

THE CONCEPTUALIZATION OF COMMUNICATION IN THE NEW  
TESTAMENT: A FEATURE DESCRIPTION

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**Abstract:** This article develops five features that describe the conceptualizations of the event of communication grammaticalized by New Testament verbs and uses these features to formulate a model of the observed New Testament usages of communication. The discussion resolves all NT occurrences of verbs that designate communication into one of twenty-one usages with distinct feature descriptions, offers guidelines for interpreting and translating verbs with each usage, and clarifies elements of the conceptualization of communication in relation to specific examples. (Article)

**Keywords:** Feature, communication, semantic, syntactic, verbal usage.

1. *The Event of Communication*

An event is a cognitive schema of an action in which two, three, or four entities are set in a particular relation to each other.<sup>1</sup> The event of communication logically includes three entities: one who communicates, what is communicated, and the interpreter of the communication. These descriptions correspond to the thematic roles, Agent (the entity that actively instigates an action and/or is the ultimate cause of a change in another entity), Content (the content of a sensory, cognitive, or emotional event or activity), and Experiencer (the animate entity that undergoes a sensory, cognitive, or emotional event or activity).<sup>2</sup> In this event,

1. See Goddard, *Semantic Analysis*, 197–98.

2. These and subsequent semantic functions receive description

the Agent produces the Content of communication, and the Experiencer interprets that Content.

## *2. Features of the Conceptualization of the Event of Communication*

The bare concept of communication is qualified in general and specific ways. General qualifications are described by features that specify the conceptualization of communication associated with a number of verbs. Specific qualifications are associated with the unique denotation of each verb. Verbs that grammaticalize a conceptualization of communication with the same features constitute a verbal usage. The following discussion develops five usage features that specify various constraints on the conceptualization of communication: secondary emphasis, orality, subject affectedness, functionality, and suppression.<sup>3</sup>

### *2.1 Feature #1: Secondary Emphasis*

In the conceptualization of communication, the Agent communicates Content to an Experiencer. Non-passivized verbs of communication grammaticalize this event by placing primary emphasis on the Agent and raising it as the first (subject) complement. The selection of the second complement, however, depends on the relative emphasis that each verb places on the Content and Experiencer. Among the 121 NT verbs of communication, 101 place secondary emphasis only on the Content; fifteen place secondary emphasis only on the Experiencer; and five present distinct usages with secondary emphasis on the Content and on the Experiencer. At least among the last five verbs, usages with secondary emphasis on the Experiencer have the implication that the Content is interpreted successfully.<sup>4</sup> Secondary emphasis on the Content highlights the

according to the thematic roles developed in Saeed, *Semantics*, 139–71, and Danove, *Linguistics and Exegesis*, 31–45.

3. These usage features constitute a development of those introduced in Danove, “αἰτέω/αἰτέομαι,” 101–18.

4. Lehrer, “Verbs of Speaking,” 155.

production and transmission of the Content (the Agent causes the message to go to the Experiencer), whereas secondary emphasis on the Experiencer highlights the reception and interpretation of the Content (the Agent causes the Experiencer to receive the message).<sup>5</sup> When the verbs are passivized, they consistently raise the entity with secondary emphasis as the verbal subject.

The descriptions of features note secondary emphasis by arranging the three entities of communication in the order of decreasing emphasis. In the following examples, *λαλέω* ‘speak’ places secondary emphasis on the Content (ACE) and *διδάσκω* ‘teach’ places secondary emphasis on the Experiencer (AEC):

ACE	ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς (Matt 13:33) He spoke another parable to them.
AEC	κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ (Luke 11:1) Lord, teach us to pray just as John taught his disciples.

In the former example, the secondary emphasis on the Content indicates that the parable (Content) was successfully produced and moved to “them.” In the latter example, the secondary emphasis on Jesus’s disciples (Experiencer) indicates that they will receive Jesus’s teaching on praying.

The Feature Model notes secondary emphasis at the beginning of the usage description so that the usages of *λαλέω* and *διδάσκω* in the noted occurrences have the following format:

*λαλέω*: ACE  
*διδάσκω*: AEC

5. Most frequently, discussions of the Content/Experiencer emphasis employ a movement (cause to go)/possession (cause to have) distinction: cf. Pinker, *Learnability*, 48, 63; Speas, *Phrase Structure*, 87–89; Pesetsky, *Zero Syntax*, 135–38; and Hovav and Levin, “Dative Alternation,” 134. However, the movement (cause to go)/reception (cause to receive) distinction better explains the implication that the emphasized Experiencer successfully interprets the Content/message: cf. Goldberg, “Argument Structure,” 46, 49–52. Although these authors are concerned with “dative alternation” among various classes of English verbs (X tells Y Z or X tells Z to Y), the movement/reception constraints on the English verbs appear to parallel exactly those of Greek verbs of communication.

### 2.2 Feature #2: Orality

Some verbs are restricted to conceptualizations of oral communication in which the Agent produces speech or sound, and the remaining verbs either are restricted to or tolerate the conceptualization of other modes of communication. For example, the conceptualization of λέγω ‘say’ is restricted to oral communication; that of δείκνυμι ‘show’ is restricted to non-oral (i.e., visual) communication; and that of μιμνήσκω ‘remind’ accommodates both oral and non-oral modes of communication (reminding by speaking or writing or showing). This discussion distinguishes between verbs that are restricted to oral communication (+or) and all other verbs of communication (–or):

+or λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; (Matt 15:34)  
Jesus says to them, “How many loaves do you have?”

