

On the whole, I think the reader will see that it is extremely probable, to say the least, that the Septuagint preserves for us the correct reading which was in the very ancient Hebrew manuscripts, and that our Massoretic manuscripts in this instance are corrupt.

VII.

The Story of David and Goliath (1 Sam. xvii, xviii.).

The revisers have rightly noted in the margin of 1 Sam. xvii. 12 that the episodes immediately before and after the combat with the giant (*i.e.*, vers. 12-31 and ver. 55, &c.) are omitted in the Septuagint. It was objected by some that this note was not justified, because that the famous Alexandrian manuscript of the Septuagint does not omit these parts. This is quite true, but on examining that manuscript it is found to be almost a stronger proof than if it had made the omission. Clearly the scribe who wrote it was accustomed to a manuscript which omitted these disputed parts. For immediately after finishing ver. 11 he begins the first words of ver. 32, as if they were the words immediately following, and then suddenly stops and proceeds to incorporate the missing section. But he does not score out the words of ver. 32 which he had begun, and so the traces of his correcting himself remain clear in the manuscript for 1500 years. Most probably he remembered just then, or somebody pointed out to him, that the Hebrew manuscripts