

Harry F van Rooy (Potchefstroom)

THE HEADINGS OF THE PSALMS IN THE DEAD SEA SCROLLS

ABSTRACT

This article studies the headings of the Psalms in the Dead Sea Scrolls, especially in relationship to the headings in the Masoretic Text and in the Septuagint. Special attention is given to those manuscripts that contain a substantial number of headings, such as 4QPs^a, 4QPs^b, 4QPs^c, 4QPs^e, 11QPs^a, 11QPs^c, 11QPs^d, He/Se4 and MasPs^a. Special attention is also given to those Psalms where important variants occur in the headings, such as Psalms 33, 71, 91, 100, 104, 105, 123, 126, 130, 135, 144, 148 and 150. The results tend to demonstrate affinity with the Septuagint in only a limited number of instances, such as Psalm 33, 104 and perhaps 91. It does not seem as if the headings at Qumran have any special significance for the headings in the Septuagint. The results also indicate stability in the Hebrew headings (Masoretic text and Qumran) in the first three books of the Psalter. It is also clear that the situation with regard to 11QPs^a is not different from the other headings from the corresponding sections of the Psalter.

1. INTRODUCTION

In a recent monograph Flint (1997) published an exhaustive study of the available Psalms manuscripts from Qumran. He had two main aims, viz., to present the primary data and to assess some of the main issues raised by the material. The main issues are those related to the development of the Hebrew Psalter and the relevance of the scrolls for understanding the Hebrew text used by the translator(s) of the Septuagint Psalter. In the course of this study he also made special provision for the headings of the Psalms. In a separate chapter he gives a synopsis of all the headings, postscripts and doxologies in the Masoretic text, the Scrolls and the Septuagint. In the discussion of the main issues he also deals with the headings in a number of sections. His primary focus was, however, on the main issues addressed by the monograph, with the result that he does not give a systematic survey and discussion of the headings in the Scrolls. This paper will present such a survey. In any study of the relationship between the different traditions of the Psalms, the headings deserve separate attention (cf. Pietersma 2000:21). Special attention will given to those manuscripts that contain a substantial number of headings, such as 4QPs^a, 4QPs^b, 4QPs^c, 4QPs^e, 11QPs^a, 11QPs^c, 11QPs^d, He/Se4 and

MasPs^a. Special attention will also be given to the Psalms where important variants occur in the headings, such as Psalms 33, 71, 91, 100, 104, 105, 123, 126, 130, 135, 144, 148 and 150. Even if it is true that the Dead Sea Scrolls do not contribute much to the history of the text underlying the translation of the Septuagint, as stated provisionally by Pietersma (2000:27), the state of affairs regarding the headings must still be assessed separately¹.

2. *THE MANUSCRIPTS*

Flint (1997:31-45) describes thirty nine Psalms manuscripts from Qumran and its vicinity. In addition to this, he lists eight manuscripts that are relevant for the study of the Psalter, such as *pesharim* (Flint 1997:46-47). Not all of these manuscripts contain headings of Psalms, due to the fragmentary state of many of these manuscripts. Some Psalms do not have headings in the Masoretic text, and if the beginning of such Psalms is extant in Qumran, it can easily be established whether the Qumran manuscripts differ from the Masoretic text. The following list presents all the manuscripts containing headings, with the relevant Psalm(s) listed as well:

1QpPs	57
4QPs ^a	6, 33, 35, 36, 54, 63, 67, 69, 71
4QPs ^b	94, 100, 103, 113, 118
4QPs ^c	17, 28, 49, 51, 53
4QPs ^d	37, 104, 147
4QPs ^e	77, 88, 104, 109, 125, 126, 130, 146
4QPs ^f	107, 108
4QPs ^j	48
4QPs ^k	99
4QPs ^o	115
4QPs ^q	33
4QPs ^r	27
4QPs ^s	6
4QCat ^a	11, 12
4QpPs ^a	45

1 While doing this, one must keep in mind the main problems in comparing material from the Septuagint with Hebrew material, as raised by Tov (1980:45-67, especially p. 46). Especially relevant are his first and third points, viz., the problem of the reconstruction of the *Vorlage* of the Septuagint and the incompleteness of statistics.

