

THE MARGINAL NOTES TO THE SYRIAC APOCRYPHAL PSALMS IN MANUSCRIPT 12T4¹

by

H.F. VAN ROOY

Potchefstroom, South Africa

Introduction

The existence of the five Syriac Apocryphal Psalms (Pss cli-clv) has been known since the eighteenth century, when the well-known Assemani mentioned their occurrence in an eighteenth century manuscript in the Vatican library.² Hebrew versions of three of them are found in 11QPs^a. In 1930 Noth published an edition of these Psalms,³ which remained the standard edition until the publication of the critical edition by Baars.⁴ In his edition Baars used the text of manuscript 12t4 as his basic text. In his text-critical apparatus variants from nine other Syriac manuscripts are given. Only one of these manuscripts is a biblical manuscript: 19d1, containing the prophetic books. The other eight are all manuscripts of a work of Elias of al-Anbar.⁵ Manuscript 12t4 was not at Noth's disposal. This manuscript is unique in many respects, with a number of unique readings. It contains a number of corrections to the text. In addition to this, a number of variant readings occur in its margin. Some of them agree with readings of the other

¹ The original of this paper was read at the International Meeting of the Society for Biblical Literature in Budapest, July 1995. It was revised after research done at the Peshitta Institute of Leiden University, Netherlands. The financial support of the Centre for Research Development of the Human Sciences Research Council of South Africa for the study in Leiden is hereby acknowledged. Views expressed and conclusions drawn are those of the author and should not be attributed to the Centre for Research Development.

² Cf. S.E. and J.S. Assemanus, *Bibliothecae apostolicae codicum manuscriptorum catalogus. Partis primae Tomus tertiae* (Rome, 1759), pp. 385-6, and W. Baars, *Apocryphal Psalms*, in *The Old Testament in Syriac, Part IV/6* (Leiden, 1972), p. [ii].

³ M. Noth, "Die fünf syrisch überlieferten apokryphen Psalmen", *ZAW* 48 (1930), pp. 1-23.

⁴ Cf. note 2.

⁵ These manuscripts are discussed by Baars (n. 2), pp. [ii]-[vii].

manuscripts and a number are unique. Although references to these marginal notes do appear from time to time in discussions of the five Apocryphal Psalms, no complete study of all the marginal notes and corrections has yet been published. In this paper these marginal notes will be studied to determine their relation to the text of 12t4, to the variant readings of the other manuscripts and to the *Vorlagen* of these Psalms. For this comparison, the Hebrew versions of Pss cli, cliv and clv from 11QPs^a are of importance, as well as the version of Ps. cli in the Septuagint.⁶

The first and still most complete description of manuscript 12t4 was made by Scher in 1907.⁷ At that stage the manuscript was in the care of the Chaldean archbishop of Diarbekir, currently in Iraq. The next person to mention this manuscript was Bloemendaal, in his dissertation on the East Syrian Psalm headings.⁸ In his Introduction he mentioned that the manuscript was no longer in Diarbekir, but rather in Mosul. In his edition Baars said that the manuscript is in Baghdad.⁹ The parts of this manuscript used for the critical edition of the Peshitta are available on microfilm at the Peshitta Institute in Leiden. It contains, inter alia, the canonical and apocryphal Psalms and Odes I, III and II, in that order.¹⁰ It is a liturgical manuscript, like the majority of Peshitta Psalm manuscripts. Of the forty-two manuscripts used by Walter for his critical edition of the Psalms only four (7a1, 8a1, 9a1 and 12a1) are complete Bibles. In this manuscript the five Syriac Apocryphal Psalms follow directly on the canonical Psalms, without any division. The subscript at the end of Psalm 155 refers to both the canonical and apocryphal Psalms.

A difference of opinion exists regarding the origin of the five Syriac Apocryphal Psalms. It is generally accepted that the Syriac Ps. cli is dependent on the version of the Septuagint, which in turn can be related to a Hebrew original. The Hebrew original was either two Psalms such as Ps. cli A and cli B of 11QPs^a, or a combination of them already in Hebrew. Pss cliv and clv are usually related to Hebrew

⁶ Cf. J.A. Sanders, *The Psalms Scroll of Qumran Cave 11 (11 QPs^a), DJD IV* (Oxford, 1965).

