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UDC _____

密 级 _____
学校代码 10151

学 位 论 文

圣 经 典 故 的 研 究

(题 目)

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申请学位级别 **硕 士** 专业名称 **外 国 语 言 学 及 应 用 语 言 学**

论文提交日期 **2001 年 3 月** 论文答辩日期 **2001 年 3 月**

学位授予单位 **大 连 海 事 大 学**

Researches on Allusions to the Bible

圣经典故的研究

专业：外国语言学及应用语言学

Major: Linguistics and Applied Linguistics

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摘要

英语《圣经》对英语书面语和口语的影响之大是任何其他英语著作所不及的。《圣经》中的神话故事、人物、寓言和箴言等产生了大量的《圣经》典故，已成为广泛使用的英语的一个组成部分。不了解这些典故，就可能会碰到语言理解上的障碍。本文主要研究所搜集来的 800 多条典故的来源、理解、含义和结构特点，并从词类、词义、语义和句法等方面对这些典故词语进行了逐个分类与详尽的剖析。通过利用多种统计软件对这些典故在不同的语料库中出现频率的对比，又运用卡方测试验证其可信度，最后我们发现，由于多种原因，《圣经》典故出现的频率比我们预料的要少。

关键词：圣经典故，词频，卡方测试

ABSTRACT

The English Bible's influence upon both the written and spoken English is unmatched. With the frequent use of the Bible, enormous allusions came into being and have become a part of the English language. Through my research work, I have collected more than 800 allusions. The purpose of the thesis is to throw light on the source, understanding, meaning and structure of these allusions and find their distributive features in different corpora. Investigations were made into the single lexical items and multi-word lexical items to reveal their lexical features from the perspective of word-formation. In this thesis I extensively used the following corpora: LOBA, BROWNA and T4. I have also built a corpus NOVEL consisting of novels. By applying statistics software package SPSS, I obtained the frequencies of the allusions in different corpora. Chi-square test is used to check the robustness of the result. I have drawn the conclusion that allusions to the Bible have their peculiar structural features and the frequency of allusions to the Bible is lower than we expected. The result is of great value to the preparation of CET Band 4 and Band 6 tests.

Key words: Allusions to the Bible, Frequency, Chi-square test

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Abbreviations and Symbols

e.g.	for example
esp	especially
etc.	and the rest of these
i.e.	that is to say
fig	figurative(ly)
sb.	somebody
n	noun
non-rev	noun-reversible
pass	passive (transform)
O	(direct) Object
Comp	Complement
NP	noun phrase
Adjp	adjective phrase
Prepp	prepositional phrase
A	Adjunct
OT	Old Testament
NT	New Testament
LOBA	press reportage English
BROWNA	press reportage English
T4	English for science and technology
NOVEL	English for novels

CHAPTER1 INTRODUCTION

1.1 Significance of Research

The researches on allusions to the Bible have their great academic, practical and pedagogic value.

Bible's influence upon English is inpeerable. Almost every household in the English-speaking country has a Bible on the bookshelf. The myths, legends, characters, parables, maxims in the Bible are household words and common knowledge in the West. People cite them both in verbal and written use, which makes enormous allusions come into being and have become an important part of the English language. The works of many great western playwrights, painters and musicians are based on the Bible which itself is a masterpiece in literature and is indispensable to the researches on western language, literature and culture. With the open up policy and the frequent intercommunication between eastern and western cultures, people may have trouble understanding the language without the knowledge of the Bible, and the allusions have become one of the most difficult parts.

People like to cite allusions to make their language more lively both in communication and writing. The lack of understanding of the allusions would be an obstacle to the understanding. If a native speaker mentions 'raise cain', you would be unable to make head or tail of it without adequate knowledge of the allusion *raise cain*. It comes from the Bible. Cain was the first son of Adam and Eve. He was a tiller of the soil, his brother Abel a shepherd. Both made gifts to God of their produce. God accepted Abel's gift but not Cain's. Cain killed Abel out of jealousy. (source) 'Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose against Abel his brother and killed him. *Genesis 4:8*'. Later, people use the idiom *raise cain* to mean cause trouble, make a fuss. If we know the source, we would have no difficulty understanding it. Again, if someone mentions 'Benjamin's mess', you would be confused without knowing the story. Benjamin was also a famous figure in the Bible. He was the youngest of the twelve sons of Jacob and progenitor of one of the

twelve tribes of Israel. His mother was Rachel, who died giving him birth and was buried at Bethlehem. His one full brother was Joseph who was sold into Egypt by his other brothers. Benjamin was so much younger than his brothers – the only one born after Jacob’s return home – that when Jacob sent his sons into Egypt to try to find food he kept Benjamin by him. Joseph, by this time a great man in Egypt, demanded of his unsuspecting brothers that they must fetch Benjamin to him before he would give them the corn that they were asking for. Jacob was forced by his economic distress to agree and the brothers returned to Egypt with Benjamin. Joseph was both overcome with emotion and resolved to turn the screws a bit further on his other brethren. He sent them back to Jacob with food but he also had a valuable silver cup put into Benjamin’s baggage, sent servants after them and accused Benjamin of theft. Brought once more before Joseph and appalled by the probably deadly effect on Jacob of the news of Benjamin’s arrest, his brother Judah begged Joseph to hold and enslave him in place of Benjamin. Joseph finally revealed his identity and sent for his father and all his brothers to live with him in Egypt. A *Benjamin* is traditionally a youngest and doted on son; a *Benjamin’s mess* is a specially large helping, since Joseph directed that Benjamin be given five times as much on his plate as his brothers at the banquet given for them all by Joseph. (Source) And so it was, as her soul was departing(for she died), that she called his name Ben-Oni, but his father called him **Benjamin**. *Genesis 35:18*. (Source) And he took and sent messes unto them from before him: but **Benjamin’s mess** was five times so much as any of theirs. And they drank, and were merry with him. *Genesis 43:34*.

In the preparation for the CET Band 4 and Band 6, students are required to have an adequate knowledge of idioms. With the introduction of the new College English Teaching Syllabus, the number of the idioms that should be mastered has been more than doubled. Idioms are very difficult to master in many languages. Even if you know the meaning of every single word and are good at the grammar, you just cannot understand it when combining them into a whole. In modern English, many idioms come from the Bible. An adequate knowledge of the allusions to the Bible would be of great value to the understanding of the idioms. Simile accepted through common practice also belongs to idioms. The *people* cited in some proverbs are only familiar to the west people. For example, in *as patient as Job*, Job, a character in the Bible, still believed in God after experiencing dangers. In *as poor as Lazarus*, Lazarus was the

beggar mentioned in the Bible. In *as rich as Croesus*, Croesus was a king who hoarded plenty of riches. In *as old as Methuselah*, Methuselah, 'man of the javelin' and synonym for longevity, was said to live as long as 969 years. In *as proud as Lucifer*, this is the name of Satan before his degeneration. In *as wise as Solomon*, Solomon, the king of ancient Israel, was famous for his wisdom. An adequate knowledge about the background is required to understand these similes.

To the language teachers a sound knowledge of allusions to the Bible will prove especially useful, for they will be able to choose and to systematize specific materials that should be mastered by their students. A lively explanation and moving stories would help the students to understand and retain the idioms in their memory.

1.2 College English Syllabus and College English Band 4

College English Syllabus is designed for students of arts and sciences in institutions of higher learning. It is expected that before the students are enrolled they will have already acquired a minimum competence in pronunciation and grammar as well as a vocabulary of 1600 words. The students are also assumed to have received elementary training in the skills of reading, listening, writing and speaking.

College English aims to develop in students a relatively high level of competence in reading, an intermediate level of competence in listening and a basic competence in writing and speaking. After the completion of the course, the students should be able to use the English they have learned as a means to obtain whatever information they need in their fields of specialization and also as a solid foundation for further improvement of their command of the language.

College English is divided into two stages: the Foundation Stage and the Specialized Reading Stage. The Foundation Stage is subdivided into 6 progressive bands called College English Bands 1-6(CEBs 1-6). As students admitted to this course

For Basic Requirements, as far as vocabulary is concerned, the students should be able to recognize 4000 words and approximately 700 idioms. With the introduction of the new College English Syllabus, the number of the idioms would be more than doubled. Large numbers of idioms appear in every year's CET (College English Test) Band 4 and Band 6.

Some idioms are even used as the titles of the compositions in CET Band 4 and Band 6. For example, 'Practice Makes Perfect.' was once used as the title of a composition in CET Band 4, 'More Haste, Less Speed.' in CET Band 6.

The Bible is one of the major sources of idioms. Allusions to the Bible I collected like *ivory tower*, *all in all*, *an eye for eye*, *wash one's hands of*, *go back on*, *be made a spectacle to the world* appear in the teaching materials used in most of the colleges and universities. So it would be worthwhile to exert every effort to make researches on Allusions to the Bible.

1.3 The Layout of the Thesis

In the study of allusions to the Bible, I established a small corpus of allusions and another corpus of novels. The former consists of more than 800 allusions I collected. And the majority of the materials of the latter are downloaded from the internet, only a small part are taken from books. It involves 30 authors and their works. The chapters are drawn randomly from the whole book. It consists of more than two hundred and sixty-three thousand English words in total.

In order to make the study more appropriate and scientific, other corpora are also employed like LOBA, BROWNA and JDEST(T4). The first two corpora used are their part A, which are texts about press reportage, and T4 as part of the English for science and technology (JDEST) is used as well. In the process of my study, FOXPRO programs are used to find out the word length, the occurrences of the modal auxiliaries, personal pronouns and the Allusions to the Bible in different corpora. Chi-square test is employed to check the robustness of my comparisons between the corpora.

The following chapters will be arranged as follows:

Chapter 2 will be dealing with the classification and usage of the allusions.

Chapter 3 will be dealing with the lexical analysis of the allusions.

Chapter 4 will be concentrating on the analysis of the distribution of the allusions in the corpora based on the robustness and authenticity from the data of the corpora.

Chapter 5 will be the conclusions drawn from the discussions and analysis in Chapter 4.

Chapter 2 The Usage and Classification of Allusions to the Bible

2.1 History of English Vocabulary

English is the most influential and internationalized language. In terms of its genetic stock, English is a member of the Germanic group, and belongs to a still larger family of languages called Indo-European.

The history of English is generally divided into three periods by Linguistics : Old English Period (450-1100 A.D.), Middle English Period (1100-1500 A.D.), and Modern English Period (1500A.D.--).

The oldest form of English, known as Anglo-Saxon or Old English and dating from the beginning of the language to about A.D. 1100, retained the basic grammatical properties of the Germanic branch of the Indo-European family. There were two important historic events brought great influence upon English vocabulary during the old English period. One is the introduction of Christianity into English. In 597 A.D., a priest named Augustine from Rome came to Britain to preach Christianity, followed by the Roman culture accompanied by a number of Latin words. Ecclesiastical terms especially, like *priest*, *vicar*, and *mass*, were borrowed from Latin, the language of the Church.

The Middle English period, from about 1100 to 1500, was marked by a great extension of foreign influence on English, principally as a result of the Norman Conquest of 1066, which brought English under the rule of the French speakers. The English language, though it did not die, was for a long time of only secondary importance in political, social, and cultural matters. French became the language of the upper classes in England. The lower classes continued to speak English, but many French words were borrowed into English.

English eventually reestablished itself as the major language of England, but the language did not lose its habit of borrowing, and many foreign words became naturalized in Middle-English, especially loanwords taken from Old French and Middle

French (such as *date*, *escape*, *infant*, and *money*) or directly from Latin (such as *alibi*, *library*, and *pacify*).

Modern English, from about 1500 to the present, has been a period of even wider borrowing. English still derives much of its learned vocabulary from Latin and Greek. And we have also borrowed words from nearly all of the languages in Europe, though only a few examples can be given here. From Modern French we have words like *bikini*, *cliche*, and *discotheque*, from Dutch, *easel*, *gin*, and *yacht*. From Italian we have taken *carnival*, *fiasco*, and *pizza*, as well as many terms from music (including *piano*). Portuguese has given us *cobra* and *molasses*, and the Spanish of Spain has yielded *sherry* and *mosquito*, while Russian, Czech, and Yiddish have given us *czar*, *robot* and *kibitz*.

And in the modern period the linguistic acquisitiveness of English has found opportunities even farther afield. From the period of the Renaissance voyages of discovery through the days when the sun never set upon the British Empire and up to the present, a steady stream of new words has flowed into the language to match the new objects and experiences English speakers have encountered all over the globe. English has drawn words from India (*bandanna*), China (*gung ho*), and Japan (*tycoon*), as well as a number of smaller areas in the Pacific (*amok* and *orangutan* from the Malay language and *ukulele* from Hawaiian). Arabic has been a prolific source of words over the centuries, giving us *hazard*, *lute*, *magazine*, and a host of words beginning with the letter *a*, from *algebra* to *azimuth*.

English has also added words to the vocabulary in a variety of ways apart from borrowing. Many new words are compounds of existing words (like *humble pie*) or coinages without reference to any word element in English or other languages (like *googol* and *quark*). Many words derive from literary characters (like *ignoramus* and *quixotic*), figures from mythology (like *hypnosis* and *panic*), the names of places (like *donnybrook* and *tuxedo*), or the names of people (like *boycott* and *silhouette*).

No language is static, and in time new words come into being and old ones are no longer commonly used, some even become obsolete or vanish. But many words or expressions have survived the test of time and become a fixed part of the English vocabulary. Many allusions to the Bible are still used today.

2.2 A General Introduction to the Bible and Its Language

The word Bible means book in Greek but the Bible is not so much a book as a collection of books, a specialized library. The earliest Greek translation, the Septuagint, was not in fact called the Bible but the Old Testament, and the word Bible first appeared in Latin versions and in the plural: *Biblia Sacra*, Holy Books.

The Bible is the classics of Christianity and an important literature masterpiece in the world as well. As the classics to advertise doctrines, it inevitably includes religious legends and preaches. However, it could help us understand the development of western civilization and the evolution of the society.

The Bible, or the Holy Scriptures is made up of the Old Testament and the New Testament. The original language of the OT was (with small exceptions) Hebrew; that of the NT Greek, which is also called Judeo-Greek.

The original language of the OT and NT ceased to meet the needs of readers as early as C 2 AD when knowledge of Greek was already on the decline in western Europe in C 4 AD the Pope commissioned the immensely learned and immensely industrious St Jerome to produce a more reliable Latin Bible. The result was the Vulgate. The Vulgate became the source for other European translators--for example, John Wycliffe who was the first to translate the whole Bible into English.

The most famous year in the annals of English Bible Translation is 1611 when the Authorized Version, sometimes called the King James Bible, first appeared. This most famous English translation became and has remained, for the English themselves, the most authoritative and most loved version, even when imperfectly understood. It omitted and substituted some old and rarely used original words but kept the primitive simplicity beauty of the words, which reflected the features of that time and developed a school of its own, the biblical language came into being. Although there are near a thousand pages in the Authorized version, the total vocabulary is less than 6000 words, which fully manifests its conciseness, simplicity and profoundness. The desire to have a Bible more easily intelligible to people at large than was the language of 1611 led to the American Revised Standard version (1952) and the New English Bible (1961 and 1970).

For hundreds of years, the Bible has played an unmeasurable role in the world, especially in the development of western society. It plunges into the thick of people's life, influences people's idea. American president Lincoln became successful by teaching himself, the Bible was one of his major reading materials, while Bunyan, a famous English writer in the 17th century, rose from a tinker with elementary education to the author of several masterpieces, like *The Pilgrim's Progress* through frequent reading of the Bible.

The church was the fount of the most money, the most ostentation and so the most art. In spite of the competition, the Bible has held its place and has continued to fructify the artistic imagination. The English Bible is an important literature masterpiece of which influence upon the history of the American and British literature and art is incomparable. Many great poets, writers and artists created immortal works on the basis of the Bible stories and legends. For example, *Paradise Lost*, *Paradise Regained* and *Samson Agonistes*, long poems written by Milton, a well known English poet in the 17th century and *The Last Supper* drawn by the Italian painter Leonardo da Vinci. As to the citation of the allusions to the Bible, it is often seen in the works and conversation of the western authors and politicians.

The language and style of the Bible has played an equal important role in the development of the English language. Much new vocabulary of modern English comes from the Bible, for example, words like *peacemaker* and *long-suffering* first appeared in the English Bible translated by Tindale. *Beautiful*, a well-known and everyday word also comes from the Bible. The examples of the allusions to the Bible entering into the English vocabulary can meet the eye everywhere, e.g. *The Benjamin of the family*, *Noah's Ark*, *the prodigal son*, *a leviathan ship*, *the worship of mammon*, *to cast pearls before swine*, *a howling wilderness*.

In fact, the Bible, the Shakespeare works and some folklore have become the major source of western idioms.

In a way, people can argue that the formation of the whole western civilization is inseparable from the influence of the Bible. No wonder Goethe commented the Bible as the following: the world can spurt forward according to its pace, Men's science can develop to the highest stage, while nothing can replace the Bible.

2.3 The Translation of the Bible

No writer or group of writers can be supposed to have had any fundamental part in the shaping of any language other than one which is artificial. Yet there have been authors of such dominant literary influence and personality that their new words and individual phrases have become part of the literary heritage of poets and novelists and essayists--- not to mention the more obvious journalist of late --- and it has even happened at times that some of these literary additions and new turns to the cultivated language have percolated through to the spoken usage.

In a sense every great author may be said to have played some part in the making and the illustrating of the history of the English language. But perhaps the best plan in little space will be to take first translations of the Bible, which have for obvious reasons had a specially long and influential role.

In considering the part played by various versions of Holy Writ in the moulding of the English language, one must try always to avoid the very easy confusion of the influence of thought and image with that of actual word and phrase. For example, it has often been said that St. Paul's notable image 'sounding brass or a tinkling cymbal' in the opening of I Corinthians, chap.13, shows a wonderful skill in the English translators. But when we consider the Latin *aes sonans aut cymbalum tinniens* from which the early translators like Wyclif (whom here the Authorized Version of 1611 is following at a long distance) had to make their renderings, we can see that there was really very little choice of words, and that the virtue of the passage is in the image itself, which was the invention of St. Paul: so that even when the reforming translators had the Greek of St. Paul before them, they could not improve on what the Latin had already yielded. On the other hand, Tyndale's 'Babble not much' for the Greek *me battalogesete* was a better rendering of a difficult expression (Matt. VI, 7) than the Authorized Version's 'Use not vain repetitions': yet it is the latter rendering which has remained in the literary language, while the word *habble* has continued in the colloquial use in which Tyndale found it.

The Authorized Version, made by direction of King James I in 1611, has been the great influence in phrase-making.

Tyndale, who seems to have hated 'poetry', had a genius for the telling phrase and the idiomatic yet beautiful rendering: and a vast deal of his phraseology has remained

part of the language through its having been taken over unchanged by King James's translators. That is partly why the great influence of the Bible upon the English language has been as a phrase-maker.

It is particularly in the Old Testament that Tyndale's gift for phrasing has passed by way of the 1611 Bible into the language. A glance at the last chapter of Ecclesiastes, in which Tyndale had excelled in finding the right rendering of the beauty and strength of the Hebrew poetry, will show how much Tyndale was a maker of English. The now familiar phrases from the Authorized Version: *the burden and heat of the day* (Matt. XX, 12), *eat drink and be merry* (Luke XII, 19), *the powers that be* (Romans XIII, 1) and *the fatted calf* (Luke XV, 28), are all the work of Tyndale.

The mere habit of listening every Sunday to portions of the Bible, even in a semi-somnolent or inattentive state, has the effect of causing much of its phrasing and rhythm to become part of one's mental make-up, so that it comes up quite unsought at all kinds of occasions. This is proved by the vast influence of the Bible on English prose-rhythm and phrasing, as well as on the many images and verbal echoes which have continued to owe their origin to the Bible translations long after men have ceased to know it well or to imitate it deliberately. The written language, especially that of the more facile kinds of composition, continues to be riddled with phrases and images and new formations modelled upon these, which come not directly from the Bible, but from those strata in the English language which owe their first existence to the Authorized Version and its predecessors. Even the spoken language retains something of these tendencies. The man who says ' I wash my hands of the whole business', is unconsciously echoing an image which came into the language of his forebears through familiarity with the account of Pilate's action of washing his hands in public (Matt. XXVII, 24). In the matter of Biblical English phraseology, it is significant to note that in the following two verses (Chap. II, 11 and 12) of The Song of Solomon in the Authorized Version, two phrases occur which are familiar as a part of the literary language, neither of which is any longer known by even most educated people to come from the Bible: --- 'for lo, the winter is past, *the rain is over and gone*; the flowers appear on the earth; the time of the singing of birds is come, and *the voice of the turtle* is heard in our land.' The phrase *the rain is over and gone* occurs, for instance, in Wordsworth's *Lines Written in March* unnoticed by almost anyone as an echo: and when a recent American play was entitled *The Voice*

of the Turtle, very few of those who saw it connected the image with The Song of Solomon.

2.4 Classification and Usage

2.4.1 Definition

Oxford Dictionary defines *allusion* as ‘indirect reference to’. The allusions I collected are mainly focused on the various idioms, proverbs, sentences and vocabulary (including the names of people and places).

