, *Tekst-Immanente Lezer in Ps 120–124* (2023); Thumpanathu, *Communication and the Role of the Lord* (2019); Van Wieringen, "Two Reading Options in Psalm 114" (2015). For the application of the Communication-Oriented Method to other vehicles of communication besides written texts, e.g. video games: Bosman and Van Wieringen, *Video Games as Art* (2022); or a television series: Bosman, "The Orange-Bearing Lemon Tree" (2020).

21 See Weinrich, *Sprache in Texten* (1976), 17–18 for a concise exposition on the function of syntax for the communication between what he here calls 'die Sprechender-Rolle' and 'die Hörer-Rolle.'

22 The 'textual world' is the term used to denote the space in which all text-internal communication takes place. I deal with this term in paragraph 1.3. See also the title of Van Wolde, *Words Become Worlds* (1994).

23 See the introduction to their analysis of Psalm 64, Erwich and Talstra, "Participant Tracking in Psalm 64" (2017), 30–32.

research-text, in my case focussed on the questions occurring in my research-text (see paragraph 1.3).

In the descriptions of both my syntax analysis and my communication analysis, I refer to the Koine Greek of NA28 as well as to my English working-translation.[24] I have rendered all proper names, including toponyms, with a Romanization of the Greek letters of their nominative form.[25] These Romanizations are not only used in (citations of) my working-translation, but also in my general discussion of the research-text.[26]

1.2 Methodological step 1: the syntax analysis

In this paragraph, I deal with:

- The delineation of the research-text based on its syntax (see paragraph 1.2.1);
- The syntax analysis of the research-text (see paragraph 1.2.2);
- The presentation of the syntax analysis of the research-text in the Appendix (see paragraph 1.2.3).

1.2.1 A macrosyntactic delineation of the research-text

It is necessary to determine the exact boundaries of the text-unit to be researched before venturing out on a more detailed syntax analysis. My macrosyntactic delineation of Luke (see paragraph 2.1), marks my research-text as Luke 1:5–2:52. Besides considering other syntactic issues, my delineation is primarily based on the macrosyntactic sign ἐγένετο (*it came to pass; there was;*

24 For an exposition on Koine Greek see, Thackeray, *Grammar of the Old Testament in Greek* (1909), 16–25. See also Robertson, *Grammar of the Greek New Testament* (1919), 49–75; see for the place of the New Testament in Koine Greek, Robertson, *Grammar of the Greek New Testament* (1919), 76–139.

25 In doing so, I adhere to the scheme and notes contained in Buller, Collins, and Kutsko, *SBL Handbook of Style* (2014), 5.3.

26 However, in my general discussion, but not in (citations of) my working-translation, I have made one exception: I use 'Jerusalem' for both Ἱεροσόλυμα (*Hierosolyma*; 2:22b) and Ἰερουσαλήμ (*Ierousalēm*; 2:25a, 38d, 41, 43c, 45b), which both refer to the same city. See footnote 123, where I refer to Sylva, "Ierousalem and Hierosoluma" (1983). See regarding Ἱεροσόλυμα and Ἰερουσαλήμ also Antoniadis, *L'Évangile de Luc* (1930), 4: 'La forme en -ήμ, qu'affectionne Luc, paraît évoquer dans son esprit tout ce que cette ville représente comme centre du judaïsme et comme lieu predestine de la Passion. Aussi n'est-ce que Ἰερουσαλήμ qu'on trouve dans la bouche de Jésus.'

there appeared).[27] Narrative elements, such as place of action, time of action, and characters, are then brought into play in order to confirm the delineation of the research-text at these points in Luke. I also present this macrosyntactic delineation schematically in Chapter 2, Scheme II.

1.2.2 A syntax analysis of Luke 1:5–2:52

Having, thus, first delineated my research-text based on macrosyntactic markers as Luke 1:5–2:52, I proceed to analyse it using further 'hard' syntactic criteria. These are:

- (again) the macrosyntactic sign ἐγένετο (*it came to pass; there was; there appeared*);
- the (superfluous) renominalisation of proper nouns and toponyms, and of common nouns designating 'characters';[28]
- verbal tenses intimating foreground or background action;[29]
- verbal tenses, moods, voices, persons, and subject-numbers;[30]
- the use of the conjunctions καί and δέ;[31]

27 For the different ways ἐγένετο is used in Luke see e.g. Plummer, *Critical and Exegetical Commentary* (1902), 115–116; cf. Fitzmyer, *According to Luke I-IX* (1981), 118–120. See also Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), xxi, 10. For how ἐγένετο functions specifically as a marker of new information see Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 7. See for a description of ἐγένετο as 'a marker of new information, either concerning participants in an episode or concerning the episode itself (occurring normally in the formulas ἐγένετο δέ or καὶ ἐγένετο)', Louw and Nida, *Lexicon Based on Semantic Domains* (1996), Domain 91.5. For how ἐγένετο in the Septuagint very often, in imitation of the Hebrew, introduces an entire sentence, see: Conybeare and Stock, *Grammar of Septuagint Greek* (1905; repr. 1995), 51; cf. Robertson, *Grammar of the Greek New Testament* (1919), 95, where, in his discussion of 'direct Hebrew influence' on the Koine Greek, he states 'καί ἐγένετο translates וַיְהִי'; cf. Bauer, *Wörterbuch zu den Schriften* (1963), c. 316; cf. Peláez, "Entry ΓΙΝΟΜΑΙ" (2021), 186–187. See especially Gault, "*Kai Egeneto* in Luke and Acts" (1990), 388–399, who deals with all the points mentioned above; Hogeterp and Denaux, *Semitisms in Luke's Greek* (2018), 297–346.

28 In discussing superfluous renominalisation, Runge, *Discourse Grammar* (2011), 114 uses the term 'redundant quotative frame': 'There are two different uses of redundant quotative frames. (…); the second concerns reintroducing the same speaker within a single speech, i.e. where there has been no change of speakers (e.g. The angel said… the angel continued, saying…).' For renominalisation as a means of structuring a text-unit, see Talstra, *Oude en nieuwe lezers* (2002), 127. See also, Van Wieringen, "Reader in Genesis" (1995), 295.

29 See for an extended discussion on 'foreground' (also called 'mainline' or 'storyline') and 'background' information, Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), xxiii–xxviii, 766, 767. See, related to this, Schneider, *Grammar of Biblical Hebrew* (2015), 140–141, 148, 162–164; Talstra, "Text Grammar and Biblical Hebrew" (1992), 269–297. See also Van Wieringen, "Reader in Genesis" (1995) 289–304. See Melisse, *Cognitief-Semantische Studie* (2020), 66–68, especially Scheme 2 ('Schema 2'), for an overview of tenses and their corresponding function of offering foreground ('voorgrond'), or background ('achtergrond') information.

30 See Weinrich, *Sprache in Texten* (1976) 134–138.

31 See Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), xxviii–xxix for a discussion on the use of conjunctions introducing new narrative action in Luke, especially their position that 'the use of καί or δέ, then, is an important indicator of how Luke chose to portray the relationship between events in his narrative'. See also Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 671, where they describe the use of δὲ as 'in

- case, number, and gender of nouns and pronouns;[32]
- the occurrence of *verba dicendi*, marking direct speech;[33]
- the occurrence of *Aufmerksamkeitserreger*, demanding attention for the subsequent clause(s);[34]
- accentuation attained through occupying the first position in a clause;[35]
- the alternation of the narrative[36] and discursive worlds;[37]
- changes in the time of action that are found at the start of a sentence;
- changes in the place of action that are found at the start of a sentence, especially where toponyms are used.

