

FROM THE IMPERSONAL PASSIVE '*IT WAS TOLD HIM THAT~*' (ETC.) TO THE PERSONAL PASSIVE '*HE WAS TOLD THAT~*' (ETC.):
A COMPARATIVE OBSERVATION BASED ON THE
VARIOUS VERSIONS OF THE BIBLE (II)

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III. *The Later Transition of the AV Impersonal Passive Constructions*

3.1. In this chapter we shall examine whether the impersonal passive constructions (including the active construction of the type '*one told him...*'), as they occurred in the AV, have been retained in the same structural form or have been replaced by the personal passive constructions in the later English Versions of the Bible. Generally speaking, our chief concern is to identify the transition from the impersonal passive, of the type '*it was told him that~*,' etc. in the AV to the corresponding personal passive, of the type '*he was told that~*,' etc. in the later English Versions. It is true that the general tendency of that transition has been realized in the greater part of the biblical examples concerned. But actually there are a number of instances where certain factors, whether contextual or stylistic, have caused the old impersonal passive construction, often clad in the new fashion, to be preserved. We also find some others where the personal active construction has come to be preferred.

Below we are going to observe these individual phenomena with regard to the maintenance or substitution of the constructions in question by comparing those examples quoted from the AV in the previous chapter with the corresponding passages of the following Versions:

- (1) RSV: The Revised Standard Version (N.T.: 1946, O.T.: 1952) (New York: Thomas Nelson & Sons, 1959)
- (2) NASB: The New American Standard Bible (1960) (Nashville: Holman Bible Foundations)
- (3) JB: The Jerusalem Bible (1966) (London: Darton, Longman & Todd)
- (4) NEB: The New English Bible (N.T.: 1961, O.T.: 1970) (Oxford/Cambridge Univ. Press, 1970)
- (5) NJB: The New Jerusalem Bible (1985) (London: Darton, Longman & Todd)
- (6) REB: The Revised English Bible (1989) (Oxford/Cambridge Univ. Press)
- (7) NRSV: The New Revised Standard Version (1989) (Oxford Univ. Press)

Since we find a number of cases where quotations from different Versions—especially the correlated Versions, such as the RSV and the NRSV, the NEB and the REB, and the JB and the NJB—are identical with each other or are just slightly or partially different from each other, we have decided, when occasions arise, to adopt the space-saving notation: e.g., “RSV=NRSV...”, “NEB [REB]...[...].”

Observations will be made according to the classification of the five types occurring in the AV, which was set down in §2.2.¹ In the illustration that will be made below in §§3.2~3.6, we shall put one of the following marks at the beginning of each appropriate example:

- ① : denoting an impersonal passive construction of the type ‘*it was told him + that-clause*’
- ①¹ : denoting a construction with direct speech instead of the *that-clause* in ①
- ①² : denoting a construction with ‘*saying + direct speech*’ instead of the *that-clause* in ①
- ①³ : denoting a construction with *reported [shown, disclosed]* (construed with *to*) instead of *told* in ①
- ①⁴ : denoting a construction with *reported* (construed with *to*) instead of *told* in ①¹
- ①⁵ : denoting a construction with *reported* (construed with *to*) instead of *told* in ①²
- ①⁶ : denoting a construction of the type ‘*it was told him + what [how]-clause*’, ‘*it was told him + of-phrase*’, or ‘*as it was told [reported to, declared to] him*’
- ①⁷ : denoting a construction of the type ‘*it was said to him + direct speech [direct question]*’
- Ⓟ : denoting a personal passive construction of the type ‘*he was told + that-clause*’
- Ⓟ¹ : denoting a construction with direct speech instead of the *that-clause* in Ⓟ
- Ⓟ² : denoting a construction with ‘*saying + direct speech*’ instead of the *that-clause* in Ⓟ
- Ⓟ³ : denoting a construction with *informed* instead of *told* in Ⓟ
- Ⓟ⁴ : denoting a construction with *informed* instead of *told* in Ⓟ¹
- Ⓟ⁵ : denoting a construction of the type ‘*he was told + what [how]-clause*’, ‘*he was told [informed] + of-phrase*’, or ‘*as he was told*’
- Ⓟ⁶ : denoting a construction of the type ‘*he was asked + direct question*’

3.2. I. After the AV type ‘*it was told him that~*’

The ten examples of the type ‘*it was told that~*’ occurring in the AV have been succeeded in the later Versions in the following way.

(1) *Gen.* 31.22 (cf. (1) in §2.3)—① RSV=NASB: When *it was told Laban* on the third day *that* Jacob had fled,/Ⓟ JB=NJB: Three days later *Laban was told that* Jacob had fled./NEB[REB]: Three days later, when Laban heard *that* Jacob had run away [had fled],/Ⓟ NRSV: On the third day *Laban was told that* Jacob had fled.

(2) *Exod.* 14.5 (cf. (2) in §2.3)—Ⓟ RSV=NASB=NRSV: When *the king of Egypt was told that* the people had fled,/Ⓟ JB[NJB]: When *Pharaoh, king of Egypt, [Pharaoh king of Egypt] was told that* the people had made their escape [had fled],/Ⓟ NEB: When

¹ Here, to the 48 examples in §2.2 I should like to add five others: 2 *Sam.* 15.31 (as (9) under III), *Prov.* 25.7 (as (7) under V), *Jer.* 4.11 (as (8) under V), *Rom.* 9.12 (as (9) under V), and *Rom.* 9.26 (as (10) under V). See §3.4 (particularly under iii) and §3.6, below.

the king of Egypt was told that the Israelites had slipped away,/①³ REB: *When it was reported to the Egyptian king that the Israelites had gone,*

(3) *1 Sam. 23.7* (cf. (3) in §2.3)—① RSV=NRSV: *Now it was told Saul that David had come to Keilah.*/① NASB: *When it was told Saul that David had come to Keilah,*/JB=NJB: *When word was brought to Saul that David had gone to Keilah*/Ⓟ NEB: *Saul was told that David had entered Keilah,*/①³ REB: *It was reported to Saul that David had entered Keilah,*

(4) *1 Sam. 27.4* (cf. (4) in §2.3)—ⓅRSV: *And when it was told Saul that David had fled to Gath,*/① NASB: *Now it was told Saul that David has fled to Gath,*/JB=NJB: *When news reached Saul that David had fled to Gath,*/Ⓟ NEB=REB: *Saul was told that David had escaped to Gath,*/Ⓟ NRSV: *When Saul was told that David had fled to Gath,*

(5) *1 Kings 2.29* (cf. (5) in §2.3)—①¹ RSV[NRSV]: *And when [When] it was told king Solomon, "Joab has fled to the tent of the Lord, [Lord]..."*/① NASB: *And it was told King Solomon that Joab had fled to the tent of the Lord,...*/Ⓟ¹ JB=NJB: *King Solomon was told, 'Joab has fled to the Tent of Yarweh,...'*/NEB=Ⓟ REB: *When King Solomon learnt [was told] that Joab had fled to the Tent of the Lord...*

(6) *1 Kings 2.41* (cf. (6) §2.3)—Ⓟ RSV[NRSV]: *And when [When] Solomon was told that Shime-i [Shimei] had gone from Jerusalem to Gath and returned,*/① NASB: *And it was told Solomon that Shimei had gone from Jerusalem to Gath, and had returned.*/Ⓟ³ JB[NJB]: *Solomon was informed that Shimei had gone from Jerusalem to Gath and had come back [had left Jerusalem for Gath and come back again],*/Ⓟ NEB [Ⓟ³ REB]: *When King Solomon was told [informed] that Shimei had gone from Jerusalem to Gath and back,*

(7) *Judges 9.47* (cf. (7) in §2.3)—Ⓟ RSV[NRSV]: *Abimelech was told that all the people [lords] of the Tower of Shechem were gathered together.*/① NASB: *And it was told Abimelech that all the leaders of the tower of Shechem were gathered together.*/JB[NJB]: *As soon as Abimelech heard that all the leaders of [that the leading men inside] Migdal-shechem had [had all] gathered there,*/①³ NEB[REB]: *It was reported to Abimelech that all the occupants of the castle [tower] of Shechem had collected [flocked] together.[.]*

(8) *1 Sam. 23.13* (cf. (8) in §2.3)—Ⓟ RSV=NJB=NRSV: *When Saul was told that David had escaped from Keilah,*/① NASB: *When it was told Saul that David had escaped from Keilah,*/JB[NJB]: *When the news reached [was brought to] Saul that David had escaped from Keilah,*/①³ REB: *When it was reported to Saul that David had escaped from Keilah,*

(9) *Job 37.20* (cf. (9) in §2.3)—① RSV[NASB]: *Shall it be told him [Him] that I would speak?/JB: Can my words carry weight with him?/NEB[REB]: Can any man dictate to God when he is to speak? [,]/NJB: Does he take note when I speak?/Ⓟ NRSV: *Should he be told that I want to speak?**

(10) *1 Sam. 23.22* (cf. (10) in §2.3)—① RSV: *for it is told me that he is very cunning.*/Ⓟ NASB=NRSV: *for I am told that he is very cunning.*/Ⓟ JB[NJB]: *for I have been told he [that he] is very cunning.*/NEB[REB]: *They tell me that he by himself is [he is] crafty enough to outwit me.*

Concerning (9) *Job. 37.20*, if we were to interpret the sentences themselves as they ap-

pear in the RSV, the NASB and the NRSV, it would be proper to take *that* as a conjunction. In §2.3 we considered the problematic point in *that* in the AV version “Shall it be told him *that* I speak?” Whatever the nature of its precedent counterparts, we would rather affirm that the primary function of the *that*-clause as it occurs in the sentence has been realized in its own right.

Of (10) *1 Sam.* 23.22 the JB version has an asyndetic clause, i.e., a clause with the conjunction *that* suppressed, appended to the personal passive predicate. The choice of this manner of construction may be interpreted as due to the more lively and colloquial tone of the context.

