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Punctuation and the 'Well-formed Sentence'
in the Afterlife of the King James Bible

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Abstract

This study analyses the clause-based punctuation practices of four selected passages in the King James Bible, comparing the practices over time and correlating them to changes in the sentence structure of the text. The purpose is to examine what, if any, characteristics of the sentence can be revealed by the study of punctuation, and to use these findings to question the utility of the ‘well-formed sentence’ as the organisational unit of historical syntactic analysis. The results are encouraging of the continued exploration of punctuation as a source of evidence and support current theories that suggest that texts are organised not only according to grammatical structure, but also by rhetorical and semantic structure.

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Abbreviations

OE	Old English. The period of English from c. 450-1066
ME	Middle English. The period of English from 1100-1500
EModE	Early Modern English. The period of English from 1500-1700
PDE	Present Day English. The current period of English from 1700 to present
KJB	The King James Bible
AV	The Authorised Version
SV	The Standard Version
RV	The Revised Version
NCP	The New Cambridge Paragraph Bible

1. Introduction

Historical syntax is concerned with determining how sentences are constructed in the history of a language and describing how the principles and rules of sentence construction have changed over time. We must be cautious in this endeavour not to impose onto a text our modern understanding of what it means for a sentence to be ‘well-formed’. The following excerpts appear in the King James Bible in the Book of Job:

The cloudes do their laboure in geuyng moystnesse, the cloudes poure downe their rayne.

Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

Or should a man wish that he were swallowed up?

From a present understanding of grammar and the ‘sentence’, we may be tempted to label these as ill-formed. But is it possible that in the previous states of English, when these passages were translated and edited, speakers and writers did not conceive of the ‘sentence’ in the same manner that we do now? What evidence is available to address these questions?

Punctuation has largely been ignored as a source of linguistic evidence until recently (Parkes 1992), but analysis of punctuation practice may offer valuable insights into both synchronic and diachronic linguistics. Within historical syntax, punctuation may be able to alert us to the presence of previously unnoticed characteristics of the ‘sentence’.

In this study, I examine the punctuation practices of the King James Bible (KJB) through its origin and afterlife, beginning with the Authorised Version of 1611 and continuing through subsequent editions of 1769, 1885, and 2005, considering also Tyndale's and Coverdale's 1534 and 1535 Bibles, which provided much of the foundation for the KJB. The differences and similarities in punctuation usage over time are used to interpret the

ways in which past English speakers and writers may have conceived of the organisation of the texts they produced.

Selected passages of text are collated across time and a qualitative analysis focuses on the choice and placement of punctuation marks, particularly in coordinate and subordinate constructions. A discussion of the implications that this punctuation has on the utility of the concept of the ‘well-formed sentence’ in historical syntactic study follows. But first, I present an overview of historical linguistics and syntactic study, the origin and development of punctuation, changes in English syntax and sentence structure, and the history of the King James Bible text.

2. Research Context

2.1 Historical Linguistics

Historical linguistics aims to describe language change and to develop theories to explain the causes of change. Michael Samuels, in his seminal work, *Linguistic Evolution*, describes two types of processes that drive language change: extension and systemic regulation. Extension occurs when distributions in the spoken chain, some of which are accidental, are reinterpreted and given ‘fresh systemic motivation’ (Samuels 1972: 50). The process of extension is counterbalanced by systemic regulation, which results from the collective effect of speakers intentionally selecting the one form from a set of alternatives that will least likely give rise to ambiguity and rejecting the other forms (Samuels 1972: 64).

Most historical linguistic analysis is diachronic; that is, it studies language change over time. A challenge in historical linguistics is that the further back in time we look, the more limited the evidence becomes. Evidence must come from the written medium—if analysing change beyond the present generations of speakers—which must be recognised as an imperfect analogue to the spoken medium, since not all changes in the spoken language spread to the written, nor from the written to the spoken, and since the written language is somewhat conservative in its willingness to change compared to the spoken (Samuels 1972: 5). It must also be acknowledged that texts ‘are never simply illustrative of past states of the language’, but are shaped and affected by their uniquely individual contexts (Horobin and Smith 2002: 14).

Evidence for language change can be of two types: direct or indirect (Beal 2012). Grammarians, orthoepists and elocutionists provide direct evidence, as we can study their intentional and conscious descriptions of the language of their times, bearing in mind that prescriptive writings may not always reflect actual language usage. Indirect evidence comes from written sources that do not discuss the language overtly, but from which we

can infer the state of the language at the time.

Given that evidence for much of linguistic history is limited, historical linguistic study is naturally often qualitative in approach. However, quantitative methods are also possible, especially in recent years as large corpora are developed to enable the application of present-day linguistics research methods to historical study (see, for example, the Corpus of Early English Correspondence, Nevalainen et al. 1998).

The earliest textual records of English date to the 6th century CE, early in the Old English period (Smith 1999: 46). With the introduction of the printing press and a concurrent rise in literacy, the 16th century saw a vast increase in the amount of written material being produced, and consequently historical studies of Early Modern English onwards have a deeper pool of data to work with.

Punctuation has largely been ignored as a source of linguistic evidence until recently (Parkes 1992), but analysis of punctuation practice may offer valuable insights into both synchronic and diachronic linguistics. Current studies at the University of Glasgow are exploring such possibilities, for example Smith (2013a) and (2013b).

2.2 Punctuation

Punctuation's 'primary function is to resolve structural uncertainties in a text and to signal nuances of semantic significance' (Parkes 1992: 1). It serves two broad purposes, separation and specification, and in modern use is considered to be governed mostly by 'grammatical considerations' (Quirk et al. 1985: 1610-11). Modern linguists have often dismissed punctuation, referring to it as, for example, a 'surrogate and a rather inadequate substitute for the range of phonologically realized prosodic features at our disposal' (Quirk et al. 1985: 1445). Nunberg (1990) attempted to systematise a 'grammar' for punctuation based on 'text categories' and 'text category indicators' (punctuation), defining rules for the grammar similar to rules for syntax or phonology. The work is far from comprehensive and the arguments less than convincing, but it is worthy of mention for its recognition of punctuation as a serious topic deserving of study in its own right. Parkes' (1992) thorough descriptive study of punctuation practice from its beginnings in antiquity through to

modern use was a much-needed contribution to the topic.

The earliest use of punctuation dates to antiquity, though its particular form and function have evolved since then (Parkes 1992). Prior to the 6th century, texts were generally intended to be read aloud and minimal punctuation offered little guidance to the reader other than indications of major divisions such as chapters and paragraphs. Readers were expected to determine for themselves the intended meanings of the text, usually presented in *scriptio continua* (without spacing between words). The use of punctuation was mostly limited to teaching, helping inexperienced readers learn to interpret texts by indicating when to pause. Reflective of the elocutionary nature of reading at the time, early punctuation practice is rhetorically-informed, rather than grammatically. In the Middle Ages, punctuation became increasingly important, especially for the purpose of elucidating scripture (Parkes 1992). Though texts were no longer intended solely for reading aloud, but also for silent study, the punctuation remained rhetorical. Texts were organised according to the *sententia*, a single thought or idea, which is expressed in a rhetorical *periodus* or *period* (Parkes 1992: 306). The *period* is divisible into the *colon*, a unit of completed sense but incomplete meaning (that is, complete grammatically but not rhetorically), and the *comma*, a unit of both incomplete sense and meaning. These are distinguished by the duration of the pause, or breath, that they require (Parkes 1992: 302). The *period* was commonly indicated by the *punctus* <.>, the *colon* by the *punctus elevatus* <:>, and the *comma* by the *virgula suspensiva* or *virgule* <,> or </>. *Litterae notabiliores*, like modern capital letters, could also indicate the beginning of a *period*. Texts were sometimes arranged *per cola et commata*, with each constituent element of the *period* on a new line.

The introduction of the printing press led to a stabilisation of the shapes of punctuation marks and the assignment of a single graphic symbol for each sign (Parkes 1992: 87). Caxton and his successors used the period <.>, colon <:> and comma <,> or </> (which took the names of the rhetorical structures they marked), as well as paragraph marks and capitals. The question mark was introduced slightly later and the semicolon followed at the end of the 16th century, though its use was not standardised for some time and it was often interchanged with the colon (Bruthiaux 1995). Parentheses were introduced as a means of isolating interpolated expressions and were used most freely in the 16th and 17th centuries, especially in England (Parkes 1992: 87). By 1660, most punctuation marks in modern English usage were known. These refinements in the ‘signals’ provided by punctuation

facilitated the identification of the relationships between structures and their function in ‘communicating the sense of a text’ to the reader (Parkes 1992: 87).

Punctuation theory became a topic of interest to grammarians of English following the introduction of the printing press and the subsequent standardisation of the written language. In the mid-16th century, guides to usage for the main punctuation marks began to appear, with John Hart’s (1551/1955) manuscript serving as a relatively uncontroversial foundational work on the topic (Salmon 1999). In the late 17th to late 18th centuries, punctuation study grew more popular, which likely contributed to the development of ‘an increasingly sophisticated awareness of the structure of English sentences’ (Salmon 1988: 287). Desiring to clarify and disambiguate written English, grammarians at this time prescribed punctuation usage that separated phrases and clauses to indicate syntactic structure, though there was disagreement over the usage of specific punctuation marks. Many prescriptive grammars of this time give syntactic rules as well as rhetorical rules, describing some marks according to their use in separating phrases and others according to their indication of pause length, often within the same manuscript (Honan 1960). Mark Lewis (1678), in particular, stresses the importance of punctuation for syntactic analysis—though even he cannot escape describing some marks by their relative length—and his emphasis on phrase and clause marking with commas and semicolons may have been ‘partly instrumental in leading to the eighteenth-century custom of using very heavy punctuation’ (Salmon 1999: 47). There was a return by some grammarians to a strict rhetorical interpretation of punctuation in the 18th century, coinciding with an increasing interest in ‘proper’ elocution (Salmon 1988). In present usage, punctuation is ascribed a syntactic function, though the elocutionary view remains in such definitions as, ‘a comma indicates a breath’.

The nature and extent of the shift from rhetorical to grammatical punctuation is debated. Baron (2001) relates the shift to a change in the relationship between the spoken and written language. Prior to the 17th century, the written word was largely a servant of speech, recording formal transactions or other speech that readers might want to refer to again. But in the 18th and 19th centuries, writing developed into a more independent medium, distinct from the spoken language. It was at this time that punctuation practice grew less representative of rhetoric or elocution and more indicative of grammatical and logical relationships within a text. Interestingly, Baron suggests that writing in the latter

twentieth century has regained closer ties to the spoken language and that punctuation practice is now often representative of the pauses of (informal) spoken discourse. She sees punctuation as a means of determining ‘the extent to which the literate community ... views speech and writing as independent or interdependent modes of language’ (Baron 2001: 16).

It is thought that the shift from rhetorical to grammatical punctuation corresponds with the rise of silent reading and thus with a need to indicate syntactic disambiguation for the reader rather than to guide elocution. But according to Fodor (2002), a comma will create a pause for the reader, even in silent reading, and so silent readers “project” sound qualities onto the words they are reading ... [which] may affect the way they resolve syntactic ambiguities’ (in Jajdelska 2007: 46). From this, Jajdelska (2007) concludes that punctuating to mark pauses is not an alternative to punctuating to mark syntax, but an aid to syntactic processing. She argues that through the 17th and 18th centuries, punctuation did not change from temporal to syntactic, as others have suggested, but rather continued to indicate pauses. Jajdelska further argues that changes in punctuation practice arose because the growth of silent reading led to the introduction of a new conception of the role of the reader, that of ‘reader as hearer’ rather than ‘reader as speaker’ (2007: 76). When a writer assumes that a text will be delivered orally, his model of the reader is one of a speaker who requires punctuation to mark appropriate pausing so as not to misrepresent the meaning of the text by a poorly timed breath. By contrast, when texts are primarily read silently, the writer can conceive of the reader as ‘hearer’ of the voice of an internal ‘narrator’. Without the concern of introducing infelicitous pauses for breath by punctuating too heavily, the writer is then free to organise the text into smaller units, using frequent pauses to disambiguate grammar and meaning. Changes in the distribution of punctuation marks thus reflect when the ‘constraints on pauses for the reader as a speaker are replaced by constraints on pauses for the reader as a hearer’ (Jajdelska 2007: 46). Variation in punctuation usage occurs when cultures differ between routinely assuming that texts are read aloud rather than silently and assuming that silent reading is the standard.

Others also suggest that the debate of whether punctuation is a guide to rhetorical structure or logical construction is a misguided one. Lennard posits that ‘most if not all punctuation can and does normally function in either mode or in both’, and that the concern of punctuation study should be from a pragmatic perspective, determining the relationship

between gesture and punctuation (1995: 68). According to him, there are no ‘rules’ of punctuation, only convention. Punctuation can ‘incorporate more subtle contributions to the transmission of a text, and become a feature of the pragmatics of the written medium’ (Parkes 1992: 72), beyond the dichotomy of rhetorical or grammatical disambiguation. Punctuation is the correspondence between the physical page and the pragmatics of a text, helping the reader to understand its intention and significance (McGann 1983 in Lennard 1995), as well as a visual gesture that draws attention to the elements of the text. For example, lunulae (parentheses) can be interpreted as creating visual emphasis within a *sententia* to indicate the importance of a particular section of text as the crux of an argument (Lennard 1995). Ronberg similarly suggests that ‘punctuation serves an important function for indicating argument structure and contrastive units, the study of which can provide us with a clearer picture of how linguistic structures are used in tandem with rhetorical principles for persuasion, both in logical argument (logos) but also ... ethos and pathos’ (1995: 61).

Clearly, punctuation has much to offer linguistic study and is deserving of continued study. Baron (2001) presents a clever metaphor to illustrate the utility of punctuation in linguistics: miners searching for ore deep underground are unable to see or smell the poisonous gases that may surround them, so they carry a canary to alert them (a canary’s sudden demise indicates the presence of the deadly gas and the need for immediate evacuation); likewise, linguists searching for change are often unable to detect it, but punctuation can serve as our ‘canary’, indicating the presence of something that may be deserving of attention. Within historical syntax, punctuation may be able to alert us to the presence of previously unnoticed characteristics of the ‘sentence’.

2.3 Syntax and the Sentence

Historical syntax is often defined as the study of the principles and rules of sentence construction in the history of a language and of the changes to these principles and rules over time. But what is meant by ‘sentence construction’? What is a ‘sentence’?

The concept of the sentence is closely bound to the concept of ‘grammar’. In rather tautological fashion, the sentence is sometimes defined as the organisational unit of

grammar, and grammar as the process of defining the sentence. The sentence is thought of as the highest-ranking unit of grammar, consisting of clauses, which in turn consist of phrases, which consist of words, which consist of morphemes (Quirk et al. 1985: 42). In traditional grammar, a sentence can be either simple, consisting of a single independent clause, or multiple, consisting of one or more clauses. A multiple sentence can be compound, having two or more coordinate clauses, or complex, having one or more subordinate clauses (Quirk et al. 1985: 719). Coordination and subordination of clauses are signalled by the use of coordinating and subordinating conjunctions, also referred to as coordinators and subordinators. Coordination in particular is important for realizing the perceived connectedness of juxtaposed sentences, even when they have no grammatical or lexical features in common (Quirk et al. 1985: 1425). The nature of coordination and subordination in English has changed over time from OE to PDE and is one of the topics examined in English historical syntax (see further discussion below).

The concept of the ‘well-formed sentence’ has been at the heart of syntactic study since the development of generative grammar in the mid-20th century. In this framework, originally formulated by Noam Chomsky, the ‘fundamental aim in the linguistic analysis of a language L is to separate the grammatical sequences which are the sentences of L from the ungrammatical sequences which are not sentences of L’ (1957: 13). Grammaticality judgements are based on the linguistic intuition of the native speaker. This approach thus studies competence, or what Saussure termed *langue*, rather than performance, Saussure’s *parole* (1916/1983).

The generative framework may be applied to historical syntax. Fischer et al. (2000), for example, adopt Chomsky’s Principles and Parameters theory for the study of OE and ME syntax. They distinguish between ‘grammar change’ (‘grammar’ meaning the steady state of the human language faculty) and ‘language change’, which correspond to competence and performance, respectively. As per the generative approach, Fischer et al. necessarily focus on grammar change (competence), arguing that performance is a poor reflection of grammar, as it can be obscured by external influences (e.g. slips of the tongue or pen). Historical syntax presents some problems to the generative approach, however, since the data for historical syntax are in the form of written performance and as such present only an approximation of speaker intuition or of what was considered a ‘well-formed sentence’ in the grammar.

Given that texts in earlier periods of English were primarily intended for oral delivery, it may be prudent in historical syntax studies to include consideration of pragmatic and semantic principles of spoken language in addition to analysis of grammar. It is understood, for example, that texts were historically defined by the semantic unit of *sententia*, which overlaps with both the rhetorical *period* and the grammatical sentence (Parkes 1992: 66).