–or δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν (Matt 4:8)  
He shows to him all the kingdoms of the world and their glory.

The Feature Model introduces the ±or distinction after the notation on secondary emphasis.

λέγω: ACE +or  
δείκνυμι: ACE –or

### 2.3 Feature #3: Subject Affectedness

Greek verbs designate communication with usages that employ active, middle, and passive base forms, and a majority of verbs with active and middle base forms admit to passivization. Greek active, middle, and passive base forms signal differing conceptualizations of the affectedness of the first complement (subject/Agent).<sup>6</sup> Active base forms of Greek (and English) verbs typically provide no guidance in determining whether the first complement is affected. Thus, both ὁράω ‘see’ and πάσχω ‘suffer’ use active base forms in Greek (and English), even though the one who sees need not be affected, while the one who suffers

6. Lyons, *Linguistics*, 373, discusses the nature of this affectedness; cf. Allan, *Middle Voice*, 19–20. Saeed, *Semantics*, 162–65, considers various categories of affectedness.

necessarily is affected. Middle base forms of verbs of communication indicate that the subject's affectedness is not introduced by an entity internal to the event (Content or Experiencer).<sup>7</sup> Passive base forms, in contrast, indicate that the subject's affectedness is introduced directly by one of the entities internal to the event (Content or Experiencer). This discussion defines the subject affectedness signaled by middle base forms as "external affectedness" because an entity external to the event introduces the affectedness. The affectedness signaled by passive base forms is defined as "internal affectedness" because an entity internal to the event introduces the affectedness.<sup>8</sup>

An example of active/middle usages of communication with the same Greek verb appears with *αἰτέω* 'ask'. Since English verbs do not mark for external affectedness, this and following translations of verbs with middle usages introduce "with affect" in brackets after the subject.

Act. τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἰχθῦν (Luke 11:11)  
The son will ask what father among you for a fish?

Mid. ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ (Matt 27:58)  
He [with affect] asked [Pilate] for the body of Jesus.

Semantically, verbs with both active and middle usages of communication (Cmm.) are three-place because they require completion by three arguments. Syntactically, they are ditransitive (ditr.) because the subject is an Agent and all three arguments must be realized when they do not satisfy the requirements for permissible omission of verbal complements.<sup>9</sup>

7. Further discussion of subject affectedness appears in Danove, *Verbs of Transference*, 22–23.

8. Usages characterized by the feature "external affectedness" receive further consideration in Allan, *Middle Voice*, 112–14; Rijksbaron, *Syntax and Semantics*, 147–50; Bakker, "Voice, Aspect, and Aktionsart," 36.

9. Null complements may be either definite, that is, having a definite semantic content retrievable from the context, or indefinite, that is, having no definite semantic content retrievable from the context. Definite null complements receive development in Mittwoch, "Idioms," 255–59; Matthews, *Syntax*, 125–26; Allerton, *Valency*, 34, 68–70. Indefinite null complements receive development in Fraser and Ross, "Idioms," 264–65; Sag and Hankamer,

Passive base forms signal that the subject/Agent is internally affected (pass.) because it is co-referential with another entity of the event, either the Content [C = A] or the Experiencer [E = A]. As a consequence, the Agent acts on itself. When verbs adopt passive base forms, they consistently omit the co-referential Content or Experiencer complement. Active/passive usages of communication appear with ἀναμνήσκω ‘remind of/remind oneself of’ [= *remember*].<sup>10</sup> Since English verbs do not mark for internal affectedness, this and following translations of verbs with passive usages introduce the omitted but co-referential Content or Experiencer complement.

Act. [Τιμόθεον] ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ  
[Ἰησοῦ] (1 Cor 4:17)  
[Timothy], who will remind you of my ways in Christ [Jesus].

Pass. ἀναμνήσκεσθε δὲ τὰς πρότερον ἡμέρας (Heb 10:32)  
But remind yourselves of [= remember] the former days.

Semantically, verbs with both active and passive usages of communication require completion by three arguments and are three-place. Syntactically, the English verbs that translate Greek verbs with passive usages of communication are ditransitive (ditr.) and lexically realize the omitted Content or Experiencer by a form of the reflexive pronoun “self.” Since Greek verbs with passive base forms consistently omit the co-referential Content or Experiencer, they are syntactically transitive (trans.).

The Feature Model notes active, middle, and passive usages by introducing after the orality notation consecutively and in parentheses the event (Cmm.), the affectedness (act., mid., or pass.), and the syntactic notation (ditr. or trans.). With passive usages, the Feature Model introduces brackets around the

“Anaphoric Processing,” 325–45.

10. In English, *remind* is better characterized as requiring completion by a stimulus (the event or entity that brings about a change in a mental or psychological state, event, or activity), Content, and Experiencer because the subject need not be animate, as in “Cold rains remind me of Spring.” In the NT, however, μνήσκω compounds consistently require completion by an animate first complement that functions as an Agent.

omitted co-referential entity to note its omission and places after the secondary emphasis description and in brackets the co-referential entities, here [E = A]:

αἰτέω: AEC +or (Cmm. act. ditr.)  
 αἰτέω: AEC +or (Cmm. mid. ditr.)  
 ἀναμνησκω: AEC –or (Cmm. act. ditr.)  
 ἀναμνησκω: A[E]C [E = A] –or (Cmm. pass. trans.)