11QPs ^a	93, 101-105, 119-133, 135-138, 140, 143-145, 147, 148, 150
11QPs ^b	78, 133, 144
11QPs ^c	2, 13, 14, 18
11QPs ^d	40, 68, 116
11QPsAp ^a	91
11QPs ^a Cat	118
11QPs ^b Cat	118
He/Se4	8, 10, 11, 13, 24
5/6 He	16
MasPs ^a	81-85
MasPs ^b	150

Twenty six manuscripts contain headings. Thirteen have only one heading and thirteen two or more. Headings occur for the following Psalms, in some instances undamaged and sometimes wholly or partly reconstructed:

2, 6, 8, 10, 11 (2), 12, 13 (2), 14, 16, 17, 18, 24, 27, 28, 33 (2), 35, 36, 37, 40, 45, 48, 49, 51, 53, 54, 57, 63, 67, 68, 69, 71, 77, 78, 81, 82, 83, 84, 85, 88, 91, 93, 94, 99, 100, 102 (2), 103 (2), 104 (3), 105, 107, 108, 109, 113, 115, 116, 118 (3), 119, 120, 121, 122, 123, 124, 125 (2), 126 (2), 127, 128, 129, 130 (2), 131, 132, 133 (2), 135, 136, 137, 138, 140, 143, 144 (2), 145, 146, 147 (2), 148, 150 (2).

In total, the headings of eighty three Psalms occur, sixty nine in one manuscript only, twelve in two manuscripts and two in three manuscripts. In his study of the Psalms from Qumran Flint gave some attention to the headings, but in particular so far as the headings could relate to the composition and ordering of the Psalter. He says, for example, that in the first three books of the Psalter deviations from the Masoretic order occur only in the case of two Psalms, both without headings in the Masoretic text (Flint 1997:146-148).

3. *THE HEADINGS FROM QUMRAN PER MANUSCRIPT*

Flint gives a complete synopsis of all the headings in the Masoretic text, Qumran and the Septuagint. In this discussion the headings in each of the twenty six manuscripts listed above will be discussed separately, starting with the manuscripts with the fewest instances.

4QPs^j (Psalm 48), 4QPs^k (Psalm 99), 4QPs^o (Psalm 115), 4QPs^r (Psalm 27), 4QPs^s (Psalm 6), 4QpPs^a (Psalm 45), 11QPs^aCat (Psalm 118), 11QPs^bCat (Psalm 118), 5/6 He (Psalm 16) and MasPs^b (Psalm 150).

No variants occur in the headings of these Psalms. In the instances where the Masoretic text has no heading, these manuscripts do not contain headings as well. With regard to Psalm 150 it can be noted that 11QPs^a omits the heading.

1QpPs (Psalm 57)

In the heading of Psalm 57 this manuscript has מלפני for מפני. The Septuagint has the same translation for both expressions (απο προσωπου).

4QPs^q (Psalm 33)

This Psalm does not have a heading in the Masoretic text. This is also the case in 4QPs^a. 4QPs^q, however, has לדוד שיר מזמור. The Septuagint ascribes this Psalm to David as well. Some witnesses add ψαλμος (Ga L' A'). Craigie (1983:270) thinks that this reading of Qumran may be used in conjunction with the Septuagint to support the theory that this Psalm had a Davidic heading that got lost with time. Pietersma (1980:224) accepts that the ascription to David was part of the Old Greek, but regards a textual connection between the Septuagint and 4QPs^q as far from certain.

11QPsAp^a (Psalm 91)

The reconstructed heading is לדוד. The Masoretic text does not contain a heading. The Septuagint ascribes this Psalm to David as well, but it has a longer heading, equal to the Hebrew שיר מזמור לדוד.

4QPs^f (Psalm 107, 108)

This manuscript is very fragmentary and the precise situation with regard to the headings of these two Psalms are uncertain.

