SYNTACTICAL BLIND SPOTS
In the Bible
John viii : 58 and Exodus iii : 14

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Prologue

Robert Browning entitled one of his poetical works contained in Men and Women of 1855 "A Grammarian's Funeral." A Japanese kin of the poet's protagonist in the work, a like character that has long lived nameless, now cramped utterly and diminished, but with throttling hands of Death at strife, still grinding at grammar, proposes to dare bold to trespass on the Holy Ground, and even groping his way into the Holy of the Holies of literature and faith, profane some of the letters written under the Eternal's verbal inspiration in the scrolls treasured therein, by wild reinterpretation of one word here and another there, and even by removing a critical word from the critical tissue of the literary construction, being far flung in his burning curiosity after consistency of ways how to account for this pronoun or that, for this nominative or that accusative, and for this subjective or that predicative. Forthcoming, however, is the latter grammarian's funeral, for lo ! There on the wall appear those mysterious and ominous letters MENE ! It's time he said Adieu to his octogenarian existence on earth. So it is hoped that what are going to be discussed and recommended hereunder will be found worthy of approval by that famous aphorism recorded in Confucius's Analects :

Sad is the song of a dying bird :

True is the tongue of a dying man.

John viii : 58

In Chapter 8 of the Gospel According to St. John are recorded the

disputes exchanged between the Lord and the Jews over His Sonship, lead-
ing up ultimately to the august declaration by the Lord in Verse 58 :
"Before Abraham was, I am." This is the text of the Authorized Version,
of 1611, and is followed in exact words by the Revised Standard Version,
Thomas Nelson and Sons, of 1952, and with one modification by the New
American Standard Bible, the Lockman Foundation, of 1960, and by the
New English Bible, Oxford University Press, of 1961 : "Before Abraham
was born, I am."

Concerning the verb in the present tense "am" used in the main
clause, Professor Wilbert F. Howard, of Handsworth College, Birming-
ham, makes a short comment in the Interpreter's Bible, Abington Press,
Nashville, Vol. 8 : "The Incarnate Logos is speaking." Would Browning's
grammarian take exception to the predicate verb in the present tense of
the main clause that is specified by an adverbial clause in which the predi-
cate verb in the preterite tense is used ?

Let comparison be made of the "I am" of John viii : 58 and the " I
am" in the English translation of the Cartesian "Cogito ergo sum," "I
think, therefore I am." The two "am"s are of no equal value. The Cartes-
ian "am" admits of interpretation by a simple adverb "now," while the
scriptural "am" requires for interpretation, if interpretation be called for,
two adverbial clauses on top of a simple adverb "now," by adaptation of
words from the English version of Gloria Patri, "as I was in the beginning"
and "as I ever shall be world without end." So here the "am" is made
pregnant of very comprehensive implication, "am" plus "was" plus "shall
be."

In a complex sentence, as for instance "Before the cock crows, you
will deny me three times" Matt. xxvi : 34 by RSV, the weight of the
sentence is in ordinary cases evenly distributed between the constituent
clauses, the main and the subordinate. But here in the instance of John
viii : 58 "Before Abraham was, I am," there is more weight with the main

clause than with the subordinate clause by reason of its predicate verb getting heavily charged with the implication as described above. The subordinate clause is outbalanced by the main, and the shift of weight is indicated by the overcharged conjunction "before." While the "before" in "Before the cock crows, you will deny me three times" is simply a temporal conjunction, the "before" in "Before Abraham was, I am" is implicitly supertemporal. The Oxford English Dictionary classifies significations of "before" as :

A.   adverb

B.   preposition

C.   conjunction
$\left\{\begin{array}{l} \text{1. of time} \left\{\begin{array}{l} \text{a. with "that"} \\ \text{b. without "that"} \end{array}\right. \\ \text{2. of preference, meaning "sooner than"} \\ \quad\text{or "rather than"} \end{array}\right.$

D.   used as adjective and substantive

E.   combinations

For illustration of C 2 OED quotes from Portia's part in Scene ii of Act III of the Merchant of Venice, addressed to Bassanio who is disclosing to her Antonio's case.

