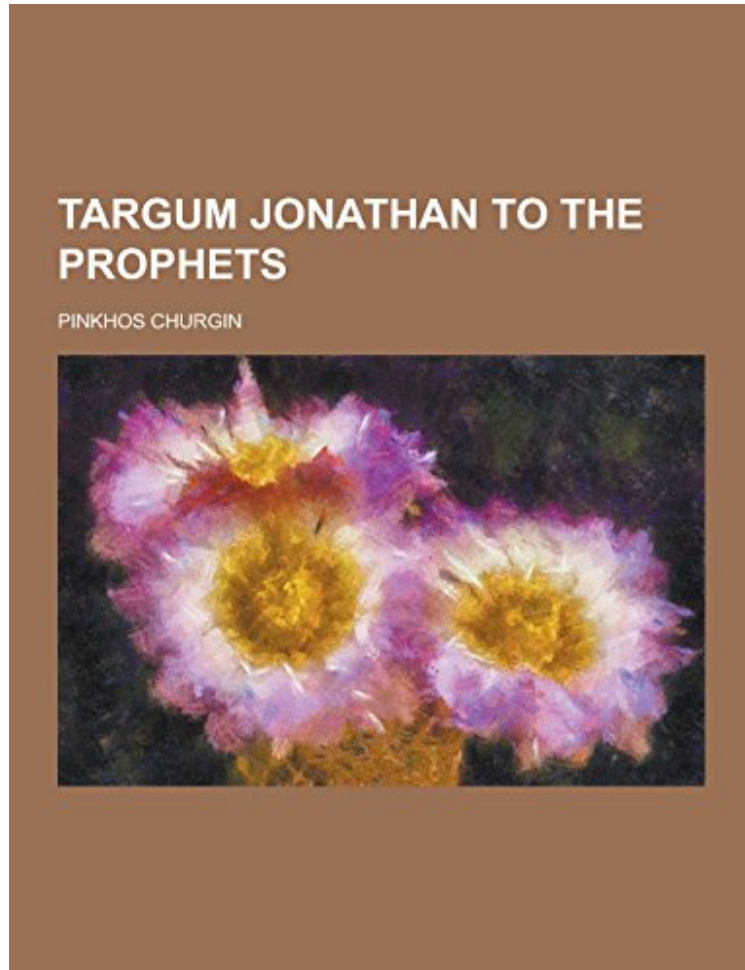


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phrase somewhere else.⁹ The Lxx in some instances and the P. to a larger extent follow the same rule. (Com. Frankel, Pal. Ex., p. 166.). There can be little doubt that the author had been actuated by reflection. Rendering a phrase, the recollection of the other similar phrase flashed through the mind of the translator to leave its stamp upon his rendering. Mental activity of this sort accounts for many misquotations from the Bible found in the Talmud.¹⁰ But this practice could not have originated from a mere unconscious play of recollection. The translator must have been moved by something which he considered an imperative necessity. It will be observed that in most instances treated this way the author was concerned in eliminating an outstanding divergence in the version of the narrative of one and the same fact.¹¹ Whether or not the translator pursued a definite rule in applying this principle is difficult to determine. For the most part the author is seen to make the passage second in order to conform the one preceding it. This kind of variation is placed under heading C. They are of an interpretative nature. They do not point to a different reading, as they were taken by many biblical students. I have omitted all deviations of a doubtful character or consisting of an unrendered or added Waw or change of the preposition, which might be due to the distraction of a copyist or the...