#### 2.4 Feature #4: Functionality

Each logical entity of the event of communication is associated with a specific semantic function (Agent, Content, and Experiencer). The conceptualization of communication, however, also accommodates the grammaticalization of information about the Content and not the Content directly. When this occurs, the grammaticalized entity functions as a Topic (the topic or focus of a mental or psychological state, event, or activity), and the Feature Model interprets this as a change in functionality of the Content to a Topic (C→T). Such changes in functionality produce usages of communication that differ only in this feature, as in the following examples of λαλέω (speak):

C ἐλάλει αὐτοῖς τὸν λόγον (Mark 2:2)  
 He was speaking to them the word.

C→T ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ (Luke 9:11)  
 Welcoming them, he was speaking to them about the reign of God.

The Feature Model introduces notations about changes in functionality after the secondary emphasis description. If more than one entity in that description receives special notation, these notations appear after the secondary emphasis description and in the same order as the entities within that description:

λαλέω: ACE +or (Cmm. act. ditr.)  
 λαλέω: ACE C→T +or (Cmm. act. ditr.)

#### 2.5 Feature #5: Suppression

Some verbs grammaticalize conceptualizations of communication by placing a definite semantic referent directly onto the

Content argument, suppressing the Content complement, and raising only the Agent and Experiencer as complements. This discussion marks suppression by placing the suppressed Content in braces, {C}.

The omission of the Content complement by suppression differs from the omission of complements whose definite referent may be retrieved from another entity of the event (pass.). All but one of the verbs that suppress the Content complement have cognate nouns and pronouns with the same referent as the suppressed Content complement: ἀληθεύω ‘speak the truth’ (cf. ἀλήθεια), ἀποκρίνομαι ‘speak a response’ (cf. ἀπόκρισις), δημηγορέω ‘speak a public address’ (cf. δημηγορία), ἐξομολογέω ‘speak a declaration’ (cf. ὁμολογία), ἐπιτάσσω ‘speak an order’ (cf. ἐπιταγή), ἐπιτιμάω ‘speak a rebuke’ (cf. ἐπιτίμησις, ἐπιτιμῶνα), ἑτεροδιδασκαλέω ‘teach something different’ (cf. ἕτερος + διδασκαλία), εὐαγγελίζω ‘proclaim good news’ (cf. εὐαγγέλιον), ὁμολογέω ‘speak a declaration’ (cf. ὁμολογία), προσεύχομαι ‘say a prayer’ (cf. προσευχή), ὑπερεντυγχάνω ‘speak an intercession’ (cf. ἔντυξις), and φωνέω ‘produce a sound’ (cf. φωνή). The remaining verb, ἀποτάσσομαι ‘say good-bye’, has a specialized meaning that clarifies the definite referent of the Content.

The NT presents no occurrences of suppression with verbs that have transitive passive usages of communication or that otherwise are restricted to grammaticalizing communication with a change in the functionality of the Content to a Topic. Since the Content is not realized, suppression produces for verbs transitive active and middle usages of communication. For some verbs, this is the only usage of communication. For the remaining verbs, suppression produces transitive usages with the same orality, secondary emphasis, and affectedness as their corresponding ditransitive usage(s), so that the ditransitive and transitive usages differ only in this feature. This receives illustration in the following occurrences of εὐαγγελίζω ‘proclaim [as good news]/proclaim good news’:

C ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην (Luke 2:10)  
For, look, I proclaim to you great joy.

{C} [με] εὐαγγελίσασθαι πτωχοῖς (Luke 4:18)  
[me] to proclaim good news to the poor.



The Feature model notes suppression by placing the suppressed Content of the event in braces, A{C}E or AE{C}, and specifying in braces after the secondary emphasis description that the referent of the Content is retrievable directly from the verb, {C = V}:

εὐαγγελίζω: ACE +or (Cmm. mid. ditr.)  
εὐαγγελίζω: A{C}E {C = V} +or (Cmm. mid. trans.)

### 3. Usages ACE +or

This discussion considers the seven observed usages of oral communication with secondary emphasis on the Content.

#### 3.1 Usage #1: ACE +or (Cmm. act. ditr.)

The forty-nine verbs with Usage #1 grammaticalize oral communication (+or) with no guidance concerning the affectedness of the Agent (act.), secondary emphasis on the Content (ACE), and no suppression or change in the functionality of the Content.<sup>11</sup> As the first example indicates, the translation of Greek verbs of commanding with usages ACE is difficult because English verbs of commanding consistently place secondary emphasis on the Experiencer (AEC). To address

