A Palimpsest Fragment with Unattested Passages of Job 3:11c-4:3b in Christian Palestinian Aramaic under Sinai, Greek NF MG 14

[Un palimpsesto fragmentario con un pasaje no atestiguado de Job 3,11c- 4,3b en arameo cristiano-palestinense en Sinai, Greek NF MG 14]

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Abstract: This palimpsest fragment with unattested passages of Job 3:11c-4:3b in the Christian Palestinian Aramaic translation with Lucian readings has been preserved in a Greek codex registered as Sinai, Greek NF MG 14 in the Monastery of St Catherine. The biblical text is one of more than 160 palimpsests, which could be identified among the New Finds that were discovered in 1975 in a blocked-up chamber. With the help of the new technology of multispectral digital imaging it was possible to bring out the reading of the lower script for this Bible section. The unpublished text is edited here in transliteration and translation with commentaries on the variant witnesses.

Keywords: Christian Palestinian Aramaic; Greek; Job; Lucian; Palimpsest; Peshitta; St Catherine's Monastery; Septuagint; Syrohexapla.

Resumen: Este palimpsesto fragmentario con un pasaje no atestiguado de Job 3,11c-4,3b en traducción aramea cristiano-palestinense con lecturas de Luciano ha sido conservado en un códice griego catalogado como Sinai, Greek NF MG 14 en el monasterio de Santa Catalina. El texto bíblico es uno de los más de 160 palimpsestos, que pueden ser identificados entre los 'nuevos hallazgos' que fueron descubiertos en 1975 en una sala tapiada. Con la ayuda de las nuevas tecnologías multiespectrales de

imagen digital ha sido posible leer la escritura inferior de esta sección
bíblica. El texto inédito es editado aquí en transliteración y traducción,
con comentarios sobre los testimonios de variantes.

Palabras Clave: Arameo cristiano-palestinense; Griego; Job; Luciano;
Palimpsesto; Peshitta; Monasterio de Santa Catalina; Septuaginta;
Syrohexapla*.

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Background

The Greek codex with the shelfmark Sinai, Greek NF MG 14[1] belonging
to the New Finds of St Catherine's Monastery from 1975 assembles a
collection of various palimpsest manuscripts in Christian Palestinian
Aramaic and Greek overwritten by a Greek majuscule with the Saint's
Lives from *Encomium on the Theotokos*.[2] Among these palimpsests
surfaced four former folios in the translation of Christian Palestinian
Aramaic of three early independent Bible manuscripts (5th to 6th
centuries AD). The following parts of Bible books, 1 Kingdoms
(1 Samuel), Job, and Proverbs,[3] have been preserved in them.[4] The

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[1]   The palimpsest fragment and the digital photos are published with the kind
       permission of St Catherine's Monastery, Mount Sinai, Egypt. The reading and
       preparation of the edition was made possible by the Early Manuscript Electronic
       Library (EMEL).

[2]   Ioannis P. G. Nicolopoulos, *The New Finds of Sinai, Holy Monastery and Archdiocese of
       Sinai* (Athens: Ministry of Culture-Mount Sinai Foundation, 1999), p. 114.

[3]   This unique text witness for the missing link in the transmission of the
       Septuagint and their dependent translations was published in the meantime by
       Christa Müller-Kessler, "Proverbs 11:1b–15 as Transmitted in an Unpublished
       Christian Palestinian Aramaic Palimpsest from St Catherine's Monastery (Sinai,
       Greek NF MG 14)", *Journal of Septuagint and Cognate Studies* 52 (2019), pp. 157–165.

[4]   For an overview of transmitted biblical books attested in Christian Palestinian
       Aramaic and their translations see Christa Müller-Kessler, "1.4.9 Christian
       Palestinian Aramaic Translation", in Armin Lange and Emmanuel Tov (eds.),
       Textual History of the Hebrew Bible (Leiden: Brill, 2016), pp. 385–394;
       <http://dx.doi.org/10.1163/2452-4107_thb_COM_00000030>.

Greek underlying text also contains biblical passages of Numbers.[5] All three Bible manuscript witnesses in Christian Palestinian Aramaic can be clearly distinguished by their specific scribal hands, but their original place of writing cannot be established through the shape of the letters.[6] This makes it a bit awkward to present them in a single and unified study. One palimpsest sheet forms bifolio Greek NF MG 14, fol. 18/19 with the unattested early Christian Palestinian Aramaic passages of Job 3:11c-4:3b on it.

It is not the first early Bible text witness for Job in Christian Palestinian Aramaic that has come to our attention. Another early Bible fragment of Job has been known for much longer. It was detected in a book cover in 1894 among manuscripts stored in the library of St Catherine's Monastery (Sinai, Syr. 15) containing Job 22:3-12 and was published in 1896 by Francis C. Burkitt.[7] Both folios definitely belong to early Bible manuscripts and do not derive from lectionaries. Moshe Bar-Asher has signalled another fragment of Job for Christian Palestinian Aramaic, but never published it.[8] All the

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[5]   For more information, see the electronic catalogue description under "Browse" under www.sinaipalimpsests.org.