⁷ A. Scher, "Notice sur les manuscrits syriaques et arabes conservées à l'archevêché Chaldéen de Diarbékirk", *Journal Asiatique* 2 (1907), pp. 346-9.

⁸ W. Bloemendaal, *The Headings of the Psalms in the East Syrian Church* (Leiden, 1960).

⁹ Baars (n. 2), p. [ii].

¹⁰ Cf. Baars (n. 2), pp. [iii]-[iv]; D.M. Walter, *The Book of Psalms*, in *The Old Testament in Syriac, Part II/3* (Leiden, 1980), p. xxvii, and H. Schneider, *Canticles or Odes*, in *The Old Testament in Syriac, Part IV/6* (Leiden, 1972), p. [viii].

originals with close affinity to the versions of these Psalms in 11QPs^a. Noth was of the opinion that the other four Psalms were also translated, as was Ps. cli, first into Greek and then from Greek into Syriac. This view does not have support any more. Some scholars are of the opinion that Pss clii and cliii were also translated from the Hebrew, together with cliv and clv.¹¹ Others regard Pss clii and cliii as original compositions in Syriac.¹² Van der Woude repeats a statement made by many scholars, namely that the marginal notes of 12t4 agree with the variants of all the other Syriac manuscripts.¹³ Baars¹⁴ noted that manuscript 12t4 has a large number of variants in the margin. The statement of van der Woude, referred to above, was first formulated by Baars. He says that in those cases where the difference between the reading of 12t4 and the margin can be expressed in Hebrew equivalents, 12t4 is closer to the Hebrew, while the marginal notes agree with the readings of all the other Syriac manuscripts. In addition to the marginal notes, 12t4 also contains a large number of corrections in the text. One has to distinguish between the marginal notes and the corrections in the text in any discussion.

Psalm 151

In the edition of the Apocryphal Psalms Baars gives not only this Psalm as it occurs in the manuscripts containing the Apocryphal Psalms, but also the version of the Psalm contained in manuscript 6h22 (a copy of the Syriac translation of Athanasius' commentary on the Psalms), supplemented by variants from ten Peshitta and six Syro-Hexaplaric manuscripts.

Six corrections and seven marginal notes are found in Ps. cli. Baars calls the notes in the text corrections, but some of them can best be described as pseudo-corrections. They do not represent corrections in the normal sense of correcting errors in the text, but give alternatives in instances where the text makes good sense as it stands. Many of

¹¹ Cf. M. Haran, "The Two Text-Forms of Psalm 151", *JJS* 39 (1988), p. 171 (note 1).

¹² Cf. H.F. van Rooy, "The origin of the Syriac Apocryphal Psalm 153", *Journal for Semitics* 6 (1994), pp. 192-200, and H.F. van Rooy, "The textual traditions and origin of the Syriac Apocryphal Psalm 152", *JNSL* 21 (1995), pp. 93-104.

¹³ A.S. van der Woude, "Die fünf syrischen Psalmen", in W.G. Kümmel (ed.), *Poetische Schriften, JSHRZ IV/1* (Gütersloh, 1974), p. 32.

¹⁴ Baars (n. 2), p. [iv].

these pseudo-corrections agree with the readings to be found in the other manuscripts containing the Apocryphal Psalms or in the Hexaplaric or Peshitta manuscripts.

None of the six corrections in Ps. cli can be regarded as a true correction. There is one real error in the heading, where the text has *'ktb*. This must be corrected to *'tkš*. The other manuscripts with the Apocryphal Psalms have a completely different heading. The heading of 12t4 agrees with the heading of 6h22, the Syro-Hexaplaric manuscripts and some of the Peshitta manuscripts. In this instance the error was not corrected in 12t4.

Some of the pseudo-corrections consist of the addition or omission of *w* at the beginning of a verse or of a new clause in a verse. The omission of *w* occurs in Ps. cli 3 and 5 and an addition is found in Ps. cli 7. In all three instances the correction agrees with the reading of all the other Syriac manuscripts containing the Apocryphal Psalms. Another correction is the omission of *kd* in verse 7, again agreeing with all these manuscripts. The other two corrections occur in verses 4 and 7. 12t4 has *dmšyḥwth* in verse 4, while the correction has *dmšyḥwt'*, agreeing with all the other manuscripts containing the Apocryphal Psalms. In verse 7 12t4 reads *bn'y' dysryl* against the *bn'y ysryl* of the correction and all the other manuscripts containing the Apocryphal Psalms.