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narrative: in moving to a new step in the story, shifting to a different character, etc.'; Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 674, where they describe the use of καί 'for connecting sentences (i.e. beginning a sentence), indicating that the new sentence is closely linked to the previous one; for instance in narratives to indicate that one action closely follows upon, or is the direct consequence of, another.'

32 See Weinrich, *Sprache in Texten* (1976) 48–49.

33 A *verbum dicendi* is any verb of communication introducing a direct speech or an indirect speech. See for 'verbs of speaking' e.g. Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 591–592, 621. Related to the above, see for the function of *verba dicendi* in introducing direct speech in Biblical Hebrew, Meier, *Speaking of Speaking* (1992), 59–140. Regarding 'reference in direct and indirect speech', see Panhuis, *Latin Grammar* (2006), 137–138.

34 An *Aufmerksamkeitserreger* is a deictic interjection (also called a 'Demonstrativpartikel' or 'presentative particle'), sometimes with an imperative function, that calls attention to the immediately following part of the text. See for this varied terminology and some examples e.g. Muraoka, *Lexicon of the Septuagint* (2009), 331; Koehler and Baumgartner, *Lexicon in Veteris Testamenti Libros* (1985), 238–239; Lettinga, *Grammatica van het Bijbels Hebreeuws* (1976), 151; Bauer, *Wörterbuch zu den Schriften* (1963), c. 733–734; Robertson, *Grammar of the Greek New Testament* (1919), 1193. Related to this, see for how an interjection can also function as a discourse marker in Biblical Hebrew, Lyavdansky, "Deictic Adverbs as Discourse Markers" (2010), 24.

35 See Runge, *Discourse Grammar* (2011), 217–219, for how Koine Greek generally emphasises the most important elements by placing them in first position in a clause. Related to the above, see Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), xxxi–xxxiii.

36 Weinrich, *Besprochene und Erzählte Welt* (1977), 38–40, distinguishes between the narrative and discursive worlds, which each have their own system of verbal forms. Cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), xxvii–xxviii, for their discussion of the verbal forms particular to 'narrative' and 'reported speech'/'discourse'. Prince, "Narrative Analysis and Narratology" (1982), 179–182 offers some examples of narrative texts and summarises their common features. See for how the 'narrative world' of a text features both 'contingent temporal succession' and 'agent orientation', Runge, *Discourse Grammar* (2011), 25. See also regarding temporal succession marking narrative, Estes, *Temporal Mechanics of the Fourth Gospel* (2008), 9–10, who speaks here of 'time sequence'; cf. Prince, "Narrative Analysis and Narratology" (1982), 179, who defines narrative as 'the representation of real or fictive situations and events in a time sequence.' See also Bal, *Theory of Narrative* (2017), 5 for her definition 'a *narrative* text is a text in which an agent or subject conveys to an addressee ("tells" the reader, viewer, or listener) a story in a medium, such as language, imagery, sound, buildings, or a combination thereof. A *story* is the content of that text and produces a particular manifestation, inflection, and "colouring" of a fabula. A *fabula* is a series of logically and chronologically related events that are caused or experienced by actors.'; Bal, *Theory of Narrative* (2017), 67–88 for her exposition on 'sequential ordering.' Ska, Sonnet, and Wénin, *Análisis Narrativo* (2011), 9, underline action over description as marking a biblical narrative: 'la prioridad de la acción sobre la descripción es una de las primeras particularidades importantes de los relatos bíblicos.' Hartvigsen, "Reception of Luke 1:5–2:52" (2021), 555–556, uses the term 'narrative world' in a completely different way, employing it to describe the end-result of the reception of a text by a *text-external* reader: 'The contributions of readers and listeners to the construction of the narrative world are essential because an author cannot provide all information about the events, characters, and environments that are present in the narrative' (see page 556).

37 I refer to any non-narrative text as a 'discursive text', belonging to the 'discursive world.' Discursive texts do not feature action and agency, but argumentation, discussion, and description. Chatman, *Story and Discourse* (1978), 146, describes discourse as 'nonnarrated stories.'

In view of my focus on the questions in the research-text, I give extra attention to the occurrence of:

- interrogative pronouns, interrogative adverbs, and interrogative adjectives;
- the subordinating conjunction εἰ (*if* or *whether*).[38]

My syntax analysis of Luke 1:5–2:52 is made down to the level of its clauses,[39] which are the smallest text-units in this analysis. A general description of narrative elements, such as place and time of action, as well as characters, augment the syntactic arguments for the delineation of the smaller text-units making up Luke 1:5–2:52.

1.2.3 The presentation of the syntax analysis of Luke 1:5–2:52 in the Appendix

My syntax analysis of Luke 1:5–2:52 is presented in Chapter 2 in a running commentary. In view of my focus on questions, a separate chapter, Chapter 3, deals with the (syntactic) identification of questions. An overview of my entire syntax analysis, together with the Koine Greek of NA28, as well as my working-translation, are found in the Appendix. In the following, I first describe how this Appendix is constructed, and then how it can be read.

Once the research-text has been divided up into its clauses, adjacent clauses are then paired off using syntactic arguments. The resulting pair is then connected, again for syntactic reasons, to the next clause, and so on, thus continuously building up the text, as it were 'from the bottom up'. The connections between the text-units are made visible through the use of a binary bracket-system. Each bracket can only consist of two text-units.

The traditional division of the text of Luke into numbered verses has been maintained to serve as reference points in the research-text, however the syn-

38 For εἰ introducing an (indirect) interrogative, see e.g. Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 518; Conybeare and Stock, *Grammar of Septuagint Greek* (1905; repr. 1995), 89.

39 A clause usually contains one predicate and its subject. See further Dana and Mantey, *Grammar of the Greek New Testament* (1967), 269–303, for an overview of the various kinds of clauses in the Greek New Testament, and their functions. See also Quirk, *Grammar of the English Language* (2010), 38–40.

tactic division of the text into clauses does not necessarily align with the traditional verse-notation. Each clause is referred to by the number of the verse it has traditionally been part of.

If a verse includes more than one clause, the clauses are given an additional alphabetical notation. For example, verse 1:5 consists of three separate clauses called 1:5a, 1:5b and 1:5c. Due to the anaphoric reference of αὐτῆς (*her*; 1:5c) to γυνὴ (*wife*; 1:5b),[40] clause 1:5b and clause 1:5c are syntactically more closely connected to each other than to 1:5a, and the two of them, therefore, form text-unit 1:5b–c. This resulting text-unit 1:5b–c is then connected to clause 1:5a, in view of the anaphoric reference of αὐτῷ (*his*; 1:5b) to ἱερεύς τις (*a certain priest*; 1:5a), in turn forming the new text-unit 1:5a–c.