[6]   There has been a lot of trafficking and trading of vellum material, which was expensive and time-consuming to produce. Not all that is stored today in St Catherine's Monastery was originally produced there.

[7]   See George H. Gwilliam, Francis C. Burkitt, and John F. Stenning, *Biblical and Patristic Relics of the Palestinian Syriac Literature from MSS in the Bodleian Library and in the Library of Saint Catherine on Mount Sinai* «Anecdota Oxoniensia. Semitic Series» I.9 (Oxford: Clarendon Press, 1896), pp. 40–41. Unfortunately, I have not yet had access to the original or a photo of this very fragment.

[8]   The parchment folio containing Job 22:22–23:1–11 of unknown provenience was announced to be published by Moshe Bar-Asher, "Le deuxième volume de la version syro-palestinniene de la Bible", in Simon C. Mimouni (ed.), *Le judéo-christianisme dans tous ses états: actes du colloque de Jérusalem, 6–10 juillet 1998* (Paris: Édition du Cerf, 2001), pp. 350–365, esp. 355–356 n. 6. The second volume by Moshe H. Goshen-Gottstein and Hanan Shirun, *The Bible in the Syro-Palestinian Version*, Part II: *Psalms* (Jerusalem: Magnes Press, 2008) although signalled in the article of 2001 by Bar-Asher on p. 355 as being fully prepared with all the remaining biblical hagiographic passages (Psalms, Proverbs, Job) including diverging readings, appeared in an unrevised format containing only Psalms without corrected readings and omitting the new text attestations from Sinai identified for CPA Sp. 12 by Sebastian P. Brock, *Catalogue of the New Finds* (Athens:

other attestations for the Book of Job in this Western dialect are part of lectionaries either from the early period[9] or the later one.[10]

The translations of the Job witnesses in Christian Palestinian Aramaic often correspond to other Greek Bible witnesses only found as additions in the margins in the Syrohexapla. These early Job translations cannot have been influenced by the latter, since this dialect draws directly from a Greek *Vorlage*, which differs in the various biblical verses of Job. Nevertheless, the text variants are compared here to the Syrohexapla as found in the only manuscript Milan, Ambrosiana, MS C 313 Inf.[11]

Ministry of Culture-Mount Sinai Foundation, 1995), pp. 87–88, 129–136, figs. 418–435.

[9]   The witnesses of the early period were newly read by Christa Müller-Kessler and edited with many additional readings by the same and Michael Sokoloff*, The Christian Palestinian Aramaic Old Testament and Apocrypha Version from the Early Period,* «A Corpus of Christian Palestinian Aramaic» I (Groningen: Styx, 1997), pp. 109–123. Some of the fragments with Job 6:1–13, 7:21, 9:12–34, 21:1–22 in St Petersburg had formerly and fragmentarily been published in an unsystematic fashion by Jan P. N. Land, *Anecdota Syriaca* IV (Leiden: Brill, 1875), pp. 165, 182, 185–187, 223. Only a palimpsest witness with another early piece of Job 7:21 edited by Agnes S. Lewis with Critical Notes by Eberhard Nestle and a Glossary by Margaret D. Gibson, *A Palestinian Syriac Lectionary Containing Lessons from the Pentateuch, Job, Proverbs, Prophets, Acts, and Epistles,* «Studia Sinaitica» IV (London: C. J. Clay and Sons, 1897), p. CXXXVIII was not integrated. I have never seen this palimpsest leaf in Westminster College.

[10]   Other lections of Job 16:1–9a, 16:20–17:16, 21:1–34 stem from the late period and were edited by Lewis, *A Palestinian Syriac Lectionary*, pp. 55–57, 74–75. The missing fol. 80 with Job 16:9b–19 of this lectionary was published five years later by Friedrich Schulthess, "Christlich-palästinische Fragmente", *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 56 (1902), pp. 248–261, esp. 253–254.

[11]   The following Syriac Bible editions have been used: Antonio M. Ceriani (ed.), *Codex Syro-hexaplaris Ambrosianus,* «Monumenta sacra et profana» 7 (Milan: Bibliothecae Ambrosianae, 1874); the Peshitta published by the Syrian Patriarchate of Antioch and all the East for the United Bible Societies 1979; L. G. Rignell (ed.), *The Old Testament in Syriac According to the Peshiṭta Version*, Part II, 1a (Leiden: Brill, 1982). For abbreviations and comparison with the Greek and other sources were employed Frederick Field, *Origenis Hexaplorum quae supersunt sive veterum interpretum graecorum in totum Vetus Testamentum fragmenta*, Vol. 2 (Oxford: Clarendon Press, 1875); Robert Holmes and Jacob Parsons, *Vetus Testamentum Graecum cum Variis Lectionibus*, Vol. III (Oxford: Clarendon Press, 1823); Alfred Rahlfs (ed.), *Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes edidit*

All new palimpsest texts in Christian Palestinian Aramaic of the early period (5th–6th centuries AD), especially Bible witnesses such as 1 Kingdoms, Proverbs, and Job add to our knowledge of the transmission of the Septuagint, their sources, and the dependent translations as well as the lexicography and the grammar. The three Bible witnesses from Sinai, Greek NF MG 14 seem to follow different Greek *Vorlagen* in their translation. While the fragment with Proverbs 11 agrees in most cases with the Byzantine Prophetologion,[12] the Job verses presented here vary concerning their agreement with other LXX and Syrohexapla witnesses, and follow mostly a Lucian reading that often seems to correspond to witness L1 except for two verses (3:18; 20). The two fragments with 1 Kingdoms 18:29b–30 show an addition as only attested in Lucian and Origen,[13] and they might have had the same translator as the Job fragment, but the manuscript was definitely copied by a different scribe.

