

meaning, does he never go too far, never sail on the wrong tack? Moreover how many minor blemishes escape observation, creeping in in spite both of intention and of principles! It was worth while to quote this passage that the reader may be led to sympathise with a translator in his frequent perplexities here so neatly and tersely set forth. Indeed who that has really tried to make a careful and satisfactory translation of a chapter of Thucydides or Demosthenes, a scene from Aristophanes or Plautus, or an ode of Sappho or Horace, does not know that even that is no easy task? How much more difficult is it adequately—that is to say, *perfectly*—to reproduce Holy Scripture, the Word of the Living God, in any other language than that in which it was first given to man!

Segond has not deemed it necessary or desirable in interpreting the original to follow only the beaten track. In the freedom thus asserted he altogether repudiates the mere love of innovation as his motive, and urges—what will be readily intelligible to those “qui sont au courant du mouvement de la science et des progrès de la philologie sacrée”—that there were positive errors that demanded correction, besides that in many cases various renderings were possible among which “une simple préférence” has decided.

This simple preference leaves a large loophole for error to creep in, but the important question is, what are the merits of the results arrived at? In my judgment the translation *as a whole* is far superior (as assuredly it ought to be) to our English A. V., and about on the same level as our R. V. To examine it in detail in its entirety is plainly impossible here, but it is both possible and desirable to look somewhat closely at a few passages.

The difficult word מִן, which the LXX. leave untranslated in Gen. xxxvi. 24, Segond renders “les sources chaudes,” following the Vulgate and the great majority of commentators: Luther follows some of the Rabbins and gives “Maulperde,” and our A. V. “mules,” but R. V. “hot springs.” In Ex. iii. 22 he, with De Saci and Ost., renders מִן “demandera,” not as in our A. V. “shall borrow,” but