If all the variants in Psalm 151 occurring in the different manuscripts are compared, it becomes clear that the version of this Psalm in 9SH1 (according to the notation used by Baars, i.e. the Ambrosian Syro-Hexaplar) may be regarded as the *textus receptus*. In the case of all six of these pseudo-corrections the text of 12t4 agrees with the *textus receptus*, while the correction agrees with the reading of all the other manuscripts containing the Syriac Apocryphal Psalms. They are, therefore, not corrections of errors in the text of Ps. cli in 12t4, but reflect a different tradition in the transmission of Ps. cli as part of the corpus of Syriac Apocryphal Psalms.

Of the seven marginal notes to Ps. cli, four are variants agreeing with the readings of all the other manuscripts of the five Apocryphal Psalms. In verse 1 the margin adds *'yty* to *z'wr'*. This is also the reading of 6h22. At the end of verse 1 a long addition appears: *w'skht 'ny' 'p d'b' wqłt 'nwn wphšt 'nwn*. This is a unique reading, occurring only in 12t4^{mg} and the other manuscripts with the Syriac Apocryphal Psalms. It serves to strengthen the link between Ps. cli and Pss clii

and clii.¹⁵ In verse 3 12t4 has *hwyw* twice. In the first instance the margin and all the other manuscripts have *hw*, as have 6h22 and all the other Peshitta and Syro-Hexaplaric manuscripts used by Baars. Also in verse 3 the margin and all the other manuscripts of the Apocryphal Psalms add *dyly* to *myr*.¹⁶ This reading occurs in one other manuscript, 13SH1, a manuscript whose text was edited to conform with the Syro-Hexaplaric style.¹⁶ For the second *hwyw* in verse 3, the margin has *hw*, agreeing with 19E2¹ and 6h22, while the other manuscripts have *hw*.

The margin also has two readings that do not occur in the other manuscripts containing the Apocryphal Psalms. In verse 4 it reads *šdr* instead of *šlh*. This reading does, however, appear in three of the Peshitta manuscripts containing Ps. cli. These manuscripts, 12t2.5 and 16t1, often agree against the majority of the Peshitta and Syro-Hexaplaric manuscripts. In verse 7 the margin adds *bhyl 'lhy* to *syph*. This reading does not occur in the other manuscripts or in 6h22 or in any of the Peshitta or Syro-Hexaplaric manuscripts. It may perhaps be regarded as a gloss.

Psalms 152 and 153

No corrections or marginal notes occur in these two short Psalms. There is, however, one error in Ps. clii 4. 12t4 has the reading *gbk*, which must be corrected to *gbyk*. This was not done in 12t4. The other manuscripts omit this word.

Psalms 154

In Ps. cliv Baars indicates four corrections and six marginal notes. Two corrections are clear examples of pseudo-corrections. They reflect the tradition contained in the other manuscripts. These are the omission of *w* at the beginning of verse 2 and the omission of *l'm* in verse 20. The third correction can probably also be considered a pseudo-correction. In verse 18 12t4 reads *bryk*. The correction adds *hw* to this word. All the other manuscripts have *brykw*. Although the correction

¹⁵ Cf. van Rooy, "Psalms 153" (n. 12), p. 198, and P.W. Skehan, "Again the Syriac Apocryphal Psalms", *CBQ* 38 (1976), p. 148.

¹⁶ Cf. Baars (n. 2), p. [ix].

is not identical to this, it can be regarded as merely a stylistic variant. The fourth correction is the apparent omission of *h'* in verse 16. Not one of the other manuscripts contains this reading, but it may be regarded as a pseudo-correction. It is not a correction of a mistake in the text, but reflects a different reading.

Three of the six marginal notes in Ps. cliv agree with the readings of all the other manuscripts. In verse 8 12t4 has the singulars *m'lnh* and *tr'h* against the plurals *m'lnyh* and *tr'yh* in the margin and in the other manuscripts. In verse 13 12t4 has *mštyhwn* and the margin and all the other manuscripts have *bšwtpwt*².