4QCat^a (Psalm 11, 12)

In both instances what can be read of the headings agrees with the Masoretic text.

11QPs^b (Psalm 78, 133, 144)

The headings are in agreement with the Masoretic text.

4QPs^d (Psalm 37, 104, 147)

The headings of Psalm 37 and 147 agree with the Masoretic text. Just as the Masoretic text, this manuscript has no heading for Psalm 104, while 11QPs^a and the reconstructed heading of 4QPs^e have לְדָוִד.

11QPs^d (Psalm 40, 68, 116)

What can be read of the heading of Psalm 40 and 68 agrees with the Masoretic text. This manuscript does not have a heading for Psalm 116, agreeing with the Masoretic text.

11QPs^c (Psalm 2, 13, 14, 18)

This manuscript does not have a heading for Psalm 2, agreeing with the Masoretic text. The reconstructed headings of Psalm 13 and 14 agree with the Masoretic text. What can be read of the long heading of Psalm 18 agrees with the Masoretic text.

4QPs^c (Psalm 17, 28, 49, 51, 53)

What can be read of the headings of Psalm 17 and 49 agrees with the Masoretic text. The reconstructed heading of Psalm 28 agrees with the Masoretic text. The headings of Psalm 51 and 53 are almost complete and agree with the Masoretic text.

He/Se4 (Psalm 8, 10, 11, 13, 24)

What can be read of the heading of Psalm 8 agrees with the Masoretic text. It appears as if this manuscript does not have a heading for Psalm 10, agreeing with the Masoretic text. The headings of Psalm 11 and 13 agree with the Masoretic text. The reconstructed heading of Psalm 24 agrees with the Masoretic text.

MasPs^a (Psalm 81-85)

The reconstructed heading of Psalm 81 agrees with the Masoretic text. The headings of Psalm 82, 83, 85 and what can be read of the heading of Psalm 84 agree with the Masoretic text.

4QPs^b (Psalm 94, 100, 103, 113, 118)

This manuscript does not have a heading for Psalm 94 and 118, agreeing with the Masoretic text. According to Flint (1997:126) it does not seem to have a heading for Psalm 100, disagreeing with the Masoretic text and the Septuagint. What can be read of the heading of Psalm 103 agrees with the Masoretic text. The heading of Psalm 113 agrees with the Masoretic text.

4QPs^e (Psalm 77, 88, 104, 109, 125, 126, 130, 146)

What can be read of the heading of Psalm 77, 88, 109 agrees with the Masoretic text. The reconstructed heading of Psalm 104 is לְדָוִד, agreeing

with 11QPs^a and the Septuagint and disagreeing with the Masoretic text and 4QPs^d. The heading of Psalm 125 is impossible to reconstruct. The headings of Psalm 126 and 130 were omitted by this manuscript, but added by a corrector. These corrections agree with the Masoretic text and 11QPs^a. It seems as if Psalm 146 had the same heading as the Masoretic text, though the identification of the heading is not quite certain.

4QPs^a (Psalm 6, 33, 35, 36, 54, 63, 67, 69, 71)

The reconstructed heading of Psalm 6 agrees with the Masoretic text and what can be read of the heading of this Psalm in 4 QPs^s. This manuscript does not have a heading for Psalm 33, agreeing with the Masoretic text, but disagreeing with the Septuagint and 4QPs^d. Pietersma (1980:224) argues that the Old Greek probably had only the reference to David. In Psalm 71 this manuscript does not have a heading, agreeing with the Masoretic text, but disagreeing with the Septuagint. Pietersma (1980:222-224) suggests that the Old Greek had either no heading or a much shortened heading than the one given by Rahlfs, perhaps the heading occurring in the Greek manuscript 2110 and the Sahidic. Psalm 71 is, however, directly joined to Psalm 38 in 4QPs^a. The reconstructed headings of Psalm 35 and 63 agree with the Masoretic text. The heading of Psalm 36 agrees with the Masoretic text. What can be read of the headings of Psalm 54, 67 and 69 agrees with the Masoretic text.