In current traditional grammar, sentences are categorised into four semantic/pragmatic discourse functions: statements, questions, directives and exclamations (which are associated with the syntactic categories of declaratives, interrogatives, imperatives and exclamatives) (Quirk et al. 1985: 803-4). Lyons (1977) and Levinson (1984) make the distinction between the ‘sentence’ as an actual piece of language, and the ‘sentence’ as an abstract theoretical construct. Lyons defines these as the ‘text-sentence’, which is any ‘uttered language-behaviour’, and the ‘system-sentence’, which is the ‘theoretical entity in the linguist’s model of the language-system’ (1977: 29). He suggests that in written language, the author has a certain degree of freedom in determining the boundaries of text-sentences, though it is not an arbitrary choice and must align with speaker intuition of the system-sentence (the ‘well-formed sentence’ that Chomskian grammar is concerned with). Levinson’s equivalent to the text-sentence is the ‘utterance’, which is ‘the issuance of a sentence, a sentence-analogue, or sentence-fragment, in an actual context’ and which is a fundamental unit of analysis in semantics and pragmatics (1984: 18). It is the ‘pairing of a sentence and a context’ (Levinson 1984: 18-19).

Pragmatics offers an alternative approach that focuses on performance and the function of language while avoiding the ‘limitations of sentence grammar’ (Leech 1983). Pragmatics analyses speaker intent and the meanings of utterances, both spoken and unspoken. It looks at meaning in use, not meaning in the abstract (the domain of semantics). As with syntax, pragmatics was not initially applied to historical linguistics, as its early focus was only on face-to-face spoken interaction, which historical data cannot provide. However, historical written records were later accepted as suitable approximations of spoken language, and more recently, any written text (including literary) has become accepted as a communicative act worthy of pragmatic study (Jacobs and Jucker 1995).

In discussing the shift from the model of reader as speaker to one of reader as hearer,

Jajdelska writes that ‘the concept of the sentence to some extent becomes irrelevant’ in contexts where the writer has assumed a reader as speaker. In these contexts, the writer must be careful not to include potentially ambiguous pauses, lest the speaker’s audience misinterpret the silence (for example, as a misreading or hesitation on the part of the reader as speaker), and thus the writer may find it ‘difficult, or even impossible, to divide his or her prose into clearly bounded, standard grammatical sentences’ (Jajdelska 2007: 76). In contrast, when writing for the reader as hearer, ‘there are far fewer possible interpretations of silence, and the writer can use silence more freely to clarify grammatical relationships between words’ (Jajdelska 2007: 48) and can therefore ‘organize clauses into smaller units bounded by lengthy pauses’, in a manner more similar to the organisation of the present day ‘sentence’ (76). It is for these reasons that punctuation can be used to determine how the writer viewed the reader and, in turn, how he conceived of the text’s organisation.

Some changes in the history of the English ‘sentence’

As described above, sentences can be viewed as groups of clauses that have either coordinate or subordinate relationships with one another. Coordination is a special case of parataxis (‘equal arrangement’), in which two units of equivalent status are juxtaposed. Coordination may be indicated with an overt coordinator, in which case it is syndetic parataxis, or with no such coordinator, in which case it is asyndetic parataxis. Subordination is a case of hypotaxis (‘underneath arrangement’), in which units are placed in a hierarchical relationship (Quirk et al. 1985: 918-919).

Medieval English texts are characterised by a paratactic style, in contrast with the preference for hypotaxis in written PDE. Complex hypotactic construction emerged near the end of the ME period, possibly influenced by the French and Latin styles (Fischer et al. 2003: 89). As spoken language tends to rely more heavily on parataxis, it is suggested that written and spoken language in OE and ME had a closer relationship than in PDE (Fischer et al. 2003: 89).

Subordination in OE was syntactically marked, by both word order and the use of the subjunctive. Several OE subordinating conjunctions could also function as adverbs, so that word order alone differentiated between a main and subordinate clause (Fischer et al. 2003: 88). In ME, word order for all clause types moved towards fixed SVO order and the

subjunctive fell out of use, leaving subordination to be signalled primarily lexically (Fischer et al. 2003: 89). Specific conjunctions developed for each type of subordinate clause and subordinating conjunctions became differentiated from adverbs (Fischer et al. 2003: 101). In EModE, clause type continued to become distinguished primarily by element-order and specific markers, as in PDE (Smith 1999: 142). Interestingly, there are some clauses in OE and ME that are *conceptually* subordinate but indicated by coordination, whereas PDE would require a subordinate clause (Fischer et al. 2003: 89).

A particular type of subordinate clause, the relative, underwent a large change when the OE relative system collapsed during the ME period. The particle *pe* was lost and the relative paradigm was replaced by indeclinable *that* (Fischer et al. 2003: 91), which became the lone relativiser, used for restrictive and non-restrictive clauses, with animate and inanimate antecedents. The use of *that* for clausal antecedents was gradually replaced in early ME by *what* and then in late ME by *which*. Although this older usage could still be found in EModE, *which* later became limited to restrictive clauses. The *wh*-relatives *whom* and *whos(e)* arose in ME. *who* began to be used as a relativiser in the 16th century in EModE, eventually becoming the relativiser of choice for a human antecedent (Smith 1999: 105). Historical features of relativisation no longer present in PDE include the ability to separate a relative clause from the phrase it modifies, and the use of a zero relativiser when in subject position, both of which occur until EModE (Smith 1999: 102, 144).

Other features of note in the history of the English sentence include the use of recapitulation and anticipation, in which ‘an anticipatory noun phrase is recapitulated later in the clause by a pronoun’, and the splitting of heavy groups. These usages are found in OE, ME and EModE but are not prototypical of PDE (Smith 1999: 110). OE and ME also permit anacolutha, that is, sentences in OE and ME which are ‘illogically constructed’ from a PDE perspective (Fischer et al. 2003: 90).

2.4 The King James Bible as Evidence

The aim of this project is to examine the ‘afterlife’ of an Early Modern English text in order to contribute to the understanding of the concept of the sentence within an historical linguistic context. The text selected for study is the King James Bible (KJB), also referred

to as the Authorised Version, originally published in 1611, and its subsequent editions from 1769, 1885 and 2005. The earlier Tyndale and Coverdale Bibles from 1534 and 1535, which the editors of the KJB relied heavily upon, are also considered. (Note that for clarity, I will use KJB to refer to the text throughout its history, and AV to specify the 1611 edition.)

The KJB originates from a time of transition in English: punctuation was not yet standardised, reading was becoming a silent rather than spoken practice and, as Jajdelska (2007) proposes, the roles of both writer and reader were changing. It has had significant impact on religion, culture and English literature. It has remained popular for over 400 years but has been edited little in that time, due to both a religious reverence for the text and an appreciation—perhaps sentimentality—for its literary merits. However, because punctuation is so often considered secondary to a text, and editors are often less hesitant to change punctuation marking to suit their interpretations of how a text should be organised, the punctuation of the KJB has the potential to be the ‘canary’ (to use Baron’s metaphor) in the exploration of the sentence.

William Tyndale’s work translating the Bible into English from Hebrew and Greek lay the foundation for the KJB. The goal of translating the Bible into English was to take the ‘mystery’ out of religion (obscured by Latin) and make the scripture accessible and understandable to the common people. While other translators worked from Latin and translated literally and word-for-word, by contrast, Tyndale tried to balance a literal translation with the use of common English. He maintained stylistic aspects from the Hebrew and Greek but in some sense ‘had to invent his own appropriate English’ (Norton 2000: 10). Tyndale was able to complete his translation of the New Testament but was charged with heresy and executed in 1536 before completing the Old Testament (Goodman 2013). Miles Coverdale was less of a linguistic scholar than Tyndale and worked mostly from Latin and German for his translation, as he was not familiar enough with Hebrew (Norton 2000). Building upon Tyndale’s efforts, Miles Coverdale revised and completed his version of the English Bible in 1535. A succession of Biblical translations soon followed, drawing heavily from Tyndale’s and Coverdale’s work.

At the turn of the 17th century, conflict was high between Protestants, Catholics and Puritans in England. Numerous Bibles were in circulation, some with passages

contradicting the views of the church. In 1604, King James the VI of Scotland and I of England called for the creation of a uniform translation for the Church of England, one with ‘textual accuracy, theological neutrality and political acceptability’ (Norton 2000: 61), which he saw as a means to ‘position himself as leader of a united Church’ (Goodman 2013: 77). A collaboration of approximately 50 scholars from Oxford, Cambridge and Westminster was assembled and they completed the AV in 1611 (Goodman 2013).

In 1769, the Standard Version (SV) was published as an updating of the 1611 text to meet new standards of grammar, spelling, and punctuation. Led by Benjamin Blayney, the SV was produced at Oxford and is the version most often ‘praised for its beauty’, which Goodman suggests, ‘lay in its power to convey the Hebrew and Greek originals in the plain language of common English speech’ (2013: 79), true to the spirit of Tyndale’s original work. The Revised Version (RV) was published in 1881 (New Testament) and 1885 (Old Testament), commissioned by the Convocation of Canterbury as another effort to modernise the text. This version was the first to distinguish the prose sections by paragraph arrangement and the poetry by poetic lines (Norton 2000). Most recently published is the New Cambridge Paragraph Bible (NCP), edited by David Norton (2005). This version modernises spelling and punctuation (including introducing inverted commas for dialogue), uses punctuation and poetic lines as in the RV, but also tries to return closely to the original wording of the 1611 translators.

The translators of the KJB were faced with the task of remaining as faithful to the original Hebrew and Greek texts as closely as possible, while also writing in simple and readable English. The distinctive voice of the KJB is attributed to the translators’ determination ‘to convey the original texts in all their full complexity’ (Brown Patterson 2012: 653). Their translations ‘fell naturally into the rhythms of English speech’ (Goodman 2013: 78), thanks in part to Tyndale’s conscientious efforts to establish English as a suitable language for scripture. One effect of the strict adherence to the original Hebrew is the inclusion of numerous *ands*, even where the conjunction bears ‘virtually no semantic load’ and ‘might readily have remained untranslated’ (Goodman 2013: 78). Another stylistic effect in the KJB is due to the fact that much of the Bible is poetry, including the Book of Job and the Psalms. Ryken observes that these passages ‘reflect a distinctive poetic idiom ... characterized by a frequent, almost pervasive, use of figures of speech, especially metaphors and other analogies, and by a rhythmic quality that reflects the use of

parallelisms' (in Brown Patterson 2012: 652). He also observes that many passages of the AV have language that is 'generally simple, but whose effect, achieved sometimes by inverted syntax, is to seize one's attention' (in Brown Patterson 2012: 652).

Revisers of the KJB made efforts to maintain this distinctive style. In the preface to the RV, the revisers write, 'We have never removed any archaisms, whether in structure or in words, except where we were persuaded ... that the nature of the expression led to some misconception of the true sense of the passage; The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version and give an archaic colour to many felicities of diction, have been seldom modified' (xii-xiii in Norton 2000: 333). The style was not without its critics. Of the Book of Job, one wrote that the text did not meet European literary standards and was 'repetitious, irregular; has broken and obscure connections; neglects transitions' (Blackmore 1700: lxxv-lxxvi in Norton 2000: 195).

The Bible is an interesting source of study because of its use as a text both for oral delivery and for silent study. In the preface to his 1535 Bible, Coverdale implores the reader to 'sit thee down at the Lord's feet and read his words', and Norton reflects that 'to read the Bible to oneself is an essentially private experience' (2000: 77). But the Bible was also read aloud at church, as well as sung and hummed (Norton 2000). This may have contributed to a unique juxtaposition in the punctuation of the KJB, as it served to guide both readers as hearers and readers as speakers.

While it was long understood that pauses 'enhance the general "meaningfulness"' of a reading, for scriptural punctuation it was the aim that this meaningfulness 'be in harmony with the orthodox doctrines of the Church' (Parkes 1992: 67). Through punctuation, editors could either 'bring out or distort' the emphasis of a text to ensure both the meaning and the orthodoxy of the interpretation (Parkes 1992: 67). It was considered very important for officiants reading aloud to congregations to pause appropriately, but also for the lay readers to interpret the proper meaning when reading silently at home, especially as literacy increased and the Bible became a popular reading tool for the literate population (Norton 2000: 76-77).

There are many contextual factors that influenced the development of the KJB. Combined

with its enduring afterlife as a central text within English literacy, this makes for an interesting and potentially bountiful source of evidence for historical linguistics and historical syntactic research.

3. Data and Method

3.1 Selection

My data come from four books of the KJB: Job and Psalms, from the Old Testament, and Matthew and Romans, from the New Testament. I chose to select shorter passages from different books, rather than one longer passage from a single book, in order to capture variation that might arise from differences in genre and authorship. I wanted to select passages that would reflect these differences and feature a variety of clausal structures. I have made the assumption that a short sample will be sufficiently reflective of the punctuation and syntactic practices of an entire book, an assumption made necessary by the limited scope of this preliminary exploratory project. For each text passage, I collated a set of five samples from the AV, SV, RV and NCP, and either Tyndale (for New Testament samples) or Coverdale (for Old Testament samples, which Tyndale did not complete). It is important to recognise that the Coverdale samples, and to a lesser degree the Tyndale samples, differ in textual content from the other four editions, because the SV through NCP are based directly upon the text of the AV, but the AV is only partially based on Coverdale and Tyndale, having drawn on additional versions of the Bible during its preparation also. Thus caution must be taken when drawing conclusions based on comparisons of later editions to the Coverdale or Tyndale samples.

3.2 Transcription

I transcribed the samples from online and hardcopy sources: online facsimiles from the Early English Books Online database (Tyndale 1534; Coverdale 1535), a hardcopy facsimile in the Glasgow University library (The Holy Bible 1911), an online facsimile from the Eighteenth Century Collection Online database (The Holy Bible 1769), and books in the Glasgow University library (The Parallel Bible 1885; Norton 2005). I retained the

original punctuation, capitalisation, verse numbers, and line formatting, but excluded the roman type used to denote words supplied by the translators and the daggers and asterisks referring to liturgical margin notes. For Tyndale and Coverdale samples, any virgules are transcribed as </> but treated as a comma for purposes of analysis, puncti elevati are transcribed as <?> and analysed as such, and both ampersands and Tironian *ets* are transcribed as <&> and analysed with orthographic *and*. I expanded any abbreviations, marking the inserted letters in square brackets. Transcriptions of all four sample sets are included in Appendices A-1 to A-4.

3.3 Sample Sets

3.3.1 Job 37

The first sample set is from Job 37:1-24 (note that verse numbers were not introduced until the AV). The Book of Job is a poetical book of the Old Testament that features poetic monologue and dialogue surrounded by prose narrative. It does not fit within a clearly defined genre, but exhibits characteristics of epic, drama, parable and others (Seow 2013). I selected Chapter 37, part of the poetical monologues, as my data sample. In this text, the young man Elihu urges Job not to speak ignorantly in the face of suffering, but to recognise God's wisdom and transcendence.

3.3.2 Psalms 46

The second sample set is from Psalms 46:1-11 (listed as Psalm 45 in Coverdale), in the Old Testament. The Psalms are poetry, intended to be sung, and are noted for their use of parallelism for developing meaning. Most, including Psalm 46, are on the topic of praising God and his greatness. Coverdale's Psalter is widely praised for its literary quality and beauty and has persisted largely unaltered as a staple of Anglican worship (Norton 2000).

3.3.3 Matthew 13

The third sample set is from Matthew 13:1-15. Matthew is one of the four Gospels of the New Testament. In this selection, Jesus tells the Parable of the Sower, in which scattered

seeds fall on four different types of ground as a metaphor for the four types of reception people can have to the word of God. Jesus also explains to his disciples why he uses parables. Matthew is a prose text.

3.3.4 Romans 5

The final sample set is from the Epistle to the Romans 5:1-15, in which the apostle Paul describes the salvation that is offered through the gospel in a letter-essay style addressed to the people of Rome. Romans is considered an important theological work and book in the Bible. In his preface to Romans, Tyndale (translating Luther) writes, ‘Forasmuch as this epistle is the principle and most excellent part of the new testament, and most pure evangelion, that is to say glad tidings and that we call gospel, and also a light and a way in unto the whole scripture, I think it meet, that every Christian man not only know it by rote and without the book, but also exercise himself therein evermore continually, as with the daily bread of the soul’ (Daniels 1989: 207).

3.4 Method of Analysis

The analysis of these sample sets was principally qualitative, with some simple quantitative information gathered to supplement discussion. The purpose was to identify the ‘sentences’ and punctuation in the samples in order to examine their relationship over time.

I began by coding the transcriptions for a number of properties: clause division, coordinators, subordinators, and the relationship between clauses (either paratactic or hypotactic). Coding was done by highlighting words according to category and visually representing relational hierarchies. Appendices B1-4 present these coded transcriptions.

