Τις Noun Order as an Anchoring Device in Luke-Acts

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Abstract

Clausal and phrasal constituents in Koiné Greek are placed before the verb for two distinct reasons:

1. to emphasise a focal constituent
2. to provide a cohesive anchor 'to something which is already in the context (i.e., to something accessible in the hearer's mental representation)'.[1]

This paper argues that the second of these reasons explains every instance in Luke-Acts in which the indefinite adjective τις precedes a head noun in the same case (N). Such preposing of τις cohesively anchors the referent of the phrase to the preceding context (e.g., to signal, in Ac 16.14, that Lydia is a member of 'the group of women mentioned in the previous line').[2] When τις follows N, in contrast, the referent is unmarked for anchoring. Since N τις order is default, a positive claim that the referent is **un**anchored is not possible. Nevertheless, referents of N τις are **typically** not tied to anything in the preceding context (e.g., because they occur at the beginning of a parable or episode).

1. Preliminaries

It is common in Koiné Greek for subject-topics that are identified with a noun phrase to be placed after the verb in narratives. For example, in Acts 16.36a (ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους [τούτους] πρὸς τὸν Παῦλον), the subject as topic is the noun phrase ὁ δεσμοφύλαξ, and the subject follows the verb ἀπήγγειλεν.[3]

Typologically, Koiné Greek shares a number of features with other languages that often locate the verb before subject-topics that are noun phrases in stories.[4] One such feature is the potential to place clausal and phrasal constituents before the verb for two distinct reasons:

1. to emphasise a focal constituent[5]
2. to provide a cohesive anchor 'to something which is already in the context (i.e., to something accessible in the hearer's mental representation)'.[6]

We first illustrate a focal constituent placed before the verb to emphasise it. The topic of Lk 22.44b (ἐκτενέστερον προσηύχετο) is 'he' and the proposition has 'predicate focus',[7] which in this

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[1] Dooley, Robert A., and Stephen H. Levinsohn, *Analyzing Discourse: A Manual of Basic Concepts*. (Dallas: SIL International, 2001), p. 68.

[2] Read-Heimerdinger, Jenny, *The Bezan Text of Acts: A Contribution to Textual Criticism*. Journal of the Study of the New Testament, Supplement Series 236 (London/New York: Sheffield Academic Press, 2002), p. 100.

[3] 'A referent is interpreted as the topic of a proposition if in a given situation the proposition is construed as being about this referent, i.e. as expressing information which is relevant to and which increases the addressee's knowledge of this referent'—Lambrecht, Knud, 1994. *Information Structure and Sentence Form: Topic, Focus, and the Mental Representation of Discourse Referents* (New York: Cambridge University Press, 1994), p. 131.

[4] See Levinsohn, Stephen H., *Language Types, Discourse Studies and Translation*. Paper presented at a public meeting at Handong Global University, Pohang, South Korea, in April 2008, sec. 1.1 (electronic copy available on request). As well as Ancient Hebrew, many N.W. Austronesian languages of the Philippines and Oto-Manguean languages of Mexico commonly place subject-topics that are noun phrases after the verb in narratives (ibid.).

[5] The focus of a proposition is 'what is relatively the most important … information in the given setting'—Dik, Simon, *Functional grammar* (Amsterdam: North-Holland, 1978), p. 42.

[6] Dooley and Levinsohn, *Analysing Discourse*, p. 68.

[7] Lambrecht, *Information Structure*, p. 222.

instance, means that ἐκτενέστερον προσηύχετο is focal. However, one of these focal constituents, ἐκτενέστερον, is placed before the verb to emphasise it.

Now consider Ac 21.6c (ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια). The topic is 'they' and the pronoun ἐκεῖνοι is placed before the verb to signal the switch of attention from 'we' in 6b (καὶ ἀνέβημεν εἰς τὸ πλοῖον). In other words, notwithstanding the change of topic from 'we' to 'they', the pre-verbal subject ἐκεῖνοι anchors the new proposition 'to something which is already in the context', which in this case is the previous subject.