The margin has three unique readings. In verse 8 signs are placed in the text, probably indicating that the words *m'lnh* and *tr'h* must be switched. Baars indicates another unique addition in Ps. cliv 9.¹⁷ He must have meant verse 10, as the word (*nštḅ'*) where the addition took place does not occur in verse 9, but rather in verse 10. Baars gives a reference to just this one word in the apparatus and gives a whole phrase as the marginal reading. The reference is not very clear, as some of the words in the margin also appear in the text. One suspects that the phrase in the margin was meant to replace the last part of the verse, starting with *nštḅ'*. The last part of the phrase is as follows in 12t4: *nštḅ' bh 'yk hw dmqrḅ smyd*². The margin has: *b'ḥm*² (with seyame) *nštḅ' 'yk dmqrḅ smyd*². The word *b'ḥm*² (with seyame: "in others", meaning in other manuscripts) at the beginning of the marginal note is very important. The manuscript 12t4 contains quite a number of cases where this word or something similar is used to refer to other manuscripts containing variant readings. This happens frequently in the headings to the Psalms. This manuscript contains the Psalm headings ascribed to Athanasius, Eusebius and Theodore of Mopsuestia.¹⁸ In his description of the text Scher did not mention that the manuscript also has headings ascribed to the Hebrew. These are usually translations of the headings in the Hebrew Psalter that agree with the headings in the Syro-Hexaplar. In some instances variants are given, often where the Septuagint and the Syro-Hexaplar disagree with the Hebrew. These variants are preceded by phrases like *šḥḥ' 'ḥm*² (e.g. in the heading of Ps. lxiii, "another manuscript"). The use of this word in Ps. cliv is a clear indication that the copyist of 12t4 used other manuscripts to verify the readings of the manuscript he was copying

¹⁷ Baars (n. 2), p. [7].

¹⁸ Scher (n. 7), p. 346.

from. In the case of the variant reading in Ps. cliv 10 *bh* and *hw* are omitted. The other manuscripts also omit *hw*, but not *bh*. This is another indication that the other manuscripts that could be regarded as the source of the corrections and marginal notes in 12t4 were not identical to the Elias-manuscripts used by Baars in his edition.

In verse 14 12t4 has *šw^eythwn* and the margin has *šk^hthwn*. The other manuscripts have *škynthwn*. The margin and 12t4 are read as synonyms and the reading of the margin can be regarded as the origin of the erroneous reading of the other manuscripts.

Psalms 155

Two of the four corrections are true corrections. In verse 9, 12t4 has the erroneous *ʾlpny*, that should be corrected to *ʾlpyny*, agreeing with the correct reading of the other manuscripts. This correction is, however, not made in 12t4. In verses 16 and 21 corrections are made (*ʾqbwł* for *nqbwł* in verse 16 and the omission of *ldbyt* after *prwq*). In verse 12 a pseudo-correction occurs, where the marginal note *wmrđwty* agrees with all but one of the other manuscripts. In verse 18 another pseudo-correction occurs, the insertion of *w* before *ʾp*. This correction does not appear in any of the other manuscripts.

There are two examples of marginal notes that are in fact meant to be corrections of the text of 12t4. In verse 13 12t4 has the meaningless *grbʾ*, corrected to *gbrʾ* in the margin. In the same way the reading *mn* in verse 19 is corrected to *mł* in the margin. In both these cases the note agrees with all the other manuscripts.

A number of the marginal notes agree with all the other manuscripts. In verse 2 12t4 has *pštt*, while the margin and all the other manuscripts have *ʾymt*. In verse 5 the margin has the reading *bnnyh*, agreeing with the reading of the other manuscripts, against the erroneous reading *bʾyh* of 12t4. Compare also *bsr* against *dhy* in verse 8, *sklyny* against *byn ly* in verse 9, *tdkr* against *ntdkrwn* in verse 12, *ʾšynʾ wrbʾ* against *kbyrʾ* and *mštmlyʾ* against *mšmlytʾ* in verse 15, and *wʾqbwł* against *ʾqbwł* in verse 19. There are also two instances where the marginal notes agree with the majority of the other manuscripts. These are the different vocalisation for *thrb^hyh* in verse 5 and the reading *tgłʾ* for 12t4's *tgbyh* in verse 6. In one instance the marginal reading agrees with only one of the other manuscripts, but with a reading related to that of all the other manuscripts. In verse 19 12t4 has *wʾqbl*. The marginal note and all the other manuscripts omit the *w* at the beginning

because of an insertion before the verb. 12t4^{mg} and 18E1 insert *sgp lby* and all the other manuscripts *sgpw lby*.