Because clauses are the structural units of grammar that constitute the sentence, I used the identification of clause boundaries as one method of determining the ‘sentences’ of the samples. This is per Quirk et al.’s suggestion that the clause is a ‘more clearly-defined unit than the sentence’ and is thus better able to serve as the central part of grammar (1985: 47). As typical sentences minimally require one independent clause, which requires a finite

verb (Quirk et al. 1985: 149), I coded for finite clauses only, excluding nonfinite and verbless clauses from analysis. This helped to limit the scope of the data to a manageable size for this project. I did not analyse or code for phrases, or the punctuation that accompanies them, again as a means of managing the amount of data. I did, however, informally observe that phrases are almost exclusively punctuated with commas or no mark at all.

I began coding by underlining each finite verb in the samples, and then visually coded clause boundaries by placing each finite clause on a separate line. I then coded for coordinating and subordinating conjunctions. I placed coordinators flush with the left margin and indented the clauses being coordinated to visually represent their paratactic relationship. I identified each subordinator by enclosing it in a box, using a different line style to further classify each subordinate to its subcategory (adverbial, nominal, relative or comparative). Each subordinate clause was then indented further from the left margin than the matrix clause in which it is embedded, in order to illustrate the hypotactic relationship between the two. Finally, I grouped clauses into sentences, adding an additional line between sentences to indicate their boundaries.

With the samples coded, I next counted the number of words, finite verbs, coordinators, subordinators and sentences. I also identified what punctuation marks were used with each type of sentence structure, counting the instances of periods (full stops), commas, colons, semicolons, question marks, parentheses and zero markers (where a mark would be expected). I considered a pair of parentheses or correlative commas as one instance. The purpose of gathering this quantitative data was to provide a simple overview of the basic characteristics of each sample set and each Bible edition.

I extracted from the original transcripts all of the strings of words that would be considered orthographic sentences, that is, strings of words terminating with a period. I then compared this list with the coded data of clause-based sentences to collate a collection of sentences that meet the criteria for both clause-based and orthographic sentences and another collection of orthographic sentences that fail to meet the clause-based criteria. These lists are presented in Appendices C1-2. The final step of analysis was to qualitatively describe the commonalities and differences between these two collated lists.

4. Analysis

4.1 Overview

The four samples of text analysed are roughly 200-400 words in length, with very little variation in word count over time from AV through NCP. The Coverdale/Tyndale samples of Job, Psalms and Romans are slightly longer than samples from later editions. Table 4-1 shows the word counts for each sample.

Table 4-1 Number of words per sample.

Sample Set	Cov./Tyn.	AV	SV	RV	NCP
<i>Job 37</i>	440	401	402	418	398
<i>Psalms 46</i>	224	204	204	203	204
<i>Matthew 13</i>	323	330	326	328	324
<i>Romans 5</i>	352	322	324	338	324

The samples feature both parataxis and hypotaxis. Main clauses are coordinated both asyndetically and syndetically, and there are instances of all four types of subordinate clause: adverbial, nominal, relative and comparative.

Coordinators occurring in the samples include (in descending frequency) *and*, *but*, *for* and *or*. Quirk et al. describe *for* as on the gradient of coordinator to subordinator, having characteristics of both (1985: 920-922, 927). I labelled it as a coordinator when it served a linking function, particularly in a sequentially fixed manner, and as subordinator when it expressed purpose, result or similar relationships with the following or preceding clause. Table 4-2 shows the number of coordinators per sample.

The two New Testament sample sets, Matthew 13 and Romans 5, are more paratactic than the Old Testament sample sets, Job 37 and Psalms 46, having more than twice as many

Table 4-2 Number of coordinators of finite clauses per sample.

Sample Set	Cov./Tyn.	AV	SV	RV	NCP
<i>Job 37</i>	8	7	7	9	7
<i>Psalms 46</i>	6	1	1	1	1
<i>Matthew 13</i>	20	23	23	25	23
<i>Romans 5</i>	14	15	15	17	15

coordinated finite clauses. Notably, none of the coordinated clauses in Psalms 46 AV through NCP are main clauses; there are coordinated subordinate clauses only (two of the six instances of clause coordination in the Tyndale sample are of subordinate clauses also).

Subordinators occurring in the samples can be grouped into four categories. Adverbials include *as*, *according as*, *as soon/long as*, *because*, *for*, *if*, *lest*, *that*, *in (so much) that*, *for that*, *seeing (that)*, *so that*, *though*, *when* and *while*; nominals include *that*, *how*, *what*, *whatsoever*, *when*, *who* and *whosoever*; relatives include *which*, *that*, *where*, *wherein*, *whereof*, *who* and *(by/through) whom*; and comparatives include ... *than*, *so ... that* and *such ... that*. Table 4-3 shows the number of subordinators per sample.

Adverbials are the most commonly occurring type of subordinator, while comparatives are very infrequent, only occurring in Coverdale/Tyndale samples of Job 37 and Romans 5. The Coverdale/Tyndale samples of Job 37, Psalms 46 and Romans 5 have more subordinators overall than the other editions. There is little variation in subordinator count from AV through NCP.

4.2 The ‘sentence’ according to clause structure

One conception of the ‘well-formed sentence’ is that it is a complete independent clause, either standing alone (a simple sentence), coordinated with another clause (a compound sentence), or having one or more subordinate clauses (a complex sentence) (Quirk et al. 1985: 47, 719). An independent clause with one or more subordinate clauses that is then coordinated with another independent clause (with or without its own subordinate clauses) is a compound-complex sentence. See Table 4-4 for the number of sentences according to

Table 4-3 Number of subordinators of finite clauses per sample.

<i>Sample Set</i>		Cov./Tyn.	AV	SV	RV	NCP
<i>Job 37</i>	<i>adverbial</i>	16	6	6	5	6
	<i>nominal</i>	4	5	5	6	5
	<i>relative</i>	6	6	6	7	6
	<i>comparative</i>	2	-	-	-	-
	Total	28	17	17	18	17
<i>Psalms 46</i>	<i>adverbial</i>	5	4	4	4	4
	<i>nominal</i>	3	2	2	2	2
	<i>relative</i>	1	1	1	1	1
	<i>comparative</i>	-	-	-	-	-
	Total	9	7	7	7	7
<i>Matthew 13</i>	<i>adverbial</i>	6	8	8	7	8
	<i>nominal</i>	4	4	4	2	4
	<i>relative</i>	2	2	2	4	2
	<i>comparative</i>	1	-	-	-	-
	Total	13	14	14	13	14
<i>Romans 5</i>	<i>adverbial</i>	14	10	9	10	10
	<i>nominal</i>	1	1	1	1	1
	<i>relative</i>	11	8	9	7	8
	<i>comparative</i>	-	-	-	-	-
	Total	26	19	19	18	19

this clause structure definition. See also Appendix B for coded sample sets, in which clause-based sentence divisions are indicated by an extra line break.

Simple sentences are by far the most common type of sentence for the Old Testament, Job 37 and Psalms 46, samples, while compound-complex dominate the samples from the New Testament, Matthew 13 and Romans 5. Interestingly, in the Old Testament samples, even though the total number of words decreases between Coverdale and AV, the number of sentences increases. By contrast, the number of sentences in the Old Testament samples decreases between Coverdale and AV, which is unsurprising given that the word count of Romans 5 also decreases, but is less expected for Matthew 13, which actually increases by seven words. Differences in the actual text content may account for some of these changes,

Table 4-4 Number of sentences based on clause structure.

Sample Sets		Cov./Tyn.	AV	SV	RV	NCP
<i>Job 37</i>	<i>simple</i>	6	16	16	13	15
	<i>compound</i>	4	2	2	3	2
	<i>complex</i>	14	8	9	6	8
	<i>compound-complex</i>	3	4	3	5	4
	Total	27	30	30	27	29
<i>Psalms 46*</i>	<i>simple</i>	9	17	17	17	17
	<i>compound</i>	2	-	-	-	-
	<i>complex</i>	5	4	4	4	4
	<i>compound-complex</i>	1	-	-	-	-
	Total	17	21	21	21	21
<i>Matthew 13</i>	<i>simple</i>	1	-	-	-	-
	<i>compound</i>	1	-	-	-	-
	<i>complex</i>	-	-	-	-	-
	<i>compound-complex</i>	6	6	6	4	6
	Total	8	6	6	4	6
<i>Romans 5</i>	<i>simple</i>	1	-	-	-	-
	<i>compound</i>	-	-	-	-	-
	<i>complex</i>	1	-	-	-	-
	<i>compound-complex</i>	6	4	4	4	4
	Total	8	4	4	4	4

* Ignored the Hebrew word *Selah* when determining clause structure and coordination in *Psalms 46*.

but this change may also reflect a reorganising of the amount of content per sentence. Word count is not a strong predictor of sentence count.

Examples of simple sentences include:

At this also my heart trembleth, And is moved out of its place. (Job 37 RV)

the kingdoms were moved: (Psalms 46 NCP)

Parte fell in good grou[n]d & brought forth good frute: some an hu[n]dred fold/some sixtie fold/some thyrtie folde. (Matthew 13 Tyn.)

Yet scace will eny man dye for a righ=tewes man. (Romans 5 Tyn.)

These are the only examples of simple sentences in the Matthew 13 and Romans 5 sample sets, reflecting these samples' highly syndetic paratactic style. By contrast, Psalms 46 consists mostly of simple sentences, especially in the AV through NCP samples. The asyndetic nature of Psalms 46 is perhaps a result of its poetic and musical genre, differentiating it from the other three sample sets, which are primarily or entirely prose. It could perhaps be for this reason also that Job 37 is the next most asyndetic, as it too is considered a partially poetic work.

Examples of compound sentences include:

By the breath of God frost is given: and the breadth of the waters is straitened.
(Job 37 SV)

I wil be exalted amonge the heithe[n], & I wil be exalted vpon earth.
(Psalms 46 Cov.)

Some fell amo[n]ge thornes/ & the thor=nes spro[n]ge vp & chooked it.
(Matthew 13 Tyn.)

There are few compound sentences in any of the samples. Job 37 has two or three in each edition, but they are less common than any other sentence type. Psalms 46 has only two, both in Coverdale, Matthew 13 only one, in Tyndale, and Romans 5 has none in any edition. That is not to say, however, that Matthew 13 and Romans 5 are nearly devoid of syndetic parataxis, for in fact they both almost exclusively feature compound-complex sentences, exhibiting both syndetic parataxis and hypotaxis. Compound-complex sentences are discussed further below.

Examples of complex sentences include:

Hast thou with him spread out the sky, which is strong, and as a molten looking glass?
(Job 37 NCP)

Therefore will not we feare, though the earth be remoued : and though the moun=taines be caried into the midst of the sea. Though the waters thereof roare, and be troubled, though the mountaines shake with the swelling thereof.
(Psalms 46 AV)

BEcause therfore that we are iustified by fayth/we are at peace with god thorow oure Lorde Iesus Christ : by who[m] we have awaye in thorow fayth / vnto this grace

*wherin we stonde aud reioyce in hope of the prayse that shalbe geuen of God.
(Romans 5 Tyn.)*

Job 37 has the most complex sentences of any sample set. In the Coverdale sample, complex sentences are the most frequent type, occurring more than twice as frequently as simple sentences. A shift occurs in the AV sample, in which the number of complex sentence decrease by half, which may be accounted for somewhat by the slight increase in the number of compound-complex sentences and the more than doubling of the number of simple sentences. Complex sentences are the second most frequent type of sentence in Psalms 46 across all editions, but there are roughly half as many as in Job 37. For both sample sets, the number of complex sentences stays relatively stable from AV through NCP. Matthew 13 has no complex sentences in any edition, and the only complex sentence in Romans 5 is the example given above from Tyndale.

Examples of compound-complex sentences include:

he thun=dreth with the voice of his excellencie, and hee will not stay them when his voice is heard. (Job 37 AV)

the kyngdomes make moch a doo: but whe[n] he sheweth his voyce, the earth melteth awaye. (Psalms 46 Cov.)

Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deep-ness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixtyfold, some thirtyfold. (Matthew 13 SV)

Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but we also rejoyce in God through our Lord Jesus Christ, through whom we have now received the reconcilia-tion. (Romans 5 RV)

These examples make apparent how Matthew 13 and Romans 5 can each have about 60% more words than Psalms 46, but only one quarter as many total sentences. These compound-complex sentences can be very long, consisting of multiple main and subordinate clauses. Sentences in Mathew 13 and Romans 5 are almost exclusively

compound-complex. Mathew 13 shows a slight decrease in number of compound-complex sentences in RV, which is then reversed in NCP, while the numbers in Romans 5 decrease at AV and then remain constant through to NCP. Aside from one instance in Coverdale, Psalms 46 has no compound-complex sentences, once again reflecting its asyndetic paratactic nature. Similarly, Job 37 has fewer compound-complex sentences than simple or complex, also reflective of a trend toward asyndeton.

Most sentences of any type and across all sample sets terminate with a period or question mark, but colons, semicolons and even commas are also possible. Table 4-5 shows the number of instances of each possible sentence-final punctuation mark.

Period use varies little over time in the Old Testament samples but decreases between Tyndale and AV in New Testament samples. The increase in colon frequency from Coverdale/Tyndale to AV, along with the peak of semicolon use in RV, correspond to a trend in increased usage of intermediary marks in the seventeenth- and eighteenth-century, with semicolon use particularly prominent in eighteenth-century punctuation practice (Bruthiaux 1995: 6). The single set of parentheses set off the vocative in the sentence, *Herken vnto this (o Iob)*, in the Job 37 Coverdale sample.

4.3 The ‘sentence’ according to punctuation

Many sentences based on clause structure terminate with a period, and indeed an alternative definition of the ‘sentence’ is any string of words terminated with a period or, less frequently, a question mark or exclamation point when the sentence is interrogative or exclamative (Quirk et al. 1985: 1623). Unlike the clause-based sentence, these ‘orthographic sentences’ have no requirement for a finite verb or indeed any particular syntactic structure. As such, sentences determined by punctuation alone may differ greatly from sentences determined by clause structure. Although the orthographic sentence certainly should not be the guiding structure in historical syntax, it may be interesting to examine the types of sentences that this definition produces in order to determine if clause-structure sentences fail to capture some quality of the ‘sentence’ that could be important. Table 4-6 shows the number of periods and question marks per sample—in other words, the number of punctuation-determined sentences. It should be noted that another

Table 4-5 Sentence-final punctuation of clause-based sentences.

<i>Sample Sets</i>		Cov./Tyn.	AV	SV	RV	NCP
<i>Job 37</i>	. (or ?)	22	21	21	19	20
	,	1	-	-	-	-
	:	2	9	7	3	8
	;	n/a*	-	2	5	1
	()	1	-	-	-	-
	null	1†	-	-	-	-
<i>Psalms 46‡</i>	.	10	10	10	10	10
	,	5	4	3	3	4
	:	2	4	3	3	4
	;	n/a	3	5	5	3
	()	-	-	-	-	-
<i>Matthew 13</i>	. (or ?)	7	5	4	3	5
	,	1	1	1	1	1
	:	-	-	1	-	-
	;	n/a	-	-	-	-
	()	-	-	-	-	-
<i>Romans 5</i>	.	7	4	4	4	4
	,	-	-	-	-	-
	:	1	-	-	-	-
	;	n/a	-	-	-	-
	()	-	-	-	-	-

* Semicolon not in use until seventeenth-century.

† Most likely a printer's error.

‡ As when determining clause structure and coordination in *Psalms 46*, I ignored Hebrew word *selah* when considering sentence-final punctuation.

requirement often included in the definition of the orthographic sentence is that the string of words begin with a capital letter, but I excluded that rule in this analysis, since many Bible passages capitalise numerous words including the first of every line or verse, regardless of text structure, which may have obscured the data.

Psalms 46 and *Romans 5* do not feature any interrogatives, hence the absence of question marks in those samples. *Job 37*, with its longer word length, unsurprisingly has more

Table 4-6 Number of periods and question marks per sample.

<i>Sample Sets</i>		Cov./Tyn.	AV	SV	RV	NCP
<i>Job 37</i>	.	16*	20	19	17	19
	?	9	5	5	6	5
	Total	25	25	24	23	24
<i>Psalms 46</i>	.	14	14	13	10	13
	?	-	-	-	-	-
	Total	14	14	13	10	13
<i>Matthew 13</i>	.	13	14	9	9	14
	?	1	1	1	1	1
	Total	14	15	10	10	15
<i>Romans 5</i>	.	16	12	12	11	13
	?	-	-	-	-	-
	Total	16	12	12	11	13

* There is also one instance of zero punctuation that was likely intended to be a period but was omitted due to a printer's error. The amended count would be 17.

sentences than the other sample sets. The Coverdale sample of Job 37 has more question marks than the others, but it also has more interrogative text that is not present in the later editions. Its lower period count also appears to be partly due to these variations in word count. The numbers for Psalms 46 may be inflated in comparison with those in Table 4-4, because the Hebrew *selah* occurs several times as its own orthographic sentence but was not counted as an independent clause-based sentence.