Codicological data

The former vellum folio now measuring 19.4 x 12.7 cm was folded and converted into a bifolio 18r/19v by the later scribe of the upper text for the Saint's Lives in the codex Greek NF MG 14 MG. For this re-use the lower script in Christian Palestinian Aramaic text was rotated by 90 degrees and overwritten by a Greek majuscule. The lower Aramaic text is subdivided as usual in early manuscripts into two columns with 21 lines each. Three dots can divide a verse or half verse, two dots a sub half verse and one is put before direct speech. Fortunately, the script of Job was hardly scraped off. The only damage is due to the storage, which resulted in the missing corners at the top and bottom

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Alfred Rahlfs (Stuttgart: Deutsche Bibelgesellschaft, 1979²); Kurt Elliger, Wolfgang Rudolph *et al.* (eds.), *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft, 1997⁵); Joseph Ziegler (ed.), *Job. Septuaginta. Vetus Testamentum Graecum*, Bd. 11,4 (Göttingen: Vandenhoeck & Ruprecht, 1982).

12   This can be deduced by the already published folio of an early translation of Proverbs, which follows more or less the text version of the Byzantine Prophetologion; see Müller-Kessler, "Proverbs 11:1b–15".

13   See Müller-Kessler, "1.4.9 Christian Palestinian Aramaic Translation", pp. 388–389.

on the left-hand side and for the recto on the right-hand side. Therefore, one and a half lines and a few letters are missing in the right column on the recto and in the left column on the verso side.

Chapters three and four are divided by a line filled with dots, which speaks for a Bible manuscript and not a lectionary.

Orthographical and Linguistic Features

Initial or final *aleph*, when vocalized as /e/ is indicated with a supralinear dot in *'.mh* 'his mother' (3:16) and in the conjunction *".* < ἤ. *Mem* with a supralinear dot indicates the pronunciation /ā/ in *m.n* /mān/ (4:2) and *tm.n* /tamān/ (3:17; 19).

As another orthographical feature one can note that /ḥ/ replaces /ʿ/ in the abstract plural noun *ḥ:qyn* < **ʿqyn* 'distress' (3:19). This orthographical peculiarity, which is actually a phonetic one, is caused by the gradual breakdown of the gutturals in Western Aramaic. For Christian Palestinian Aramaic, however, it tends to be rather rare in the early period.[14] This is, however, also notable in the noun *blyw'* < *bl'.w'* 'effort' (4:2) with the phonetic realization of the former glottal /ʾ/ by a vowel /y/ as in many positons, mostly written in initial, medial, and final position in the early manuscripts written with *aleph* with supralinear dot instead of *yod* in the later period.[15]

An unusual peculiarity is the usage of *waw* instead of *yod* in the construct state of the masculine plural in *r:wgzwhwn* 'their wrath' (3:17).[16] Another odd spelling occurs in the derived nominal form *mynwq:y'* √*ynq* 'still-born child' (3:17) with the *m*-prefix as in use in

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14　See Christa Müller-Kessler, *Grammatik des Christlich-Palästinisch-Aramäischen*, Teil 1, *Schriftlehre, Lautlehre, Formenlehre*, «Texte und Studien zur Orientalistik» 6 (Hildesheim: Olms, 1991), p. 44. Other early attestations of the interchange of gutturals are: *'šrḥrwt'* < *'šrʿwt'* 'trespass' (Romans 5:15 CCR2); *bḥyr:yn* < *bʿyr:yn* 'animals' (Jonas 4:11; Greek NF MG 32, fol. 1v/2r; unpubl.). The opposite is found in /ḥ/ > /ʿ/: *ytʿtn* < **ytḥtn* 'he will become the son-in-law' (1 Kingdoms 18:26; Greek NF MG 14, fol. 21v/17r; unpubl.).