1:5a	⌜	5a Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς Ἰουδαίας ἱερεύς
	|	τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά,
	|	*There was, in the days of Hērōdēs, King of Ioudaia, a certain priest,*
	|	*with the name Zacharias, out of the section Abia,*
1:5b	|	⌜ 5b καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρὼν
	|	| *and his wife was out of the daughters of Aarōn,*
1:5c	|	| 5c καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.
	⌞	⌞ *and her name was Elisabet.*

Occasionally, a single clause encompasses (parts of) two continuous verses. The clause is then referred to using both (parts of) the verses separated by a slash (/). See for example clause 1:8b/9a. Clause 1:8a and clause 1:8b/9a form the text-unit 1:8a–8b/9a.

40 A demonstrative pronoun used anaphorically refers to a (proper) noun mentioned previously in the text. See the definition used by Van Emde Boas, et al., *Cambridge Grammar of Classical Greek* (2019), 352: '(…) when a demonstrative refers to an element in the text itself it may refer backward to something introduced before (anaphoric use) or point forward in the text to something about to be introduced (cataphoric use)'; cf. Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 765–766. See also Robertson, *Grammar of the Greek New Testament* (1919), 697–698, 707, for an exposition on the demonstrative pronoun and its anaphoric use. Related to this, see Weinrich, *Sprache in Texten* (1976), 168–171, for how articles and demonstrative pronouns can offer 'Vorinformation' and 'Nachinformation' in French and German.

1:8a	┌8a Ἐγένετο δὲ
	│ *Now, it came to pass,*
1:8b/9a	│ 8b/ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ
	│ ἔναντι τοῦ θεοῦ,
	│ *while he executed his priestly office in the turn of his section*
	│ *in the presence of God*
	│ 9a κατὰ τὸ ἔθος τῆς ἱερατείας
	└*according to the custom of the priestly office*

In some instances, a clause is interrupted by another clause. In this case the second part of the interrupted clause is denoted with an additional apostrophe (’). See for example verse 2:11, where 2:11a and 2:11a’ in fact make up one and the same clause, but are interrupted by a second clause 2:11b. Due to the anaphoric reference of the relative pronoun ὅς (*who*; 2:11b) to σωτὴρ (*a Saviour*; 2:11a), 2:11b is syntactically directly connected to 2:11a and not to 2:11a’. Although 2:11a and 2:11a’ together form a clause, clause 2:11b is, therefore, first connected to 2:11a and, with it, forms text-unit 2:11a–b. This text-unit is then connected to 2:11a’, resulting in a new text-unit 2:11a–a’.

2:11a	┌	┌11a ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ
	│	│ *that there was given birth for you* (plural) *today a Saviour*
2:11b	│	│ 11b ὅς ἐστιν χριστὸς κύριος
	│	└*who is the Anointed Lord*
2:11a’	│ 11a’ ἐν πόλει Δαυίδ.	
	└*in the city of Dauid.*	

In the research-text, there are only two instances of a (part of a) clause encompassing parts of two different *verses* while being interrupted by a second clause. These instances are 1:27a, which forms a clause together with 1:26a, and 2:32, which forms a clause together with 2:30. In these two cases, the second part of the clause is first referred to using its traditional verse-number and then connected with an ‘equals sign’ (=) to the verse-number of the first part of the clause, and modified by an apostrophe (’). See below where clause 1:27a is in its entirely part of clause 1:26a and is thus referred to as 1:27a=26a’.

1:26a ┌ ┌26a Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ
│ │ εἰς πόλιν τῆς Γαλιλαίας
│ │ *Then, in the sixth month was sent the Messenger Gabriēl by God*
│ │ *to a city of Galilaia*
1:26b │ │ 26b ᾗ ὄνομα Ναζαρὲθ
│ └ *the name of which was Nazareth*
1:27a │ ┌ ┌27a =26a’ πρὸς παρθένον
=26a’ │ │ │ *to a virgin*
1:27b │ │ │ ┌ ┌27b ἐμνηστευμένην ἀνδρὶ
│ │ │ │ │ *betrothed to a man*
1:27c │ │ │ │ │ 27c ᾧ ὄνομα Ἰωσὴφ
│ │ │ │ └ *whose name was Iōsēph,*
1:27b’ │ │ │ │ 27b’ ἐξ οἴκου Δαυὶδ
│ │ └ └ *from the house of Dauid*
1:27d │ │ 27d καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.
└ └ *and the name of the virgin was Mariam.*

See below where verse 2:32 is in its entirety part of clause 2:30 and is thus referred to as 2:32=30’.

2:30 ┌ ┌30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,
│ │ *Because my eyes have seen your salvation,*
2:31 │ │ 31 ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,
│ └ *which you prepared before the face of the peoples*
2:32 │ 32=30’ φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.
=30’ └ *light for the revelation of the gentiles and glory of your people Israel.”*

There are six instances[41] of the use of a vocative in the research-text, all occurring within a direct speech. Although not forming a clause, vocatives are for practical reasons mentioned separately in the syntax analysis visualised in the Appendix.[42] They are referred to and dealt with in the same manner as a clause.

41 These are proper noun *Ζαχαρία* (*Zacharias*; 1:13c); perfect participle feminine singular κεχαριτωμένη (*eminently favoured one*; 1:28d); proper noun Μαριάμ (*Mariam*; 1:30c); diminutive noun παιδίον (*little boy*; 1:76b); noun δέσποτα (*Master*; 2:29b); noun τέκνον (*child*; 2:48d).

42 See Robertson, *Grammar of the Greek New Testament* (1919), 461, regarding the vocative: ‘It is wholly outside of syntax in that the word is isolated and has no word-relations.’

By doing so, the addressee of the direct speech is immediately made visible. The vocative παιδίον (*little boy*; 1:76b) can be used to illustrate this. Without itself being a clause, it refers to σὺ (*you*) in the first part of clause 1:76a (76a), and is therefore syntactically more closely connected to 1:76a than to the second part of clause 1:76a (76a'). Although 1:76a and 1:76a' together form a clause, the vocative in 1:76b is, therefore, connected to 1:76a, and together they form text-unit 1:76a–b. This text-unit is then connected to 1:76a', resulting in a new text-unit 1:76a–a'.

1:76a	┌	┌76a Καὶ σὺ δέ,
	│	│ *And then you,*
1:76b	│	│ 76b παιδίον,
	│	└*little boy,*
1:76a'	│	76a' προφήτης ὑψίστου κληθήσῃ
	└	*a prophet of the Highest you will be called.*

The research-text contains twenty-five direct speeches. Direct speeches, part of the discursive world, belong to one of three groups:

1. direct speeches with an explicit addressee, followed by a reciprocal direct speech;
2. direct speeches with an explicit addressee, but no following reciprocal direct speech;
3. direct speeches without an explicit addressee.

Direct speeches are standardly introduced by a *verbum dicendi* and are visualised in the Appendix by using a double-lined bracket. An example is text-unit 1:24c–25c, where 1:24c is the clause containing the *verbum dicendi* and text-unit 1:25a–c is the direct speech itself.

