

NOTES ON THE HEBREW TEXT OF THE BOOKS OF SAMUEL, WITH AN INTRODUCTION ON HEBREW PALÆOGRAPHY AND THE ANCIENT VERSIONS, AND FACSIMILES OF INSCRIPTIONS.

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DR. DRIVER has won an enviable reputation as a Hebraist. His treatise on the Hebrew Tenses is the best work on the subject. He is one of the editors of the new *Gesenius* which is in course of publication. Dr. Delitzsch, only a few months before his death, dedicated the last edition of his *Isaiah* to Cheyne and Driver,—a very high compliment to these two English scholars. Any work, therefore, published by Driver in his special department may be regarded as deserving of close study. His recent work on the Books of Samuel consists of two parts. The first part, covering 95 pages, discusses topics connected with Old Testament Introduction. The four sections into which this part is divided throw much light upon the early history of the Hebrew alphabet, early Hebrew orthography, the chief ancient versions of the Old Testament, and the characteristics of the chief ancient versions of Samuel. To illustrate matters contained in these sections, four excellent facsimiles are given: the Siloam Inscription, the Carpentras Stele, an Egyptian Aramaic Papyrus, and an Inscription of Tabnith, King of Zidon. The text of the Moabite Stone is also published, with a translation and commentary. This part of the volume, dealing with questions of Introduction, will be regarded by many as of special interest. Already it is frequently referred to in high class review articles.

The second part of the volume, consisting of 294 pages, deals with two leading topics: the adjustment of the text of Samuel, and the exposition of that text. Here, then, is work for the textual critic and the exegete. All scholars admit that the masoretic text of the Books of Samuel needs adjustment. The ancient versions, especially the LXX, are the main sources of critical emendation; but the legitimate use of this source requires an unprejudiced mind, a clear head and a cautious hand. Indeed, the time has not yet arrived for a scholarly edition of the Hebrew text, because the LXX itself, on which so much stress is laid, needs to be critically emended. Klostermann, of