The headings of the Psalms in the two Syriac versions of the commentary of Athanasius

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ABSTRACT
There are two Syriac versions of the commentary of Athanasius on the Psalms, a longer and a shorter one. This study deals with the headings of the Psalms in the two Syriac versions, in comparison with the headings in the original Greek commentary and in the Syro-Hexapla. The summaries at the beginning of the different Psalms are related in a linear fashion. The shorter commentary depends on the longer one and the longer one on a Greek original. The headings in the Greek commentary are those of the Septuagint, with a few variants. Most of these variants agree with variants given in the edition of Rahlfs. The Syriac headings of the shorter commentary are usually in agreement with that of the Syro-Hexapla. Many of the differences between the longer commentary on the one hand and the other two are related to the fact that the longer commentary ascribes all twenty-eight Psalms discussed in this article to David. The headings in the longer commentary are not just translations from a Greek original, but are the work of the translator.

A INTRODUCTION

In 1977 R W Thomson published two versions of the commentary of Athanasius on the Psalms in Syriac, a shorter version and a longer version (Thomson 1977a and 1977b). The longer version is contained in manuscript British Museum Additional Manuscript 14568. This manuscript dates from 597. It is damaged and a large part of the commentary has been lost (Thomson 1977a:IX-X). The shorter version is contained in British Museum Additional Manuscript 12168. This manuscript dates from the eighth or ninth century (Thomson 1977a:IX). The headings of these manuscripts are important for the study of Psalm headings in the different Syriac traditions, where a large variety exists.

In the Peshitta the headings of the Masoretic text were not retained, while the headings in the Syro-Hexapla are related to the headings of the Septuagint. With

1 This article is dedicated to Professor Wouter van Wyk, who is one of the persons who did the most to set the Old Testament Society of South Africa on a good foundation and in this way assisted many scholars of a younger generation. The article is a revised version of a paper read at the meeting of the International Organization for Septuagint and Cognate Studies in Basel in 2001.
regard to the headings of the Psalms in Peshitta manuscripts, some manuscripts do not have any headings at all. With regard to the manuscripts where headings do occur, Bloemendaal (1960:2-3) distinguished four groups of manuscripts or editions. These groups are the headings in the East Syrian Church (which are related to the summaries of the Psalms in the commentary of Theodore of Mopsuestia), titles dependent on the codex ambrosianus, the titles in the editions of Sionita and Lee and in the polyglotts and a mixed group. With regard to the second group, Brock (1995:xxi) states that there are some links between these headings and the commentary on the Psalms by Daniel of Salach. This group is not as consistent as the first group, with much more variety in the headings. This is for example clear in the following headings for Psalm 7 in three different manuscripts. The codex ambrosianus has the following heading:

(Spoken by David when he was fleeing before his son Absalom).

The heading in 9t3 is related to this, but not identical:

(Spoken by David when Absalom sent a large army against him to pursue him).

The heading in 9t2 connects this Psalm to David’s flight before Absalom as well, but inserts a reference to Kush:

(Spoken by David about Kush the Ethiopian, when the Benjaminite fled before Abishalom his son).

There are instances where manuscripts contain headings that are totally unrelated, as in the case of Psalm 142. The codex ambrosianus has the following heading:

(Psalm 142. Spoken by David, when he was speaking to the Edomites who were coming against him on account of king Hadadezer).

9t2 has a heading similar to some East Syrian headings, connecting the Psalm to the Maccabees:

(Spoken by David about the prayer of the Maccabees in the time of their calamity).

9t3 links the Psalm to an attempt of Saul to kill David:

(Spoken by David when Saul sent [men] to kill him).

The connection to the commentary of Daniel of Salach, as mentioned by Brock, needs further investigation. Dietrich published Daniel’s homilies on the first two Psalms. The headings of these two homilies contain only a few minor variants to the headings in the codex ambrosianus, and the headings are closely related to Daniel’s exegesis contained in the two homilies (Dietrich 1901:131 and 149).

In any study of the relationship of different traditions of the Psalms, the headings deserve separate attention (cf Pietersma 2000:21 and Hiebert 2002:131-132). Athanasius used the Septuagint for his commentary and the headings are closely related to Daniel’s exegesis contained in the two homilies (Dietrich 1901:131 and 149).