Generally speaking, an idiom refers to all the habitual usage and peculiar expression of a language, it could be a word, a phrase and a sentence. *Concise Oxford Dictionary* defines it as ‘a form of expression peculiar to a language, person, or group of people’. If we compare language to a building, words to bricks and tiles, then idioms are the building blocks. It has three main features: durable application, unitary meaning and syntactic frozenness. Durable application refers to idioms’ long and exuberant vitality. By linguistics’ estimate, the total number of English idioms is approximately 50,000, among which the most frequently used are about 4,000 and the frequently-used are 5,000. It indicates one fifth of all the English idioms are frequently or most-frequently used in Modern English. Idiom is an inseparable part of the English vocabulary. To a certain degree, its application is wider and more frequent than that of Chinese because it is often used both in oral and written English, some has even become cliches, e.g. *the apple of one’s eye*, *bee in one’s bonnet*, *head over heels*, *hit the nail on the head*, *known the ropes*, *screw up one’s courage*, *take to one’s heels*. In fact, when compared with words, the frequency of idiom is rather low. According to the statistics of the corpus COBUILD, idioms with the highest frequency occur only once per 2,000,000 words. Like other parts of the vocabulary, there are often new idioms come into being and old ones vanish. But many idioms have survived the test of time and become a fixed part of the English vocabulary. Many idioms from the Bible or created by Shakespeare are still used today.

Unitary meaning means we should understand the idiom as a whole. On the one hand, the meaning of an idiom is not the simple combination of all the words it consists

of, but a creation of new meaning. On the other hand, if we divide an idiom into single words, we cannot understand the meaning even if we know every single word. E.g. I'm under the weather. Here, *under the weather* means unwell or unhappy. According to the meaning of all the single words, it is meaningless and absurd. How could one "under the weather"? Like other words, an idiom could have more than one meaning. E.g. *go at it hammer and tongs* (1) do something energetically, vigorously and enthusiastically: He loved gardening. He went at it hammer and tongs as soon as he got back from work. (2) having a noisy argument: Goodness knows how long she had been going hammer and tongs at the child like that.

Syntactic frozenness means the construction of an idiom is restricted. It cannot be substituted by other words, even synonyms. E.g. *under the weather* cannot be replaced by *below the weather*; *to have an axe to grind* cannot be substituted by *to have a chopper to grind*. Articles, single or plural forms of the nouns, active or passive form of a verb in an idiom is also fixed. Most of the idioms cannot have free syntax changes; some even cannot be changed. A slight change may result in the change of the meaning or even the creation of an unacceptable structure. E.g. *on board* means on the ship; *on the board* means to discuss in a meeting, while *on the boards* means to act on the stage. We cannot omit *the* in *leave in the air* or add *the* to *tread on air*. *To live in air* and *to tread on the air* are meaningless. Even in twin words, the position of the words cannot be changed freely. E.g. *rank and file* cannot be changed to *file and rank*, *thick and thin* cannot be changed to *thin and thick*.

However, there are exceptions to any language phenomenon. Many idioms can have a certain changes in structure, e.g. *to tread on air* can be changed to *walk on air*.

Know (on) which side his bread is buttered could be expressed three ways: He knows on which side his bread is buttered. He knows which side his bread is buttered on. He knows which side his bread is buttered. Similarly, *have one's finger on the pulse* can also have three expressions: have one's finger on the pulse, keep one's finger on the pulse, have one's finger on the button.

Another example: proverb *Too many cooks spoil the broth* could be used directly: He is a great believer in the saying that too many cooks spoil the broth. So am I normally, but in this particular affair teamwork seemed to be producing for better results than solitary endeavour. Sometimes, *too many cooks*, a part of it, could also

express the same meaning: So nothing had worked. One problem was that there were simply too many cooks. In American English, *too many cooks in the kitchen* could be used to replace *too many cooks*: Declaring that “there are simply too many cooks in the kitchen”, Senator Robert Dole has proposed remedying the problems by creating a single committee to handle this year’s legislation.

A proverb is a special form of idiom. Bacon says you could find the genius, wisdom and spirit of a nation in its proverbs. Unlike other types of idioms, it is a sentence, a concise popular and lively short sentence instead of phrases. It has long been used and can express integrate meaning and convey experience and lessons. The structure of proverbs is fixed. Most of the proverbs are sentences while other types of idioms can only act as a part of a sentence. Proverbs belong to both idioms and folklore and folk literature. Proverbs can often be found in journals and books and on many occasions only part of it appears. To have a better understanding of English, it is necessary to get familiar with some frequently-used proverbs. Allusions to the Bible contain a lot of proverbs. Next, we will make a study on these proverbs.

Most proverbs are crystallization of people’s wisdom. Many proverbs tell us profound philosophy with common and concise words. E.g. *A broken spirit dries the bones. A little fire kindles a forest. Pride goes before destruction. The waters wear the stones.* “Proverbs are children of experience.” Many proverbs come from life and summarize life’s experience. E.g. *Tomorrow will take care of (or look after) itself. All who take the sword will perish by the sword. When words are many, sin is not absent.* Some proverbs have pessimistic idea : *Let us eat and drink, for tomorrow we shall die. He who increases knowledge increases sorrow.*

The language of proverbs has the following characteristics:

1. rich in vivid images

Many proverbs create vivid images to express obscure meanings instead of stating views or expounding truths directly. E.g. *The iron entered (into) one’s soul. The demons entered the herd of swine.*

2. concise summary

After being widely read and thoroughly tempered for years, proverbs can express the richest content with the shortest words. E.g. *Like mother, like daughter.* To achieve conciseness to the greatest extent, many proverbs are ellipses. e.g. *Say, and do not.*

3. the use of rhetorics

(1) figure of speech

Various forms of figures of speech are commonly used in proverbs. E.g. *A broken spirit dries the bones.*

(2) personification

Some proverbs treat lifeless things or animals as persons, which adds vividness to the language. E.g. *A little bird told me. The iron entered (into) one's soul.*

(3) antithesis

The first will be last, and the last first. The letter kills, but the spirit gives life. The spirit is willing but the flesh is weak.

(4) rhyme

The sun stands still. The golden bowl is broken.

2.4.2 Classification

The allusions may be classified according to different standards.

2.4.2.1 Classification According to the Key Words:

The Penguin Dictionary of English Idioms lists idioms according to 33 semantic categories of the key words: color, element, climate, time, life and death, plants and flowers, animals, birds, fish, insects, body, spirit, disease and disorder, relationship, city, town and environment, residence, furniture and household appliance, food, clothing, vessel, world and round the world, language and nation, proper names, monarch system and parliament, war and peace, weapons, tools, numbers, school and education, professions, money and expensive things, sports and games, plays. The allusions I collected can also be classified according to the key words.

(1) allusions with key words from parts of the body

The number of allusions to the Bible belonging to this category is only second to allusions with key words from people. There are 89. And these allusions can be in greater detail according to different parts of the body.

a. Eye

an eye for an eye, and a tooth for a tooth; apple of one's eye;

beam in one's own eye; *do what is right in one's own eyes;*
evil eye; *have eyes, but do not see; have ears, but do not hear;*
in the (or a) twinkling of an eye; *lift (up) one's (or the) eyes;*
light of one's eyes; *make a covenant with one's eyes;*
needle's eye; *a camel to go through the eye of a needle;*
see eye to eye (with); *the scales fall from one's eye*

b. Hand(finger)

at the hand(s) of; *clean hands; have clean hands;*
finger of God ; *handwriting (or writing, hand, finger) on the wall;*
if thy right hand offend thee ; *Jacob's voice in Esau's hand;*
lift (up) one's (or the) hand; *lift (up) one's hand against sb;*
not let one's left hand know what one's right hand does;
put one's hand to the plough; *rule with a rod of iron; rule with a heavy (or high) hand;*
shorten the hand (or arm) of sb; *strengthen sb's hands; strengthen the hands of sb;*
strike hands; *with a high hand;* *wash one's hands of ;*
Whatever your hand finds to do, do it with your might.

c. Heart

after one's own heart; *harden one's heart;* *the pure in heart*
lay (or take) sth to heart; *search one's heart;* *The heart knows its own bitterness.*
If we do not lose heart, we shall reap in due season.

d. Face

by (or in) the sweat of one's brow (or face); *grind the face of sb;*
hide one's face from; *set (or put) one's face against;*
set one's face like a flint; *set one's face to (or towards);*
turn the other cheek

e. Flesh

after the flesh; *all flesh is grass;* *one flesh;*
bone of one's bone and flesh of one's flesh; *eat one's own flesh;*
flesh and blood; *go the way of all the earth (or all flesh);*
in the flesh; *lust of the flesh;* *strange flesh;*
The hair of my flesh stands up; *The spirit is willing but the flesh is weak.*

f. Others

An ass's head sold for fourscore pieces of silver;
fix (or hang, have) a millstone about (or round) one's neck;
heap coals of fire on sb's head; the head of the wife;
gain the whole world and lose his own soul; possess one's soul in patience;
save one's soul alive; the iron entered (into) one's soul;
a voice crying in the wilderness; gift of the tongues; speaking in tongues;
The words God puts in my mouth, that I must speak; bow the knee to Baal;
breath of life (or the nostrils); rib; smite sb under the fifth rib;
cast sth behind one's back; bring (down) sb's gray hairs (with sorrow) to the grave;
by (or with) the skin of one's teeth; change one's skin;
catch (or take) by the beard; in Abraham's bosom;
eat (or live on) the fat of the land; lift up one's (or the) heel against sb;
man of blood; bloody man; On your belly you shall go; incline one's ear;
turn a deaf ear to ; set one's teeth on edge; shake the dust off(or from) one's feet;
show the cloven hoof (or foot); smite hip and thigh

(2) allusions with key words from numbers

a two-edged sword; millennium: a period of 1000 years; thirty pieces of silver;
no man can serve two masters; one flesh; seven demons; seven mountains;
seven thunders; seven trumpets; seventy times seven; Ten Commandments;
ten virgins; the eleventh commandment; the first day; tithes; Trinity;
the ninth plague of Egypt; the twelve apostles (or disciples); threescore and ten;
Threefold cord is not quickly broken. Two are better than one.

(3) allusions with key words from food

a covenant of salt; ask for bread and be given a stone; break bread;
cast one's bread upon the waters; Feast of Unleavened Bread;
glean ears of corn; keep the good wine until now; corn in Egypt;
land flowing with milk and honey; land of milk and honey; milk and honey;
manna; new wine in old bottles; separate (or sift) the wheat from the chaff;
sell one's birthright for a mess of pottage; vinegar upon nitre;
strong meat; the firstfruits of the Spirit; the salt of the earth;
Stay me with flagons, comfort me with apples. Man shall not live by bread alone.

(4) allusions with key words from plants

*a crown of thorns; a grain of mustard seed; apples of gold in pictures of silver;
 a reed shaken by the wind; a thorn in the flesh; A tree is known by its fruit;
 better is a dinner of herbs where love is; blossom as the rose;
 broken (or bruised) reed; esteem (or regard) iron as straw and brass as rotten wood;
 fig leaf; flourish like the green bay tree; the root of the matter;
 forbidden fruit; gall and wormwood; hewers of wood and drawers of water;
 in the green tree (of wood); Jonah's gourd; make brick without straw;
 olive branch; root and branch; the lilies of the field; the root of all evil;
 the tree of knowledge; the tree of the knowledge of good and evil;
 the tree of life; the way of the slothful man is like a hedge of thorns;
 under one's (own) vine and fig-tree; eat the fruit of one's own doings;
 Every good tree bears good fruit. Do men gather figs from thistles?*

(5) allusions with key words from house furniture and household apprentice

*a cup of cold water; a drop in the bucket; a house divided against itself;
 ark of the Covenant; bitter cup (or cup of bitterness); Solomon's own house;
 bow down in the house (or temple) or Rimmon; the house of Jeroboam;
 bowels of mercy (or compassion, pity); the House of Prayer; manger;
 drain (or drink) the cup to the dregs (or bottom); the pearly gates; widow's cruse
 Elijah's mantle; in the bowels of Jesus Christ; tower of ivory (or ivory tower);
 one's bowels yearn over (or upon, towards); tower of Babel; the tent of Achan;
 one's cup runs over (or one's cup to be full); Solomon built the house of the Lord.
 The golden bowl is broken. Jesus cleanses the Temple.
 The windows of heaven were opened.*

(6) allusions with key words from animals

*a fly in the ointment; a pelican of the wilderness; Elijah fed by ravens;
 as birds do; Ballam's ass; bite like a serpent; bull (or kine, cows) of Bashan;
 cast (or throw) pearls before swine; Daniel in the den of lion; ewe lamb;
 daughter of the horseleech; deaf adder; eat grass like oxen;
 Eat one's husks that the swine ate; fowls of the air; Jonah's whale (or fish);
 kill the fatted calf; Lamb of God; Lamb's Book of Life; lost sheep;
 Leviathan; lion in the way (or path); loaves and fishes; scapegoat;*

*separate (or sift) the wheat from the chaff; sheep that have no shepherd;
 strain at a gnat; strain at a gnat and swallow a camel;
 the golden calf; the miraculous catch of fish; locust years;
 wise as a serpent, and harmless as a dove; wolf in sheep's clothing;
 A little bird told (or whispered to) me. A living dog is better than a dead lion.
 A sow that is washed goes back to her wallowing in the mire.
 The demons entered the herd of swine. The devil walks about like a roaring lion.*

(7) allusions with key words from weapons

*a two-edge sword; sword and famine; lay the axe at (or to) the heart;
 beat swords into plowshares; not peace, but a sword; draw a bow at venture;
 All who take the sword will perish by the sword.*

(8) allusions with key words from works

*a man who excels in his work; put one's hand to the plough;
 reap where one has not sown; sow in tears, reap in joy;
 sow the wind and reap the whirlwind; Work while it is day.
 He who loves silver will not be satisfied with silver.
 As a man sows, so he shall reap. Reap as (or what) one has sown.*

(9) allusions with key words from clothing

*Joseph's coat; not worthy to tie his shoestrings;
 Wear Joseph's coat; wedding garment*

(10) allusions with key words from people

We have proper names of persons, phrases and sentences consisting of proper names of persons in this category. The total number is 168. The following is a sample list:

*Adam and Eve; David and Jonathan; angel Gabriel;
 Doubting Thomas; Job's comforter; Job's news; Job's post;
 Judas kiss; kiss of death; raise Cain; Job's patience; the patience of Job*

(11) allusions with key words from places

This type consists of 51 proper nouns of places, phrases and sentences consisting of proper nouns of places. The following is a sample list:

Armageddon; balm in Gilead; bull(or kine, cows) of Bashan;

*Corn in Egypt; Egyptian darkness; from Dan to Beersheba;
Good Samaritan; tower of Babel*

(12) allusions with key words from natural elements

*a cup of cold water; a reed shaken by the wind; water of life; the river of life;
as snow in summer and rain in harvest; as the sparks fly upward;
be of the earth, earthy; build on (the) sand; deep waters; in deep waters;
fire and brimstone; on earth peace, good will toward men; pillar of cloud and
pillar of fire; The waters wear the stones. A little fire kindles a forest.*

(13) allusions with the word as

*as a thief in the night; as birds do; (as) old as Methuselah; as patient as Job;
as poor as Job; as proud as Lucifer; as wise as Solomon;
as snow in summer and rain in harvest; as the sparks fly upward;
As a man sows, so he shall reap. Reap as (or what) one has sown.*

2.4.2.2 Classification According to Part of Speech and Syntax

All the allusions I collected not only include single lexical items, i.e. words and multi-word lexical items, i.e. phrases but also contain sentences. There are several standards for the classification of words. The commonest one is part of speech. Part of speech refers to the grammatical classification of a word based on its form, function, or meaning. Traditionally, a word is classified as a noun, verb, adjective, adverb, pronoun, preposition, conjunction, or interjection. We classify the single lexical items according to part of speech. The result shows that the distribution of different parts of speech is extremely unbalanced. All the 180 words are nouns, among which 83 are proper nouns indicating persons, which amount to 46%, 46 indicate places, which amount to 25.6%. From these figures, we can see that nouns are extremely stressed.

Phrases can function as constituents of clause structure. There are five formal categories of phrases in English: verb phrases, noun phrases, adjective phrases, adverb phrases and prepositional phrases. Verb phrases can function as a verb; noun phrases can function as a subject, object, complement and adverbial; adjective phrases can function as a complement; adverb phrases can function as an adverbial and some even may function as a subject; prepositional phrases can function as an adverbial and sometimes as a subject and complement. Among the multi-word lexical items in the

allusions to the Bible, we have noun phrases, verb phrases and prepositional phrases. The commonest ones are noun phrases, which occupy 50.5% of the total number of phrases in all the allusions. Verb phrases occupy 42%. So the noun phrases and verb phrases in the allusions are the focus of study. Noun phrases may have pre-modification or post-modification or both of them in a certain context.

According to C. T. Onions, a sentence [Latin *Sententia* 'meaning'] is a group of words, or sometimes a single word, which makes ---

(i) a statement, e.g. I am an Englishman.

Or (ii) a command or an expression of wish, e.g.

Open the window. Let us go.

Or (iii) a question, e.g. How do you do?

Or (iv) an exclamation, e.g. How it thunders! What a blow!

Many single words or self-contained groups of words, of any size, may perform the work of a sentence, e.g. Speaking; Thanks; Goodbye; What?; Nonsense!

'Yes' and 'no' are long-established sentence-words; they are words equivalent to sentences; e.g. 'Will you come?' 'Yes' (=I will come).

The only example I can cite from the allusions to the Bible is : Amen.

Sentences may be divided into four classes according to their form or the kind of meaning they express, viz.

(i) STATEMENTS

(ii) REQUESTS, i.e. COMMANDS, WISHES, CONCESSIONS

(iii) QUESTIONS

(iv) EXCLAMATIONS

According to the part of speech and syntax, the Allusions to the Bible can be classified into the following categories:

A. The Name of a Person and Phrases Consisting of Names

e.g. Adam and Eve, Benjamin, Cain, Daniel, David and Goliath, Elizabeth, Isaac, Jesus Christ, Mary, Samuel, angel Gabriel, Apostle John, Apostle Luke, Judas kiss, doubting Thomas, raise Cain

B. The Name of a Place and Phrases Consisting of Places

e.g. Armageddon, balm in Gilcad, bull of Bashan, corn in Egypt, good Samaritan,

C. Feasts

Day of Atonement, Easter, Feast of Dedication, Feast of Lights,
Feast of Purim, Feast of Tabernacles, Feast of Booths, Feast of Ingathering,
Feast of Unleavened Bread, Lord's Day (=Sunday), Palm Sunday,
Passover, Pentecost (Feast of Weeks), The Sabbath day

D. Nouns

1. pure nouns

c.g. baptism, Beatitudes, castaway, Cherub, Christians, Yoke,
corner-stone, cross, gospel, grace, Hallelujah(or Alleluia),
Maker, manger, manna, Messiah, paradise, Pharisee,
Prophet, psalms, resurrection, Revelation (or Apocalypse), rib,
Sanctuary, scapegoat, transfiguration (Jesus Transfigured on the Mount)

2. nouns with pre-modification

The pre-modification refers to the condition that pre-modifiers precede the head in

3) adjectives + noun

good and faithful servant, the harp and evil spirit

4) adjective +NP

no respecter of persons, the miraculous catch of fish, the uttermost parts of the sea

5) adjective + noun + and + adjective + noun

the quenchless fire and deathless worm

6) adjective + noun + prepositional phrase

all things to all men, new wine in old bottles

b. pre-modification by nouns

fig leaf, locust years, olive branch, needle's eye, widow's cruse, widow's mite

c. pre-modification by -ed participles

broken (or bruised) reed, forbidden fruit, lost sheep, whited sepulchre

d. pre-modification by -ing participles

howling wilderness, sounding brass, wedding garment

3. nouns with post-modification

The post-modification comprises all the items placed after the head in a noun phrase. There are three types of post-modification. They are post-modification by a finite clause, by an infinite clause and by a prepositional phrase. But, the commonest type of post-modification in English is the prepositional phrase which is three or four times more frequent than either finite or nonfinite clauses post-modification.

a. noun + preposition + noun

a brand from the burning, a drop in the bucket, a fly in the ointment, a labour of love, all in all, a thorn in the flesh, a word in season, bowels of mercy (or compassion, pity), confusion of tongues, end of the world, feet of clay, handwriting (or writing, hand, finger) on the wall, lamb of God, land of Nod, land of promise

b. noun + preposition + NP

a cup of cold water, a grain of mustard seed, a stranger in a strong land, land of milk and honey, light of one's eyes, light of sb's countenance, the day of small things, the keys of the kingdom of heaven, wolf in sheep's clothing

c. NP + preposition + NP

apples of gold in pictures of silver

d. noun + preposition + noun + and + noun + preposition + noun

hewers of wood and drawers of water, pillar of cloud and pillar of fire,
the land of darkness and the shadow of death

E. Prepositional Phrases

The most commonly used preposition here is *in*, and we also have some other prepositions like *with*, *on*, *to*, *at*, *after*, *by*, *from*. Prepositions like *as*, *behind* and *under* occur only once.

in Abraham's bosom, in dust (or sackcloth) and ashes, in high places,
in (or by) measure, in the dust, in the flesh, in the green tree (or wood),
in the (or a) twinkling of an eye, with a high hand, with all the strength,
on all fours, on earth peace, to the bitter end, at the eleventh hour,
at the hand(s) of, after one's own heart, after the flesh,
by (or in) the sweat of one's brow (or face), from (or on) the housetops,
from Dan to Beersheba, as a thief in the night, behind (or beyond, within) the veil,
by (or with) the skin of one's teeth, under one's(own) vine and fig-tree

F. Verb Phrases (clause patterns)

The phrasal verbs I have collected are of different patterns: verbs with prepositions & particles--- *fall among*, *call in question*, *come short of*, *cannot away with*--- subject-less clause patterns – *blow one's own horn*, *cast the first stone* – and simple or complex-sentence patterns – *ask for bread and be given a stone*; *gain the whole world and lose his own soul*; *brought nothing into the world and cannot take anything out*. The spread is considerable. Let the majority can be classified under the clause pattern.