Taking special notice of how with regard to the ten examples the impersonal passive construction that occurred in the AV has been replaced by the personal passive construction in the seven later Versions, we can show the relevant distribution in the following table:

I		RSV	NASB	JB	NEB	NJB	REB	NRSV	Total
(1) <i>Gen.</i> 31.22		ⓐ	ⓐ	ⓑ		ⓑ		ⓑ	
(2) <i>Exod.</i> 14.5		ⓑ	ⓑ	ⓑ	ⓑ	ⓑ	ⓐ ³	ⓑ	
(3) <i>1 Sam.</i> 23.7		ⓐ	ⓐ		ⓑ		ⓐ ³	ⓐ	
(4) <i>1 Sam.</i> 27.4		ⓐ	ⓐ		ⓑ		ⓑ	ⓑ	
(5) <i>1 Kings</i> 2.29		ⓐ ¹	ⓐ	ⓑ ¹		ⓑ ¹	ⓑ	ⓐ ¹	
(6) <i>1 Kings</i> 2.41		ⓑ	ⓐ	ⓑ ³	ⓑ	ⓑ ³	ⓑ ³	ⓑ	
(7) <i>Judges</i> 9.47		ⓑ	ⓐ		ⓐ ³		ⓐ ³	ⓑ	
(8) <i>1 Sam.</i> 23.13		ⓑ	ⓐ			ⓑ	ⓐ ³	ⓑ	
(9) <i>Job.</i> 37.20		ⓐ	ⓐ					ⓑ	
(10) <i>1 Sam.</i> 23.22		ⓐ	ⓑ	ⓑ		ⓑ		ⓑ	
Impers.	ⓐ	5	8					1	14
	ⓐ ¹	1						1	2
Pass.	ⓐ ³				1		4		5
Pers.	ⓑ	4	2	3	4	4	2	8	27
	ⓑ ¹			1		1			2
Pass.	ⓑ ³			1		1	1		3
Total		10	10	5	5	6	7	10	53

Here we see 53 instances either with impersonal passive constructions or with personal passive constructions. Out of them, 32 (60%) appear with personal passive constructions, which may be considered to have grown from impersonal passive ones as they occurred in the AV, and 21 (40%) remain with impersonal passive ones transmitted from the AV. The greatest part of the 32 instances, that is, 27 instances appear in the type ‘*he was told that~*’, while no more than 14 out of the 21 instances of the impersonal passive have retained their original type ‘*it was told that~*’.

Among the seven Versions, the NASB turns out to be the most conservative in containing 8 instances of the old type ‘*it was told that~*’. Conversely, the NRSV, probably in consequence of its recent date, appears the most progressive in containing also 8 instances

of the new type 'he was told that~'.

It is worth noting that the NEB, the REB, the JB and the NJB contain no instance of the type 'it was told that', although the REB is marked in containing 4 instances of the impersonal passive type 'it was reported to him that~'. The last mentioned fact shows the difference of the two verbs of saying—*tell* and *report*—in their lexically stylistic value. While *tell* has developed so much colloquial value that it now appears unsuitable for the impersonal passive construction, *report* has so much of formal or literary value that it is apt to supersede *tell* for use in the impersonal passive. In other words, the impersonal passive has survived with *report* in the more formal stylistic sphere. Such stylistic difference is also true of the use of *informed*, as against *told*, in the personal passive construction, as it occurs in the JB, NJB and REB versions of (6) *1 Kings* 2.41.

Another point to be noticed is that the JB and the NJB have recourse to the direct passive construction: *word was brought to Saul that...*(JB=NJB, (3) *1 Sam.* 23.7)/ *the news was brought to Saul that...*(JB, (8) *1 Sam.* 23.13). This might be taken for a sort of impersonal passive newly fashioned in the more definite style of expression.

3.3. II. After the AV type 'it was told him (saying) + direct speech'

The fourteen examples of the type 'it was told him, saying, + direct speech', the single one of the type 'it was told him + direct speech', and the one of the special type 'it was told him by certain which said + direct speech', which occurred in the AV, have been succeeded in the seven later Versions in the following way.

(1) *Gen.* 22.20 (cf. (1) in §2.4)—①¹ RSV[NRSV]: Now after these things *it was told Abraham*, "Behold, Milcah ["Milcah] also has borne children [children,] to your brother Nahor:.../①² NASB: How it came about after these things, that *it was told Abraham, saying*, "Behold, Milcah also has borne children to your brother Nabor: .../JB=NJB: It happened some time later that Abraham received word that Milcah, too, had now borne sons to his brother Nahor: .../①¹ NEB=REB: After this *Abraham was told*, 'Milcah has borne sons to your brother Nalor: ...

(2) *Gen.* 38.13 (cf. (2) in §2.4)—①¹ RSV=NRSV: And when *Tamar was told*, "Your father-in-law is going up to Timnah to shear his sheep,"/①¹ NASB: And *it was told to Tamar*, "Behold, your father-in-law is going up to Timnah to shear his sheep."/①⁴ JB: *This was reported to Tamar*, 'Listen, your father-in-law is going up to Timnah for the shearing of sheep.'/①¹ NEB=REB: When *Tamar was told that* her father-in-law was on his way to shear his sheep at Timnath,/①¹ NJB: When *Tamar was told*, 'Look, your father-in-law is going up to Timnah for the shearing of his sheep,'

(3) *Josh.* 10.17 (cf. (3) in §2.4)—①¹ RSV=NRSV: And *it was told Joshua*, "The five kings have been found, hidden in the cave at Makkedah."/①² NASB: And *it was told Joshua, saying*, "The five kings have been found in the cave at Makkedah."/JB [NJB]: and news of this was brought to Joshua. 'The five kings' the message ran 'have ['The five kings have] been found hiding in the cave at Makkedah.'/①¹ NEB [REB]: and *Joshua was told that* they had been found in this cave [hiding there].

(4) *2 Sam.* 6.12 (cf. (4) in §2.4)—①¹ RSV=NRSV: And *it was told King David*, 'The Lord has blessed the household of Obed-edom.../①² NASB: Now *it was told King David, saying*, "The Lord has blessed the house of Obed-edom.../JB[①³ NJB]: Word was brought to King David that [*King David was informed that*] Yahweh had blessed

the family of Obed-edom.../NEB: When they told David that the Lord had blessed Obed-edom's family.../Ⓟ³ REB: When *David was informed* that the Lord had blessed Obed-edom's family...

(5) *1 Sam.* 15.12 (cf. (5) in §2.4)—Ⓣ¹ RSV: And Samuel rose early to meet Saul in the morning; and *it was told Samuel*, "Saul came to Carmel,.../Ⓣ² NASB: And Samuel rose early in the morning to meet Saul; and *it was told Samuel, saying*, "Saul came to Carmel,.../JB: In the morning Samuel went to meet Saul; word was brought him that Saul had gone to Carmel.../Ⓟ NEB[REB]: Early next morning he went to meet Saul, but *was told that* he had gone to Carmel; [.../Ⓟ¹ NJB: In the morning, Samuel set off to find Saul. *Samuel was told*, 'Saul has been to Carmel,.../Ⓣ¹ NRSV: Samuel rose early in the morning to meet Saul, and *Samuel was told*, "Saul went to Carmel,...

(6) *1 Sam.* 19.19 (cf. (6) in §2.4)—Ⓣ RSV[Ⓣ² NASB]: And *it was told Saul*, [*Saul, saying*,] "Behold, David is at Naioth in Ramah."/JB=NJB: Word was brought to Saul, 'David is in the huts at Ramah.'/Ⓟ NEB: *Saul was told that* David was there,/Ⓟ REB: When *Saul was told that* David was at Naioth,/Ⓣ¹ NRSV: *Saul was told*, "David is at Naioth in Ramah."

(7) *Gen.* 38.24 (cf. (7) in §2.4)—Ⓣ¹ RSV[NRSV]: About three months later *Judah was told*, "Tamar your daughter-in-law [Your daughter-in-law Tamar] has played the harlot [whore];.../Ⓟ⁴ NASB: Now it was three months later that *Judah was informed*, "Your daughter-in-law Tamar has played the harlot,.../Ⓟ NEB[REB]: About three months later *Judah was told that* his daughter-in-law Tamar had behaved like a common prostitute [had played the prostitute].../Ⓣ⁴ JB[Ⓣ¹ NJB]: About three months later *it was reported to Judah*, [later, *Judah was told*,] 'Your daughter-in-law has played the harlot;...

(8) *1 Kings* 2.51 (cf. (8) in §2.4)—Ⓣ¹ RSV: And *it was told Solomon*, "Behold Adonijah fears King Solomon;.../Ⓣ² NASB: Now *it was told Solomon, saying*, "Behold, Adonijah is afraid of King Solomon,.../Ⓣ¹ JB[NJB]: *King Solomon was told*, 'You should know that Adonijah is in terror [is terrified] of King Solomon.../NEB [REB]: Then a message [A message] was sent to Solomon: 'Adonijah is afraid of King Solomon; [Adonijah, in his fear of King Solomon,.../Ⓟ⁴ NRSV: *Solomon was informed*, "Adonijah is afraid of King Solomon;...

(9) *Isa.* 7.2 (cf. (9) in §2.4)—Ⓣ¹ RSV: When *the house of David was told*, "Syria is in league with Ephraim,"/Ⓣ⁵ NASB: When *it was reported to the house of David, saying*, "The Arameans have camped in Ephraim,"/JB: The news was brought to the House of David. 'Aram' they said 'has reached Ephraim.'/NEB: When the house of David heard that the Aramaeans had come to terms with the Ephraimites,/Ⓟ⁴ NJB: *The House of David was informed*: 'Aram has halted in Ephraimite territory.'/Ⓣ³ REB: When *it was reported to the house of David that* the Aramaeans had made an alliance with the Ephraimites,/NRSV: When the house of David heard that Aram had allied itself with Ephraim,

(10) *1 Kings* 6.13 (cf. (10) in §2.4)—Ⓣ¹ RSV: *It was told him*, "Behold, he is in Dothan,"/Ⓣ² NASB: And *it was told him, saying*, "Behold, he is in Dothan."/JB=NJB: Word was brought to him, 'He is now in Dothan.'/Ⓟ NEB: *He was told that* the prophet was at Dothan,/Ⓣ³ REB: *It was reported to him that* the prophet was at

Dothan,/[Ⓟ]¹ NRSV: *He was told*, "He is in Dothan."

(11) *2 Kings* 8.7 (cf. (11) in §2.4)—[Ⓛ]¹ RSV[NRSV]: and when [When] *it was told him*, "The man of God has come here,"/[Ⓛ]² NASB: and *it was told him, saying*, "The man of God has come here."/[Ⓟ]¹ JB=NJB: *Ben-hadad...was told*, "The man of God has come all the way to us."/[Ⓟ] NEB[REB]: and when *he [the king] was told that* the man of God had arrived,

(12) *Josh.* 2.2 (cf. (12) in §2.4)—[Ⓛ]¹ RSV: And *it was told the king of Jericho*, "Behold, certain men of Israel have come here tonight to search out the land."/[Ⓛ]² NASB: And *it was told the king of Jericho, saying*, "Behold, men from the sons of Israel have come here tonight to search out the land."/JB: Word of this was brought to the king of Jericho. "Take notice, some men from the Israelites have come here tonight to reconnoitre the country."/[Ⓛ]³ NEB: *It was reported to the king of Jericho that* some Israelites had arrived that night to explore the country./[Ⓟ]¹ NJB: *The king of Jericho was told*, "Some men have come here tonight from the Israelites, to reconnoitre the country."/[Ⓛ]³ REB: When *it was reported to the king of Jericho that* some Israelites had arrived that night to explore the country./[Ⓟ]¹ NRSV: *The king of Jericho was told*, "Some Israelites have come tonight to search out the land."

