

The New Psalm Texts in Sinai New Finds CPA Fragments 12 with the Eusebian *hypotheses*

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Abstract The much damaged Sinai CPA Fragment 12 from the New Finds contains passages from the Psalms. The present contribution publishes the texts of those Psalms which are not yet known from elsewhere.

Keywords Christian Palestinian Aramaic. Palimpsests. Psalms. Sinai.

Summary 1 Introduction. – 2 Upper text. – 3 Relationship of the upper text to other CPA Psalm texts. – 4 Relationship to the Septuagint. – 5 Orthography and lexicon. – 6 The New Psalm Texts.

1 Introduction

The Psalter is rather poorly preserved in CPA, and often only as excerpts in liturgical manuscripts, though a few complete Psalms are to be found in the *Horologion*.¹ All the Psalm texts in liturgical manuscripts were helpfully assembled and edited by M.H. Goshen-Gottstein and H. Shirun in 2008;² since that date some fragments from a manuscript of a complete Psalter came to light among the CPA fragments from the ‘New Finds’ at St Catherine’s Monastery, Mount

1 I am greatly indebted to Christa Müller-Kessler for her valuable comments and for providing me with her readings of the undertext (these will be published separately). I also thank the anonymous readers for their suggestions and comments.

2 Goshen-Gottstein, Shirun 2008.

Sinai. Sinai CPA Sparagma/Fragment 12³ consists of two damaged bifolios and a folio belonging to quire 8 of the original Psalms manuscript, together with fragments (some very small) from other earlier and later parts of the manuscript. Parts of (LXX) Psalms (17), 21, 73, 80-84, 86-88, 101, 135-6, 145-6 are preserved.⁴ Subsequently it turned out that the CPA folio attached to Syriac New Finds X17N comes from the same manuscript.⁵ The original manuscript must have measured 12.5 by 19.5 cm, with a single column of 26 lines to the page, with an area of writing which was approximately 9.5 by 15.7 cm (the left hand justification is very uneven). Word breaks between two lines are not infrequent, and in several cases these involve an isolated *d*- at the end of a line (e.g. Ps. 73:8, 88:29, 48, 101:12 etc.). The script should probably be dated to the 9th or 10th century.⁶

The folios were evidently palimpsested, and in some cases, double palimpsested. CPA letters, at 90 degrees to the upper text, are clearly visible in Figures 424 and 425 (fragment with Ps 80:14- 81:7, and elsewhere); the undertext of three folios has been identified as containing CPA Psalms 21:16b-23:2 and 121:5-123:8, and the readings have been provided to me by Christa Müller Kessler. Remarkably, Psalms 22 and 23 are provided with the *hypotheses* attributed to Eusebius (see further, below).⁷ The other undertext is written on the same plane as the Psalms text, but only a few faint traces of letters in Syriac (?) script are visible in the images available.

In the upper text each psalm is simply introduced by its number, written out, preceded by 'Psalm (attributed) to David'. The LXX Psalm titles are omitted, and this is also the case with the recurrent term *diapsalma*. The attribution to David is found even when LXX has a different attribution (thus Pss. 81, 82, 84, 86, 87). A distinctive feature is the presence in a sloping Greek uncial script of the opening words of each psalm, a practice also attested in a Sogdian fragment of Psalm

3 Briefly described in Brock 1995. The CPA fragments are described on 79-91, with 122-18, and Figures 375-454. Colour images of the bifolia (only) are available from the site of the Sinai Palimpsests Project (<https://sinai.library.ucla.edu>).

4 The Septuagint numbering is used throughout this contribution. I am most grateful to the Monastery of St Catherine, Mount Sinai, for permission to publish the new CPA Psalms.

5 Philothée du Sinai 2008, 165-66 (with an image of the verso on p. 163); the verso, containing Ps. 74:7-11, 75:1-3, was transcribed by Alain Desreumaux, on pp. 165-66 (in line *šrb'* should read *hrb'*). The recto remains unread.

6 *Dalat* is still without a point.

7 PG 23, 68; now ed. Bandt 2019. The *periochai* or *hypotheses* are listed on f. 10r of the LXX Codex Alexandrinus, but they do not appear before the individual psalms, as is the case in some Latin Psalters, cf Salmon 1959, 117. In Syriac the *hypotheses* are listed at the beginning of the Syrohexapla Psalms (ed. Ceriani, ff. 1v-2v), but they only feature as a heading to each individual psalm in the Peshitta Psalter 12t4; cf. van Rooy 1999, 11-25, and van Rooy 2013, 2-3.

