

like our R. V. "shall ask," being fully justified in so doing by the LXX. αἰτήσῃ, the Vulg. *postulabit*, and the use of the same verb in Deut. xiv. 26, 1 Sam. xii. 13, Ps. cxxxvii. 3, &c. The rendering in Ex. xxix. 42 of "tente d'assignation" for אֹהֶל־מוֹעֵד (Luth. "die Hutte des Stiffts," A. V. "tabernacle of the congregation," R. V. "tent of meeting") is no doubt intended to convey the true meaning, as shown by the verse following, that that was the place which God appointed for *Himself* to meet the Sons of Israel. In Lev. iii. and elsewhere, as in Luther's Version and our own, there is no distinction shown between the "fat," חֵלֶב (suet, *suif*), which equally with the blood all Israelites were forbidden to eat, and other fat (שֶׁן, Is. lv. 2, Jer. xxxi. 14, or מִשְׁמַנִּים, Neh. viii. 10) which lay under no such prohibition: in De Valera's Spanish Version the former is distinguished as "sebo." In Ps. lxxx. 9 the ambiguity, non-existent in the Hebrew, which is found in our English Version and which correct punctuation does not fully suffice to obviate ("Behold, O God our shield" being often quoted and understood as "Behold, O God, our shield") is completely prevented by the rendering, "Toi qui es notre bouclier, vois, ô Dieu."

In Is. i. 5, 13 the sense is well brought out: "Quels châtimens nouveaux vous infliger?" and, "Je ne puis voir le crime s'associer aux solennités." Also in Is. xl. 4 (where the English "Comfort ye" is often misunderstood as though it were "Comfort yourselves," "Take comfort," which is in fact the sense Jerome preferred) there is no ambiguity, any more than in the Hebrew original, in "Consolez, consolez mon peuple," which is also the rendering of Ostervald and Chateillon; and so the LXX. (παρακαλεῖτε), Luth. (tröstet), and Diodati and De Valera in their Italian and Spanish Versions (consolate, consolad). Ambiguity is avoided in some of our early English Bibles (as in Cranmer's of 1553) by added words: "Comfort my people (O ye prophets), comfort my people, saith your God."

Doubtless some of Segond's renderings will be questioned. For instance, he follows De Saci in the rendering (Ex. iii. 14) "JE SUIS CELUI QUI EST"; as the LXX. also has Ἐγώ εἰμι