<div align="center">What, no more ?</div>

Pay him six thousand (ducats), and deface the bond;

Double six thousand, and then treble that,

Before a friend of this description

Shall lose a hair through Bassanio's fault.

OED adds one more illustration from daily Fnglish :

I will die before I submit.

The "before" in the text "Before Abraham was, I am" is evidently and primarily a temporal conjunction, C I b of OED, but might it not as well secondarily and supplementarily bear the force of OED's C 2, thereby impartng relative importance to the main clause, and making it possible

to paraphase the text as follews ?

> Certainly previous to the time when Abraham was I was too.
> Moreover prior in importance to the fact that Abraham was, I
> am from eternity to eternity.

As in the conflict of content and form, e.g. plural content in singular form as with "family" in "How are all your family ?", tense agreement of the subject and the finite verb of the predicate is generally guided by the content rather than by the form in the majority of cases, so it might well be said that the elucidation of signification of "before" as well as of "am" will in this way justify grammatically the "use of "am" in the main clause in spite of the fact that the main clause is formally specified by a suborinate clause containing the predicate verb in the preterite tense "was."

It is unfortunate that Rev. Professor James Moffatt renders John viii : 58 to read : " I have existed before Abraham was born," exposing the text to the critical ravage by Browning's grammarian who, intent on tense consistency, would correct it, query "correct", to read either : "I had existed before Abraham was born," or : " I have existed since some period of time before Abraham was born. " The text in Moffatt's Version would hold good were it not for the characteristic feature of the perfect tense of English grammar in "have existed" that, while it intimates the continuation of the fact that "I exist" up to the present moment, inevitably presumes something that took place at some given or implied time in the past, i.e. that "I began to exist, " a notion that will preclude such an implication as "I had existed before" It means substantial denial of the qualification "as I was in the beginning" which is implied in the "I am" of the Authorized Version. On the other hard the grammarian's revision in favor of the pluperfect tense would hold good in confirming the implication "as I was in the beginning, " were it not for its semantic insulation from its bearing on the present time. Here is the dilemma with Moffatt's text. The "I am" of the Authorized Version is understood as

implying two qualifications "as I was in the beginning" and "as I ever shall be world without end." Moffatt's verb in the perfect tense "have existed" is inadequate to express the first part of the implication though it holds good in expressing its second part. The verb in the pluperfect tense "had existed" as would presumably have been proposed by Browning's grammarian, though it holds good in expressing the first part of the implication, leaves nothing to suggest the unremitting continuation of the fact "I exist" up to the present time and to "world without end," and therefore is inadequate. Here is a sort of syntactical blind spot latently involved in the "I am" of AV, and since it is futile to attempt at grammatical improvement in the form, the text must of necessity live on intact as it stands with the "was"-and-"shall-be" implication tacitly recognized by every reader of the Bible.

I Cor. xv : 10

St. Paul, in the brief reference, which he makes by way of a preface to his disquisition on resurrection, to his own conversion on his way to Damascus, in his First Epistle to the Corinthians, writes : "By the Grace of God I am what I am," in Verse 10 of its 15th Chapter. Two linguistic problems are here set forh in this short sentence, first regarding the be-finite "am" and secondly regarding the questionable pronoun "what."

The be-finites or the finite forms of the verb "be," the "am"s in this text of I Cor. xv : 10 present a contrast with the "am" and "was" in the text of John viii : 58, "Before Abraham was I am," the contrast of the be-finites, "be" "am" "is" "art" "are" "was" "wast" "were" "wert" used as form-words and the same words used as full words. These be-finites are phonetically of two sorts, namely their stressed forms and their weak ones to be tabulated below :

	(stressed)	(weak)		(stressed)	(weak)		(stressed)	(weak)
be	[biː]	[bɪ]	art	[ɑːt]	[ət]	wast	[wɔst]	[wəst]
am	[æm]	[əm]	are	[ɑː]	[ə]	were	[wəː]	[wə]
		[m]	was	[wɔz]	[wəz]	wert	[wəːt]	[wə]
is	[əz]	[ɪz]						
		[z]						

