

called out before him." The Egyptian Jews, who saw the custom every day, would understand what the herald would say. Or perhaps it was left untranslated, because it savors too much of idolatry. The "Sais" is the modern representative of the ancient herald, and precedes the carriages of important personages, crying out, "Riglak." And if the pure despotism of ancient times existed now, he would cry out, as of old, "Abrech," and the slaves would put their heads down in the dust.

Exodus xiv., 7, is translated, "And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them." The revisers have failed to give the true meaning of this passage.

"vav" before "Kol" in the second proposition is co-ordinate and emphatic, and signifies "even." It is both awkward and tautological to read "six hundred chosen chariots and all the chariots." The Hebrew שלשם, translated "*captains* over all of them," is literally, "*three warriors* upon each of them." The Septuagint reads τριδτατας επι παντων. This word τριδταται signifies warriors who fight from chariots. The Egyptian monuments generally represent two warriors in each chariot—one who guided the horses, while the other fought. Wilkinson says, however:—"Occasionally a chariot has three occupants." This would occur on very special occasions, when either the enemy was very powerful, or the safety of the country and the king was at stake. This was a very urgent case. The king repented that he had let the Israelites go. He was determined, for reasons powerful to himself, to bring them back; therefore he ordered out all the chariots of Egypt. And the very same urgency impelled him to man every chariot with three men instead of two, as was the case in ordinary circumstances. Hence the passage should be translated, "And he took six hundred chosen chariots, even all the chariots of Egypt, and three warriors upon each of them."

The words of Moses in Numbers x., 35, should have been translated as poetry. They have the true poetic form, and can be arranged into six lines, three of which are dimeters and three tetrameters.

The revisers have rendered the ׀ "vav" with the imperfects here as an imperative. "Rise up, O Lord, and let Thine enemies be scat-