Linguists view the verb as the HEAD of its clause, with other constituents in a 'dependent' relation to it.[8] So, to generalise the principle that Ac 21.6c has just illustrated, one of the reasons for placing a dependent constituent before its HEAD is 'to provide a cohesive anchor to something which is already in the context'. We will now argue that this same principle explains nearly every instance in Luke-Acts in which the indefinite adjective τις[9] precedes a HEAD noun in the same case (N).[10] In other words, the dependent constituent τις is placed before its HEAD noun to provide a cohesive anchor to something in the preceding context. When τις follows N, in contrast, the referent is unmarked for anchoring.

The rest of the paper concentrates on N τις versus τις N orders in references to animate participants in Luke-Acts (sec. 2). This is followed by short sections on N τις versus τις N ordering with references to times (sec. 3) and places (sec. 4).

2. N τις and τις N orders in references to animate participants

We start, then, with the assumption that the N τις order is default. Robertson states that τις 'natural-ly follows the substantive or adjective'.[11] Read-Heimerdinger writes, 'Adjectival τις is more often than not placed after the noun' and describes this as the 'usual order'.[12] Statistics confirm these claims; N τις order is found about 28 times in Luke and 39 times in Acts, whereas τις N order occurs 10 times in Luke and 28 times in Acts, sometimes with an intervening constituent (see discussion below).[13]

Since N τις order is default, it would be inappropriate to make a positive claim that the referent of such a noun phrase is **un**anchored. Nevertheless, it is true that referents of N τις are **typically** not tied to anything in the preceding context. This is particularly evident when the reference occurs at the beginning of a parable (10 times in Luke)[14] or episode (at least 9 times in Luke and 14 times in

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[8] See, for example, Van Valin Jr., Robert D., *Exploring the Syntax-Semantics Interface* (Cambridge: Cambridge University Press, 2005), p. 15.

[9] Winer calls τις an 'indefinite pronoun'—Winer, G. B., *A Treatise on the Grammar of New Testament Greek*. (Edinburgh: T. and T. Clark, 1882), p. 212.

[10] This paper does not discuss the placement of τις before a genitive expression as in τις τῶν μαθητῶν αὐτοῦ. Nor does it address what Winer (*Treatise*, p. 212) calls the use of τις 'with rhetorical emphasis', as he cites no examples from Luke-Acts. The same is true of Turner's discussion of τις meaning '*quidam = so to speak*'—Turner, N., *Syntax. Vol. 3, A Grammar of New Testament Greek*, by J. H. Moulton (Edinburgh: T. and T. Clark, 1963), p. 195.

Τις relatively rarely modifies a noun in the same case in the other Gospels. N τις ordering is found in Mk 14.47, 14.51, 15.21, 16.18, Jn 12.20, and as a variant in Mk 5.25 (D Θ Byz). Τις N ordering occurs in Mt 18.12 and Jn 1.46, 4.46, 5.5, 21.5.

[11] Robertson, A. T., *A Grammar of the Greek New Testament in the Light of Historical Research*. (New York, London: Harper, n.d. [copyrighted 1934]), p. 743.

[12] Read-Heimerdinger, *Bezan Text of Acts*, p. 99. See also Turner's observation: '*tis* and *ti* occasionally, when used adjectivally, stand before their noun'—Turner, *Grammar*, p. 195.

[13] The text followed is *Nestle-Aland* 27th edition revised (Aland, Barbara, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger (eds.), *Novum Testamentum Graece* [Stuttgart: Deutsche Bibelgesellschaft, 1994]).

[14] Lk 7.41, 10.30, 12.16, 14.16, 15.11, 16.1, 16.19 & 20, 18.2a, 19.12.

Acts).[15] See, for example, the parable that begins in Lk 10.30 (Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ) and the episode that begins in Lk 1.5 (Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας).