According to *Oxford Dictionary of Current Idiomatic English Volume 2*, the most common clause patterns spanned by idioms, for instance, are following:

[v + comp] verb + complement pattern.

[v + o] verb + direct object pattern.

[v + o + comp] verb + direct object + complement pattern.

[v + io + o] verb + indirect object + direct object pattern.

[v + o + a] verb + direct object + adjunct pattern.

Based on this classification, the phrasal verbs of clause pattern I collected can be categorized into the following patterns:

1. [V+ Comp] verb + complement pattern

The place of the complement in this pattern may be filled by an adjective phrase or a noun phrase. The following is a sample list:

be a law to (or onto) oneself	be gentle to all
bring low	smite hip and thigh

2. [V+O] verb + direct object pattern

The vast majority of the verb phrases in allusions to the Bible belong to this pattern.

The following is a sample list:

beat the air	kill the fatted calf
blow one's own horn	lift up one's horn
change one's kin	search one's heart
bear(or carry , take) one's cross	strengthen sb's hands
lick the dust	strike hands
incline one's ear	take thought
break bread	buy the truth
spare the rod	quench the smoking flax
harden one's heart	search one's heart
cast the first stone	tempt God
show the cloven hoof	shorten the hand of sb.

3. [V + O + Comp] verb + direct object + complement pattern

entertain an angel unawares

4. [V + O + PrepP] verb + direct object + prepositional phrase

cast pearls before swine	cast sth. behind one's back
beat swords into plowshares	draw a bow at a venture
take the name of God in vain	lay the axe at the roof of
hide one's light under a bushel	bring (down) sb's gray hairs to the grave
put one's hand to the plough	set one's teeth on edge
heap coals of fire on sb's face	

5. [V + O +A] verb + direct object + adjunct pattern

save one's soul alive	suffer fools gladly
lead captivity captive	

There are also some *verbs + prepositions & particles* patterns. The verbs which constitute the phrasal verbs are mainly dynamic verbs and the phrasal verbs made up of verbs which express human body's activity are especially rich. According to the statistics of *Collins COBUILD Dictionary of Phrasal Verbs*, the most common verbs are the following 38: break, bring, call, cast, come, cut, do, fall, get, give, go, hang, hold, keep, kick, knock, lay, lie, live, look, make, move, pass, play, pull, push, put, run, send, set, sit, stand, stay, stick, take, talk, throw, turn.

Particles (prepositions or adverbs) constituting phrasal verbs mainly are those that indicate the movement of direction. The particles used in phrasal verbs are the following 48: aback, about, above, across, after, against, ahead, along, among, apart, around, as, aside, at, away, back, before, behind, below, beneath, between, beyond, by, down, for, forth, forward, from, in, into, of, off, onto, out, over, overboard, past, round, through, together, towards, under, up, upon, with, without. The five most frequently used are: *up, out, off, in* and *on*, among which *up* and *out* are the top two.

Oxford Dictionary of Current Idiomatic English classifies the syntax structure of phrasal verbs into the following 6 basic patterns:

1. intransitive pattern with a particle

turn away

2. intransitive pattern with a preposition

fall among, call on, visit on sb, look after

fall into a (or the) snare, fall on stony ground

3. intransitive pattern with a particle and preposition

cannot away with, pass by on the other side, go back on

4. transitive pattern with a particle

gird up one's loins, give up the ghost, lift up one's hand

5. transitive pattern with a preposition

feel after, eat (grass) like (oxcn), make (atonement) for

6. transitive pattern with a particle and preposition

lift up one's hand against sb, lift up one's (or the) heel against sb,

lay down one's life for his friends

From the above classification, we can see the verbs which appearing in allusions to the Bible are mainly included in the most common 38 verbs mentioned in *Collins*

COBUILD Dictionary of Phrasal Verbs. They are: *fail, turn, lay, call, pass, go, give, look, make*. There are also some verbs not belong to the most common 38: *visit, lift, gird, feel, eat*. As far as particles are concerned, they are roughly in conformity with the regulation. *Up* is used most frequently; *on* comes the second; *with* is also among the most frequently used particles, which is different from the rule.

G. Sentences

I Statements

1. Statements of matters of fact are normally expressed by means of the indicative mood. The following is a sample list taken from allusions to the Bible:

A broken spirit dries the bones.
A little fire kindles a forest.
A tree is known by its fruit.
A soft answer turns away wrath.
The poor are always with us.
Their name is legion.
The wages of sin is death.
Wisdom is the principal thing.
Cretans are always liars.
Jael killed Sisera.

2. Negative statements

A statement is made negative by the use of a negative adverb or adverb-equivalent. The following is a sample list taken from allusions to the Bible:

Clarity seeketh not her own. (It may be found in poetical, archaic, or rhetorical language)

I will not leave you nor forsake you.
Man shall not live by bread alone.
No lie is of the truth.
Thou shalt not kill.
Jesus gave him no answer.
Tell it not in Gath.
There is no one who does not sin. (Double Negation)
There is nothing covered that will not be revealed (Double Negation).

3. Conditional statements

If we do not lose heart, we shall reap in due season.

If a man dies and has no son, then you shall cause his inheritance to pass to his daughter.

II Requests, ie. Commands, Wishes, Concessions

1. commands

(including injunctions, exhortations, instructions, suggestions, encouragements, entreaties, and warnings)

Do as you would be done by.

Do what is right in one's own eyes.

Forgive them, for they do not know what they do.

Heal thyself.

Let the dead bury (their) own dead.

Let there be light.

Let us eat and drink, for tomorrow we shall die.

Let your yea be yea and your nay be nay.

Love your enemies.

Love one's neighbour as oneself.

2. prohibitions (negative commands)

Be not far from me.

Do not accept a bribe.

Do not despise your mother when she is old.

Let not the sun go down upon your wrath.

Let not your heart be troubled, neither let it be afraid.

Let us not be weary in well doing.

Not let one's left hand know what one's right hand does:

3. wishes

Formal or solemn wishes for the future or the present are commonly expressed by *may* with the infinitive:

May the day perish on which I was born.

4. Concessions

Whatever your hand finds to do, do it with your might.

III Questions

As in other languages, questions fall into two classes:

1. class A: questions that can be answered with 'yes' or 'no'.
2. class B: questions that cannot be answered with 'yes' or 'no'. these are introduced by interrogative pronouns, adjectives, or adverbs (wh-words), with inversion of subject and verb, except where the introducing word is the subject of the question.

Can God furnish (or prepare, spread) a table in the wilderness?

Do men gather figs from thistles?

Who can tell a man what shall be after him under the sun?

IV Exclamations

How are the mighty fallen!

Woe worth the day!

The Complex sentence

1. Noun clauses

I am that I am. (dependent statement)

What I have written I have written.

2. Adjective clauses

Adjective clauses are introduced by relative pronouns (who; what, which, whoever, whatever, whichever, that, as), relative adjectives (which, what, whichever, whatever), or relative adverbs(when, where, whereat, whereby, wherein, whereof, whereon, whereupon, how, why, as), referring to a noun or noun-equivalent called the antecedent, expressed or implied in the main clause.

24 % of the complex sentences belong to this type. The following is a sample list:

He who increases knowledge increases sorrow.

He who runs may read.

A sow that is washed goes back to her wallowing in the mire.

3. Adverb clauses

a. temporal clauses (clauses of time)

e.g. When I fall, I will arise.

b. local clauses (clauses of place)

e.g. Where your treasure is, there will your heart be so.

c. casual clauses (clauses of reason)

d. final clauses (clauses of purpose)

e. consecutive clauses (clauses of result)

f. if-clauses (clauses of condition)

e.g. If we do not lose heart, we shall reap in due season.

g. concessive clauses

e.g. Whatever your hand finds to do, do it with your might.

h. comparative clauses

e.g. as birds do;

As a man sows, so he will reap.

Reap as one has sown.

Casual clauses, final clauses and consecutive clauses can not be found in allusions to the Bible.

2.4.2.3 Classification From the Semantic Aspect

From the semantic scope to be expressed, or what we call 'linguistic application aspect', the exercise book of *Collins COBUILD Dictionary of Idioms* lists 26 fields: information, seek knowledge, a task of top priority, determination, quality, be involved in something or be interested in something, beginning and end, association, help and encouragement, frankness, fair, deceit, disclose and conceal, anger, fear, memory and brain, divergence (difference), success or failure, progress, safety, anticipation, adversity, money, authority, influence, arrogance and grief, limitation.

Christian virtues include the following: cheerfulness, cleanliness, courage, diligence, discretion, endurance, faith, faithfulness, forgiveness, friendliness, gratitude, honesty, honour, humility, liberality, love, meekness, mercy, obedience, patience, peacefulness, prudence, pure thinking, purity, steadfastness, sympathy, temperance and truthfulness.

Life's problems from the teachings of Jesus Christ are: adversity, anger, conceit, crime, death, deceit, doubting, enemies, extravagance, fault finding, forgiveness, friendship, greed, hatred, intemperance, revenge, sin.

Based on the above information, allusions to the Bible I collected may be classified into the following categories from the semantic aspect:

(1) safety

a brand from the burning by (or with) the skin of one's teeth
deep waters; in deep waters tempt God
handwriting (or writing, hand, finger) on the wall

(2) sorrow (suffering)

a broken spirit dries the bones a man of sorrows
a thorn in the flesh drain(or drink) the cup to the dregs (or bottom)
fill(up) the measure of fire and brimstone
gall and wormwood go (or walk) softly
hewers of wood and drawers of water in dust (or sackcloth) and ashes
Israel's suffering in Egypt Jonah thrown into the sea (or Jonah trip)
one's cup runs over(or one's cup to be full) set one's teeth on edge
the crucifixion of Jesus Sufficient unto (or for) the day is the evil thereof.
The heart knows its own bitterness. The iron entered (into) one's soul.

(3) faithfulness

a covenant of salt Ark of the Covenant
good and faithful servant make a covenant with one's eyes

(4) honour and humility

a crown of thorns an incorruptible crown
a cup of cold water bow down in the house (or temple) of Rimmon
in the dust lick (or kiss) the dust
A good name is better than riches.

(5) gratitude

after one's own heart grace

(6) seek knowledge (wisdom)

Solomon's wise judgment the tree of knowledge; the tree of the knowledge of
good and evil He who increases knowledge increases sorrow.
It is better to get wisdom than gold. Solomon requests wisdom.
The fear of the Lord is the beginning of knowledge.
Wisdom is a defence. Wisdom is the principal thing.

(7) association

after the flesh all things to all men
answer a fool according to his folly be gentle to all
better is a neighbour that is near than a brother far off
bone of one's bone and flesh of one's flesh David and Jonathan
lay down one's life for his friends man of the world
no respecter of persons the golden rule wash one's hands of
As you did it to one of the least of these my brethren, you did it to me.
Do as you would be done by. Treat others in the way that you would like to be
treated.

(8) help and encouragement

a grain of mustard seed a very present help in trouble
saved as by fire save one's soul alive
If we do not lose heart, we shall reap in due season.

(9) determination

set (or put) one's face against set one's face like flint
set one's face to (or towards) What I have written, I have written.
The waters wear the stones. I am that (or who) I am.

(10) love

a labour of love apple of one's eye
beloved son better is a dinner of herbs where love is
ewe lamb light of one's eyes
light of sb's (or the) countenance love-feast
Love is (as) strong as death. Love one's neighbour as oneself.
Love your enemies. Charity is greatest. Charity seeketh not her own.

(11) information

angel Gabriel good tidings gospel
Job's news Job's post prophesy no good but evil
Tell it not in Gath. A little bird told (or whispered to) me.

(12) goodness

cast one's bread upon the waters do evil that good may come
eat the fruit of one's own doings good Samaritan

heap coals of fire on sb's head sow the wind and reap the whirlwind

There is one who scatters, yet increases more.

Let us not be weary in well doing.

(13) memory and brain

cast sth behind one's back

bray (or grind) a fool in mortar

keep all these things

lay (or take) sth to heart

pass as a watch in the night

(14) discretion

draw a bow at a venture

take thought

A little fire kindles a forest.

(15) cheerfulness

lift up one's head

A living dog is better than a dead lion.

(16) cleanliness

clean hands; have clean hands

swept and garnished

Jesus cleanses the Temple.

(17) greed

daughter of the horseleech

Naboth's vineyard

He who loves silver will not be satisfied with silver.

(18) righteousness

narrow gate (or way)

the mammon of unrighteousness

walk uprightly

(19) peace

beat swords into plowshares

on earth peace, good will toward men

not peace, but a sword

olive branch (or leaf)

the peace of God

sword and famine

All who take the sword will perish by the sword.

(20) adversity

at the hand(s) of

the ninth plague of Egypt

bear (or carry, take) one's cross

bitter cup (or cup of bitterness)

locust years

All you who labour and are heavy laden.

(21) beginning and end

alpha and omega

at the eleventh hour

end of the world

quench (the)smoking flax

the first day

to the bitter end

(22) success or failure

a man who excels in his work	apples of gold in pictures or silver
ask for bread and be given a stone	beat the air
build on (the) sand	kick against the pricks
smite hip and thigh	Pride goes before destruction.

(23) deceit and honest

an ass's head sold for fourscore pieces of silver	
be weighted in the balance, and found wanting	
dig a pit for sb.	fall into a (or the) snare
go back on	Jacob's voice in Esau's hand
Judas kiss; kiss of death	wolf in sheep's clothing
Let your yea be yea and your nay be nay.	

(24) forgiveness or revenge

an eye for an eye, and a tooth for a tooth	lift up one's (or the) heel against sb
lift (up) one's hand against sb	cast (or throw) the first stone; the first stone
Let the dead bury their (own) dead.	
Forgive them, for they do not know what they do.	

(25) diligence

as birds do	freely you have received, freely give
by (or in) the sweat of one's brow (or face)	eat one's own flesh
reap where one has not sown	sow in tears, reap in joy
The way of the slothful man is like a hedge of thorns.	
Work while it is day.	He who will not work shall not eat.
Both the who sows and he who reaps may rejoice together.	

(26) money (riches, extravagance)

as birds do	as poor as Job
corn in Egypt	eat (or live on) the fat of the land
enough and to spare	filthy lucre
fleshpots (of Egypt)	in the green tree (or wood)
kill the fatted calf	worship at the shrine of mammon
land flowing with milk and honey; land of milk and honey; milk and honey	
lay up treasures in heaven	Lazarus , Lazarus and Dives
neither poverty nor riches	spend and be spent

- spoil the Egyptians the golden calf
 the nakedness the uttermost farthing(the last penny)
 thirty pieces of silver widow's mite
 widow's cruse Where your treasure is, there will your heart be also.
- (27) meek and cruelty
- Out-Herod Herod wise as a serpent, and harmless as a dove
 A soft answer turns away wrath.
 He who is slow to anger is better than the mighty.
- (28) backsliding
- fall from grace return to one's vomit
 A sow that is washed goes back to her wallowing in the mire.
- (29) patience(endurance)
- as patient as Job; Job's patience; the patience of Job
 cannot away with possess one's soul in patience
 suffer (or put up with) fools gladly turn the other cheek
- (30) arrogance and grief
- as proud as Lucifer blow (or sound) one's own horn (or trumpet)
 lift up one's horn one's horn is exalted
 with a high hand
- (31) anticipation
- as snow in summer and rain in harvest come (or fall) short of
 Blessed is he who reads. Every good tree bears good fruit.
 If a man dies and has no son, then you shall cause his inheritance to pass to his
 daughter. Like mother, like daughter.
- (32) sin
- blasphemy against the Holy Spirit (or Ghost) broad way (or gate)
 bring low Day of Atonement
 grind the face of sb lay sth to sb's charge
 make atonement for man of blood; bloody man
 massacre (or slaughter) of the innocents
 the mark (or brand) of Cain original sin (Adam's sin)
 visit on (or upon) sb; visit the sins of the fathers on the children

The wages of sin is death. There is no one who does not sin.

(33) mercy

bowels of mercy (or compassion, pity) incline one's ear
harden one's heart forget not the cry of the humble
one's bowels yearn over(or upon, towards) pass by on the other side

(34) disclose and conceal

come (or bring) to light fig leaf
from (or on) the housetops hide one's face from
hide one's light under a bushel hole and corner (or hole-and-corner)
lay up (or hide, keep, wrap up) in a napkin show the cloven hoof (or foot)
Not let one's left hand know what one's right hand does.

There is nothing covered that will not be revealed.

(35) life and death

breath of life in the land of the living Lazarus raised from the dead
Resurrection the king of terrors return to dust
rise from the dead stirring (or shaking) of the dry bones
the quick and the dead the tree of life the birth of Christ
be gathered to one's people (or fathers) behind (or beyond, within) the veil
bring (down) sb's gray hairs (with sorrow) to the grave give up the ghost
go the way of all the earth (or all flesh) go to one's long (or last) home
in Abraham's bosom in the dust lie with one's fathers
one's hour has (or is) come rest (or sleep) with one's fathers
The golden bowl is broken. This mortal must put on immortality.
None of us lives to himself, and no one dies to himself.

(36) anger or happiness

one's cup runs over (or one's cup to be full)
pour out the vials of the (or one's) wrath on raise Cain
Let not the sun go down upon your wrath.

(37) divergence

a great gulf fixed a house divided against itself

(38) fear and courage

catch (or take) by the beard The hair of my flesh stands up.

Let not your heart be troubled, neither let it be afraid.

(39) authority

shorten the hand (or arm) of sb. strengthen sb's hands; strengthen the hands of sb.

the powers that be wander in the wilderness

Almighty God: the Almighty Maker

ten virgins the Most High the Savior

rule with a rod of iron; rule with a heavy (or high) hand

The earth is the Lord's and all its fullness.

(40) obedience

abide ye every man in his place

(41) a task of priority

all in all

(42) doubt

doubting Thomas

(43) purity

the pure in heart

(44) limitation

a fly in the ointment

2.4.3 Meaning and Usage

From the above discussion we know that all the allusions I collected are of various types, after classifying these allusions we know their regularities and can comprehend by analogy. But we are still uncertain of their meanings and usages. In order to master them and use them correctly, we should discuss it in detail. Of course we cannot discuss all of them here, the following are some samples.

General meanings are cited from *Oxford Dictionary of Current Idiomatic English Volume 2*.

all in all

(1) (After) assessing everything (that has happened.); after summing up the whole situation (and mentally comparing the good with the bad); all things considered
e.g. All in all the battle had achieved what I had wanted.

(2) [Comp (NP)] the main object of sb's love and devotion, to the exclusion of everything and everybody

e.g. The daughter who had been her all in all had left home; all she could look forward to were her fleeting visits, the occasional letter and telephone conversation .

all things to all men

[Comp (NP)] (saying) (adopt, modify, one's behaviour , one's actions etc) in a way one thinks will be acceptable to the person .or persons, one is with (either in a genuine attempt to please or just to be ingratiating).

e.g. She was all things to all men and spent most of her life being so , because the men outnumbered the girl at Ford by four to one.

the apple of sb's eye

[Comp (NP)] sb who is the main object of sb's love, devotion, attention etc

e.g. I sacrificed everything to make you happy and safe. I won't talk about your father . but you , you were the apples of my eye.

(as) old as Methuselah

[Comp (AdjP)] very old (from GENESIS V 27); (derogatory) of an older age group than the speaker

e.g. 'Mr Phillips is still alive , but living with his daughter's family now.' ' Well, you do surprise me! He must be as old as Methuselah---he was a greybearded old man when I was a boy.

at the eleventh hour

[A (PrepP)] almost, but not quite, too late to do sth, to take part in sth, for sth to be averted, etc; at the last minute

e.g. We were in despair of finding an accompanist to replace Jack Stevens who had fallen ill. But at the eleventh hour, just as we were thinking of cancelling the performance, we remembered Alice Lyall.

at sb's hands

[A (PrepP)] from sb; through the action or agency of sb (almost always with the implication that sb has been unjust, cruel etc)

e.g. Imagine a child suffering such cruelties at the hands of his own parents!

a brand from the burning

[Comp (NP)] (formal) sth saved at the very last moment: sb rescued from, or persuaded to give up, a wrong or misguided course of life

e.g. 'How do your boys get on after they leave Approved School (= a kind of reformatory)?' 'Many of them go back to their old ways, I'm afraid, but even a few brands from the burning would justify our work here'

one's crowning glory

that which, above all else, gives beauty, distinction or fame to sb/sth

e.g. His impersonation of Charlie Chaplin conveyed little of that art which was the crowning glory of the silent cinema.

e.g. (saying) a woman's crowning glory is her hair.

a drop in the bucket/ocean

sth of inconsiderable value, importance, esp as compared with something larger in total or in kind

e.g. In fact, the total resources of the hospital services would furnish no more than a drop in the bucket by comparison with the needs of the community.

an eye for an eye (and a tooth for a tooth)

(saying) (a warning that) an act of aggression will be met with retaliation of the same kind (esp in personal or national conflicts)

e.g. The minister might preach about God loving his flock and protecting it from harm, but we believed far more in that tooth for a tooth and in an Angry God who would punish us our sins.

the fly in the ointment

[Comp (NP)] sb/sth that spoils, to a greater or lesser degree, an otherwise perfect or very satisfactory situation, state of affairs; a blot on the landscape

e.g. Apparently they don't like poor Lennie. "Well, neither do I. He's the only fly in the ointment around here, as far as I'm concerned."

a house etc divided against itself

(saying) a family, nation, political party, etc that is weakened by internal dissension, quarrelling or fighting (cannot survive, will be easily overcome by others, etc)

e.g. A band of rebels thus divided against themselves could not stand against a secure government.

a labour of love

[Comp (NP)] a task, or commitment, not undertaken from necessity or for profit, but for the satisfaction of a devoted interest

e.g. She took me round the stables and there was her long life's labour of love: eight chestnut hunters (= horses) and each a king.