15　See Müller-Kessler, *Grammatik des Christlich-Palästinisch-Aramäischen*, pp. 35–37.

16　Müller-Kessler, *Grammatik des Christlich-Palästinisch-Aramäischen*, p. 44.

several Western Aramaic dialects[17] instead of the expected nominal form *t*-prefix *tynwq*, which is obviously a Hebrew loan into CPA.[18]

Lexical and Grammatical additions are: *gby'* 'collector' (3:18); *'tgnzt.* itpaal √*gnz*[19] 'it was hidden' (3:23); *dyṣ˓t˒* peal perfect √*dwṣ* 'I rejoiced' (3:25); *zyn'*[20] 'weapon' (3:15); *mtyhr:yn b-* itpeel participle √*yhr* '(they are) proud' (Job 3:14); *'šdk:w* afel perfect √*šdk* 'they calmed down' (3:17); *tnwḥ'* 'sighing' (3:22) is a better variant than *tnwḥ* (Matthew 2:18 CCR1).[21]

ynqt peal perfect √*ynq* 'I sucked' (3:12); *mrb˓h.* 'her womb' (3:16); *šq˓t* peal perfect 'I have sunken'[22] (3:13); *'tnyḥt* (*ly*) ittafal perfect 'I was calmed' (3:13).

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[17] Michael Sokoloff, *A Dictionary of Jewish Palestinian Aramaic from the Byzantine Period* (Ramat-Gan: Bar Ilan University Press, 1991), p. 304a.

[18] See CPA *tynwq:y'* Cyril of Jerusalem IV.3 CSRP[i] in Christa Müller-Kessler and Michael Sokoloff, *The Catechism of Cyril of Jerusalem in the Christian Palestinian Aramaic Version*, «A Corpus of Christian Palestinian Aramaic» V (Groningen: Styx, 1999), p. 39. It might be considered here a loan from Hebrew, since Western Aramaic prefers the variant with *mem*-prefix instead.

[19] This verb derives from an Iranian loan, Old Persian **ganza* 'treasure' in the meaning 'to be hidden' and became well spread in the Middle Aramaic period, see Claudia Ciancaglini, *Iranian Loanwords in Syriac,* «Beiträge zur Iranistik» 28 (Wiesbaden: Dr. Ludwig Reichert, 2008), p. 142. The early Western Aramaic attestations were neglected in this study.

[20] This Iranian loan from Avesta *zaēna-* in Aramaic is in use since Imperial Aramaic, see among others S. Telegdi, "La phonétique des emprunts iraniens en araméen talmudique", *Journal Asiatique* (1935), pp. 178–256, esp. 266; Jan Hoftijzer and Karel Jongeling, *Dictionary of the North-West Semitic* Inscriptions, «Handbuch der Orientalistik» 21 (Leiden: Brill, 1995), p. 319.

[21] Agnes S. Lewis, *Codex Climaci Rescriptus,* «Horae Semiticae» VIII (Cambridge: University Press, 1909), p. 40.

[22] A younger MS with Psalms 3:6 in CPA shows the *plene* spelling *šq˓yt*; see Matthew Black, *A Christian Palestinian Syriac Horologion,* «Text and Studies. Contributions to Biblical and Patristic Literature. New Series» 1 (Cambridge: University Press, 1954), p. 148.

Transliteration and Translation

Greek NF MG 14, fol. 18v/19r — Job 3:11c–20b unpublished (Plate I)

1. [.....]ˊtˀ :.   [......]. .   mrbʻḥ. dˀ.mh[23] :.   the womb of his
                                                                          mother,

   [¹²lm]ˊ ʾ²⁴ qb:ˋly[25]   [¹²Why] did   ˮ. hyk   or like (stillborn)

   [ly] ʾr:kwbn :   knees receive   mynwq:yˊ²⁶ dlˀ   infants[27] who
                            [me],   never

   [wlm]ˊˮ dy ynqt   [and why] did   ḥm:y(sic)²⁸ nhwrˀ :. saw the light.

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23   LXX ἐκπορευόμενον ἐκ μήτρας μητρὸς; Sy^hex ܘܢܦܩ ܡܢ ܟܘܟܒܐ ܕܐܡܟ.

24   + LXX δὲ. No space in the CPA text to restore *dy*.

25   LXX συνήντησάν μοι; Sy^hex ܦܓܥܘ ܒܝ 'met me'; MT קִדְּמֻנִי; ≠ Sy^P ܐܫܟܒ 'lay me down'.

26   LXX νήπιοι; θ΄ εμβρυον; Sy^P ܥܘ̈ܠܐ 'fetuses'; MT עֹלְלִים 'children'; Sy^hex ܝ̈ܠܘܕܐ 'children,
     new-borns'.

27   This lexeme has been till now only attested in various Western Jewish Aramaic
     dialects, including inscriptional texts. While the *Peshitta* understands it as unborn
     children and translates it with ܥܘ̈ܠܐ, which makes more sense, since only an
     unborn infant cannot have seen the light. According to Galen 17 I.653 νήπιος can
     be also 'a fetus' in Greek, see O ωσπερ νηπιοι οι ουκ ειδον φως, but clearer in θ΄
     εμβρυον μη ιδον φως. The other Western Aramaic dialects (GA, JPA, SA) take it as
     'child, infant'; see Sokoloff, *Dictionary of Jewish Palestinian Aramaic*, p. 304a sub
     מיינוק; Abraham Tal, *A Dictionary of Samaritan Aramaic*, «Handbuch der
     Orientalistik» 50 (Leiden: Brill, 2000), p. 350 sub 2. מינק.