In any study of the relationship of different traditions of the Psalms, the headings deserve separate attention (cf Pietersma 2000:21 and Hiebert 2002:131-132). Athanasius used the Septuagint for his commentary and the headings are closely related to that of the Septuagint as well, with some variety. It is interesting to note that Rahlfis did not use Athanasius in his critical apparatus to his edition of the Psalms (cf Rahlfis 1967:19-21 for the fathers he does refer to; cf also Pietersma 2002:22). The headings are usually followed by an argumentum or summary in his commentary. The headings and the argumenta are translated in the two Syriac versions of the commentary as well, again with some variations. In addition to this, the shorter version of the commentary has marginal readings added to most of the Psalms, describing the kind of Psalm.

This paper makes a study of all those Psalms where headings and summaries are attested in the longer Syriac version (28 in total) and compare them with the headings and summaries in the shorter Syriac version of the commentary, the

\textsuperscript{2} The notation 9t3 is according to the system used for the edition of the Peshitta of the Old Testament. The number at the beginning refers to the century of origin of the manuscript, the letter in the middle to the kind of manuscript and the final number to different manuscripts of the same kind from the same century. 9t3 refers to the third Psalms manuscript from the ninth century on the list of manuscripts kept at the Peshitta Institute in Leiden.
headings in the LXX, the headings in the Greek version of the commentary of Athanasius and the headings in the Syro-Hexapla. This study can shed some light on the history of the headings of the Psalms in the different Syriac traditions.

B THE MARGINAL NOTES TO THE HEADINGS IN THE SHORTER COMMENTARY

Most of the headings in the shorter commentary have marginal remarks indicating the kind of Psalm. For the sake of brevity, reference is only made to the twenty-eight Psalms studied in this paper. The following notes occur (Psalm 23 does not have a note):

(of narration): Psalm 18, 48, 72, 113
(of prophecy): Psalm 21, 71
(of accusation and request): Psalm 24, 58
(of accusation only): Psalm 25, 68, 108
(accusatory of the impious): Psalm 35
(that blesses): Psalm 40
(of thanksgiving): Psalm 76, 102
(of mercy and judgement): Psalm 100
(exhortatory): Psalm 103
(of cheerfulness): Psalm 107
(exhortatory with praise): Psalm 149
(of acknowledgment with requests): Psalm 104, 105, 117
(which teaches virtue): Psalm 111

The origin of these marginal notes goes back to the letter of Athanasius to Marcellinus (cf Roneau 1968:176-197 and Stead 1985: 65-78). That letter consists of different sections. In the third section, Athanasius indicates how the Psalms function as a guide to the moral and spiritual life. He classifies the Psalms according to literary type and subject matter. The next section deals with the devotional use of the Psalter (Stead 1985:66-67). The classification of the Psalms in the third section is reminiscent of the marginal notes in the shorter commentary. The notes do not always agree exactly with that letter. Four of the Psalms listed above are linked to a narration (Psalm 18, 48, 72, 113). Three of them (18, 48 and 72) are linked thus in the letter. Psalm 21 is also linked to prophecy in the letter. Other Psalms with corresponding remarks in the letter and in this manuscript are 24 and 58; 25, 26 and 108; 35; 40; 101.

In the important manuscript 12t4 four different sets of headings are usually found for each manuscript. One of the sets is ascribed to Athanasius. These headings usually commence with a remark corresponding to the marginal notes in the shorter version of the commentary. The headings in 12t4 are frequently very difficult to read. In the case of the following Psalms where the heading can be read, the description of the kind of Psalm agrees with the marginal note in the shorter commentary: 21 (22), 35 (36), 40 (41), 48 (49), 58 (59), 68 (69), 71 (72), 72 (73), 76 (77), 101 (102), 103 (104), 109 (107) and 114 (113). In Psalm 116 (117) the same words occur, but in a different order.

In the case of Psalm 100 (101), 12t4 has:

(A hymn of the one who is perfect in the Lord).

In Psalm 102 (103), 12t4 has the same description as in Psalm 103 (104). It has a longer description for Psalm 104 (105) than the shorter version of the commentary:

(A thanksgiving that is joined with a narration. Again one that exhorts and at the same time commands).
Major differences occur in the case of Psalm 106 (105), 108 (107), 113 (114), 116 (117) and 150 as well.

C THE SUMMARIES (ARGUMENTA) OF THE PSALMS IN THE THREE COMMENTARIES

In the three commentaries (the Greek and the two Syriac versions) the headings proper are usually followed by a summary of the interpretation of each Psalm. As an example the summaries to Psalm 23 in the three commentaries will be presented below.