1:24c ┌24c λέγουσα:
| *while saying:*
1:25a | ╔ ┌25a ὅτι οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις
| ‖ | *"Thus, the Lord has done for me in the days*
1:25b | ‖ | 25b αἷς ἐπεῖδεν
| ‖ └*in which he deigned*
1:25c | ‖ 25c ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις.
└ ╚*to remove my disgrace among human beings."*

In three instances of a direct speech, either the singular λέγων (*saying*) or the plural λέγοντες (*saying*) present participle in the nominative case, therefore referring to the speaker, occurs directly after the 'primary' *verbum dicendi* (1:63b–c; 1:66a–b; 1:67b–c). Taken together, these two *verba dicendi* form a Hebraism,[43] whereby the Greek participle can be considered equivalent to the Hebrew רֹאֵ֥ל (*saying*).[44] In my working-translation, the participle is translated between brackets followed by a colon *(saying):* immediately following the 'primary' *verbum dicendi*, although as a separate clause.

1:63b ┌ ┌63b ἔγραψεν
| | *he wrote*
1:63c | | 63c λέγων
| └*(saying):*
1:63d | ╔63d Ἰωάννης ἐστὶν ὄνομα αὐτοῦ.
└ ╚*"Iōannēs is his name."*

Besides being a Hebraism, the use of paired *verba dicendi* has communicative consequences.[45] I deal with these in my communication analysis of the re-

43 See Conybeare and Stock, *Grammar of Septuagint Greek* (1905; repr. 1995), 96–97. See, however, Hogeterp and Denaux, *Semitisms in Luke's Greek* (2014), 217–219.

44 For detailed information on the function of רֹאֵ֥ל (*saying*) in the Hebrew Bible, see Meier, *Speaking of Speaking* (1992), 94–140. Brown, *Birth of the Messiah* (1993), 370, explicitly notes 1:63b–c as being a Hebraism; Fitzmyer, *According to Luke I-IX* (1981), 381, describes λέγων in 1:63c as 'the stereotyped LXX equivalent of Hebrew in.fin. *le'mor*, which introduces direct discourse.' Fitzmyer, *According to Luke I-IX* (1981), 114, denotes the construction ἀποκριθεὶς εἶπεν (1:19a–b; 1:35a–b) or ἀποκριθεῖσα εἶπεν (1:60a–b) as a 'Septuagintism', remarking that it is 'often related to Hebrew *wayya'an … wayyo'mer*; it is found often in the LXX, sometimes simply for *wayyo'mer* (e.g. Gen 18:9).' See also Muraoka, "Luke and the Septuagint" (2012), 13, who remarks, regarding the use of 'Septuagintalisms' in Luke: 'Many of these Septuagintalisms are mainly concerned with grammatical structures and Semitic lexical calques. e.g., λέγων introducing direct speech.'

45 Runge, *Discourse Grammar* (2011), 114–118, maintains that when more than one *verbum dicendi* is employed in introducing a direct speech 'the pragmatic effect is to accentuate a discontinuity or transition in the

search-text (see Chapter 4, Chapter 5, and Chapter 6).

The research-text contains two direct quotes that are dealt with as direct speeches in this analysis. These are found in 2:23b–c and in 2:24c and they are introduced respectively by καθὼς γέγραπται (*as is written*; 2:23a) and by κατὰ τὸ εἰρημένον *according to what is told* (2:24b). In my syntax analysis these two formulas are each considered to function as a *verbum dicendi* introducing direct speech. Text-unit 2:23a–c illustrates this: the *verbum dicendi* in 2:23a introduces the direct speech in 2:23b–c, which is visualised using a double-lined bracket.

2:23a	┌	23a καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι:
	|	*as is written in the law of the Lord that:*
2:23b	|	╔ 23b πᾶν ἄρσεν διανοῖγον μήτραν
	|	‖ *'Every male opening the mother-womb*
2:23c	|	‖ 23c ἅγιον τῷ κυρίῳ κληθήσεται,
	└	╚ *shall be called holy for the Lord'*

The interjection ἰδού occurs ten times in the research-text,[46] where, influenced (via the Septuagint) by the Hebrew נה and הנה,[47] it functions as an *Aufmerksamkeitserreger*, drawing the attention of the text-internal reader and the characters (though when occurring in the narrative world only that of the text-internal

dialogue, thereby directing attention to the speech that follows.' (Runge, 118). Runge also notes how this communicative function is often missed by biblical exegetes (Runge, 114).

46 ἰδού (*behold!*) is the most common *Aufmerksamkeitserreger* used in the research-text, occurring nine times in direct speeches (1:20a; 1:31a; 1:36a; 1:38b; 1:44a; 1:48b; 2:10c; 2:34c; 2:48f), and once in the narrative world (2:25a). See Culy, Parsons, and Stigall, *Luke: A Handbook* (2010), 20–21, regarding ἰδού: 'the particle (often preceded by καί in narrative texts) is used to seize the listener's/reader's attention and/or emphasize the following statement.'; cf. Runge, *Discourse Grammar* (2011), 95. See for the diacritical acute accent distinguishing ἰδού from the aorist imperative of εἶδον, ἰδοῦ, Bauer, *Wörterbuch zu den Schriften* (1963), c. 733–734, where it is categorised as a 'Demonstrativpartikel' with one of its functions described as 'um die Aufmerksamkeit d. Hörer od. Leser zu erregen', and translated as 'siehe, sehet'; cf. Bauer, et al., *Greek-English Lexicon* (2021), 414; Liddell, Scott, and Jones, *A Greek-English Lexicon* (1940; repr. 1996), 819, who also note the diacritical accent and offer 'lo!' and 'behold!' as translations. Muraoka, *Lexicon of the Septuagint* (2009), 331, calls ἰδού 'a presentative particle used to draw the hearer's or reader's attention to what follows, 'Now look!, Pay attention!, Behold!'.'

47 See for especially the *Aufmerksamkeitserreger* ἰδού when it is preceded by the conjunction καί, Hogeterp and Denaux, *Semitisms in Luke's Greek* (2018), 205–214, where they conclude: 'Among Luke's uses of καὶ ἰδού (26 times), the employment in narration (15+1) constitutes the clearest case of a biblical Hebraism.' See also Koehler and Baumgartner, *Lexicon in Veteris Testamenti Libros* (1985), 238–239 describe הן as a 'hinweisender Aufruf *deictic interj.*', 'meist übersetzt mit: siehe! … *commonly translated as behold!*,' and הנה as 'meist unterbrechender Aufmerksamkeitserreger *in most cases interrupting call for attention*.' Regarding this, cf. for discourse markers in Biblical Hebrew, Lyavdansky, "Deictic Adverbs as Discourse Markers" (2010), 22–42, especially page 40 for הנה.

reader) to the immediately following part of the text.[48] In my working-translation ἰδού is, therefore, translated accompanied by an exclamation mark (!) as *behold!*.

1.3 Methodological step 2: the communication analysis

Using the results of my *syntax* analysis of the research-text I can then take the second step belonging to the Communication-Oriented Method, the making of a *communication* analysis. I do so with a focus on the questions occurring in the research-text. Based on the syntax analysis, which confirms who communicates with whom while asking 'questions', I will in this second methodological step additionally study the semantic and communicative context of these 'questions'.