28   *mynwq:yˀ* is taken here despite the masculine plural ending as a feminine plural,
     although a regular plural formation מינוקייתא is attested in western Aramaic in
     Midrash *Pesiqta Rabba*; see Marcus Jastrow, *A Dictionary of the Targumim, the Talmud
     Babli and Yerushalmi, and the Midrashic Literature* (London: Luzac, 1876–1903), p. 776.
     Therefore, the verb *ḥm:y* is written here with the feminine verbal affix *-y*. Also in
     a western Midrash of Esther from the Cairo Genizah one finds this exceptional
     form   חד זמן אמרה מינוקיא עברנ בהדין שוקא 'one time saying (impersonal), 'the
     (female) children are passing us by in this market', where עברנ is obviously a
     perfect with feminine plural suffix ending ן- plus an object suffix first plural נ-, of
     which only appears נ- in the spelling; see for the text Zevi Meir Rabbinowitz,
     Ginze Midrash: The Oldest Forms of Rabbinic Midrashim According to Geniza Manuscripts
     (Hebrew) (Tel Aviv: Chaim Rosenberg School of Tel Aviv, 1976), p. 157:3–4 (T-S C
     2.184r) or https://fgp.genizah.org.

			I suck	
5.	[*tdy:*]*n*ˋ :. ¹³ *kdw dy*	[breast]s? ¹³ Now I	¹⁷ *tm.n r:šy'y'*	¹⁷ There the wicked
	[*kd*] *dmkt*	would, [when] I had	*'šdkw:*²⁹ *ḥmt'*	calmed the heat
	ˊ*šl'yt* :. *wšq't*³⁰	fallen asleep, have quietness, and had I sunken away, {and}	*dr:wgzwhwn*(sic)³¹ :.	of their wrath,
	w'tnyḥt ly :.	I would be resting.	*tm.n 'tn:yḥw*	there they were
	¹⁴ *'m mlk:y'*	¹⁴ With the kings	*hlyn dl':yn*	resting, those who
10.	*w*³²*r:brbny'*	and the councillors	*bpwgr:yhwn*³³ :.	were weary in their bodies.
	d'r'' :. *hlyn*	of the earth, those	¹⁸ *hyk ḥd' dy*	¹⁸ As the captives
	dhww	who were	*kpy:ty'*³⁴ *'ṣ:lḥw*³⁵ :	succeeded together

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29 L επαυσαν; ≠ LXX ἐξέκαυσαν.

30 LXX ὑπνώσας; Sy^hex ܐܘܒܕ ܐܬܘܒ ܗܕ ܗܝ; Sy^P ܐܘܒܕ ܢܗܘܐ.

31 CPA has a combination *ḥmt' dr:wgzwhwn*, which cannot be found in the other witnesses, except for Sy^hex ܐܬܚܡܬ ܕܪܘܓܙܐ, but θ' οργης; θ' ܕܪܘܓܙ; MT רֹגֶז; Sy^P ܪܘܓܙܐ ܕܠܗ; α' ܕܐܪܓܙܬܗ; σ' ܚܡܬܐ.

32 + L και; LXX omits.

33 Sy^hex ܩܛܠܘ ܐܝܠܝܢ; LXX + κατάκοποι; Sy^P ܥܛܠܘܢ; ≠ MT כֹּחַ; Sy^hex marginal gloss ܕܐܠܡ ܕܐܙܕ ܗܠܐ.

34 Sy^hex ܐܬܕܒܪܝܬ [superscript ܗܪ above ܪ] 'misbehaved'; minor witnesses + ευθηνησαν. The CPA version and also the Peshitta are taking it as ܐܣܝܪܐ 'captives' as the MT אֲסִירִים, and also α' θ' δεσμιοι; σ' δεσμωται, while LXX has οἱ αἰώνιοι 'eternal ones', L δι αιωνος, but the Complut shows οἱ δεδεμίνοι 'captives' (Holmes and Parsons) too. Syrohexpla and CPA follow a different LXX witness, which is nearer to the Hebrew and Peshitta version.

35 + O ευθηνησαν = α' θ'.

	mtyhr:yn	proud of the	*wl' šm:'w*	and did not hear
	bzyn'[36] :. [15] *w*[37]*'m*	weapon.[15] And with	*qlh dgby*[38] :.	the voice of the collector.
15.	*'r:kwnyn m'*	rulers, what was	[19] *wz'wr' wrb'*	[19] And the small and
	ddhbhwn[39]	their gold	*tm.n hnwn* :	great are there,
	sgy :. *hlyn*	plenty, those	*w'bd' l'*[40]	and the servant does
	dm:l´ w` bty:hwn	who filled their houses	*dḥl mn mrh*[41] :.	not fear his master.
	[*bks*]´*p'* :. [16] ”.	[with sil]ver. [16] Or	[20] *lm' gr yhb*[42]	[20] For why does he
20.	[*hy*]*k yḥṭ'*[43]	[lik]e the miscarriage,	*nhwr lhlyn*	give light to those
	[*dš*]*bq*[44] *mn*	[which l]eft from the	*dbmryrw*[45] :.	who are in bitterness,

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[36] All other witnesses have plurals: LXX ἐπὶ ξίφεσιν; Sy[hex] ܚܪܒܐ; Sy[P] ܘܙܝܢܐ = MT חֲרָבוֹת, but Aramaic, however, treats *zyn'* as a collective term.

