



## The AGNT Project Report—Q1 2012

As a licensee or friend of AGNT or ANLEX, we would like to update you once a quarter about our continuing work to enhance and perfect these databases and about our plans for the future.



**The Project.** *The AGNT Project Report—Q3 2008* introduced the team, outlined ongoing tasks, and discussed potential tasks.



### AGNT ERGs—English Reference Glosses

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Our main purpose in issuing these AGNT newsletters is informational; we also have fielded some good interaction from several of you on particular issues. In this issue we present English reference glosses as a significant addition to our AGNT project, and we invite your input on this innovation.

The very idea of ERGs originally came from you—we have interacted informally with many of you about our project over the years. Now, formally, we ask for your specific input. We are not looking for backslapping or other affirmation. Rather, we ask you, faithful readers, to give us your reactions and reasoned responses so that the ERGs can be officially released into our larger AGNT project in a form that will help students, translators, pastors, and teachers in the best possible way. *So, please* give us your input. Please weigh the individual items presented below, as well as Figure 1. It is more important for us that we hear from you what you consider inadequate or misguided than that we hear that you like the idea. Thank you very much in advance for your help!

### Presentation of English Reference Glosses (ERGs) in AGNT

The original AGNT consisted of a morphological analysis of the Greek New Testament. The Greek text rightly occupied the “first line,” while the parsing occupied the “second line,” each “tag” below its corresponding Greek word. These are seen as the first two lines in Figure 1.

Subsequently, a “third line” was added to AGNT, and it provides the lemma or citation form for each successive Greek word, again lining up below the tag under the Greek word in question (though various vendors handle these “lines” not as lines at all). This lemma form is identical to the corresponding keyword entry from ANLEX. (ANLEX lemmas differ in a few places from those, say, of BDAG, for principled reasons stated in the introduction to ANLEX.)

Lately, a “fourth line” has been added to the AGNT array of helps, in particular an English Reference Gloss (ERG). Whereas this is analogical to the English text line found in many interlinears, it is fundamentally different. It is the purpose of this article to discuss the distinctives of AGNT ERGs. See Figure 1, John 1.1–9, for these additional lines.

1.1	Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,	PD N-DF-S VIIA--3S DNMS N-NM-S CC DNMS N-NM-S VIIA--3S PA DAMS N-AM-S	ἐν ἀρχῇ εἰμί ὁ λόγος καὶ ὁ λόγος εἰμί πρὸς ὁ θεός	at beginning be the Word and the Word be with the God
	καὶ θεός ἦν ὁ λόγος.	CC N-NM-S VIIA--3S DNMS N-NM-S	καὶ θεός εἰμί ὁ λόγος	and God be the Word
1.2	οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.	APDNM-S VIIA--3S PD N-DF-S PA DAMS N-AM-S	οὗτος εἰμί ἐν ἀρχῇ πρὸς ὁ θεός	this one be at beginning with the God
1.3	πάντα δι' οὗτου ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.	AP-NN-P PG NPGM3S VIAD--3S CC PG NPGM3S VIAD--3S AB APCNN-S	πᾶς διὰ αὐτός γίνομαι καὶ χωρὶς αὐτός γίνομαι οὐδέ εἷς	all through he be made and independent of he be made not even one
	ὃ ὅς	-APRNN-SIAPRNN-S	ὃς γίνομαι	that which/which be made
1.4	ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ	PD NPDM3S N-NF-S VIIA--3S CC DNFS N-NF-S VIIA--3S DNNS	ἐν αὐτός ζωὴ εἰμί καὶ ὁ ζωὴ εἰμί	in he life be and the life be the
	φῶς τῶν ἀνθρώπων*	N-NN-S DGMP N-GM-P	φῶς ὁ ἀνθρωπος	light the people
1.5	καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.	CC DNNS N-NN-S PD DDFS N-DF-S VIPA--3S CC	καὶ ὁ φῶς ἐν ὁ σκοτία φαίνω καὶ ὁ σκοτία αὐτός οὐ καταλαμβάνω	and the light in the darkness shine and the darkness it not overpower/understand
1.6	Ἐγένετο ἄνθρωπος, ὀπτεοταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης*	VIAD--3S N-NM-S VPRPNM-S PG N-GM-S N-NN-S NPDM3S N-NM-S	γίνομαι ἄνθρωπος ἀποστέλλω παρὰ θεός ὄνομα αὐτός Ἰωάννης	come person send with authority from God name he John
1.7	οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,	APDNM-S VIIA--3S PA N-AF-S CS VSAA--3S PG DGNS N-GN-S	οὗτος ἐρχομαι εἰς μαρτυρία ἵνα μαρτυρέω περὶ ὁ φῶς	this one come as testimony in order that be a witness about the light
	ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.	CS AP-NM-P VSAA--3P PG NPGM3S	ἵνα πᾶς πιστεύω διὰ αὐτός	in order that all believe through he
1.8	οὐκ ἦν ἐκεῖνος τὸ φῶς,	QN VIIA--3S APDNM-S DNNS N-NN-S	οὐ εἰμί ἐκεῖνος ὁ φῶς	not be that one the light
	ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.	CH CS VSAA--3S PG DGNS N-GN-S	ἀλλὰ ἵνα μαρτυρέω περὶ ὁ φῶς	but in order that be a witness about the light
1.9	Ἦν τὸ φῶς	VIIA--3S/VIIA--3S+ DNNS N-NN-S	εἰμί ὁ φῶς	be/<periphrasis> the light
	τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν	DNNS A--NN-S APRNN-S VIPA--3S A--AM-S N-AM-S VPPNAM-S/+VPPNNN-S PA DAMS	ὃ ἀληθινός ὃς φωτίζω πᾶς ἀνθρωπος ἐρχομαι εἰς ὁ	the true which give light to every person come to the