11QPs^a (Psalm 93, 101-105, 119-133, 135-138, 140, 143-145, 147, 148, 150)

In Psalm 93 the Masoretic text has no heading at all, while the Septuagint has a long heading. Pietersma (1980:225) regards only the reference to the day before the Sabbath as part of the Old Greek. This does not have any implications for this study. This manuscript reads הללו יה.

The reconstructed headings of Psalm 101, 103, 120, 124, 125, 128, 131 and 132 agree with the Masoretic text. What can be read of the headings of Psalm 102, 127 and 129 agrees with the Masoretic text. 11QPs^a does not have a heading for Psalm 105, 135, 136 and 137 and possibly 147, agreeing with the Masoretic text. In the case of Psalm 137 Pietersma (1980:225-226) wants to omit the reference to David in his reconstruction of the Old Greek. It is quite clear that the Greek witnesses support two different traditions, one linking the Psalm with David and the other with Jeremiah. Pietersma makes a good case for omitting the heading in the Old Greek, again making the difference between the Hebrew and Greek smaller than one would think just from considering Flint's synopsis. The headings of Psalms 119, 121, 122, 126, 130, 133, 138, 140, 143 and 145

agree with the Masoretic text. In the case of Psalm 143, Pietersma (1980:226) wants to restrict the Old Greek to "A Psalm of David", agreeing with the Masoretic text. This has some manuscript support and may well be correct. In the case of Psalm 122 the Masoretic text has a reference to David, while the Septuagint omits it. Pietersma (1980:225) wants to add this reference to the Old Greek as well. This has good manuscript support and may well be correct.

The heading of Psalm 104 is לְדָוִד, agreeing with the reconstructed heading of 4 QPs^c and the Septuagint, but disagreeing with the Masoretic text and 4QPs^d. In this case Pietersma (1980:225) conjectures that it is possible that the Septuagint had a *Vorlage* different from the Masoretic text. The heading of Psalm 123 inserts לְדָוִד between the two words of the heading of the Masoretic text. In this instance the Masoretic text and the Septuagint agree. Flint (1997:195) claims to be sure that the Davidic ascription was part of the base text of the compiler of this manuscript. In Psalm 144 the Masoretic text has a heading (לְדָוִד), the Septuagint has an addition to this, linking the Psalm to the events surrounding Goliath. 11QPs^a does not have a heading. This manuscript omits the הַלְלוּ יְהוָה at the beginning of Psalm 148 and 150.

As one would expect, this scroll has received a lot of attention in the research (cf. Flint 1997:172-189 for a survey). The headings of this manuscript also received special attention, for example in the study of Wilson (1985; for a discussion of his views, cf. Flint 1997:178-179). These discussions, however, concentrated more on the implications of inter alia the headings for the structure of this scroll than on their text-critical importance.

4. THE HEADINGS FROM QUMRAN, THE MASORETIC TEXT AND THE SEPTUAGINT

In this section the headings from Qumran will be compared with those of the Masoretic text and the Septuagint. As an aid to the discussion a number of tables will be given. With regard to the headings of the Psalms in the Septuagint the important study of Pietersma (1980), already referred to, needs special attention. He states that the Greek Psalter linked more Psalms to David than did the Masoretic text. The question is whether this tendency antedates or postdates the translation (Pietersma 1980:213). His conclusion is that Rahlfs was too inclusive with regard to the headings as well in his edition, with the result that fewer Psalms were Davidic in the Old Greek than as thought by Rahlfs (Pietersma 1980:214). He gives a list of corrections to the edition of Rahlfs, and they have been taken into consideration in the discussion above (Pietersma

1980:225-226). Flint (1997) did not use this article in his discussion of the superscripts in the Masoretic text, the scrolls and the Septuagint (his Chapter 5), but just listed the headings as in Rahlfs. The reconstruction of the Old Greek of the headings remains problematic, but a discussion of the possible relationship between the different texts must deal with this problem. In the tables the texts as given by Flint are used as basis. In some instances variants with regard to the reconstruction of the Old Greek may have altered some of the detail, but it would not affect the main trends.