A little bird told me (that).

(facetious) I know (that) but will not tell you how, or from whom, I know

e.g. 'I do paint a little, but only as a hobby. How did you know, anyway?' 'Oh a little bird told me.'

a stranger in a strange land

[Comp (NP)] (facetious) sb unfamiliar with his surroundings and company

e.g. For the first time in 22 years I now know what people are talking about, I can watch the telly! Before, except when ZI was among actors, it was like being a stranger in a strange land.

a thorn in the flesh/side (of sb/sth)

[Comp/O (NP)] sb/sth who irks or annoys another person or group, impairs their wellbeing, complacency or authority

e.g. He's a relative of course, but a thorn in our flesh. I wish he could emigrate or something.

the beam in one's own eye

[O (NP)] a major fault in one's own character, outlook etc, while observing or criticizing minor faults in others

e.g. 'Do you make this a habit?' she said, 'this going round always seeing the good things in people?' 'I try to -- then they are less likely to see the beam in my own eye.'

bear/carry one's cross

[V+O] suffer, or cope with, either as a condition of life or for a period

e.g. Poor soul, she has a heavy cross to carry with those young children and her husband out of work.

blow one's own trumpet

[V+O] praise oneself; boast about oneself, one's achievements

e.g. I don't like to blow my own trumpet, but I must say the sales conference would have been utter chaos if I hadn't been there to organize it.

a broken reed

[Comp (NP)] sb or sth likely to fail when his or its strength is tested, usu because of some prior stress or experience

e.g. After the scandal he continued to hold high office, but even the most naturally sycophantic of his colleagues avoided close involvement, regarding him as a broken reed.

by the skin of one's teeth

[A (PrepP)] narrowly; by a small margin

e.g. We had a break down on the way and expected to miss the last ferry service; but we caught it by the skin of our teeth.

change one's spots

[V+O] (try to) be or do sth that is against one's nature

e.g. Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil.

e.g. Nothing has been said or done since last June to convince the voter that Labour in opposition has changed its spots.

dust and ashes

(1) [n+n non-rev] the decomposed state of sb long dead

e.g. Edward Fitzgerald could not visit a museum or read history without thinking: 'The men who did this are dead.' He saw the dead writers and those they had written about as what they exactly were at the present moment; dust and ashes.

(2) [n+n non-rev] sth previously pleasant which has become unpleasant, bitter
e.g. Channel (her autobiography) has produced a gripping success story, which at the same time most morally exposes the dust and ashes of that success.

the evil eye

(the alleged) an ability to cast an evil spell, to do sb harm, by means of a malevolent look or glance

e.g. 'There you go,' said Lefty. 'It's like the evil eye. You don't really believe in it, yet it paralyses you.'

filthy lucre

money, or financial gain, as something to be despised

e.g. (a golf tournament) No advertisements are allowed to disfigure the scene either inside or outside the grounds --nor is any mention of filthy lucre permitted. All the television directors and commentators have to submit to a solemn lecture forbidding mention of money in any form.

fire and brimstone

[n + n non-rev] symbols of punishment and destruction, esp as inflicted by God's wrath and associated with Old Testament concepts of God, Hell, and the Devil (brimstone=sulphur)

e.g. Far from being propaganda for the established churches only the fourth (TV programme) approaches traditional fire-and-brimstone Christianity.

flesh and blood

[n + n non-rev] the human body; the human being; the frailties, fears and passions that all mankind share as physical beings

e.g. The fortifications were too strong and solid concrete pill-boxes lined the whole top of the hill, and we were only flesh and blood.

have clean hands

[possess] have committed no crime, done no wrong or harm, either in general or in a particular case

e.g. No state throughout history has had completely clean hands. A civilised society is one which sees the evil in itself and provides means to eliminate it.

gall and wormwood (to/for sb)

[Comp (NP)] sth felt or remembered (by sb) as a painful, or humiliating, experience ('to' used more often than 'for').

e.g. The mere mention of another artist's success was gall and wormwood to Petersen, starving for recognition.

go the way of all flesh

(saying)(live and) die as other men do; suffer any of the changes, hazards, or temptations which men are faced with

e.g. (about Picasso) Now that the greatest artist of the first half of this century has at long last gone the way of all flesh, the small talents are doing their best to discredit his phenomenal achievement.

a/one's guardian angel

a heavenly spirit that watches over, protects and helps one; a person in real life who seems to fit such a role

e.g. Tony has crashed fast cars, jumped from burning buildings, been swept down rapids, more times than you and I have had hot dinners. 'A stunt man,' he says, 'needs to have a good guardian angel.'

harden one's heart

[V+O] not allow oneself to be misled by the love, sympathy, pity etc one does in fact feel

e.g. The impulse to feed (the released animals) was almost irresistible, but we had to harden our hearts and ignore them.

(a) hole and corner business etc

sth carried out secretly, furtively because those involved are doing sth dishonest or disapproved of; sth which for no very sensible reason the people involved feel guilty or ashamed about

e.g. Unfortunately, I can't indulge in this hole-in-corner stuff. I have to come out in the open and print my information.

a howling wilderness

a desolate tract of country without amenities or beauty; a place, period or sphere of life without attraction or interest

e.g. Culturally Bradford was not the howling wilderness I had been led to expect.

in the flesh

[A (prepP)] in one's/sb's bodily presence; in person

e.g. John Ogdon is playing Tchaikovsky I, which is a bit predictable, but as the plays it better than anybody else I've heard in the flesh, I suppose the choice is justified.

in high places

at the top levels of government or administration; among people of power and influence

e.g. FI had sacked a peculiarly incompetent and indolent officer who had friends in high places.

in the twinkling of an eye

[A (PrepP)] instantaneously, or very quickly

e.g. Her moods could change from sweet to sour, in the twinkling of an eye.

kill the fatted calf

(saying) give a hospitable welcome with the best of food and treatment, esp to a returning or visiting member of one's own family but also to any favoured guest

e.g. I shouldn't worry over her reception of you. After all, you could hardly expect a fatted calf, could you?

(all) labourers etc in the vineyard

fellow-workers in a profession, undertaking, public cause, etc, esp irrespective of their status, work contribution or remuneration

e.g. He is there to help the labourers in the hospital vineyards, from consultants to kitchen-hands, first to recognize and then to solve, their problems.

(in) the land of Nod

(have gone to) sleep (perhaps originally a pun on 'dwelt in the land of nod, on the east of Eden.' GENESIS IV 16)

e.g. 'Father's in the land of nod, I think.' 'Well, leave him be; he's had a tiring day. And don't turn off the TV or he'll wake up.'

Like mother, like daughter.

(saying) a child turn out to be like its parents in character

(similar forms) "Like father, like son." "Like master/man, like maid."

e.g. It was intellectual dishonesty again. Like mother, like daughter, I bet you he knew all about it.

a lion in the path/way

a difficulty or obstacle (real or supposed) given as a reason/excuse for not doing sth

e.g. Would it be so easy to ask? But if lions in the path thought they would have an easy job with Harold they were mistaken. Once his mind accepted its new orientation it would go on boldly.

make bricks without straw

[V+O+A pass] do sth without proper or sufficient material, information etc

e.g. Sheila has lovely hair anyway. The best hairdresser in the World couldn't do much with mine. You can't make bricks without straw.

a man/woman of the world

[Comp (NP)] sb with much experience of different types of society, public affairs, business etc and esp one inclined to take a practical, tolerant, or perhaps cynical view of most matters

e.g. MICK, I mean, you're a man of the world. Can I ask your advice about something?

Many are called but few are chosen.

(saying) although many persons may wish to qualify for entry into an elite or private group, only a few will have the ability or good fortune to succeed

e.g. Many are called and few are chosen, we know but 38% is too great a second year drop-out for any university.

Not let the sun go down (up) on one's anger/wrath.

(saying) limit one's anger or bad temper, not carry it over from one day to another.

('on' now more common than 'upon')

e.g. She's a very irritable old lady, but she does try not to let the sun go down on her anger.

an olive branch

(1)[(NP)] a token of peace, peaceful intentions, desire for reconciliation (often in drawings etc depicted as a twig carried in the beak of a dove

e.g. But apparently the official invitation to become a Commission member was intended as a mutual olive branch extended between him and the Prime Minister.

(2)children

e.g. The lodgers to whom Crawl made allusions under the designation of "the Kenwigses", were the wife and olive branches of Mr Kenwigs.---Charles Dickens.

out-Herod Herod

[V + O pass] be extremely wicked, cruel, violent etc (the reference being to King Herod, ruler of Palestine when Jesus Christ was born, who slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under)

(fig) exceed sb named in a quality mentioned or understood.

e.g. In ambition, arrogance and astuteness the new military dictator already out-herod Herod.

a pillar of society etc

[Comp (NP)] a (type of) person on whom society depends for its security and well-being; a helper and supporter of a creed, party, community or working group, family etc
e.g. He is unostentatiously successful as an accountant. He and his wife live in style. He is very proud of his children. Steve is now respected by others. I should like to call him a pillar of society.

a prophet of doom

[Comp (NP)] a person who holds and spreads pessimistic views about present and future conditions in world affairs, etc

e.g. I am no prophet of doom as far as our newspapers are concerned, I am confident that our newspapers are going to be more prosperous, more influential, more worthwhile, ten or twenty years from now. BBCTV.

raise Cain/(merry) hell

[V + O] behave in an extravagantly noisy, unrestrained or riotous way (Cain, from GENESIS IV 5-12)

e.g. She usually seems so quiet, I got quite a shock seeing her raising Cain with the rest of us at the party last night.

reap what/where one has (not) sown

be rewarded or punished (not) in accordance with what one has done to deserve it

e.g. She and her four brothers and sisters were brought up to believe that one reaped what one sowed. Honesty, diligence and good works were regarded as cardinal virtues.

root and branch

[n + n non-rev] wholly; thoroughly; in all particulars

e.g. What are we to think of statesmen who take the country without arms into unnecessary war? Was it really so reprehensible to oppose their policies root and branch?

search one's heart/soul

[V + O pass] closely examine one's feelings, motives, the nature of one's actions
e.g. I'd get tired of listening to mother searching her soul when I knew damn well that she'd always do exactly what suited her best, in the end.

sow the wind and reap the whirlwind

(saying) start sth that seems fairly harmless and have to suffer unforeseen consequences that are grave or disastrous
e.g. He has been almost a classic example of the self-destructiveness of revolution. The whirlwind that now strikes him was of his own sowing.

spare the rod and spoil the child

(saying) a child has to be (physically) punished when necessary so that he may learn to behave properly, know what is right, etc.
e.g. Advocates of laissez faire and excessive leniency are on the left; those of 'spare the rod, spoil the child' on the right.

the still small voice (of conscience)

one's sense of right and wrong (still = 'quiet'); the voice of conscience
e.g. It is easier to fight down the still small voice that tells you you are wrong than the one that tells you may be found out.

strain at a gnat (and swallow a camel)

(saying) have scruples, make difficulties, about doing or allowing sth only slightly wrong or unsuitable, but remain unconcerned about doing or allowing sth really wrong, outrageous, or dangerous
e.g. But there are bigger issues at stake today than the merits of individual performances. Socially, artistically and economically the symphony orchestra is a beleaguered beast. In other words, we may be present at one of those crucial moments when it is not sufficient to strain at gnats.

strong meat

[Comp (NP)] a set of beliefs, or the language or theme of a book, play, film etc, thought unsuitable for people who are easily upset or shocked
e.g. This book is too strong meat for me.

Sufficient unto the day is the evil thereof.

(saying) anything unpleasant will be quite difficult enough to bear when it happens without worrying about it beforehand
e.g. Governments have a great capacity for ignoring the problems of the future. Sufficient unto the day is the evil thereof is their motto.

take thought

[V + O] think; (esp) concentrate one's attention on sth specific as how to do it; whether one is justified

e.g. It's difficult to know how far we can alter our styles by taking thought. To a great extent our styles are us and we had best make the best of them.

the blind leading the blind

(saying) (the situation in which) people without adequate knowledge or experience attempt to direct or guide others like themselves, with the consequence that neither group can help the other or be helped

e.g. The staff of the Archaeological Department are insufficiently trained by precept and experience—indeed as regards the students and junior members it is a case of the blind leading the blind, and the quality of the department is likely to deteriorate progressively.

the curse of Cain

the lot or fate of sb who has to live a vagabond life, who wanders or is forced to move from place to place in a profitless way

e.g. He had fled in panic and now returned to England hoping to clear his name. Whatever happened could be no worse than living under the curse of Cain, in terror and concealment, as he had been.

the golden rule

the best, most useful, course to adopt in a particular field or activity

e.g. Tell him not to be impatient. That's the golden rule in politics.

The iron enters (into) one's/sb's soul.

sb becomes emotionally affected (esp hardened and embittered) by (his own or another's) suffering

e.g. He seemed to have recovered from the death of his wife, but the iron entered his soul and he never wrote a note of music again.

the law of the Medes and Persians

any established and rigidly followed code or practice

e.g. She could be flexible. After all, it's not a law of the Medes and Persians that afternoon tea must be drunk at four precisely.

the pearly gate(s)

(usu facetious) the gates of heaven (of which St Peter is, in Christian mythology, the custodian), in allusion to St John's vision of heaven

e.g. When he did die he would find St Peter at the Pearly Gate looking at his watch and saying: 'Oh, Standish, you're just in time.'

The poor are always with us.

(saying) there are, and always will be, people who live in poverty (requiring our help and efforts on their behalf)

e.g. Bruce Taylor, with his corrugated face, red tie and bandaged thumb represents the poor who are always—even in 1971—with us. It does no harm to be reminded of this from time to time.

the powers that be

any governmental, legislative, managerial body

It is often used when the speaker does not know, or feels no need to name, the particular authority responsible for sth; usu written without hyphens; be in headphrase is a (seldom used) subjunctive form.

e.g. To cut a long story short, the powers that be agreed to back us with an initial half a million pounds in dollars, and later, when we'd spent this huge sum, they put up another half-million.

the prodigal (son) (returns)

a son who leaves his family early, esp for a life of pleasure and extravagance (exhausts his resources, repents etc and returns home); sb who absents himself from a community, profession, religious or political group to follow other interests (returns and resumes his former way of life, loyalties etc) (all this in contrast to the behaviour of other members of a family who unselfishly do their duty, live respectably, economically etc in allusion to LUKE XV II-32)

e.g. He had been what is termed a 'lapsed Catholic' but the Church is always ready to receive back her prodigal sons.

the quick and the dead

[n + n non-rev] the living and the dead

e.g. (of the funeral of King George V) There have been times in history when the death of a monarch has seemed to mark the end of an epoch, but on that day I seemed to have been more impressed by the quick than the dead.

the salt of the earth

[Comp (NP)] people, esp ordinary ones, whose character and actions are felt to be specially valuable and admirable

e.g. The small businessman likes to think of himself as the salt of the nation's economy, if not of the earth.

The spirit is willing but the flesh is weak.

(saying) one's intentions and desires are good but laziness, love of pleasure, etc may prevent them from being put into action

e.g. I won't promise to be up to see you off. You know how it is – the spirit is willing but the flesh is weak.

a weaker vessel

a person less able to withstand physical or mental strain, temptation or exploitation, than others

e.g. There was a danger that the administrative echelons and units might accept the position of being the weaker vessels and decide that fighting was not their business.

(for) thirty pieces/(for) a handful of silver

(in exchange for)money given as a bribe or reward for doing sth dishonourable, betraying another, etc
e.g. I thought of my father. He was a good workman—too good a workman to be sacked and too outspoken about his Labour convictions to be promoted. My mother knew what was in my mind. ‘ Your father would starve before he’d sell himself for a handful of silver.’

three score years and ten

70 years as an expected human life span.

e.g. The good book if we are to believe it, says we are entitled to three score years and ten. Who am I to argue?

to him that hath shall be given

(saying) it is those who already have wealth, power, happiness etc who tend to have further good fortune – and not those who most need, or would like to have it

e.g. Luck is a reward, not a chance gift. It’s only for those who fight for it. To him that hath shall be given.

Tomorrow will / can take care of / look after itself.

(saying) the future will take its own shape, will bring problems and solutions that can’t be predicted and pre-arranged

e.g. (insurance advertisement) Don’t let tomorrow look after itself. You must consider what would happen to you and your family if your income was suddenly switched off.

(the) tower of Babel

noisy place or conditions; a situation or occasion where there is more noise, talk etc than sense, communication or understanding (from the story of God’s confounding men’s efforts to build a tower that would reach to heaven by causing them to speak different languages instead of one, so that they could not understand each other and work together; see GEBNESIS XI 1-9)

e.g. (of a block of flats) Alone! My God, no one could be alone in this tower of Babel. You’ll be all right. You know everybody here.

wheels within wheels

a complex arrangement of influences, or centres of power and decision-making, which make quick settlements difficult and which often baffle the onlooker

e.g. The ordinary citizen often feels that with a little good-will, some matter of international politics could be easily settled, but there are always wheels within wheels.

a whited sepulchre

[Comp (NP)] a hypocrite; sb who pretends to be pious, righteous, although he is not

e.g. The revelation not only shocked Mary, but made her wonder how many more of her hitherto respected elders might be whited sepulchres.

the widow’s cruse

a small store or supply of sth that seems self-renewing or inexhaustible (in allusion to the miracle described in 2 KINGS IV 1-7)

e.g. I've never known a gas cylinder last so long. I was beginning to think I'd got hold of some kind of widow's cruse.

the widow's mite

a small contribution, esp of money, that is as much as, or more than , the giver can afford (in allusion to MARK XII 41-44)

e.g. Don't feel ashamed – we don't despise the widow's mite, and, as they say, every penny helps.

a wolf in sheep's clothing

a person who appears to be friendly, or harmless, but is really an enemy or evil-doer

e.g. Stevenson hadn't been on innocent dupe of anyone, he too was a wolf in sheep's clothing.

Chapter 3 The Lexical Analysis of Allusions to the Bible

Stylistics may be affected by the vocabulary used, the syntax embodied in the text as well as the semantic level. The first primarily determines the formality while the second mainly concerns the complexity of the text but the third level is fundamentally conceived in the first two respects. In this chapter I shall analyze the style of allusions to the Bible based on these three respects in comparison with the following three corpora: LOBA, BROWNA and T4.

A text is composed of words as its minimal unit, so does a sentence. What types of words are substantially employed will determine the color and flavor. The style of a text may be tested by its use of vocabulary in a specific way.

In the following I shall be focusing myself on the study of the length, the topmost occurrence, the pronouns and the modal verbs in allusions to the Bible.

3.1 The Word Length

The word length is one of the factors among others that affect the style of texts. In a sense, the shorter and simpler the word, the less complex and complicated the text. Therefore, it is easier to understand the text.

The Foxpro program (as shown in Appendix II) is used to obtain the mean word length. The results are shown in Table 3-1:

Table 3-1: Mean Word Length

Allusions	LOBA	BROWNA	T4
4.5863	4.6420	4.7634	4.9543

It is shown in the above table that the mean word length of T4 is the longest because it is English for science and technology, which is rather complex in contents, thus resulting in the greatest word length. As for the press reportage, LOBA and BROWNA are the closest to daily language ordinary people use though at times reports can be highly solemn. Allusions to the Bible most often use shorter and simpler words due to its communicative nature. The Bible is written for people from all walks of life, people with the highest education or people without education. So, the language should be

easy to understand. It should be highly solemn as well because of its religious nature. It is not originally written in English, there are many loaned words from Latin as *Corpus Christi* and *alpha and omega* and some special proper names for persons and places as *Belshazzar*, *Hymenaeus*, *Nebuchadnezzar* and *Armageddon*, which increases their word length.

3.2 The Topmost Frequency of Words

The more certain words occur in a text, the more obvious nature it exhibits. If the occurrence of abstract adjectives is substantially higher in one text than another, it may be stated that the style is much formal in this text than that of the other on the basis of the employment of adjectives. What words appear most frequently in one text may determine the unique nature of the text.

A Foxpro Program (as shown in Appendix II) is used to count the frequencies of words.