[37] O καί; ≠ LXX ἤ.

[38] LXX φορολόγου; Sy[P] ܡܫܥܒܕܢܐ 'taskmaster'; Sy[hex] ܕܬܒܥ ܐܪܐ 'who demands tax', which corresponds to CPA *gby'* 'tax-collector', although it must mean here literally someone gathering (the captives). The collecting of tax can hardly be connected with prisoners.

[39] LXX ὧν ... ὁ χρυσός; Sy[hex] ܘ…ܗܒܐ; possessive in Sy[P] ܕܗܘܢ ܕܗܒܐ ܐܝܬ ܠܗܘܢ for MT זָהָב לָהֶם.

[40] L ου; omitted in Vaticanus, Sinaiticus.

[41] Sy[P] ܡܢ ܕܚܠ; Sy[hex] ܡܢ ܥܒܕܐ ܘܕܚܠ 'a servant who fears'; α′σ′ ܡܢ ܐܝܟܐ ܕܢ ܥܒܕܐ; θ′ ܘܠܡ ܡܢܐ.

[42] Active in CPA as in MT יִתֵּן, but passive LXX δέδοται; Sy[P] ܡܬܝܗܒ; Sy[hex] ܝܗܒ.

[43] LXX ἔκτρωμα; Sy[hex] ܝܚܛܐ; + MT טָמוּן; + Sy[P] ܟܣܝܐ 'hidden'; + α′ θ′ ܘܕܟܣܐ; + σ′ ܘܕܐܬܛܫܝ; + α′ θ′ κεκρυμμενον; + σ′ κατορυγεν.

[44] LXX ἐκπορευόμενον.

[45] Sy[P] ܠܥܡܠܐ 'for the toilers'; MT לְעָמֵל.

Greek NF MG 14, fol. 18r/19v — Job 3:20c-4:3b unpublished (Plate II)

1.	*wḥy:yn*[46] *lnpš:t'*	and life to the souls	[25 ......]	[25 ......]
	dbḥ:qyn(sic)*:.* 21 *hlyn*	who are in pains, 21 those	*dyṣˊtˈ*[47] [...]	I rejoiced [...]
	dmtḥm:dyn	who desire	*ly : wmn m*[*dm*]	me, and from some[thing]
	lmwt' wl'	death and do not	*ddḥlt pgˈ* [*by :.*]	that I feared met [me].
5.	*ns:byn*[48] *:.* *wḥp:syn*	take (it)[49], and dig	26 *l' šlyt*[50] *wˊlˈ*[']	26 I was neither calm
	btrh[51] *hyk*	after him as	*šdkt ˊwˈ*[*l'*]	no[r] quiet n[or]
	*dbtr symt*ˈ[52] *:.*	after a treasure,	*'tnyḥt*	did I rest,
	22 *wmtˈ:bdyn*	22 and they would	*l' 't*	but wrath came
	*bḥdw*ˈ[53] *'n*[54]	be with joy, if	*ˈly rwgz*ˈ[55] *:.*	upon me.
10.	*yškḥ:wn yth.*[56] *:.*	they would find	*.:. .:. .:. .:.*	

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[46] LXX + δέ.

[47] ≠ O L ευλαβουμην; ≠ LXX ἐφρόντισα.

[48] LXX τυγχάνουσιν can be probably understood here as 'grasp, take' comparable with τετευχώς 'grasped' Job 7:2, whereas CPA shows there *'škḥ* 'he found' CCR2 [Lectionary] (Müller-Kessler and Sokoloff, *The Christian Palestinian Aramaic Old Testament*, p. 112); Syhex ܘܠܐ ܡܫܟܚܝܢ ܠܗܘܢ; SyP ܘܢܠܗ only.

[49] *yth* omitted in CPA.

[50] Syhex ܘܠܐ ܐܫܬܠܝܬ; θ′ ܠܐ ܐܫܬܠܝܬ.

[51] L nil; LXX nil; Syhex nil; + αυτον La A-575-Sᶜ-Iul Co Aeth PsChr Olymp p 68 = MT.

[52] L θησαυρον; LXX θησαυρούς.

[53] LXX περιχαρεῖς δὲ ἐγένοντο; Syhex ܘܒܝ ܗܘܘ; θ′ ܘܒܝ; SyP ܝܡ ܘܒܝ ܡܬܟܢܫܝܢ 'and they are assembled and leap with joy', deviating slightly from MT הַשְּׂמֵחִין אֱלֵי גִיל.

[54] LXX ἐάν; Syhex ܐܢ; ≠ SyP ܗܕ; MT כִּי.

[55] Syhex ܐܬܐ ܥܠ ܠܘܬܝ ܪܘܓܙܐ.

