

So when this alternative reading was proposed at the revision, the first inquiry was, What does the old Septuagint say? And on examination it was found that it read "*they shewed,*" indicating that that was how the translators read this (vowelless) word in the ancient Hebrew manuscripts used in the making of it.

This, together with the plausibleness of the reading, was a strong point in its favour. Next the Vulgate was questioned, then the Syriac, and finally the Targums, and all persisted in reading with the Septuagint, "*his sons shewed him.*"

It was argued, however, on the contrary side, that the Vulgate and Syriac, though translations direct from the ancient Hebrew, might have been influenced in the course of centuries by the all-powerful Septuagint, and therefore, perhaps, should not count as additional witnesses. In any case, it was said, the Hebrew gives a good and fairly probable sense, which, without greater reason, ought not to be disturbed.

Finally the question came to the vote, and since a majority of two-thirds was requisite for any change in the text, the new reading had to content itself with a place in the margin.

XII.

"AUTHORISED" READING.

I CHRON. vi. 28: And the sons of Samuel; the first-born Vashni, and Abiah.

REVISERS' READING.

And the sons of Samuel; the first-born (JOEL), and the second Abiah.

This correction was certainly needed, and it is a curious instance of how mistakes arise.