The distribution of marginal notes and corrections

Baars¹⁹ made an observation about the marginal notes of 12t4 which has often been repeated by other scholars, namely that the text of the marginal notes gives the readings of all the other Syriac manuscripts. The distribution of corrections and marginal notes is not the same in all the Psalms. They can be divided into 10 groups, namely:

1. Corrections agreeing with the other manuscripts: clv 16 and 21.
2. Marginal notes that are corrections of the text: clv 13 and clv 19.
3. Pseudo-corrections in 12t4 agreeing with all the other manuscripts: cli 3, 4, 5, 7 (three cases); cliv 2 and 20.
4. Pseudo-corrections agreeing with the majority of the other manuscripts: clv 12.
5. Pseudo-corrections related to, but not identical with, the reading of the other manuscripts: cliv 18.
6. Pseudo-corrections not related to the readings of the other manuscripts: cliv 16 and clv 18.
7. Marginal notes agreeing with all the other manuscripts: cli 1 (two cases), 3 (two cases); cliv 8 (two cases), 13; clv 2, 5, 8, 9, 12, 15 (two cases) and 19.
8. Marginal notes agreeing with the majority of the other manuscripts: clv 5 and 6.
9. Marginal notes agreeing with one of the other manuscripts: cli 3 and clv 19.
10. Unique marginal notes: cli 4, 7; cliv 8, 9 and 14.

There are three places where errors in 12t4 were left uncorrected, in Ps. cli heading, clii 4 and clv 9.

Of the forty marginal notes and corrections, only two corrections and two marginal notes are corrections of errors in 12t4. All four appear in Ps. clv. The remark by Baars referred to above is not true in all instances. Eight pseudo-corrections and fifteen marginal notes agree with all the other manuscripts. That is just over half of the total

¹⁹ Baars (n. 2), p. [iv].

number. Eleven are in Ps. cli, five in Ps. cliv and seven in Ps. clv. To these can be added one correction and two notes (all three in Ps. clv) that agree with the majority of the other manuscripts, and one correction (in Ps. cliv) related to the reading of the other manuscripts. There are also two notes (one in Ps. cli and one in Ps. clv) agreeing with the reading of one of the other manuscripts.

This leaves, however, seven readings that cannot be equated with the readings of the other manuscripts. These are the corrections in Ps. cliv 16 and clv 18 and the unique readings in Ps. cli 4 and 7 and Ps. cliv 8, 9 and 14.

There are no notes to Pss clii and cliii. In the case of the other three psalms there is a strong correlation between the notes in 12t4 and the readings of the other manuscripts, but they do not always agree. The observation that 12t4's marginal notes have the readings of all the other manuscripts is true in most cases, but not always. The five instances where the readings of 12t4 are unique are especially important and they deserve special attention. In Ps. cli 4 12t4 has *šlh*, as have all the other manuscripts. 12t4^{mg} has *šdr*, as have three of the manuscripts containing Ps. cli as part of the canonical Psalms (12t2 and 5 and 16t1). The reading of 12t4^{mg} is thus not really unique. Skehan points out that this reading of the margin agrees with 1 Samuel xvi.²⁰ It also occurs in three Peshitta manuscripts, and not two as Skehan said.²¹ The addition in Ps. cli 7 is also unique. The unique reading in Ps. cliv 8, where the words *m'lnh* and *tr'h* were transposed according to signs placed in 12t4, agrees with the order of these words in 11QPs^a. The unique reading in Ps. cliv 9 is not easily explained. An important variant occurs in Ps. cliv 14, where the other manuscripts differ from 12t4 and 12t4^{mg} has another variant, a synonym for the reading of 12t4. This marginal reading can be used to explain the reading of all the other manuscripts. The reading of the other manuscripts was caused by an erroneous reading of the reading contained in the marginal note. It is clear from these variants that 12t4^{mg} does not merely present variants in agreement with the other manuscripts, but that it represents a related, but different, tradition.

²⁰ Skehan (n. 15), p. 145. The verb occurs in 1 Sam. xvi 1.

²¹ Skehan (n. 15), p. 146.

The relation between the Vorlagen and the marginal notes and corrections

Many of the corrections and variant readings of the margin of 12t4 are related to the Syriac transmission, as for example the reading *'yty* in Ps. cli 1 and the variant at the end of Ps. cli 7. They are stylistic variants in the Syriac. There are some cases, however, where either 12t4 or the corrections and marginal notes are closer to the *Vorlagen*. Only these cases will be treated in this section.