Table 1 presents all the headings that are used in this study, classified according to manuscript and five logical possibilities with regard to the relationship between the Masoretic text, Qumran and the Septuagint, viz., all three agree, all three disagree, the Masoretic text and Qumran agree, the Masoretic text and the Septuagint agree or Qumran and the Septuagint agree.

Table 1: Headings according to manuscript and relationship between the different versions

The heading of Psalm 57 in the first row is marked with an asterisk because the translation of the Septuagint could reflect either of the Hebrew readings.

Manuscript	Q=MT=LXX	Q=MT≠LXX	Q=LXX≠ MT	Q≠MT≠LXX	Q≠MT= LXX	Total
1QpPs					57*	1
4QPs ^a	6 35 36 54 63 67 71	33				8
4QPs ^b	103 113	94 118			100	5
4QPs ^c	17 28 49 51 53					5
4QPs ^d	37	104 147				3
4QPs ^e	77 109 126 ^c 130 ^{c2}	88 146	104		126txt 130txt	7txt/2c
4QPs ^j		48				1
4QPs ^k		99				1
4QPs ^o	115					1
4QPs ^q				33		1
4QPs ^f		27				1
4QPs ^s	6					1
4QC ^a	12	11				2
4QpPs ^a	45					1

2 The heading was added as a correction.

11QPs ^a	101 102 103 120 121 125 126 127 128 129 130 131 132 133 135 138 140 145	105 119 122 ³ 124 136 13 ⁴ 7 143 ⁵ 147	104	93 144 148	123 150	32
11QPs ^b	78			144		2
11QPs ^c	2 13 18	14				4
11QPs ^d	40 68	116				3
11QpsAp ^a				91		1
11QPs ^a Cat	118					1
11QPs ^b Cat	118					1
He/Se4	8 10 13	11 24				5
5/6 He	16					1
MasPs ^a	82 83 84 85	81				5
MasPs ^b	150					1
Total	58	24	2	6	6	96

As can be seen from this table, in about 60% of the headings at Qumran (58 from 96) the three versions agree. In another 27% (26 from 96) Qumran agrees with the Masoretic text against the Septuagint. It is quite interesting to look at these 24 instances in more detail. In Psalm 11 two Qumran manuscripts and the Masoretic text agree against the Septuagint which adds "A Psalm". The same addition occurs in the Septuagint in Psalm 81. This addition does not occur in the Gallicanum and a number of Lucianic manuscripts. In Psalm 88 Qumran, the Masoretic text and the Gallicanum have a reference to an Azrahite, not an Israelite as in the Septuagint.

In Psalm 24 the Septuagint adds "For the first day". This is marked with an obelisk in the Gallicanum and omitted by manuscript S, Origin and a number of Lucianic texts. The same kind of addition appears in Psalm 48. It does not appear at Qumran, is marked by an obelisk in the Gallicanum and Syro-Hexapla and a number of Lucianic manuscripts. The additions

-
- 3 If Pietersma's proposal is accepted, as discussed above, this heading would move to the previous block.
 - 4 If Pietersma's proposal is accepted, as discussed above, this heading would move to the previous block.
 - 5 If Pietersma's proposal is accepted, as discussed above, this heading would move to the previous block.

to Psalm 27 (cf. Pietersma 2000:31-32 for this heading in the Septuagint), 143, 146 and 147 in the Septuagint do not appear at Qumran.