11. Usage #1: ἀγγέλλω ‘announce’, αἰτέω ‘ask’, ἀναβοάω ‘cry out’, ἀναγγέλλω ‘tell’, ἀναγινώσκω ‘read’, ἀνακράζω ‘cry out’, ἀναφωνέω ‘speak loudly’, ἀπαγγέλλω ‘announce’, ἀπειλέω ‘speak a warning’, βοάω ‘shout’, γογγύζω ‘grumble’, διαγγέλλω ‘proclaim’, διαγογγύζω ‘complain’, διαλαλέω ‘discuss’, διασαφέω ‘explain’, διατάσσω ‘speak detailed orders’, διδάσκω ‘teach’, διερμηνεύω ‘interpret’, ἐκλαλέω ‘tell’, ἐξαγγέλλω ‘proclaim’, ἐπιλύω ‘explain’, ἐπιτάσσω ‘speak orders’, ἐπιτιμάω ‘speak strict orders’, ἐπιφωνέω ‘shout’, εὐαγγελίζω ‘proclaim [as good news]’, καταγγέλλω ‘announce’, κηρύσσω ‘proclaim’, κράζω ‘cry out’, κραυγάζω ‘cry out’, λαλέω ‘speak’, λέγω ‘say’, ὀμνύω ‘swear’, ὁμολογέω ‘declare’, παραγγέλλω ‘speak orders’, προκαταγγέλλω ‘announce previously’, προκηρύσσω ‘proclaim previously’, προλέγω ‘say previously’, προσλαλέω ‘speak’, προστάσσω ‘speak orders’, προσφωνέω ‘call’, προφητεύω ‘prophesy’, συζητέω ‘discuss’, συλλαλέω ‘speak’, συμβουλεύω ‘speak advice’, συντάσσω ‘speak orders’, φάσκω ‘claim’, φημί ‘say’, φράζω ‘speak’, and φωνέω ‘speak loudly’.

this, the translation of these Greek verbs uses a paraphrase combining “speak” (ACE) plus “commands” or “orders.”

τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν (Mark 9:25)  
 “Unspeaking and deaf spirit,” I speak orders to you, “Come out of him and no longer enter into him!”

εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν (Matt 3:7)  
 He said to them, “Offspring of vipers.”

### 3.2 Usage #2: ACE +or (Cmm. mid. ditr.)

The twenty-eight verbs with Usage #2 grammaticalize oral communication (+or) with an externally affected Agent (mid.), secondary emphasis on the Content (ACE), and no suppression or change in the functionality of the Content.<sup>12</sup> The translations signal external affectedness by placing “[with affect]” after the subject.

αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ (Luke 23:9)  
 But he [with affect] did not respond anything to him.

μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι (Gal 5:3)  
 Again I [with affect] testify to every man being circumcised that he is obliged to do the entire law.

### 3.3 Usage #3: AC[E] +or (Cmm. pass. trans.)

Only *διαλέγομαι* (discuss with one another) with Usage #3 grammaticalizes oral communication (+or) with an internally

12. Usage #2: αἰτέω ‘ask’, ἀπειλέω ‘speak warning’, ἀποκρίνομαι ‘respond’, ἀπολογέομαι ‘speak in defense’, ἀποφθέγγομαι ‘speak’, διαλέγομαι ‘discuss’, διαλογίζομαι ‘discuss’, διαμαρτύρομαι ‘declare’, διαστέλλομαι ‘speak strict orders’, διατάσσω ‘speak detailed orders’, δηγέομαι ‘describe’, δῖσχυρίζομαι ‘affirm’, ἐκδηγέομαι ‘declare’, ἐκτίθημι ‘explain’, ἐντέλλομαι ‘speak commands’, ἐξηγέομαι ‘explain’, ἐξομολογέω ‘declare’, ἐπαγγέλλομαι ‘promise’, εὐαγγελίζω ‘proclaim [as good news]’, εὐχομαι ‘pray’, μαρτύρομαι ‘testify’, προσεπαγγέλλομαι ‘promise previously’, προεναγγελίζομαι ‘proclaim [as good news] previously’, προμαρτύρομαι ‘foretell’, προσεύχομαι ‘pray’, πυνθάνομαι ‘ask’, συλλογίζομαι ‘discuss’, and φθέγγομαι ‘speak’. This discussion considers only the occurrences of ἀποκρίνομαι with middle base forms. The occurrences of ἀποκρίνομαι with passive base forms grammaticalize a different event.

affected Agent (pass.), secondary emphasis on the Content (ACE), and no suppression or change in the functionality of the Content. The translation addresses the internal affectedness by introducing for the omitted co-referential Experiencer a reflexive pronoun.<sup>13</sup> In the following example, the *πρός* prepositional phrase is interpreted as a Locative complement that specifies the locale of the discussion or dispute.

πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων (Mark 9:34)  
For among themselves on the way they discussed with one another who is greater.

#### 3.4 Usage #4: $A\{C\}E \{C = V\} +or$ (Cmm. act. trans.)

The seven verbs with Usage #4 grammaticalize oral communication (+or) with no guidance concerning the affectedness of the Agent (act.), secondary emphasis on the Content (ACE), suppression of the Content {C}, and no change in the functionality of the Content.<sup>14</sup> The Content is unrealized, and its semantic referent is supplied directly by the verb {C = V}.

ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; (Gal 4:16)  
So have I become your enemy speaking the truth to you?

τακτῆ δὲ ἡμέρᾳ ὁ Ἡρώδης . . . ἐδημηγόρει πρὸς αὐτοῦς (Acts 12:21)  
On an appointed day Herod . . . was addressing a speech to them.

13. Of the two Greek means of indicating internal affectedness with Usages ACE +or, the omission of a required complement that is co-referential to the Agent and the use of passive base forms appears only in Mark 9:34; and the use of an active (Usage #1) or middle (Usage #2) verb form with a reflexive or reciprocal pronoun that is co-referential to the Agent appears on twenty-two occasions (διαλαλέω, Luke 6:11; διαλογίζομαι, Mark 8:16; 11:31; Luke 20:14; ἐξομολογέω, Jas 5:16; εὔχομαι, Jas 5:16; κηρύσσω, 2 Cor 4:5; λαλέω, Luke 2:15; Acts 26:31; 1 Cor 14:28; λέγω, Mark 4:41; 10:26; 12:7; Luke 8:25; John 4:33; 7:35; 12:19; 16:17; 19:24; ὁμιλέω, Luke 24:14; and συλλογίζομαι, Luke 4:36; 20:5). This indicates a strong preference for the latter means over the former means of indicating internal affectedness.