(13) *Judges* 16.2 (cf. (13) in §2.4)—[Ⓟ]¹ RSV=NRSV: *The Gazites were told*, "Samson has come here,"/[Ⓛ]² NASB: When *it was told to the Gazites, saying*, "Samson has come here,"/JB: The news was told to the men of Gaza, "Samson has arrived."/NEB=REB: The people of Gaza heard that Samson had come./[Ⓟ]¹ NJB: *The men of Gaza being told*, "Samson has arrived,"

(14) *1 Sam.* 24.1[2]² (cf. (14) in §2.4)—[Ⓟ]¹ RSV[NRSV]: When Saul returned from following the Philistines, *he was told*, "Behold, David is ["David is] in the wilderness of Engedi [En-gedi]."/[Ⓟ]² NASB: Now it came about when Saul returned from pursuing the Philistines, *he was told, saying*, "Behold, David is in the wilderness of Engedi."/[Ⓟ]¹ JB[NJB]: When Saul returned [Once Saul was back] from pursuing the Philistines, *he was told*, "David is now in the wilderness of Engedi [En-Gedi]." /NEB [REB]: When Saul returned [On his return] from the pursuit of the Philistines, he [Saul] learnt that David was in the wilderness of En-gedi.

The following example (15) shows the later counterparts of the only AV example of the type 'it was told him + direct speech,' without the intermediate *saying*.

(15) *2 Sam.* 19.1 (cf. (15) in §2.4)—[Ⓛ]¹ RSV[NRSV]: *It was told Joab*, "Behold, the king ["The king] is weeping and mourning for Absalom."/[Ⓛ]¹ NASB: Then *it was told Joab*, "Behold, the king is weeping and mourns for Absalom."/JB[NJB]: Word was brought to Joab, "The king is now weeping [is weeping] and mourning for Absalom."/[Ⓟ] NEB[REB]: *Joab was told that* the king was weeping and mourning for Absalom;

The last, (16), concerns the one example quoted from the New Testament of the AV. That is *Luke* 8.20, whose AV version is "And *it was told by certaine which saide*, The mother and...". The clumsy locution here has been modified in the later counterparts.³

² In the JB and the NJB the passage concerned is assigned to *1 Sam.* 24.2. Cf. the comment on the textual location of the passage with regard to the earlier Versions of the Bible made in §2.4 iv.

³ This clumsy peculiarity was already removed in the Revised Version (1881) (RV) and the American Stand-

(16) *Luke 8.20* (cf. (16) in §2.4)—Ⓟ¹ RSV[NRSV]: *And he was told, "Your mother and your brothers are standing outside, desiring [wanting] to see you."/*Ⓡ⁴ NSBA: *And it was reported to Him, "Your mother and Your brothers are standing outside, wishing to see You."/*Ⓟ¹ JB=NJB: *He was told, 'Your mother and brothers are standing outside and want to see you.'*Ⓟ¹ NEB[REB]: *He was told, 'Your mother and brothers are standing outside, and they want [and want] to see you.'*

In summarizing the above illustration of Group II we show the following table:

II	RSV	NASB	JB	NEB	NJB	REB	NRSV	Total	
(1) <i>Gen. 22.20</i>	Ⓡ ¹	Ⓡ ²		Ⓟ ¹		Ⓟ ¹	Ⓡ ¹		
(2) <i>Gen. 38.13</i>	Ⓟ ¹	Ⓡ ¹	Ⓡ ⁴	Ⓟ	Ⓟ ¹	Ⓟ	Ⓟ ¹		
(3) <i>Josh 10.17</i>	Ⓡ ¹	Ⓡ ²		Ⓟ		Ⓟ	Ⓡ ¹		
(4) <i>2 Sam. 6.12</i>	Ⓡ ¹	Ⓡ ²			Ⓟ ³	Ⓟ ³	Ⓡ ¹		
(5) <i>1 Sam. 15.12</i>	Ⓡ ¹	Ⓡ ²		Ⓟ	Ⓟ ¹	Ⓟ	Ⓟ ¹		
(6) <i>1 Sam. 19.19</i>	Ⓡ ¹	Ⓡ ²		Ⓟ		Ⓟ	Ⓟ ¹		
(7) <i>Gen. 38.24</i>	Ⓟ ¹	Ⓟ ⁴	Ⓡ ⁴	Ⓟ	Ⓟ ¹	Ⓟ	Ⓟ ¹		
(8) <i>1 Kings 1.51</i>	Ⓡ ¹	Ⓡ ²	Ⓟ ¹		Ⓟ ¹		Ⓟ ⁴		
(9) <i>Isa. 7.2</i>	Ⓟ ¹	Ⓡ ⁵			Ⓟ ⁴	Ⓡ ³			
(10) <i>2 Kings 6.13</i>	Ⓡ ¹	Ⓡ ²		Ⓟ		Ⓡ ³	Ⓟ ¹		
(11) <i>2 Kings 8.7</i>	Ⓡ ¹	Ⓡ ²	Ⓟ ¹	Ⓟ	Ⓟ ¹	Ⓟ	Ⓡ ¹		
(12) <i>Josh. 2.2</i>	Ⓡ ¹	Ⓡ ²		Ⓡ ³	Ⓟ ¹	Ⓡ ³	Ⓟ ¹		
(13) <i>Judges 16.2</i>	Ⓟ ¹	Ⓡ ²			Ⓟ ¹		Ⓟ ¹		
(14) <i>1 Sam. 24.1</i>	Ⓟ ¹	Ⓟ ²	Ⓟ ¹		Ⓟ ¹		Ⓟ ¹		
(15) <i>2 Sam. 19.1</i>	Ⓡ ¹	Ⓡ ¹		Ⓟ		Ⓟ	Ⓡ ¹		
(16) <i>Luke 8.20</i>	Ⓟ ¹	Ⓡ ⁴	Ⓟ ¹	Ⓟ ¹	Ⓟ ¹	Ⓟ ¹	Ⓟ ¹		
Impers. Pass.	Ⓡ							0	35
	Ⓡ ¹	10	2				5	17	
	Ⓡ ²		10					10	
	Ⓡ ³				1		3	4	
	Ⓡ ⁴		1	2				3	
	Ⓡ ⁵		1					1	
Pers. Pass.	Ⓟ				8	7		15	53
	Ⓟ ¹	6		4	2	9	2	32	
	Ⓟ ²		1					1	
	Ⓟ ³					1	1	2	
	Ⓟ ⁴		1				1	3	
Total	16	16	6	11	11	13	15	88	

Among this group of examples we find 53 (60%) of the personal passive, as against 35 (40%) of the impersonal passive. It seems natural that both the majority of the 53 per-

ard Version (1901) (ASV), as in Ⓡ¹ RV[ASV]: *And it was told him, Thy mother and thy brethren [and brethren] stand without, desiring to see thee.*

sonal passive examples and that of the 35 impersonal passive ones are of the constructions in direct narration: that is, 32 examples of the type '*he was told*+direct speech', as against 17 of the type '*it was told him*+direct speech'. No example of the type '*it was told him that*~' can be found in any of the seven Versions, whereas it is worth noting that we find 15 examples of the type '*he was told that*~'—8 in the NEB and 7 in the REB.

What seems most remarkable from the viewpoint of the structural transition in question is that the construction marked ①², that is, the type '*it was told him, saying*,+direct speech' remains exclusively in the NASB. There we find 10 examples of the type out of the 14 that occurred in the AV. In §2.4 we noticed the syntactic incoherence of the unattached participle *saying* in this type of construction, together with the probable primary influence of the Hebrew and the Greek of the MT and the LXX, respectively, exerted upon the usage in the AV. Now we see that the NASB is the only one of the seven late ModE Versions that has preserved this archaic formula, testifying to one of the two editorial principles, i.e., "to adhere as closely as possible to the original languages of the Holy Scriptures".⁴ And this characteristic feature is further enhanced by the single instances of ①⁵ and ②² occurring also in the NASB: *it was reported to the house of David, saying, ...*((9) *Isa. 7.2*)/*he was told, saying, ...*((14) *1 Sam. 24.1*). In all the other six Versions this formulaic construction is replaced by the simpler and more coherent ones. The most remarkable point in this respect is the substitution of the type '*it was told him*+direct speech' in the REV (10 examples) and that of the corresponding personal type '*he was told*+direct speech' in the NJB and the NRSV (9 examples each).

Among the instances of ①¹ and ①² as they occur in the NASB, we should note that there are two which have the prepositional dative equivalent, in place of the simple dative, appended to the passive predicate verb *was told*: *it was told to Tamar, ...*((2) *Gen. 38.13*)/*it was told to the Gazites, saying ...*((13) *Judges 16.2*). This use of the *to*-phrase may be interpreted as denoting more explicitly its adverbial relation to the predicate verb. It acts, as it were, against the transition of the construction concerned in the direction of the personal passive. With this we should further compare the use of the *to*-phrase in the JB version of (13) *Judges 16.2*: The news was told *to the men of Gaza, ...*. The last mentioned construction might be defined as the modern version of the type '*it was told him*+direct speech', with the impersonal concept expressed in a more definite and concrete manner.

As was mentioned among the concluding remarks of §3.2, '*word [the news] was brought to him*+*that*-clause [direct speech]' as it occurs in the JB and the NJB, is a sort of formula favoured by these Bibles, which corresponds to the traditional impersonal type '*it was told him*+*that*-clause [direct speech]'. In this connection, it is worth noting that the formulaic construction as it appears in the JB has been turned into the personal passive construction in the NJB in the following instances: *word was brought him that ...*(JB)→①¹ *Samuel was told, ...*(NJB) ((5) *1 Sam. 15.12*)/*Word of this was brought to the king of Jericho. ...*(JB)→①¹ *The king of Jericho was told, ...*(NJB) ((12) *Josh. 2.2*)/*Word was brought to King David that ...*(JB)→②³ *King David was informed that ...*(NJB) ((4) *2 Sam. 6.12*)/*The news was brought to the House of David. ...*(JB)→②⁴ *The House of David was informed: ...*(NJB) ((9) *Isa. 7.2*).

⁴ Quoted from "Foreword" of *The New American Standard Bible* (Nashville: Holman Bible Publishers). Incidentally, the other editorial principle of the NASB is "to make the translation in a fluent and reliable style according to current English usage".

The JB version of (2) *Gen. 38.13*: “*This was reported to Tamar, ...*” deserves particular notice. Here the demonstrative *this* is used as the subject of the whole sentence, and at the same time it refers to the subsequent direct speech. Thus the *this* may be interpreted as a variation with a more definite referential force of the *it* in ‘*It was reported to Tamar, ...*’; and so the instance has been specially assigned as ①⁴. And this has also been turned in the NJB into the personal passive construction: ①¹ *Tamar was told, ...*.

3.4. III. After the AV type ‘*it was told him what [how (that)]~*’, etc.

Below we shall illustrate the later counterparts of the eight AV examples according to the subdivision made in §2.5.⁵ For the sake of clarification we shall recite each of the eight AV examples in the abbreviated form.