Psalm 33 is a very interesting example. The Masoretic text and one of the manuscripts from Qumran do not have a heading. The Septuagint has "Of David", while 4QPs^d has *בְּזִמְרוֹר לְדָוִד שִׁיר*. This is a longer heading than in the Septuagint. Some witnesses of the Septuagint do, however, add "A Psalm" (the Gallicanum, Lucianic manuscripts and the codex Alexandrinus). In this case this manuscript attests to the tendency to ascribe some of the untitled Psalms to David, a tendency that is quite strong in the Septuagint. This is, however, the only extant heading in this manuscript. The tendency to ascribe more Psalms to David in the Septuagint is not followed in all other instances by Qumran (cf. Psalm 94, 99, 137). This tendency appears, however, in Psalm 104 in two of the three manuscripts with this heading, and in Psalm 91, where the reconstructed heading of 11QPsAp^a adds the name of David. The Septuagint has a longer heading than Qumran in Psalm 91, which adds only the reference to David. Pietersma (1980:225) suggests that the heading as a whole was not part of the Old Greek, but his arguments are not convincing. He does not have any support from the witnesses. In Psalm 123, 11QPs^a adds the name of David, disagreeing with the Masoretic text and the Septuagint. Psalm 122 is one of the few examples where the Septuagint omits "Of David", though the name does appear in quite a number of witnesses and should perhaps be regarded as part of the Old Greek. 11QPs^a agrees with the Masoretic text. In Psalm 124 the Septuagint omits the name of David as well, while the reconstructed text of 11QPs^a agrees with the Masoretic text. In the discussion above a number of Pietersma's proposals for reconstructing the headings of the Old Greek have been regarded as possible. In all three instances they will make the differences between the three versions smaller than what one can deduce from Flint's synopsis.

A number of instances of variants are related to the word Hallelujah. The Septuagint adds it to Psalm 105, 116, 118, 119, 136 against Qumran and the Masoretic text. In Psalm 148 11QPs^a omits Hallelujah, while the Septuagint adds a reference to Haggai and Zechariah. In Psalm 150 the word is omitted by 11QPs^a, disagreeing with the Masoretic text and the Septuagint.

There are five examples where Qumran, the Masoretic text and the Septuagint have different readings (Psalm 33, 91, 93, 144 in two manuscripts and 148). Psalm 33, 91 and 148 have been discussed above. In Psalm 93 the Masoretic text has no heading, 11QPs^a has *הַלְלוּ יְהוָה* and the Septuagint has a very long heading. In Psalm 144 11QPs^{a,b} have no

headings, while the Masoretic text ascribes it to David and the Septuagint links it to the Goliath-episode. This latter part of the heading of the Septuagint is omitted by S, Origin and a number of Lucianic manuscripts.

There are six Psalms (57, 100, 123, 126, 130 and 150) where the Masoretic text and the Septuagint agree and Qumran disagrees. Psalm 57 is somewhat doubtful, as the slight difference in a preposition would not be reflected in the Septuagint. Psalm 123 has been discussed above in connection with the tendency to ascribe more Psalms to David. Psalm 150 has been discussed above in connection with variants related to Hallelujah. The heading is omitted by 4QPs^b in Psalm 100 and by 4QPs^{a*} in Psalm 126 and 130. In the case of Psalm 100 Theodoret says that the Hebrew had no heading, agreeing with the manuscript from Qumran.

With regard to the manuscripts, one must be careful not to make conclusions too easily where only a few examples occur per manuscript. The following remarks seems to be pertinent.

- 4QPs^a agrees with the Masoretic text in all eight instances, spread through books I and II of the Psalms. 4QPs^c does the same, in five instances spread through books I and II of the Psalms, as does 4QPs^d in three instances in books I, IV and V. 11QPs^c agrees with the Masoretic text in four instances in books I and II and 11QPs^d in three instances in books I and II. He/Se4 agrees with the Masoretic text in five instances in book I.
- MasPs^a agrees with the Masoretic text in five instances in book III.
- 4QPs^b agrees with the Masoretic text in four instances in books IV and V and has a unique reading in Psalm 100, agreeing however with a remark of Theodoret that this Psalm does not have a heading. Theodoret must have used a manuscript without a heading, as in this manuscript from Qumran.
- 4QPs^e has two unique readings (omission of headings) that were corrected. The corrected readings and four other headings agree with the Masoretic text. It agrees with the Septuagint against the Masoretic text in Psalm 104.
- 11QPs^a is a very important manuscript with regard to the headings as well. It contains a third of all the headings from

Qumran. This must be kept in mind when working with the statistics of the headings. It differs from the Masoretic text in many respects, as is very well known. It agrees with the Masoretic text, however, in 26 out of 32 instances in books IV and V. It agrees with the Septuagint in Psalm 104, has two different headings in Psalm 123 and 150, where the Septuagint and Masoretic text agree and there are three instances (93, 144, 148) where the three versions differ amongst themselves.