Syntactically they are classified into three sorts, leaving out of consideration these finites used as auxiliaries to make progressive and passive verb collocations :

(a) those which are phonetically stressed, and used as full words to signify existence, as occur in such rare instances as

      (i)   the "AM" in the text of Ex. iii : 14 by AV,

           "I AM THAT I AM,"

      (ii)   the case quoted in our present and last sections from Jn. viii : 58,

      (iii)   an incidental passage in Gen. v : 24, quoted in OED,

      (iv)   Heb. xi : 6 by AV,

and so also   (v)   the Cartesian "Cogito ergo sum" rendered into English to read : "I think, therefore I am," quoted by Wyld in the Universal Dictionary,

including also (vi)   the disputed cases to be discussed below provided they are phonetically stressed.

(b) those which are phonetically weak, unless the context justifies stress, and are used as form-words to make predicates of substantives, of adjectives, of pronouns, of adverbs, of phrases prepositional, infinitival, participial and gerundial, and of clauses, for the sake of form, the function commonly known as copulas.

(c) those which are phonetically weak, unless the context justifies stress, used as prop-words somewhat midway between the class (a) and the class (b), preceding and introducing each its subject to signify the existence of

the persons, things or ideas denoted by the subject, and usually accompanied by a formal adverb "there", either preceding, or, as in questions, following it.

Grammarians are divided in classifying the be-finite in such a sentence as "She was in London then" between those who classify it in the class (a) and those who classify it in the class (b). The issue will depend on the purpose of the sentence. If the purpose of the sentence is in predicating locality, situation etc., the verb "was" is phonetically weak, and will properly be found in the class (b). But if the purposse of the sentence is in predicating her existence, either in the sense "she lived" or "she was making her sojourn," the verb is phonetically stressed and will properly be found in the class (a).

It is to be noticed that in the above mentioned three-fold syntactical classification of be-finites the be-finites in the classes (a) and (c) are each subordinated to only one nominative substantive or pronoun that is its subject. Two or more substantives or pronouns connected by means of conjunctions and functioning as one subject will be considered as one nominative group. In case there are two nominatives or nominative groups mentioned in relation with a be-finite the be-finite must belong to the class (b), and function as a copula standing between these two nominatives or nominative groups, and indicating the first one as subject and the second one as predicative, or occasionally the reverse, and characterizing the subject for person, number and tense. That is the case with the "am"s in the text of I Cor. xv : 10, "I am what I am," where the "am"s stand each between its subject "I" and their common predicative "what."

The pronoun "what" in an independent sentence and in the main clause of a complex sentence is always phonetically stressed, and is naturally understood to be interrogative. A question arises, when the "what" is used to introduce a subordinate clause as to whether it is to be phonetically stressed or weakened, in other words whether it is an interrogative or

whether it is a relative. It is a distinctive feature of a relative that being phonetically weak it introduces a relative clause and links it to a substantive or pronoun which is commonly called its antecedent. The trouble with the relative "what" is that it involves its own antecedent within itself. The relative "what" is thus functionally, in spite of the fact that it is apparently one word, two words combined, the relative and its antecedent. The same must also be said of "who" as in Iago's words addressed to Othello in Othello III ii, "Who steals my purse steals trash," as also of "whoso" "whatever" etc. The double function of the relatives "what" "who" etc. leaves them indistinguishable from the "what" "who" etc. functioning as interrogative, and introducing a substantive clause to make it subject, object, or predicative in the main clause. A glance over the examples given in George O. Curme's Syntax, published 1931 by D. C. Heath and Co., New York, etc., on pp. 185, 244, 245, etc. is enough to show how confusing the boundary line between the relative and the interrogative "what" is. Regarding this matter Otto Jespersen is definite in Part III of the Modern English Grammar, Carl Winters Universitats Buchhandluug, Heidelberg, 1927, where he deals in detail with interrogative clauses in Chapter 2 under 2.4 and with relative clauses in Chapter 3. Jespersen is clear of the confusion incurred by Curme, but where he criticizes Sonnenschein under 3. 13,, who is even more explicit in delineating the compound character of the relative "what", vindicates Sonnenschein in effect and accuses himself of absurdity in designating the relative clauses, that are secondary clauses par excellence according to his definition and presuppose existence of their primaries, to be primaries.