Ps. cli is clearly a translation from the Greek. The mistake in the heading is an inner-Syriac corruption related to the reading in 6h22, while all the other Syriac manuscripts have a different heading. The addition at the end of Ps. cli 1 is found only in the margin and in the other manuscripts containing the Apocryphal Psalms, and it is a variant found only in them. 12t4 is a rendering of the Greek. In the case of the pseudo-corrections at the beginning of Ps. cli 3 and the beginning of the second half of Ps. cli 5 (the omission of *w*) and at the end of Ps. cli 4 (the omission of the pronominal suffix) 12t4 is also in agreement with the Greek. In Ps. cli 7 two pseudo-corrections appear, both in agreement with the reading of all the other manuscripts. They are the omission of *kd* in the first sentence in the verse and the addition of *w* before *psqt*. The two variants are related. With *kd* the first sentence functions as an adverbial clause for the second sentence; without it a co-ordinated structure is used, with *w* introducing the second sentence. Both these sets of variants can be regarded as faithful versions of the Greek, which uses an aorist middle participle with the personal pronoun in the first clause.

Three of the four corrections in Ps. cli appear in places where the Hebrew text from 11QPs^a has been damaged. The fourth correction is the omission of *h'* in verse 16. In this instance the reading of the margin is unique, and the reading of 12t4 is supported by the other Syriac manuscripts and the Hebrew.

Three of the marginal notes in Ps. cli agree with the readings of all the other manuscripts. In the case of the two nouns in verse 8 that are in the singular in 12t4 and in the plural in the margin and the other manuscripts, the reading of the margin and the other manuscripts agrees with the Hebrew against 12t4. This is contrary to Baars' claim that the primary text of 12t4 is nearer to the Hebrew in the instances where the differences can be expressed in Hebrew.²²

²² Baars (n. 2), p. [iv].

In the second half of Ps. cliv 13 the variant in the margin agrees with all the other manuscripts (*bšwtpwt'* against *mštyhwn*). The verse is difficult to understand in both the Hebrew and the Syriac, but the reading of the margin and the other manuscripts is again closer to the Hebrew than the text of 12t4.²³ This is again contrary to the observation by Baars cited above.

Of the three marginal readings unique to Ps. cliv, the signs in verse 8 indicating a switching of two nouns represent a word-order corresponding with the Hebrew. The unique reading in verse 10 does not correspond with the Hebrew, while the reading of 12t4 does. In the case of the variant in verse 14 the margin has a synonym for the reading of 12t4, and both are acceptable renderings of the Hebrew.

The corrections and pseudo-corrections in Ps. clv are not important for the relation of the marginal notes to the *Vorlage*, as they can all be related to the transmission in Syriac or occur in places where the Hebrew is damaged. The same is true of the marginal notes to verses 13 and 19.

In Ps. clv 2 12t4 has *pštt*, while the margin and all the other manuscripts have *'ymt*. The Hebrew has *prsty kpy*. It is possible that the reading of the margin and all the other manuscripts is related to a Hebrew text with the reading *ns²ty ydy*.²⁴ In verse 5 the margin and the other Syriac manuscripts have a reading agreeing with the Hebrew, while the reading of 12t4 can be regarded as a corruption in the course of the Syriac transmission. Also in verse 6 the reading *tg^l* of the margin and the other manuscripts is closer to the Hebrew than 12t4's *tglyh*. In verse 9 the variants *sklyny* in 12t4 and *byn ly* in the margin and the other manuscripts could be a translation of the same Hebrew *Vorlage*.²⁵ In Ps. cli 12 the Hebrew *yzkrrw* is probably a Niphal. This is rendered as *ntdkrwn* by the marginal note and all the other manuscripts, while 12t4 has *tdkr*. In this case again the marginal note and the other manuscripts are closer to the Hebrew than 12t4. In Ps. cli 15 the Hebrew has *kbwd* at the beginning. The marginal note and the other manuscripts have *kbyr'*, which Strugnell regarded as a mis-

²³ Cf. J. Strugnell, "Notes on the text and transmission of the Apocryphal Psalms 151, 154 (= Syr. II) and 155 (= Syr. III)", *HTR* 59 (1966), pp. 273-4; Skehan (n. 15), pp. 156-7, and the translations of J.H. Charlesworth and J.A. Sanders "More Psalms of David", in J.H. Charlesworth (ed.), *The Old Testament Epigrapha*, Vol. 2 (New York, 1985), pp. 619-21.

