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overall title and the commentary of Narboni, but in which the treatise is given a close association rather than De Substantia Orbis VII, which immediately follows it in the text. This third version is the sole case in which a Hebrew translator can be named: the translation was made by Todros Todrosi in the year 1340. The only conclusion to be drawn from his translation is that Todrosi may definitively be eliminated as the translator of any of the other versions. However, we may be able to draw a tentative conclusion as to the formation of the Hebrew collection. The earliest evidence for the existence of the nine treatise collection is the commentary of Narboni, completed in 1349. The fact that nine years earlier one treatise could be attached to a work outside the corpus may indicate that the Hebrew collection of nine treatises was formed during those nine years, or may even indicate that Narboni himself collected the various treatises. 5 Narboni, however, was not the translator of these works. In fact, no 1 definitive indication of the translator's identity exists. 6 3. The Nature of the Question-Form Steinschneider offered the following general characterization of Averroes' Quaestiones: These are mostly brief discussions, more or less answers to questions; they may be partially occasioned by topics in his commentaries and may be considered as appendices to them.

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Subscribing to the view that language is for humans much like water is for fish, this text underscores the importance of implicit understandings language users have of how language works. The work of Kenneth Burke focuses maximum attention on the problem of scapegoating and its deeply embedded motivational resources in language--resources Burke finds sufficiently potent and pervasive to disseminate across cultures what he refers to as a "Cult of the Kill." Burke's concerns with the problem of scapegoating and its links with "the negative" as an essential feature of language are found to overlap and contrast in significant ways with the work of Martin Heidegger and with postmodern, especially deconstructive, insights. By way of conclusion, the text addresses criticisms of deconstruction and sets forth, through a comparison of the views of Jacques Derrida and rhetorical theorist John Macksoud, a concise account of the "laws" and parameters of a postmodern understanding of language offering an inclusive strategy of evaluation.