Table 3-2: The 50 words of topmost frequency

Word freq.	Allusion	LOBA	BROWNA	T4
1	The	The	The	The
2	Of	Of	Of	Of
3	A	To	A	And
4	One	And	And	A
5	In	A	To	To
6	And	In	In	In
7	To	Is	For	Is
8	Is	For	That	Be
9	Not	He	Is	That
10	Be	Was	Was	For
11	As	That	On	Are
12	On	On	He	By
12	With	At	At	As
14	Hand	It	With	With
15	All	Mr.	Be	On

16	Sb.	Be	As	This
17	Man	With	By	It
18	Do	His	It	At
19	Who	By	His	From
20	For	As	Said	Which
21	You	From	Will	An
22	Will	Said	From	Or
23	That	This	Are	Can
24	His	Had	This	Was
25	God	Have	An	Not
26	From	But	Has	Have
27	Flesh	Has	But	Has
28	Good	Not	Had	One
29	By	I	Who	Will
30	Like	An	They	Ship
31	Your	Are	Have	We
32	Up	Were	Were	S
33	Own	They	Not	Two
34	Land	Which	Ms	Been
35	It	Will	Which	These
36	He	Been	Would	But
37	Eye	Their	New	If
38	Day	Would	Their	Were
39	I	One	One	More
40	Fall	Who	Year	May
41	Are	There	Been	When
42	Shall	When	All	All
43	No	All	There	Would
44	Let	Year	Two	Wave
45	Job	Last	I	Speed
46	Heart	More	More	Only

47	Have	Two	Its	Between
48	Go	Up	Last	Some
49	Dust	Out	Or	Than
50	But	New	Up	Such

The above table shows that function words such as *the*, *of* and *and* take up a large percentage in all these corpora. Since the function words are mainly used as structural markers, (for instance, a determiner typically signals the beginning of a noun phrase, a conjunction the beginning of a clause), they are mostly indispensable component parts in forming grammatically correct English sentences. Therefore, they usually have a high frequency in English of different registers.

Table 3-2 may be rearranged as Table 3-3:

Table 3-3: The top 10 words with highest frequencies except the particles, auxiliaries and personal pronouns

Category	Allusion	LOBA	BROWNA	T4
1	One	Mr.	Said	One
2	Hand	Said	Ms	Ship
3	Man	One	New	Two
4	God	There	One	These
5	Flesh	Year	Year	More
6	Good	Last	There	When
7	Like	Two	Two	Wave
8	Land	More	More	Speed
9	Eye	Up	Last	Only
10	Day	New	Up	Some

(Note that two exceptions are taken in the corpora of LOBA and BROWNA in which two words ‘more’ and ‘up’ crucial to the content of the corpora are included.)

It is evidently shown in table 4 that the sole exception is T4. The top 10 words in the corpus T4 cannot reflect the lexical characteristics because it consists of two parts: in the first it contains the field of discourse of nautical English whereas in the second it includes the general technical English. Therefore, the typical top 10 words relevant to the corpus are closely related to nautical English in respect to the field of discourse.

Allusions to the Bible are essentially different from those of all the other corpora, which specifically represents a special independent discipline of study. In allusions to the Bible among the top 10 most frequently used words 2 are strikingly attractive: *man* and *god*. These 2 words manifest the nature of the material: a religious one. As the classics to advertise doctrines, it inevitably includes religious legends and phrases. It deals with the creation of man by God and the evolution of the society. The God could be believed not to stand apart from the world but to be its inmost breath. As Augustine put it, God is more intimate to us creatures than we are to ourselves. The special aspect of the Christian analysis of sacramentality comes from its faith in the divinity of Christ's flesh. The Old Testament --- the authoritative account of the bond made between God and Israel --- had three main parts: Torah, Prophets, and writings. The writings are concerned about God's Wisdom, and the Psalms hymned God's majesty. Holy writing conveys something of God's nature, will, love and providence. It contains such primary theses as a God who had made the world freely and found it good, a human nature that mysteriously had chosen alienation from God, religious laws that came from God to guide daily life, and a savior who had righted relations between human beings and God by dying on the cross. The savior is Jesus Christ who is the best place to find insight about the nature of divinity and the nature of humanity. In the opening of John's Gospel, Jesus was the eternal Word become flesh --- the Word of God took flesh and dwelt among us human beings. These explain why the words 'God', 'man', 'flesh', 'good' appear in the topmost frequent words. *God* indicates the doctrines teach people what is goodness and to do good even to their enemies. 'Day' refers to light. People appreciate light instead of darkness, the day can give us light. 'Land' implies the world we live in or the nature of our surroundings. The fight for land is also unavoidable in the history of any society, no wonder the word *land* is among the 10 topmost frequent words. 'Hand' and 'eye', these two words all belong to body parts

which cannot be separated from man. Man uses their hands to labor and uses their eyes to see the world and to form value judgment.

The press reportage of LOBA and BROWNA deals with news in which time, places, persons, the development of the event must be embodied, which is precisely reflected by the top 10 words in the two corpora. The only one corpus left me in perplexity is T4 which is on science and technology. Unfortunately, I could draw conclusions of none concerning its content, for it does not display any features of its own.

There is one thing worth discussing here. The word 'one' appears in the 10 topmost frequent words in all the corpora. It is not an incident. All kinds of writings need numbers, adjectives and pronouns, while the word 'one' can function as number, numeral adjective and pronoun (indefinite pronoun, personnel pronoun and impersonnel pronoun). I will make some researches on the usage of 'one' in allusions to the Bible. 'One' is most frequently used in phrases and in its inflected form *one's*. There are 63 cases of this. e.g. *after one's own heart, apple of one's eye, bear one's cross, gird up one's loins* and *one's horn is exalted*. 'One' is also used in the following situations: (1)standing for any person, including the speaker or writer: Reap as one has sown. (2)used in place of a preceding or following noun standing for a member of a class: As you did it to one of the least of these my brethren, you did it to me. (3)numeral adjective: Not one jot or tittle. (4)always stressed, used for emphasis: one flesh. (5)to form compound: There is no one who does not sin. (6)used to indicate a contrast (expressed or implied) with *the other*, or *another*, or *other(s)*: One sows; another reaps. (7)used, always with a qualifying word or phrase, for a particular person or creature: There is one who scatters, yet increases more. (8)the number: Two are better than one.

In the light of the top 10 words in each corpus it may be concluded that the most frequently employed words are unique in each of those corpora of the independent discipline of study, which will determine its own style as far as the vocabulary is concerned.

3.3 The Pronouns

The personal pronouns usually have definite meanings and resemble the noun phrases introduced by the definite article in that they may have situational, anaphoric or cataphoric reference.

For the first person and second person pronouns 'we' and 'you', when they have specific reference, they are used to refer to those directly involved in the discourse situation: the speaker/the writer/and the addressee. It may be stated that the more occurrence of the pronouns of the first and the second persons, the more personal it is regarding the text.

The Foxpro program (as shown in Appendix III) is used to count the frequencies of pronouns of the first and second persons.

Table 3-4: The pronouns of the first person occurring in each corpus

Personal pronoun	Allusion	LOBA	BROWNA	T4
We	3	111	137	283
Our	0	64	45	74
My	5	69	39	9
Us	6	26	34	54
I	10	0	0	0
Ourselves	0	2	2	1
Myself	0	2	2	0
Freq.total	24	274	259	421
Word total	4,349	91,022	90,735	121,242

Table 3-5: The pronouns of the second person occurring in each corpus.

Category	Allusion	LOBA	BROWNA	T4
You	15	79	98	90
Your	11	19	35	41
Yourself	0	0	0	3
Yourselves	0	0	0	0
Freq.total	26	98	133	134

Word total	4,349	91,022	90,735	121,242
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It can be clearly seen from the above tables that the distribution of the pronouns of the first and second persons is significantly different in Allusions to the Bible from that of all the other corpora. It is shown that the distribution of the pronouns of the first and second persons in Allusions to the Bible is higher than that of all the other corpora. The personal pronouns of 'I' and 'you' occur the most frequently in Allusions to the Bible, while the personal pronouns of 'we' and 'you' both hold the status of topmost frequency though they vary substantially in number in the other corpora. The Bible persuades people to do good, so many admonitions include the second pronoun 'you'. Some typical examples are given in the following from Allusions to the Bible:

- e.g. Thou shalt not kill.
 Thou shalt not steal.
 Truth will make you free.
 Do as you would be done by.
 With what measure you use, it will be measured back to you.

It may be stated after the above discussions that Allusions to the Bible are very personal regarding the employment of the first and the second persons.

3.4 Modality

According to Quirk, modality, like other terms used in analysing meaning in the complex verb phrase, such as mood and aspect, has been defined as the manner in the likelihood of the proposition it expresses being true.

Modality can be partially realized by modal verbs, in which constraining factors of meaning mentioned above may be divided into two types:

- (i)Those such as 'permission', 'obligation' and 'volition' which involve the same kind of intrinsic human control over events;
- (ii)Those such as 'possibility', 'necessity' and 'prediction' which do not primarily involve human control of events, but do typically involve human judgement of what is or is not likely to happen.

In this study, I shall be concerned only with the modal auxiliaries, by which I mean

MUST, SHOULD, MAY, MIGHT, CAN, COULD, WOULD, WILL, SHALL. A modal auxiliary has the following characteristics:

- (a) Takes negation directly (can't, mustn't).
- (b) Takes inversion without DO (can I? Must I?).
- (c) 'Code' (John can swim and so can Bill).
- (d) Emphasis (Ann COULD solve the problem).
- (e) No -s form for third person singular (*cans, *musts).
- (f) No non-finite forms (*to can, *musting).
- (g) No co-occurrence (*may will).

The first four of these are what Huddleston (1976:333) calls the NICE properties (Negation, Inversion, Code, Emphasis) and they very clearly draw a dividing line between auxiliaries and main verbs, a line which would be far from clear if we tried to use semantic characteristics. The last three, which are specifically 'modal' criteria (see Palmer 1979:9), are needed to exclude the auxiliaries BE, HAVE and DO.

The Foxpro program (as shown in Appendix III) is used to count the frequency of the modal verbs.

Table 3-6: The frequency of modal verbs in the corpora

Category	Allusions	LOBA	BROWNA	T4
Can	6	83	60	417
Will	14	305	385	280
May	4	76	90	224
Would	2	246	243	204
Should	0	115	60	96
Could	0	101	84	84
Must	2	101	84	84
Might	1	41	37	36
Shall	9	14	5	27
Freq. total	37	1062	1048	1452
Word total	4,349	91,022	90,735	121,242

It is evidently shown in the above table that Allusions to the Bible employ the least modal verbs while T4 has the highest number of modal verbs used. The reason is that Allusions to the Bible consist of a large number of single-word vocabulary and phrases. Even the sentences are mainly concerned with admonitions and proverbs. Proverbs are concise sentences which teach us lessons instead of emphasizing the obligation and necessity.

T4 is the English language for science and technology which requires not only the objectiveness of its statements but sometimes possibilities are predicted according to the principles and theories that have already been proved by practice of concrete experiments and tests, which explains why 'can' is mostly used among all the modal verbs; LOBA and BROWNA possess a slightly higher percentage of modal verbs due to its unique nature of the press. The reports true to life are its heart and soul though at times the writer expresses his own opinion. Individual judgements are involved in T4 and LOBA and BROWNA. Below are the examples given from the three corpora respectively:

~T0640U66B1976PE Using "purple K" dry chemical and AFF (Aqueous Film Forming Foam) a unit can extinguish and secure an area of about 2000 m(2) of flammable liquid in about 1.5 min.

~T0641U66B1976PE Current interest centers on the fact that although such slime layers appear visually insignificant it is now realized that their contribution to the frictional resistance of moving ships may be important.

A01 104 |^Senator Robertson's committee has to pass \OMr. Weaver's
A01 105 nomination before it can be considered by the full Senate.

A01 102 |^He believed he would perform *"outstanding service**" in his
A01 103 post.

A06 155 |^He claimed that, unless we were in the Common Market, we should
A06 156 not be able to play any part in determining its future.

A06 157 |^*4*"We can lead better from within,**" he said.

A01 1440 "quickie" vote on the increase can be repealed outright or whether
A01 1450 notice would have to first be given that reconsideration of the action
A01 1460 would be sought. While emphasizing that technical details were

A01 1540 A veteran Jackson County legislator will ask the Georgia House

A03 0100 ASPECTS "The statements may be highly prejudicial to my

A03 0110 client", Bellows told the court. "Some of the defendants strongly

A03 0310 House press secretary, replied, "I would say it s got to go

A04 0290 is today closer to the NATO line. On the negative

A04 0300 side of the balance sheet must be set some disappointment that the

A04 0310 United States leadership has not been as much in evidence as hoped for.
 A06 1480 and the people will like the truth and elect their candidate and party
 A06 1490 in November". He said, "You can see signs of the Republicans

Table 3-7: The rearrangement for the modal verbs in table 3-6 in accordance with the occurrence of the frequency in descending order.

Category	Allusion	LOBA	BROWMA	T4
1	Will	Will	Will	Can
2	Shall	Would	Would	Will
3	Can	Should	May	May
4	May	Could	Could	Would
5	Would	Must	Must	Should
6	Must	Can	Can	Could
7	Might	May	Should	Must
8	Could	Might	Might	Might
9	Should	Shall	Shall	Shall

The topmost occurrence of modal verbs is WILL for all the corpora except T4. So I will focus on the study of WILL. The meanings of WILL range from Root meanings associated with 'Volition' to Epistemic meanings of 'Prediction'. At their weakest, examples of Epistemic WILL have sometimes been taken to be purely tense-bearing. But insofar as futurity always involves an element of doubt or uncertainty, it inevitably overlaps with modality. All the meanings associated with WILL are closely related to concepts of futurity. WILL is mostly associated with the meaning of 'prediction' regarding the proverbs which are the crystallization of people's wisdom and it is also true of LOBA and BROWNA on the basis of obtained information relevant to the news. Some typical examples are taken from Allusions to the Bible, LOBA and BROWNA respectively.

Truth will make you free.

All who take the sword will perish by the sword.

He who loves silver will not be satisfied with silver.

With what measure you use, it will be measured back to you.

Tomorrow will take care of (or look after) itself.

A06 194 |`*"That will mean a rise in the cost of living.**"
A06 208 |`*4And banks will be stricter in recalling existing overdrafts.
A06 256 camps. They will overflow and private houses will have to be used.
A07 67 |`The Packington Chase will determine the bet, and if Syd Warren
A07 68 proves the winner, as I expect, Bob McCreery will complete an unusual
A07 69 hat-trick.
A06 1660 introduced Monday. CONSERVATION PLAN The plan will provide \$45
A06 1830 will expire a week after the April 18 primary election, received carved
A06 1850 committee by. There may be other 1961 state committee retirements
A06 1860 come April 18, but they will be leaving by choice of the Republican
A08 0490 past the presidential viewing stand and Lafayette Square will
A08 0500 be at least 40 marching units. About 16,000 military members of all
A08 0510 branches of the armed forces will take part in the parade. Division
A08 0520 one of the parade will be the service academies. Division two will

The meaning of WILL associated with 'Volition' is also embodied in Allusions to the Bible.

He will not work shall not eat.

I will not leave you nor forsake you.

Stones will cry out.

When I fall, I will arise.

T4 is composed of the English for science and technology and incorporates mostly reports expressing the practicality and possibility of what can be achieved in the field with the research and development of certain techniques.

Chapter 4 Analysis and Discussion on the Distribution of Allusions to the Bible in T4, BROWNA and NOVEL

4.1 The Relevant Data for Investigation

By the discussion of the general features of allusions to the Bible up to this chapter, we have been clearing the ground for the study of the allusions. In my research, focus is put on the semantic and syntactic analysis of the allusions. I hope this investigation would throw light on the source, understanding and distributive feature of the allusions adopted in the corpora.

4.1.1 Allusions in T4

After running the program (see Appendix III) and some manual work we get the data of the occurrence of the allusions in the corpus T4. Only 9 words occur in T4: *cross, alpha, prophet, yoke, Trinity, Christian, Paul, John and Mark*, among which 6 have the same meaning with the allusions, the rest three have the same spelling but different meaning and usage:

Cross: stake or post with another piece of wood across it like T or X, as used in ancient times

In T4, it has a complete different meaning: intersect, crisscross.

The following are some examples taken from T4:

1. Cross-bearing.

The position of the ship is fixed by taking the bearing of two landmarks on a gyrocompass. If this method were more accurate, it could be used. It is a very common method of determining the position of a ship during normal navigation.

This method could give a continuous signal by using two daughter compasses and by fixing a potentiometer on each azimuthing (Figure 1).

Hovercraft are affected to a greater degree by rough seas and high winds but as has been demonstrated by SR.N4 cross-channel operations they are capable of reliable sustained service in the correct environment (Ref 9). The Royal Navy is currently

~T0634U66B1978PE

A Jet Injected Normal to a Crossflow.

During the past 15 years, various studies of the turbulent jet in a crossflow have been made, motivated particularly by the need to achieve rapid mixing in a gas turbine combustion chamber. It has been established that for jets issuing into a

crossflow where buoyancy effects are negligible, the velocity trajectory (the locus of the maximum velocity in the plane of symmetry) depends mainly upon the momentum ratio between jet and crossflow, both for heated and unheated jets. The temperature trajectory is weakly dependent upon density ratio also, and hence temperature trajectories fall below velocity trajectories.

Alpha: alpha and omega means the main part; the beginning and the end

In T4, alpha is used as: (1) alpha particle, which means helium nucleus given off by a radio-active substance.

need of drastic revision. Rutherford's experiments consisted in observing the deflections in the trajectories of alpha particles (emitted by radioactive elements such as uranium) as they passed through thin films of metal. It was known that alpha particles have positive charges and a mass about 8000 times that of the electron. Because of this mass difference,

(2) angle

and to tungsten at about 50 kV; only the K(alpha) and K(beta) lines of the K series, and a line from each of the L groups, here labelled L(alpha) and L(beta) and L(gamma) are shown.

Mark: John Mark, the name of an Apostle

In T4, it means figure, design, line, etc, made as a sign or indication.

e.g. The relative accuracy of the Mark XXI is +/- 1/2 mile, which certainly doesn't meet our standards.

So, I will not exert much effort on it, I will focus on the other corpora BROWNA and NOVEL.

4.1.2 Allusions Occurring in BROWNA

Abraham,	Adam,	Eve,	Daniel,	Elizabeth,
Alexander,	Jesus Christ,	Joseph,	the Virgin Mary,	
Moses,	Paul,	John,	Luke,	Mark,
Peter,	Baptist,	Cherub(pl. Cherubim),	Christians,	
cross,	grace,	Paradise,	prodigal,	rib,
Sanctuary,	scapegoat,	Easter,	the Sabbath Day,	
the first day,	virgins,	Trinity,	Samuel,	
Aaron,	Abel,	Benjamin,	Cain,	Esther,
Jeremiah,	Saul,	Thomas,	alpha and omega,	

corner-stone, Maker, resurrection, Revelation(or Apocalypse),
 Corpus Christi, handwriting on the wall, come (or fall) short of,
 wash one's hands of

4.1.3 Allusions Occurring in NOVEL

Abraham, Adam, Eve, Daniel, Elizabeth,
 Alexander, Jesus Christ, Joseph, the Virgin Mary,
 Moses, Paul, John, Luke, Mark,
 Peter, Baptist, Cherub(pl. Cherubim), Christians,
 cross, grace, Paradise, prodigal, rib,
 Sanctuary, scapegoat, Easter, the Sabbath Day,
 the first day, virgins, Trinity, Samuel, .
 Esau, Ham, Isaac, Jacob, Jesse,
 Pilate, Rachel, Sarah, Solomon,
 Job, Judas, Zion, baptism, fire and brimstone,
 Gospel, Hallelujah(or Alleluia), prophet, psalms,
 Satan, yoke, Almighty God, Nebuchadnezzar,
 evil eye, forbidden fruit, guardian angel,
 Last Judgment (or Day of Judgment), the Holy Ghost (or Spirit),
 the weaker vessel, whited sepulchre, breath of life (or the nostrils), end of the
 world, gift of the tongues, Lamb of God, land of promise, man of blood,
 pillar of cloud and pillar of fire, the keys of the kingdom of heaven,
 the salt of the earth, the signs of the times, the Son of God (or Man),
 Balaam's ass, one's bowels yearn over (or upon, towards), Passover,
 Pentecost (Feast of weeks), beat the air, beloved son,
 come(or bring) to bight, eat (or live on) the fat of the land, fall from grace,
 fall to the ground, go back on, lay (or take) sth to heart,
 lift (up) one's (or the) eyes, gain the while world and lose his own soul,
 lay dawn one's life for his friends, make a covenant with one's heart,
 make atonement for, turn the other cheek, behind (or beyond, within) the veil,
 by (or in) the sweat of one's brow (or face), virgins, swept and garnished,

a brand from the burning	a grain of mustard seed
Ahasuerus	a pelican of the wilderness
apple of one's eye	a reed shaken by the wind
as a thief in the night	a very present help in trouble
beloved son	be made a spectacle to the world
be trouble at sb's presence	be weighted in the balance, and found wanting
better is a dinner of herbs where love is	Belshazzar
blossom as the rose	bone of one's bone and flesh of one's flesh
bring low	Caiaphas the high priest
castaway	choose that good part
death of the firstborn; Egypt's firstborn smitten	
Demas	dust and ashes
Egyptian darkness	enough and to spare
esteem(or regard) iron as straw and brass as rotten wood	
ewe lamb	gall and worm wood
go down into silence	good and faithful servant
great harlot of Babylon	guardian angel
hewers of wood and drawers of water	Hosea
Ishamael (Ishmaelite)	Israel's suffering in Egypt
Jared and Mahalaleel	Joseph's dreams
keep all these things	Lot's wife
Lamb's Book of Life	Lazarus Lazarus and Dives
Lazarus raised from the dead	lift (up) one's hand against sb
Macedonian call	make a covenant with one's eyes
manna	Mount Nebo
Mount Sinai	pillar of cloud and pillar of fire
prophesy no good but evil	Samson
Samson and Delilah	Samson's strength
saved as by fire	Sermon on the Mount
Shimei	Solomon's own house
sword and famine	the chiefest of sinners
the death of Ahab	the firstfruits of the Spirit

the law of the Medes and Persians	the mark (or brand) of Cain
the miraculous catch of fish	the peace of God
the pool of Bethesda	the queen of Sheba
the quenchless fire and deathless worm	
the running of Ahimaaz	the tent of Achan
the tree of knowledge; the tree of the knowledge of good and evil	
the trial scene to Judas	the Valley of the Son of Hinnom
the words of King Lemuel	Tophet
walk uprightly	water of life; the river of water of life
bring (down) sb's gray hairs (with sorrow) to the grave	
buy the truth	sow in tears. reap in joy
spare the rod	the twelve apostles (or disciples)
the valley of the shadow of death	better country
All is vanity.	Jesus gave him no answer.