²⁴ Cf. H.F. van Rooy, "Psalm 155: one, two or three texts?", *RQ* 16/61 (1993), p. 114.

²⁵ van Rooy (n. 24), p. 115.

reading of the Hebrew.²⁶ 12t4 has 'šyn' wrb'. This makes it quite possible that the Syriac can be related to a *Vorlage* that differed from the Qumran text in this instance.

Taking all these variants into consideration, it becomes clear that the relationship of the marginal notes to the other Syriac manuscripts and to the *Vorlagen* is more complicated than is usually supposed. There are a number of instances where the marginal notes are nearer to the *Vorlagen*.

The marginal notes and the variants in the other Syriac manuscripts

Baars also stated that the text of the marginal readings is that which is followed by all the other Syriac manuscripts.²⁷ The discussion above has demonstrated that this is the case with the majority of the variants, but not with all of them. What must also be stated is that the marginal notes do not contain all the variants of the other manuscripts. These other variants, that are not referred to in the marginal notes or corrections in 12t4, will not be discussed here. There are forty corrections and marginal notes in 12t4, as discussed above. Of these, thirteen appear in Ps. cli, none in Ps. clii, none in Ps. cliii, ten in Ps. cliv and seventeen in Ps. clv. In the following table three figures are given for each Psalm, viz., the total number of corrections and marginal notes, the number of them corresponding with all the other manuscripts and the number of variants appearing in all the other manuscripts not reflected in the corrections or marginal notes. In addition to this, there are a number of instances where the marginal readings and corrections agree with one or more of the other manuscripts and a further number of variants not reflected in the marginal notes and corrections but appearing in one or more of the other Syriac manuscripts. The table gives, however, a clear picture of the major variants.

There is a large degree of overlap in Pss cli and clv, with only three and five of the marginal notes or corrections respectively not found in all the other manuscripts and only four additional variants in all the other manuscripts in each case. In the case of Pss clii and cliii the lack of marginal notes is remarkable, while the large number of additional variants in Ps. cliv must also be noted. The situation with regard to Ps. cli can be attributed to the fact that this Psalm was translated

²⁶ Strugnell (n. 23), p. 273.

²⁷ Baars (n. 2), p. [iv].

	Total	Agree with other manuscripts	Variants not reflected in margin or corrections
Ps. cli	13	10	4
Ps. clii	0	0	15
Ps. cliii	0	0	6
Ps. cliv	10	5	14
Ps. clv	17	12	4
Total	40	27	43

from the Greek version and was known in Syriac from fairly early on, as can be seen from its appearance in 6h22, a manuscript containing the Syriac version of the commentary on the Psalms by Athanasius. Ps. cli is at the end of this commentary, without any commentary of its own. It is quite clear that the person or persons responsible for the marginal notes knew of a tradition different from that contained in 12t4 in the case of Pss cliv and clv. This tradition was near to the version of Ps. clv contained in the other manuscripts, but not that near to that version of Ps. cliv. With regard to Pss clii and cliii the tradition of the other manuscripts was probably not known to the annotator. One must be careful in making these observations, because it is impossible to know what percentage of variants known to the annotator was included in his corrections and marginal notes. The statistics may be helpful in this regard, but any conclusions must be regarded as tentative.

Conclusions

The discussion of all the variants contained in the corrections and marginal notes to 12t4 demonstrated that the relation of these readings to the text of 12t4, the readings of the other manuscripts and the *Vorlagen* is more complicated than normally stated. A distinction must be made between corrections and pseudo-corrections. The normal view is that the marginal notes reflect the readings of all the other manuscripts and that where the differences can be related to the *Vorlagen*, the text of 12t4 is closer to the *Vorlagen*. The discussion of all the corrections and notes pointed out that this is the case in the majority of the instances, but not in all of them. The tradition represented by the marginal notes and corrections to Pss cli and clv is fairly near to that of the other manuscripts, and not very near in the case of Psalm cliv. The marginal notes and corrections do not reflect the tradition of Pss clii and cliii in the other manuscripts at all.