For all sample sets, the number of orthographic sentences reduces slightly in the RV, and in the SV to a lesser degree, only to rise again in the NCP. This likely corresponds with an increased use of semicolons and colons during the eighteenth- and nineteenth-centuries and with the desire of the NCP to return to punctuation that is more faithful to the practice in the AV.

There is slightly more variation in number of orthographic sentences over time, compared to the numbers in Table 4-4. Interestingly, there are no increases in the numbers of sentences from Coverdale to AV in the Old Testament samples and Matthew 13 shows a slight increase rather than decrease. Only Romans 5 shows a parallel decrease in both number of orthographic sentences and clause-based sentences between Tyndale and AV.

Examples of orthographic sentences include:

A roa-ringe voyce foloweth him : for his glorious magesty geueth soch a thondre clappe, that (though a man heare it) yet maye he not per-ceaue it afterwarde. (Job 37 Cov.)

How thy garments are warm, when he quieteth the earth by the south wind? (Job 37 SV)

He maketh warres to cease vnto the end of the earth : hee breaketh the bow, and cutteth the speare in sunder, he burneth the chariot in the fire. (Psalms 46 AV)

Selah. (Psalms 46 SV)

And he spake to them many things in parables, saying, Behold, the sower went forth to sow; and as he sowed, some seeds fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they withered away. (Matthew 13 RV)

And the disciples came, and said unto him, ‘Why speakest thou unto them in parables?’ (Matthew 13 NCP)

For even vnto the ty=me of the lawe was synne in the worlde: but synne was not regarded/as longe as ther was no lawe: neverthelesse deeth rayned fro[m] Adam to Moses/eve[n] over them also that synned not / w[ith] lyke transgression as dyd Adam: which is the similitude of him that is to come. (Romans 5 Tyn.)

But the gyfte is not lyke as the synne. (Romans 5 Tyn.)

As these examples show, orthographic sentences vary widely in word length and clause type. Not all orthographic sentences meet the requirements of well-formed sentences according to clause structure—nor are all clause-based sentences also orthographic sentences. Having now reviewed both sentence types, in the next section I will examine all of the sentences in Job 37 in order to analyse the differences between sentence types in more detail.

4.4 Comparing the sentences of Job 37

I selected Job 37 as the sample set for more in-depth analysis because it features the most variation, in number and type of clause (see Table 4-4), punctuation practice (see Table 4-

5) and number of orthographic sentences (see Table 4-6), and could thus have the most potential for revealing patterns of interest. It also demonstrates the most change over time, making it most suited for a study relating to historical linguistics.

In order to compare the two conceptions of the ‘sentence’ within Job 37, I collated them into two lists, which are included in the appendices. Appendix C-1 presents the full list of orthographic sentences in Job 37 that are also acceptable sentences according to the definitions of simple, compound, complex or compound-complex sentence. Appendix C-2 presents the full list of orthographic sentences in Job 37 that are *not* acceptable sentences according to the definitions of simple, compound, complex or compound-complex sentence. As can be seen, the lists do not change very much over time, suggesting that any factors that may be common to the items in each list have not changed either.

The sentences in C-1 can be grouped into the following categories:

- a. Two independent clauses coordinated syndetically (clauses may include subordination or ellipsis), e.g. *By the breath of God, frost is gi=uen : and the breadth of the waters is straitned.* (Job 37 AV),
- b. One independent clause with coordinated verb phrases, e.g. *The bees-tes crepe in to their dennes, & take their rest.* (Job 37 Cov),
- c. One independent clause with coordinated verb complements, e.g. *Heare attentiuely the noise of his voice, and the sound that goeth out of his mouth.* (Job 37 AV),
- d. One independent clause with a subordinate clause (adverbial, nominal or relative), e.g. *He sealet up the hand of every man; that all men may know his work.* (Job 37 SV),
- e. One independent clause with coordinated subordinate clauses, e.g. *Dost thou know how God layeth his charge upon them, And causeth the lightning of his cloud to shine?* (Job 37 RV),
- f. One independent clause, e.g. *He causeth it to come, whether for correction, or for his land, or for mercy.* (Job 37 NCP).

The common feature among all categories is the presence of only one independent clause, or of multiple clauses that are coordinated syndetically. The sentences in C-2 can be

grouped into the following contrasting categories:

- a. Two independent clauses, asyndetically coordinated, with closely related meaning, e.g. *Also by watering he wearieth the thick cloud: he scattereth his bright cloud.* (Job 37 NCP),
- b. Two or more independent clauses, asyndetically coordinated, with less obviously connected meaning, e.g. *Fair weather cometh out of the north: with God is terrible majesty.* (Job 37 SV),
- c. One or more independent clauses that begin with a coordinator, e.g. *Or should a man wish that he were swallowed up?* (Job 37 RV),
- d. A subordinate clause (may itself have subordinate clause), e.g. *How thy garments are warme, when hee quieteth the earth by the South wind?* (Job 37 AV).

As with the sentences in C-1, coordination is a common feature in these categories, in these cases either the presence of asyndetic coordination where syndetic coordination would be expected (between two independent clauses), or the presence of syndetic coordination where asyndetic coordination would be expected (at the start of an independent clause that was preceded by sentence-terminal punctuation).

5. Discursion and Conclusion

The goals of this project have been to explore the role of punctuation in historical syntax and in questioning the utility of the ‘well-formed sentence’ as the basis of historical syntactic analysis. Four short sample sets of text were analysed for changes in punctuation practice and sentence structure that have occurred over time. In this final chapter I address the significance of the findings and discuss possible explanations for the results. I conclude that the punctuation practices of the King James Bible do not discredit the ‘well-formed sentence’ within historical syntax, but are encouraging of the continued consideration of other modes of interpretation, such as rhetorical and semantic structure and pragmatic function.

There was less variation in punctuation practice than I had expected to find. The location of punctuation marks remains relatively constant over time; it is rare for a mark to appear where one did not exist in a previous text edition, and likewise for one to disappear where previously one existed, with the exception of commas around subordinate clauses (especially nominals and relatives), which appear less consistently than other marks—though again, the possible locations of the commas are not changing, only their presence or absence. This suggests that over time there is not a significant change in the understanding of overall sentence structure, but there may be a change in the conception of the relationships between clauses (or phrases, though they were not analysed in this study). For example, the appearance of a comma may indicate an interpretation that the newly set-off clause is less connected or in some way less crucial to the larger matrix clause. The more frequent variation in comma use with nominal and relative clauses, contrasted with their more stable presence with adverbials, lends support to this suggestion. Similarly, a change from a period to a colon between clauses may indicate a perceived increased connection or relationship between them.

If the possible locations of punctuation marks are not changing, this suggests that the types of clause divisions of a text are relatively stable over time as well. What do appear to

change over time are the particular configurations of clauses into simple, compound, complex or compound-complex sentences. The Job 37 samples, for example, show several slight fluctuations in the frequencies of each sentence type through each successive KJB edition (see Table 4-4). However, given that specific punctuation choice fluctuates as well, these changes in syntactic structure are likely less indicative of some change in the syntactic understanding of the language, and more likely reflective of the changeable nature of the punctuation marks that indicate clause boundaries, especially the intermediary marks like colons and semicolons, the functions of which have been debated for centuries (Bruthiaux 1995). Thus any study of historical written language must be cautious when drawing conclusions based on how the sentences are organised according to punctuation.

Most variation over time occurs between the Coverdale/Tyndale samples and the AV samples. This is unsurprising, as the earlier Bibles were produced at a time when punctuation and spelling practices were still being established and when the language was transitioning through Early Modern English. The differences between EModE and PDE are not nearly as great as those between older periods of English and, as such, future research exploring texts across transitions between OE and ME, or ME and PDE, could provide more insight into the questions only briefly examined in this study.

Comparison between sample sets revealed a few characteristics that may be related to genre differences. The New Testament samples, from Matthew 13 and Romans 5, have little variation in sentence type and punctuation of sentences. They consist almost exclusively of compound-complex sentences punctuated with periods. By contrast, samples from Job 37 and Psalms 46, from the Old Testament, have predominantly simple or complex sentences with punctuation including periods, question marks, commas, colons, semicolons, and even one pair of parentheses. The predominance of parataxis in the Old Testament samples may relate to the poetic genre, as parataxis can be used stylistically to provide emphasis and enforce poetic parallelisms.

The subject of genre also raises discussion about the function of punctuation. Given that the Psalms are very much poetry and were in fact intended to be sung, it is very likely that their punctuation serves a rhythmic/timing function in addition to any grammatical functions. It also appeared very possible that the punctuation in the other samples indicate pause length as well. Taking Jajdelska's perspective, this would certainly be the case, as

she argues that, contrary to what others have theorised, punctuation has never lost its rhetorical function. Jajdelska (2007) proposes that changes in punctuation practice reflect not a change in function, but a change in the understood roles of writer and reader. As literacy increased and silent reading began to replace the reading aloud of texts, the reader was no longer viewed as a ‘speaker’ but as a ‘hearer’, who would ‘hear’ the voice of the conceptual narrator of the text (the assumed role of the writer). For biblical texts, which are still intended for reading aloud in addition to silent study, it could be possible that the readers are assumed to retain somewhat of a speaker role. Consequently, the punctuation of such texts would be more rhetorical, guiding the appropriate pausing for oral delivery, rather than grammatical, which would indicate pauses for clarity of organisational structure. As discussed in section 2.4, indicating the correct pausing for oral delivery to ensure the appropriate (orthodox) interpretation of Scripture was of great importance to biblical editors (Parkes 1992), which lends further support to the conclusion that the punctuation practice of the KJB is rhetorically informed.

In section 4.4, I identified the characteristics of sentences that satisfy the punctuation criteria of the orthographic sentence but not the clause-based criteria of the ‘well-formed’ sentence. There are several possible factors that could account for the ‘ill-formedness’ of these sentences. As just discussed, there is very probably rhetorical motivation behind the punctuation practices. Thus the punctuating with commas of independent clauses that are asyndetically coordinated can be analysed not as an ungrammatical ‘run-on sentence’, but as two clauses that have only a brief pause between them, perhaps to indicate a close connection or to stylistically emphasise the quick, paratactic nature of the text. It could be possible that some quality remains of the *sententia*, the semantic analogue to the rhetorical and grammatical sentence, such that a sentence would not be terminated with a period until the full meaning, and not just the grammatical sense, of the thought is completed. This would also account for the asyndetic coordination of clauses separated by varying degrees of pause (for example, ‘*The heathen raged, the king-domes were mooued : he vttered his voyce, the earth melted.*’ Psalms 46 AV). The isolated subordinate clauses in C-2 that lack matrix clauses can easily be explained as occurring for stylistic reasons. For example, as Elihu challenges Job, his asyndetically coordinated subordinate clauses create a sense of urgency and emphasise his argument (for example, ‘*Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? How thy garments are warm, when he quieteth the earth by the south wind?*’ Job 37 SV).

As a final observation, it may be that the function of coordinators cannot be assumed to conform to rules of coordinating specific clauses (or phrases). In many places within the samples, they appeared to serve more of a discourse marking function, moving the narrative forward, rather than linking specific clauses together (for example, ‘*And when the sun was up, they were scorched: and because they had not root, they with-ered away. And some fell among thorns: and the thorns sprung up, and choked them*’ Matthew NCP). Such variability in the use of coordinators is seen in OE in ambiguous adverbs/conjunctions such as *þa*, *þonne* and *þær* or the conjunctions *ond* and *ac*, which are often followed by S...V word order, a subordinate construction, despite being considered to have coordinate meaning (Mitchell 1985: 3). It is seen in EModE and PDE in the conjunction *for*, which exists on a gradient from purely coordinating to purely subordinating and presented a challenge for analysis in this study.

In considering only one syntactic conception of the sentence—the traditional view of a sentence consisting of one or more independent clauses and optional subordinate clauses—this study was naturally limited in scope. Requiring a finite verb aligned this analysis with phrase structure grammar, based on the subject plus predicate clause structure, and thus excluded dependency grammars, which have no finite verb phrase constituent. It would be interesting to explore the differing conceptions of what constitutes a ‘well-formed sentence’ and how these relate to punctuation practice. It would also be worth studying further the influence of pragmatics and semantics on the sentence in historical syntax.

This study was also limited by the evidence itself. As mentioned above and in chapter 2, editors have been especially conscientious when punctuating Scripture to ensure that only the ‘correct’ meaning is conveyed. It is possible then that subsequent editors of the KJB have been wary of changing much of the original punctuation, lest they introduce errors into the interpretation. Sentimentality towards the AV and a desire to retain some of the archaic literary qualities of the text may also constrain the editing choices. Despite this limitation, the KJB text, with its long and stable afterlife, offers a unique opportunity to explore historical syntax over the last 400 years. Although I do not make any conclusive claims, it is hoped that this study might encourage further exploration into the possible benefits of incorporating the study of punctuation and other oft-overlooked features of the written medium into historical linguistic and syntax.

Appendix A-1 Transcriptions of Job 37

Coverdale

AT this my hert is astonnied, and moued out of his place. Heare then the sounde of his voyce, and the noyse th[at] goeth out of his mouth. He gouerneth eue-ry thinge vnder the heauen, and his light reacheth vnto the ende of the worlde. A roaringe voyce foloweth him : for his glorious magesty geueth soch a thondre clappe, that (though a man heare it) yet maye he not perceaue it afterwarde. It geueth an horrible sownde, when God sendeth out his voyce: greate thinges doth he, which we can not co[m]-prehende. When he commaundeth the snowe, it falleth vpon the earth: As soone as he geueth the rayne a charge, Immediatly the showers haue their strength and fall downe He sendeth feare vpon euery man, that they might knowe their owne workes. The beestes crepe in to their dennes, & take their rest. Out of the south commeth the tempest, and colde out of the north.

At the breth of God, the frost commeth, & the waters are shed abroad. The cloudes do their laboure in geuyng moystnesse, the cloudes poure downe their rayne. He distributeth also on euery syde, acordinge as it pleaseth him to deale out his workes, that they maye do, what so euer he commaundeth the[m] thorow the whole worlde: whether it be to punysh eny londe, or to do good vnto them, that seke him.

Herken vnto this (o Iob) stonde still, and considre the wonderous workes of God. Art thou of cou[n]cel with God, when he doth these thinges? When he causeth the light to come forth of his cloudes? Art thou of his cou[n]cell, when he spreadeth out the cloudes? Hast thou the perfecte knowlege of his wonders? and how thy clothes are warme, whe[n] the lo[n]-de is still thorow the south wynde? hast thou

helped him to spread out the heaven, which is
 to looke vpon[n], as it were cast of cleare metall?
 Teach vs what we shal saye vnto hi[m], for we a-
 re vnmete because of darcknes. Shal it be tol-
 de him, what I saye? Shulde a man speake,
 or shulde he kepe it backe? For euery ma[n] seith
 not the light, th[at] he kepeth cleare in the clou-
 des, which he clenseth whan he maketh the
 wynde to blowe. Golde is brought out of the
 north, but the prayse and honoure off Gods
 feare commeth fro[m] God himself. It is not we
 that can fynde out the allmightie: for in po-
 wer, equite and rigtuousnesse he is hyer then
 can be expressed. Seinge then that euery bo-
 dy feareth him, why shulde not all wyse men
 also sto[n]de in feare of hi[m]?

AV

AT this also my heart
 trembleth, and is moued
 out of his place.

2 Heare attentiuely
 the noise of his voice, and
 the sound that goeth out of his mouth.

3 Hee directeth it vnder the whole
 heaven, and his lightning vnto the
 ends of the earth.

4 After it a voyce roareth: he thun-
 dreth with the voice of his excellencie,
 and hee will not stay them when his
 voice is heard.

5 God thundereth maruellously
 with his voice : great things doth hee,
 which we cannot comprehend.

6 For he saith to the snow, Be thou
 on the earth : likewise to the small
 raine, and to the great raine of his
 strength.

7 He sealeth vp the hand of euery
 man ; that all men may knowe his
 worke.

8 Then the beastes goe into dennes :
 and remaine in their places.

9 Out of the South commeth the
 whirlwinde : and cold out of the
 North.

10 By the breath of God, frost is gi-
 uen : and the breadth of the waters is
 straitned.

11 Also by watriing he wearieth the
thicke cloud: hee scattereth his bright
cloud.

12 And it is turned round about by
his counsels : that they may doe what=
soeuer hee commaundeth them vpon
the face of the world in the earth.

