It has long been recognized that a number of seventeenth century Peshitta mss. of Jacobite origin containing the whole O.T. in many respects closely agree with the famous Buchanan Bible (12al) now in the University Library of Cambridge. One has only to compare the arrangement of the separate parts and books of the O.T. in these mss. to get a rough impression of their relation. Their dependence on 12al, however, explains only part of the readings peculiar to the mss. in question (17a1-5 and 10). The source of most of the other variants these mss. have in common is to be found in a ms., which, although it is very important for the tradition of the western text of the O.T. Peshitta, so far has hardly been adduced in this connection, viz. ms. 15a2 (Vat. sir. 259 of the Vatican Library). This ms. contains the first part of a complete O.T., the other half most probably being Syriac 11 of the Bibliothèque Nationale (15/14a1).

In its original state the text of ms. 15a2 closely resembles that of the Buchanan Bible. But it was thoroughly corrected by a later hand and it is in this corrected form that the ms. underlies the above-mentioned seventeenth century mss. Furthermore the ms. was vocalized later on, but only partly, verses with and without vocalization alternating regularly. Now the striking fact occurs that the corrections appear chiefly in those verses which are vocalized.

These phenomena are readily explained by comparison with the so-called massoretic mss., which were intended to secure the right pronunciation of the difficult words and verses of the Bible text and therefore contain only extracts of the Peshitta text, vocalized and punctated as fully as possible. In the case of 15a2 we have a clear example (the first one to be noticed as far as I know) of their influence on the tradition of the Peshitta text. The vocalized parts of ms. 15a2 generally correspond with the extracts made by the majority of the massora-mss.; moreover, most of the corrections in the text of 15a2 appear to have originated in the massoretic mss., especially 10m3 (Vat. sir. 152, dated 1912).
A.D. 979/80) 6, which in fact may have been the massoretic ms. used by the corrector of 15a2. Out of the abundance of evidence the following examples may serve as an illustration: 7

A. Readings peculiar to 10m3 (and other mass. mss.) and 15a2<sup>c</sup>, 17a1-5.10, whereas 12a1 and 15a2<sup>*</sup> agree with 7a1 and the other mss. 8:

Ex. x 26  
10m1.3 11m1.4.5 15a2<sup>c</sup> 17a1-5.10

xxvi 30  
, 10m1.3 11m1.2.4.5 15a2<sup>c</sup> 17a1-5.10

(xxix 13  
15a2<sup>c</sup> 17a1-5.10

(in this case the correction took the shape of an addition)

6) List, p. 44; the presence of both 15a2 and 10m3 in the Vatican Library may be accidental.

7) The observations in this article were made in preparing the text of Exodus for the edition of the Old Testament in Syriac according to the Peshitta version. I hope to be able to give the material in full in a study which will deal with the text and the relations between the mss. that underlie the edition.

8) All the examples are taken from Exodus, 15a2<sup>*</sup> means the reading of the ms. before corrections were introduced, 15a2<sup>c</sup> means a correction by a later hand (neither identical nor contemporary with the writer of 15a2). Only the mss. which have the variant in question are mentioned separately; the text of the lemma is that of 7a1 and all the other mss. Not mentioned are mss. 19<11m7, 17m1 and 17g4, as they are almost certainly direct copies of 11m4, 11m1 and 17a1 resp., and the marginal additions of 13a1, perhaps by the hand of Abraham Ecchellensis, which generally agree with 15a2(<sup>)</sup> 17a1-5.10.

B. Readings peculiar to 12a1 and 15a2<sup>*</sup>, 15a2<sup>*</sup> being afterwards corrected according to the main stream of tradition, which is also to be found in 10m3 (and other mass. mss.):

ii 7  
12a1 15a2<sup>*</sup>

iv 11  
12a1 15a2<sup>*</sup>

xv 26  
5b1 12a1 15a2<sup>*</sup>

xxxii 19  
12a1 15a2<sup>*</sup> 11m1.3.5<sup>mg</sup>