(1) *1 Kings 18.13* (cf. (1) in §2.5)—①⁶ AV: *Was it not told my lord, what ...? how ...?/①⁶ RSV=NRSV: Has it not been told my lord what I did when Jezebel killed the prophets of the Lord, how I hid a hundred men of the Lord’s prophets ...?/①⁶ NASB: Has it not been told to my master what I did when Jezebel killed the prophets of the Lord, that I hid a hundred prophets of the lord ...?/JB=NJB: Has no one told my lord what I did when Jezebel butchered the prophets of Yahweh, how I hid a hundred of them ...?/①⁵ NEB=REB: Have you not been told, my lord, what I did when Jezebel put the Lord’s prophets to death, how I hid a hundred of them ...?*

(2) *2 Sam. 21.11* (cf. (2) in §2.5)—①⁶ AV: *And it was told David what .../①⁵ RSV[NRSV]: When David was told what Rizpah the daughter [Rizpah daughter] of Aiah, the concubine of Saul, had done,/①⁶ NASB: When it was told David what the daughter of Aiah, the concubine of Saul, had done,/①⁵ JB: David was told what Rizpah the daughter of Aiah, Saul’s concubine, had done./①⁵ NEB[REB]: When David was told what Rizpah daughter of Aiah the [Rizpah the] concubine of Saul had done,/①⁵ NJB: David was told of what Saul’s concubine, Rizpah daughter of Aiah, had done.*

(3) *Josh. 9.24* (cf. (3) in §2.5)—①⁶ AV: *Because it was certainly told thy servants, how that.../① RSV[NRSV]: Because it was told to your servants for a certainty that the Lord your God had commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before [land before] you;/① NASB: Because it was certainly told your servants that the Lord your God had commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land before you;/JB: We did it because your servants had become convinced that Yarweh your God had ordered Moses his servant to give you this whole country and destroy all its inhabitants before you;/① NEB[REB]: We were told, sir, that the Lord your God had commanded Moses his servant [commanded his servant Moses] to give you the whole country and to exterminate [wipe out] all its inhabitants;/① NJB: We did it because your servants had been rightly told that Yarweh your God had ordered his servant Moses to give you the whole of this country and destroy all its inhabitants before you;*

(4) *Acts 9.6* (cf. (4) in §2.5)—①⁶ AV: *...and it shall be told thee what thou must doe./①⁵ RSV[NRSV]: but rise [But get up] and enter the city, and you will be told what you are to do./①⁶ NASB: but rise, and enter the city, and it shall be told you what you*

⁵ See footnote 1.

must do./Ⓟ⁵ JB[NJB]: Get up now [Get up] and go into the city, and *you will be told what you have [are] to do.*/Ⓟ⁵ NEB[REB]: But get [But now get] up and go into the city, and *you will be told what you have to do.*

(5) *Acts* 23.30 (cf. (5) in §2.5)—Ⓣ⁶ AV: And when *it was told me, how that ...*/Ⓣ³ RSV: And when *it was disclosed⁶ to me that* there would be a lot against the man, I sent him to you at once, .../Ⓟ³ NASB: And when *I was informed that* there would be a lot against the man, I sent him to you at once, .../JB: My information is that there is a conspiracy against the man, so I hasten to send him to you, .../Ⓟ⁵ NEB: However, *I have been informed of* an attempt to be made on the man's life, so I am sending him to you at once, .../NJB: Acting on information that there was a conspiracy against the man, I hasten to send him to you, .../REB: Information, however, has now been brought to my notice of an attempt to be made on the man's life, so I am sending him to you without delay, .../Ⓟ³ NRSV: When *I was informed that* there would be a plot against the man, I sent him to you at once, ...

What should first be noted is the prevalence of the personal passive in the NEB and the REB (with the exception of (5)), as against the preservation of the impersonal passive in the NASB (also with the exception of (5)). Especially, the preservation of the latter is clearly exhibited in (4) *Acts* 9.6: "*it shall be told you what ...*", which is in distinct contrast to "*you will be told what ...*" in all the other Versions. We see a conspicuously formal style of expression in the respective versions of (5) *Acts* 23.30, which may be ascribed to the expressional peculiarity in the corresponding passages in the earlier Versions, illustrated under (5) in §2.5.

In §1.5.i we took special notice of the syntactic nature of the introductory word of the complementary clause occurring in the type of construction concerned. In this connection, there are two points to be commented on. First, the *how that*-clauses in the AV versions of (3) *Josh.* 9.24 and (5) *Acts* 23.30, in which we recognize a stylistic value of the compound connective—a more archaic and forceful value than the simple subordinating conjunction *that* has—, are displaced, wherever possible, by *that*-clauses in the later Versions.

Secondly, the NJB version of (2) *2 Sam.* 21.11 has "*David was told of what Saul's concubine...had done*". The use of the prepositional clause here may be interpreted as denoting more explicitly the nature of the *what*-clause as a substantival unit—in other words, showing that the *what* is an indefinite relative, not a dependent interrogative. A further point to be noticed is that the NASB version of (1) *1 Kings* 18.13 and the RSV=NRSV version of (3) *Josh.* 9.24 have the impersonal passive construction containing a *to*-phrase as dative equivalent: Has it not been told *to my master* what ...?/Because it was told *to your servants...that...*. In these sentences the *to*-phrase appears to have consolidated its adverbial status after the impersonal passive predicate. Incidentally, it may be noticed that as in the case of the NASB version of *Gen.* 38.13 ((2) in §3.3) and the NASB and JB versions of *Judges* 16.2 ((13) in §3.3), the *to*-phrase occurs invariably with a noun as the regimen of the preposition.

ii. After the AV type '*it was told him + of*-phrase'

⁶ This expression in the RSV should be compared with the two earlier Versions, the Revised Version and the American Standard Version: i.e., Ⓣ³ RV[ASV]: And when *it was shewn [shown] to me that* there would be a plot against the man, I sent him thence forthwith, ...

The single instance is succeeded by the later counterparts in the following way:

(6) *Acts* 22.10 (cf. (6) in §2.5)—①⁶ AV: ...and there *it shall be told thee* of all things which .../RSV: Rise, and go into Damascus, and there you will be told all that is appointed for you to do./②⁵ NASB: Arise and go on into Damascus, and there *you will be told* of all that has been appointed for you to do./③⁵ JB[NJB]: Stand [Get] up and go into Damascus, and there *you will be told what* you have been appointed to do./④⁵ NEB: Get up and continue your journey to Damascus; there *you will be told* of all the tasks that are laid upon you./REB: Get up, and go on to Damascus; there you will be told all that you are appointed to do./NRSV: Get up and go to Damascus; there you will be told everything that has been assigned to you to do.

Here all the later Versions have recourse to the personal or indirect passive construction. We can see a close affinity in semantic function between the personal passive with the *of*-phrase, as in the NASB and the NEB, and the indirect passive directly accompanied by the retained object of thing, as in the RSV, the REB and the NRSV. And we might say that the personal passive with the *what*-clause, as in the JB and the NJB, is in an intermediate stage between them.

iii. After the AV type '*one told him (saying) + direct speech*'

The three examples of this type of active construction are succeeded by the later counterparts in the following way:

(7) *Gen.* 48.1 (cf. (7) in §2.5)—AV: ...one told Joseph, .../①¹ RSV: After this *Joseph was told*, "Behold, your father is ill";/②¹ NASB: Now it came about after these things that *Joseph was told*, "Behold, your father is sick."/③⁴ JB: Some time later *it was reported to Joseph*, "Your father has been taken ill."/④¹ NEB: The time came when *Joseph was told that* his father was ill,/⑤⁴ NJB: Some time later, *Joseph was informed*, "Your father has been taken ill."/⑥³ REB: Some time later *Joseph was informed that* his father was ill,/⑦¹ NRSV: After this *Joseph was told*, "Your father is ill."

(8) *Gen.* 48.2 (cf. (8) in §2.5)—AV: And one told Jacob, and said, .../①¹ RSV: And *it was told to Jacob*, "Your son Joseph has come to you";/②¹ NASB: When *it was told to Jacob*, "Behold, your son Joseph has come to you,"/③¹ JB=NJB: When *Jacob was told*, "Look, your son Joseph has come to you,"/NEB: Jacob heard that his son Joseph was coming to him,/REB: When Jacob heard that his son Joseph had come to him,/④¹ NRSV: When *Jacob was told*, "Your son Joseph has come to you,"

(9) *2 Sam.* 15.31⁷—AV: And one tolde Daud, saying, .../①¹ RSV: And *it was told David*, "Ahithophel is among the conspirators with Absalom."/NASB: Now someone told David, saying, "Ahithophel is among the conspirators with Absalom."/②¹ JB:

⁷ For this supplementary example I here show the AV version, as compared with its predecessors. AV: And one tolde Daud, saying, Ahithophel is among the conspirators with Absalom. Cf. MT: *wəDāwīd higgīd* lē'mōr 'Āhītōpel baqqōšārīm 'im 'Abšālōm.* (lit.: and-David one-told to-say Ahithophel among the-ones-conspiring with Absalom.) (**higgīd* perfect *hiphil*, m. 3 sg., =someone told)/LXX: *Kai anēngēlē David légontes Kai Achitophel en tois systrephomēnois metā Abessalōm:* (lit.: And it-was-told to-David they-saying Also Achitophel among the conspirators with Absalom:)/V: *Nuntiatum est autem David quod et Ahitofel esset in coniuratione cum Absalom.* (=Now it was told Davis that ...)/Wyc. I: *Forsothe it is toold to Daud, that Achitofel was in the coniueryng with Absolon;/Wyc. 2: Forsothe it was told to Daud, that Achitofel was in the sweryng togidere with Absolon;/Doway: And it was told Daud that Achitophel also was in the conspiracie with Absalom,*

Then *David was told that* Ahithophel was among the conspirators with Absalom./Ⓟ
 ... NEB=REB: *David had been told that* Ahithophel was among the conspirators with Absalom./Ⓟ⁸ NJB: *David was then informed that* Ahithophel was among the conspirators with Absalom./Ⓟ NRSV: *David was told that* Ahithophel was among the conspirators with Absalom.