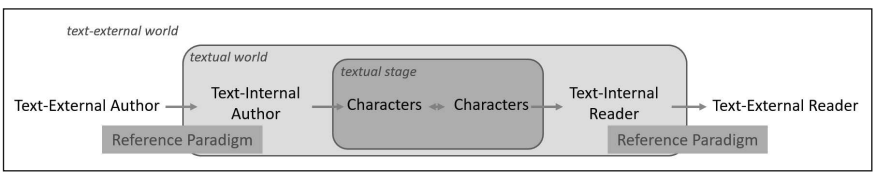
1.3.1 Distinguishing between the text-external world and the textual world

As I have already noted in paragraph 1.1, texts are instruments that communicate a message from a sender to a receiver. A communication analysis distinguishes strictly between the *text-external* communication in the *text-external* world and the *text-internal* communication within the *textual* world.[49] This enables the researcher to 'bracket' the hermeneutical filters connected to the text-external world and take a synchronic perspective in studying the communication within the *textual* world: the text itself is the only 'lens' through which the communication is analysed (see Scheme I below).

48 For the communication participants 'text-internal reader' and 'character', see Scheme I and paragraphs 1.3.3 and 1.3.4.

49 A comparable (though terminologically different) distinction is made between the 'artistic pole' of the text and the 'aesthetic pole' of the reader, in Iser, "Interaction Between Text and Reader" (1980), 106. Thumpanathu, *Communication and the Role of the Lord* (2019), 12, uses 'extra-textual world' and 'extra-textual realm' where I use 'text-external world'. Van Wieringen and Bosman, "Intertextual Relation" (2023), 106, employ 'real world' where I use 'text-external world.' In their theoretical reflection on the understanding and interpretation of texts, Schökel and Bravo, *Manual of Hermeneutics* (1998), the authors do not appear to distinguish strictly between the text-external and textual worlds, but do acknowledge that 'there is a complex movement on the sender-work-receiver line' (see Schökel and Bravo, *Manual of Hermeneutics* (1998), 64).

Scheme I Communication worlds, communication levels, communication participants, and a shared reference paradigm



In the following sub-paragraphs, I deal with the two communication worlds, with the three levels of communication,[50] with the different participants in the communication, and with the shared reference paradigm, all visualised in Scheme I.

1.3.2 First level of communication: flowing from the text-external author to the text-external reader in the text-external world

Outside of the text, which fabricates its own textual world, lie both the text-external author (TEA) and the text-external reader (TER). The TEA communicates with the TER using the text as an instrument of communication in the text-external world. This TEA is the 'historical' or 'real' (group of) author(s) or redactor(s) who once composed the text in the text-external, 'historical', or 'real' world.[51] The TER is any (group of) 'historical' or 'real' reader(s) reading the text in the text-external, 'historical' or 'real' world. The text-external commu-

50 Cf. for these three communication levels also Sinninghe Damsté, "Jesus and the Scroll of the Prophet Isaiah" (2024) (forthcoming); see also, although in a different order and using different terms in referring to some of the communication participants (namely, 'real author'; 'text-immanent author'; 'real reader'; 'text-immanent reader') Van Wieringen, "Communication in Amos" (2017), 90–91.

51 Biblical scholars making a communication analysis often refer to the TEA as the '*historical* author' or '*real* author,' and to the TER as the '*historical* reader' or '*real* reader'. However, in order to express the *text*-centredness of the Communication-Oriented Method, I have chosen the designations '*text*-external author' and '*text*-external reader'. Besides, within the theological context of biblical scholarship, the term 'real' in '*real* author' and '*real* reader', is ambiguous and can best be avoided here. *Pace* e.g. Van Wieringen and Bosman, "Intertextual Relation" (2023), 106, who use 'real author' and 'real reader'; Ska, Sonnet, and Wénin, *Análisis Narrativo* (2011), 16, who use 'autor real'. See for the terms 'textual director', 'narrator,' and 'discursor', which are sometimes used to refer to the TEA, Van Wieringen, "Communication in Amos" (2017), 90–91. In its resumé of the methods and approaches for biblical interpretation, Pontifical Biblical Commission, *L'Interprétation de la Bible* (1993), I.B.2, notes the use by exegetes of the terms 'real author' for what I call the TEA, and 'real reader' for what I call the TER. See for an example from the field of non-biblical communication analysis, Brooke-Rose, "The Readerhood of Man" (1980), 120, who prefers 'Actual Reader' to 'Real Reader,' and who also uses 'Actual Author.'

nication between the TEA and TER is a one-way communication from the TEA to the TER. This is the *first* level of communication encountered in the making of a communication analysis.

Belonging to the *diachronic* aspect of a textual analysis, this first level of communication is only registered as such by my communication analysis and is not further commented upon in any way.[52] Although not strictly an object of my synchronic study, when necessary, I refer to this first level of communication taking place in the text-external world as 'the level of communication between the TEA and TER'.

Luke has an intricate history.[53] Composed in Koine Greek, most likely some time between 80–90 CE,[54] there is evidence that it was still being revised well into the 2nd century CE.[55] The oldest complete texts of Luke are from the 4th century CE. A complete text from the 5th or 6th century CE, written in Koine Greek with a Latin translation, is also extant.[56]

Although some ancient witnesses provide the text of Luke with a heading (sometimes referred to as an *inscriptio*) mentioning a certain Λουκᾶς (*Loukas*) as the author of Luke,[57] Luke's author(s) and further redactors remain, as of

52 For the unimportance of the identity of the TEA of Luke for its interpretation, see Green, *Gospel of Luke* (1997), 20. See also the reflections on this matter in Schökel and Bravo, *Manual of Hermeneutics* (1998), 44–45.

53 For an overview, description, and analysis of the earliest papyri of Luke see Herdández, "Early Text of Luke" (2012). For an overview of important papyri and codices containing (parts of) the text of Luke, see Fitzmyer, *According to Luke I-IX* (1981), 128–129.

54 See Knight, *Luke's Gospel* (1998), 10, who states 'the generally-agreed date is in the 80s or 90s.'; cf. Fitzmyer, *According to Luke I-IX* (1981), 57, 'the best solution is to adopt the date for Luke-Acts that is used by many today, ca. A.D. 80–85.' However, some scholars suggest an earlier dating, e.g. Bock, *Luke: 1:1–9:50* (1994), 30, who posits 'overall an early to mid-60s date is likely'; Mehat, "Les Écrits de Luc" (1992), 149, who concludes 'antérieur aux Actes, eux-mêmes antérieurs à + 64, l'Évangile de Luc pourrait être de + 60'; Nolland, *Luke: 1–9:20* (1989), xxxix, who dates Luke 'between the late sixties and the late seventies of the first century.'; Ernst, *Das Evangelium nach Lukas* (1977), 33, who suggests a date 'zwischen 70 und 80'; Morris, *Luke: Introduction and Commentary* (1974), 28, who states that 'there seems most to be said for a date in the early 60s.'

55 See Fitzmyer, *According to Luke I-IX* (1981), 36.

56 See for an overview of the historical development of Luke, Koester, *Ancient Christian Gospels* (1990), 332–348. Cf. also e.g. Aletti, *L'Évangile selon Saint Luc: Commentaire* (2022), 9–10; Klein, *Das Lukasevangelium* (2006), 44–48; Knight, *Luke's Gospel* (1998), 11–16; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989), 19–22; Ernst, *Das Evangelium nach Lukas* (1977), 22–30. See for especially Luke 1:5–2:52, Brown, *Birth of the Messiah* (1993), 28–29.