Greek:

Τὴν ἀνάληψιν τοῦ κυρίου ὁ παρὼν ἠμῖν κηρύττει ψαλμὸς καὶ τῶν ἐθνῶν διδασκαλίαν πῶς ἄν καὶ αὐτοὶ ἐξίσοι γενόνται τῶν ἐκπορανίων σκηνῶν.

(This Psalm which is at our disposal, proclaims the ascension of the Lord and the teaching of the gentiles how they may become worthy of the heavenly tabernacles.)

Longer commentary:

καὶ Χριστὸς, τῷ Πατρὶ τῶν πνευμάτων, τῇ διακονίᾳ Χριστοῦ, τῇ αὐτοῦ συνεκπαίδευσεν τῇ πρὸς τοὺς πάντας τῆς γῆς διά τις ἀληθον σειρας, τῇ διακονίᾳ εἰς τὴν κοινωνίαν τῆς οἰκογένειας τῶν ἀνθρώπων.

(This Psalm before us preaches to us the ascension of our Lord and the teaching of the nations how they too may become worthy of the heavenly tabernacles).

Shorter commentary:

καὶ Χριστὸς, τῷ Πατρὶ τῶν πνευμάτων, τῇ διακονίᾳ Χριστοῦ, τῇ αὐτοῦ συνεκπαίδευσεν τῇ πρὸς τοὺς πάντας τῆς γῆς διά τις ἀληθον σειρας, τῇ διακονίᾳ εἰς τὴν κοινωνίαν τῆς οἰκογένειας τῶν ἀνθρώπων.

(In this one he preaches about the ascension of our Lord, and teaches the nations how they may become worthy of the heavenly tabernacles).

In this instance the longer commentary contains a literal translation of the Greek, while the shorter version summarises it to some extent. This is the normal pattern in the two Syriac commentaries (cf the introductions to Psalms 21, 24, 35, 40, 48, 58, 68, 78, 100, 102 and 103). It may happen that the longer Syriac version makes something explicit, for example in Psalm 71, where the Greek says that he is the true Solomon. The Syriac says explicitly 'Christ'. Sometimes the Syriac may add something, such as in Psalm 102, where it adds 'and death' to the Greek 'the destruction of sin'. The introduction to Psalm 113 is a bit shorter than the Greek. In Psalm 117 the longer Syriac commentary gives the contents of the Greek summary after quoting verse 1, and not before it, as is usually the case. Psalm 104 is an interesting example. The Syriac does not give the Greek summary, but composes a new summary from the Greek commentary on verse 1. This is then given in the longer commentary before the quotation of verse 1. This summary is slightly shortened and altered in the shorter commentary.

In a number of Psalms the longer commentary does not have a summary and the shorter commentary has a shortened version of the Greek summary (Psalm 101, 105, 108 and 112). In Psalm 111 the Greek does not have a summary, but presents something of a summary as part of the commentary on verse 1. The longer Syriac commentary does the same, as does the shorter commentary, with a shortened version.

Psalm 107 is a very interesting case. The Greek has a summary and the longer Syriac commentary does not have one. The longer version merely presents the Syriac text, followed by a remark that this Psalm preaches the coming of the Lord among the gentiles. Then it states that since the verses of this Psalm have already been explained in the previous Psalms, no further commentary will be given. The shorter commentary gives a summary of the Greek summary and then a summary of the conclusion of the longer commentary. These concluding remarks of the Syriac commentaries have no parallel in the Greek. These summaries demonstrate that the longer Syriac commentary is dependent on a Greek Vorlage, while the shorter Syriac commentary is dependent on the longer Syriac commentary.

Reference has already been made to the headings in manuscript 12t4. The Athanasian headings contain a summary of the contents of the Psalm as well. These headings are normally related to the information about the specific Psalm in the letter to Marcellinus.

D THE HEADINGS IN THE TWO VERSIONS OF THE COMMENTARY OF ATHANASIUS IN SYRIAC AND THE HEADINGS IN THE SYRO-HEXAPLA

Twenty-eight Psalm headings of the longer version of the commentary can be read. They are given below, with the headings of the same Psalms in the Syro-Hexapla and in the shorter version of the commentary. This list forms the basis for the discussion in the following sections.

