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Recent Identifications among the Palimpsests from the Cairo Geniza: A Comprehensive List of Christian Palestinian Aramaic Texts¹

Background

The unearthing of many texts in the Genizah of the Ben Ezra Synagogue in Cairo opened a vast field of research in many disciplines like religious, language, and palaeographic studies. Naturally most of the textual material contains Jewish religious text material, but many other genres have been among them (medical, juridical, magical). In the beginning, the most important and sensational texts were picked out and issued in perfunctory publications. One of the unique finds was the Hebrew text of the *Book of Ben Sira*, which was gleaned from the Agnes Smith Lewis and Margaret Dunlop Gibson acquisitions by Solomon Schechter,² but there have been many other unforeseen surprises and novelties, especially for the Jewish Rabbinic text corpus like witnesses of the Fragmentary Palestinian Targum, Babylonian and Palestinian Talmud, Mishnah tractates, *Beresbit Rabbah*, and Midrashim. Paul Kahle aptly remarked: “Not every fragment is of equal importance. But sometimes a fragment may greatly increase in value if published and studied in connexion with the available material of similar kind, and finally a systematic investigation of the whole material of a special kind may lead to historical discoveries and to important conclusions and may prove of much greater value than the publication of single fragments from the Geniza”.³ Meanwhile these early publications have been reworked and edited in

¹ For the abbreviations of the cited literature, see the list at the end. Note that only in case more than one article comes from the same journal the issue number has been added.

² First publications of fragments can be found in Solomon Schechter and Charles Taylor, *The Wisdom of Ben Sira* (Cambridge: University Press 1899); Arthur Ernest Cowley and Adolf Neubauer, *The Original Hebrew of a Portion of Ecclesiasticus* (Oxford: Clarendon Press, 1897); Israel Levi, “Fragments de deux nouveaux manuscrits hébreux de l’Ecclésiastique”, *Revue des Études juives* 40 (1900), pp. 1-30.

³ Paul Kahle, *The Cairo Geniza. The Schweich Lectures of the British Academy* 1941 (London: Oxford University Press, 1947), p. 19.

new publications. The text material has been and still is so manifold that it has taken nearly a century to conserve, list, and describe it in various catalogues and specific studies. As it often happens, this vast find did not end up in one collection, but was acquired or sold on to various public libraries and collectors. The largest collection so far is still the Taylor-Schechter Collection housed at the Cambridge University Library⁴, followed by the manuscripts and fragments which are now in the Bodleian Library or British Library. Other private collectors (e.g., Antonin; Lewis and Gibson; William Mayor) bought up material, which was later bequeathed or acquired by academic libraries (Bibliothèque nationale de France, Paris; Cambridge University Library; Manchester John Rylands Library; National Library of Russia, St Petersburg; Pennsylvania Museum of Archaeological and Anthropology, Philadelphia; Westminster College, Cambridge).⁵

Some of the Genizah material went into the early catalogues with other Hebrew texts collected and were described by Adolf Neubauer and Arthur Ernest Cowley for the Bodleian Library and British Museum.⁶ The manuscript material stored in the Taylor-Schechter Collection in Cambridge was systematically catalogued with first primarily attributions in Ernest James Worman's hand catalogue, which is still taken for granted although it is for most of the material today outdated.⁷ In a years-long project, they were put under glass in large folders under the guidance of Stefan Reif as head of the Genizah Unit. He also initiated and supported most of the new catalogues and many other publications on the collection.⁸ Today his successor Ben Outhwaithe and his team make the material accessible online⁹ together in a joint venture collaboration with the Friedberg Jewish Manuscript Society, which in the meantime put all the Genizah photos online.¹⁰

Pioneers to buy up, collect, and attribute them according to their contents were at first the namesakes of the Cambridge University Collection Charles Taylor¹¹ and Solomon

⁴ Kahle, *The Cairo Geniza*, pp. 9-10.

⁵ I would like to thank all curators and librarians past and present for their help in making material accessible and being very forthcoming in question of solving problems with shelf numbers and other queries.

⁶ Adolf Neubauer and Arthur Ernest Cowley, *Catalogue of the Hebrew Manuscripts in the Bodleian Library*, vol. II (Oxford: Clarendon Press, 1906), cols. 46 (no. 2656), 59 (no. 2663), 74 (no. 2672), 256 (no. 2827.17), 268 (no. 2834.7a.7c).

⁷ This primary catalogue is still considered relevant for the Friedberg Jewish Manuscript Society website although much better descriptions have emerged in the meantime after one hundred twenty years, which lead on to the correct assignment of languages and text content. See on this temporally employed librarian Nick Posegay, "The 'Worman Archive' in the Genizah Research Unit and the Problem of Tenuous Part-Time Contracts and/or Sudden Death for Archival Research" (<https://www.lib.cam.ac.uk/genizah-fragments/posts/worman-archive-genizah-research-unit-and-problem-tenuous-part-time-contracts> accessed 2 April 2023).