57 See Bock, *Theology of Luke's Gospel and Acts* (2011), 32: '(…) the earliest manuscript of Luke's gospel that we have is the Bodmer papyri XIV from about c. AD 200, which has a title pointing to Luke as author *at its conclusion* (my italics) (…)'. Cf. eg. Tannehill, *Luke* (1996), 16; Fitzmyer, *According to Luke I-IX* (1981), 35–36. See for especially the Bodmer papyri (P75), Durracy, "P75 (Pap. Bodmer XIV–XV)" (1973). See also the ancient witnesses discussed by Wolter, *Lukasevangelium* (2008), 1–3. See for further ancient witnesses and their various headings, Aland, et al., *Novum Testamentum Graece* (2013), 177.

yet, anonymous and unknown.[58] Because NA28, the text-critical edition I have chosen for my research, provides the text of Luke with such a heading,[59] I consider this heading to be part of the textual world, and deal with its syntactic consequences in my syntax analysis (see paragraph 2.1.1).

The text of Luke that is published in NA28 is a hypothetical text constructed with the help of many ancient witnesses.[60] Strictly speaking, the TEA of my research-text is, therefore, made up of the editors of NA28, the text-edition of Luke 1:5–2:52 that I have chosen for my research.[61]

1.3.3 Second level of communication: flowing from the text-internal author to the text-internal reader in the textual world

The textual world, fabricated by the text, contains the text-*internal* author (TIA) who communicates with the text-*internal* reader (TIR). Both the TIA and the TIR are theoretical *textual constructs* and, therefore, do not exist outside of the textual world.[62] They are, thus, completely and perfectly accessible to the researcher studying the text.[63] Being a textual construct, the TIR has perfect

58 See for an extended discussion on the identity of the author of Luke, Fitzmyer, *According to Luke I-IX* (1981), 35–53. For further discussions see e.g. Aletti, *L'Évangile selon Saint Luc: Commentaire* (2022), 9; Bock, *Theology of Luke's Gospel and Acts* (2011), 35–36; Klein, *Das Lukasevangelium* (2006), 62–67; Knight, *Luke's Gospel* (1998), 9–11; Tannehill, *Luke* (1996), 16–18; Bovon, *Evangelium nach Lukas: 1:1–9:50* (1989) 22–24; Nolland, *Luke: 1–9:20* (1989), xxxiv–xxxvii; Ernst, *Das Evangelium nach Lukas* (1977), 30–32; Morris, *Luke: Introduction and Commentary* (1974), 16–24. See especially for the 'diction and style' of the author of Luke, Winter, "Language in the Birth and Infancy Stories of the Third Gospel" (1954), 111.

59 Cf. Aland, et al., *Novum Testamentum Graece* (2013), 177, 'ΚΑΤΑ ΛΟΥΚΑΝ'. I translate this heading as 'According to Loukas'. Cf. Merk, *Novum Testamentum Graece et Latine* (1933), 187; Bodin and Hetzenauer, *Novum Testamentum D.N. Iesu Christi* (1918), 131; Hort and Westcott, *New Testament in the Original Greek* (1890), 114; Tischendorf, *Novum Testamentum Graece* (1886), 200.

60 Aland, et al., *Novum Testamentum Graece* (2013), 9*.

61 In one instance in this study, I myself become the TER when I divert from the interrogative punctuation of NA28 and discuss a second reading-option for Luke 2:49c–e', as a statement and not as a question.

62 *Pace* Darr, "Reader-Oriented Approach to Narration in Luke–Acts" (1993), 47, who posits that the TIR is *always* influenced by the TER: 'An interpreter's search for "the reader" should always begin with a look in the mirror, for critics naturally tend to create readers in their own image. To a certain extent, "the reader" will always be *my* reader, a projection of my reading experience and a reflection of my own cultural conditioning. Appeal to a pristine, zero-degree, objective reader is wishful thinking; it cannot help us avoid the ultimate subjectivity of interpretation (cf. Fowler). In other words, the readers to whom critics refer are heuristic constructs whose design invariably imitates the individual critic.'

63 Biblical scholars making a communication analysis often refer to the TIA as the 'text-*immanent* author' and to the TIR as the 'text-*immanent* reader'. However, the use of the term 'immanent' would then imply its antonym 'transcendent' (i.e. 'text-transcendent') be used to designate the 'text-*external* author/reader'. Within the theological context of biblical scholarship 'transcendent' and 'immanent' have other connotations, therefore they can both best be avoided here. *Pace* e.g. Van Wieringen and Bosman, "Intertextual Relation" (2023). In its resumé of the methods and approaches for biblical interpretation, Pontifical Biblical Commission, *L'Interprétation de la Bible* (1993), I.B.2, notes the use by exegetes of the terms 'implied author' for

knowledge of the communication strategies used by the TIA and, therefore, undertakes no normative evaluation of the TIA's communication.[64] The TIR is, however, completely dependent on the TIA regarding the textual world.[65] The TIA, of course, has access to all the information in the textual world. If the TIA does not supply certain information regarding his narrative, a so-called 'information discrepancy'[66] arises for the TIR. In this study, I use the term 'information discrepancy' to denote differences in the information at the disposal of the TIR and the characters, and between the characters. These information discrepancies are, after the fact, text-bound. They constitute a narrative 'motor', and have a communicative function.[67] The TIR can sometimes resolve an

what I call the TIA, and 'implied reader' for what I call the TIR. There is a development in Van Wieringen's use of the term 'implied reader,' which he initially uses to refer to what I call the communication participant TIR [see e.g. the title of his monograph Van Wieringen, *The Implied Reader in Isaiah* (1998)], and which he now uses to refer to one of the poles of the reference paradigm shared by both the TIA and TIR (see e.g. Van Wieringen and Bosman "Reading Melchisedek" (2022), 328. Ska, Sonnet, and Wénin, *Análisis Narrativo* (2011), 17, use the term 'autor implícito' to describe an entity *in* the text that, although very different to their 'autor real', reflects the 'autor real': '(…) el autor implícito es el autor *tal como se refleja en la obra*'; 'éste "refleja" un autor a veces muy diferente del autor real (…)'. In doing so, they indeed distinguish between the text-external world and the textual world. They distinguish this 'autor implícito' from a communication participant that they call the 'narrador' [see Ska, Sonnet, and Wénin, *Análisis Narrativo* (2011), 17]. Complementing their '*autor* real' and '*autor* implícito,' Ska, Sonnet, and Wénin, *Análisis Narrativo* (2011), 21, use the terms '*lector* real' and '*lector* implícito' for what I call the TER and TIR. Bal, *Theory of Narrative* (2017), 12–13, uses the terms 'speaking agent' and 'narrator' for what I would call the TIA in the examples she offers. See also Chatman, *Story and Discourse* (1978), 147–151, for the terminology he uses. Van Moere, "Taal, Tekst en Oeuvre" (2011), 51–64, discusses nine terms referring to readers of varying levels of abstraction.

64 See Darr, *Reader and the Rhetoric of Characterization in Luke–Acts* (1992), 25–32, for further considerations regarding 'the reader as heuristic construct'.