3 The Greek is given as in the Patrologiae Graecae 23.
<table>
<thead>
<tr>
<th>Psalm</th>
<th>A1</th>
<th>SH</th>
<th>A2</th>
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<tr>
<td>Psalm 18</td>
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<tr>
<td>A1⁴</td>
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<td>Psalm 21</td>
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<td>A2</td>
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⁴ A1 refers to the longer commentary of Athanasius, SH to the Syro-Hexapla and A2 to the shorter commentary. The text of the Syro-Hexapla is taken from Hiebert, 1989. He has the text of the codex ambrosianus as his basic text, with variants from other manuscripts in the footnotes. References to manuscripts of the Syro-Hexapla follow the notation used by Hiebert.

The text has an error here, but it has been corrected according to the proposal of Thomson (1977a:118 n 6).
A comparison of the headings of the Greek version of the commentary with the headings in Rahlfs shows that many of the headings agree with the heading in Rahlfs, many have variants agreeing with variants recorded by Rahlfs and only a few unique readings occur. The headings of Psalm 149 and 150 are not preserved in the Patrologiae Graecae. The headings of the following Psalms agree with the heading in Rahlfs: Psalms 18, 21, 24, 40, 100, 101, 104, 105, 112, 113 and 116. In the case of Psalms 35 and 48, the heading is again the same as in Rahlfs, except that τό is omitted before τέλος in both cases. In Psalm 58 Athanasius has a few minor orthographic variants. The heading of Psalm 72 is the same as in the Septuagint. It adds a note at the beginning of the heading that
the songs of David end here, as is usually the case in manuscripts of the Septuagint.

In some instances Athanasius shows minor deviations from the text in Rahlfs, but with support amongst the variants referred to by Rahlfs. Athanasius adds ‘A Psalm’ to the end of the heading of Psalm 68, agreeing with a number of Lucianic manuscripts. In Psalm 76 Athanasius switches ‘Of Asaph’ and ‘A Psalm’, as do the Latin of R, Augustine, the Lucianic tradition, Theodoret and 55. In Psalm 102 it inserts ‘A Psalm’ at the beginning, agreeing with the Latin of G, the majority of Lucianic manuscripts and Theodoret. In Psalm 108 Athanasius switches ‘Of David’ and ‘A Psalm’, agreeing with the majority of witnesses to the Septuagint, including A, 1219, 55, Rahlfs’s western text, the majority of Lucianic texts and Theodoret.

In a number of instances Athanasius has a longer heading than the Septuagint, although the heading of Athanasius agrees with some of the notes in Rahlfs. Psalm 25 has the following heading:

Εἰς τὸ τέλος ψαλμὸς τῷ Δασφ.

Rahlfs only has the reference to David. The addition of ‘A Psalm’ occurs in a number of witnesses. The heading of Athanasius as a whole agrees with the Vulgate. In Psalm 71 Athanasius has Εἰς τὸ τέλος ψαλμὸς τῷ Δασφὶ ἐς Σαλομόνου. This heading agrees with the heading in a number of Lucianic manuscripts, although the spelling of the name of Solomon is unique. In Psalm 103 Athanasius has Τοῦ Δασφὶ ἐπὶ τῆς τοῦ κόσμου γενέσεως, ’Ανεπιγραφὸς παρ’ Ἑβραῖος.

With regard to Τοῦ it agrees with A. The reference to the creation of the world following on ‘Of David’ agrees with a large number of Lucianic manuscripts and the reference that it does not have a heading in the Hebrew occurs in a number of Lucianic manuscripts.

Unique variants occur in Psalm 23, 111 and 117 in the Greek commentary. Psalm 23 has the following heading:

Εἰς τέλος ψαλμὸς τῷ Δασφὶ τῇ μετά τῶν σοφῶν.

The addition of Εἰς τέλος at the beginning is unique, while τῇ μετά occurs in U and τῶν before σοφῶν in U, a number of Lucianic manuscripts, Theodoret and R. In Psalm 111 Athanasius has a long heading:

Ἀλληλουια. Τῆς ἐπιστροφῆς Ἀγγαίου καὶ Σαξάριου, ΨΑΛΜΟΣ.

Rahlfs only has the first word. ‘A Psalm’ is unique to Athanasius. The rest of the heading occurs in Rahlfs’ western text, the Gallicanum and a number of Lucianic texts. Athanasius adds ΨΑΛΜΟΣ to Psalm 117 as well, another unique reading.