[56] L1 αυτου; Syhex ܠܗ; ≠ SyP ܩܒܪܐ; MT קָבֶר.

		it?		
	²³ *mwt' gr*⁵⁷ *nyḥ*	²³ For death is rest	**(4)** ¹ *w'n' 'lypz*	**(4)** ¹ And Eliphaz, the Temanite
	hw lbrnš' :	for the human-being,	*tymny' w'mr* .	answered and said,
	‡[*m*]' *d'wrḥh*	whatever of his path	² *dm' sgy zb:nyn*	² 'Have you often
	'tgnzt.‡⁵⁸ :.	was hidden,	*mllt blyw'*⁵⁹ :	spoken with effort,
15.	*'lh' gr*	for God	*ḥylḥyn dy*	who can
	*sgr 'lwy*⁶⁰ : ²⁴ *mn*	closed upon him. ²⁴ For	*dm:lyk m.n*	endure the might
	qwdm gr	before my food	*mswbr* :. {*'n*}⁽ˢⁱᶜ⁾	of your words?
	mzwny 't'	sighing comes	³ *'n gr 't*	³ For if you
	*ly*⁶¹ *tnwḥ'* :.	to me,	*bwnnt lˊsˋ[g:y'* :]	instructed m[any]
20.	*mdm' 'n' dy*	I weep forced	*w':ydyh[wn]*	and the hands
	*lḥyṣ bdḥl'*⁶² :.	by fear.	*dtšy:šy[ʹ⁶³]*	of the weak

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⁵⁷ L γαρ; Sy^hex *nil.*

⁵⁸ ‡...‡ L ου η οδος απεκρυβη; ※ O ου η οδος απεκρυβη απ' αυτου; missing in Sy^hex; Sy^P ܐܝܟ̈ܐ ܕܐܬܛܫܝ̈ܘ ܐܘ̈ܪܚܬܐ.

⁵⁹ Sy^hex ܚܟܡܬܐ; α′ ܐܢܬ ܡܢ ܐܦ ܗܠܐ ܠܡܠܠܘ ܒܣܓܝ ܐܢ; σ′ ܐܠܘܟ̈ܐ ܡܢܘ ܡܥܠܝܢ ܠܡܡܠܠܘ ܒܥܩܬܐ ܠܘܬܟ ܐܢܬ; θ′ ܐܢܬ ܐܦ ܐܢ ܗܠܐ ܠܡܡܠܠܘ ܒܩܣܛ, ܐܢ.

⁶⁰ LXX συνέκλεισεν γὰρ ὁ θεός κατ' αὐτοῦ; Sy^hex ܐܪܚܩ ܐܠܗܐ ܥܠܘܗܝ; Sy^P ܩܦܣ ܐܠܗܐ ܥܠܘܗܝ.

⁶¹ L1 ηκει μοι.

⁶² Sy^hex ܡܛܠ ܕܩܕܡ ܡܐܟܘܠܬܝ ܬܢܚܬܐ ܐܬܝܢ ܠܝ ܡܢ ܕܚܠܐ; σ′ ܠܐ ܐܝܬܝ ܐܟܘܠ ܡܢ ܩܕܡ ܕܚܠܬܐ ܕܝܠܝ; θ′ ܡܛܠ ܕܩܕܡ ܡܐܟܘܠܬܝ ܐܢܚ ܘܐܬܝܐ ܠܝ.
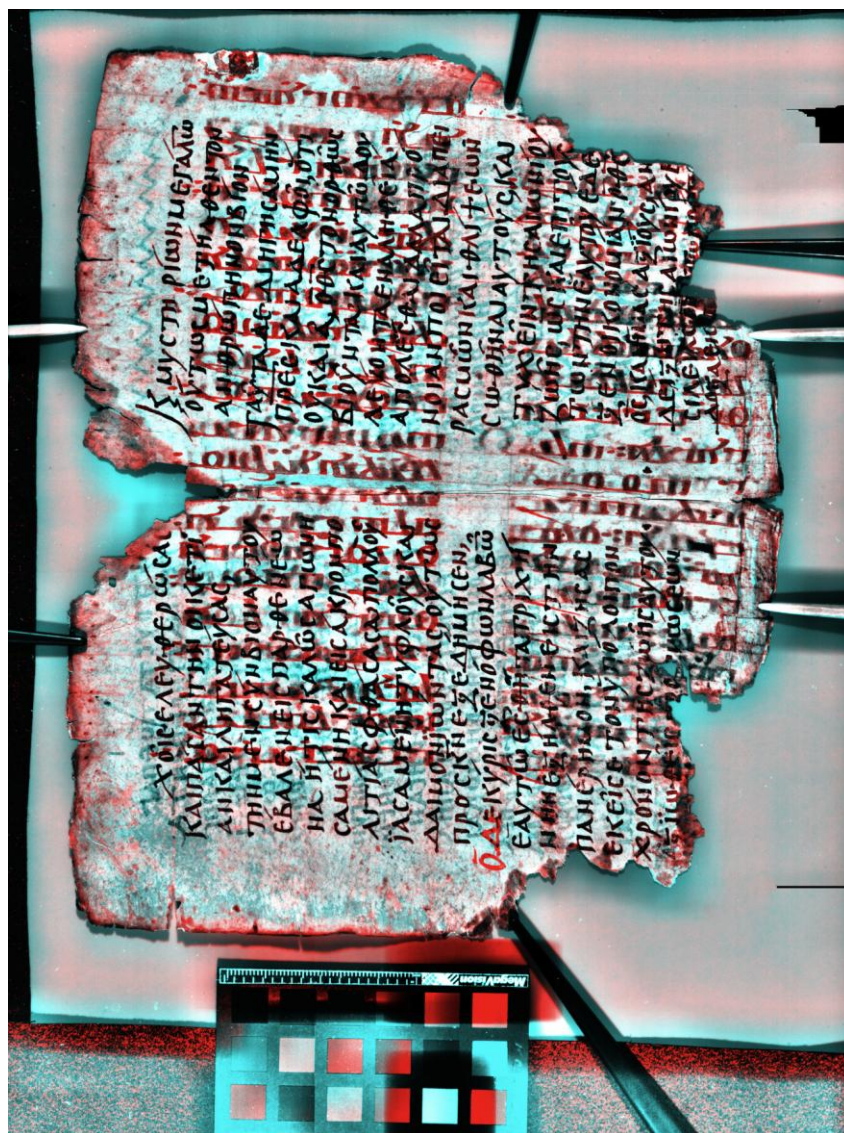
⁶³ L Lat Copt ασθενουντων; LXX ἀσθενοῦς.