33, edited by Nicholas Sims-Williams.⁸ The ends of *stichoi* are indicated by -: encircled in red by a secondary hand which has also ringed (or overwritten in the case of Ps 81) the opening words in red. For Psalms 85 and 89 the rubric ‘*Antiphon*’ appears; this term refers to the divisions between two *kathismata*, for which the later term was *šubbaha* (*doxa* in Greek Psalters).⁹ The term is also found for Psalms 46, 49, 81 and 89 in the fragments in British Library Add. 14,664, published by Land.¹⁰ Both manuscripts were evidently written for monastic use.

In the undertext, the Psalm 22 opens with the heading ‘Psalm for David, the twenty-second’, followed immediately by the Eusebian *hypotheses* (in this case Διδασκαλία νεοῦ λαοῦ εἰσαγωγή); verse 1 then commences. In the case of Psalm 23, however, the format is somewhat different, with ‘For David a Psalm on the first (day) in the week, the twenty-third’, following which is the Eusebian *hypothesis* (Προφητεία κλήσεως ἐθνῶν, καὶ τελείωσις τῶν σωζομένων), and then Psalm 23 commences. On the first (day) in the week is to be understood as ‘on Sunday’ corresponding to the Septuagint’s τῆς μιᾶς σαββάτων. For Psalms 122 the Eusebian *hypothesis* (Εὐχῆς) and for 123 there is space for the short *hypotheses* (Εὐχαριστίας), but the palimpsest is at both these points illegible. Whether or not Psalm 122 had an attribution to David is unclear, and all that survives of the number is ‘one hundred and twenty-two’. The same applies to Psalm 123: following the number are two illegible lines which could have contained both the name and the single word of the *hypothesis*.

The presence of ‘On Sunday’ for Psalm 23 suggests that the undertext contained both the Eusebian *hypotheses* and the Septuagint headings: there is no Septuagint heading for Psalm 22, while for Psalms 122 and 123 there would be space in the illegible lines for the LXX τῶν ἀναβαθμῶν in both cases. The presence of the *hypotheses* before individual psalms is remarkable, since this would seem to be rare in the case in Septuagint Psalter manuscripts.¹¹

In the following list of the contents of the fragments the Septuagint numbering of the Psalms and of the verses are those of the Göttingen *Septuaginta*, X, *Psalmi cum Odis* (1931, repr. 1967), ed. A. Rahlfs. The availability of the text in question in CPA in other sources is also noted.

8 Sims-Williams 2004, 623-31; cf. also D’Aiuto2008, 13-19.

9 Cf. Parpulov 2014, 80.

10 Land 1875, 103-10. Ps. 46 is prefaced by *qatisma*.

11 This is implied by Parpulov 2014, 56. A consultation of facsimiles of several early manuscripts and of microfilms of some early Psalters in the Library of St Catherine’s Monastery, Sinai, did not produce any examples, but sporadic examples (including Ps. 22 – but not for Ps. 23!) can be found in the apparatus of Holmes, Parsons 1823. According to Stichel (2007, 143, with note 339), the Eusebian *tituli* often feature in the margins of the famous Chludov Psalter. For their appearance in Latin and Syriac Psalters, see note 7, above.

Recto of (b): Psalm 73:3-6 and 73:6-11 (Brock 1995, Figs 420 and 422).

Verso: Psalm 73: 11-14 and 73: 15-20a (Brock 1995, Figs 421 and 423).

Psalm 73 is not preserved elsewhere in CPA.

A folio, containing Psalm 74:7-11 and Psalm 75:1-5 on the verso, from the same manuscript as Fragment 12, is preserved as Sinai X17N, where it has become attached (evidently as a protective guard) to a folio of a paper manuscript containing *stikhera*.¹⁵ An image of the verso, together with a full transcription in both CPA and *estrangelo* scripts,¹⁶ is provided by A. Desreumaux (in Philothée du Sinai 2008, 165-66) who recognizes the folio as belonging to the same manuscript as Fragment 12; he suggests a 10th-century date for the upper text and *circa* 7th for the undertext (traces of several letters are visible in the image). Since no image of the recto is provided, its Psalm text still remains to be published.

(c-e) The texts of (c-e) will all belong to the eighth quire of the original manuscript, with (c) and (d) constituting folios 2, 4-5, and 7 of this quire. The quire, which must have originally consisted of four bifolios, can be reconstructed as follows:

folio 1: lost

folio 2r: Psalm 80:14-81:7 (Brock 1995, Fig. 424, left).

