ABSTRACT
The oldest published description by Addai Scher of this Syriac manuscript dates from 1907. The manuscript is a liturgical document containing the Psalms (including Psalms 151-155) and Odes. Scher also mentions that every Psalm is preceded by headings ascribed to Eusebius, Athanasius and Theodore of Mopsuestia. What he did not mention is that the set of headings for each Psalm starts off with a heading in Syriac referred to as a Hebrew heading. The Peshitta does not contain the Masoretic Psalm headings. The Syro-Hexapla contains headings from the Septuagint and these are thus indirectly related to the Masoretic headings. The Hebrew headings of 12t4 are, however, not identical to those of the Syro-Hexapla. Especially important are those cases where the Syro-Hexapla, following the Septuagint, disagrees with the Masoretic headings. In many of these cases 12t4 has variants, indicated by "another manuscript" or "other manuscripts". In some of these cases the variants contain the heading of the Syro-Hexapla. This paper discusses a number of these headings with their variants. The author of this manuscript interpreted the headings of the Hebrew Old Testament independently of the LXX and the Syro-Hexapla, though it is also evident that he was influenced by them in some instances.

1. INTRODUCTION
The oldest published description of the Syriac manuscript 12t4 dates from 1907 (Addai Scher 1907:346-349). When he described this
Hexapla, following the Septuagint, disagrees with the Masoretic headings. In many of these cases 12t4 has variants, indicated by 'another manuscript' or 'other manuscripts'. This is not a unique phenomenon in this manuscript. The same occurs in another Nestorian manuscript, 12t3, dating from the same century as 12t4 and coming from the same region. As is the case with 12t4, this manuscript was part of the Mosul collection that is currently in Baghdad (cf. Walter, 1980:XXVI, and Hiebert, 1989:8-9). In some of these cases in 12t4 the variants contain the heading of the Syro-Hexapla. This paper discusses a number of these headings with their variants in more detail (Psalms 37[36], 43[42], 63[62], 71[70], 89[88], 91[90], 93[92], 96[95], 147 [146] and 150), considering their relationship to the headings of the Masoretic Text, the Septuagint and the Syro-Hexapla. Reference will be made to other Psalms following the patterns of the Psalms discussed in more detail.

As an example of a typical heading of a Psalm in 12t4, the headings of Psalm 144(143) are given in translation:

12t4 Hebrew Of David. Another manuscript: Of David, against Goliath.

Eusebius A thanksgiving of one who conquered.

Theodore A thanksgiving of the Maccabees on account of their victory when they prevailed against their enemies and they asked complete deliverance from God.

Athanasius Of those who are a thanksgiving. If a cruel enemy stands up against the church, the people of God and you, like Goliath against David, do not fear, but have trust like David and say:

The Masoretic heading is תְּחַנְּנִים, the Septuagint has τῶν ἄγνωστων τοὺς γονάνδα and the Syro-Hexapla has שְׂמִיא גַּלְוַי. לִמְדֶל.

The headings in the Masoretic text, the LXX, Syro-Hexapla and 12t4 are listed as a basis for the discussion, according to certain groups that
can be distinguished. This is followed by a discussion of the individual Psalms, looking at the variants in the different versions, with the conclusions at the end.3

2. DISCUSSION OF THE INDIVIDUAL PSALMS

Psalm 43 [42]

MT 0  
LXX ψαλμός τοῦ Δαβὶד  
SH יחזקאל יסבא  
12t4 יתנ אתל סופר עד ל pci
d

Psalm 43 [42] is a typical example of a Psalm where the MT and the Septuagint differ. The MT has no heading, although a few manuscripts do have a heading (יודל). The Greek has "A Psalm of David" and the Syro-Hexapla has "Of David, a Psalm", a reading followed by a number of witnesses to the LXX as well. These witnesses are from different groups according to Rahlfis (S Lower Egyptian, 2013 Upper Egyptian, 1219 – which often agrees with the Lucianic recension – and no less than 16 Lucianic manuscripts, as well as Theodoret). The reading of the Syro-Hexapla can therefore not be ascribed to a single group. 12t4 states explicitly that the Hebrew does not have a heading. A similar remark occurs with regard to the LXX, in the western manuscript R, in more than 75 Lucianic manuscripts and in Theodoret. The example demonstrates that 12t4 does not have alternatives for the Hebrew heading in every instance where the LXX and Syro-Hexapla differ from the MT.