Let there be light.

A sow that is washed goes back to her wallowing in the mire.

A wicked man turns away from the wickedness.

Babylon is fallen.	Be not far from me.
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Charity seeketh not her own.	Do men gather figs from thistles?
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Do this and he does it.	Felix procrastinates.
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Forgive them, for they do not know what they do.

Let not your heart be troubled, neither let it be afraid.

Love is (as) strong as death.	Love your enemies.
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Stephen is stoned.	The hair of my flesh stands up.
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The letter kills, but the Spirit gives life.

The sun shines on the evil and the good.

The waters came into my soul.	This mortal must put on immortality.
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Wisdom is a defence.	With what judgment ye judge, ye shall be judged.
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Work while it is day.

Both he who sows and he who reaps may rejoice together.

God resists the proud, but gives grace to the humble.

If we do not lose heart, we shall reap in due season.

Knock, and it will be open.

No lie is of the truth.

Say, and do not.

There is one who scatters yet increases more.

The wages of sin is death.

The way of the slothful man is like a hedge of thorns.

The way of transgressors is hard.

4.2 The Distributive Feature of Allusions in BROWNA and NOVEL

A general and striking feature for all the corpora is the surprisingly low frequency of the allusions. 48 allusions occur in BROWNA and 214 allusions in NOVEL, which is much lower than we expected.

Among the 48 allusions occurring in BROWNA, 24 are proper names or phrases consisting of proper names, which amount to 50% of the total number, 17 are pure nouns, the rest are 2 Feasts, 2 phrasal verbs and 3 noun phrases.

The total frequency of allusions in NOVEL is 1,981. Among the 214 allusions 51 are proper nouns of persons' names, 8 place name, 41 pure nouns, 33 noun phrases, 4 Feasts, 32 phrasal verbs, 3 prepositional phrases, 34 sentences and 8 others.

Another feature of the distribution of allusions in BROWNA and NOVEL is : the frequency of the allusions occurring in both corpora is very low.

Table 4-1: The 15 allusions of topmost frequency in the corpora

	BROWNA	NOVEL
1	John(67)	Gabriel(117)
2	Thomas(21)	Paul(103)
3	David(18)	Alexander(44)
4	Joseph(18)	Jesus Christ(43)
5	Christians(17)	John(34)
6	The virgin Mary(14)	Grace(32)
7	Ruth(13)	Rachel(15)
8	Samuel(10)	Adam(13)

9	Matthew(10)	The virgin Mary(13)
10	Daniel(6)	Moses(13)
11	Cross(6)	The Holy Ghost(8)
12	Grace(5)	Trinity(8)
13	Maker(5)	Joseph(5)
14	Easter(4)	Mark(5)
15	Come short of(2)	Eve(5)

The above table shows that all the 15 allusions of topmost frequency in both BROWNA and NOVEL are nouns except a verb phrase 'come short of' in BROWNA. The frequency of the 15 allusions of topmost frequency in NOVEL is higher than that of the BROWNA . But one point must be paid attention to when the absolute frequencies are compared with each other that there are some differences between the corpora as measured in the number of words. BROWNA has only 90,735 words while NOVEL has 263,591 words. It is difficult to judge whether there is a significance in the distribution of the allusions in the corpora . So we will use a Chi-square test to see its robustness.

Table 4-2: The distribution of allusions in BROWNA, NOVEL and T4

	BROWNA	NOVEL	T4
F	48	214	6
T	90,735	263,591	121,242

(F=FREQUENCES T=WORD TOTAL IN CORPUS)

Table 4-3 indicates the result of SPSS.

Table 4-3: SPSS Result

	B/NOVEL	B/T4
C	7.299	44.410
S	0.007	0.000

(B =BROWNA C = Chi-square value S = significance)

The values listed above are sufficient enough to let us reject the null hypothesis that there is no significant difference between BROWNA and /NOVEL/T4 in the use of

allusions to the Bible. T4 has the lowest distribution of allusions; NOVEL has the highest distribution.

4.3 Reasons for Low Frequency

1. The nature of idioms.

The majority of the allusions I collected are idioms. Though idioms are applied frequently both in written and spoken English, their occurrence is rather low when compared with that of words. According to the statistic of the corpus COBUILD, the average occurrence of the highest frequency is once per 2,000,000 words.

2. The tendency of the development of English .

English, like all other languages, is subject to that constant growth and decay which characterize all forms of life. It is a convenient figure of speech to speak of languages as living and as dead. When a language ceases to change, we call it a dead language. Classical Latin is a dead language because it has not changed for nearly two thousand years while English is a living one. The change that is constantly going on in a living language can be most easily seen in the vocabulary. Old words die out, new words are added, and existing words change their meaning. Much of the vocabulary of Old English has been lost, and the development of new words to meet new conditions is one of the most familiar phenomena of the English language. The recorded English vocabulary of Shakespeare's time is about 140,000, while the vocabulary of today's English is 500,000 (an underestimation), among which more than two thirds are made in recent three hundred years. As an ever-changing language, new words and phrases arise every day. Never before in history has the world seen such an overwhelming onslaught of new terminology to learn. New words and meanings keep the English language in a state of constant flux and continuous change. For example, the leaders of various EU (European Union) countries decided to adopt 'euro' as the name of the united currency of EU on Dec.14,1995, thus a new word added to express currency. Nowadays, we can often hear terms like THE DIGITAL REVOLUTION and THE NEW WORD REVOLUTION. For instance, with the widespread and ever-increasing popularity of computers, many new words and terms are made. The following are some examples:

Computer crime: The use of computer equipment for criminal purposes, such as

illegally tapping into a database with a credit card or other protected information.

Internet: A global network of computer network. Developed from a U.S military project in the 1969, the Internet experienced explosive growth in the early-90s and became the World Wide Web and reached critical mass in 1994, the world of cyberspace had spread throughout academic discourse, fan culture, political activism, and simple social life. Internet users are growing exponentially each year. The rapid reach of the Internet into everyday has not been universally celebrated. Skeptics speculated about the social effects of the wired existence as people disconnect from real life.

Cybergeeks: A person who spends all his time on the Internet.

Keypal: A nickname for an electronic pen pal.

e.g. I've never met Jenny, but she's a good keypal of mine.

E-tailing: Cyber slang for "electronic retailing".

Mail bombing: The act of flooding a person's e-mail box with huge, lengthy files that have nothing to do with each other.

Computer nerd: A person who spends all his time with computers.

It is not surprising we read these new words and terms in newspapers and hear them on TV, radio and films. Many old words and terms fail to meet the purpose.

3. Though the Bible (if not Shakespeare) has made many features of Early Modern English perfectly familiar to many people down to present times, we do not use these features in present-day speech and writing. For instance, the old pronouns *thou*, *thy*, *ye* and *thee*, have dropped out of use now, together with their verb forms, such forms as *hath* and *doth* have been replaced by *has* and *does*. The following are some examples:

abide ye every man in his place

With what judgment ye judge, ye shall be judged.

Thou shalt not kill.

Thou shalt not steal.

Heal thyself

Let four yea be yea and your nay be nay.

If thy right hand offend thee.

4. Some of the Feasts included in the allusions are no longer popularly celebrated: Day of Atonement, Feast of Dedication; Feast of Lights; Feast of Purification; Feast of Tabernacles; Feast of Booths; Feast of Ingathering; Feast of Unleavened Bread; Palm Sunday. It is not surprising we can only find the popular ones like Easter, the sabbath day, Pentecost and Passover.

5. People's Preference.

A certain thing may have many different expressions and different people may have different preferences. Let's take the word 'to die' for example. It seems that people prefer 'pass away' to the 14 different expressions we collect in the allusions: be gathered to one's people (or fathers), behind (or beyond, within) the veil, bring (down) sb's gray hairs (with sorrow) to the grave, give up the ghost, go the way of all the earth (or all flesh), go to one's long (or last) home, in Abraham's bosom, in the dust, lie with one's fathers, one's hour has (or is) come, rest (or sleep) with one's fathers, return to dust, the king of terrors, The golden bowl is broken.

6. The allusions I collected include many proper names of persons and places and phrases consist of proper names which were once widely used and some are still very active. However, many new words coming from person's names arise. If a person is well-known (whether it is famous or unfamous), his name may have the chance to enter the commonly used vocabulary. Take the former President of the U.S.A Bill Clinton for example. Since his inauguration in 1993, his name *Bill Clinton* has become a household word and a derivative *Clintonian* is created. When it is used as an adjective, it can not only mean 'of Clinton' but also 'of or having to do with the policies of Bill Clinton'. E.g. We in the audience want to believe. We want to be suitably clintonian and nostalgic. But at the end, it's too smug and too hollow. (The Buffalo News, Feb.12, 1993). 'Clintonian' has the function of a noun now, means 'a person who supports the policies of President Bill Clinton'. E.g. George Bush deprives them of an obvious and unifying foil – in much the same way the loss of communism has disoriented U.S. foreign policy. "We don't want to have an enemy any more," laments one Clinton confidant, and the war room is of little help when the Clintonians are their own worst

enemies. (U.S. News & World Report, Feb. 22, 1993). In addition to ‘ Clintonian’. ‘clintonspeak’ (the typical language, jargon, or vocabulary of Bill Clinton) is also derivated from Bill Clinton’s name. It first appeared in Clinton’s first running for the President. E.g. His evasive response concerning his use of Marijuana at Oxford --- “ I have never broken the laws of my country” --- and his subsequent claim ---“ I never inhaled” --- seemed the quintessence of Clintonspeak. By failing to give straight answers, he has raised further questions about his reliability. (The Boston Globe, June 3, 1992).

There are many other examples that proper nouns of persons and places become a common noun of English. ‘Alfven wave’ (a kind of electromagnetic wave) is named after the Swedish astrophysicist Hannes Alfven. ‘ Chandler’s wobble’ is named after American astronomer Seth Carlo Chandler. ‘a-go-go’ (a mini night club) comes from a Paris Cake and nightclub Whisky a Gogo.

7. Replacement.

An obvious tendency of the development of Modern English is the choice of increasing popular words and increasing short sentences. There is a reaction against the Latinate vocabulary loosely used, the circumlocutions and the stereotyped phrases of official and commercial language, in favour of simpler and more direct native forms of greater clarity. E.g. The promulgation written on a bus like “ Passengers are requested not to communicate with the driver while the vehicle is in motion.” has been changed to “Please do not speak to the driver while he is driving.”

‘Good news’ can be found in the corpora but no ‘ good tidings’ is to be found. The word ‘Sunday’ occurs 55 times in BROWNA while ‘Lord’s Day’ does not occur even once. Many allusions have been replaced by simpler ones. The following are some examples:

Allusions	Replacement
good tidings	good news
fowls of the air	birds
lion in the way	barrier; obstacle
swine	pig
cannot away with	put up with; endure; stand

Lord's Day	Sunday
one's horn is exalted	proud
dig a pit for sb.	trap
handwriting (or writing, hand, finger) on the wall	ill omen

8. Many of the allusions to the Bible are expressions concerning about religion. If the material or topic is not on religion, it won't be used.

The phrasal verbs in the allusions consist of two parts: one is commonly used phrasal verbs, the other is phrasal verbs mainly appearing in the Bible. The former is frequently used in our daily life while the latter rarely is.

9. Randomness in choosing the material.

We can often see allusions in today's newspaper for press reportage sometimes like to use idioms as its title to attract reader's attention. But the frequency of allusions in BROWNA (a press reportage) is very low. This may attribute to the choosing of the material. When we build the corpora, we randomly choose the material. Newspapers containing many idiomatic expressions may not be chosen.

10. Comparatively not big enough scope of novels.

NOVEL, a corpus consisting of novels, lacks the works of Shakespeare, Dickens and many other authors. It is well known that Shakespeare's works are strikingly affluent in the use of phrases. The works of Dickens also borrowed many names, phrases and even sentences from the Bible. Many other writers whose works are rich in the use of allusions to the Bible are not included in NOVEL. Hendrik Willem Van Loon is a case in point. He cited 83 allusions in his five books *The Story of the Bible*, *Tolerance*, *The Story of America*, *Ancient Man* and *The Story of Mankind* such as *Absalom, all things to all man, eat (or live on) the fat of the land, Gehenna, good tidings, Jonah's whale (or fish), manger, the Anointed, the law of Moses; Let us eat and drink, for tomorrow we shall die. The sun stands still*. But his works are not included in the corpus. Many writers of other nationalities also like to use allusions to the Bible in their works. For example, a Japanese Lafcadio Hearn and a Chinese Lin Yutang use

many allusions in their respective works *On Art, Literature and Philosophy* and *The Importance of Living* while the corpus NOVEL only consists of works of American and British writers.

The corpus is not big enough, which is one of the weak points in my thesis.

4.4 Study of Allusions with the topmost frequency

From the above analysis we can see the majority of the allusions with high frequency in both BROWNA and NOVEL are proper names. Every proper name which can enter the commonly used English vocabulary may have a history. So does the pure noun. So, an introduction of these names is of great value.

Gabriel (117):

(Source)And the angel answered and said to him," I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings."

Luke 1:19.

Gabriel is the angel who brings people good news.

e.g. The designers had an inkling of something being out of proportion and put an exit door in the plane's belly so a President would not look like the Angel Gabriel descending from the clouds as he negotiated 26 ft. of stairs. --- Huge Sidey.

Paul (103):

(Source)Paul, a servant of Jesus Christ, called to be an apostle, separated to the gospel of God. Romans 1:1.

Previously Saul, c.AD 1-64. Tentmaker, missionary, martyr, saint. Next to Jesus the most important figure in Christianity.

His surviving letters are older than Acts and are the oldest surviving Christian documents. How many letters he wrote it is now impossible to say, but their impact was such that they were in all probability collected and published c.AD 100. Until recently it was supposed that all the letters included in the NT and not expressly ascribed to somebody else(Peter, James, John, Jude) were Paul's.

e.g. He's an enthusiast about ideas, and careless about outward things. He often reminds me of the Apostle Paul. --- Thomas Hardy.

John (67) (34):

(Source)And going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedes their father , mending their nets. And He called them. Matthew 4:21

The Johns noted are John the Baptist; John, son of Zebedee, apostle; John the evangelist; John, author of the Book of Revelation; and John Mark, companion of Paul and Barnabas. John has been the most popular name for Christian boys throughout the centuries, and more Popes have taken it than any other.

e.g. John was an apostle who according to various Christian traditions wrote the fourth Gospel, the three Johannine Epistles, and the Book of Revelation.

Alexander (44)

(Source)Having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, of whom are Hmenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme. I Timothy 1:19,20
e.g. Among them I should have stood like Hymenaeus and Alexander, who were delivered over to Satan that they might learn not to blaspheme. --- Thomas Hardy.

Jesus Christ (43):

(Source)And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins. Matthew 1:21.

It remains true that Christianity has been completely colored by its debts to Jesus Christ (more so, probably, than Buddhism has been colored by its debts to the historical Buddha, and at least as much as Islam has been colored by its debts to Muhammad.) For although Jesus first came on the scene as a Jewish prophet, healer, teacher, and holy man(he overlapped several of the categories known in his time), after his death on the cross and his resurrection, he became the foundation and axis of a new faith.

Christians have used Jesus Christ as their main INES, their best word, for understanding God. Alternatively, they have considered Jesus Christ as God's Word to humankind, God's privileged self-disclosure.

Perfect in his humanity and perfect in his divinity, he was the hinge between heaven and earth, the letter God had sent from on high, the great image, symbol, or

sacrament of people's encounter with the divine mystery. In him all things hung together, and faith in him brought full peace.

e.g. In most countries the year is counted from the year Jesus Christ was born.

Grace (32) (5):

(Source)Grace to you and peace from God our Father and the Lord Jesus Christ. I Corinthians 1:3.

Previously grace had meant favor, standing right with God, enjoying God's blessing. In preaching about the Kingdom, Jesus said that God's favor had become such that the disastrous old ways of doing business would be overthrown. Where people used to follow the law of an eye for an eye and a tooth for a tooth, God would make it possible for them to love their enemies and do good to those who persecuted them. Finally, in a raising of the stakes that completely transformed the meaning of grace. Grace was but a down payment, an earnest, on glory: the blazing splendor of God's own inner life of knowing and loving.

e.g. After everyone is seated at the table it is usual in many homes for the host to say a short prayer of thanks, often called a "blessing" or "grace". --- Earl and Katharine Willmott.

Thomas (21):

(Source)But Thomas, called Didymus, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, "we have seen the Lord." But he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe." John 20: 24, 25.

Thomas, one of the 12 apostles of Jesus, was named 'doubting Thomas' because he didn't believe the resurrection of Jesus like other apostles did at the beginning. Today people often use 'doubting Thomas' to refer to suspicious people.

e.g. Several of the country's most respected doctors have stated that smoking cigarettes harms one's health, but there are still many doubting Thomases who are not yet persuaded.

David (18):

(Source)And a champion went out from the camp of the Philistines, named Goliath, from Gath, whose height was six cubits and a span. ... and when the Philistine looked about and saw David, he disdained him; for he was but a youth, ruddy and good-looking. ...So David prevailed over the Philistine with a sling and a stone, and struck the Philistine and killed him. But there was no sword in the hand of David.

e.g. David. Slayer of Goliath. He who rose to greatness out of love for his people. --- Bruce Alan Johnson.

‘David and Jonathan’ is used to refer to a pair of devoted friends.

(Source)And it was so, when he had finished speaking to Saul, that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul. I Samuel 18:1

e.g. Jonathan was to David what Damon was to Pythias; they were two typical pairs of devoted friends.

Joseph (18) (5):

(Source)And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ. Matthew 1:16.

The Josephs noted are Jacob’s son; the husband of Mary mother of Jesus; Joseph of Arimathea; and Joseph Barsabas, a follower of Jesus.

Whatever Joseph represents in history (echoes of economic pressures in a pastoral world), he stands in human terms for two things above all: the triumph of magnanimity over fraternal ill will, and the capacity of a man of virtue and wisdom to rise to the greatest heights even in a foreign land.

e.g. On the sloping hill-side of a quiet valley in Galilee stood the village of Nazareth. There lived Joseph the carpenter and his wife Mary. --- Hendrik Willem Van Loon.

Christians (17):

(Source)And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people,. And the disciples were first called Christians in Antioch. Acts 11:26.

Christian means of Jesus and his teaching; of the religion, beliefs, church, etc based on this teaching. Christians means person believing in the Christian religion.

e.g. As a Christian patriot, as a teacher of Christianity, I go to my country, -- my chosen, my glorious Africa! – Mrs Harret Beecher Stowe

The virgin Mary (14) (13):

(Source)Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. Matthew 1:18.

The virgin Mary was the mother of Jesus. She was the virgin wife of Joseph. She learned from the archangel Gabriel that she would conceive a child of the Holy Ghost, his name to be jesus. She went to visit her cousin Elizabeth who was pregnant with the future John the Baptist, and in Elizabeth's house Mary declaimed the hymn of praise and thanks to God known as the Magnificent. Joseph being obliged to go to Bethlehem for a census of tax payers, Mary went with him and there gave birth to Jesus in a manger since there was no room at the inn.

e.g. Assuming that a maternal Hindu figure was Mary, the captain led his men in prayer before the statue. – Star McGivern

Adam (13). Eve (5):

(Source)And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. ... But for Adam there was not found a helper comparable to him. Genesis 2: 7, 20.

Adam, the first man, was uniquely made, not born. He engendered the entire human race but by succumbing to temptation he abased it.

God then made Eve by putting Adam into a trance and taking from him a rib, from which he made Eve.

Adam and Eve were free to enjoy all that was in the garden of Eden except that they might not, on pain of death, taste the fruit of the Tree of Knowledge of Good and Evil. But the serpent – Satan in disguise – told Eve that if she tasted the fruit she would not die but would gain all knowledge. Eve succumbed and led Adam to succumb too. When in the evening God came to see Adam he hid, afraid because he was naked. God

asked him how he knew that he was naked and charged him with having eaten the forbidden fruit. Adam blamed Eve and Eve blamed the serpent. In order to prevent Adam and Eve from eating also the fruit of the Tree of Life (and so becoming immortal as well as knowledgeable) God evicted them from Eden. He condemned Adam to hard labour all the days of his life, to gain his bread only by the sweat of his brow: ‘Dust thou art, and unto dust shalt thou return.’

From their story we have some other allusions: *bone of the bone and flesh of the flesh, become one flesh* (be united in wedlock), *Adam’s apple* (It is said the *forbidden fruit* is the apple. After eating the apple, Adam’s throat is choked by the apple and formed a lump which is called Adam’s apple in medicine.), *fig-leaves* (sth. used to cover the shame), *the Fall of man* (the loss of human being’s original good nature), *original’ sin, return to dust* (from the beginning of life to death), *the tree of life* (the tree of knowledge of Good and evil) and *paradise lost* (degradation of human being).
e.g. When Adam delved and Eve span, who was then the gentleman? --- John Ball.

