

BOOK REVIEW

Smith, Adrian T., *The Representation of Speech Events in Chariton's Callirhoe and the Acts of the Apostles* (Linguistic Biblical Studies, 10; Leiden: Brill, 2014). xxx + 590 pp. Hbk. \$218.00 USD.

Adrian Smith discusses the representation of speech events in Chariton's *Callirhoe* and the Acts of the Apostles. This publication is a supplemental version of Smith's PhD dissertation at Westminster Theological Seminary. The original title, 'The Discourse of Pragmatics of Speech Margins', however, perhaps provides a better understanding of what Smith means by 'speech events'. Rather than covering the broader topic of speech events, Smith focuses on speech margins in both *Callirhoe* and Acts.

Speech margins may be an unfamiliar concept to many. Smith defines them as 'The construction employed in oral/written narration to signal that a past utterance is being quoted. For example, the underlined portion of the following: He said to them, "You are my favorite students"' (p. xxi). Some synonyms for speech margins include speech introductions, speech frames, quotation margins, quotation tags and introducers (see p. 7). Smith, then, proceeds to cover speech events with the three sections that comprise this book.

In the first section, Smith surveys the interdisciplinary scholarship on the pragmatics of speech margins. This section is truly interdisciplinary because he studies speech margins in research on classical and medieval languages, modern English, other modern western languages and non-western languages. His entire goal in this section is 'to inventory scholarly hypotheses on how variation in the *form* of speech margins serves diverse pragmatic *functions*' (p. 3). This section takes up a large portion of this monograph.

From this section, Smith draws conclusions from his eclectic method (e.g. pp. 125-26). This section is explicitly meant to be descriptive rather than evaluative (p. 5). Smith describes his method as 'data-driven and bottom-up' (p. 357). He writes, 'a *data-driven* approach to

Chariton's reported speech begins with statistical tabulations of speech margins phenomena' (p. 355). To interpret the data, he writes, 'The large-scale trends of these distributions guide the search for pragmatic explanations of the phenomena' (p. 355). He describes this bottom-up approach as starting 'on the lowest possible rung of the discourse ladder' (p. 355). He sums up his entire approach: 'my discourse analytical methodology should be described as a *fusion of formal and functional* approaches' (p. 357).

In the second section, Smith employs many of the results of his survey as a heuristic tool for investigating speech margins within the Koiné Greek novel *Callirhoe*. Smith chose this work because he hoped to 'draw attention to a range of stylistic issues that have the potential to influence Chariton's choice of speech margins' (p. 193). Smith explains his working hypothesis: 'My working hypothesis is that narratorial choices within speech margins are part of the narrator's rhetorical or pragmatic arsenal. The variation within basic forms of speech margin enables the narrator to guide the reader's interpretation of the speech-acts being presented' (p. xxiv).

The third section serves as a counterpart to part two; that is, Smith analyzes the speech margins in the book of Acts. Given the audience of this journal, this section of the book will likely be the most relevant part of the book in considering its usefulness for further application within the larger theological enterprise. The result of this section is that he can list and classify the pragmatics of each speech-margin form. For example, with $\acute{o} \delta\grave{\epsilon} \epsilon\acute{\iota}\pi\epsilon\nu$, he classifies the pragmatics as 'prototypical index of non-resolving move' (p. 541).

This book merits affirmations. First, Smith should be commended for applying modern linguistics to the study of the Greek New Testament; although this point is rather obvious, it is one still missed by many even in recent studies of the Greek New Testament. Secondly, Smith has highlighted an important feature in the Greek New Testament, speech margins. Although someone may choose a different linguistic approach, this sort of analysis seems to have further potential for New Testament studies. Thirdly, Smith has apparently gathered a vast amount of material from several disciplines. The sheer amount of interdisciplinary work completed here is impressive.

This book, as with nearly every other book, also has room for improvement. First, if Smith produces a second edition, perhaps he could evaluate the various disciplines and sources used in his interdisciplinary

survey rather than only describing them. Merely reporting previous research does not make an actual contribution to scholarship in spite of the popularity of this approach. Nevertheless, this section is a necessary literature survey, especially for his dissertation work. However, a literature review should provide a critical evaluation of *how* and *why* one's research makes a contribution to the current scholarship.

Secondly, Smith needs to fine-tune his overall method further, because his eclecticism fails to recognize the importance of using a coherent and explicit linguistic theory to analyze speech margins. To be fair, just because his method is eclectic does not mean his approach is problematic *ipso facto*. When one considers his goal for this monograph, one cannot help but wonder if this monograph could be improved by having a chapter devoted to explaining and justifying his method. As it stands, he wants his readers to glean his method from his interdisciplinary survey, the result of which is that one wonders if Smith understands the larger underlying linguistic presuppositions about language that differ from each other within these disciplines. How one understands speech margins differs whether or not someone uses a modern linguistic framework and depends on which one is being used in modeling language. In fact, much of the research he surveys does not incorporate any framework from modern linguistic theory.

Similarly, Smith does not even seem to recognize this problem, because he thinks that his survey and method can focus on only speech margins, divorced from any specific linguistic theory. The reality is that someone cannot merely examine one item in a text without considering *how* they are going to analyze it first. For example, at the end of his survey of the interdisciplinary literature, he writes, 'This chapter strongly reinforces the conviction that the choice of a speech margin is constrained by factors operating at every level of discourse. This includes the highest level, i.e., the sociocultural context, which can never be ignored (4.1). Notwithstanding, many uses of speech margins operate at a much lower level' (p. 188). Which model of discourse analysis? What construct of levels of language is at play? Which understanding of sociocultural context? Which understanding of pragmatics does Smith take? These questions remain unanswered because of a missing overarching framework.

Thirdly, the stated contribution of this research differs from Smith's conclusion. He concludes that 'it is interesting to sit back and observe how the minor device of verbal ellipsis contributes to the drama and the

message of Acts. For example, ellipsis is employed in the portrayal of such pivotal events as the conversion of Saul and the vision of Peter. Ellipsis is used to portray the polarizing effects of the gospel. It is used to draw attention to the gift of the Holy Spirit as the defining trait of the Christian era. It also functions to present Christianity as the true expression of faith in the Old Testament' (p. 540).

In Smith's summary of the pragmatics of speech margins in Acts, surprisingly, he writes, '[Luke] also employs SRVs [Speech Reporting Verbs] in a manner that helps evoke the cultural setting of the episode being recounted, in harmony with Witherington's observation on Lukan style: "In his ability to vary his style from more to less Semitic, depending on the subject matter (more when in Jerusalem, less the closer he gets to Greece and Rome), he is following the advice of the rhetoricians about the necessity of varying one's style if one wants to appeal to a literate audience)" [Witherington, *Socio-Rhetorical*, 43-4]' (p. 540). Although the goal of this review is not to evaluate Witherington's work, perhaps Luke was merely varying his style to avoid repetition; historically, it seems difficult to prove that he followed the advice of rhetoricians. More importantly, however, is that what Witherington wrote contradicts Smith's findings. Smith writes about *how* repetition functions specifically with examples, not merely indicating with Witherington that Luke varies his style.

Finally, this book would likely serve a course on linguistics and Greek grammar well to demonstrate the diversity of linguistic methods that one can use to study the Greek of the New Testament. Although one may not agree with how Smith examines speech events, one can use this work to highlight how methods in linguistics work, and hence, how one's framework influences the work produced. Furthermore, scholars who recognize the importance of applying linguistics to the study of biblical literature may find this example instructive for how to apply modern linguistic theory to biblical texts.

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