Here is an analysis of the text of I Cor. xv : 10 with two copulas each with two nominatives related to them.

1.   Elementary sentences :

<div align="center">

(a)   I   am   an   apostle.

(first nominative   (copula)   (second nominative
as subject)   as predicative)

</div>

(b)　　An apostle　　　　　　　　I　　　　　　　　　　am.

　　　(first nominative　　(second nominative　　　　　(copula)

　　　as predicative)　　　as subject)

2.　　Merged into a complex sentence with the main clause (a) and
the relative clause (b).

(a)　　　I am an apostle　　　　　　(a)　　　I　am　such

　　　　　(antecedent)　　　　　　　　　　　　　(antecedent)

(b)　　　which　I　am.　　　　　　(b)　　　as　　I am.

　　　(relative)　　　　　　　　　　　(relative)

3.　　Complex with common predicative of compound relative :

(a)　　　I　am　　　　　　what　　　　　(b)　I　am.

　　　　　(predicative in common in both the clauses,

　　　　　and antecedent in the main clause, and

　　　　　relative in the relative clause)

　　It is also worth noting that both the main clause (a) and the relat-
ive clause (b) of the text of I Cor. xv : 10 give instances of the predica-
tive of partial identity, by which the subject is taken as of smaller extent
than the predicative, and so the predicative is to signify inclusion of the
persons, things or ideas denoted by the subject within the extent of the
predicative as part, in contrast with the predicative of full idntity, by which
the subject and the predicative are taken as logically interchangeable, as
seen in Nathan's admonition with King David in the text of II Samuel
xii : 7 by AV, "Thou art the man," which can be converted into "The
man is thou. " See another instance of the contrast of the predicative of
full identity with the predicative of partial identity, or inclusion of the
subject within the extent of the predicatve, in such a sentence as : "Willi-
am Cowper was the author of the poem that begins with the words : "John
Gilpin was a citizen of credit and renown : a train band captain eke was
he of famous London Town. !"

(i)   The predicative of Full Identity :

William Cowper＝the author of the poem etc. etc.

(ii)   The predicative of Partial Identity :
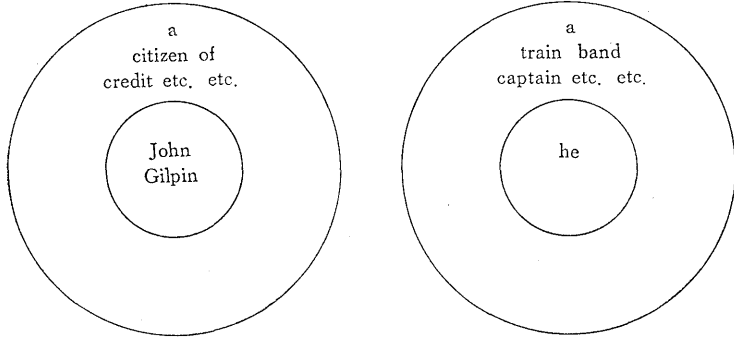
English Expression of the Tetragrammaton

Ex. iii : 14.

In the discussion in the foregoing section on the use of be-finites as full words versus the same as form-words, reference was made to the text of the Fourteenth Verse of the Third Chapter of the Book of Exodus. The full text reads according to King James's Authorized Version of 1611:

"And God said unto Moses, I AM THAT I AM ∶ and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me to you. "

The same passage is quoted in OED for illustration of the be-finites used as full words signifying existence from Ælfric of A. D. 1000, presumably the earliest English translation of the Bible as far as the Book of Exodus is concerned.