14. Usage #4: ἀληθεύω ‘speak the truth’, δημηγορέω ‘address a speech’, ἐπιτάσσω ‘speak an order’, ἐπιτιμάω ‘speak a rebuke’, ἑτεροδιδασκαλέω ‘teach something different’, ὁμολογέω ‘speak a declaration’, and ὑπερεντυγχάνω ‘speak an intercession’.

### 3.5 Usage #5: $A\{C\}E \{C = V\} +or$ (Cmm. mid. trans.)

The four verbs with Usage #5 grammaticalize oral communication (+or) with an externally affected Agent (mid.), secondary emphasis on the Content (ACE), suppression of the Content {C}, and no change in the functionality of the Content.<sup>15</sup> The Content is unrealized and its semantic referent is supplied directly by the verb {C = V}. The translations signal external affectedness by placing “[with affect]” after the subject and the suppression by introducing the Content.

ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν (2 Cor 2:13)  
[With affect] saying good-bye to them, I went forth into Macedonia.

οὗ ἔνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς (Luke 4:18)  
Because he anointed me to [with affect] proclaim good news to the poor.

### 3.6 Usage #6: $ACE C \rightarrow T +or$ (Cmm. act. ditr.)

The nine verbs with Usage #6 grammaticalize oral communication (+or) with no guidance concerning the affectedness of the Agent (act.), secondary emphasis on the Content (ACE), no suppression of the Content, and a change in the functionality of the Content to a Topic ( $C \rightarrow T$ ).<sup>16</sup>

ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων (Luke 7:18)  
[John’s] disciples reported to John about all these things.

ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἰερουσαλήμ  
(Luke 2:38)  
She was speaking about him to all awaiting the redemption of Jerusalem.

### 3.7 Usage #7: $ACE C \rightarrow T +or$ (Cmm. mid. ditr.)

The six verbs with Usage #7 grammaticalize oral communication (+or) with an externally affected Agent (mid.), secondary emphasis on the Content (ACE), no suppression of the Content, and a change in the functionality of the Content to a Topic

15. Usage #5: ἀποτάσσομαι ‘say good-bye’, ἐξομολογέω ‘speak praise to/praise’, εὐαγγελίζω ‘proclaim good news’, and προσεύχομαι ‘say a prayer/pray’.

16. Usage #6: ἀπαγγέλλω ‘report’, ἐντυγχάνω ‘appeal’, λαλέω ‘speak’, λέγω ‘say’, ὁμιλέω ‘converse’, ὁμολογέω ‘declare’, προκαταγγέλλω ‘announce previously’, προφητεύω ‘prophecy’, and συνομιλέω ‘speak together’.

(C→T).<sup>17</sup> The translations signal external affectedness by placing “[with affect]” after the subject.

διηγήσαντο αὐτοῖς οἱ ἰδόντες . . . περὶ τῶν χοίρων (Mark 5:16)  
The ones seeing [it] [with affect] explained to them . . . about the pigs.

προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς (Luke 6:28)  
[With affect] pray concerning those mistreating you.

#### 4. Usages AEC +or

This discussion considers the five observed usages of oral communication with secondary emphasis on the Experiencer.

##### 4.1 Usage #8: AEC +or (Cmm. act. ditr.)

The nine verbs with Usage #8 grammaticalize oral communication (+or) with no guidance concerning the affectedness of the Agent (act.), secondary emphasis on the Experiencer (AEC), and no suppression or change in the functionality of the Content.<sup>18</sup>

ἐκεῖνος ὑμᾶς διδάξει πάντα (John 14:26)  
That one will teach you all things.

ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν ἀπορίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι (Acts 27:43)  
And he ordered those able to swim, jumping first, to go forth to the land.

##### 4.2 Usage #9: Usage AEC +or (Cmm. mid. ditr.)

The four verbs with Usage #9 grammaticalize oral communication (+or) with an externally affected Agent (mid.), secondary emphasis on the Experiencer (AEC), and no suppression or change in the functionality of the Content.<sup>19</sup> The

17. Usage #7: διαβεβαιόομαι ‘speak confidently’, διαλέγομαι ‘discuss’, διηγέομαι ‘explain’, ἐντέλλομαι ‘speak commands’, προσαπειλέομαι ‘speak threats’, and προσεύχομαι ‘say a prayer/pray’.

18. Usage #8: αἰτέω ‘ask’, διδάσκω ‘teach’, διερωτάω ‘ask’, ἐπερωτάω ‘ask’, ἐρωτάω ‘ask’, εὐαγγελίζω ‘tell [as good news]’, κατηχέω ‘teach’, κελεύω ‘order’, and παρακαλέω ‘beg’.

19. Usage #9: αἰτέω ‘ask’, ἐξαίτέομαι ‘ask’, εὐαγγελίζω ‘tell [as good news]’, and προαιτιάομαι ‘accuse beforehand’.

translations signal external affectedness by placing “[with affect]” after the subject.

οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ (Matt 27:58)  
Coming to Pilate, this one [with affect] asked [him] for the body of Jesus.

προητιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἑλληνας πάντας ὕφ’ ἁμαρτίαν εἶναι (Rom 3:9)  
For we [with affect] accused beforehand both Jews and Greeks that they all are under sin.