In contrast, placing τις before its HEAD noun is a marked order that cohesively anchors the referent of the noun phrase to the preceding context. In Ac 16.14, for instance, it anchors Lydia (καί τις γυνὴ ὀνόματι Λυδία) to the group of women mentioned at the end of v. 13 (ἐλαλοῦμεν ταῖς συνελθού-σαις γυναιξίν). As Read-Heimerdinger observes, 'Τις precedes γυνὴ in the introduction of Lydia when she is singled out from the group of women mentioned in the previous line'.[16]

In Ac 20.9, τις N order anchors Eutychus (τις νεανίας ὀνόματι Εὔτυχος ἐπὶ τῆς θυρίδος) to the group in Troas that Paul was teaching (ὁ Παῦλος διελέγετο αὐτοῖς—v. 7) and who had assembled in an upstairs room (ἐν τῷ ὑπερῴῳ οὗ ἦμεν συνηγμένοι—v. 8).

In Ac 9.43, τις N order anchors Simon the tanner (Ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ) to the believers in Joppa (καὶ ἐπίστευσαν πολλοὶ ἐπὶ τὸν κύριον).[17]

In Ac 10.5-6 (below), the angel makes reference to two Simons. The first (Σίμωνά τινα ὃς ἐπικαλεῖται Πέτρος) employs default N τις order, as no attempt is made to anchor Simon Peter to anything in the context.[18] In contrast, the reference to the second Simon (παρά τινι Σίμωνι βυρσεῖ) employs τις N order, thus anchoring the reference to something in the earlier part of the speech, such as the town in which he lived.[19]

   (1) καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην καὶ μετάπεμψαι Σίμωνά τινα ὃς ἐπικαλεῖται Πέτρος·

     οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστιν οἰκία παρὰ θάλασσαν. (Ac 10.5-6)

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[15] Lk 1.5, 7.2, 8.2, 8.27, 10.25, 10.38b, 14.2, 18.35, 23.26; Ac 5.1, 8.9, 9.33, 10.1, 13.6, 16.1, 16.9 (beginning the report of a vision), 16.16, 18.24, 19.24, 22.12, 24.1a & 1b, 25.14. See also Lk 11.37 (A C W Θ Ψ Byz and early versions; also D but reversing the order) and 20.9 (A W Θ al syr). An episode is 'a group of events that belong together and are described in one or more *paragraphs*'—Levinsohn, Stephen H., *Discourse Features of New Testament Greek: A Course-book on the Information Structure of New Testament Greek,* 2nd. edition. (Dallas: SIL International, 2000), p. 293. The *Nestle-Aland* text often marks the beginning of a new episode with paragraph indentation. In each instance cited here, the expression with τις occurs in the first or second sentence after the indentation.

[16] Read-Heimerdinger, *Bezan Text of Acts*, p. 100. However, she describes the placement of τις before the noun more in terms of 'focussing attention on the person it refers to' (p. 99) than on its anchoring effect. In many languages, an adjective translated 'one, a certain' is used to indicate that the referent is 'salient' (Hopper, Paul J., and Sandra A. Thompson, The discourse basis for lexical categories in universal grammar. *Language* 60.703–52, 1984), p. 719. In other words, when a referent is introduced with an adjective like τις (either before or after the head noun), he or she continues to be topical in the following material, particularly if the referent becomes 'uniquely identifiable'—Wallace, Daniel B., *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids MI: Zondervan, 1995), p. 245.

    In Ac 21.10 (κατῆλθέν τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἄγαβος), Read-Heimerdinger (*Bezan Text of Acts*, p. 100) relates Agabus to the Judean prophets mentioned in 11.28. We think it more likely that the position of τις in 21.10 anchors him to v. 9, where Philip's daughters are described as having the gift of prophecy.