⁸ <https://www.joh.cam.ac.uk/professor-stefan-c-reif> (accessed 14 May 2023).

⁹ <https://www.lib.cam.ac.uk/collections/departments/taylor-schechter-genizah-research-unit>; accessed 2 April 2023.

¹⁰ <https://fjms.genizah.org>.

¹¹ J. E. Sandys, revised by John D. Pickles, "Charles Taylor (1840-1908)", in *Oxford Dictionary of the National*

Schechter¹² as well as the scholarly twins and renowned Sinai travellers Lewis and Gibson.¹³ One of the early comprehensive descriptions of the finds were given in serial lectures by Kahle, which later appeared in a monograph¹⁴ It was not only the conservation of the fragmentary material but also identifying them, which proved to be a task that could be only achieved with an influx of scholars with expertise in the various text genres and scripts. It goes without saying that the fragments could not be assembled by content at the beginning. Here it was foremost important to store and conserve them as best as possible since their state of preservation was very fragile. What was not assigned in the beginning could then be achieved through the work of many later scholars, as the material could be better described with better access and under improved working conditions.

Not that the vast amount of fragments made working with and studying them a challenge in itself, but the palimpsests among them were even more difficult to identify and to attribute to their rightful content and textual sequence as the degree of their preservation varies from fragment to fragment. In 1899 Schechter gave many palimpsest fragments with a Christian Palestinian Aramaic (Syro-Palestinian) uncial and Syriac script underneath to Lewis and Gibson for publication, which they published in due course in 1900.¹⁵ Two years later Lewis added an improved appendix with some new identifications by two scholars Friedrich Schulthess and Carl Victor Ryssel.¹⁶ For some of the folios only a number of words and letters could be made out by Lewis. They stayed unidentified for more than sixty to one hundred twenty years.

Seven years before the Lewis and Gibson edition, George H. Gwilliam had edited five parchment fragments from the Bodleian Library's acquisition,¹⁷ of which one half folio with *Numbers* (Syr. c. 4 [P]) had disappeared already a year before publication in 1892 soon after he had handled it in the Manuscript Reading Room.¹⁸ What remains of it is only the

Biography (Oxford: Oxford Press, 2004; doi.org/10.1093/ref:odnb/36427).

¹² Stefan Reif, "Schechter, Solomon (1847x50–1915)", in *Oxford Dictionary of the National Biography* (Oxford: Oxford Press, 2004; doi.org/10.1093/ref:odnb/57023).

¹³ Christa Müller-Kessler, "Lewis, Agnes Smith (1843–1926)", in *Oxford Dictionary of the National Biography* (Oxford: Oxford Press, 2006; doi.org/10.1093/ref:odnb/34510); Christa Müller-Kessler, Gibson [née Smith], Margaret Dunlop (1843–1920), in *Oxford Dictionary of the National Biography* (Oxford: Oxford Press, 2004; doi.org/10.1093/ref:odnb/55585); <https://cudl.lib.cam.ac.uk/collections/lewisgibson/1>.

¹⁴ Kahle, *The Cairo Geniza*.

¹⁵ See *PST*. Why it is necessary to have an expensive reprint for such a book though it was outdated at the time of publication is difficult to understand. It is not so much the fault of Lewis that on account of the preservation of the fragments lower scripts have always been difficult to deal with.

¹⁶ SS 11, 133-149; Friedrich Schulthess, "Review of Agnes Smith Lewis and Margaret Dunlop Gibson, *Palestinian Syriac Texts from Palimpsest Fragments ...*", *Göttingische Gelehrte Anzeigen* 163 (1901), pp. 204-206; Carl Viktor Ryssel, "Review of Lewis, Agnes Smith & Gibson, Margaret Dunlop, *Palestinian Syriac Texts from Palimpsest Fragments ...*", *Deutsche Literaturzeitung* 21 (1902), cols. 2208-2211.

¹⁷ See AO 93.

¹⁸ Today the fragment is missing from the Collection. After many inquiries from my behalf concerning this fragment since 1983 the curators of the David Weston Library manuscripts came up with the information in 2013 in an email correspondence that the fragment had disappeared from the collection one year

photo of the reverse side in his booklet, which is not palimpsested. In 1896 followed his publication with Francis C. Burkitt of a fragment containing *Exodus* (Syr. d. 32 [P]) and another the *Wisdom of Solomon* (Syr. d. 33 [P]).¹⁹ The latter was probably damaged by the usage of a reagent in the Bodleian Library and its full reading cannot be recovered. It so happened that only in the connection with the preparation of this catalogue another fragment from the Taylor-Schechter collection could be assigned to the same manuscript of the *Wisdom of Solomon* (T-S 12.209).