2v: Psalm 81:8-82:12 (Brock 1995, Fig. 425, right).

folio 3: lost.

folio 4r: Psalm 83:2-84:12 (Brock 1995, Fig. 426, left).

4v: Psalm 84:12-85:9 (Brock 1995, Fig. 427, right).

folio 5r: Psalm 85:9-86:2 (Brock 1995, Fig. 427, left).

5v: Ps. 86:3- 87:9 (Brock 1995, Fig. 426, right).

folio 6: lost.

folio 7r: Psalm 88:9-19 (Brock 1995, Fig. 425, left).

7v: Psalm 88:20-30 (Brock 1995, Fig. 424, right).

folio 8r: Psalm 88:35-42 (Brock 1995, Fig. 428).

8v: Psalm 88:47-89:1 (Brock 1995, Fig. 429).

Parallels are available for Psalm 81 and 82:1-10a in BL Add. 14,664, f.27r, edited in Land 1875,108-109; Psalm 83-85 feature in the *Horologion* (Ps. 84:1, 7 also in Lewis 1897, 65); for Psalm 85, Lewis 1897, 70, has verses 1, 15 and 16a. Psalm 87 is in the *Horologion* (and verses 6, 17 in Lewis 1897, 122, but just after a lacuna starts in Fragment 12); Psalm 89 is also in the *Horologion* and BL Add. 14,664, f.28rv and 29r (ed. Land 1875, 109-110. Thus the text of Psalm 88

¹⁵ Philothée du Sinai 2008, 161-66.

¹⁶ In line 22 ܪܘܚܘܢܐ should be read as ܪܘܚܘܢܐ .

in CPA *Sparagma* 12 is completely new, while that of Psalm 86 is provided for the first time in full.

(f) Part of the inner side of a page, torn diagonally. The recto has parts of Psalm 101:8-16 (Brock 1995, Fig. 430), and the verso parts of Psalm 101:17-27 (Brock 1995, Fig. 431). Psalm 101 features in the *Horologion* (and verses 1-2 in Lewis 1897, 122).

(g) A very damaged bifolium: 1r contains parts of Psalm 135:9-18 (Brock 1995, Fig. 432, left); 1v has parts of Psalm 135:24-136:4a (Brock 1995, Fig. 433, right); 2r has parts of Psalm 145:1-9 (Brock 1995, Fig. 433, left); and 2v has parts of Psalm 146:3-8 (Brock 1995, Fig. 432, right). Psalms 135-6 and 146 are not otherwise attested, but Psalm 145 is found in the *Horologion*.

2.1 Undertext

It has been possible to identify the undertext of three of the palimpsest folios of CPA *Sparagma* 12; the following passages have been identified:

Psalm 21:16b - 21 = 1r, under (g)
 21:21b - 24 = 1v, under (g)
 21:27 - 22:3a = 1r/4v, under (cd)
 22:3b - 23:2 = 1v/4r, under (cd)
 121:6b - 122:2 = 2v/3r, under (cd)
 122:4 - 123:8 = 2r/3v, under (cd).

There is an overlap between the upper and lower texts for Psalm 21: 17-19. Although the translation would appear to be basically the same, there are five differences, the most important being:

Psalm 21:17b *περιεσχον με. ωρυξαν* (χειρας μου): the undertext has [] **ⲟⲩⲛⲛⲓ ⲁⲃⲁ ⲃⲉⲛⲓ** (ⲁⲓⲛⲁⲕ), but the upper text [] [ⲁⲓⲛⲁⲕ] **ⲟⲩⲛⲛⲓ-ⲁⲃⲁ**. The same Greek word is translated by **ⲟⲩⲛⲛ** in Psalm 56:6 (Black 1954, 230). Since **ⲟⲩⲛⲛ** in Psalm 21:17 represents the more literal translation, it should perhaps best be seen as a correction towards the Greek.

Two others concern an added conjunction *waw* in the upper text (Ps. 21:18 **ⲟⲩⲛⲛⲟ**, and 21:19 **ⲟⲩⲩⲗⲟⲟ**), and one a transposition (Ps. 21:18, where the upper text has [ⲁⲓⲛⲁⲕ] **ⲟⲩⲛⲛⲟ ⲟⲩⲛⲛ** in contrast to the undertext's **ⲁⲓⲛⲁⲕ ⲟⲩⲛⲛⲟ ⲟⲩⲛⲛⲁⲕ**; all these are likely to be secondary developments in the upper text, and this very probably also applies to the fourth case, 21:19 *επι τον ιματισμον μου*; under text **ⲩⲩⲩⲩ** [ⲁⲩⲩⲟⲩ] upper text **ⲩⲩ**.