#### 4.3 Usage #10: Usage $AE\{C\}$ +or (Cmm. act. trans.)

Only παρακαλέω ‘speak encouragement / encourage’ with Usage #10 grammaticalizes oral communication (+or) with no guidance concerning the affectedness of the Agent (act.), secondary emphasis on the Experiencer (AEC), a suppressed Content {C}, and no change in the functionality of the Content.

ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου (2 Cor 7:6)  
The God encouraging the humble encouraged us by the arrival of Titus.

#### 4.4 Usage #11: Usage $AE\{C\}$ +or (Cmm. mid. trans.)

Only εὐαγγελίζω ‘tell good news / evangelize’ with Usage #11 grammaticalizes oral communication (+or) with an externally affected Agent (mid.), secondary emphasis on the Experiencer (AEC), a suppressed Content {C}, and no change in the functionality of the Content. The translation addresses external affectedness by placing “[with affect]” after the subject.

... συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτούς (Acts 16:10)  
... being convinced that God has summoned us to [with affect] evangelize them.

#### 4.5 Usage #12: Usage $AEC\ C \rightarrow T$ +or (Cmm. act. ditr.)

The six verbs with Usage #12 grammaticalize oral communication (+or) with no guidance concerning the affectedness of the Agent (act.), secondary emphasis on the

Experiencer (AEC), no suppression of the Content, and a change in the functionality of the Content to a Topic (C→T).<sup>20</sup>

τὸ αὐτοῦ χρῖσμα διδάσκει ὑμᾶς περὶ πάντων (1 John 2:27)  
His anointing teaches you about all things.

ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν . . . (2 Cor 1:4a)  
The one encouraging us concerning our every affliction . . .

### 5. Usages ACE –or

This discussion considers the five observed usages of non-oral communication with secondary emphasis on the Content.<sup>21</sup>

#### 5.1 Usage #13: ACE –or (Cmm. act. ditr:)

The twenty-one verbs with Usage #13 grammaticalize non-oral communication (–or) with no guidance concerning the affectedness of the Agent (act.), secondary emphasis on the Content (ACE), and no suppression or change in the functionality of the Content.<sup>22</sup> Except for the feature –or, Usage #13 is identical to Usage #1.

πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμῖν (John 15:15)  
All the things, which I heard from my Father, I made known to you.

δείξω σοι τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου (Rev 21:9)  
I will show to you the bride, the wife of the Lamb.

20. Usage #12: ἀποστομάζω ‘interrogate’, διδάσκω ‘teach’, ἐπερωτάω ‘ask’, ἐρωτάω ‘ask’, νουθετέω ‘warn’, and παρακαλέω ‘beg/encourage’.

21. This discussion of –or usages develops and corrects ideas first introduced in Danove, “Non-Spoken Communication,” 41–58.

22. Usage #13: ἀναδείκνυμι ‘make known’, ἀποδείκνυμι ‘make known’, ἀποκαλύπτω ‘reveal’, γνωρίζω ‘make known’, γράφω ‘write’, δείκνυμι ‘show’, δεικνύω ‘show’, δηλόω ‘make clear’, διανεύω ‘signal’, ἐμφανίζω ‘reveal/make known’, ἐννεύω ‘signal’, ἐπιδείκνυμι ‘show’, ἐπιστέλλω ‘write’, κατανεύω ‘signal’, μηνύω ‘make known’, νεύω ‘signal’, προγράφω ‘write previously’, σημαίνω ‘indicate’, ὑποδείκνυμι ‘show’, φανερόω ‘make known’, and χρηματίζω ‘warn’.

### 5.2 Usage #14: ACE –or (Cmm. mid. ditr.)

Only ἐνδείκνυμαι (make known) with Usage #14 grammaticalizes non-oral communication (–or) with an externally affected Agent (mid.), secondary emphasis on the Content (ACE), and no suppression or change in the functionality of the Content. Except for the feature –or, Usage #14 is identical to Usage #2. The translation addresses external affectedness by placing “[with affect]” after the subject.

... πᾶσαν ἐνδείκνυμένους πραΰτητα πρὸς πάντας ἀνθρώπους (Tit 3:2)  
 ... [community members] showing [with affect] every gentleness to all human beings.

### 5.3 Usage #15: A[C]E [C = A] –or (Cmm. pass. trans.)

Three verbs admit to interpretation with Usage #15 as grammaticalizing non-oral communication (–or) with an internally affected Agent (pass.), secondary emphasis on the Content (ACE), and no suppression or change in the functionality of the Content, which is co-referential with the Agent [C = A] and never realized as a complement. All occurrences of the verbs that admit to interpretation with Usage #15 also admit to interpretation with the passivized form of Usage #13, which received description above.<sup>23</sup> The polysemy arises because the contexts of these occurrences do not permit a determination of the referent and semantic function of the unrealized complement, which may receive interpretation either as the Content that is co-referential to the Agent (Usage #15) or as an unspecified Agent (Usage #13). Usage #15 has no parallel among verbs of oral communication.

ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ (Acts 7:13)  
 #15 On the second [visit], Joseph [Agent] revealed himself [Content] to his brothers [Experiencer].  
 #13 On the second [visit], Joseph [Content] was revealed to his brothers [Experiencer] [by an unspecified Agent].