Psalm 37 [36]

MT ייחוד  
LXX τῷ Δαβὶד υἱῶν Ιωναδὰב καὶ τῶν πρῶτων αἰχμαλωτισθέντων  
SH ייחוד יבש Staten ייחוד יבש  
12t4 יתנ אתל סופר עד ל pci

d

Psalm 37 [36] has just a one-word heading in the MT (ייחוד). This is rendered as τοῦ Δαβὶד by the Septuagint. The Syro-Hexapla has ייחוד. This is the usual translation of τοῦ Δαβὶד. When the LXX has τοῦ Δαβὶד the Syro-Hexapla normally has ייחוד. In this case the reading τοῦ Δαβὶד occurs only in codex Alexandrinus, codex Sinaiticus (both Lower Egyptian), less than 16 Lucianic manuscripts and manuscript 55. The majority of witnesses support the reading ייחוד. Two of the Syro-Hexaplaric manuscripts also have the variant ייחוד (א* and f).

Many of the witnesses to the LXX insert ψαλμός before the heading (2046, Vulgate, more than 75 Lucianic manuscripts and Theodoret). This addition does not occur in the Syro-Hexapla. 12t4's Hebrew heading is ייחוד, with the same preposition as in the Hebrew. The manuscript refers to a variant heading, ייחוד, as in the Syro-Hexapla. It is frequently the case that when 12t4 has a variant from other manuscripts, the first heading agrees with the MT and the second with the Syro-Hexapla.

Psalms 71 [70] and 91 [90]

Psalm 71 [70]

MT 0  
LXX τῷ Δαβὶד υἱῶν Ιωναδὰβ καὶ τῶν πρῶτων αἰχμαλωτισθέντων  
SH ייחוד יבש Stanton ייחוד יבש  
12t4 יתנ אתל סופר עד ל pci

d

Psalm 91 [90]

MT 0  
LXX αἴνως φθίς τῷ Δαβὶד  
SH ייחוד יבש Stanton ייחוד יבש

3 The following works were used: Hebrew: Elliger & Rudolph 1984; LXX: Rahlfis 1979; Syro-Hexapla: Hiebert 1989.
In the case of these two Psalms, 12t4 deviates from the normal pattern of the previous example. The first heading is closer to the Syro-Hexapla and the second to the MT. The MT does not have a heading for these Psalms, while the LXX does.

The Septuagint has a heading for Psalm 71 [70] as indicated above. A large number of variants appear in the witnesses to the Septuagint in this heading. Not all of them are important for the headings in 12t4 and only the relevant instances will be discussed. A number of witnesses insert ψαλμός τῷ Δαυίδ at the beginning of the heading (the Latin of R, the Vulgate, between 16 and 35 Lucianic manuscripts as well as Hesychius) and others insert το τέλος ψαλμός τῷ Δαυίד (Sahidic, the Latin of G, less than 16 Lucianic manuscripts and the Syro-Hexapla).

A number of witnesses add to the heading αὐτοπληρωματικά παρέξεις (the Latin of manuscript R, the large majority of Lucianic manuscripts and Theodoret).

The Syro-Hexapla agrees with the longest addition at the beginning of the heading:

\[\text{αὐτοπληρωματικά παρέξεις} \]

Of the variants that do occur in Syro-Hexaplaric manuscripts, the omission of ψαλμος in f and the addition of κατά θεον in e is the most significant. 12t4 has as primary heading a text similar to that of the Syro-Hexapla, just omitting ψαλμος at the beginning:

\[\text{αὐτοπληρωματικά παρέξεις} \]

This agrees with the variant in the LXX occurring in the Latin of R, the Vulgate, between 16 and 35 Lucianic manuscripts and Hesychius. The alternative reading states that the Hebrew does not have a heading: ψαλμος κατά θεον. This agrees with the Masoretic Text, as well as the addition to many Lucianic manuscripts and Hiebert's e.

In Psalm 91 [90] the MT again has no heading. The Septuagint has οἶκος τῷ Δαυίδ. The only variant is that between 36 and 55 Lucianic manuscripts, Theodoret and Hesychius add at the end αὐτοπληρωματικά παρέξεις.