13 He causeth it to come, whether for
correction, or for his land, or for mercy.

14 Hearken vnto this, O Job :
stand still, and consider the wondrous
workes of God.

15 Doest thou knowe when God dis=
posed them, and caused the light of his
cloud to shine?

16 Doest thou know the ballancings
of the clouds, the wondrous workes of
him which is perfect in knowledge?

17 How thy garments are warme,
when hee quieteth the earth by the
South wind?

18 Hast thou with him spread out
the skie, which is strong, and as a molten
looking glasse?

19 Teach vs what we shall say vnto
him; for we cannot order our speach by
reason of darknes.

20 Shall it bee told him that I
speak? if a man speake, surely he shalbe
swallowed vp.

21 And nowe men see not the bright
light which is in the clouds : but the
wind passeth, and cleanseth them.

22 Faire weather commeth out of
the North : with God is terrible ma=
iestie.

23 Touching the Almighty, we can=
not find him out : he is excellent in pow=
er, and in iudgment, and in plenty of
iustice : he will not afflict.

24 Men doe therefore fear him : he
respecteth not any that are wise of heart.

SV

AT this also my heart trembleth, and
is moved out of his place.

2 Hear attentively the noise of his
voice, and the sound that goeth out of
his mouth.

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

6 For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 Out of the south cometh the whirlwind: and cold out of the north.

10 By the breath of God frost is given: and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud:

12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for correction, or for his land, or for mercy.

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments are warm, when he quieteth the earth by the south wind?

18 Hast thou with him spread out the sky, which is strong, and as a molten looking glass?

19 Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

22 Fair weather cometh out of the north: with God is terrible majesty.

23 Touching the Almighty, we cannot

find him out: he is excellent in power,
and in judgment, and in plenty of justice:
he will not afflict.

24 Men do therefore fear him: he re-
specteth not any that are wise of heart.

RV

- At this also my heart trembleth,
And is moved out of its place.
- 2 Hearken ye unto the noise of his voice,
And the sound that goeth out of his mouth.
- 3 He sendeth it forth under the whole heaven,
And his lightning unto the ends of the earth.
- 4 After it a voice roareth;
He thundereth with the voice of his majesty:
And he stayeth them not when his voice is
heard.
- 5 God thundereth marvelously with his voice;
Great things doeth he, which we cannot com-
prehend.
- 6 For he saith to the snow, Fall thou on the earth;
Likewise to the shower of rain,
And to the showers of his mighty rain.
- 7 He sealeth up the hand of every man;
That all men whom he hath made may know it.
- 8 Then the beasts go into coverts,
And remain in their dens.
- 9 Out of the chamber of the south cometh the
storm:
And cold out of the north.
- 10 By the breath of God ice is given:
And the breadth of the waters is straitened.
- 11 Yea, he ladeth the thick cloud with moisture;
He spreadeth abroad the cloud of his lightning:
- 12 And it is turned round about by his guidance,
That they may do whatsoever he commandeth
them
Upon the face of the habitable world:
- 13 Whether it be for correction, or for his land,
Or for mercy, that he cause it to come.
- 14 Hearken unto this, O Job:
Stand still, and consider the wondrous works of
God.
- 15 Dost thou know how God layeth his charge
upon them,
And causeth the lightning of his cloud to shine?
- 16 Dost thou know the balancings of the clouds,
The wondrous works of him which is perfect in
knowledge?

- 17 How thy garments are warm,
When the earth is still by reason of the south
wind?
- 18 Canst thou with him spread out the sky,
Which is strong as a molten mirror?
- 19 Teach us what we shall say unto him;
For we cannot order our speech by reason of
darkness.
- 20 Shall it be told him that I would speak?
Or should a man wish that he were swal-
lowed up?
- 21 And now men see not the light which is
bright in the skies:
But the wind passeth, and cleanseth them.
- 22 Out of the north cometh golden splendour:
God hath upon him terrible majesty.
- 23 Touching the Almighty, we can not find him out;
he is excellent in power:
And in judgement and plenteous justice he
will not afflict.
- 24 Men do therefore fear him:
He regardeth not any that are wise of heart.

NCP

- 'At this also my heart trembleth,
and is moved out of his place.
- 2 Hear attentively the noise of his voice,
and the sound that goeth out of his mouth.
- 3 He directeth it under the whole heaven,
and his lightning unto the ends of the earth.
- 4 After it a voice roareth:
he thundereth with the voice of his excellence,
and he will not stay them when his voice is heard.
- 5 God thundereth marvelously with his voice:
great things doeth he, which we cannot comprehend.
- 6 For he saith to the snow, "Be thou on the earth";
likewise to the small rain, and to the great rain of his
strength.
- 7 He sealeth up the hand of every man;
that all men may know his work.
- 8 Then the beasts go into dens,
and remain in their places.
- 9 Out of the south cometh the whirlwind:
and cold out of the north.
- 10 By the breath of God frost is given:
and the breadth of the waters is straitened.
- 11 Also by watering he wearieth the thick cloud:
he scattereth his bright cloud.
- 12 And it is turned round about by his counsels:

- that they may do whatsoever he commandeth them
upon the face of the world in the earth.
- 13 He causeth it to come, whether for correction,
or for his land, or for mercy.
- 14 'Hearken unto this, O Job:
stand still, and consider the wondrous works of God.
- 15 Dost thou know when God disposed them,
and caused the light of his cloud to shine?
- 16 Dost thou know the balancings of the clouds,
the wondrous works of him which is perfect in knowledge?
- 17 how thy garments are warm,
when he quieteth the earth by the south wind?
- 18 Hast thou with him spread out the sky, which is strong,
and as a molten looking glass?
- 19 'Teach us what we shall say unto him;
for we cannot order our speech by reason of darkness.
- 20 Shall it be told him that I speak?
if a man speak, surely he shall be swallowed up.
- 21 And now men see not the bright light which is in the
clouds:
but the wind passeth, and cleanseth them.
- 22 Fair weather cometh out of the north:
with God is terrible majesty.
- 23 Touching the Almighty, we cannot find him out:
he is excellent in power, and in judgement, and in plenty of
justice:
- 24 Men do therefore fear him:
he respecteth not any that are wise of heart.'

Appendix A-2 Transcriptions of Psalms 46

Coverdale

In oure troubles and aduersite, we ha
ue founde, that God is oure refuge,
oure strength and helpe. Therefore
wil we not feare, though the earth fell, and
though the hilles were caried into the myd
dest of the see.

Though the waters of the see raged & we
re neuer so troublous, & though the mountay
nes shoke at the te[m]pest of the same. Selah.

For there is a floude, which w[ith] his ryuers
reioyseth th[at] cite of God, the holy dwellynge
of the most hiest. God is in th[at] myddest of
her, therefore shall she not be remoued: for
God helpeth her, & the right early. The hei
then are madd, the kyngdomes make moch a
doo: but whe[n] he sheweth his voyce, the earth
melteth awaye. The LORDE of hoostes
is w[ith] vs, the God of Jacob is oure defence.

Sela. O come hither, & beholde the wor-
kes of the LORDE, what destruccio[n]s he hath
brought vpo[n] the earth. He hath made war
res to ceasse in all the world: he hath broken
the bowe, he hath knapped the speare in son-
der, & bre[n]t the charettes in the fyre. Be still
the[n] & confesse th[at] I am God: I wil be exalted
amonge the heithe[n], & I wil be exalted vpon
earth. The LORDE of hoostes is w[ith] vs,
the God of Jacob is oure defence. Sela.

AV

GOD is our refuge and
strength : a very present
helpe in trouble.

2 Therefore will not we
feare, though the earth
be remoued : and though the moun=

taines be caried into the midst of the sea.

3 Though the waters thereof roare,
and be troubled, though the mountaines
shake with the swelling thereof. Selah.

4 There is a riuer, the streames wher=
of shall make glad the citie of God : the
holy place of the Tabernacles of the
most High.

5 God is in the midst of her : she shal
not be moued ; God shal helpe her,
and that right early.

6 The heathen raged, the king-
domes were mooued : he vttered his
voyce, the earth melted.

7 The LORD of hosts is with vs;
the God of Iacob is our refuge. Selah.

8 Come, behold the workes of the
LORD, what desolations hee hath
made in the earth.

9 He maketh warres to cease vnto
the end of the earth : hee breaketh the
bow, and cutteth the speare in sunder,
he burneth the chariot in the fire.

10 Be stil, and know that I am God:
I will bee exalted among the heathen,
I will be exalted in the earth.

11 The LORD of hosts is with vs;
the God of Iacob is our refuge. Selah.

SV

GOD is our refuge and strength, a
very present help in trouble.

2 Therefore will not we fear, though the
earth be removed, and though the moun-
tains be carried into the midst of the sea;

3 Though the waters thereof roar and
be troubled, though the mountains shake
with the swelling thereof. Selah.

4 There is a river, the streams whereof
shall make glad the city of God, the holy
place of the tabernacles of the most high.

5 God is in the midst of her; she shall
not be moved: God shall help her, and
that right early.

6 The heathen raged, the kingdoms
were moved: he uttered his voice, the
earth melted.

7 The LORD of hosts is with us; the

God of Jacob is our refuge. Selah.

8 Come, behold the works of the LORD,
what desolations he hath made in the earth.

9 He maketh wars to cease unto the end
of the earth; he breaketh the bow, and
cutteth the spear in sunder; he burneth
the chariot in the fire.

10 Be still, and know that I am God:
I will be exalted among the heathen, I
will be exalted in the earth.

11 The LORD of hosts is with us; the
God of Jacob is our refuge. Selah.

RV

1 God is our refuge and strength,
A very present help in trouble.
2 Therefore will we not fear, though the earth
do change,
And though the mountains be moved in the
heart of the seas;
3 Though the waters thereof roar and be troubled,
Though the mountains shake with the swell-
ing thereof. [Selah

4 There is a river, the streams whereof make
glad the city of God,
The holy place of the tabernacles of the Most
High.

5 God is in the midst of her; she shall not be
moved:

God shall help her, and that right early.

6 The nations raged, the kingdoms were moved:
He uttered his voice, the earth melted.

7 The LORD of hosts is with us;
The God of Jacob is our refuge. [Selah

8 Come, behold the works of the LORD,
What desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the
earth;
He breaketh the bow, and cutteth the spear in
sunder;
He burneth the chariots in the fire.

10 Be still, and know that I am God:
I will be exalted among the nations, I will be
exalted in the earth.

11 The LORD of hosts is with us;
The God of Jacob is our refuge. [Selah

NCP

- 1 God is our refuge and strength:
a very present help in trouble.
- 2 Therefore will not we fear, though the earth be removed:
and though the mountains be carried into the midst of the sea;
- 3 though the waters thereof roar and be troubled,
though the mountains shake with the swelling thereof. Selah.
- 4 There is a river, the streams whereof shall make glad the city of
God:
the holy place of the tabernacles of the most High.
- 5 God is in the midst of her; she shall not be moved:
God shall help her, and that right early.
- 6 The heathen raged, the kingdoms were moved:
he uttered his voice, the earth melted.
- 7 The LORD of hosts is with us;
the God of Jacob is our refuge. Selah.
- 8 come, behold the works of the LORD,
what desolations he hath made in the earth.
- 9 He maketh wars to cease unto the end of the earth:
he breaketh the bow, and cutteth the spear in sunder,
he burneth the chariot in the fire.
- 10 Be still, and know that I am God:
I will be exalted among the heathen,
I will be exalted in the earth.
- 11 The LORD of hosts is with us;
the God of Jacob is our refuge. Selah

Appendix A-3 Transcriptions of Matthew 13

Tyndale

THE same daye we[n]t Iesus out of the hou=
se/& sat by the seesyde/& moch people
resorted vnto him/so gretly th[at] he we[n]t &
sat in a shippe/& all the people stode on the shoo
re. And he spake many thynges to the[m] in simi
litudes/sayinge: Beholde/ the sower we[n]t forth
to sowe. And as he sowed/some fell by the way=
es syde/& the fowlles came and devoured it vp.
Some fell apo[n] stony grou[n]de where it had not
moche erth/and a no[n]ne it spro[n]ge vp/ because it
had no depth of erth:& when the sunne was vp/
it cauht heet/& for lake of rotyng wyddred
awaye. Some fell amo[n]ge thornes/ & the thor=
nes spro[n]ge vp & chooked it. Parte fell in good
grou[n]d & brought forth good frute:some an hu[n]
dred fold/some sixtie fold/some thyrty folde.
Whosoever hath eares to heare/let him heare.

And the disciples came and sayde to him:
Why speakest thou to the[m] in parables? He an
swered & sayde vnto them: it is geve[n] vnto you
to knowe the secretes of the kyngdome of heve[n]/
but to the[m] it is not geve[n]. For whosoever hath
to him shall be geven:and he shall have aboun
dance. But whosoever hath not:fro[m] hym shal
be takyn a waye even that he hath. Therfore
speake I to them in similitudes: for though
they se/they se not:&hearinge they heare not:
nether vnderstonde. And in the[m] is fulfilled the
Prophesie of Esayas /which prophesie sayth:
with the eares ye shall heare and shall not vn
derstonde/ and with the eyes ye shall se/ and
shall not perceave. For this peoples hertes
are waxed grosse/& their eares were dull of he=
ryng/& their eyes have they closed / lest they
shulde se with their eyes / & heare with their
eares /& shuld vnderstonde with their hertes/
& shuld tourne/that I myght heale them.

AV

The same day went Iesus
out of the house, and sate by the sea side.

2 And great multitudes
were gathered together
vnto him, so that hee went into a ship,
and sate, and the whole multitude stood
on the shore.

3 And hee spake many things vnto
them in parables, saying, Behold, a
sower went foorth to sow.

4 And when he sowed, some seedes
fell by the wayes side, and the foules
came, and deuoured them vp.

5 Some fell vpon stony places,
where they had not much earth : and
foorth with they sprung vp, because they
had no deepenesse of earth.

6 And when the Sunne was vp,
they were scorched : and because they
had not root, they withered away.

7 And some fell among thorns : and
the thornes sprung vp, & choked them.

8 But other fell into good ground,
and brought foorth fruit, some an hun=
dred folde, some sixtie folde, some thirty
folde.

9 Who hath eares to heare, let him
heare.

10 And the disciples came, and sayd
vnto him, Why speakest thou vnto
them in parables?

11 He answered, and said vnto them,
Because it is giuen vnto you to know
the mysteries of the kingdome of hea=
uen, but to them it is not giuen.

12 For whosoeuer hath, to him shall
be giuen, and he shall haue more abun=
dance : but whosoeuer hath not, from
him shall be taken away, euen that hee
hath.

13 Therefore speake I to them in
parables: because they seeing, see not:
and hearing, they heare not, neither
doe they vnderstand.

14 And in them is fulfilled the pro=
phecie of Esaias, which saith, By hea=
ring ye shall heare, and shall not vnder=
stand : and seeing yee shall see, and shall
not perceiue.

15 For this peoples heart is waxed

grosse, and their eares are dull of hearing, and their eyes they haue closed, lest at any time they should see with their eyes, and heare with their eares, and should vnderstand with their heart, and should be conuerted, and I should heale them.

SV

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy
of Esaias, which saith, By hearing ye shall
hear, and shall not understand; and seeing
ye shall see, and shall not perceive:

15 For this people's heart is waxed gross,
and their ears are dull of hearing, and
their eyes they have closed; lest at any
time they should see with their eyes, and
hear with their ears, and should under-
stand with their heart, and should be con-
verted, and I should heal them.

RV

On that day went Jesus out of the house,
2 and sat by the sea side. And there were ga-
thered unto him great multitudes, so that he
entered into a boat, and sat; and all the mul-
3 titude stood on the beach. And he spake to
them many things in parables, saying, Behold,
4 the sower went forth to sow; and as he sowed,
some seeds fell by the way side, and the birds
5 came and devoured them: and others fell upon
the rocky places, where they had not much
earth: and straightway they sprang up, because
6 they had no deepness of earth: and when the
sun was risen, they were scorched; and because
7 they had no root, they withered away. And
others fell upon the thorns; and the thorns
8 grew up, and choked them: and others fell
upon the good ground, and yielded fruit, some
9 a hundredfold, some sixty, some thirty. He
that hath ears, let him hear.
10 And the disciples came, and said unto him,
Why speakest thou unto them in parables?
11 And he answered and said unto them, Unto
you it is given to know the mysteries of the
kingdom of heaven, but to them it is not given.
12 For whosoever hath, to him shall be given, and
he shall have abundance: but whosoever hath
not, from him shall be taken away even that
13 which he hath. Therefore speak I to them in
parables; because seeing they see not, and
hearing they hear not, neither do they under-
14 stand. And unto them is fulfilled the prophecy
of Isaiah, which saith,
By hearing ye shall hear, and shall in no wise
understand;
And seeing ye shall see, and shall in no wise
perceive:

15 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their
eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

NCP

The same day went Jesus out of the house, and sat by the seaside.
²And great multitudes were gathered together unto him, so that
he went into a ship, and sat, and the whole multitude stood on the
shore. ³And he spoke many things unto them in parables, saying,
'Behold, a sower went forth to sow. ⁴And when he sowed, some seeds fell
by the wayside, and the fowls came and devoured them up. ⁵Some fell
upon stony places, where they had not much earth: and forthwith they
sprang up, because they had no deepness of earth. ⁶And when the sun
was up, they were scorched: and because they had not root, they with-
ered away. ⁷And some fell among thorns: and the thorns sprung up,
and choked them. ⁸But other fell into good ground, and brought forth
fruit, some an hundredfold, some sixtyfold, some thirtyfold. ⁹Who hath
ears to hear, let him hear.'