"Ic eom se þe eom cwæþ he ⋯⋯⋯ se ðe ys me sende to eow"

which would appear in modernized spelling :

"I am that am quoth (said) he ⋯⋯⋯ that is me sends (sends me) to you. "

The text is given as God's answer to the question asked by Moses in vs. 13, "When ········ they shall say to me, What is his name ? what shall I say unto them?" And God's name in the sacred tetragrammaton YHWH is here given for the first time as far as the E document is concerned, with its semantic expositon.   The text is taken by every reader of the Holy Scriptures as a solemn divine revelation and declaration.

Three "I AM"s occur in this Fourteenth verse, and attempts will be made hereunder to study their several constructions and estimate their significations.   For practical purposes they will be respectively referred to in the following discussions by means of ordinal numbers as they occur in order : "I AM (1st) THAT I AM (2nd)" and "······ I AM (3rd) hath sent me to you. "   One thing that is established for certain is that both the second and the third "AM" are full words affirming existence, and the problems before us will be in substance concerning

(a)   whether the first "AM" is a copula or a full verb :

(b)   whether the second "I AM" together with the preceding "THAT" makes a substantive clause or a relative clause :

(c)   whether the second and the third "I AM" are to be taken as a proper name or as constituting a substantive clause.

In order to make clear the signification of the text itself, however, it is necessary on the outset to study the text according to Ælfric's translation, as it is quoted in OED, "Ic eom se þe eom, " in modernized spelling "I am that am, " and "······se þe ys me sende to eow, " in modernized spelling "······that is sends me to you. " Here in this Ælfric's text it is beyond all questions that both "that am" and "that is" are relative clauses introduced respectively by "that"s , and that the "that" of "that is" is a compound relative functioning for two words, i. e. the relative functioning as subject of the predicate verb "is" and its antecedent functioning as subject of the predicate verb "sends. "   Concerning the "that" of "that am" corresponding to the second "I AM" of AV, it is left for scrutiny

(a)　　whether it is a simple relative whose antecedent is the subject " I "
(according to this interpretation the first "am" i. e. "am" of "I am" must
be a full verb),

(b)　　or whether it is a compound reltaive functioning for two words,
i. e. the relative functioning as subject of the second "am" and its antece-
dent functioning as predicative following the first "I am" (according to
this interpretation the first "am", i. e. "am" of "I am" must be a copula.

　　It is worth noting that Japanese translations of the Bible, both of
1887 (in literary style Japanese by Hepburn and Okuno et al) and of 1955
(in colloquial style Japanese by Tsuru et al) are in line with (a) of the
above given interpretations of Ælfric's text. The 1887 text reads : "Ware
wa ari te aru mono nari, " and the 1955 text reads : "Watashi wa atte aru
mono. "

　　To return to the text of the Authorized Version, four syntactical
interpretations are offered for estimation.

(a)　　As an answer to the question what the name is it is natural to take
the second "I AM" to be the name, i. e. that the group of two words
constitutes a proper name, viz. a substantive of one semantic whole and free
from its syntactical conformity with the context. This is evidently the case
with the third "I AM" which is the subject in the quotation "I AM hath
sent me to you" preserving its original form in the first person singular
number.　　This is a distinctive feature of the text of the Authorized
Version from that of Ælfric's Version where the Lord's name is given
not in a proper name but in a descriptive relative clause.　　But if the
second "I AM" makes a proper name what will then account for the
preceding "THAT" but that that is an emphatic demonstrative prefixed
to the proper name ?