65 See Iser, "Interaction Between Text and Reader" (1980), 110, where he states '(…) now, if communication between text and reader is to be successful, clearly the reader's activity must also be controlled in some way by the text. The control cannot be as specific as in a *face-to-face-situation*, equally it cannot be as determinate as a social code, which regulates social interaction. However, the guiding devices operative in the reading process have to initiate communication and to control it. This control cannot be understood as a tangible entity occurring independently of the process of communication. Although exercised *by* the text, it is not *in* the text.' Although I agree with Iser's stance that the control of the communication with the TIR (Iser's 'reading process' implies a 'reader') is in the hands of the TIA ('the guiding devices operative in the reading process'), and not in those of the TEA ('a tangible entity occurring independently of the process of communication'), I do not agree with his position that the TIA's control is '*by* the text and not *in* the text.' I presume that by formulating the matter in this way, Iser is trying to distinguish between the textual stage ('*in* the text') and the wider textual world ('*by* the text'), but although the TIA does not communicate *with* the characters on the textual stage, he all the same exerts control over the communication *with* the TIR *via* the characters that are communicating on the textual stage (Iser's presumed '*in* the text').

66 See Pfister, *Das Drama* (2001), 79–87, for an exposition on what he calls 'diskrepante Informiertheit', 'Informationsvorsprung der Zuschauer', 'Informationsrückstand der Zuschauer' and 'Kongruente Informiertheit'. For a first exegetical application of Pfister's ideas, see: Van Wieringen, "Jesaja 40,1–11" (1989), 82–84, and especially page 89. Cf. Van Wieringen, "Bible Text and Bible Illustration" (1998), 129–135, where he discusses 'narratological gaps'. See Bal, *On Story-Telling* (1991), 74, where she discusses the discrepancy in information available to what she calls 'the narrator,' and 'the characters.'

67 Sternberg, *Poetics of Biblical Narrative* (1987), 236, distinguishes between information 'gaps' (what I refer to as 'information discrepancies') and information 'blanks'. Sternberg describes the text's 'gaps' as 'what was omitted for the sake of interest', while its 'blanks' are, on the other hand 'what was omitted for lack of interest'.

information discrepancy by using information that is provided by the TIA somewhere else in the text. The text-internal communication between the TIA and the TIR is one-way communication from the TIA to the TIR. This is the *second* level of communication encountered in a communication analysis and, being text-internal, it is *ipso facto* the object of my study.

Although the TIR is a textual construct, he is described in this study with the reactions of a 'human' reader to the TIA's communication. To give an example: if a question appears in the text, the TIR in most cases *expects* an answer,[68] and if it is withheld, he himself *searches* for one, perhaps *retracing* his reading-steps. The same goes for the TIA who, for example, *manipulates*, *goads*, *engages* or *surprises* his TIR, all with the objective of communicating his message.[69] All this 'action' at the communication level from the TIA to the TIR takes place in the textual world and, thus, within the constraints imposed by the syntax, the semantics and the pragmatics[70] (in that order) of the research-text.[71]

1.3.4 Third level of communication: flowing between the characters on the textual stage

The TIA can communicate either *directly* with the TIR, or *indirectly* with the TIR via 'characters' on the 'textual stage'.[72] This indirect communication by

68 Cf. Estes, *Questions and Rhetoric* (2017), 289: 'One of the foundational expectations of dialogue in natural language is the *question-answer pair*: When a question is asked, an assumption is made by hearers that the next utterance will be an answer to that question (…).'

69 See Schökel and Bravo, *Manual of Hermeneutics* ((1998), 68. Although without distinguishing between the TIR and the TER, the authors describe how the reader develops through reacting to the text: 'if I seek an answer to my questions in the text, it will very possibly reply with another series of questions and ask me to pose my enquiries in a different way;' and 'the text speaks to me according to that mutual position, and it will very possibly provoke me, producing in me a restlessness that will impel me to read again. The subsequent contact with the text will be different from the first. My position as reader has changed: the adaptation to the situation for which the text was calling.'

70 Panhuis, *Latin Grammar* (2006), 223–224 gives the following definitions: 'Syntax: area of grammar dealing with formal relations between constituents.'; 'Semantics: area of linguistics dealing with meaning. Either lexical (vocabulary) or grammatical (semantic role in a construction).'; 'Pragmatics: part of linguistics that deals with the relation between linguistic expressions and their users.' In this study, I use the terms 'communication' or 'communicative function' rather than 'pragmatics'. The macrostructure of Estes, *Questions and Rhetoric* (2017), is ordered along 'syntax' (Chapter 3), 'semantics' (Chapter 4), and 'pragmatics' (Chapter 5).

71 See for how the interpretation of a text must be legitimated by the text's own norms, Kavin Rowe, *The Lord in Luke* (2006), 37–38: 'No interpretation can claim cogency, therefore, if it clashes with some of the givens of the text, or fills in what the text itself rules out, or ignores textual particulars, for example. Instead, the success of gap-filling as a hermeneutical process depends on its "congruity" with the text's own norms and directives.'

72 See Elbert, "Luke's Style of Questions" (2003), 104, who remarks on this indirect flow of communication from the TIA (whom he refers to as 'narrator') to the TIR (whom he refers to as 'reader') via the characters, while discussing questions in Luke: 'Such questions allow a narrator to present further information

the TIA to the TIR is in fact the *third* level of communication encountered in a communication analysis. Taking place at a different communication level than the *direct* text-internal communication from the TIA to the TIR, this *indirect* text-internal communication all the same remains part of the TIA's overall communication to the TIR. This third level of communication is two-way, taking place *between* the characters on the textual stage.

In this study I use a syntax-anchored definition for 'character':[73] any participant in the verbal or non-verbal communication on the textual stage.[74] Although these characters are textual constructs, they are all the same described in my study with 'human' (re)actions regarding their mutual communication within the text. Except in (citations from) my working-translation, I always denote characters between single apostrophes, e.g. 'Elisabet'.

1.3.5 Bridging the text-external and textual worlds: the shared reference paradigm

Although a communication analysis distinguishes strictly between the text-external world with its TEA and TER, and the textual world with its TIA and TIR, these two worlds do indeed meet. It is, namely, through the TIR (but not through the characters on the textual stage) that the TER enters into the textual world and is able to read the message it communicates, although do-

through his characters that is of didactic value to his readers.'

73 Darr, *Reader and the Rhetoric of Characterization in Luke–Acts* (1992), 45, however, employs mostly non-syntactic criteria in determining and distinguishing between what he refers to as 'figures', 'actors', and 'characters': 'Based on the magnitude and diversity of their roles and the degree to which they are delineated, characters fall along a continuum from simple to complex. The simplest – or "flattest" – figures have a single function (…). The reader is given little or no personal information (like name, appearance, family, status, etc.) about them, and they appear but once and for a short period only.'