In the case of the three Syriac versions, four possibilities occur: all three versions are the same (five Psalms), all three differ (five Psalms), the Syro-Hexapla and the shorter version of the commentary agree against the longer version (seventeen Psalms), and the two versions of the commentary agree against the Syro-Hexapla (one Psalm). These four groups will be discussed separately.

There are five Psalms where all three the Syriac versions have the same heading: Psalms 23 (with an orthographic variant), 40, 100, 102 and 108. Psalm 23 is one of the instances where the Greek version of Athanasius has a unique variant. This is not reflected in the Syriac. In the case of Psalms 40, 100 and 102 the Syriac headings agree with the Greek Athanasius and the Septuagint as well. In the case of Psalm 108 the Syriac heading has the same word order as the Greek commentary and a large group of witnesses of the Septuagint.

In seventeen Psalms the shorter version of the commentary and the Syro-Hexapla have the same heading: Psalms 18, 21, 24, 48, 58, 68, 72, 76, 104, 105, 107, 111, 112, 113, 116, 149 and 150. In the case of Psalm 72, the shorter version of the commentary has the note about the end of the hymns of David at the beginning of the heading, while the Syro-Hexapla has it at the end of Psalm 71.

In many of these instances the difference between the reading of the Syro-Hexapla and the short version of the commentary on the one hand and the longer version on the other is the fact that the longer version ascribes the Psalm to David. In fact, it ascribes all the extant Psalms to David. In Psalm 48, the Syro-Hexapla and the shorter version ascribes the Psalm to the sons of Korah, while the longer version ascribes it to David, the prophet. It is quite interesting to note that the same happens in the Codex Alexandrinus, although the wording is not exactly the same. In Psalms 72 and 76 the longer version has David for Asaph. In Psalm 104 the longer version has ‘Of David’ before Hallelujah. ‘Of David’ follows the Hallelujah in Psalms 113 and 116. In Psalm 105 the shorter version of the commentary and the Syro-Hexapla have Hallelujah twice. The longer commentary has it once, followed by ‘Of David’. In Psalms 149 and 150 the longer commentary has ‘Of David’ preceding one Hallelujah, and not two as in the other two versions. Psalm 111 is linked to the blessed prophet David in the longer version and to Haggai and Zechariah in the other two versions, agreeing with many witnesses to the Septuagint. The longer version adds a reference to the prophet David. Of all these instances, a Davidsic heading is only found for Psalm 149 in the Latin of manuscript G and for Psalm 48 in the Codex Alexandrinus. Of
the five headings discussed below, where all three the Syriac versions are different, the longer version of the commentary has the connection with David in disagreement with the other two versions in Psalms 71, 101 and 117.

Some of the variants are related to the use of prepositions and phrases. The longer version of the commentary prefers אֶלָה and אֶלָהָהּ, while the Syro-Hexapla and the shorter version prefers אֶלָהָה and אֶלָהָהָה, for example in Psalms 18, 21, 24, 72, 104, 107, 111, 112, 113, 117, 149 and 150.

In Psalm 18, the longer version of the commentary adds 'Prophet' to the name of David. This is a unique addition. In the case of Psalm 21 the variants mentioned in the previous paragraph occur, as well as two different translations of the same Greek heading. In Psalm 58 the longer version of the commentary shows a number of differences from the heading in the other two versions, but they are all related to different translations of the same underlying Greek. In Psalm 68 the longer version has מַלְאֵךְ against the מַלְאֵךְ of the other two versions. This reading of the longer version is the preferred translation for the Greek participles in the Philoxenian version, and normally in the Syro-Hexapla as well (cf Hiebert 2000:252) In Psalm 107 the Syro-Hexapla and the shorter commentary inserts 'Hallelujah' at the beginning of the heading.

There are seven headings where the shorter version of the commentary and the Syro-Hexapla do not have the same heading. In six of them (Psalms 25, 71, 101, 103, 105 and 117) the three texts are different, while the two versions of the commentary agree as far as the heading of Psalm 35 is concerned. In Psalm 25 the longer version of the commentary has מַלְאֵךְ, while the Syro-Hexapla has מַלְאֵךְ. The shorter version of the commentary has the preposition as well in this instance, but inserts מַלְאֵךְ before 'Of David'. This agrees with a large number of witnesses to the Septuagint (U-1221, the Latin of G, a number of Lucianic manuscripts, Hesych and the correction in R). The heading of Psalm 71 has already been mentioned in connection with the tendency in the longer version of the commentary to link more Psalms to David. The other two versions differ only in minor detail. The Syro-Hexapla has the preposition ב before the name of Solomon, while the shorter version of the commentary uses the relative. This is the reading in manuscripts e and f of the Hexapla as well.