Moses (13):

(Source)So when the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!” and he said, “here I am.” Exodus 3:4.

Moses is an awesome figure. His place in the history of the Israelites is subordinate to none. He was God’s instrument in conveying God’s Chosen People from their serfdom in Egypt back to the lands of their patriarchs. He was also a disappointed man who was not allowed himself to enter the Promised Land, and a lonely man who spent the last 40 years of his life sandwiched between a driving God and a driven people. In the end he is too much God’s mouth-piece to be a sympathetic human figure: he lacks an individual personality.

e.g. The story of Moses is filled with elements of human drama. --- P. Scott Corbett.

Ruth (13):

(Source)And all the people who were at the gate, and the elders, said, “We are witnesses. The Lord makes the woman who is coming to your house like Rachel and

Leah, the two who built the house of Israel: and may you prosper in Ephrathah and be famous in Bethlehem.” ... So Boaz took Ruth and she became his wife. Ruth 4:11,13.

Ruth was a Moabitess, ancestress of the royal line of David.

Through Keats Ruth has provided one of the ineffaceable images of English poetry: ‘... the sad heart of Ruth, when sick for home, she stood in tears amid the alien corn’. (Ode to a Nigbtngale).

e.g. He (Abbe) saw something biblical, like the love of Ruth and Boaz, the accomplishment of the Lord’s will in one of those grand scenes. --- Guy de Maupassant.

Samuel (10):

(Source)Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Lord came upon David from that day forward. So Samuel arose and went to Ramah. I Samuel 16:13.

Samuel was the last of the Judges of Israel. He inaugurated its first two kings Saul and David.

e.g. That night Amelia made the boy read the story of Samuel to her, and how Hannah, his mother, having weaned him, brought him to Eli the High Priest to minister before the Lord. ----William Thackeray.

Matthew (10):

(Source)Then as Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, “ Follow Me.” And he arose and followed Him. Matthew 9:9.

Matthew was one of the twelve apostles. Like other apostles, e.g. Andrew, Thomas, he has been credited with far-flung and fantastic missionary activities after Jesus death.

Matthew’s distinctive approach to the life and death of Jesus is the belief that Jesus was the Jewish Messiah and son of David who had come to inaugurate the kingdom of Heaven as foretold in the OT and Jewish tradition.

e.g. Later , as an organist at Leipzig, Bach composed church music, including his St Matthew and St John Passions.

The Holy Ghost (8):

(Source)John answered, saying to them all, “ I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and with fire. Luke 3:16.

e.g .Do you know what the one unforgivable sin is? The sin against the Holy Ghost? It’s Waste!--- Christopher Morley.

The word *ghost*, spelled *gost* or *gast* in Middle English, derives from the Old English noun *gast*. Its original meaning was ‘ the soul regarded as the seat of life; the principle of life.’ The chief surviving use of this sense is in the expression “give up the ghost” in reference to the act of dying.

Beginning in the eleventh century , we found examples of *ghost* being used for ‘ the spirit of man as distinguished from the body.’ This sense has now become archaic. By Chaucer’s time the use of *ghost* for ‘the soul of a deceased person that manifests itself to the living’ had also become established.

The third person of the Trinity has been called the *Holy Ghost* since the eleventh century. The roots of this name lie in the Old Testament. The Hebrew *ruah ha-godesh* ‘Holy Spirit’ was the name given by the Jews to certain phases of the action of God upon nature and man. The word *ruah* originally meant ‘breath’ or ‘wind’. Breathing was thought of as the vital force that animated and inspired human beings. The Holy Spirit (breath) of God was the source of the superhuman strength of Israel’s heroes and the inspiration of its leaders, judges, and prophets.

When the Old Testament was translated into Greek (the Septuagint), the Hebrew name was rendered as *pneuma hagion*, the word *pneuma* meaning ‘breath, wind’. In the New Testament, which was written in Greek, the Holy Spirit was conceived of as the source of graces and gifts, descending upon Jesus at his baptism and upon the Apostles at Pentecost. When the Bible was translated into Latin (the Vulgate) in the fourth century, the Greek *pneuma hagion* became *spiritus sanctus*, *spiritus* also meaning ‘breath, wind’. In Old English this became *halig gast*, and in Middle English *holi gost*. The *-h-* in *ghost* first began to appear in the latter part of the sixteenth century. It was probably influenced by the Flemish spelling *gheest*.

Holy Ghost is the name used in the 1549 Book of Common Prayer and in the King James Bible (1611). The Catholic English version of the New Testament (Rheims, 1582)

also uses Holy Ghost. However, twentieth century English editions of the Bible prefer the designation Holy Spirit because spirit expresses the idea more clearly than ghost, which is now used chiefly of the soul of a deceased person. The word spirit, as we have seen, derives from the Latin *spiritus* and denotes 'breath, wind', as does the Greek *pneuma* and the Hebrew *ruah*.

Trinity (8):

(Source)Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. Matthew 28:19.

The Trinity is the union of three persons, Father, Son and Holy Spirit, in one God (in Christian teaching).

The three --- Father, Son, and Spirit --- ever since have stood for the Christian conception of the creative source that made the world, the final holiness and mystery that come at the end of the mind's capacity to imagine ultimate reality.

The three were so perfectly united, so at one in mind and will, in light and love, that the differences among them were more relational than real. That is to say, the Son differed from the Father only by being the begotten rather than the begetter, the spoken rather than the speaker. Similarly, the Spirit differed from the Father and Son only by being the breathed rather than the breather, the sent rather than the sender. One might say that the Father was the knower and the Son the known, that the Father and Son were the lovers and the Spirit the love, but this was all simply relational speech. In power, holiness, knowledge, love, eternity, and the other attributes of divinity, the three were equal. In godness and goodness, they were one. They did not divide the pie of divinity into three slices.

The Father sent the Son, the Son took flesh and labored for human beings, and the Spirit came into human hearts only out of love.

e.g. While the citizens of other countries continued to kill each other for the sake of the Trinity, religious persecution in Great Britain came to an end. --- Hendrik Willem Van Loom.

In general English , trinity means a group of three.

Daniel (6):

(Source)As for these four young men, God gave them knowledge and skill in all literature and wisdom; and Daniel had understanding in all visions and dreams. Daniel 1:17.

Daniel was one of the 4 famous prophets in OT, a hero of Jewish folklore about whom a number of stories were told.

He is represented as of noble stock and special skills, one of a select few picked out for Nebuchadnezzar's favour.

Nebuchadnezzar had puzzling dreams which his native astrologers shrank from explaining, Daniel explained them in a way very agreeable to the king, who heaped more favours on Daniel and hailed the God of the Jews. This is the story of the allusion 'Daniel explains the dream'.

In another dramatic scene in the Book of Daniel Belshazzar, feasting from gold and silver vessels which had once been in the Temple at Jerusalem, suddenly saw a hand writing on the wall. His wise men failed to read the writing but Daniel did, disclosing the doom to fall on Babylon and Belshazzar. That night Belshazzar was slain and his kingdom taken by Darius. Thus we have 'handwriting on the wall' for ill omen.

Jealous enemies set a trap for him. A decree had forbidden the presentation of any petition to anybody except the king and when Daniel was seen praying to his God he was accused of disobeying this decree. He was thrown into a den of lions --- a scene hardly less familiar to countless children through thousands of years than the nativity of Jesus or the creation of Adam and Eve. The next morning Daniel was still there and was released. His accusers, with all their wives and children, were thrown to the lions instead. 'Daniel in the den of lions' comes into being.

e.g. I don't know whether the family Bible of Calvin has been preserved. But if it still exists the volume will show considerable wear on that particular page which contains the sixth chapter of the Book of Daniel. --- Hendrik Willem Van Loon.

Cross (6):

(Source)And he who does not take his cross and follow after Me is not worthy of Me. Matthew 10:38.

Cross: (1) stake or post with another piece of wood across it like T or X, as used in ancient times

(2) suffering; as in the phrase 'to bear one's cross'

The English *cross* derives from the Latin noun *crux* through either Old Irish or Old Norse. The original sense of *crux* in classical Latin was an instrument of torture, whether gibbet, cross, or stake. By extension it meant 'torture, trouble, misery'. With this in mind, English borrowed *crux* in the sense of 'a puzzling or difficult problem.'
e.g. This question of a woman telling her story --- the heaviest of crosses of herself --- seemed but amusement to others. --- Thomas Hardy.

Maker (5):

(Source) In that day a man will look to his Maker, And his eyes will have respect for the Holy One of Israel. Isaiah 17:7.

Maker means creator, God.

e.g. Hopeless of the future, I wished but this --- that my Maker had that night thought good to require my soul of me while I slept --- Charlotte Bronte.

Mark (5):

(Source) So, when he had considered this, he came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together praying. Acts 12:12.

e.g. Mark was an early Jewish Christian traditionally identified as the writer of the Gospel of Mark.

Easter (4) (4):

(Source) He is not here; for He is risen, as He said. Come, see the place where the Lord lay. Matthew 28:6.

Easter is a Christian festival celebrating the resurrection of Jesus; observed on the first Sunday (Easter Day, Easter Sunday) after a full moon on or after 21 Mar.

e.g. The only regular visitors to the monastery in winter are parties of skiers who go there at Christmas and Easter. --- L.G. Alexander.

Come (fall) short of (2): less than; fail to live up to

(Source)For all have sinned and come short of the glory of God. Romans 3:23.
e.g.The box-office receipts fell short of the manager's expectations.

Chapter 5 Conclusions

Familiarity with a wide range of idiomatic expressions, and the ability to use them appropriately in context, are among the distinguishing marks of a native-like command of English. The application of idiomatic expressions will enrich our language both in written form and everyday colloquial exchange. With the introduction of the new syllabus for CET Band 4 and Band 6, the mastering of the idioms will be more than doubled. The allusions to the Bible consist mainly of idiomatic expressions. It is one of the main sources of English idioms. In order to have students better educated in this respect, practical as well as theoretical studies must be made. The following are the findings that I have achieved with respect to allusions to the Bible, which I thought might be some aid to both teachers and students.

From the discussions and analyses in chapter IV the following conclusions have been drawn:

1. Allusions to the Bible can be classified according to the key words, among which allusions with key words from persons occupy the highest percentage and this is also a special part of the allusions. Allusions with key words from the body part come to the second. These allusions can also be categorized from the semantic aspect. They manifest 44 fields: safety, sorrow(suffering), faithfulness, honour and humility, gratitude, knowledge-seeking (or wisdom-seeking), association, help and encouragement, determination, love, information, goodness, memory and brain, discretion, cheerfulness, cleanliness, greed, righteousness, peace, adversity, beginning and end, success or failure, deceit and honest, forgiveness or revenge, diligence, money (riches, extravagance), meek and cruelty, backsliding, patience (endurance), arrogance and grief, anticipation, sin, mercy, disclose and conceal, life and death, anger or happiness, divergence, fear and courage, authority, obedience, a task of priority, doubt, purity, and limitation.
2. Allusions to the Bible employ words which are much shorter than LOBA, BROWNA, and T4. The average word length of allusions to the Bible is 4.5863. Being the classics of Christianity to advertise doctrines, it wants to cater to readers from all walks of life. The words it employs have the

characteristic 'He who runs may read.' and make the book easily intelligible to people at large.

3. Allusions to the Bible possess a unique use of the modal verb, which is significantly different from all the other corpora. It uses the least modal verbs while T4 has the highest number of modal verbs. The modal verb 'will' is preferred in Allusions to the Bible to any other one as well as in other corpora except in T4. 'Shall' occurs only next to 'will' in Allusions to the Bible while it occurs the least often in all the other corpora LOBA, BROWNA and T4.
4. Nouns are extremely stressed. All the 180 single- word lexical items are nouns, among which 46% are proper nouns indicating persons, 25.6% indicating places. The multi-word lexical items occupy a large proportion in allusions to the Bible. We have noun phrases, verb phrases and prepositional phrases. Most of the phrases are noun phrases, which occupy about 50.5 % of the total number of phrases in allusions to the Bible. 42 % of the phrases are verb phrases. Most of the verb phrases can be classified into clause pattern. There is no adjective phrase and adverb phrase.
5. The 50 topmost frequency words reveal the feature of the material from which the allusions are taken from and the relation between man and the world he lives in.
6. There are significant differences of the allusions distribution between the corpora. The occurrence in the NOVEL is the highest, T4 has the lowest occurrence. The frequency is much lower than we expected due to the following reasons: (1)the nature of idioms: Though idioms are applied frequently both in written and spoken English, their occurrence is rather low when compared with that of words. (2) the tendency of the development of English: Much of the vocabulary of Old English has been lost, and the development of new words and expressions to meet new conditions. (3)Though the Bible has made many features of Early Modern English perfectly familiar to many people down to present times, we do not use these features in present-day speech and writing. (4)Some of the Feasts included in the allusions are no longer popularly celebrated. (5)people's preference. (6) The allusions I collected include many proper names of persons and places and phrases consist

of proper names which were once widely used and some are still very active. However, many new words coming from person's names arise. (7)replacement. (8) Many of the allusions to the Bible are expressions concerning about religion. If the material or topic is not on religion, it won't be used. (9)randomness in choosing the material. (10)comparatively not big enough scope of novels.

From this we can see many of the allusions have become cliches, some even obsolete. So teachers should be careful when choosing the material for their students. Some allusions have changed to other forms or have very similar forms .e.g. "Like mother, like daughter." has other forms : "Like Father, Like son." "Like master/man, like maid." Special attention should be paid to them. We should be familiar with the similar forms on the course of study.

Though some allusions do not appear, they are still of great importance (those are collected in the famous dictionaries).

People may have different attitudes towards allusions to the Bible because of different purposes. For those who prepare for the exam, special attention should be paid to the allusions with high frequency. For those who want to enrich their language, both written and colloquial, they should have a general understanding of all the allusions to the Bible. For academic study, higher requirement is needed.

The classification of the allusions according to the key words and the classification from the semantic aspect are very helpful to learners because allusions of the same kind are categorized together for readers to have association memory, learn by analogy and achieve the most effective memory.

ACKNOWLEDGEMENT

I shall thank all those professors, and my fellow classmates who have helped to make this thesis a better one than it would otherwise have been. Among them, I am particularly indebted to Professor Wang Guangzhao for his constructive suggestions, support, guidance and thorough reading of the whole manuscript. Moreover, his seriousness in language research has left me a deep impression and an everlasting influence and treasure. I am also indebted to my husband and mother-in-law who help take care of my infant baby, so that I could spare time to finish this thesis.

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Appendix I Allusions to the Bible

1. Aaron
2. Aaron's rod
3. Abel
4. abide ye every in his place
5. Abigail
6. Abraham
7. Abraham sacrificed Isaac.
8. a brand from the burning
9. A broken spirit dries the bones.
10. Absalom
11. a covenant of salt
12. a crow of thorns
13. a cup of cold water
14. Adam
15. Adam and Eve
16. Adam's apple
17. a drop in the bucket
18. a fly in the ointment
19. after one's own heart
20. after the flesh
21. A good name is better than riches.
22. a grain of mustard seed
23. a great gulf fixed
24. Ahasuerus
25. a house divided against itself
26. a labour of love
27. A little bird told(or whispered to)me.
28. A little fire kindles a forest.
29. A living dog is better than a dead lion.
30. All flesh is grass.
31. all in all
32. All is vanity.
33. all things to all men
34. All who take the sword will perish by the sword.
35. all you who labour and are heavy laden
36. Almighty God; the Almighty
37. alpha and omega
38. a man of sorrows
39. a man who excels in his work
40. amen
41. Amos
42. an ass's head sold for fourscore pieces of silver
43. an eye for an eye, and a tooth for a tooth
44. angel Gabriel
45. an incorruptible crown

46. Answer a fool according to his folly.
47. a pelican of the wilderness
48. Apollyon
49. Apostle John
50. Apostle Luke
51. Apostle Mark (John Mark)
52. Apostle Mathew
53. Apostle Paul
54. Apostle Peter
55. apple of one's eye
56. apples of gold in pictures of silver
57. A prophet is not without honour, save in his own country.
58. Archangel Michael
59. a reed shaken by the wind
60. Ark of the Covenant
61. Armageddon
62. As a man sows, so he shall reap. Reap as (or what) one has sown.
63. as a thief in the night
64. as birds do
65. ask for bread and be given a stone
66. A soft answer turns away wrath.
67. (as) old as Methuselah
68. A sow that is washed goes back to her wallowing in the mire.
69. as patient as Job; Job's patience; the patience of Job
70. as poor as Job
71. as proud as Lucifer
72. as snow in summer and rain in harvest
73. as the sparks fly upward
74. a stranger in a strange land
75. As you did it to one of the least of these my brethren, you did it to me.
76. as wise as Solomon
77. a thorn in the flesh
78. A tree is known by its fruit.
79. at the eleventh hour
80. at the hand(s) of
81. a two-edged sword
82. a very present help in trouble
83. a voice crying in the wilderness
84. A wicked man turns away from the wickedness.
85. a word in season
86. a word out of season
87. Baal
88. Babylon is fallen.
89. Balaam's ass
90. balm in Gilead
91. baptism; baptize
92. Barabbas

93. be a law to(or unto) oneself
94. beam in one's own eye; Mote in sb's eye
95. bear (or carry, take) one's cross
96. Beatitudes
97. beat swords into plowshares
98. beat the air
99. be gathered to one's people (or fathers)
100. be gentle to all
101. behind (or beyond, within) the veil
102. beloved son
103. Belshazzar
104. be made a spectacle to the world
105. Benjamin
106. Benjamin's mess
107. Be not far from me.
108. be of the earth, earthy
109. Bethany
110. Bethlehem
111. be troubled at sb's presence
112. better country
113. better is a dinner of herbs where love is
114. Better is a neighbour that is near than a brother far off.
115. be weighted in the balance, and found wanting
116. bite like a serpent
117. bitter cup (or cup of bitterness)
118. blasphemy against the Holy Spirit (or Ghost)
119. Blessed is he who reads.
120. blossom as the rose
121. blow (or sound) one's own horn(or trumpet)
122. bone of one's bone and flesh of one's flesh
123. book of life
124. Both he who sows and he who reaps may rejoice together.
125. bow down in the house(or temple) of Rimmon
126. bowels of mercy (or compassion, pity)
127. bow the knee to Baal
128. bray (or grind) a fool in mortar
129. break bread
130. breath of life (or the nostrils)
131. bring low
132. bring (down) sb's gray hairs (with sorrow) to the grave
133. broad way (or gate)
134. broken (or bruised) reed
135. brought nothing into the world, and cannot take anything out
136. build on (the) sand
137. bull (or kine, cows) of Bashan
138. buy the truth
139. by (or with) the skin of one's teeth

140. by (or in) the sweat of one's brow (or face)
141. Caiaphas the high priest
142. Cain
143. call in question
144. call on me in the day of trouble
145. Canaan
146. Canaanite
147. Can God furnish (or prepare, spread) a table in the wilderness?
148. cannot away with
149. Capernaum
150. castaway
151. cast one's bread upon the waters
152. cast (or throw) pearls before swine
153. cast sth. behind one's back
154. cast (or throw) the first stone; the first stone
155. catch (or take) by the beard
156. change one's skin
157. Charity is greatest.
158. Charity seeketh not her own.
159. chastise with scorpions
160. cherub, 复数 cherubim
161. choose that good part
162. Christians
163. Claudius Lysias
164. clean hands; have clean hands
165. come (or fall) short of
166. come (or bring) to light
167. confusion of tongues
168. Corinth
169. corner-stone
170. come in Egypt
171. count something to someone for righteousness
172. Cretans are always liars.
173. cross
174. Daniel
175. Daniel explains the dream.
176. Daniel in the den of lions
177. daughter of Pharaoh's son
178. daughter of the horseleech
179. David and Goliath
180. David and Jonathan
181. Day of Atonement
182. days before the flood
183. deaf adder
184. death of the firstborn; Egypt's firstborn smitten
185. Deborah
186. Deep calls unto deep.