In §2.5. iii we saw how far, with the active construction with the indefinite pronoun *one* as subject,⁸ the AV has followed up the trace that was left by the MT with the corresponding Hebrew construction. Now we see this Hebraistic influence generally extinguished in the counterparts that occur in the late ModE Versions, except for the NASB version of (9) 2 Sam. 15.31. In (7) Gen. 48.1 the personal passive construction has been substituted in all the six Versions: *Joseph was told, ...*(RSV, NASB, NRSV), *Joseph was told that~* (NEB), *Joseph was informed, ...*(NJB), and *Joseph was informed that~* (REB). Only the JB has the impersonal passive: *it was reported to Joseph, ...*. In the case of (8) Gen. 48.2, the personal passive construction has been substituted in three Versions: *Jacob was told, ...*(JB, NJB, NRV), and the impersonal passive construction in two Versions: *it was told to Jacob, ...*(RSV, NASB). The NEB and the REB have recourse to the construction: *Jacob heard that~*. Here again we should notice the use of the prepositional dative equivalent in "it was told to Jacob, ..." occurring in the RSV and NASB versions of (8) Gen. 48.2. And in (9) 2 Sam. 15.31, the personal passive construction has been substituted in five Versions: *David was told that~* (JB, NRSV), *David had been told that~* (NEB, REB), and *David was ... informed that~* (NJB). The RSV has recourse to the impersonal passive construction: *it was told David, ...*, and only the NASB has retained the personal active construction, with *someone* as subject: *someone told David, saying, ...*. The last way of expression, plain as it is, appears to be weaker in idiomatic force than the corresponding personal passive construction.

We shall conclude this section by showing the following table:

III	RSV	NASB	JB	NEB	NJB	REB	NRSV	Total
(1) 1 Kings 18.13	Ⓟ ⁶	Ⓟ ⁶		Ⓟ ⁵		Ⓟ ⁵	Ⓟ ⁶	
(2) 2 Sam. 21.11	Ⓟ ⁵	Ⓟ ⁶	Ⓟ ⁵	Ⓟ ⁵	Ⓟ ⁵	Ⓟ ⁵	Ⓟ ⁵	
(3) Josh. 9.24	Ⓟ	Ⓟ		Ⓟ	Ⓟ	Ⓟ	Ⓟ	
(4) Acts 9.6	Ⓟ ⁵	Ⓟ ⁶	Ⓟ ⁵	Ⓟ ⁵	Ⓟ ⁵	Ⓟ ⁵	Ⓟ ⁵	
(5) Acts 23.30	Ⓟ ³	Ⓟ ³		Ⓟ ⁵			Ⓟ ³	
(6) Acts 22.10		Ⓟ ⁵	Ⓟ ⁵	Ⓟ ⁵	Ⓟ ⁵			
(7) Gen. 48.1	Ⓟ ¹	Ⓟ ¹	Ⓟ ⁴	Ⓟ	Ⓟ ⁴	Ⓟ ³	Ⓟ ¹	
(8) Gen. 48.2	Ⓟ ¹	Ⓟ ¹	Ⓟ ¹		Ⓟ ¹		Ⓟ ¹	
(9) 2 Sam. 15.31	Ⓟ ¹		Ⓟ	Ⓟ	Ⓟ ³	Ⓟ	Ⓟ	

⁸ From the Old Testament of the AV we can also cite some examples of *they* in similar use, referring to indefinite persons, which are to be more or less associated with the syntactic transition concerned, such as: *They told Saule, saying, ...* (1 Sam. 14.33)|*they told David, saying, ...* (1 Sam. 23.1)|*they told Ioab, saying, ...* (2 Sam. 3.23)|*they told the king, saying, ...* (1 Kings 1.23)|*they told Shimei, saying, ...* (1 Kings 2.39). I abstain from including this kind of examples in the scope of the present study.

III		RSV	NASB	JB	NEB	NJB	REB	NRSV	Total
Impers. Pass.	①	1	1					1	3
	① ¹	2	1						3
	① ³	1							1
	① ⁴			1					1
	① ⁶	1	3					1	5
Pers. Pass.	Ⓟ			1	3	1	2	1	8
	Ⓟ ¹	1	1	1		1		2	6
	Ⓟ ³		1			1	1	1	4
	Ⓟ ⁴					1			1
	Ⓟ ⁵	2	1	3	5	3	3	2	19
Total		8	8	6	8	7	6	8	51

3.5. IV. After the AV type 'as it was told him'

In §2.6 we took up (i) six AV examples of the unmarked type 'it was told him' and (ii) two AV examples of the marked type 'as it was told him'. The essential feature of this type of construction, whether it appears as a coordinate clause or as a subordinate clause, is that the subject *it* has a function of anaphoric reference and yet is naturally associated with the impersonal *it*. These AV examples are succeeded in the later Versions in the following way:

i. After the AV type 'it was told him'

(1) *Judges* 9.25 (cf. (1) in §2.6)—①⁶ RSV: and it was told Abimelech./Ⓟ⁶ NASB: and it was told to Abimelech./Ⓟ⁵ JB=NJB: Abimelech was told of this./NEB: and so the news reached Abimelech./REB: But Abimelech had word of it./①⁶ NRSV: and it was reported to Abimelech.

(2) *2 Sam.* 10.17 (cf. (2) in §2.6)—Ⓟ¹ RSV=NRSV[NASB]: And [Now] when it was told David, he gathered all Israel together, [together]/JB: Word of this was brought to David, who mustered all Israel,/NEB=REB: This movement was reported to David, who immediately mustered all the forces of Israel,/Ⓟ⁵ NJB: David, being informed of this, mustered all Israel,

(3) *1 Chron.* 19.17 (cf. (3) in §2.6)—①⁶ RSV[NASB]: And when [When] it was told David, he gathered all Israel together, [together]/JB: Word of this was brought to David, who mustered all Israel,/NEB=REB: Their movement was reported to David, who immediately mustered all the forces of Israel,/Ⓟ⁴ NJB: David, being informed of this, mustered all Israel,/NRSV: When David was informed, he gathered all Israel together,

(4) *Isa.* 40.21 (cf. (4) in §2.6)—①⁶ RSV=NRSV: Has it not been told you from the beginning?/①⁶ NASB: Has it not been declared to you from the beginning?/①⁶ JB=NJB: Was it not told you from the beginning?/NEB=REB: were you not told long ago,

(5) *1 Sam.* 19.21 (cf. (5) in §2.6)—①⁶ RSV[NASB]: When [And when] it was told Saul, he sent other messengers,/JB: Word of this was brought to Saul and he sent other agents,/①⁶ NEB[REB]: When this was reported to Saul he sent another party,

[party;]/Ⓟ⁵ NJB: When *Saul was told* of this, he sent other agents,/NESV: When Saul was told, he sent other messengers,

(6) *Deut.* 17.2-4 (cf. (6) in §2.6)—Ⓣ⁶ RSV[NASB]: If there is found...a man or woman who does what is evil in the sight of the Lord your God, ...and has gone and served other gods and worshiped them, ...and *it is told you* and you hear [have heard] of it; [it,]/JB[NJB]: If there is anyone, man or woman, ...who does what is displeasing to [is wrong in the eyes of] Yarweh your God..., who goes and serves other gods and worships them, ...and this person is denounced to you; [you:]/Ⓣ⁶ NEB: If be so that ...a man or woman is found...who does what is wrong in the eyes of the Lord your God, by...going to worship other gods and prostrating himself before them...then, if *it is reported to you* or you hear of it,/Ⓣ⁶ REB: Should there be found...a man or woman who does what is wrong in the eyes of the Lord your God, by...going to serve other gods, prostrating himself before them...then, if *it is reported to you* or you hear of it,/Ⓣ⁶ NRSV: If there is found...a man or woman who does what is evil in the sight of the Lord your God, ...by going to serve other gods and worshiping them...and if *it is reported to you* or you hear of it,

Concerning this group of examples, there are two points to be specially commented on. First, the NEB and REB versions of (4) *Isa.* 40.21, the NRSV of (5) *1 Sam.* 19.21, and the NRSV of (3) *1 Chron.* 19.17 have passives without retained direct objects: i.e., “*were you not told* long ago,” “When *Saul was told*,” and “When *David was informed*,” respectively. They can indeed be explained as abbreviations of ‘were you not told *it* long ago’, ‘When *Saul was told it*’, and ‘When *David was informed of it*’, respectively. It must therefore be admitted that they are akin to what we here call personal passives, though they have not been thus assigned.

Secondly, as in the case of the JB version of *Gen.* 38.13 ((2) in §3.3), the NEB and REB versions of (5) *1 Sam.* 19.21 have “When *this* was reported to Saul”, where *this* may be considered a variation with greater referential force of *it*; and so it has been assigned as Ⓣ⁶, just like ‘when *it* was reported to Saul’. What should be noticed in this connection is that the NEB and REB versions of (2) *2 Sam.* 10.17 and (3) *1 Chron.* 19.17 have “*Their movement* was reported to David”. There “their movement” is contextually akin to—or is a more explicit expression than—“this” or even the anaphoric “it”, though these instances have not been treated as Ⓣ⁶.

ii. After the AV type ‘*as it was told him*’

(7) *Luke* 2.20 (cf. (7) in §2.6)—Ⓣ⁶ RSV[NRSV]⁹: And the [The] shepherds returned, glorifying and praising God for all they had heard and seen, *as it had been told them.*/Ⓣ⁶ NASB: And the shepherds went back, glorifying and praising God for all that they had heard and seen, just *as had been told them.*/Ⓟ⁵ JB: And the shepherds went back glorifying and praising God for all they had heard and seen: it was exactly *as they had been told.*/Ⓟ⁵ NEB[REB]: Meanwhile the [The] shepherds returned glorifying and praising God for what they had heard and seen; it had all happened *as they*

⁹ Here we may especially compare the RV and the ASV versions: i.e., Ⓣ⁶ RV=ASV: And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even *as it was spoken unto them.*

had been told./Ⓟ⁵ NJB: And the shepherds went back glorifying and praising God for all they had heard and seen, just as they had been told.

(8) Acts 27.25 (cf. (8) in §2.6)—Ⓟ⁵ RSV[NRSV]¹⁰: I have faith in God that it will be exactly as I have been told./Ⓟ⁵ NASB: for I believe God, it will turn out exactly as I have been told./Ⓟ⁵ JB=NJB: I trust in God that things will turn out just as I was told;./Ⓟ⁵ NEB: I trust in God that it will turn out as I have been told;./Ⓟ⁵ REB: I trust God: it will turn out as I have been told;

In order to clarify the preservation of the impersonal passive or the substitution of the personal passive with regard to each of these eight examples, we shall tabulate the relevant distribution as follows:

IV	RSV	NASB	JB	NEB	NJB	REB	NRSV	Total
(1) Judges 9.25	Ⓡ ⁶	Ⓡ ⁶	Ⓟ ⁵		Ⓟ ⁵		Ⓡ ⁶	
(2) 2 Sam. 10.17	Ⓡ ⁶	Ⓡ ⁶			Ⓟ ⁵		Ⓡ ⁶	
(3) 1 Chron. 19.17]	Ⓡ ⁶	Ⓡ ⁶			Ⓟ ⁵			
(4) Isa. 40.21	Ⓡ ⁶	Ⓡ ⁶	Ⓡ ⁶		Ⓡ ⁶		Ⓡ ⁶	
(5) 1 Sam. 19.21	Ⓡ ⁶	Ⓡ ⁶		Ⓡ ⁶	Ⓟ ⁵	Ⓡ ⁶		
(6) Deut. 17.4	Ⓡ ⁶	Ⓡ ⁶		Ⓡ ⁶		Ⓡ ⁶	Ⓡ ⁶	
(7) Luke 2.20	Ⓡ ⁶	Ⓡ ⁶	Ⓟ ⁵	Ⓟ ⁵	Ⓟ ⁵	Ⓟ ⁵	Ⓡ ⁶	
(8) Acts 27.25	Ⓟ ⁵	Ⓟ ⁵	Ⓟ ⁵	Ⓟ ⁵	Ⓟ ⁵	Ⓟ ⁵	Ⓟ ⁵	
Ⓡ ⁶	7	7	1	2	1	2	5	25
Ⓟ ⁵	1	1	3	2	6	2	1	16
Total	8	8	4	4	7	4	6	41

What is remarkable about this group of examples is that the preservation of the impersonal passive exceeds the substitution of the personal passive by the ratio 25:16, though in (7) and (8), that is, examples of the *as*-clause, the personal passive overwhelmingly exceeds the impersonal passive, the personal passive type ‘as he was told’ revealing its idiomatic quality prevailing in present-day English syntax. The preservation of the impersonal passive is particularly predominant in the RSV and the NASB, while the substitution of the personal passive is noticeable in the NJB.