(b)　　The interpretation that the third "I AM" makes a proper name is
not only justified by the word-group being independent of syntactical
conformity, but the interpretation that way alone can account for the

incongruity of "I AM" standing as subject of the finite verb "hath" in the third person singular number. The interpretation that the second "I AM" makes one would be acceptable but for the preceding "THAT". The explanation that the "THAT" is prefixed to the proper name as emphatic demonstrative would also be tenable but that it sounds far-fetched when such emphasis hardly seems to be required in the situation. The presence of "THAT" in front of the second "I AM" makes it natural for ninety-nine readers of the English Bible of King James's Authorized Version out of one hundred to take the word-group "THAT I AM" to be a substantive clause and predicative following the first "I AM", of which the "AM", it will be taken for granted, must be a copula. The identification of the substantive clause, "THAT I AM" with the subject "I" will not be considered out of order when it is compared with similar passages where an abstract idea is, or ideas are, identified with personal deity in subject-predicate relations, as in "God is a spirit" in Jn. iv : 24, "God is love" in Ist Jn. iv : 8, 16, and "I am the way, the truth, and the life" in Jn. xiv : 6.

(c)   Regarding the variety of interpretations of the text of Ex. iii : 14 reference is made by Professor J. Coert Rylaarsdam of the University of Chicago in the Interpreter's Bible to the marginal note in the American Standard Version of 1901, according to which the text reads : "I AM, BECAUSE I AM." This is certainly the most plausible translation, being practically a semantic exposition of the aforecited Ælfric's text based on (a) of the interpretations of the relative "that." The first "I AM" is given out in a full verb in answer to the question asked by Moses, and then its reason is given in the second "I AM" also again in a full verb. It is worth noting that in the Japanese Bible of 1887 in literary style Japanese two Chinese characters are made use of to differentiate the two "AM"s, assigning 在 to the first "AM" for the resultant fact, and 有 to the second "I AM" for the reason.

(d)　　There is an argument which maintains that as the second "I AM" with the preceding "THAT" is corresponding to "that am" in the text of Ælfric's Version it must be a relative clause, as it is in Ælfric's text. Those who holds this view must open their eyes to the difference between the text of Ælfric and that of the Authorized Version. The text of AV reads "I AM THAT I AM" while that of Ælfric reads "I am that am." The presence or absence of "I" makes the vital difference.　　A relative clause with two nominatives or nominative groups must assign one for subject and the other for predicative, and its predicate verb must function as copula to link the one to the other. If the text of Ex. iii : 14 of the Authorized Version is just this it cannot help degrading the august divine declaration syntactically to be equal, and semantically as well in conse- quence, to the humble confession of St. Paul in I Cor. xv : 10, by depri- ving the "AM" of its import as full verb.

　　　To avoid incurring this error there is another possible interpretation to be offered. Recognizing the word-group "THAT I AM" to be a relative clause, and recognizing the presence of two nominatives in the relative clause, the interpreter will take both the relative pronoun "THAT" and the personal pronoun "I" as subjects in apposition, and expand the text by interpretation to read : "I AM THAT, namely I, AM."　　Clumsy though the construction appears to be, it is the only possible plea for recognizing "THAT I AM" in the Authorized Version to be a relative clause, and vir- tually it affords ground for the aforecited marginal note of the American Standard Version, "I AM, BECAUSE I AM."　　Based on this marginal note of ASV it is possible to take "THAT" of the Authorized Version in the sense of "because" and to take the word-group "THAT I AM" as an adverbial clause of reason. (Cf. the everyday English "I am glad that you are here now," and the Shakesp arean passage from Julius Caesar III ii, where Brutus speaks to the people of Rome, "Not that I loved Caesar less, but that I loved Rome more.")

It is unfortunate that the text of the Authorized Version "I AM
THAT I AM" is ambiguous against the perfect clearness of the text of
Ælfric "I am that am," leaving it open for various interpretations, and
the source of ambiguity or equivocation will be sought in the linguistic
psychology of the English-speaking people to whom the be-finite of the
first person singular number in the present tense of indicative mood "am"
will sound strange divorced from its no-otherwise subject "I". The AV
text is ambiguous unfortunately, but fortunately leaves it yet open for
sound interpretations as has so far been discussed above. More unfortu-
nate, nay even tragic, is the translation of the text by the late Rev. Prof-
essor James Moffatt in his Bible of 1924, and so is it the case with the text
in the Revised Standard Version of 1952. The text of Ex. iii : 14 in
Moffatt's translation of the Bible of 1935 reads :