¹⁰And the disciples came, and said unto him, 'Why speakest thou unto
them in parables?' ¹¹He answered and said unto them, 'Because it is
given unto you to know the mysteries of the kingdom of heaven, but to
them it is not given. ¹²For whosoever hath, to him shall be given, and he
shall have more abundance: but whosoever hath not, from him shall be
taken away even that he hath. ¹³Therefore speak I to them in parables:
because they seeing see not: and hearing they hear not, neither do they
understand. ¹⁴And in them is fulfilled the prophecy of Esaias, which
saith, "By hearing ye shall hear, and shall not understand: and seeing
ye shall see, and shall not perceive. ¹⁵For this people's heart is waxed
gross, and their ears are dull of hearing, and their eyes they have
closed, lest at any time they should see with their eyes, and hear with
their ears, and should understand with their heart, and should be con-
verted, and I should heal them."

Appendix A-4 Transcriptions of Romans 5

Tyndale

BEcause therfore that we are iustified
by fayth/we are at peace with god tho
row oure Lorde Iesus Christ : by who[m]
we have awaye in thorow fayth / vnto this
grace wherin we stonde aud reioyce in hope of
the prayse that shalbe geuen of God. Nether
do we so only:but also we reioyce in tribula=
cion. For we know that tribulacion bringeth
pacience/pacience bringeth experience/expe
rience bringeth hope. And hope maketh not
ashamed/for the love of God is sheed abroad
in oure hertes/by the holy goost/which is
geuen vnto vs.

For when we were yet weake / accordynge
to the tyme: Christ dyed for vs which were vn
godly. Yet scace will eny man dye for a righ=
tewes man. Paraventure for a good ma[n] durst
a man dye. But God setteth out his love
that he hath to vs/seinge that whyll we were
yet synners/Christ dyed for vs. Moche mo=
re then now (seyng we are iustified in his
bloud) shall we be saved from wrath/tho=
row him.

For yf when we were enemyes/we were re
conciled to God by the deeth of his sonne:
moche more/seinge we are reconciled/we shal
be preservid by his lyfe. Not only so/but we
also ioye in God by the meanes of oure Lorde
Iesus Christ / by whom we have receavyd
the attonment.

Wherefore as by one ma[n] synne entred into
the worlde/ & deeth by the meanes of synne.
And so deeth went over all men / in somoche
that all men synned. For even vnto the ty=
me of the lawe was synne in the worlde:
but synne was not regarded/as longe as ther
was no lawe: neverthelesse deeth rayned fro[m]
Adam to Moses/eve[n] over them also that syn
ned not / w[ith] lyke transgression as dyd Adam:
which is the similitude of him that is to come.

But the gyfte is not lyke as the synne. For
yf thorow the synne of one/many be deed: mo=
che more plenteous vpon many was the gra=
ce of God & gyfte by grace: which grace was
geven by one man Iesus Christ.

AV

THerefore being iustified by
faith, wee haue peace with
God, through our Lord
Iesus Christ.

2 By whom also wee
haue accesse by faith, into this grace
wherein wee stand, and reioyce in hope
of the glory of God.

3 And not onely so, but we glory in
tribulations also, knowing that tribu=
lation worketh patience:

4 And patience, experience: and ex=
perience, hope:

5 And hope maketh not ashamed,
because the loue of God is shed abroad
in our hearts, by the holy Ghost, which
is giuen vnto vs.

6 For when wee were yet without
strength, in due time, Christ died for the
vngodly.

7 For scarcely for a righteous man
will one die: yet peradventure for a
good man, some would euen dare to
dye.

8 But God commendeth his loue
towards vs, in that, while we were yet
sinners, Christ died for vs.

9 Much more then being now iusti=
fied by his blood, we shalbe saued from
wrath through him.

10 For if when wee were enemies,
we were reconciled to God, by the death
of his sonne : much more being reconci=
led, we shalbe saued by his life.

11 And not onely so, but wee also ioy
in God, through our Lorde Iesus
Christ, by whom we haue now receiued
the atonement.

12 Wherefore, as by one man sinne
entred into the world, and death by sin:
and so death passed vpon all men, for
that all haue sinned.

13 For vntill the Law sinne was in the world : but sin is not imputed when there is no Law.

14 Neuertheles, death reigned from Adam to Moses, euen ouer them that had not sinned after the similitude of Adams transgression, who is the figure of him that was to come:

15 But not as the offence, so also is the free gift: for if through the offence of one, many bee dead: much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

SV

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by

whom we have now received the atone-
ment.

12 Wherefore, as by one man sin
entered into the world, and death by
sin; and so death passed upon all men,
for that all have sinned:

13 (For until the law sin was in the
world: but sin is not imputed when there
is no law.

14 Nevertheless death reigned from
Adam to Moses, even over them that had
not sinned after the similitude of Adam's
transgression, who is the figure of him
that was to come.

15 But not as the offence, so also is the
free gift. For if through the offence of one
many be dead, much more the grace of
God, and the gift by grace, which is by one
man, Jesus Christ, hath abounded unto
many.

RV

Being therefore justified by faith, let us
have peace with God through our Lord Jesus
2 Christ; through whom also we have had our
access by faith into this grace wherein we
stand; and let us rejoice in hope of the
3 glory of God. And not only so, but let us
also rejoice in our tribulations: knowing that
4 tribulation worketh patience; and patience,
5 probation; and probation, hope: and hope
putteth not to shame; because the love of
God hath been shed abroad in our hearts
through the Holy Ghost which was given
6 unto us. For while we were yet weak, in
7 due season Christ died for the ungodly. For
scarcely for a righteous man will one die:
for peradventure for the good man some
8 one would even dare to die. But God com-
mendeth his own love toward us, in that,
while we were yet sinners, Christ died for
9 us. Much more then, being now justified
by his blood, shall we be saved from the
10 wrath of God through him. For if, while
we were enemies, we were reconciled to God
through the death of his Son, much more, being
reconciled, shall we be saved by his life;
11 and not only so, but we also rejoice in
God through our Lord Jesus Christ, through

whom we have now received the reconcilia-
tion.

12 Therefore, as through one man sin entered
into the world, and death through sin; and
so death passed unto all men, for that all
13 sinned:--for until the law sin was in the
world: but sin is not imputed when there
14 is no law. Nevertheless death reigned from
Adam until Moses, even over them that had
not sinned after the likeness of Adam's trans-
gression, who is a figure of him that was to
15 come. But not as the trespass, so also is
the free gift. For if by the trespass of the
one the many died, much more did the grace
of God, and the gift by the grace of the one
man, Jesus Christ, abound unto the many.

NCP

Therefore being justified by faith, we have peace with God through
our Lord Jesus Christ: ²by whom also we have access by faith into
this grace wherein we stand, and rejoice in hope of the glory of God.
³And not only so, but we glory in tribulations also, knowing that tribu-
lation worketh patience: ⁴and patience, experience: and experience,
hope: ⁵and hope maketh not ashamed, because the love of God is shed
abroad in our hearts by the Holy Ghost which is given unto us.

⁶For when we were yet without strength, in due time Christ died for
the ungodly. ⁷For scarcely for a righteous man will one die: yet perad-
venture for a good man some would even dare to die. ⁸But God com-
mendeth his love toward us, in that, while we were yet sinners, Christ
died for us. ⁹Much more then, being now justified by his blood, we shall
be saved from wrath through him. ¹⁰For if, when we were enemies, we
were reconciled to God by the death of his Son, much more, being recon-
ciled, we shall be saved by his life. ¹¹And not only so, but we also joy
in God through our Lord Jesus Christ, by whom we have now received
the atonement.

¹²Wherefore, as by one man sin entered into the world, and death by
sin: and so death passed upon all men, for that all have sinned. ¹³For
until the law sin was in the world: but sin is not imputed when there is
no law. ¹⁴Nevertheless death reigned from Adam to Moses, even over
them that had not sinned after the similitude of Adam's transgression,
who is the figure of him that was to come. ¹⁵But not as the offence, so
also is the free gift. For if through the offence of one many be dead,
much more the grace of God, and the gift by grace, which is by one
man, Jesus Christ, hath abounded unto many.

Appendix B-1 Coded Job 37*

Coverdale

AT this my hert is astonnied, and mo-ued out of his place.

Heare then the sounde of his voyce, and the noyse
th[at] goeth out of his mouth.

He gouerneth eue-ry thinge vnder the heauen,
 and his light reacheth vnto the ende of the worlde.

A roa-ringe voyce foloweth him :
 for his glorious magesty geueth
soch a thondre clappe, that
(though) a man heare it)
 yet maye he not per-ceaue it afterwarde.

It geueth an horrible sownde,
when God sendeth out his voyce:

greate thinges doth he,
which we can not co[m]-prehende.

When he commaundeth the sno-we,
 it falleth vpon the earth:

As soone as he geueth the rayne a charge,
 Immediatly the showers haue their strength and fall downe

He sendeth feare vpon euery man,
that they might knowe their owne workes.

*Key to coding:

adverbial subordinator

nominal subordinator

relative subordinator

comparative subordinator

finite verb or auxiliary

indentation represents relationship between clauses:

- same level shows paratactic relationship

- different level shows hypotactic relationship

The bees-tes crepe in to their dennes, & take their rest.

and Out of the south commeth the tempest,
colde [commeth] out of the north.

& At the breth of God, the frost commeth,
the waters are shed abroad.

The cloudes do their laboure in geuyng moystnesse,
the cloudes poure downe their rayne.

He distribu-teth also on euery syde,
[acordinge as] it plea-seth him to deale out his workes,
[that] they maye do,
[what so euer] he commaundeth the[m] thorow the whole worlde:
whether it be to punysh eny londe, or to do good vnto them, that seke him.

Herken vnto this (o Iob)

stonde still, and considre the wonderous workes of God.

Art thou of cou[n]cel with God,
[when] he doth the-se thinges?
[When] he causeth the light to come forth of his cloudes?

Art thou of his cou[n]cell,
[when] he spredeth out the cloudes?

Hast thou the perfecte knowlege of his wonders? and
[how] thy clothes are warme,
[whe[n]] the lo[n]-de is still thorow the south wynde?

hast thou helped him to spred out the heauen,
[which] is to loke vpo[n],
[as] it were cast of cleare metall?

Teach vs
[what] we shal saye vnto hi[m],
[for] we are vnmete because of darcknes.

Shal it be tolde him,
[what] I saye?

or Shulde a man speake,
For shulde he kepe it backe?
euery ma[n] seith not the light,
[th[at]] he kepeth cleare in the clou-des,
[which] he clenseth

whan he maketh the wynde to blowe.

but Golde is brought out of the north,
the prayse and honoure off Gods feare commeth fro[m] God himself.

It is not we
for that can fynde out the allmightie:
in power, equite and rigtuousnesse he is
hyer then can be expressed.

Seinge then that euery bo-dy feareth him,
why shulde not all wyse men also sto[n]de in feare of hi[m]?

AV

AT this also my heart trembleth, and is moued out of his place.

Heare attentiuely the noise of his voice, and the sound
that goeth out of his mouth.

Hee directeth it vnder the whole heauen, and his lightning vnto the ends of the earth.

After it a voyce roareth:

and he thun=dreth with the voice of his excellencie,
hee will not stay them
when his voice is heard.

God thundereth maruellously with his voice :

great things doth hee,
which we cannot comprehend.
For he saith to the snow,
Be thou on the earth :

[he saith] likewise to the small raine, and to the great raine of his strength.

He sealeth vp the hand of euery man ;
that all men may knowe his worke.

Then the beastes goe into dennes : and remaine in their places.

and Out of the South commeth the whirlwinde :
cold [commeth] out of the North.

By the breath of God, frost is gi=uen :

and the breadth of the waters is straitned.

Also by watring he wearieth the thicke cloud:

hee scattereth his bright cloud.

And it is turned round about by his counsels :

that they may doe

what=soeuer hee commaundeth them vpon the face of the world in the earth.

He causeth it to come, whether for correction, or for his land, or for mercy.

Hearken vnto this, O Job :

stand still, and consider the wondrous workes of God.

Doest thou knowe

when God dis=posed them, and caused the light of his cloud to shine?

Doest thou know the ballancings of the clouds, the wondrous workes of him

which is perfect in knowledge?

How thy garments are warme,

when hee quieteth the earth by the South wind?

Hast thou with him spread out the skie,

which is strong, and as a molten looking glasse?

Teach vs

what we shall say vnto him;

for we cannot order our speach by reason of darknes.

Shall it bee told him

that I speak?

if a man speake,

surely he shalbe swallowed vp.

And nowe men see not the bright light

which is in the clouds :

but the wind passeth, and cleanseth them.

Faire weather commeth out of the North :

with God is terrible ma=iestie.

Touching the Almighty, we can=not find him out :

he is excellent in pow=er, and in iudgment, and in plenty of iustice :

he will not afflict.

Men doe therefore fear him :

he respecteth not any
 that are wise of heart.

SV

AT this also my heart trembleth, and is moved out of his place.

Hear attentively the noise of his voice, and the sound
 that goeth out of his mouth.

He directeth it under the whole hea-ven, and his lightning unto the ends of the earth.

After it a voice roareth:

and he thundereth with the voice of his excellency;
 he will not stay them
 when his voice is heard.

God thundereth marvellously with his voice;

great things doeth he,
 which we cannot comprehend.
 For he saith to the snow,
 Be thou on the earth;

[he saith] likewise to the small rain, and to the great rain of his strength.

He sealeth up the hand of every man;
 that all men may know his work.

Then the beasts go into dens, and re-main in their places.

and Out of the south cometh the whirl-wind:
 cold [cometh] out of the north.

and By the breath of God frost is given:
 the breadth of the waters is straitened.

Also by watering he wearieth the thick cloud:

And he scattereth his bright cloud:
 it is turned round about by his counsels:
 that they may do

whatsoever he commandeth them upon the face of the world in the earth.

He causeth it to come, whether for correction, or for his land, or for mercy.

Hearken unto this, O Job:

stand still, and consider the wondrous works of God.

Dost thou know

when God disposed them, and caused the light of his cloud to shine?

Dost thou know the balancings of the clouds, the wondrous works of him

which is perfect in knowledge?

How thy garments are warm,

when he quieteth the earth by the south wind?

Hast thou with him spread out the sky,

which is strong, and as a molten look-ing glass?

Teach us

what we shall say unto him;

for we cannot order our speech by reason of darkness.

Shall it be told him

that I speak?

if a man speak,

surely he shall be swallowed up.

And now men see not the bright light

which is in the clouds:

but the wind pas-seth, and cleanseth them.

Fair weather cometh out of the north:

with God is terrible majesty.

Touching the Almighty, we cannot find him out:

he is excellent in power, and in judgment, and in plenty of justice:

he will not afflict.

Men do therefore fear him:

he re-specteth not any

that are wise of heart.

RV

At this also my heart trembleth, And is moved out of its place.

Hearken ye unto the noise of his voice, And the sound
 that goeth out of his mouth.

He sendeth it forth under the whole heaven, And his lightning unto the ends of the earth.

After it a voice roareth;

He thundereth with the voice of his majesty:
 And he stayeth them not
 when his voice is heard.

God thundereth marvelously with his voice;

Great things doeth he,
 which we cannot comprehend.
 For he saith to the snow,
 Fall thou on the earth;

[he saith] Likewise to the shower of rain, And to the showers of his mighty rain.

He sealeth up the hand of every man;
 That all men
 whom he hath made
 may know it.

Then the beasts go into coverts, And remain in their dens.

Out of the chamber of the south cometh the storm:
 And cold [cometh] out of the north.

By the breath of God ice is given:
 And the breadth of the waters is straitened.

Yea, he ladeth the thick cloud with moisture;

He spreadeth abroad the cloud of his lightning:
 And it is turned round about by his guidance,
 That they may do
 whatsoever he commandeth them Upon the face of the habitable
 world:
 Whether it be for correction, or for his land, Or for mercy, that he cause it to
 come.

Hearken unto this, O Job:

Stand still, and consider the wondrous works of God.

Dost thou know

how God layeth his charge upon them, And causeth the lightning of his cloud to shine?

Dost thou know the balancings of the clouds, The wondrous works of him

which is perfect in knowledge?