This general feature of conservatism—except for (7) and (8)—might be attributed to—among many other things—a syntactic and a stylistic factor. As a syntactic factor, we must admit that the pronominal reference in the construction concerned is more definite and concrete than in the case of impersonal passive constructions belonging to Groups I, II and III, and that this structural feature has a good deal to do with the mitigation of the archaistic feeling that generally prevails in impersonal passive constructions of Groups I, II and III. As a stylistic feature, we may point out the fact that (4) *Isa.* 40.21 and (6) *Deut.* 17.4, in particular, appear in a literary and a poetic context. This literary or poetic

¹⁰ Here again we may specially compare the RV and ASV versions: i.e., Ⓡ⁶ RV[ASV]: for I believe God, that it shall be even as [so as] it hath been spoken unto me.

style may be regarded as responsible for the preservation of the ①⁶ construction in the later Versions.

Here we would like to add comments on two points. First, the NASB version of (7) *Luke 2.20* has the old type of the impersonal construction without the formal subject *it*: “just as had been told them”. This should be compared with the WS Gosp. “*swa to him gecweden was*”, as well as the corresponding Vulgate and NTGk expressions, which were cited under (7) in §2.6. It is a noteworthy phenomenon that the old type of impersonal passive construction has revived in the NASB, having skipped over the intermediate stages of Wyc. 1 and 2, Tyndale, the Rhemes, the AV, the RV, the ASV, etc.¹¹

Secondly, it should be noted that the NASB version of (1) *Judges 9.25* has the impersonal passive predicate accompanied by the prepositional dative equivalent, where a noun is the regimen of the preposition, as in “and it was told to *Abimeleck*”. On the other hand, the RSV, NASB and NRSV versions of (7) *Luke 2.20* have the same impersonal passive as the AV “as it was told *vnto them*”, where a pronoun is the regimen of the preposition; but all of these later Versions have “(it) had been told” directly followed by the simple dative *them*.

3.6. V. After the AV type ‘*it was said ((un)to him) + direct speech*’¹²

The ten AV examples of this minor group—among which (3) (4) *Hos. 1.10* and (10) *Rom. 9.26* are identical in content—are succeeded in the later Versions in the following way. For the sake of clarity we shall recite the AV versions in the abbreviated form.

(1) *1 Kings 13.17* (cf. (1) in §2.7)—①⁷ AV: For *it was said to mee* by the word of the Lord, Thou shalt.../①⁷ RSV: for *it was said to me* by the word of the Lord, ‘You shall neither eat bread nor drink water there, nor return by the way that you came.’/NASB: For a command came to me by the word of the Lord, ‘You shall eat no bread, nor drink water there; do not return by going the way which you came.’/JB[NJB]: for I have received Yarweh’s order: [order,] “You are to eat or drink nothing there, nor to return by the way you came.”/①¹ NEB: for *it was told me* by the word of the Lord: “You shall eat and drink nothing there, nor shall you go back the way you came.”/①¹ REB: for *it was told me* by the word of the Lord: You are to eat and drink nothing there, nor are you to go back the way you came./①⁷ NRSV: for *it was said to me* by the word of the Lord: You shall not eat food or drink water there, or return by the way that you came.

(2) *Ezek. 13.12* (cf. (2) in §2.7)—①⁷ AV: ..., *shall it not bee sayde vnto you*; Where is...?/①⁷ RSV: and when the wall falls, *will it not be said to you*, ‘Where is the daubing with which you daubed it?’/①⁶ NASB: Behold, when the wall has fallen, *will you not be asked*, ‘Where is the plaster with which you plastered it?’/JB[NJB]: Will not people

¹¹ Cf. footnote 5 above. In three other sixteenth-century English Versions of the Bible the relevant part of *Luke 2.20* runs as follows. Coverdale (1535): euen as it was tolde them./Cranmer (1539): euen as it was told vnto them./Geneva (1560): as it was spoken vnto them.

¹² In the New Testament of the AV we find an example of a noteworthy construction comparable with this type of impersonal passive construction, which contains a ‘*that*-clause’ instead of ‘direct speech’ as complementary element—*Rom. 6.11*: and *it was sayd vnto them, that they should rest yet for a little season*. In the present study this has been left out of account, since it may be interpreted as semantically heterogenous, *sayd vnto here meaning ‘commanded.’* In this respect, one may compare the late ModE counterparts, such as JB=NJB: and *they were told to be patient a little longer*,/NEB: and *they were told to rest a little while longer*,

ask [ask you]: Where is [What has become of] the plaster you slapped on it?/NEB: When the building falls, men will ask, 'Where is the plaster you should have used?'/REB: When the wall collapses, it will be said, "Where is the plaster you used?"/①⁷ NRSV: When the wall falls, *will it not be said to you*, "Where is the whitewash you smeared on it?"

(3) (4) *Hos.* 1.10 (cf. (3) (4) in §2.7)—①⁷ AV: ...in the place where *it was said vnto them*, Yee are not my people, there *it shall be said vnto them*, Ye are the sonnes of the living God./①⁷ RSV[NRSV]: and in the place where *it was said to them*, "You are not my people," *it shall be said to them*, "Sons [Children] of the living God."/①⁷ NASB: And it will come about that, in the place Where *it is said to them*, "You are not My people," *It will be said to them*, "You are the sons of the living God."/JB: 'Name him No-People-of-Mine' Yahweh said. 'You are not my people and I am not your God.'/NEB: it shall no longer be said, 'They are not my people', they shall be called Sons of the Living God./NJB: Yahweh said, 'Call him Li-Ammi, for you are not my people and I do not exist for you.'/①⁷ ¹³ REB: *it will no longer be said to them*, 'You are not my people'; they will be called Children of the Living God.

(5) *Zeph.* 3.16 (cf. (5) in §2.7)—①⁷ AV: ...*it shall be said to Jerusalem*, Fear thou not: .../①⁷ RSV[NRSV]: On that day *it shall be said to Jerusalem*: "Do [:Do] not fear, .../①⁷ NASB: In that day *it will be said to Jerusalem*, "Do not be afraid, .../JB: When that day comes, word will come to Jerusalem: ...have no fear, .../NEB[REB]: On that day this shall [must] be the message to Jerusalem: Fear not, .../NJB: When that Day comes, the message for Jerusalem will be: ...have no fear,...

(6) *Exod.* 5.19 (cf. (6) in §2.7)—AV: ..., after it was said, Yee shal not .../RSV: The foremen of the people of Israel saw that they were in evil plight, when they said, "You shall by no means lessen your daily number of bricks."/①¹ NASB: And the foremen of the sons of Israel saw that they were in trouble because *they were told*, "You must not reduce your daily amount of bricks."/①¹ JB: The foremen for the sons of Israel saw themselves in a very difficult position when *told* there was to be no reduction in the daily number of bricks./①¹ NEB[REB]: When *they were told* that they must not let the daily tally [number] of bricks fall short, the Israelite foremen saw that they were in trouble [realized the trouble they were in]./①¹ NJB: The Israelites' foremen saw they were in a difficult position on *being told*, 'You will not reduce your daily production of bricks.'/①¹ NRSV: The Israelite supervisors saw that they were in trouble when *they were told*, "You shall not lessen your daily number of bricks."

(7) *Prov.* 25.7¹⁴—①⁷ AV: ...that *it be said vnto thee*, Come .../①¹ RSV=NRSV: for it is better to *be told*, "Come up here,"/①⁷ NASB: For it is better that *it be said to you*, "Come up here,"/JB=NJB: better to be invited, 'Come up here,'/NEB: for it is better that he should say to you, 'Come up here,'/①¹ REB: for it is better to *be told*, 'Come up here,'

¹³ Here the mark ①⁷ is only applied to (3), the first part of the quotation.

¹⁴ For this example I here show the AV version, as compared with its predecessors. AV: For better it is that *it be said vnto thee*, Come up hither; Cf. MT: Kî tōḥ 'āmār ləḳā, 'ālēh hēnnāh (*lit.*: for good to-say to-you, come-up! to-here)/LXX: kreisson gár soi tò rhēthēnai* Anábaine prós me, (*lit.*: better for for-thee the to-be-said Come-up to me,) (* tò rhēthēnai articular infinitive; rhēthēnai pass. inf., aor. 1 <erō=shall say, say)/V: Melius est enim ut dicatur* tibi: Ascende huc; (* dicatur pass. subj., 3 sg. <dico=say)/Wyc. 1: Betere is forsothe, that *it be seid to thee*, Steze vp hidir,/Wyc. 2: For it is betere, that *it be seid to thee*, Stie thou hidur,/Doway: For it is betrer that *it be said to thee*: Come vp hither;

(8) *Jer. 4.11*¹⁵—①⁷ AV: At that time *shall it be said to the people, and to Jerusalem*; A dry winde .../①⁷ RSV: At that time *it will be said to this people and to Jerusalem*, “A hot wind from the bare heights in the desert toward the daughter of my people, not to winnow or cleanse,/①⁷ NASB: In that time *it will be said to this people and to Jerusalem*, “A scorching wind from the bare heights in the wilderness in the direction of the daughter of My people—not to winnow, and not to cleanse,/①⁷ JB[NJB]: When that time comes, *this will be said to this people and to Jerusalem*: From the heights a scorching wind blows from the desert on [The scorching wind from the desert heights comes towards] the daughter of my people—and not to winnow or to cleanse!/①⁷ NEB: At that time *this people and Jerusalem shall be told*: A scorching wind from the high bare places in the wilderness sweeps down upon my people, no breeze for winnowing or for cleansing;/①⁷ REB: At that time *this people and Jerusalem will be told*: A scorching wind from the desert heights sweeps down on my people; it is no breeze for winnowing or for cleansing./①⁷ NRSV: At that time *it will be said to this people and to Jerusalem*: A hot wind comes from me out of the bare heights in the desert toward my poor people, not to winnow or cleanse—

(9) *Rom. 9.12*¹⁶—①⁷ AV: *It was said vnto her*, The elder .../①⁷ RSV[NRSV]: *she was told*, “The elder will [shall] serve the younger.”/①⁷ NASB: *it was said to her*, “The older will serve the younger.”/①⁷ JB: *Rebecca was told*: the elder shall serve the younger,/①⁷ NEB: *she was told*, ...“The elder shall be servant to the younger”;/①⁷ NJB: *she was told*: the elder one will serve the younger./①⁷ REB: *she was told*, ‘The elder shall be servant to the younger.’