The Syro-Hexapla has αὐτοπληρωματικά παρέξεις. The only variant is that f reads ἡμέραν for ἡμέραν.
All these Psalms are examples where 12t4's Hebrew heading agrees with the MT.

The heading of the LXX of Psalm 63 [62] is a good rendering of the heading of the MT. The reference to Judah occurs in the Sinaiticus, the Gallicanum, 56 to 75 Lucianic manuscripts, Theodoret and manuscript 55. The reference to Judah occurs in the Vaticanus, Bohairic, Sahidic, the Greek and Latin of manuscript R, the Latin manuscript G, the Vulgate, a smaller number of Lucianic manuscripts and Hesychius. This is also the reading of the Syro-Hexapla:

All these Psalms are examples where 12t4's Hebrew heading agrees with the MT.

The heading of 12t4 agrees with the MT while the alternative has the reading of the Syro-Hexapla.

Hiebert's manuscript e has .

The heading of 12t4 agrees with the MT, while the alternative has the reading of the Syro-Hexapla.

The MT does not have a heading for Psalm 96 [95]. The Septuagint has one. Variants do appear in the LXX. The last three words are put at the beginning in the Vulgate, the large majority of the Lucianic manuscripts, Theodoret and the codex Alexandrinus. The Syro-Hexapla agrees with the LXX. Hiebert's manuscript f omits "Of David" and his h has the synonym instead of . 12t4 says that the Hebrew does not have a heading. It has a reading from another manuscript. In this variant stands at the beginning. The order of the elements does not agree with the heading in the Syro-Hexapla, but rather with that of the variant in the LXX.

The variants between the MT and the LXX are related to the name and the origin of the person named in the heading. Two variant spellings occur for the name in the LXX: (in the majority of Lucianic manuscripts, some manuscripts of Theodoret and manuscript 1219) and (fewer than 16 Lucianic manuscripts, some manuscripts of Theodoret and manuscript 55). For the gentilicium Hesychius has the genitive, the Gallicanum and the Vulgate .

The variants between the MT and the LXX are related to the name and the origin of the person named in the heading. Two variant spellings occur for the name in the LXX: (in the majority of Lucianic manuscripts, some manuscripts of Theodoret and manuscript 1219) and (manuscript R La teman, fewer than 16 Lucianic manuscripts, some manuscripts of Theodoret and manuscript 55). For the gentilicium Hesychius has the genitive, the Gallicanum and the Vulgate .
The variant has the heading of the Syro-Hexapla. The Hebrew heading of 12t4 is unique in this instance in the sense of not translating the Hebrew, but trying to explain the Hebrew. The explanation of the origin of the person named in the heading agrees with the explanation related to the gentillicium Ezrahite in the commentaries of Athanasius and Eusebius. Both of them connect "Ezrahite" to Zerah, the son of Tamar and Judah (Genesis 38:30). According to 1 Chronicles 2:6 he had five sons. Among them were Ethan and Heman. They were identified by Athanasius and Eusebius as the authors of Psalms 88 [87] and 89 [88] (cf. Athanasius, P.G. 27:380 and Eusebius, P.G. 23:1052-1053; for the Syriac version of the commentary of Athanasius, cf. Thomson, 1977a:71-71 and Thomson, 1977b:57-58). It is interesting to note that the term Ezrahite does not occur in the LXX. It does occur, however, in the Gallicanum. This is a pointer that this was also the reading of the Hexapla (cf. Origin, P.G. 16 (1):1065-1066). Theodore of Mopsuestia did not identify the author of this Psalm with the son of Judah, but rather to a musician of the time of David (cf. 1 Chronicles 6:44, Theodore of Mopsuestia, Corpus Christianorum Series Latina 88A:302).

Psalm 93 [92]

| MT | 0 |
| LXX | εἰς τὴν ἡμέραν τοῦ προσαββάτου ὦ θεί | κατώτερα η γῆ ὁ λίμος ὁ ὃς τῷ Δανίῳ |
| SH | כְּרֵאָבָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא כְוַיָהָא | 12t4 | 0m | 12t4 | 0m |

The MT again does not have a heading for this Psalm whereas the Septuagint does. A number of variants occur, but most of them are not important for the Syro-Hexapla. The Syro-Hexapla translates the Greek faithfully. Some of the witnesses to the LXX put the reference to the Davidic origin of the Psalm first (Sahidic, the Greek and Latin of manuscript R, the Latin manuscript G and fewer than 16 Lucianic manuscripts). Fewer than 16 Lucianic manuscripts, some manuscripts of Theodoret and Hesychius retain only the last few words about the Davidic origin of the Psalm. Fewer than 16 Lucianic manuscripts, Theodoret and Hesychius, have an addition at the end, stating that the Psalm is without heading in the Hebrew. This is also the reading of 12t4. The alternative has only תָּלֶא.