How thy garments are warm,

When the earth is still by reason of the south wind?

Canst thou with him spread out the sky,

Which is strong as a molten mirror?

Teach us

what we shall say unto him;

For we cannot order our speech by reason of darkness.

Shall it be told him

that I would speak?

Or should a man wish

that he were swallowed up?

And now men see not the light

which is bright in the skies:

But the wind passeth, and cleanseth them.

Out of the north cometh golden splendour:

God hath upon him terrible majesty.

Touching the Almighty, we can not find him out;

he is excellent in power:

And in judgement and plenteous justice he will not afflict.

Men do therefore fear him:

He regardeth not any

that are wise of heart.

NCP

‘At this also my heart trembleth, and is moved out of his place.

Hear attentively the noise of his voice, and the sound

that goeth out of his mouth.

He directeth it under the whole heaven, and his lightning unto the ends of the earth.

After it a voice roareth:

and he thundereth with the voice of his excellence,
 he will not stay them
when his voice is heard.

God thundereth marvelously with his voice:

great things doeth he,
which we cannot comprehend.
 For he saith to the snow,
 “Be thou on the earth”;

[he saith] likewise to the small rain, and to the great rain of his strength.

He sealeth up the hand of every man;
that all men may know his work.

Then the beasts go into dens, and remain in their places.

and Out of the south cometh the whirlwind:
 cold [cometh] out of the north.

By the breath of God frost is given:
 and the breadth of the waters is straitened.

Also by watering he wearieth the thick cloud:

he scattereth his bright cloud.
 And it is turned round about by his counsels:
that they may do
whatsoever he commandeth them upon the face of the world in the
 earth.

He causeth it to come, whether for correction, or for his land, or for mercy.

‘Hearken unto this, O Job:

stand still, and consider the wondrous works of God.

Dost thou know

when God disposed them, and caused the light of his cloud to shine?

Dost thou know the balancings of the clouds, the wondrous works of him

which is perfect in knowledge?

how thy garments are warm,

when he quieteth the earth by the south wind?

Hast thou with him spread out the sky,
which is strong, and as a molten looking glass?

‘Teach us
what we shall say unto him;
for we cannot order our speech by reason of darkness.

Shall it be told him
that I speak?

if a man speak,
surely he shall be swallowed up.
And now men see not the bright light
which is in the clouds:
but the wind passeth, and cleanseth them.

Fair weather cometh out of the north:

with God is terrible majesty.

Touching the Almighty, we cannot find him out:

he is excellent in power, and in judgement, and in plenty of justice:

Men do therefore fear him:

he respecteth not any
that are wise of heart.’

Appendix B-2 Coded Psalms 46

Coverdale

In oure troubles and aduersite, we haue founde,
 that God is oure refuge, oure strength and helpe.

Therefore wil we not feare,
 though the earth fell,
 and though the hilles were caried into the myddest of the see.
 Though the waters of the see raged & were neuer so troublous,
 & though the mountaynes shoke at the te[m]pest of the same.
Selah.

For there is a floude,
 which w[ith] his ryuers reioyseth th[at] cite of God, the holy dwellynge of
 the most hiest.

God is in th[at] myddest of her,

therfore shall she not be remoued:
 for God helpeth her, & the right early.

The heithen are madd,

the kyngdomes make moch a doo:
 but whe[n] he sheweth his voyce,
 the earth melteth awaye.

The LORDE of hoostes is w[ith] vs,

the God of Jacob is oure defence.
Sela.

O come hither, & beholde the wor-kes of the LORDE,
 what destruccio[n]s he hath brought vpo[n] the earth.

He hath made warres to ceasse in all the world:

he hath broken the bowe,

he hath knapped the speare in son-der, & bre[n]t the charettes in the fyre.

Be still the[n] & confesse
 I am God:

I wil be exalted amonge the heithe[n],
 & I wil be exalted vpon earth.

The LORDE of hoostes is w[ith] vs,

the God of Jacob is oure defence.
Sela.

AV

GOD is our refuge and strength : a very present helpe in trouble.

Therefore will not we feare,
 the earth be remoued :
 and the moun=taines be caried into the midst of the sea.
 the waters thereof roare, and be troubled,
 the mountaines shake with the swelling thereof.
Selah.

There is a riuer,
 the streames wher=of |shall make glad the citie of God : the holy place of
 the
 Tabernacles of the most High.

God is in the midst of her :

she shal not be moued ;

God shal helpe her, and that right early.

The heathen raged,

the king-domes were mooued :

he yttered his voyce,

the earth melted.

The LORD of hosts is with vs;

the God of Iacob is our refuge.
Selah.

Come, behold the workes of the LORD,
what desolations hee hath made in the earth.

He maketh warres to cease vnto the end of the earth :
 hee breaketh the bow, and cutteth the speare in sunder,
 he burneth the chariot in the fire.

Be stil, and know
that I am God:

I will bee exalted among the heathen,

I will be exalted in the earth.

The LORD of hosts is with vs;

the God of Iacob is our refuge.
Selah.

SV

GOD is our refuge and strength, a very present help in trouble.

Therefore will not we fear,
 and though the earth be removed,
though the moun-tains be carried into the midst of the sea;
Though the waters thereof roar and be troubled,
though the mountains shake with the swelling thereof.
Selah.

There is a river,
 the streams whereof shall make glad the city of God, the holy place of the
 tabernacles of the most high.

God is in the midst of her;

she shall not be moved:

God shall help her, and that right early.

The heathen raged,

the kingdoms were moved:

he uttered his voice,

the earth melted.

The LORD of hosts is with us;

the God of Jacob is our refuge.

Selah.

Come, behold the works of the LORD,
what desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth;

he breaketh the bow, and cutteth the spear in sunder;

he burneth the chariot in the fire.

Be still, and know
that I am God:

I will be exalted among the heathen,

I will be exalted in the earth.

The LORD of hosts is with us;

the God of Jacob is our refuge.

Selah.

RV

God is our refuge and strength, A very present help in trouble.

Therefore will we not fear,

And though the earth do change,
though the mountains be moved in the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swell-ing thereof.

[Selah]

There is a river,

the streams whereof make glad the city of God, The holy place of the
tabernacles of the Most High.

God is in the midst of her;

she shall not be moved:

God shall help her, and that right early.

The nations raged,

the kingdoms were moved:

He uttered his voice,

the earth melted.

The LORD of hosts is with us;

The God of Jacob is our refuge.

[Selah]

Come, behold the works of the LORD,

What desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth;

He breaketh the bow, and cutteth the spear in sunder;

He burneth the chariots in the fire.

Be still, and know

that I am God:

I will be exalted among the nations,

I will be exalted in the earth.

The LORD of hosts is with us;

The God of Jacob is our refuge.

[Selah]

NCP

God is our refuge and strength: a very present help in trouble.

Therefore will not we fear,

and

though the earth be removed:

though the mountains be carried into the midst of the sea;

though the waters thereof roar and be troubled,

though the mountains shake with the swelling thereof.

Selah.

There is a river,
the streams whereof shall make glad the city of God: the holy place of the
tabernacles of the most High.

God is in the midst of her;

she shall not be moved:

God shall help her, and that right early.

The heathen raged,

the kingdoms were moved:

he uttered his voice,

the earth melted.

The LORD of hosts is with us;

the God of Jacob is our refuge.

Selah.

Come, behold the works of the LORD,
what desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth:

he breaketh the bow, and cutteth the spear in sunder,

he burneth the chariot in the fire.

Be still, and know
that I am God:

I will be exalted among the heathen,

I will be exalted in the earth.

The LORD of hosts is with us;

the God of Jacob is our refuge.

Selah.

Appendix B-3 Coded Matthew 13

Tyndale

& The same daye we[n]t Iesus out of the hou=se/& sat by the seesyde/
 & moch people resorted vnto him/
 so gretly th[at] he we[n]t & sat in a shippe/
 & all the people stode on the shoore.
 And he spake many thynges to the[m] in similitudes/sayinge:
 Beholde/
 the sower we[n]t forth to sowe.
 And as he sowed/
 some fell by the way=es syde/
 & the fowles came and devoured it vp.
 Some fell apo[n] stony grou[n]de
 where it had not moche erth/
 and a no[n]ne it spro[n]ge vp/
 because it had no depth of erth:
 & when the sunne was vp/
 it cauht heet/& for lake of rotynge wyddred awaye.
 Some fell amo[n]ge thornes/
 & the thor=nes spro[n]ge vp & chooked it.
 Parte fell in good grou[n]d & brought forth good frute: some an hu[n]dred
 fold/some sixtie fold/some thyrty folde.
 Whosoever hath eares to heare/
 let him heare.
 And the disciples came and sayde to him:
 Why speakest thou to the[m] in parables?
 He answered & sayde vnto them:
 it is geve[n] vnto you to knowe the secretes of the kyngdome of heve[n]/
 but to the[m] it is not geve[n].
 For whosoever hath
 to him shall be geven:
 and he shall have abundance.
 But whosoever hath not:

fro[m] hym shal be takyn a waye even
that he hath.

Therefore speake I to them in similitudes:
 for though they se/
 they se not:
 & hearinge they heare not: nether vnderstonde.
 And in the[m] is fulfilled the Prophetie of Esayas /
which prophetie sayth:
 with the eares ye shall heare and shall not vnderstonde/
 with the eyes ye shall se/ and shall not perceave.
 and this peoples hertes are waxed grosse/
 For their eares were dull of he=rynge/
 & their eyes have they closed /
 & lest they shulde se with their eyes / & heare with their
 eares /& shuld vnderstonde with their hertes/ &
shuld tourne/
that I myght heale them.

AV

The same day went Iesus out of the house, and sate by the sea side.
 And great multitudes were gathered together vnto him,
so that hee went into a ship, and sate,
 and the whole multitude stood on the shore.
 And hee spake many things vnto them in parables, saying,
Behold,
 a sower went forth to sow.
 And when he sowed,
 some seedes fell by the wayes side,
 and the foules came, and deuoured them vp.
 Some fell vpon stony places,
where they had not much earth :
 and forth with they sprung vp,
because they had no deepenesse of earth.
 And when the Sunne was vp,
 they were scorched :
 and because they had not root,
 they withered away.
 And some fell among thorns :
 and the thornes sprung vp, & choked them.
 But other fell into good ground, and brought forth fruit, some an hun=dred
 folde, some sixtie folde, some thirty folde.

Who hath eares to heare,
 let him heare.
 And the disciples came, and sayd vnto him,
 Why speakest thou vnto them in parables?
 He answered, and said vnto them,
 Because it is giuen vnto you to know the mysteries of the kingdome of
 hea=uen,
 but to them it is not giuen.
 For whosoeuer hath,
 to him shall be giuen,
 and he shall haue more abund=ance :
 but whosoeuer hath not,
 from him shall be taken away, euen
 that hee hath.
 Therefore speake I to them in parables:
 because they seeing, see not:
 and hearing, they heare not,
 neither doe they vnderstand.
 And in them is fulfilled the pro=phecie of Esaias,
 which saith,
 By hea=ring ye shall heare, and shall not vnder=stand :
 and seeing yee shall see, and shall not perceiue.
 For this peoples heart is waxed grosse,
 and their eares are dull of hea=ring,
 and their eyes they haue closed,
 lest at any time they should see with their eyes, and
 heare with their eares, and should vnderstand with
 their heart, and should be conuerted,
 and I should heale them.

SV

THE same day went Jesus out of the house, and sat by the sea side.
 And great multitudes were gathered together unto him,
 so that he went into a ship, and sat;
 and the whole multitude stood on the shore.
 And he spake many things unto them in parables, saying,
 Behold,
 a sower went forth to sow;
 And when he sowed,
 some seeds fell by the way side,
 and the fowls came and de-voured them up:
 Some fell upon stony places,

and where they had not much earth:
 forthwith they sprung up,
because they had no deep-ness of earth:
 And when the sun was up,
 they were scorched;
 and because they had no root,
 they withered away.
 And some fell among thorns;
 and the thorns sprung up, and choked them:
 But other fell into good ground, and brought forth fruit, some an hundred-fold,
 some sixtyfold, some thirtyfold.

Who hath ears to hear,
 let him hear.
 ¶ And the disciples came, and said unto him,
 Why speakest thou unto them in parables?

He answered and said unto them,
Because it is given unto you to know the mysteries of the kingdom
 of heaven,
 but to them it is not given.
 For whosoever hath,
 to him shall be given,
 and he shall have more abundance:
 but whosoever hath not,
 from him shall be taken away even
that he hath.

Therefore speak I to them in pa-ables:
because they seeing see not;
 and hearing they hear not,
 neither do they understand.
 And in them is fulfilled the prophecy of Esaias,
which saith,
 By hearing ye shall hear, and shall not understand;
 seeing ye shall see, and shall not perceive:
 For this people's heart is waxed gross,
 and their ears are dull of hearing,
 and their eyes they have closed;
lest at any time they should see with their eyes, and
 hear with their ears, and should under-stand with
 their heart, and should be con-verted,
 and I should heal them.

RV

On that day went Jesus out of the house, and sat by the sea side.
 And there were ga-thered unto him great multitudes,
 so that he entered into a boat, and sat;
 and all the mul-titude stood on the beach.
 And he spake to them many things in parables, saying,
 Behold,

the sower went forth to sow;
 and as he sowed,
 some seeds fell by the way side,
 and the birds came and devoured them:
 and others fell upon the rocky places,
 where they had not much earth:
 and straightway they sprang up,
 because they had no deepness of earth:
 and when the sun was risen,
 they were scorched;
 and because they had no root,
 they withered away.
 And others fell upon the thorns;
 and the thorns grew up, and choked them:
 and others fell upon the good ground, and yielded fruit, some a hundredfold,
 some sixty, some thirty.

He
 that hath ears,
 let him hear.

And the disciples came, and said unto him,
 Why speakest thou unto them in parables?
 And he answered and said unto them,
 Unto you it is given to know the mysteries of the kingdom of heaven,
 but to them it is not given.
 For whosoever hath,
 to him shall be given,
 and he shall have abundance:
 but whosoever hath not,
 from him shall be taken away even that
 which he hath.

Therefore speak I to them in parables;
 because seeing they see not,
 and hearing they hear not,
 neither do they under-stand.
 And unto them is fulfilled the prophecy of Isaiah,
 which saith,
 By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive:
 For this people's heart is waxed gross,
 And their ears are dull of hearing,
 And their eyes they have closed;
 Lest haply they should perceive with their eyes, And
 hear with their ears, And understand with their
 heart, And should turn again,
 And I should heal them.

NCP

The same day went Jesus out of the house, and sat by the seaside.
 And great multitudes were gathered together unto him,
 so that he went into a ship, and sat,
 and the whole multitude stood on the shore.
 And he spoke many things unto them in parables, saying,
 'Behold,
 a sower went forth to sow.
 And when he sowed,
 some seeds fell by the wayside,
 and the fowls came and devoured them up.

 Some fell upon stony places,
 where they had not much earth:
 and forthwith they sprang up,
 because they had no deepness of earth.
 And when the sun was up,
 they were scorched:
 and because they had not root,
 they with-ered away.
 And some fell among thorns:
 and the thorns sprung up, and choked them.
 But other fell into good ground, and brought forth fruit, some an hundredfold,
 some sixtyfold, some thirtyfold.

 Who hath ears to hear,
 let him hear.'
 And the disciples came, and said unto him,
 'Why speakest thou unto them in parables?'

 He answered and said unto them,
 'Because it is given unto you to know the mysteries of the kingdom of
 heaven,
 but to them it is not given.
 For whosoever hath,
 to him shall be given,

and he shall have more abundance:
but whosoever hath not,
from him shall be taken away even
that he hath.

Therefore speak I to them in parables:
because they seeing see not:
and hearing they hear not,
neither do they understand.
And in them is fulfilled the prophecy of Esaias,
which saith,

“By hearing ye shall hear, and shall not understand:
and seeing ye shall see, and shall not perceive.
For this people’s heart is waxed gross,
and their ears are dull of hearing,
and their eyes they have closed,
lest at any time they should see with their eyes, and
hear with their ears, and should understand with
their heart, and should be con-verted,
and I should heal them.”

Appendix B-4 Coded Romans 5

Tyndale

BEcause therefore that we are iustified by fayth/
 we are at peace with god thorow oure Lorde Iesus Christ :
 by who[m] we have awaye in thorow fayth / vnto this grace
 wherin we stonde aud reioyce in hope of the prayse
 that shalbe geven of God.

Nether do we so only:
 but also we reioyce in tribula=cion.
 For we know
 that tribulacion bringeth pacience/
 pacience bringeth experience/
 experience bringeth hope.
 And hope maketh not ashamed/
 for the love of God is sheed abroad in oure hertes/by the holy goost/
 which is geven vnto vs.
 For when we were yet weake /
 accordyng to the tyme: Christ dyed for vs
 which were vngodly.