Whereas an AGNT tag (line two) is a formal analysis of the Greek word to which it is attached (some functional analysis is occasionally also included in the tag; see AGNT introduction and appendix), ERGs (line four) are better seen as English Reference Glosses of Greek lemmas

(line three) modified with respect to the gloss chosen by the tag assignment (line two) and by use in context, as determined by the actual Greek text (line one).

The explanation immediately above justifies the first distinctive of ERGs: *they display no inflectional variation; they neither give correct declensional nor conjugational information.* That is because the ERGs are not meant to be an intelligible, connected string of English words that might be read from left to right, so as to give an equivalent English expression to the Greek clause or sentence above them. Rather, each is a reference note as to the English gloss of the Greek word as found in the definitions of (revised) ANLEX. The ERG has no close right or left connection to other ERGs; only the first line Greek text has that distinction.

The motivation behind this approach is that traditional interlinears are notoriously misleading regarding the intricacies of Greek. Let the student or Bible translator keep his eyes on the Greek, wherein lies the true meaning of the text.

As outworkings of the above:

**A. Active ERGs will be given to passive Greek forms, unless the passive form takes on a special meaning of its own or is otherwise significantly different.** Clearly there is a continuum of cases here (and in other choices below as well). Note the ANLEX entry *καλέω*, "call." Here is a case where the gloss "invite" is given for relevant passive reflexes (1)(c). The passive there is expected and thus isn't even given. On the other hand, note that (1)(a) gives "name" in the active but "be called" for the passive. The sense is different enough such that ANLEX actually names the passive sense. The ERG also reflects this. But now note one further step: (2)(a) and (b) are also given as "call." ERGs of these passive instances are given as "call," even though "be called" is a better contextual expression.

This operating rule also applies to middle reflexes: when the middle reflex gloss is clearly derivable from the active reflex, the middle meaning is not given. But if there is skewing, the middle gloss is given. See, for example, *κείρω*. Apparently, having one's hair cut off does not require that he do it himself but rather have it done for himself. This, therefore, is a case where the middle gloss is given.

**B. Nominal ERGs will be given in the singular unless the plural form has some specialized meaning or if the singular is missing.** This includes Greek pronouns. Pronouns are given singular ERGs "he" or "she" or "it," according to context. Plural pronouns in context are given a corresponding singular ERG. Masculine, feminine, or neuter pronouns may refer to corresponding nouns and are given "it" as their ERG.

**C. Uninflected ERGs will be given to all nominal forms (nouns, pronouns, substantival adjectives) regardless of the case the form bears in Greek.** For example, the sequence *μαθητῶν αὐτοῦ* shows the two ERGs "disciple he."

**D. Uninflected adjective ERGs will be given to all adjectival forms, unless the Greek form is identified as substantive in ANLEX.** Related to this, predicate adjectives are generally analyzed as being A-... in AGNT and not AP... (even though it may be traditional for English translations to read the Greek form as a substantive), excepting where the adjective in question is part of a list that includes undisputed nouns. Thus for A-... in the genitive absolute involving *ὄψις* the ERG *late* is given, where one may have expected AP... *evening* (see Mark 6.47).

**E. Complex ERGs (that is, "word/word") may be given to their corresponding Greek words, if in context the latter admits multiple glosses.** Sometimes this complex ERG is also reflected in the tags (divided by either usual "/" or infrequent "!"; see AGNT appendix for the difference) or in the lemma citation forms by multiple possibilities (divided by "!"). Not

infrequently a choice noted in the tags, for example, between an indicative and an imperative sense, won't affect the reference-gloss assignment. (Incidentally, although ANLEX uses "possibly," "perhaps," "probably" to discuss many differences of interpretation, usually this will not be reflected in the ERG.)

For example, in John 17.6 the reflex σοῖ is given the AGNT analysis A--NM2P/NPD-2S, meaning that in this context the reflex is ambiguous between being a reflex of σοός and σού. The ERG reflects this ambiguity; thus, "yours/you."

**F. Impersonal or indefinite verbs are represented without "it."** ANLEX gives "it is good" for the impersonal use of καλός, and gives the accompanying Greek as καλόν (ἐστιν). Because of the optionality of the form of "to be," the ANLEX gloss given might be suggested for correction to "(it is) good." In fact, that would be incorrect since the "be" form is in fact optional; the impersonal "it is good" meaning is appropriate for ANLEX in all cases. Note, though, that the correct fourth-line ERG is only "good," as we do not add in material to make the "interlinear" glossing particularly "readable."