3. SOME GENERAL REMARKS

The discussion of Psalm 43[42] makes it clear that variants do not occur for the Hebrew heading in 12t4 in every instance where the MT differs from the LXX and Syro-Hexapla.

Four of the other examples are Psalms like Psalm 43 [42] in the sense that the MT does not have headings for these Psalms (71 [70], 91 [90], 93 [92] and 96 [95]).

Psalms 71 [70] and 91 [90] agree by stating the fact that the MT does not have headings in the alternative, while the Hebrew heading is closer to that of the Syro-Hexapla. The heading of Psalm 71 [70] in the Syro-Hexapla agrees with the Sahidic, the Latin of G and less than 16 Lucianic manuscripts. The first Hebrew heading in 12t4 omits the first word of the heading in the Syro-Hexapla, a variant occurring in none of the Syro-Hexaplaric manuscripts. It does appear, however, in the Greek (between 16 and 35 Lucianic manuscripts), the Latin of R, the Vulgate and Hesychius. The origin of this heading could, therefore, be a Lucianic manuscript.

In the case of Psalm 91 [90] the first Hebrew heading agrees with the Syro-Hexapla. The alternative states that the Hebrew does not have a heading. This same remark occurs in a large number of witnesses to the LXX.

In the case of Psalm 96 [95] the Hebrew heading states that the MT does not have a heading. The alternative uses the same words as the Syro-Hexapla, but not the same word order. This word order agrees with the order in the Vulgate, the large majority of Lucianic manuscripts, Theodoret and the Alexandrinus. Here again the variant could reflect the reading of a Lucianic manuscript.

In the case of Psalm 93 [92] the MT does not have a heading, and this is stated by 12t4. The Syro-Hexapla agrees with the LXX, although the LXX has a number of important variants. The alternative in 12t4 has only "Of David". This variant does not occur in the LXX or Syro-Hexapla. It is close to the shortened version that does occur in the LXX by retaining only the reference to David.

In Psalm 37 the heading in the MT consists of only one word that can be rendered in two ways in the LXX. These two Greek equivalents are usually treated differently in the Syro-Hexapla. 12t4 has the variant
corresponding with the Hebrew (MT – תהלים; 12t4 תהלים) as the primary heading, with the reading of the Syro-Hexapla as the alternative. This is the predominant pattern in these headings with alternative Hebrew headings.

The heading of Psalm 147 is given as the first Hebrew heading by 12t4. The LXX adds the names of the prophets Haggai and Zechariah. This is also done by the Syro-Hexapla, which also adds רַבָּנָה at the end. This last addition is omitted in 12t4’s alternative, again agreeing with the Greek against the Syro-Hexapla.

The heading of Psalm 150 is again followed by 12t4 in Psalm 150. Both have "Alleluia" once, as has the LXX. The Syro-Hexapla repeats the word, as does Theodoret. This is also the alternative given by 12t4.

The Hebrew heading of Psalm 89 [88] is unique in its attempt to explain the heading of the MT. This explanation is in agreement with the exegesis of Athanasius and Eusebius.

4. CONCLUSIONS

The Hebrew headings in manuscript 12t4 testify to the originality of the compiler of this manuscript (or of the original from which it was copied). He had a good knowledge of Greek and Hebrew, as well as of the works of various Church Fathers and used these works in compiling the different sets of headings in the Psalter. He did not do this in a mechanical way. He interpreted the headings of the Hebrew Old Testament independently of the LXX and the Syro-Hexapla, though it is also evident that he was influenced by them in some instances. This paper only dealt with a selection of the Hebrew headings in 12t4. A detailed study of all these headings is a desideratum at this point in time.

BIBLIOGRAPHY


THE "HEBREW" PSALM HEADINGS IN SYRIAC