[17] 'When he says that Peter stayed with a *tanner*, it can be deduced from this the kind of people of which the church at Joppa consisted'—Calvin, John, *The Acts of the Apostles*, volume I, translated by W.J.G. McDonald (Grand Rapids MI: Eerdmans, 1965), p. 282. That Simon the tanner was a member of the church is also recognized by Zahn—Zahn, Theodor, *Die Apostelgeschichte des Lucas* (Leipzig: Deichert, 1919), p. 338.

[18] א E Ψ omit τινα '*corr from* respect *to the Apostle*'—Alford, Henry, *The Greek Testament*, 5th edition (London: Rivingtons, 1863), Vol. II, p. 111.

[19] Ac 18.2 (καὶ εὑρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν) is similar. Placing τινα before Ἰουδαῖον probably anchors Aquila to the city of Corinth in which he is now resident, this being the location that has just been introduced.

In Lk 21.2 (below), τις N order is used to refer to the poor widow (τινα χήραν πενιχρὰν),[20] thus anchoring her to the scene in which the wealthy are putting their gifts into the treasury.[21]

> (2) Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους.
>
> εἶδεν δέ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο, (Lk 21.1-2)

In Ac 5.34 (ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ), τις is separated from its HEAD noun Φαρισαῖος by the locative ἐν τῷ συνεδρίῳ.[22] However, the τις…N order still anchors the referent to the scene in which the council was deliberating over the case of the apostles.[23]

Τις N ordering is particularly noteworthy when it is found at the beginning of what the *Nestle-Aland* text judges to be a new paragraph, as such an ordering anchors the referent to the previous episode. For example, the *Nestle-Aland* text begins a new paragraph at Ac 14.8 (below), but it is clear from v. 9 that the lame man in Lystra (τις ἀνὴρ ἀδύνατος ἐν Λύστροις τοῖς ποσὶν) was one of the people to whom Paul and Barnabas were preaching the good news.

> (3) συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ Δέρβην καὶ τὴν περίχωρον, κἀκεῖ εὐαγγελιζόμενοι ἦσαν.
>
> Καί τις ἀνὴρ ἀδύνατος ἐν Λύστροις τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὃς οὐδέποτε περιεπάτησεν. οὗτος ἤκουσεν τοῦ Παύλου λαλοῦντος· (Ac 14.6-9)

The *Nestle-Aland* text also begins a new paragraph at Ac 9.10 (below). By referring to Ananias with τις N order, he is anchored to the context of the previous episode. The anchoring is in the first instance to the reference to Damascus in v. 8, but also links him to Saul's planned persecution of the believers in Damascus (v. 2)—something he himself alludes to later (v. 13).

> (4) χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.
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> Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, (Ac 9.8b-10a)

Ac 19.1 (below) is another instance of τις N ordering at the beginning of an episode. Such ordering anchors the disciples Paul found (τινας μαθητὰς) to Apollos (18.24-25).[24]

> (5) Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου·
>
> Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη [κατ]ελθεῖν εἰς Ἔφεσον καὶ εὑρεῖν τινας μαθητὰς εἶπέν τε πρὸς αὐτούς, Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ πρὸς αὐτόν, Ἀλλ' οὐδ' εἰ πνεῦμα ἅγιον ἔστιν ἠκούσαμεν. (Ac 18.24-25, 19.1-2)

In a number of passages, an episode with τις N ordering at the beginning follows one with a related theme, so the τις N ordering provides an anchor to that episode. For example, consider the τις N

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[20] A variant reading is τινα καὶ χήραν πενιχρὰν (A W Θ Byz), in which case χήραν πενιχρὰν would be in apposition to τινα.

[21] 'In contrast to the many rich is one poor widow'—Bock, Darrell L., *Luke Volume 2: 9:51-24:53* (Grand Rapids MI: Baker Books, 1996), p. 1645.

[22] Alternatively, ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ may be judged to be in apposition to τις.