The Psalm verses in Lewis (1897, 65 and 70), Psalm 84:1, 7, and 85:1, 15b, 16a,²⁰ are clearly from the same translation as that in CPA *Sparagma* 12.

Psalms in the upper text of *Sparagma* 12 which are not preserved elsewhere in CPA are 21, 73, (86), 88, 135-6, 146.

4 Relationship to the Septuagint

As might be expected, and as noted by Matthew Black (1954, 14), CPA normally agrees with variant readings to be found in the LXX witnesses to the Lucianic recension (*L*), which became the standard Byzantine text tradition. For the Psalm texts in the *Horologion*, Black provided a detailed collation (1954, 25-41). The following collation against the text printed in vol. X of the Göttingen Septuaginta offers a supplement, primarily covering those Psalms in *Sparagma* 12 which are not attested elsewhere.²¹

21:4 αγιοις] αγιω Bo La Ga L 55 CPA = MT
 73:8 η συγγενεια] αι συγγενειαι L Tht Syh La^R CPA
 73:17 ποιησας] επλασας L Tht Syh 1219 CPA (vid.)²²
 74:11 (X17N) τα κερατα] το κερας Bo R L Tht 1219 CPA
 82:10 ο Ιαβιν] τω Ιαβιν L Tht 55 CPA
 88:24 τους εχθρους αυτου / απο προσωπου αυτου] τρ S Ga L Tht Syh CPA (=MT)
 101:23 βασιλειας] βασιλεις Sa Ga L Tht Syh A 1219 55 CPA
 135:16 τω εξαγαγοντι – αυτου] om. S Ga L Tht Syh A 1219 55 CPA (=MT)
 145:3 και] om. Ga L Thdt 1219 CPA (=MT)
 145:8 κυριος ανορθοι κατερραγμενους / κυριος σοφοι τυφλους] τρ Ga L Tht Syh 1219 CPA (=MT).

In one case CPA agrees with just Syh:

Ps. 81:4b εκ] και εκ Syh CPA

Perhaps more significant are cases where CPA goes against *L*:

Ps. 73:9 ημων = CPA] αυτων Sa L Tht Syh
 Ps. 88:20 οσοις L pauc. = MT] υιοις rell. CPA

²⁰ Lewis (1897) inadvertently gives the higher Hebrew numbers (85, 86) here (but not at p. 122).

²¹ The sigla and verse numbering are those of the Göttingen LXX, *Psalmi cum Odis*; see the list of abbreviation at the end of the paper.

²² Although most of the verb is lost, there seem to be traces of *lamadh*, indicating [ⲗⲓⲗ]ⲛ rather than [ⲗⲓⲗ]ⲛ.

(d) Psalm 88:9-30, 35-42, 47-53 (Figs. 425 left, 424 right, 428, 429)

--אָל | [א] אַ יָשׁוּבָהּ אֲרִיבֵי דְכָל לְשׁוֹנָה |:- אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 9 ||
 | [אָל] אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 10
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 11 --אֲרִיבֵי אֲרִיבֵי
 | אֲרִיבֵי אֲרִיבֵי 12 --אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי
 13 --אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 14 |
 | [א] אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 15 --אֲרִיבֵי
 | אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 16 --אֲרִיבֵי
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 17 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 18 |:-
 19 --אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 20 ||:-
 [א] אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי
 --אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 21 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 22 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 23 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 24 |
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 25 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 26 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 27 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 28 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 29 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 30 --
 [א] אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי
 [7 lines lost] | אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 35 |
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 36 ||:-
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 37 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 38 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 40 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 41 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 42 |:-
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי
 || [א] אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 48 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 49
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 50 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 51 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 52 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי 53 --
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי
 אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי אֲרִיבֵי

servants, what I have held in my bosom, (coming from) many peoples. 52 How your enemies have reproached, O Lord, how have they reproached the successor of your anointed. 53 Blessed is the Lord for ever; let it be [] thus. Eighty-ninth Psalm of David. Head of Antiphon.