"God said to Moses, 'I-will-be-what-I-will-be ; tell the
Islaelites that I-will-be has sent you to them. ' "

The group of words joined with hyphens is shown as signifying one
compact idea, and therefore forming one substantive, apparently to be
taken as an answer to the question asked by Moses in the preceding verse.
It would be taken as a proper name if each word were printed with an
initial capital letter. The ambiguity in the text of the Authorized Ver-
sion is effectively removed by substitution of "what" for "THAT" to establish
the construction in favor of a relative clause. But the result is that the
same words run in the same construction as in the text of I Cor. xv : 10,
except that the will-collocations, "will-be"s are used in stead of the be-
finites "am"s, to bring out the latent sense of "becoming", allegedly im-
plied in the sacred tetragrammaton.

The text of the Revised Standard Version of 1952 reads :

"God said to Moses, 'I AM WHO I AM. ' And he said,
'Say this to the people of Israel, "I AM has sent me to you, "'"

The translaters of the Revised Standard Version, while maintaining the

construction in favor of a relative clause, possibly took care, by substituting "WHO" for "THAT," to avoid the error incurred by Moffatt. It is regrettable, however, that RSV jealously retains the pleonastic "I." Pleonasm is permissible where it can be recognized as such, and is even sometimes required for the sake of emphasis, but must be condemned when it is misleading as here is the case. It is regrettable that both Moffatt and the Revised Standard Version, by mentioning two nominatives in the relative clause, equate the text of Ex. iii : 14 with that of I Cor. xv : 10 in construction, and inevitably in signification.

The readers of the English Bible all over the world are so much indebted to the late Reverend Professor James Moffatt and the producers of the Revised Standard Version for having provided the world with highly improved translations of the Bible and for elucidation of many obscure passages in the Holy Scriptures, by which the common readers have been enabled to get far more closely familiarized with the Word of God. No words of praise and thanks to be addressed to Moffatt and the producers of the Revised Standard Version by all these readers, the present grammarian among the rest, for the elaborate and meritorious as well as scholarly work of these translaters of the Bible, can ever overflow their grateful feelings for their work. For so high estimation on the part of the readers in general the world over of the merits in the works of Moffatt and the producers of the Revised Standard Version is this one dark spot as in the sun the deeplier regretted.

Suggestions to the N. E. B. Committee

The publication in 1961 of the New Testament of the New English Bible is hailed the world over as rebirth of the Holy Scriptures in the standard English language of the mid-twentieth century. The preparation of the Old Testament being still in progress its publication is being looked out to with much expectation. It is hoped earnestly that

the high precison and elegance which mark the translation of the New Testament will be maintained in the forthcoming translation of the Old Testament.   It is with that in view that the text of Ex. iii : 14 has so far been discussed.

It is desirable for these considerations that the text of Ex. iii : 14 will appear in the new translation as either.

(a)   "God said to Moses, 'I AM, WHO AM. '   And he said, 'Say to the people of Israel that HE WHO IS has sent you to them, '"

by restoration of Ælfric's words in the present day English spelling and grammar,

(b)   or

"God said to Moses, 'YHWH' (or 'JHVH'). And he said, 'Say to the people of Israel that YHWH (or JHVH) has sent you to them,' "

by the use of the Sacred Tetragrammaton itself in English transliteration, leaving it to marginal note to indicate its reading whether it will be read YaHWeH, or YeHoWaH, or JeHoVaH,

(c)   or

"God said to Moses, 'THE ETERNAL. '   And he said, 'Say to the people of Israel that THE ETERNAL has sent you to them, '"

by adopting Moffatt's rendition of the Sacred Tetragrammaton.

Epilogue

The present paper was begun with reference to one of Browning's poetical works under the title "A Grammarian's Funeral. "   It is to be closed with quotation from a short poem by his contemporary Alfred Lord Tennyson, in view of the fact that this grammarian's funeral is in prospect.

"I hope to see my pilot face to face

When I have crost the bar. "