[23] Ac 28.21 (τι περὶ σοῦ πονηρόν) is similar. The τι N ordering anchors the referent to the context, in particular, Paul's claim (v. 17), οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρῴοις.

[24] 'These seem to have been in the same situation as Apollos', knowing only John's baptism—Alford, *Greek Testament*, Vol. II, p. 210.

ordering in Lk 18.9 (Εἶπεν δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ᾽ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην). Such ordering anchors 'those who trusted in themselves that they were righteous and regarded others with contempt' to the parable of the unjust judge (18.1-8), both of which 'ostensibly have to do with prayer—"ostensibly" since, in each case, much more is at stake than prayer when defined modestly as a "practice"'.[25]

In fact, the anchoring of the self-righteous to the context is confirmed by other surface features: the initial event-type verb (Εἶπεν), which suggests continuity with the context;[26] the particle δέ, which indicates that the new episode builds on and develops from the previous one;[27] and the additive καί, which draws a parallel between the parable told in this episode and the one told before.[28]

A similar argument may be applied to Lk 13.31, in which the τις N ordering of reference to 'some Pharisees' (τινες Φαρισαῖοι) anchors the new episode to the previous one, in particular, the theme of progress towards Jerusalem in v. 22, which is the point of vv. 33-35.[29]

In Ac 3.2 (below), τις N ordering anchors the lame man (τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων) to the context. The immediately preceding verse describes Peter and John going up to the temple at the hour of prayer, accompanied, no doubt, by thousands of other people (2.46a reads, καθ᾽ ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ). Is the reference to the lame man, then, to be anchored to the implied crowds who were going up to the temple, or is he cited as an example of the signs and wonders that were being done by the apostles (2.43)?[30]

(6) Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην.
καί τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο, (Ac 3.1-2)

Before leaving this section, we need to point out three examples which are residual, because it is not clear *why* τις and its HEAD noun have been separated by another constituent. They are Lk 11.27 (ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου),[31] Lk 18.18 (Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων)[32] and Ac 9.36 (Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθά).

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[25] Green, Joel B., *The Gospel of Luke*. The New International Commentary on the New Testament (Grand Rapids MI: Eerdmans, 1997), p. 644. Green also thinks that the hearers of the two parables may have been the same, since 'the designation of the audience of Jesus' parable seems to assume an expanded audience' (ibid.). Michael Wilcock (*The Saviour of the World: The Message of Luke's Gospel,* Leicester: IVP, 1979) notes (p. 164) that the link is more profound than merely two parables about prayer; it is 'the spiritual reality on which true prayer must be based, namely the personal relationship which enables man to get in touch with God'.

[26] 'v 9 contains nothing to suggest a change of scene'—Green, *Luke*), ibid. See also Levinsohn, *Discourse Features*, p. 16.

[27] Levinsohn, *Discourse Features*, p. 76.

[28] Levinsohn, *Discourse Features*, p. 99. However, A W Byz omit the καί.

[29] 'The theme of Jesus' journey to Jerusalem, announced in v. 22, comes into sharper focus'—Marshall, I. Howard, *The Gospel of Luke: A Commentary on the Greek Text* (Exeter: The Paternoster Press, 1978), pp. 568*f*. 'Luke ties this conversation into its local co-text by employing a temporal reference, "at that very hour," that urges his readers to see an interpretive link between vv 22–30 and the present pericope' (Green, *Luke*, pp. 534*f*).

[30] 'He [Luke] has referred to the "many wonders and signs" which were performed through the apostles (2.43); now he proceeds to record one instance of these'—Bruce, F.F., *The Acts of the Apostles: Greek text with Introduction and Commentary*, 3rd revised and enlarged edition (Grand Rapids MI: Eerdmans, 1990), p. 135. Zahn thinks the lame man would not only have been recognized by the apostles but would also have recognized them, given that they were regular templegoers and the believers were known for their generosity to the needy (2.44-47)—Zahn, *Apostelgeschichte,* p. 146. The pre-verbal reference to Peter and John in Ac 3.1 anchors the new episode to the transitional material by signalling a switch of attention to them from the subjects of the previous verses, while the particle δέ indicates that the new episode builds on and develops from what has already been stated.