(e) **Psalm 135:9-136:4a** (Figs 432 left, 433 right)

9 10 | [אֱלֹהֵינוּ] אֱלֹהֵינוּ אֱלֹהֵינוּ | [] רָצוּ[מי] 9
 11 | [אֱלֹהֵינוּ] אֱלֹהֵינוּ אֱלֹהֵינוּ | מִן־עַמְּנוּ אֱלֹהֵינוּ
 12 | [אֱלֹהֵינוּ] אֱלֹהֵינוּ אֱלֹהֵינוּ | מִן־עַמְּנוּ אֱלֹהֵינוּ
 13 | [אֱלֹהֵינוּ] אֱלֹהֵינוּ אֱלֹהֵינוּ | מִן־עַמְּנוּ אֱלֹהֵינוּ
 14 | [אֱלֹהֵינוּ] אֱלֹהֵינוּ אֱלֹהֵינוּ | מִן־עַמְּנוּ אֱלֹהֵינוּ
 15 | [אֱלֹהֵינוּ] אֱלֹהֵינוּ אֱלֹהֵינוּ | מִן־עַמְּנוּ אֱלֹהֵינוּ
 16 | [אֱלֹהֵינוּ] אֱלֹהֵינוּ אֱלֹהֵינוּ | מִן־עַמְּנוּ אֱלֹהֵינוּ
 17 | [אֱלֹהֵינוּ] אֱלֹהֵינוּ אֱלֹהֵינוּ | מִן־עַמְּנוּ אֱלֹהֵינוּ
 18 | [אֱלֹהֵינוּ] אֱלֹהֵינוּ אֱלֹהֵינוּ | מִן־עַמְּנוּ אֱלֹהֵינוּ
 [lines lost 8]
 24 | [אֱלֹהֵינוּ] אֱלֹהֵינוּ אֱלֹהֵינוּ | מִן־עַמְּנוּ אֱלֹהֵינוּ
 25 | [אֱלֹהֵינוּ] אֱלֹהֵינוּ אֱלֹהֵינוּ | מִן־עַמְּנוּ אֱלֹהֵינוּ
 26 | [אֱלֹהֵינוּ] אֱלֹהֵינוּ אֱלֹהֵינוּ | מִן־עַמְּנוּ אֱלֹהֵינוּ
 1 | [אֱלֹהֵינוּ] אֱלֹהֵינוּ אֱלֹהֵינוּ | מִן־עַמְּנוּ אֱלֹהֵינוּ
 2 | [אֱלֹהֵינוּ] אֱלֹהֵינוּ אֱלֹהֵינוּ | מִן־עַמְּנוּ אֱלֹהֵינוּ
 3 | [אֱלֹהֵינוּ] אֱלֹהֵינוּ אֱלֹהֵינוּ | מִן־עַמְּנוּ אֱלֹהֵינוּ
 4 | [אֱלֹהֵינוּ] אֱלֹהֵינוּ אֱלֹהֵינוּ | מִן־עַמְּנוּ אֱלֹהֵינוּ

Ps. 135:9] of) the night. Since [for ever are his mercies]. 10 To him who struck [Egypt and her first]born, since for ever are his [mercies]. 11 He brought Is[rael out] of its midst, since for ever are his me[r]cies. 12 With a firm hand and with an arm upraised, since for ever are his mercies. 13 To him who split the Red Sea into parts, since for ever are his mercies. 14 And he caused Israel to cross over in its midst, since for ever are his mercies. 15 And he shook [Pharaoh] and all his army in the [Red] Sea, since for ever are his mercies. 16 [] his people in the desert, since for ever are his mercies. 17 The One who struck great kings, since for ever are his mercies.18 And he slew strong kings, since for ever [8 lines lost] 24 [] who del[ivered us from] our ene[mies] since for eve[r] are his m[ercies]. 25 He who gave [] to all f]lesh, since for ever are his [mercies] 26 Confess the God of heaven, since for ever are his mercies.

By the river (Greek)

One hundred and thirty sixth Psalm of David. 1 By the rivers of Babylon there we sat and wept when we remembered Sion. 2 On the palms(?) in her midst we hung our lyres. [3] there, they requested us, those who had [taken] us [captive,] for words of the psalms, [and those] who had brought us, for a song: Sing to us from the psalms of Zion. 4 How shall we sing to you []

List of abbreviations

Bo = Bohairic
 CPA = Christian Palestinian Aramaic
 Sa = Sahidic
 Ga = Psalterium Gallicanum
 L = Lucianic recension
 La = Old Latin
 MT = Masoretic Text
 Ps. = Psalm
 St P. = Saint Petersburg
 Syh = Syrohexapla
 Tht = Theodoret

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