23. Ambiguous between Usage #15/Passivized Usage #13: ἀναγνωρίζω ‘make oneself known/be made known’; ἀποκαλύπτω ‘reveal oneself/be revealed’; and ἐμφανίζω ‘reveal oneself/be revealed’.



εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς (Matt 27:53)  
 #15 They came into the holy city and they [Agent] revealed themselves  
 [Content] to many [Experiencer].  
 #13 They came into the holy city and they [Content] were revealed to  
 many [Experiencer] [by an unspecified Agent].

The absence of any +or passive usages with the Agent and Content co-referential is best explained in relation to the conceptualization of oral communication grammaticalized by most verbs and the constraint that the Agent and Content be co-referential. Among the seventy-three verbs with Usages #1 and #2, only six (*διηγέομαι*, *ἐξηγέομαι*, *εὐαγγελίζω*, *καταγγέλλω*, *κηρύσσω*, and *ὁμολογέω*) appear with an animate Content on a total of twenty-one occasions.<sup>24</sup> Except for the six noted verbs and other *ἀγγέλλω* and *εὐαγγελίζω* compounds, verbs with Usages #1 and #2 do not appear with animate Content complements because they grammaticalize a conceptualization of oral communication that imposes a proportional relationship on the action of producing the Content and the Content that is produced. That is, the conceptualization is that, one quarter or one half of the way through communicating the Content, one quarter or one half of the Content has been communicated.<sup>25</sup> The interpretation of a proportional production of the Content proves very convivial for the introduction of Content complements constituted by verbatim quotations, which may be viewed as a series of similar incremental units (words) built up over time, but excludes the introduction of animate Content complements, because living beings cannot be viewed as a series of similar incremental units. The resulting restriction of animate Content complements to six verbs and the lack of appropriate contexts to introduce the actions of describing (*διηγέομαι*), explaining

24. Animate Content complements with Usages #1 and #2: *διηγέομαι* (Acts 8:33); *ἐξηγέομαι* (John 1:18); *εὐαγγελίζω* (Acts 5:42; 8:35; 11:20; Gal 1:16); *καταγγέλλω* (Acts 17:3; Phil 1:17, 18; Col 1:28); *κηρύσσω* (Acts 8:5; 9:20; 15:21; 19:13; 1 Cor 1:23; 15:12; 2 Cor 1:19; 4:5; 11:4); *ὁμολογέω* (1 John 4:3; 2 John 7).

25. This indicates that the Content complements of the sixty-seven verbs with Usages #1 and #2 have the characteristic “incremental theme” as developed in Dowty, “Proto-roles,” 574–619.

(ἐξηγέομαι), proclaiming [as good news] (εὐαγγελίζω), announcing (καταγγέλλω), proclaiming (κηρύσσω), and declaring (ὁμολογέω) oneself explains the absence of a passive usage of oral communication with the Agent and Content co-referential.

5.4 Usage #16:  $A\{C\}E \{C = V\}$  –or (Cmm. act. trans.)

Only ἐπιστέλλω ‘write a letter’ with Usage #16 grammaticalizes non-oral communication (–or) with no guidance concerning the affectedness of the Agent (act.), secondary emphasis on the Content (ACE), suppression of the Content {C}, and no change in the functionality of the Content. The Content is unrealized, and its semantic referent is supplied directly by the verb (C = V). Except for the feature –or, Usage #16 is identical to Usage #4.

περὶ δὲ τῶν πεπιστευκότων ἔθνῶν ἡμεῖς ἐπεστείλαμεν κρίναντες  
φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλόθυτον καὶ αἷμα καὶ πνικτὸν καὶ πορνείαν  
(Acts 21:25)

Deciding, we wrote [a letter] concerning the Gentiles having come to believe that they keep themselves from what is offered to idols and blood and the strangled animal and sexual immorality.

5.5 Usage #17:  $ACE C \rightarrow T$  –or (Cmm. act. ditr.)

The two verbs with Usage #17 grammaticalize non-oral communication (–or) with no guidance concerning the affectedness of the Agent (act.), secondary emphasis on the Content (ACE), no suppression of the Content, and a change in the functionality of the Content to a Topic (C→T).<sup>26</sup> Except for the feature –or, Usage #17 is identical to Usage #6.

περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν (1 Thess 4:9)  
You do not have a need [for anyone] to write to you about the love of brothers and sisters.

... περὶ οὗ γενομένου μου εἰς Ἱεροσόλυμα ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων αἰτούμενοι κατ’ αὐτοῦ καταδίκην (Acts 25:15)  
[Paul] . . . about whom, when I arrived into Jerusalem, the chief priests and elders of the Jews informed [me], [with affect] asking [me] for a sentence against him.

26. Usage #17: γράφω ‘write’ and ἐμφανίζω ‘reveal’.

6. *Usages AEC –or*

This discussion considers the four observed usages of non-oral communication with secondary emphasis on the Experiencer.

6.1 *Usage #18: AEC –or (Cmm. act. ditr.)*

The four verbs with Usage #18 grammaticalize non-oral communication (–or) with no guidance concerning the affectedness of the Agent (act.), secondary emphasis on the Experiencer (AEC), and no suppression or change in the functionality of the Content.<sup>27</sup> Except for the feature –or, Usage #18 is identical to Usage #8.

ὁ δὲ παράκλητος . . . ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ] (John 14:26)

But the Advocate . . . will remind you of all the things that I said to you.

Κορνήλιος ἑκατοντάρχης . . . ἐχηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ (Acts 10:22)

Cornelius, a centurion . . . was warned by a holy angel to summon you to his house and to hear words from you.