It is interesting to have a look at those Psalms where the Septuagint has a reference to days of the week (cf. Pietersma 2000:29-39 for a discussion of the state of affairs with regard to the Septuagint). The Septuagint has a reference to days of the week in the headings of seven Psalms (24[23], 38 [37], 48 [47], 81 [80], 92 [91], 93 [92] and 94 [93]). In six of the seven instances the reference is a plus in the Septuagint. The only exception is Psalm 92 (91), and this heading does not occur at Qumran. In none of the other instances does the reading of the Septuagint find any support at Qumran.

5. THE HEADINGS FROM QUMRAN AND THE FIVE BOOKS OF THE PSALTER

In Tables 2 and 3 information is presented regarding the spread of headings from Qumran through the five books of the Psalms. Table 2 lists the manuscripts and relevant Psalms, while Table 3 gives the total per category.

Table 2: Headings in the five books of Psalms by manuscript

Manuscript	Q=MT=LXX	Q=MT≠LXX	Q=LXX≠MT	Q≠MT≠LXX	Q≠MT=LXX	Tot
Book 1 (1-41)	4QPs ^a 6 35 36 4QPs ^c 17 28 4QPs ^d 37 4QPs ^s 6 4Qcat ^a 12 11QPs ^c 2 13 18 11QPs ^d 40 He/Se4 8 10 13 5/6 He 16	4QPs ^r 27 4QCat ^a 11 11QPs ^c 14 He/Se4 11 24 4QPs ^a 33		4QPs ^q 33		23
Book 2 (42-72)	4QPs ^a 54 63 67 71 4QPs ^c 49 51	4QPs ^j 48			1QpPs 57*	11

	53 4QpPs ^a 45 11QPs ^d 68					
Book 3 (73-89)	4QPs ^c 77 11QPs ^b 78 MasPs ^a 82 83 84 85	4QPs ^c 88 MasPs ^a 81				8
Book 4 (90-106)	4QPs ^b 103 11QPs ^a 101 102 103	4QPs ^b 94 4QPs ^d 104 4QPs ^k 99 11QPs ^a 105	11QPs ^a 104	11QPs ^a 93 11QPsAp ^a 91	4QPs ^b 100	12
Book 5 (107-150)	4QPs ^b 113 4QPs ^c 109 126c 130c 4QPs ^o 115 11QPs ^a 120 121 125 126 127 128 129 130 131 132 133 135 138 140 145 11QPs ^a Cat 118 11QPs ^b Cat 118 MasPs ^b 150	4QPs ^b 118 4QPs ^d 147 4QPs ^c 146 11QPs ^a 119 122 124 136 137 143 147 11QPs ^d 116	4QPs ^c 104	11QPs ^a 144 148 11QPs ^b 144	4QPs ^c 126txt 130txt 11QPs ^a 123 150	42
Total	58	24	2	6	6	96

Table 3: Headings in the five books of Psalms: total per category

The total number of headings per category is listed in this table, with percentages in brackets.

Manuscript	Q=MT=LXX	Q=MT≠LXX	Q=LXX≠MT	Q≠MT≠LXX	Q≠MT=LXX	Tot
Book 1 (1-41)	16 (70%)	6 (26%)		1 (4%)		23
Book 2 (42-72)	9 (82%)	1 (9%)			1 (9%)	11
Book 3 (73-89)	6 (75%)	2 (25%)				8
Book 4 (90-106)	4 (33%)	4 (33%)	1 (8.5%)	2 (17%)	1 (8.5%)	12

(11QPs ^a)	(3 – 50%)	(1 –16.6%)	(1 –16.6%)	(1 –16.6%)		6
Book 5 (107-150)	23 (55%)	11 (25%)	1 (3%)	3 (7%)	4 (10%)	42
(11QPs ^a)	(15 – 58%)	(7 – 27%)		(2 –7.5%)	(2 – 7.5%)	(32)
Total	58 (60%)	24 (25%)	2 (2%)	6 (6.5%)	6 (6.5%)	96

Table 3 demonstrates that the same tendency appears in the headings in manuscripts other than 11QPs^a in the last book of the Psalms, while the situation is a bit more uncertain in book IV, due to the small number of headings.