187. deep waters; in deep waters
188. Delilah
189. Demas
190. dig a pit for sb
191. Do as you would be done by. Treat others in the way that you would like to be treated.
192. do evil that good may come
193. Do men gather figs from thistles?
194. Do not accept a bribe.
195. Do not despise your mother when she is old.
196. Dorcas society
197. Do this and he does it.
198. doubting Thomas
199. Do what is right in one's own eyes.
200. drain (or drink) the cup to the dregs (or bottom)
201. draw a bow at a venture
202. dust and ashes
203. Easter
204. eat grass like oxen
205. eat husks that the swine ate
206. eat one's own flesh
207. eat (or live on) the fat of the land
208. eat the fruit of one's own doings
209. Egyptian darkness
210. Elijah
211. Elijah fed by ravens
212. Elijah's mantle; One's mantle falls on sb
213. Elisha
214. Elizabeth
215. end of the world
216. enough and to spare
217. entertain an angel (or angels) unawares
218. Ephesus
219. Esau
220. esteem (or regard) iron as straw and brass as rotten wood
221. Esther
222. Even Satan is transformed into an angel of light.
223. Every good tree bears good fruit.
224. evil eye
225. ewe lamb
226. Ezekiel
227. Ezra
228. fall among
229. fall by the wayside (or way)
230. fall from grace
231. fall into a (or the)snare
232. fall on stony ground

- 233. fall to the ground
- 234. Father in heaven; Heavenly Father
- 235. Fathers of lies
- 236. Feast of Dedication; Feast of Light
- 237. Feast of Purim
- 238. Feast of Tabernacles; Feast of Booths; Feast of Ingathering
- 239. Feast of Unleavened Bread
- 240. feel after
- 241. feet of clay
- 242. Felix procrastinates.
- 243. fig leaf
- 244. fill (up) the measure of
- 245. filthy lucre
- 246. finger of God
- 247. fire and brimstone
- 248. fix (or hang, have) a millstone about (or round) one's neck
- 249. flesh and blood
- 250. fleshpots (of Egypt)
- 251. flourish like a palm tree
- 252. flourish like the green bay tree
- 253. forbidden fruit
- 254. forget not the cry of the humble
- 255. Forgive them, for they do not know what they do.
- 256. fowls of the air
- 257. Freely you have received, freely give.
- 258. from Dan to Beersheba
- 259. from (or on) the housetops
- 260. gain the whole world and lose his own soul
- 261. Galilee
- 262. gall and wormwood
- 263. garden of Eden
- 264. garden of Gethsemane
- 265. Gehenna
- 266. Gideon
- 267. gift of the tongues; speaking in tongues
- 268. gifts of the Magi
- 269. gird up one's loins
- 270. give up the ghost
- 271. glean ears of corn
- 272. go back on
- 273. go down into silence
- 274. God resists the proud, but gives grace to the humble.
- 275. God's chosen people
- 276. God's image; The image of God
- 277. Golgotha
- 278. Goliath
- 279. good and faithful servant

280. good Samaritan
281. good tidings
282. go (or walk) softly
283. gospel
284. go the way of all the earth (or all flesh)
285. go to Jericho
286. go to one's long (or last) home
287. grace
288. great harlot of Babylon
289. grind the face of sb
290. guardian angel
291. Hagar
292. Hallelujah (or Alleluia)
293. halt between two opinions
294. Ham
295. Haman
296. handwriting (or writing, hand, finger) on the wall
297. Hannah
298. harden one's heart
299. Have eyes, but do not see; have ears, but do not hear.
300. Heal thyself.
301. heap coals of fire on sb's head
302. He has made everything beautiful in its time.
303. Herod Antipas
304. Herodias and Salome
305. Herod the King
306. hewers of wood and drawers of water
307. He who increases knowledge increases sorrow.
308. He who is slow to anger is better than the mighty.
309. He who loves silver will not be satisfied with silver.
310. He who runs may read.
311. He who will not work shall not eat.
312. hide one's face from
313. hide one's light under a bushel
314. hole and corner (or hole-and-corner)
315. Holy communion; Corpus Christi
316. Hosea
317. How are the mighty fallen!
318. howling wilderness
319. Hymenaeus and Alexander
320. I am that (or who) I am
321. Ichabod
322. If a man dies and has no son, then you shall cause his inheritance to pass to his daughter.
323. if thy right hand offend thee
324. If we do not lose heart, we shall reap in due season.
325. in Abraham's bosom

- 326. incline one's ear
- 327. in dust (or sackcloth) and ashes
- 328. in high places
- 329. in (or by) measure
- 330. in the bowels of Jesus Christ
- 331. in the dust
- 332. in the dust
- 333. in the flesh
- 334. in the green tree (or wood)
- 335. in their death they were not divided.
- 336. in the land of the living
- 337. in the (or a) twinkling of an eye
- 338. in whatsoever state I am, therewith to be content.
- 339. Isaac
- 340. Isaiah
- 341. Ishmael (Ishmaelite)
- 342. Israel's suffering in Egypt
- 343. It is better to get wisdom than gold.
- 344. It is more blessed to give than to receive.
- 345. I will not leave you nor forsake you.
- 346. Jacob and Laban
- 347. Jacob's ladder
- 348. Jacob's staff
- 349. Jacob's voice in Esau's hand
- 350. Jael killed Sisera.
- 351. Jared and Mahalaleel
- 352. Jehu
- 353. Jephthah
- 354. Jephthah's daughter
- 355. Jeremiah
- 356. Jeroboam
- 357. Jerusalem
- 358. Jesse
- 359. Jesus Christ
- 360. Jesus cleanses the Temple. The House of Prayer
- 361. Jesus gave him no answer.
- 362. Jesus' parable
- 363. Jesus' whip of cords
- 364. Jezebel
- 365. Joab
- 366. Job
- 367. Job's comforter
- 368. Job's news; Job's post
- 369. John the Baptist
- 370. Jonah
- 371. Jonah's ground
- 372. Jonah's whale (or fish)

- 373. Jonah thrown into the sea (or Jonah trip)
- 374. Joseph
- 375. Joseph interpreted Pharaoh's dreams.
- 376. Joseph ruled Egypt
- 377. Joseph's coat
- 378. Joseph's dreams
- 379. Joshua
- 380. Judas
- 381. Judas kiss; kiss of death
- 382. keep all the things
- 383. keep the good wine until now
- 384. kick against the pricks
- 385. kill the fated calf
- 386. King Ahab
- 387. King David
- 388. Knock , and it will be open.
- 389. laborers in the vineyard
- 390. Lamb of God
- 391. Lamb's Book of Life
- 392. land flowing with milk and honey; land of milk and honey; milk and honey
- 393. land of Nod
- 394. land of promise; promised land; land of the covenant
- 395. Laodicean
- 396. Last Judgment (or Day of Judgement)
- 397. Last Supper
- 398. last trumpet
- 399. lay down one's life for his friends
- 400. lay (or take) sth to heart
- 401. lay sth to sb's charge
- 402. lay the axe at (or to) the root of
- 403. lay up (or hide, keep, wrap up) in a napkin
- 404. lay up treasures in heaven
- 405. Lazarus; Lazarus and Dives
- 406. Lazarus raised from the dead
- 407. lead captivity captive
- 408. Let not the sun go down upon your wrath.
- 409. Let not your heart be troubled, neither let it be afraid.
- 410. Let the dead bury their (own) dead.
- 411. Let there be light.
- 412. Let us eat and drink, for tomorrow we shall die.
- 413. Let us not be weary in well doing.
- 414. Let your yea be yea and your nay be nay.
- 415. Leviathan
- 416. lick the dust
- 417. lick (or kiss) the dust
- 418. lie with one's fathers
- 419. lift (up) one's (or the) eyes

- 420. lift (up) one's (or the) hand
- 421. lift (up) one's (or the) hand
- 422. lift (up) one's hand against sb
- 423. lift up one's head
- 424. lift up one's (or the) heel against sb
- 425. lift up one's horn
- 426. lift up one's voice
- 427. light of one's eyes
- 428. light of sb's (or the) countenance
- 429. Light of the world
- 430. Like mother, like daughter.
- 431. lion in the way (or path)
- 432. line upon line
- 433. loaves and fishes
- 434. locust years
- 435. Lord of hosts
- 436. Lord's Day (=Sunday)
- 437. Lord's prayer
- 438. lost sheep
- 439. Lot and his family
- 440. Lot's wife
- 441. love feast
- 442. Love is (as) strong as death.
- 443. Love one's neighbour as oneself.
- 444. Love your enemies.
- 445. lust of the flesh
- 446. Macedonian call
- 447. make a covenant with one's eyes
- 448. make atonement for
- 449. make bricks without straw
- 450. make one a name
- 451. Maker
- 452. manger
- 453. manna
- 454. man of Belial
- 455. man of blood; bloody man
- 456. man of the world
- 457. Man shall not live by bread alone.
- 458. Many are called , but few are chosen.
- 459. Mara
- 460. Mary Magdalene
- 461. Mary; the Virgin Mary; Saint Mary
- 462. massacre (or slaughter) of the innocents
- 463. May the day perish on which I was born.
- 464. melt like wax
- 465. Messiah
- 466. millennium: a period of 1000 years

- 467. Mordecai
- 468. Moses
- 469. Moses in Horeb
- 470. Moses in bulrushes
- 471. Moses' rod
- 472. Mount Horeb
- 473. Mount Nebo
- 474. Mount Sinai
- 475. Naboth's vineyard
- 476. Naomi
- 477. narrow gate (or way)
- 478. Nazareth
- 479. Nebuchadnezzar
- 480. Nebuchadnezzar's dream
- 481. Nebuchadnezzar's furnace
- 482. needle's eye; A camel to go through the eye of a needle
- 483. neither poverty nor riches
- 484. New Jerusalem
- 485. new wine in old bottles
- 486. Nicodemus
- 487. Nimrod
- 488. Nineveh
- 489. Noah
- 490. Noah's ark
- 491. No lie is of the truth.
- 492. No man can serve two masters.
- 493. None of us lives to himself, and no one dies to himself.
- 494. no respecter of persons
- 495. Not let one's left hand know what one's right hand does.
- 496. not one jot or tittle
- 497. not peace, but a sword
- 498. not to be served but to serve
- 499. not worthy to tie his shoestrings
- 500. number one's days; one's days are numbered
- 501. olive branch
- 502. olive branch (or leaf)
- 503. on all fours
- 504. on earth peace, good will toward men
- 505. one flesh
- 506. one's bowels yearn over (or upon, towards)
- 507. one's countenance fell
- 508. one's cup runs over (or one's cup to be full)
- 509. one's horn is exalted
- 510. one's hour has (or is) come
- 511. One sows, another reaps
- 512. On your belly you shall go
- 513. original sin (Adam's sin)

- 514. out-Herod Herod
- 515. Palm Sunday
- 516. paradise
- 517. pass as a watch in the night
- 518. pass by on the other side
- 519. Passover
- 520. Paul and Silas
- 521. Paul at Lycaonia
- 522. Paul in Rome
- 523. pay tithes of mint (and anise) and cummin
- 524. Pentecost (Feast of Weeks)
- 525. Pharaoh of Egypt
- 526. Pharisee
- 527. Pilate
- 528. Pilate asked about truth
- 529. pillar of cloud and pillar of fire
- 530. pillar of the church
- 531. possess one's soul in patience
- 532. Potiphar
- 533. pour out the vials of the (or one's) wrath on
- 534. Pride goes before destruction.
- 535. prophesy no good but evil
- 536. prophet
- 537. psalms
- 538. put one's hand to the plough
- 539. quench (the) smoking flax
- 540. Rachel
- 541. Rahab
- 542. raise Cain
- 543. reap where one has not sown
- 544. Rebekah
- 545. Render to Caesar the things that are Caesar's.
- 546. rest (or sleep) with one's fathers
- 547. resurrection
- 548. return to dust
- 549. return to one's vomit
- 550. Revelation (or Apocalypse)
- 551. rib
- 552. rise from the dead; rise again
- 553. root and branch
- 554. rule with a rod of iron; rule with a heavy (or high) hand
- 555. Ruth and Boaz
- 556. Samson
- 557. Samson and Delilah
- 558. Samson's jawbone of an ass
- 559. Samson's strength
- 560. Samuel

- 561. sanctuary
- 562. Sarah (Sarai)
- 563. Satan
- 564. Saul
- 565. Saul has slain his thousands, and David his the thousands.
- 566. saved as by fire
- 567. save one's soul alive
- 568. Say, and do not.
- 569. scapegoat
- 570. Scarlet Whore (or Woman)
- 571. search one's heart
- 572. see eye to eye (with)
- 573. seek with a candle
- 574. sell one's birthright for a mess of pottage
- 575. separate (or divide) the sheep from the goats
- 576. separate (or sift) the wheat from the chaff
- 577. Sermon on the Mount
- 578. set (or put) one's face against
- 579. set one's face like a flint
- 580. set one's face to (or towards)
- 581. set one's teeth on edge
- 582. seven demons
- 583. seven mountains
- 584. seven thunders
- 585. seven trumpets
- 586. seventy times seven
- 587. Shadrach, Meshach and Abednego
- 588. shake the dust off (or from) one's feet
- 589. sheep that have no shepherd
- 590. Shem
- 591. Shibboleth
- 592. Shimei
- 593. shorten the hand (or arm) of sb
- 594. show the cloven hoof (or foot)
- 595. Sidon
- 596. smite hip and thigh
- 597. smite sb under the fifth rib
- 598. Sodom and Gomorrah
- 599. Solomon
- 600. Solomon built the house of the Lord.
- 601. Solomon in all his glory
- 602. Solomon requests wisdom.
- 603. Solomon's own house
- 604. Solomon's wise judgment
- 605. Song of Songs; song of Solomon
- 606. sons of darkness
- 607. sounding brass

- 608. sow in tears, reap in joy
- 609. sow the wind and reap the whirlwind
- 610. spare the rod
- 611. spend and be spent
- 612. spoil the Egyptians
- 613. stagger like drunken man
- 614. Stay me with flagons, comfort me with apples.
- 615. Stephen is stoned.
- 616. still small voice
- 617. stirring (or shaking) of the dry bones
- 618. Stones will cry out.
- 619. strain at a gnat
- 620. strange flesh
- 621. strengthen sb's hand's; strengthen the hands of sb
- 622. strike hands
- 623. strong meat
- 624. suffer (or put up with) fools gladly
- 625. Suffer them and forbid them not.
- 626. Sufficient unto (or for) the day is the evil thereof.
- 627. swept and garnished
- 628. sword and famine
- 629. take the name of God in vain
- 630. take thought
- 631. Tell it not in Gath.
- 632. tempt God
- 633. Ten Commandments
- 634. ten virgins
- 635. the Anointed
- 636. The ark rested upon the mountains of Ararat.
- 637. the birth of Christ
- 638. the blind leading the blind
- 639. the call of wisdom
- 640. the chiefest of sinners
- 641. the crucifixion of Jesus
- 642. the curse of Cain
- 643. the day of small things
- 644. the death of Ahab
- 645. the demons entered the herd of swine
- 646. the destruction of Jericho
- 647. The devil can cite Scripture for his purpose.
- 648. The devil walks about like a roaring lion.
- 649. the dew of Hermon
- 650. the dust of the ground
- 651. The earth is the Lord's and all its fullness.
- 652. the eleventh commandment
- 653. the Fall of man
- 654. The fear of the Lord is the beginning of knowledge.

- 655. the first day
- 656. the firstfruits of the Spirit
- 657. The first will be last, and the last first.
- 658. The golden bowl is broken.
- 659. the golden calf
- 660. the golden rule
- 661. the great flood
- 662. The hair of my flesh stands up.
- 663. the harp and evil spirit
- 664. the head of the wife
- 665. The heart knows its own bitterness.
- 666. the Holy Ghost (or Spirit)
- 667. the Holy of Holies; the Most Holy
- 668. the house of Jeroboam
- 669. Their name is legion.
- 670. The iron entered (into) one's soul.
- 671. The Israelites murmured.
- 672. the Jordan
- 673. the keys of the kingdom of heaven
- 674. The kingdom of God is within you.
- 675. the king of terrors
- 676. the King of the Jews
- 677. the land of darkness and the shadow of death
- 678. the latter end of Job
- 679. the law of Moses; the Mosaic Law
- 680. the law of the Medes and Persians
- 681. The letter kills, but the Spirit gives life.
- 682. the lilies of the field
- 683. The lines have fallen to me in pleasant places.
- 684. the mammon of unrighteousness
- 685. the mark (or brand) of Cain
- 686. the miraculous catch of fish
- 687. the Most High
- 688. the nakedness of the land
- 689. the ninth plague of Egypt
- 690. the peace of God
- 691. the pearly gates
- 692. the Philistine
- 693. the Philistine's greaves of brass
- 694. the plea for Onesimus
- 695. the pool of Bethesda
- 696. The poor are always with us.
- 697. the powers that be
- 698. the prodigal son
- 699. the pure in heart
- 700. the queen of Sheba
- 701. the quenchless fire and deathless worm

702. the quick and the dead
703. There is a time to laugh.
704. There is no one who does not sin.
705. There is nothing covered that will not be revealed.
706. There is nothing new under the sun. There is new thing under the sun.
707. There is one who scatters, yet increases more.
708. the root of all evil
709. the root of the matter
710. the running of Ahimaaz
711. the Sabbath day
712. the salt of the earth
713. the Savior
714. The scales fall from one's eyes.
715. the (Old) Serpent
716. the signs of the times
717. the Son of God (or Man)
718. The spirit is willing but the flesh is weak.
719. The sun shines in the evil and the good.
720. The sun stands still.
721. the tent of Achan
722. the tree of knowledge; the tree of the knowledge of good and evil
723. the tree of life
724. the trial scene to Judas
725. the twelve apostles (or disciples)
726. the uttermost farthing(the last penny)
727. the uttermost parts of the sea (or earth)
728. the vale(or valley) of Baca (or tears)
729. the Valley of Siddim
730. the valley of the shadow of death
731. the Valley of the Son of Hinnom
732. The wages of sin is death.
733. The waters came into my soul.
734. The waters wear the stones.
735. The way of the slothful man is like a hedge of thorns.
736. The way of transgressors is hard.
737. the weaker vessel
738. The whole creation groans and labors.
739. The windows of heaven were opened.
740. The word God puts in my mouth, that I must speak.
741. the word of King Lemuel
742. The year of my redeemed has come.
743. They that wasted us required of us mirth.
744. thirty pieces of silver
745. This mortal must put on immortality.
746. Thou shalt not kill.
747. Thou shalt not steal
748. Threefold cord is not quickly broken.

749. threescore and ten; the Biblical limit of threescore and ten
750. tithes
751. to be tempted
752. to bind and to loose
753. To everything there is a season. Everything has its time.
754. to him that hath shall be given
755. Tomorrow will take care of (or look after) itself.
756. Tophet
757. to the bitter end
758. tower of Babel
759. tower of ivory (or ivory tower)
760. transfiguration (Jesus transfigured on the Mount)
761. Trinity
762. Truth will make you free.
763. turn a deaf ear to
764. turn the other cheek
765. Two are better than one.
766. Tyre
767. under one's (own)vine and fig-tree
768. Uriah is slain
769. Uzzah's hand
770. vinegar upon nitre
771. visit on (or upon) sb: visit the sins of the fathers on the children
772. walk uprightly
773. wander in the wilderness
774. wash one's hand of
775. watch and pray
776. water of life; the river of water of life
777. wax fat and kick
778. wear Joseph's coat
779. wedding garment
780. Whatever your hand finds to do, do it with your might.
781. What I have written, I have written.
782. wheels within wheels
783. When I fall, I will arise.
784. When the wicked rule, the people groan.
785. When words are many, sin is not absent.
786. where the worm does not die
787. Where your treasure is, there will your heart be also.
788. whited sepulchre
789. Who can tell a man what shall be after him under the sun?
790. widow's cruse
791. widow's mite
792. Wisdom is a defence.
793. Wisdom is the principal thing.
794. wise as a serpent, and harmless as a dove
795. with a high hand

- 796. with all the strength
- 797. With what judgment ye judge, ye shall be judged.
- 798. With what measure you use, it will be measured back to you.
- 799. Woe worth the day!
- 800. wolf in sheep's clothing
- 801. Work while it is day.
- 802. worship at the shrine of mammon
- 803. yoke
- 804. Zion

Appendix II

```
set talk on
create table wordtab1(word1 c(100))
append from 'c:\my documents\e\allusions.txt' delim with tab
go top
create table wordtab2(word2 c(30),freq n(6))
use
select 1
use wordtab1
do while .not.eof()
string=word1
blankpos=0
size=len(alltrim(word1))

do while size>1
string=alltrim(stuff(string,1,blankpos,' '))+ '
blankpos=at(' ',string)
cut=substr(string,1,blankpos)
size=len(string)
select 2
use wordtab2
append blank
replace word2 with cut
select 1
enddo
skip
enddo
select 2
for k=1 to 4
punc='*=\^+,.?!:;)(<>"'+""
for loo=1 to 17
go top
cut2=substr(punc,loo,1)
replace all word2 with substr(word2,1,(at(cut2,word2)-1)) for cut2 $ word2
endfor
endfor

delet all for word2=' '
pack
replace all word2 with upper(word2)
replace all freq with 1
index on word2 tag word2
total to wordlis on word2
use wordlis
```

index on freq tag freq desce

```
go top
wordlen = 0
count = 0
do while .not.eof()
wordlen = wordlen + len(alltrim(word2))
count = count + 1
skip
enddo
go top
sum freq to tot
wait window 'DISPLAYING WORDS AND FREQUENCY IN DESCENDING;
ORDER...'TIMEOUT(2)
list all
go top
wait 'THE TOP TWENTY WORDS IS...'timeout(4)
for top = 1 to 50
display off
skip
endfor
set decimals to 4
nu = wordlen/count
@5,30 say 'THE TOTAL NUMBER OF WORD TOKEN IS:'get tot
@7,30 say 'THE TOTAL NUMBER OF WORD TYPE IS: 'get count
@9,30 say 'THE EVERAGE WORD LENGTH IS: 'get nu
wait window;
'PROCESSING FINISHED.RETURNED TO COMMAND WINDOW...';
TIMEOUT(4)
```

Appendix III

```
Clear
Close all
Sele 2
Use dbank
Go 7
Str=upper(mtext)
Sele 3
? "      Which file do you want to process?"
use ?
go top
do while not eof()
w='' + upper(alltrim(cword)) + ''
*oc=occurs(alltrim(upper(cword)),str)
oc=occurs(w,str)
? '      '+cword+str(oc)
replace freq with oc
skip
enddo
set order to freq_ind
brow
```