6.2 *Usage #19: AC[E] [E = A] –or (Cmm. pass. trans.)*

Only ἀναμιμνήσκω ‘remind oneself of’ (= *remember*) with Usage #19 grammaticalizes non-oral communication (–or) with an internally affected Agent (pass.), secondary emphasis on the Experiencer (AEC) that is co-referential with the Agent [E = A] and consistently omitted [E], and no suppression of or change in the functionality of the Content. There is no comparable usage of oral communication. The translation of ἀναμιμνήσκω is difficult because the English “remind” does not license noun phrase Content complements. As a consequence, ἀναμιμνήσκω (along with other μιμνήσκω compounds) does not admit freely to translation by the verb with a reflexive pronoun as do verbs with the previously considered passive usages. Thus this and following translations of Greek verbs of remembering use “remember.”

27. Usage #18: ἀναμιμνήσκω ‘remind’, ἐπαναμιμνήσκω ‘remind again’, ὑπομιμνήσκω ‘remind’, and χρηματίζω ‘warn’.

τὰ σπλάγγνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν ἀναμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν (2 Cor 7:15)

His affections are even more for you when he remembers the obedience of all of you, how with fear and trembling you received him.

### 6.3 Usage #20: AEC C→T –or (Cmm. act. ditr.)

The three verbs with Usage #20 grammaticalize non-oral communication (–or) with no guidance concerning the affectedness of the Agent (act.), secondary emphasis on the Experiencer (AEC), no suppression of the Content, and a change in the functionality of the Content to a Topic (C→T).<sup>28</sup> Except for the feature –or, Usage #20 is identical to Usage #12. In the first example, *καρδία* ‘heart’ is able to function as an animate Experiencer because it specifies a human being viewed from the perspective of the ability to reason.<sup>29</sup>

εἴ τις δοκεῖ θρησκὸς εἶναι μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία (Jas 1:26)

If someone thinks that one is religious, not bridling one’s tongue but deceiving one’s heart [about one’s actions], this one’s religion is empty.

πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ (Heb 11:7)

By faith Noah, being warned about things not yet seen [and] acting reverently, built an ark for the salvation of his household.

### 6.4 Usage #21: A[E]C [E = A] C→T –or (Cmm. pass. trans.)

Only *ὑπομνήσκω* ‘remind oneself of’ (= *remember*) with Usage #21 grammaticalizes non-oral communication (–or) with an internally affected Agent (pass.), secondary emphasis on the Experiencer (AEC) that is co-referential to the Agent [E = A] and never realized as a complement [E], no suppression of the Content, and a change in the functionality of the Content to a Topic (C→T). There is no comparable usage of oral communication.

28. Usage #20: *ἀπατάω* ‘deceive’, *ὑπομνήσκω* ‘remind’, and *χρηματίζω* ‘warn’.

29. Further discussion of the animate use of particular parts of the body to describe the human being from specific perspectives appears in Danove, “*ἰδῶμι*,” 27.

ὕπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς (Luke 22:61)  
 Peter remembered the word of the Lord, how he said to him, “Before the cock crows today, you will deny me three times.”

### 7. *The Feature Model*

The Feature Model identifies one usage as the “basic” usage with a particular configuration of features and describes all other usages by their deviations from that basic configuration. This discussion chooses as the basic usage the one grammaticalized most frequently by verbs. Among verbs of communication, the basic usage is Usage #1, which accommodates an absolute majority of NT occurrences of verbs that grammaticalize communication.

The Feature Model places the five usage features in a row with the following abbreviations: Oral (orality), Emph (secondary emphasis), Supp (suppression), Funct (functionality), and Aff (affectedness). Beneath each feature and in bold type appears a description of the manner in which it is realized with Usage #1. This becomes the default description in relation to which all other usages of communication are described. Beneath this row appear the descriptions of the features of all other observed usages of communication, with the numerical designation for that usage on the far right after an equal sign. The presence of a dash marks no divergence *from the default description*, with divergences indicated by an abbreviated statement of the divergence.

Oral	Emph	Supp	Funct	Aff	=	Usage
<b>+or</b>	<b>ACE</b>	<b>C</b>	<b>C = C</b>	<b>act</b>	=	<b>#1</b>
-	-	-	-	mid	=	#2
-	-	-	-	pass	=	#3
-	-	{C}	-	-	=	#4
-	-	{C}	-	mid	=	#5
-	-	-	C→T	-	=	#6
-	-	-	C→T	mid	=	#7
-	AEC	-	-	-	=	#8
-	AEC	-	-	mid	=	#9
-	AEC	{C}	-	-	=	#10
-	AEC	{C}	-	mid	=	#11
-	AEC	-	C→T	-	=	#12

-or	-	-	-	-	=	#13
-or	-	-	-	mid	=	#14
-or	-	-	-	pass	=	#15
-or	-	{C}	-	-	=	#16
-or	-	-	C→T	-	=	#17
-or	AEC	-	-	-	=	#18
-or	AEC	-	-	pass.	=	#19
-or	AEC	-	C→T	-	=	#20
-or	AEC	-	C→T	pass	=	#21

### 8. Conclusion

This article has described five features of the conceptualization of communication and analyzed twenty-one observed New Testament usages in accordance with these features. The discussions of usages has also considered the interpretation and translation of verbs with each usage and clarified elements of the conceptualization of communication.

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