[31] In Lk 11.27, however, the split phrase is found only in p75 ℵ B L. The rest of the Greek manuscript tradition has ἐπάρασά τις γυνὴ and then proceeds with one of two further word order variations.

In the case of Lk 11.27, not only is there a thematic link between the teaching of the two pericopes,[33] but the rest of the phrase itself (γυνὴ ἐκ τοῦ ὄχλου) anchors the woman to those who heard the teaching of the previous pericope.

In the case of Lk 18.18, the link with the previous episode (vv. 15-17) is thematic; both concern entry into the Kingdom of God. In particular, the reference to the ruler, who is rich (v. 23), may have been anchored to the children, who have nothing, to bring out the contrast between them.[34]

As for Ac 9.36, the preposing of Ἐν Ἰόππῃ already anchors the episode to the previous one on the basis of a switch of place.[35] So it is entirely appropriate that the reference to the disciple called Tabitha should be anchored to the previous episode, which also concerns a healing involving the apostle Peter.[36]

We conclude that it seems safe to assert that τις N order in Luke-Acts always has the effect of anchoring the referent to the context, whether within an episode or across episode boundaries.

3. N τις and τις N orders in references to times

References to 'some days' with a plural form of τις are found six times in Acts (none occur in Luke). Default order is used on three occasions when a comment about a topic includes ἡμέρας τινὰς (e.g., Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς—Ac 9.19; see also 10.48 and 16.12). Ac 18.23 is similar, except that the temporal expression is χρόνον τινά.

Ac 25.13 begins Ἡμερῶν δὲ διαγενομένων τινῶν, which again has default order, but this time the phrase is split. When this happens, the author usually wishes to emphasise one part of the phrase.[37] In this instance, however, it is by no means certain that such is the case.[38]

The other two references to times that include τις are both pre-verbal and anchor the new proposition to something which is already in the context (sec. 1); *viz.*, the time of the previous episode. We discuss them in turn.

In Ac 15.36 (below), τινας is placed before ἡμέρας. This has the effect of further anchoring the time to the period that Paul and Barnabas were staying in Antioch (v. 35).

>   (7) Παῦλος δὲ καὶ Βαρναβᾶς διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες καὶ εὐαγγελιζόμενοι μετὰ καὶ ἑτέρων πολλῶν τὸν λόγον τοῦ κυρίου.
>
>   Μετὰ δέ τινας ἡμέρας εἶπεν πρὸς Βαρναβᾶν Παῦλος, (Ac 15.35-36a)

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[32] Blass, Debrunner and Funk cite Lk 18.18 as a New Testament example of the 'old rule … that unemphatic (enclitic) pronouns and the like are placed as near the beginning of the sentence as possible'—Blass, F., A. Debrunner, and R. W. Funk, *A Greek Grammar of the New Testament* (Chicago: Chicago University Press, 1961), §473.1.

[33] '[True blessedness] belongs to those into whose hearts he has come with his message of salvation, so that there is no longer any place there for the ousted spirit of evil'—Wilcock, *Saviour of the World*, p. 128.

[34] 'The children, like the publican, are nearer the Kingdom than they could suppose themselves to be; the rich young man, like the Pharisee, is farther from it than he supposed himself to be'—Plummer, Alfred, *A Critical and Exegetical Commentary on the Gospel according to St. Luke* (Edinburgh: T. and T. Clark. 1896), p. 421. See also Zahn, Theodor, *Das Evangelium des Lucas,* (Leipzig: Deichert, 1913) p. 615. The same sequence of episodes occurs in Matthew and Mark.