(10) *Rom. 9.26*¹⁷—①⁷ AV: ...in the place where *it was saide vnto them*, Ye are

¹⁵ Here is shown the full AV version, as compared with its predecessors. AV: At that time *shall it be said to the people, and to Jerusalem*; A dry winde in the wilderness toward the daughter of my people, not to fanne, nor to cleanse. Cf. MT: *bāēṭ hahī' yē'āmēr lā'ām hazzeh wālirūšāla'im: rūaḥ ṣaḥ špāyīm bammīqḏbār dereḳ baṭ 'ammī, lō' lizarōt wəlō' ləhāḅar*; (*lit.*: at-the-time the-that it-will-be-told to-the-people the-this and-to-Jerusalem: wind scorching barren-heights in-the-desert direction-of daughter-of people-of-me, not to-winnow or-not to-cleanse;)/LXX: *En tōi kairōi ekeimōi erūsin* tōi laōi rūtōi kai tēi Ierūsālēm: Pneūma planēseōs en tēi erēmōi, hodōs tēs thygatrōs tū laū mū ūk eis katharōn ūd' eis hāgion.* (*lit.*: At the time that they-will-say to-the people this and to-the Jerusalem: Wind of-error in the wilderness, way of-the daughter of-the people my not to purity nor to holiness.) (**erūsin* ind. pres. 3 pl. <erō = shall say)/V: In tempore illo *dicetur* populo huic et Hierusalem: Ventus urens in viis quae sunt in deserto viae filiae populi mei, non ad ventilandum, et ad purgandum.* (**decetur* pass. fut., 3 sg.; = it will be said)/Wyc. 1: In that tyme *shal be seid to this puple and to Jerusalem*, Brennende wynde in the weies that ben in desert, weies of the doḡter of my puple, not to wynewen, and to purgen./Wyn. 2: In that tyme *it schal be seide to this puple and to Jerusalem*, A brennyge wynde in the weies that ben in desert, ben the weies of the douḡtir of my puple, not to wyndewe, and not to purge./Doway: At that time *it shal be said to this people, & to Ierusalem*: A burning wind in the waies, that are in the desert of the way of the daughter of my people, not to fanne, and to purge.

¹⁶ Here is shown the full AV version, as compared with its predecessors. AV: *It was said vnto her*, The elder shall serue the yonger. Cf. NTGk: *errēthē autēi hōti ho meizōn dūleūsei tōi elāssonī*, (*lit.*: it-was-said to-her that The greater will-serve the lesser,)/V: *dictum est ei: Quia* maior seruiet minori*, (*Like the Gk *hōti, quia* (conj. := because, for) introduces direct speech.)/Wyc. 1: *it is seid to him**, For the more schal serue to the lasse, (**him: hir* (MSS))/Wyc. 2: *it was seid to hym*, that the more schulde serue the lesse./Tyn.: *it was sayde vnto her*, ...the elder shall serve the yonger./Rhemes: *it was said to her*: That the elder shal serue the yonger,

¹⁷ Here is shown the full AV version, as compared with its predecessors. AV: And it shall come to passe, that in the place where it was saide vnto them, Ye are not my people, there shall they be called the children of the liuing God. Cf. NTGk: *kai éstai en tōi tōpōi hū errēthē autois: ū laōs mū hymeis, ekei klēthēsontai hyioi theū zōntos.* (*lit.*: and it-will-be in the place where it-was-said to-them: not people my ye, there they-

not my people, .../①⁷ RSV[NRSV]: And in the very place where *it was said to them*, 'You are not my people,' they will [there they shall] be called 'sons [called children] of the living God.' [God.]/①⁷ NASB: And it shall be that in the place where *it was said to them*, 'you are not My people,' There they shall be called sons of the living God./①¹ JB: Instead of *being told*, 'You are no people of mine,' they will now be called the sons of the living God./①¹ NEB[REB]: For in [In] the very place where *they were told [told]*, "you [You] are no people of mine," they shall be called Sons of the living God./①¹ NJB: And in the very place where *they were told*, 'You are not my people,' they will be told that they are 'children of the living God.'¹⁸

Generally speaking, these examples occur in the more elevated or literary style in the Old Testament and the New Testament. Especially, (3) (4) *Hos.* 10.1, (5) *Zeph.* 3.16, (7) *Prov.* 25.7, (8) *Jer.* 4.11, and (10) *Rom.* 9.26 appear in the context of poetical style. This elevated or literary style may be considered responsible for preserving the impersonal passive type ①⁷—especially in the NASB, the RSV and the NRSV. It may be worth noting that the JB and NJB versions of (8) *Jer.* 4.11 have a variation of ①⁷ with *this* as subject, which is provided with more definite referential force than the ordinary *it: this will be said to ...: ...*.

It is also to be marked that the NEB and the REB, which have generally displaced the impersonal passive with *tell*, have recourse in (1) *I Kings* 13.17 to the impersonal passive type ①¹, i.e., "*it was told me*" followed by direct speech.

In the impersonal passive with *say* it is very likely that the dative equivalent *to*-phrase is suppressed, as in the AV version of (6) *Exod.* 5.19, the NEB of (3) *Hos.* 1.10, and the REB of (2) *Ezek.* 13.12, though these instances fail to accord with the relevant type of construction ①⁷.

It should be noted, on the other hand, that the personal passive type ①¹ has made a great advance in Group V, especially in the NEB, the REB, the NJB and the NRSV. Particularly in (9) *Rom.* 9.12, all the late ModE Versions, except the NASB, have substituted ①¹ for ①⁷, the type of construction used in the AV. In (6) *Exod.* 5.19, furthermore, all the Versions, except the RSV, have recourse to the personal passive—the NASB, the NRSV and the NJB to ①¹, and the NEB, the REB and the JB to ①.

It is remarkable that the singular instance of ①⁶, i.e., the personal passive type '*he was asked*+ direct question', occurs in the NASB version of (2) *Ezek.* 13.12.

It is further noteworthy that the JB version of (6) *Exod.* 5.19 has a personal passive in the abridged form "when *told* there was ...",¹⁹ which might be expanded into 'when *they*

will-be-called sons of-God living.)/V: Et erit; in loco ubi *dictum est eis*: Non plebs mea vos: ibi vocabuntur filii Dei vivi./Wyc. 1: and it schal be in place, wher *it is seid*, Not 3e my people, there thei schulen be clepid the sones of God luyngye./Wyc. 2: and it schal be in the place, where *it is seid to hem*, Not 3e my puple, there thei schulen be clepid the sones of God lynyngye./ Tyn.: And it shall come to passe in the place where *it was sayd vnto them*: Ye are nott my people, that there shal be called the sonnes of the livyngye god./Rhemes: And it shal be, in the place where *it was said to them*, you are not my people: there they shal be called the sonnes of the liuing God.

¹⁸ The NJB version also contains an example of ①: "they will be told that ...". This, however, appears in the irrelevant position, and so should now be left out of account.

¹⁹ Here the asyndetic clause occurs as a natural consequence of the syntactic environment containing the abridged clausal form "when told". This, however, represents a syntactic feature characteristic of the English of the JB, since among all the examples of ① we find, besides this special instance, a very single one with an asyndetic clause, i.e., the JB version of *I Sam.* 23.22 ((10) in §3.2).

were told that there was ...'. In the NJB version of the same verse, the personal passive appears as the gerundial phrase "on being told" followed by direct speech; and in the JB version of (10) *Rom.* 9.26 we find the same kind of construction: "Instead of being told", also followed by direct speech. In (7) *Prov.* 25.7, the RSV, the NRSV, and the REB have the *to*-infinitive phrase with the value of personal passive, followed by direct speech: "it is better to be told, ...". This may be interpreted as exansible into 'it is better that you should be told, ...'. All these constructions are symbolic of the terse idiomatic style of modern English syntax.

In concluding this section we show the following table:

V	RSV	NASB	JB	NEB	NJB	REB	NRSV	Total		
(1) <i>1 Kings</i> 13.17	① ⁷			① ¹		① ¹	① ⁷			
(2) <i>Ezek.</i> 3.12	① ⁷	Ⓟ ⁶					① ⁷			
(3) <i>Hos.</i> 1.10	① ⁷	① ⁷				① ⁷	① ⁷			
(4) <i>Hos.</i> 1.10	① ⁷	① ⁷					① ⁷			
(5) <i>Zeph.</i> 3.16	① ⁷	① ⁷					① ⁷			
(6) <i>Exod.</i> 5.19		Ⓟ ¹	Ⓟ	Ⓟ	Ⓟ ¹	Ⓟ	Ⓟ ¹			
(7) <i>Prov.</i> 25.7	Ⓟ ¹	① ⁷				Ⓟ ¹	Ⓟ ¹			
(8) <i>Jer.</i> 4.11	① ⁷	① ⁷	① ⁷	Ⓟ ¹	① ⁷	Ⓟ ¹	① ⁷			
(9) <i>Rom.</i> 9.12	Ⓟ ¹	① ⁷	Ⓟ ¹	Ⓟ ¹	Ⓟ ¹	Ⓟ ¹	Ⓟ ¹			
(10) <i>Rom.</i> 9.26	① ⁷	① ⁷	Ⓟ ¹	Ⓟ ¹	Ⓟ ¹	Ⓟ ¹	① ⁷			
Impers. Pass.	① ¹ ① ⁷	7 7	1 1	1 1	1 3	1 3	1 4	7 3	2 24	26
Pers. Pass.	Ⓟ Ⓟ ¹ Ⓟ ⁶	2 1 1	1 2 1	1 2 3	1 3 3	1 4 4	1 3 3	3 18 1	3 22	
Total		9	9	4	5	4	7	10	48	

IV. Concluding Remarks

4.1. In the foregoing main chapters we have attempted to examine how the 53 AV examples of the impersonal passive with verbs of saying (including three of the active construction 'one said to him + direct speech') come to existence under the influence of their predecessors, external as well as internal, and whether they have been preserved in their traditional form or replaced by the personal passive counterparts in the late ModE Versions of the Bible.

In chapter II, considering the striking prevalence of examples of the types 'it was told him that~', 'it was told him, saying, + direct speech', and other types of the impersonal passive in the AV, particularly in the Old Testament, we took special notice of the Hebrew, the Greek and the Latin prototype, although we admit that the AV constructions are of natural development from the OE type of construction 'is him gesæd þæt~', etc.