Plate I: Greek NF MG 14, fol. 18v/19r – Job 3:11c–20b
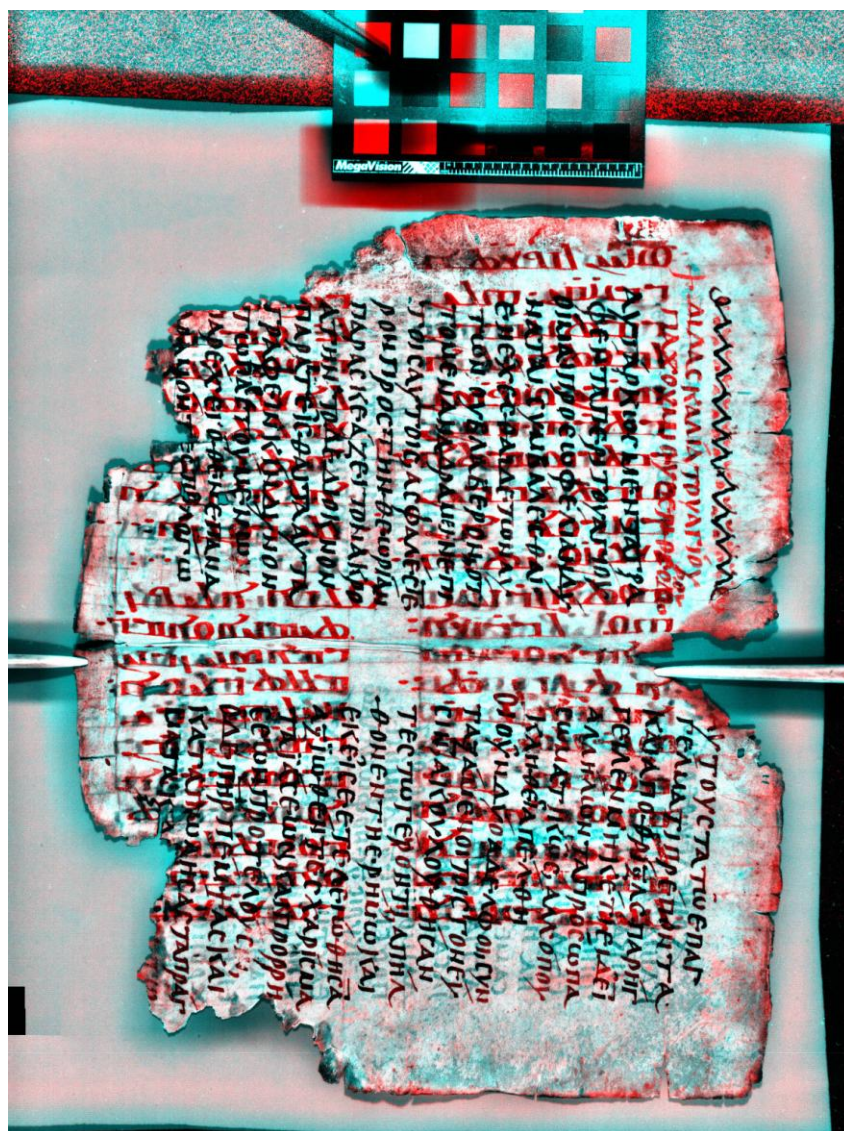(© Monastery of St Catherine)

Plate II: Greek NF MG 14, fol. 18r/19v– Job 3:20c-4:3b
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