**G. No attempt is made to fix ERGs for smoothness of fit with either preceding or following ERGs.** For example, the Greek lemma γινώσκω in one of its subdefinitions bears the gloss *be sure of*. If ὅτι follows, it may seem that it is better not to include the "of" in the gloss *be sure of*, that is, "be sure" plus "that." However, since the reader is left to fit the various parts of a Greek sentence into a meaningful and smooth-flowing English sentence, the ERG sequence is given as "be sure of" plus "that."

Sometimes there is redundant semantic information on verb and prepositional phrase so that the ERGs involved show the redundancy. For example, εἰσέρχομαι with εἰς plus noun. The user is left to fit this into idiomatic English.

**H. If a figurative sense of a word is called for, this will be reflected in the ERG only when it is self-contained in the Greek word in focus.** When there is a multiple-word interaction that determines a figurative sense, the word-by-word senses of the larger set will be retained as literal. This is all the more true for extended metaphors. Here is our rule of thumb: if no other reflex in the sentence directly fits together with the reflex under consideration to give a broader figure, a figurative gloss is used, where appropriate. Where, however, the sum of the figure is determined by more than one Greek word, then we give the literal meaning for each unit of the larger figure.

Examples of the above paragraph: Revelation 10.10 speaks of John eating the scroll and it being as sweet as honey. The figurative sense of the word here may be "pleasant," of a culinary experience. But the literal sense, required by the larger figure, must be "sweet." In Philippians 2.10, Paul writes that every knee will bow. By synecdoche *knee* is *person* (as noted by ANLEX), and yet the reference gloss must be *knee*, for it fits into a larger figure. Finally, a more difficult case is 1Timothy 1.2 where Paul speaks of Timothy as being his true son. This adjective is glossed *legitimate* to fit with the larger figure according to our rule of thumb.

Another case of multiple definitional assignments will be with figurative use. A frequent definitional subpart of lemmas involves figurative usage. If the figure is no longer reconstructable from contextual considerations, then we may point directly to the figurative usage. For example, ἐνδύω is given a couple of literal meanings in ANLEX (one, active, and the other, middle). And then there is a figurative meaning given. For the reflex of this lemma found in Luke 24.49, we find "power" that one is clothed with, not garments, not armor, not anything else that contributes to an extended figure. In this case, the meaning of "receive" from definition (2) is appropriately the ERG given.

**I. Given that AGNT's unit of analysis is the discrete word, ERGs are given for the individual words of phrasal units.** There are in fact many phrasal units of meaning in the Greek, e.g. εἰ δὲ μή γε. A phrasal-unit ERG will also be displayed elsewhere (not shown in Figure 1), whether in electronic forms displaying ERGs or in a future hardcopy book. Thus for the Greek phrase given above, "otherwise" or another contextually relevant ERG is given.

**J. Sometimes the ERGs are not lexical, but grammatical so that the labels <contingency> and <intensifier> may be found in place of the more usual lexical ERG.** Note the <periphrasis> ERG in John 1.9, showing an alternate ERG corresponding to the tag for the periphrastic meaning "was coming." There are also some glosses (for example, among the various definitions of ἀντός) that take some liberty in order to be more helpful to the user.

**K. Even as AGNT parsings reflect discourse-related information, so also ERGs.** For example, our revised ANLEX gives under the lemma ἀπέχω a discussion of the meaning of the reflex in Mark 14.41. Seen from a discourse level, "enough" isn't the best choice of ERG for the reflex. Rather, "be distant" is a far better exegetical choice. This is based on several considerations, not relevant here, but, in summary, reflecting the parallelism with antonym ἤγγικεν (be near) in the following verse; thus "Sleep on; he's distant. ... Get up; he's near." A bit of irony. The point here is that best of scholarship available to us will also be reflected in our ERGs.

**L. For ERGs neither the comparative or superlative degree of an adjective or adverb is given, but normally the positive.** The unusual cases are spelled out in ANLEX. Most ANLEX lemmas include relevant positive, comparative and superlative in one entry. There are a few that deviate from this norm for principled reasons.

**Note:** ANLEX as currently available in hardcopy or found electronically in vendor software packages is being significantly revised. The ERG enhancement to AGNT will be released first based on the revision in process. Later, the revised ANLEX, which will be fully compatible with the ERGs and linked to them electronically, will be released both in electronic form and eventually in hardcopy. Thoroughness and our ongoing commitment not to be rushed into print before our AGNT modules are available in their best form motivates the delayed release of ANLEX.

ERG enhancement will be available both in AGNT (GNT4 text) and in BYZAGNT (Byzantine Textform).



As always, we remain open to developing AGNT and ANLEX in ways that are most useful to the needs of students and readers of God's Word.

Thank you for your continued support of *The AGNT Project*, for faithfully marketing the AGNT and ANLEX databases, and for making these state-of-the-art tools for studying the Greek New Testament available to students, scholars, pastors, translators, and laymen worldwide.

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