[35] Levinsohn, Discourse Features, p. 9.

[36] See Marshall, I. Howard, *The Book of Acts: An Introduction and Commentary*. The Tyndale New Testament Commentaries (Grand Rapids MI: Eerdmans, 1980), p. 178.

[37] See Levinsohn, *Discourse Features*, p. 58.

[38] 'All one can say of the period is that it seemed more natural to measure it in days than in years'—Barrett, C.K., *Acts Volume II: XV-XXVIII*. The International Critical Commentary (Edinburgh: T. & T. Clark, 1998), p. 1134.

The *Nestle-Aland* text of Ac 24.24 (below) places ἡμέρας before τινὰς, which is the default order and does not specifically anchor 'some days' to the time of vv. 22-23.[39]

> (8) Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ εἴπας, Ὅταν Λυσίας ὁ χιλίαρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς· διαταξάμενος τῷ ἑκατον-τάρχῃ τηρεῖσθαι αὐτὸν ἔχειν τε ἄνεσιν καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ.
>
> Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ (Ac 24.22-24a)

4. N τις and τις N orders in references to places

Most references to places that include τις have default order.[40] The examples with marked order are discussed below.

The first example of marked order is in Lk 17.12, which may be contrasted with Lk 10.38a, as both refer to 'a certain village'. The *Nestle-Aland* text begins a new paragraph at 10.38 (Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς κώμην τινά) and the context makes no reference to a location, so default order is to be expected.

In contrast, Lk 17.12 (below) follows a reference to 'the region between Samaria and Galilee' (v. 11), so placing τινα before κώμην has the effect of anchoring the village to these places.

> (9) καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας.
>
> καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην (Lk 17.11-12a)

In Lk 18.2 (Κριτής τις ἦν ἔν τινι πόλει), placing τινι before πόλει has the effect of anchoring the place to the judge, as he was judge in that city.[41]

In Ac 8.36 (ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπί τι ὕδωρ), placing τι before ὕδωρ has the effect of anchoring the water to the road along which the travellers were going.[42]

Ac 27.27 (below) also places τινὰ before its head noun (χώραν), which suggests that the reference to the land is anchored to the place mentioned in the preceding clause (ἐν τῷ Ἀδρίᾳ). (The phrase is split by αὐτοῖς—see the comment about split phrases at the end of sec. 2.)

> (10) Ὡς δὲ τεσσαρεσκαιδεκάτη νὺξ ἐγένετο διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ,
>
> κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν. (Ac 27.27)

5. Conclusion

We have shown that, when the indefinite adjective τις precedes a head noun in the same case in Luke-Acts, such preposing of τις cohesively anchors the referent of the phrase to the context. Such an order is particularly significant when it occurs at the beginning of a new episode, as it indicates that the referent is to be anchored to something in the context of the previous episode.

We began this paper by pointing out that clausal and phrasal constituents in Koiné Greek are placed before the verb for two distinct reasons: to provide a cohesive anchor to something which is already in the context, or to emphasise a focal constituent. Preliminary studies of the order of constituents in

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[39] The variant ordering Μετὰ δέ τινας ἡμέρας (A E Ψ pc) would have the effect of anchoring the 'some days' of v. 24 to the implied period of v. 23 during which Paul was in the custody of the centurion (p74 reads ὀλίγας ἡμέρας).

[40] Lk 10.38a, 11.1; Ac 27.8, 16, 26, 39.

[41] 'Jesus links this judge with a *city* probably because that is where the audience expected a judge to function'—Hendrik-sen, William, *The Gospel of Luke* (Edinburgh: The Banner of Truth Trust, 1978), p. 816.

[42] 'when the travellers reached a stream'—Marshall, *Acts*, p. 165.

noun phrases indicate that one or both of these factors explain not only the marked positioning of τις, but also the preposing of adjectives, numerals and other modifiers before their HEAD noun.