What is also quite interesting is to look at the totals for Books I-III and Books IV –V.

Table 4: Headings in Books I-III and IV-V: total per category

Manuscript	Q=MT=LXX	Q=MT≠LXX	Q=LXX≠MT	Q≠MT≠LXX	Q≠MT=LXX	Tot
Book I-III	31 (74%)	9 (22%)		1 (2%)	1 (2%)	42
Book IV-V	27 (50%)	15 (28%)	2 (4%)	5 (9%)	5 (9%)	54

A very high percentage of the headings in the first three books is in agreement between the Masoretic text, Qumran and the Septuagint. The percentage of agreement between the Masoretic text and Qumran is 96%. The agreement between the three version in books IV and V is only 50% and the agreement between Qumran and the Masoretic text is 78%.

6. CONCLUSIONS

The results tend to demonstrate affinity with the Septuagint only in a limited number of instances, such as Psalm 33, 104 and perhaps 91. It is best to consider the headings separate from the body of the Psalms, and it does not seem as if the headings at Qumran have any special significance for the headings in the Septuagint. The results also indicate stability in the Hebrew headings (Masoretic text and Qumran) in the first three books of the Psalter, agreeing with the results of Flint with regard to the Psalms themselves. He says that the stabilizing of the Psalter took place in two stages, Psalms 1-89 before the First Century BCE and 90-150 before the end of the First Century CE (Flint 1997:14). It is also clear that the situation with regard to 11QPs^a is not different from the other headings from the corresponding sections of the Psalter, as can be seen in Table 3. With regard to the two problems mentioned by Tov,⁶ two remarks are pertinent. The problem of the Old Greek and the reconstruction of its

6 Cf footnote 1.

Vorlage remains valid. In his synopsis of the material, Flint uncritically uses the text as in Rahlfs. As Pietersma indicates, in some instances the Old Greek may be different from the text of Rahlfs. The acceptance of Pietersma's proposals would lessen the differences between the Septuagint, the Masoretic text and Qumran. Before using the Septuagint, one should try to determine as precisely as possible the Old Greek reading of the heading, and not merely accept the text of Rahlfs as point of departure. The problem of incomplete statistics is still valid. In the case of this paper, all the available information from the Dead Sea Scrolls has been used, but caution should nevertheless still be exercised.

BIBLIOGRAPHY

- Aejmelaeus, A & Quast, U (eds.) 2000. *Der Septuaginta-Psalter und seine Tochterübersetzungen* (Mitteilungen des Septuaginta-Unternehmens XXIV). Göttingen: Vandenhoeck & Ruprecht.
- Craigie, PC 1983. *Psalms 1-50* (Word Biblical Commentary 19). Waco, Texas: Word Books.
- Flint, PW 1997. *The Dead Sea Psalms Scrolls and the Book of Psalms* (Studies on the Texts of the Desert of Judah. Volume XVII). Leiden: Brill.
- Pietersma, A 1980. David in the Greek Psalms. *VT* 30, 213-226.
- Pietersma, A 2000. The present state of the critical text of the Greek Psalter, in: Aejmelaeus, A & Quast, U (eds.), 12-24.
- Tov, E (ed.) *The Hebrew and Greek texts of Samuel*. Jerusalem: Academion.
- Tov, E 1980. Determining the relationship between the Qumran Scrolls and the LXX: Some methodological issues, in Tov, E (ed.), 45-67.
- Wilson, GH 1985. *The editing of the Hebrew Psalter* (Society of Biblical Literature Dissertation Series 76). Chico: Scholars Press.