74 The characters appearing on the textual stage of Luke 1:5–2:52 are: 'Elisabet'; 'the Messenger (of the Lord')/'Gabriēl'; 'God'/'the Highest'/'the Lord'/'the Mighty One'/'Master'; 'Hanna'; 'the hearers'; 'Iēsous'; 'Iōannēs'; 'Iōsēph'; 'Kaisaros Augoustos'; 'many, who were waiting'; 'Mariam'; 'the messengers'/'a multitude of the heavenly army'; '(the multitude of) the people'; '(the neighbours and) the relatives (and the acquaintances)'; 'the shepherds'; 'Symeōn'; 'the teachers'; 'Zacharias'. Sometimes characters with a proper name are not referred to as such. In that case, in my commentary I also use the relevant proper name when clarity is called for, e.g. 'the baby (= 'Iōannēs'). Although the following proper names are mentioned in Luke 1:5–2:52, they are not participants in the verbal or non-verbal communication on the textual stage, and I, therefore, do not consider them to be characters: Aarōn; Abia; Abraam; Asēr; Bēthleem; Dauid; Ēlias; Galilaia; Hērōdēs; Hierosolyma; Ierousalēm; Iouda; Ioudaia; Israēl; Jakōb; Mōyseōs; Kyrēnios; Nazareth; Passover; Phanouēl; Syria. Because Loukas (mentioned explicitly in the heading of Luke) and Theophilos (mentioned explicitly in Luke 1:3) do not communicate on the textual stage of Luke 1:5–2:52, I refer to them as 'communication participants'. See for an exposition on the 'narrator' as a 'character' in Luke-Acts, Darr, "Reader-Oriented Approach to Narration in Luke–Acts" (1993), 43–60.

ing so through the lens and filters of the TER's own historical and socio-religious-cultural make-up.[75] This interface between the *text-external* world and the *textual* world is expressed in Scheme I by the term 'reference paradigm'.[76] The TEA shares this historical and socio-religious-cultural reference paradigm with the TIA and TIR, enabling the TIA to express his message in terms that the TIR can comprehend. The TER is free to enter into this shared paradigm. For example, the Koine Greek syntax of my research-text is a set of rules occurring in the text-external world of the TEA. This set of rules is provided by the shared reference paradigm to the TIA and TIR, according to which the TIA can express his message, and the TIR is able to read it. To the extent that the TER chooses to join this aspect of the shared paradigm, the TER is able to read the text. A second example regarding Luke 1:5–2:52 is a shared basic understanding by the TEA, the TIA and the TIR of the historical and socio-religious-cultural context of the text-external Roman Empire, Jewish liturgy, messianic expectations, and so forth, of the 1st century CE, and of the texts contained in especially the text-external Septuagint, all of these again provided by the shared reference paradigm. The more the TER knows regarding this historical, biblical and socio-religious-cultural context, the more he shares in the reference paradigm, and the better he can understand the TEA's message.

It is exactly at this interface that the importance becomes clear of on-going academic research in the *text-external* world[77] for an ever-greater understanding of the *textual* world. New insights gained by, for example, archaeology, palaeography, diachronic and synchronic biblical research, and religion studies,

75 See the scheme in Weinrich, *Sprache in Texten* (1976) 45, in which he calls the reference paradigm a 'Kode'. See also Suleiman, "Audience-Oriented Criticism" (1980), 8: 'the transmission and reception of any message depend on the presence of one or more shared codes of communication between sender and receiver.' Cf. Van Wieringen, "Reader in Genesis" (1995), 300. For the difference between the shared paradigm ('frame of reference') that is found in dyadic interaction ('*face-to face situation*') on the one hand, and the shared paradigm that is found in textual communication, see Iser, "Interaction Between Text and Reader" (1980), 108–109. See, in general, for the 'link' between the text-external world and the textual world, van Wieringen, "A Tale of Two Worlds?" (2021), 179–192.

76 Some researchers applying the Communication-Oriented Method use the terms 'implied *author*' and 'implied *reader*' to denote the shared reference paradigm, thereby unfortunately suggesting a *fourth* communication flow (between 'author' and 'reader'), which bridges the text-external world and the textual world. Such a flow would, however, abolish the strict distinction made by the Communication-Oriented Method between the communication within the *text-external world* and the communication within the *textual world*. *Pace* e.g. Van Wieringen and Bosman, "Intertextual Relation" (2023), 106.

77 See Schökel and Bravo, *Manual of Hermeneutics* ((1998), 40–50, regarding the importance of, but also regarding the limitations of the 'historical-critical method' for the 'adequate comprehension and interpretation of the literary work' (see page 50).

all contribute to the biblical researcher's knowledge of the shared reference paradigm and, thus, assist him in analysing the text-internal communication between the TIA and TIR.

To summarise the three levels of communication visualised in Scheme I:

- The TEA has one-way communication with the TER *via* the text containing the textual world;
- The TIA has *direct* one-way communication with the TIR *within* the textual world; the TIA has *indirect* one-way communication with the TIR *via* the characters on the textual stage *within* the textual world;
- The characters have two-way mutual communication on the textual stage *within* the textual world.

1.4 The presentation of this study

Besides this introductory Chapter 1 containing my research-question and three sub-questions and dealing with the Communication-Oriented Method, which is applied to answer these questions, my thesis contains a further six chapters, an academic summary in English and in Dutch, a bibliography, and an appendix.

1.4.1 Chapter 2: a syntax analysis of Luke 1:5–2:52

- Based on macrosyntactic observations, the largest text-units of Luke are first delineated and the research-text is then determined to be main text-unit Luke 1:5–2:52.
- The largest eight main text-units of Luke 1:5–2:52 are then dealt with one by one in a running commentary focussing on the syntactic aspects of the smaller text-units that make up these main text-units.
- This clause-based syntax analysis is visualized in a bracket-system laid out in the Appendix.
- An English working-translation of the research-text is supplied together with the Koine Greek of NA28 in the Appendix.

- A summary of the conclusions arrived at with the help of the syntax analysis rounds off the chapter. The answer to sub-question 1 "What is the syntactic structure of Luke 1:5–2:52?" is described, as well as visualized in Scheme III and Scheme IV.

1.4.2 Chapter 3: identifying questions in Luke 1:5–2:52

- Different kinds of questions, being 'open questions', 'yes–no questions', 'direct questions', 'indirect questions', and 'implied questions', are defined and described. An explanation is given as to how these questions can be identified.
- Questions are then identified using syntax ('π-words' and the subordinating conjunction εἰ).
- Further questions are identified using semantics (the word-pair 'question–answer', the verb 'to request', and the word-pair 'yes–no').
- The identified questions are cross-checked with the academic consensus regarding their punctuation.
- Sub-question 2 "Which 'questions' does Luke 1:5–2:52 contain?" is answered.
- In Scheme V an overview is given of all the questions identified, augmented by an act of questioning, an act of requesting, and an act of answering, as well as the occurrence of the noun 'answers'.
- Chapter 3 is concluded by explaining how these identified questions, the acts of questioning, requesting, and answering, as well as the occurrence of the noun 'answers', are dealt with in the subsequent chapters.

1.4.3 Chapters 4, 5 and 6: three communication analyses

- Chapter 4 deals with direct open question 1:18b, indirect question 1:62b–c, direct open question 1:66c, one act of answering, and one act of requesting, from a communicative perspective.
- Chapter 5 deals with indirect question 1:29c, direct open question 1:34b–c, and direct open question 1:43a–b, from a communicative perspective.
- Chapter 6 deals with direct open question 2:48e, direct open question