Yet scace will eny man dye for a righ=tewes man.

Paraventure for a good ma[n] durst a man dye.
 But God setteth out his love
 that he hath to vs/
 seinge that
 whyll we were yet synners/
 Christ dyed for vs.

Moche mo=re then now
 (seynge we are iustified in his bloud)
 shall we be saved from wrath/tho=row him.
 For yf
 when we were enemyes/
 we were reconciled to God by the deeth of his sonne:
 moche more/
 seinge we are reconciled/
 we shal be preservid by his lyfe.

Not only so/

but we also ioye in God by the meanes of oure Lorde Iesus Christ /
 by whom we have receavyd the attonment.

Wherefore as by one ma[n] synne entred into the worlde/
 & deeth [entered] by the meanes of synne.

And so deeth went over all men /
 in somoche that all men synned.

For even vnto the ty=me of the lawe was synne in the worlde:
 but synne was not regarded/
 as longe as ther was no lawe:

neverthelesse deeth rayned fro[m] Adam to Moses/eve[n] over them also
 that synned not / w[ith] lyke transgression

as dyd Adam:
 which is the similitude of him
 that is to come.

But the gyfte is not lyke as the synne.

For yf thorow the synne of one/many be deed:
 mo=che more plenteous vpon many was the gra=ce of God & gyfte by grace:
 which grace was geven by one man Iesus Christ.

AV

THerefore being iustified by faith, wee haue peace with God, through our Lord
 Iesus Christ.

By whom also wee haue accesse by faith, into this grace
 wherein wee stand, and reioyce in hope of the glory of God.

And not onely so,

but we glory in tribulations also, knowing
 that tribu=lation worketh patience:

And patience, [worketh] experience:

and ex=perience, [worketh] hope:

And hope maketh not ashamed,

because the loue of God is shed abroad in our hearts, by the holy
 Ghost,

which is giuen vnto vs.

For when wee were yet without strength,
 in due time, Christ died for the vngodly.

For scarcely for a righteous man will one die:
 yet peradventure for a good man, some would euen dare to dye.

But God commendeth his loue towards vs,

in that,

while we were yet sinners,

Christ died for vs.

Much more then being now iusti=fied by his blood, we shalbe saued from wrath through him.

For if when wee were enemies,
 we were reconciled to God, by the death of his sonne :
 much more being reconci=led, we shalbe saued by his life.

And not onely so,
 but wee also ioy in God, through our Lorde Iesus Christ,
by whom we haue now receiued the atonement.

Wherefore, as by one man sinne entred into the world,
 and death [entered] by sin:
 and so death passed vpon all men,
for that all haue sinned.

For vntill the Law sinne was in the world :
 but sin is not imputed
when there is no Law.

Neuertheles, death reigned from Adam to Moses, euen ouer them
that had not sinned after the similitude of A=dams transgression,
who is the figure of him
that was to come:

But not as the offence, so also is the free gift:
 for if through the offence of one, many bee dead:
 much more the grace of God, and the gift by grace,
which is by one man Iesus Christ,
hath aboun=ded vnto many.

SV

Therefore being justified by faith, we haue peace with God through our Lord Iesus Christ:

By whom also we haue access by faith into this grace
wherein we stand, and re-joice in hope of the glory of God.

And not only so,
 but we glory in tribulations also: knowing
that tribu-lation worketh patience;
 And patience, [worketh] experience;
 and expe-rience, [worketh] hope:
 And hope maketh not ashamed;
be-cause the love of God is shed abroad in our hearts by the Holy Ghost
which is given unto us.

For when we were yet without strength,
 in due time Christ died for the ungodly.

For scarcely for a righteous man will one die:
 yet peradventure for a good man some would even dare to die.
 But God commendeth his love to-ward us,
 in that,
 while we were yet sin-ners,
 Christ died for us.

Much more then, being now justified by his blood, we shall be saved from wrath
 through him.
 For if,
 when we were enemies,
 we were reconciled to God by the death of his Son,
 much more, being reconciled, we shall be saved by his life.
 And not only so,
 but we also joy in God through our Lord Jesus Christ,
 by whom we have now received the atone-ment.

Wherefore, as by one man sin entered into the world,
 and death entered by sin;
 and so death passed upon all men,
 for that all have sinned:
 (For until the law sin was in the world:
 but sin is not imputed
 when there is no law.

Nevertheless death reigned from Adam to Moses, even over them
 that had not sinned after the similitude of Adam's transgression,
 who is the figure of him
 that was to come.
 But not as the offence, so also is the free gift.
 For if through the offence of one many be dead,
 much more the grace of God, and the gift by grace,
 which is by one man, Jesus Christ,
 hath abounded unto many.

RV

Being therefore justified by faith, let us have peace with God through our Lord
 Jesus Christ;
 through whom also we have had our access by faith into this grace
 wherein we stand;
 and let us rejoice in hope of the glory of God.
 And not only so,
 but let us also rejoice in our tribulations: knowing
 that tribulation worketh patience;
 and patience, [worketh] probation;

and probation, [worketh] hope:
 and hope putteth not to shame;
 [because] the love of God hath been shed abroad in our hearts through
 the Holy Ghost
 [which] was given unto us.

For [while] we were yet weak,
 in due season Christ died for the ungodly.
 For scarcely for a righteous man will one die:
 for peradventure for the good man some one would even dare to die.
 But God com-mendeth his own love toward us,
 [in that],
 [while] we were yet sinners,
 Christ died for us.

Much more then, being now justified by his blood, shall we be saved from the
 wrath of God through him.
 For [if],
 [while] we were enemies,
 we were reconciled to God through the death of his Son,
 much more, being reconciled, shall we be saved by his life;
 and not only so,
 but we also rejoice in God through our Lord Jesus Christ,
 [through whom] we have now received the reconcilia-tion.

Therefore, [as] through one man sin entered into the world,
 and death [entered] through sin;
 and so death passed unto all men,
 [for that] all sinned:—
 for until the law sin was in the world:
 but sin is not imputed
 [when] there is no law.

Nevertheless death reigned from Adam until Moses, even over them
 [that] had not sinned after the likeness of Adam's trans-gression,
 [who] is a figure of him
 [that] was to come.
 But not as the trespass, so also is the free gift.
 For [if] by the trespass of the one the many died,
 much more did the grace of God, and the gift by the grace of the one man, Jesus
 Christ, abound unto the many.

NCP

Therefore being justified by faith, we have peace with God through our Lord Jesus
 Christ:
 [by whom] also we have access by faith into this grace

wherein we stand, and rejoice in hope of the glory of God.

And not only so,

but we glory in tribulations also, knowing

that tribu-lation worketh patience:

and patience, [worketh] experience:

and experience, [worketh] hope:

and hope maketh not ashamed,

because the love of God is shed abroad in our hearts by the Holy
Ghost

which is given unto us.

For when we were yet without strength,

in due time Christ died for the ungodly.

For scarcely for a righteous man will one die:

yet perad-venture for a good man some would even dare to die.

But God com-mendeth his love toward us,

in that,

while we were yet sinners,

Christ died for us.

Much more then, being now justified by his blood, we shall be saved from wrath
through him.

For if,

when we were enemies,

we were reconciled to God by the death of his Son,

much more, being rec-onciled, we shall be saved by his life.

And not only so,

but we also joy in God through our Lord Jesus Christ,

by whom we have now received the atonement.

Wherefore, as by one man sin entered into the world,

and death [entered] by sin:

and so death passed upon all men,

for that all have sinned.

For until the law sin was in the world:

but sin is not imputed

when there is no law.

Nevertheless death reigned from Adam to Moses, even over them

that had not sinned after the similitude of Adam's transgression,

who is the figure of him

that was to come.

But not as the offence, so also is the free gift.

For if through the offence of one many be dead,

much more the grace of God, and the gift by grace,

which is by one man, Jesus Christ,

hath abounded unto many.

Appendix C-1 Orthographic sentences that are also clause-based sentences in Job 37

Coverdale

He gouerneth eue-ry thinge vnder the heauen, and his light reacheth vnto the ende of the worlde.

At the breth of God, the frost commeth, & the waters are shed abroad.

Shulde a man speake, or shulde he kepe it backe?

Golde is brought out of the north, but the prayse and honoure off Gods feare commeth fro[m] God himself.

Out of the south commeth the tempest, and colde out of the north.

AT this my hert is astonnied, and mo-ued out of his place.

The bees-tes crepe in to their dennes, & take their rest.

Heare then the sounde of his voyce, and the noyse th[at] goeth out of his mouth.

It is not we that can fynde out the allmightie: for in power, equite and rigtuousnesse he is hyer then can be expressed.

A roa-ringe voyce foloweth him : for his glorious magesty geueth soch a thondre clappe, that (though a man heare it) yet maye he not per-ceaue it afterwarde.

He sendeth feare vpon euery man, that they might knowe their owne workes.

He distribu-teth also on euery syde, acordinge as it plea-seth him to deale out his workes, that they maye do, what so euer he commaundeth the[m] thorow the whole worlde: whether it be to punysh eny londe, or to do good vnto them, that seke him.

Art thou of his cou[n]cell, when he spredeth out the cloudes?

hast thou helped him to spred out the heauen, which is to loke vpo[n], as it were cast of cleare metall?

Teach vs what we shal saye vnto hi[m], for we are vnmete because of darcknes.

Shal it be tolde him, what I saye?

Seinge then that euery bo-dy feareth him, why shulde not all wyse men also sto[n]de in feare of hi[m]?

Art thou of cou[n]cel with God, when he doth the-se thinges? When he causeth the light to come forth of his cloudes?

Hast thou the perfecte knowlege of his wonders?

AV

By the breath of God, frost is gi=uen : and the breadth of the waters is straitned.

Out of the South commeth the whirlewinde : and cold out of the North.

AT this also my heart trembleth, and is moued out of his place.

Then the beastes goe into dennes : and remaine in their places.

Heare attentiuely the noise of his voice, and the sound that goeth out of his mouth.

Hee directeth it vnder the whole heauen, and his lightning vnto the ends of the earth.

Doest thou know the ballancings of the clouds, the wondrous workes of him which is perfect in knowledge?

He sealeth vp the hand of euery man ; that all men may knowe his worke.

Hast thou with him spread out the skie, which is strong, and as a molten looking glasse?

Teach vs what we shall say vnto him; for we cannot order our speach by reason of darknes.

Shall it bee told him that I speak?

if a man speake, surely he shalbe swallowed vp.

Doest thou knowe when God dis=posed them, and caused the light of his cloud to shine?

He causeth it to come, whether for correction, or for his land, or for mercy.

SV

By the breath of God frost is given: and the breadth of the waters is straitened.

Out of the south cometh the whirl-wind: and cold out of the north.

AT this also my heart trembleth, and is moved out of his place.

Then the beasts go into dens, and re-main in their places.

Hear attentively the noise of his voice, and the sound that goeth out of his mouth.

He directeth it under the whole hea-ven, and his lightning unto the ends of the earth.

Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

He sealeth up the hand of every man; that all men may know his work.

Hast thou with him spread out the sky, which is strong, and as a molten look-ing glass?

Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.

Shall it be told him that I speak?

if a man speak, surely he shall be swallowed up.

Dost thou know when God disposed them, and caused the light of his cloud to shine?

He causeth it to come, whether for correction, or for his land, or for mercy.

RV

By the breath of God ice is given: And the breadth of the waters is straitened.

Out of the chamber of the south cometh the storm: And cold out of the north.

At this also my heart trembleth, And is moved out of its place.

Then the beasts go into coverts, And remain in their dens.

Hearken ye unto the noise of his voice, And the sound that goeth out of his mouth.

He sendeth it forth under the whole heaven, And his lightning unto the ends of the earth.

Dost thou know the balancings of the clouds, The wondrous works of him which is perfect in knowledge?

He sealeth up the hand of every man; That all men whom he hath made may know it.

Canst thou with him spread out the sky, Which is strong as a molten mirror?

Teach us what we shall say unto him; For we cannot order our speech by reason of darkness.

Shall it be told him that I would speak?

Dost thou know how God layeth his charge upon them, And causeth the lightning of his cloud to shine?

NCP

By the breath of God frost is given: and the breadth of the waters is straitened.

Out of the south cometh the whirlwind: and cold out of the north.

‘At this also my heart trembleth, and is moved out of his place.

Then the beasts go into dens, and remain in their places.

Hear attentively the noise of his voice, and the sound that goeth out of his mouth.

He directeth it under the whole heaven, and his lightning unto the ends of the earth.

Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

He sealeth up the hand of every man; that all men may know his work.

Hast thou with him spread out the sky, which is strong, and as a molten looking glass?

‘Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.

Shall it be told him that I speak?

if a man speak, surely he shall be swallowed up.

Dost thou know when God disposed them, and caused the light of his cloud to shine?

He causeth it to come, whether for correction, or for his land, or for mercy.

Appendix C-2 Orthographic sentences that are not clause-based sentences in Job 37

Coverdale

When he commaundeth the sno-we, it falleth vpon the earth: As soone as he geueth the rayne a charge, Immediatly the showers haue their strength and fall downe*

The cloudes do their laboure in geuyng moystnesse, the cloudes poure downe their rayne.

Herken vnto this (o Iob) stonde still, and conside the wonderous workes of God.

It geueth an horrible sownde, when God sendeth out his voyce: greate thinges doth he, which we can not co[m]-prehende.

For euery ma[n] seith not the light, th[at] he kepeth cleare in the clou-des, which he clenseth whan he maketh the wynde to blowe.

When he causeth the light to come forth of his cloudes?

and how thy clothes are warme, whe[n] the lo[n]-de is still thorow the south wynde?

** Note: Sentence missing a final period, most like due to printer's error.*

AV

After it a voyce roareth: he thun=dreth with the voice of his excellencie, and hee will not stay them when his voice is heard.

Also by watring he wearie the thicke cloud: hee scattereth his bright cloud.

Hearken vnto this, O Job : stand still, and consider the wondrous workes of God.

God thundereth maruellously with his voice : great things doth hee, which we cannot comprehend.

Faire weather commeth out of the North : with God is terrible ma=iestie.

Touching the Almighty, we can=not find him out : he is excellent in pow=er, and in iudgment, and in plenty of iustice : he will not afflict.

Men doe therefore fear him : he respecteth not any that are wise of heart.

For he saith to the snow, Be thou on the earth : likewise to the small raine, and to the great raine of his strength.

And it is turned round about by his counsels : that they may doe what=soeuer hee commaundeth them vpon the face of the world in the earth.

And nowe men see not the bright light which is in the clouds : but the wind passeth, and cleanseth them.

How thy garments are warme, when hee quieteth the earth by the South wind?

SV

After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

Also by watering he wearieth the thick cloud: he scattereth his bright cloud: And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

Hearken unto this, O Job: stand still, and consider the wondrous works of God.

God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

Fair weather cometh out of the north: with God is terrible majesty.

Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

Men do therefore fear him: he re-specteth not any that are wise of heart.

For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.

And now men see not the bright light which is in the clouds: but the wind pas-seth, and cleanseth them.

How thy garments are warm, when he quieteth the earth by the south wind?

RV

After it a voice roareth; He thundereth with the voice of his majesty: And he stayeth them not when his voice is heard.

Yea, he ladeth the thick cloud with moisture; He spreadeth abroad the cloud of his lightning: And it is turned round about by his guidance, That they may do whatsoever he commandeth them Upon the face of the habitable world: Whether it be for correction, or for his land, Or for mercy, that he cause it to come.

Hearken unto this, O Job: Stand still, and consider the wondrous works of God.

God thundereth marvelously with his voice; Great things doeth he, which we cannot comprehend.

Out of the north cometh golden splendour: God hath upon him terrible majesty.

Touching the Almighty, we can not find him out; he is excellent in power: And in judgement and plenteous justice he will not afflict.

Men do therefore fear him: He regardeth not any that are wise of heart.

For he saith to the snow, Fall thou on the earth; Likewise to the shower of rain, And to the showers of his mighty rain.

Or should a man wish that he were swallowed up?

And now men see not the light which is bright in the skies: But the wind passeth, and cleanseth them.

How thy garments are warm, When the earth is still by reason of the south wind?

NCP

After it a voice roareth: he thundereth with the voice of his excellence, and he will not stay them when his voice is heard.

Also by watering he wearie the thick cloud: he scattereth his bright cloud.

‘Hearken unto this, O Job: stand still, and consider the wondrous works of God.

God thundereth marvelously with his voice: great things doeth he, which we cannot comprehend.

Fair weather cometh out of the north: with God is terrible majesty.

Touching the Almighty, we cannot find him out: he is excellent in power, and in judgement, and in plenty of justice: Men do therefore fear him: he respecteth not any that are wise of heart.’

For he saith to the snow, “Be thou on the earth”; likewise to the small rain, and to the great rain of his strength.

And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

how thy garments are warm, when he quieteth the earth by the south wind?

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