Concerning Group I—the type ‘*it was told him that*~’—we have specially marked, with examples (1) to (4) in §2.3, the powerful line of transition: MT *wayyuggaḏ* + *lā*-dative + *kî*-clause → LXX *anēngélē* [*apēngélē*] + dative + *hóti*-clause → V *nuntiatum est* + dative + *quod*-clause → AV *it was told* + dative + *that*-clause. We have also noted, with example (7) in §2.3, the line excluding the Vulgate item: MT *wayyuggaḏ* + *lā*-dative + *kî*-clause → LXX *anēngélē* + dative + *hóti*-clause → AV *it was told* + dative + *that*-clause.

Concerning Group II—the type ‘*it was told him (saying) + direct speech*’—when the use of the absolute present participle *saying* is specially to be marked, we have, with examples (1)–(9) in §2.4, the prevalent triple line: MT *wayyuggaḏ* + *lā*-dative + *lē’mōr* + direct speech → LXX *anēngélē* [*apēngélē*] + dative (equivalent) + *légontes* + direct speech → AV *it was told* + dative + *saying* + direct speech. Here the Hebrew *lē’mōr* is the prepositional infinitive construct in absolute use. It literally means ‘to say’, but virtually corresponds to *saying*. The Greek *légontes* is the present participle in the nominative plural. It is used absolutely following the impersonal passive verb *anēngélē* [*apēngélē*]. Thus we see the apparent line of transition: Hebrew *lē’mōr* → Greek *légontes* → English *saying*. As in the case of the other Groups, here also the earlier English Versions, particularly Wyc. 1 and 2 and the Doway, depend with considerable strictness upon the Vulgate, where we find the more logical and syntactically more coherent manner of expression. It should be noted, incidentally, that in Wyc. 1 and 2 the dative element is invariably expressed in the prepositional phrase introduced by *to*.

Concerning the miscellaneous group III—Type ‘*it was told him what [how (that)]*~’, etc.—and the minor groups IV and V—Type ‘*as it was told him*’/Type ‘*it was said (un)to him + direct speech*’—the lines of transition are too various to be generalized. What is worth specially noting is that in the Hebrew versions of *1 Kings* 18.13 ((1) in §2.5), *2 Sam.* 21.11 ((2) in §2.5), and *Josh.* 7.24 ((3) in §2.5) we find the accusative note ‘*ēṭ*’ used before the ‘*āšer*-clause, where ‘*āšer*’ means ‘what’ or ‘how’. Thus the complementary clause introduced by the indefinite relative (or dependent interrogative) has been explicitly indicated as in the accusative relation. Here we can see clear evidence that in Hebrew syntax the clause appended to the impersonal passive predicate is in its primary nature far different from the subject of the passive sentence. This feature observable in the prototype of the impersonal passive construction in question greatly enlightens us in recognizing the primary function of the complementary element in general appended to the main body of the construction.

4.2. In Chapter III we attempted to see how the 53 AV examples ranging over the five groups I~V have been succeeded in the seven late ModE Versions of the Bible—the RSV, the NASB, the JB, the NEB, the NJB, the REB and the NRSV. Particular notice was made of the substitution of the personal passive in the later Versions for the impersonal passive in the AV, as well as the preservation of the old constructions. At the same time, we observed some characteristic features that each of the seven Versions shows in the preservation and substitution of the constructions concerned.

Below, summing up the contents of the five tables given at the ends of §§3.2, 3.3, 3.4, 3.5 and 3.6, we shall show the following table, adding the column for the AV as the starting point for the comparative survey:

		AV	RSV	NASB	JB	NEB	NJB	REB	NRSV	Total
I	①~① ⁷	10	6	8	0	1	0	4	2	21
	Ⓟ~Ⓟ ⁶	0	4	2	5	4	6	3	8	32
II	①~① ⁷	16	10	14	2	1	0	3	5	35
	Ⓟ~Ⓟ ⁶	0	6	2	4	10	11	10	10	53
III	①~① ⁷	6	5	5	1	0	0	0	2	13
	Ⓟ~Ⓟ ⁶	0	3	3	5	8	7	6	6	38
IV	①~① ⁷	8	7	7	1	2	1	2	5	25
	Ⓟ~Ⓟ ⁶	0	1	1	3	2	6	2	1	16
V	①~① ⁷	9	7	7	1	1	1	2	7	26
	Ⓟ~Ⓟ ⁶	0	2	2	3	4	3	5	3	22
Total	①~① ⁷	49	35	41	5	5	2	11	21	120
	Ⓟ~Ⓟ ⁶	0	16	10	20	28	33	26	28	161

This statistical table shows that the overall process, even with inclusion of the exceptional categories of Groups IV and V, where the predominance of the impersonal passive over the personal passive may be largely ascribed to the stylistic factor with the greater part of the examples being from literary or poetical contexts, is a great advance of the personal passive at the cost of the impersonal passive in the course from the AV down to the later Versions of the English Bible. The relevant comparative rates are:

	AV	Later Versions
Impersonal Passive	49 (100%)	120 (43%)
Personal Passive	0	161 (57%)

With regard to each of the seven Versions, the NASB exhibits the most conservative features. The RSV also shows a similar tendency, which is rather set off by the comparison with the NRSV. In clear contrast to this, the NEB and the REB are remarkable in substituting the personal passive for the impersonal passive. The JB and the NJB also show similar features; particularly they are characteristic in containing a number of free and idiomatic innovations, including the personal passive expressions concerned.

The first particular point to be noted is the predominance of Ⓟ (i.e., the type *'he was told that~'*) in the NEB and the REB, occurring not only in Group I but in Group II (the NEB containing 8 examples and the REB 7 examples). It is also worth noting the NRSV's increase (8 examples) in Group I, as against the corresponding use in the RSV (4 examples).

With the prevalence of Ⓟ in these Versions, we should consider the disappearance of ① (i.e., the type *'it was told him that~'*). There is no example of ① among the relevant

quotations from the JB and the NJB, the NEB and the REB. In this connection, it is notable that the NEB and the REB contain an example of ①¹ (i.e., the type 'it was told him + direct speech')—*1 Kings* 13.17 ((1) in §3.6); and this should be considered due to the archaistic context in which it occurs.

Particularly in the RSV, the NRSV and the NJB we see the trace of ②¹ (i.e., the type 'he was told + direct speech') supplanting ①¹. We find 6 examples of ②¹ in the RSV, 9 of it in the NRSV, and 9 of it in the NJB, all belonging to group II.

On the other hand, ① has retained its standing in group I, particularly in the RSV (5 examples) and the NASB (8 examples). However, the formulaic ②² (i.e., the type 'it was told him, saying, + direct speech') has been barely preserved in group II in the NASB (10 examples), but nowhere else. Notably it has been replaced by the simpler construction ①¹ in the RSV (10 examples) and the NRSV (5 examples). Furthermore, the conservative NASB provides the single instance of the corresponding personal passive type, that is ②²: *he was told, saying*, "Behold,..." (*1 Sam.* 24.1; (14) in §3.3).

The second particular point is that the old type of impersonal passive, that is ①, has been replaced by the new, more refined type of impersonal passive which contains *reported (to)* instead of *told*, that is ①³, markedly in the REB (7 examples). Thus, for example, ①³ "When it was reported to the Egyptian king that the Israelites had gone," (REB, *Exod.* 14.5; (2) in §3.2) should be compared with the AV version ① "And it was told the King of Egypt, that the people fled:"; but on the other hand, it would be effectual to compare it with the NEB version ② "When the king of Egypt was told that the Israelites had slipped away, ...". This phenomenon suggests to us that the verb *tell* has become so much a part of the modern colloquial style that it is now felt rather unsuited to the traditional impersonal passive, whereas the verb *report (to)*, with its more formal or intellectual lexical value, has found its own sphere in the impersonal passive as it occurs in the appropriate contextual environment.

In this context we are reminded of the fact that the JB and the NJB have substituted for the traditional impersonal passive a freer and more idiomatic equivalent, such as "When word was brought to Saul that David had gone to Keilah" (JB=NJB, *1 Sam.* 23.7; (3) in §3.2)/"The news was brought to the House of David, ..." (JB, *Isa.* 7.2; (9) in §3.3).

Similarly, we should note the sporadic occurrence of the more formal type of the personal passive, with *informed* instead of *told*, that is, ③³, ④⁴ or ⑤⁵, such as: ③³ *Solomon was informed that Shimei had gone from Jerusalem to Gath* ... (JB=NJB, *1 Kings* 2.41; (6) in §3.2)/④⁴ *Solomon was informed, "Adonijah is afraid of King Solomon; ..."* (NRSV, *1 Kings* 1.51; (8) in §3.3)/⑤⁵ *I have been informed of an attempt to be made on the man's life, ...* (NJB, *Act* 23.30; (5) in §3.4). These varieties of expression have enriched the stylistic value of present-day English, adapting themselves to the appropriate contexts.

Another point to be added is the use of the prepositional dative equivalent appended to "was (etc.) told" in the impersonal passive construction. The use of the *to*-phrase in this construction appears to denote more explicitly the adjunctive function for the impersonal passive predicate. Figuratively, we might say that it has acted to confirm its position as dative element, so as not to be converted to the nominative element in the corresponding personal passive construction. Anyway, what is worth noting in this connection is that each of the eight examples of the *to*-phrase in question has a noun as the regimen of the preposition, as in: ① *Because it was told to your servants...that...* (RSV[NRSV], *Josh.* 9.24;

(3) in §3.4)/①¹ it was told *to Tamar*,... (NASB, *Gen.* 38.13; (2) in §3.3)/①¹ it was told *to Jacob*, ... (RSV[NASB], *Gen.* 48.2; (8) in §3.4)/①² it was told *to the Gazites*, saying, ... (NASB, *Judges* 61.2; (13) in §3.3)²⁰/①⁶ Has it not been told *to my master* what ...? (NASB, *1 Kings* 13.13; (1) in §3.4)/①⁶ and it was told *to Abimelech* (NASB, *Judges* 9.25; (1) in §3.5). This tendency for the prepositional dative equivalent to be used when the regimen is a noun, as against the more usual use of the simple dative when a personal pronoun is involved, shows that the morphological weight accords with the functional importance, that is, the weight as dative adjunct, which is in turn liable to appear in the more explicit and distinct form, that is, the *to*-phrase. This also indicates one of the characteristic features prevailing in the plain and distinct narrative style of late Modern English. And when it is contrasted with the single occurrence in the AV of the prepositional dative equivalent used in the relevant construction (i.e., ⑥⁶ ..., as it was told *vnto them*. (*Luke* 2.20; (7) in §2.6)), we are impressed afresh with the archaistic style of AV English, which can be clearly perceived even when it is compared with contemporary English.

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²⁰ With this we should also compare the JB version: The news was told *to the men of Gaza*, ...

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