The headings of Psalm 101 in the different versions are quite interesting. The Greek of Athanasius agrees with the text of Rahlfs. The longer version of the commentary links this Psalm to David as well. The shorter version of the commentary and the Syro-Hexapla are quite similar, with only two variants, namely, that the commentary does not have רָטִים after the participle and that it does not have כ before רָטִים, but before הַרְצִים. This second variant agrees with the other version of the commentary as well as the Septuagint. According to Rahlfs this second variant is unique to the Syro-Hexapla. Manuscripts e, h and j of the Syro-Hexapla disagree with the other manuscript by having the ‘and’ in the same place as the Septuagint and the two commentaries.

The heading of Psalm 103 is also very important. The Greek Athanasius has Τοῦ Δαυίδ. Ἐπὶ τῆς τοῦ κόσμου γενέσεως Ἀνεκτυγροδος παρ᾽ Εβραίος. With regard to Τοῦ it agrees with A. The reference to the creation of the world agrees with a large number of Lucianic manuscripts and the observation that it does not have a heading in the Hebrew occurs in a number of Lucianic manuscripts. Rahlfs also says that the Syro-Hexapla adds, after the reference to the creation of the world, οὐ τὰ αὐτὰ τις ἐποίησεν. The codex latiniizes 156 adds οὐ τὰ αὐτὰ τις ἐποίησεν. The three Syriac headings show many similarities, but important differences as well. It can be seen from the translation of the headings as well:

A1: On the origin of the world, that he made these things for us, by David.
SH: By David, on the creation of the world, concerning the things I made for you, which has no title among the Hebrews.
A2: By David, concerning the creation of the world, which has no title among the Hebrews.

The longer commentary agrees with Hesych by inserting the reference to the creation of the world before 'Of David'. The other part of the addition agrees with the western text codex latinizans 156. The shorter commentary does not have the reference to 'the things made for you'. The heading in the shorter commentary agrees with the Greek commentary, as well as with a number of Lucianic texts. The longer commentary does not have the reference to the Hebrew lacking a heading. It is clearly independent of the two later versions and must go back not to the Greek commentary, but to an unknown Septuagint or Syriac text.

In Psalm 117 the Greek commentary adds ὡλὴν, a unique reading, to Hallelujah. The Syro-Hexapla follows the Septuagint by reading Hallelujah. The shorter commentary has no heading, while the longer one adds a reference to David.

There is only one Psalm where the Syro-Hexapla and the longer commentary agree against the shorter commentary. That is in Psalm 35, where the three reels...
headings are the same, except that the shorter commentary omits the preposition before David.

G CONCLUSIONS

The marginal notes to the headings in the shorter version of the commentary are clearly related to the description of the different kinds of Psalms in the letter of Athanasius to Marcellinus. The descriptions do not correspond exactly to the descriptions in the Greek version of the letter. This letter was translated into Syriac, as can be seen from the fragment published by Thomson (1977a) at the end of the longer commentary. That these descriptions were known in a wider circle can be seen from their appearance in the manuscript 12t4.

The summaries at the beginning of the different Psalms are related in a linear fashion. The shorter commentary depends on the longer one and the longer one on a Greek original.

With regard to the headings proper, the headings in the Greek commentary are those of the Septuagint, with a few variants. Most of these variants agree with variants given in the edition of Rahlfs, in most cases including Lucianic witnesses.

The Syriac headings of the shorter commentary are usually in agreement with that of the Syro-Hexapla (twenty-two out of twenty-eight examples). Many of the differences between the longer commentary on the one hand and the other two are related to the fact that the longer commentary ascribes all twenty-eight Psalms to David. This is related to a tendency in this regard in the East and West Syrian traditions. The headings in the longer commentary are not just translations from a Greek original, but are the work of the translator. While the summaries of the shorter commentary are related to those of the longer commentary, the same is not true of the headings proper. The latter are dependent on the Syro-Hexapla, with some minor variants.

BIBLIOGRAPHY


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