Most of the attention was given to the Christian Palestinian Aramaic and Syriac palimpsests, the others with Arabic, Coptic, Georgian, Greek, Hebrew, and Latin were comparatively neglected. They are also less frequent in number. Then nearly sixty years passed until Willem Baars started to edit part of the content of two palimpsest folios of the largest preserved manuscript in CPA containing *Jeremiah*, *Lamentations*, *Baruch* (not preserved), and *Epistle of Jeremiah*. He published a few verses of *Lamentations* in 1960 and identified in this connection the *Letter of Jeremiah* in 1961. Although Baars presented only one side of each folio, he prompted more research on the biblical fragments.²⁰ Moshe H. Goshen-Gottstein prepared in 1973 a volume with the assistance by Hanan Shirun for the remaining texts of the Pentateuch and Prophets in CPA, including their citations in the Church Fathers and the New Testament.²¹ The second promised volume of the remaining biblical books appeared much later posthumously in 2008 without being updated by new additional text finds and readings, and contained in the end only *Psalms*.²² Goshen-Gottstein with his assistant simply relied on photographs, which defied in many cases the reading of the complete text. Checks on the originals would have enhanced the readings.²³ Goshen-Gottstein also followed previous works of his students Joseph Yahalom and Michael Sokoloff, who had gone through the Genizah Collection and written dissertations on certain texts.²⁴ It is surprising that such a major enterprise as the one by Goshen-

before publication in 1893 and one day after the consultation by George H. Gwilliam. A correspondence comprising ten letters between Gwilliam and the Bodleian Library had been kept undisclosed by request of Adolf Neubauer. Therefore, the entry in Neubauer and Cowley, *Catalogue*, no. 2663 was inadequate from the beginning. There have never been any folio numbers 4-8 as listed in *RHT* 118, I.4-8, even in Neubauer and Cowley, *Catalogue*, no. 2656. This might have been caused by *GFR*, where the bifolios are counted as two individual folios.

¹⁹ AO 96, pp. 24-26. According to Neubauer and Cowley, *Catalogue*, no. 2663 exist only two folios and not four as listed in *RHT*, p. 118, IV.21-22, which is supposed to have plates in *GFR*, pp. 189-190.

²⁰ See *VT* 10, pp. 224-227; *VT* 11, pp. 77-81.

²¹ See *SPV*. The study promised on p. IX concerning orthographical and internal linguistic differences between types of manuscripts never saw publication. Even after so many years of reading and analysing CPA material there have been constantly new insights on the diversity by scribes employed in the early manuscripts.

²² Moshe H. Goshen-Gottstein and Hanan Shirun, with Introduction by Moshe Bar Asher (ed. Matthew Morgenstern and Nehemiah Mizrahi), *The Bible in the Syropalestinian Version*. Part II: *Psalms* (Jerusalem: Magnes Press, 2008).

²³ *SPV*, pp. XIV-XV.

²⁴ *SPV*, p. XV, n. 2.

Gottstein for the Hebrew University Bible project did not make the effort to consult the originals. The only result came a few years later in the form of an article of the palimpsested parchment fragments with all scripts underneath by Sokoloff and Yahalom. They arranged the texts according to the sequence of their upper Jewish content, which seemed to work in most cases also for the sequence or quires of the lower texts, but not always. For some folios they muddled the counting of the bifolios in the upper text with the lower text by starting to renumber the individual upper folios and not going by the lower ones (nos. I, II, IV). This is also not being helped by the reconstruction of the quires of the upper text.²⁵ Less successful and in many instances misleading has been the catalogue by Moshe Bar-Asher in his dissertation of the presumed all-textual finds in 1977.²⁶ Again the disadvantage of his study is that none of the originals were handled *in situ*, i.e. storage places, and he worked with outdated descriptions and assignments from earlier works. This is not an acceptable approach, since serious manuscript studies have to be done on the originals. Photographs can be very misleading in this matter.

A French scholar Alain Desreumaux prepared 1979 a second catalogue, also in form of a dissertation, but this work has never been published since, and only an overview article appeared so far.²⁷ Additional to all these enterprises is a monograph by Nehemia Alloni containing many photographs of the Genizah fragments of Rabbinic Literature from the Cambridge University Library, Bodleian Library, and the National Library of Russia, and other libraries,²⁸ which appeared in the same year as Goshen-Gottstein and Shirun's edition in 1973.²⁹

For the preparation of my dissertation a reference grammar of Christian Palestinian Aramaic all available Genizah fragments were collated. During this work the readings could be improved and the identification of one fragment with Isaiah was possible.³⁰ Later for the set-up of the text publications of the early period texts I went through the collection several times, successfully assigning some smaller fragments to the Old Testament and New Testament corpus. Not all the lower texts could be identified in earlier studies, and fragments are still missing in the list by Sokoloff and Yahalom. Quite a number of the lower texts as pointed out above do not follow the sequence of the upper texts and could be only joined later during the publication process of their individual undertexts. This is the

²⁵ See *RHT*, pp. 118, 130. One has to stay with the original inventory numbers of the collection, as any deviation confuses the user.

²⁶ *PSS*, pp. 49-124.

²⁷ Alain Desreumaux, *Les matériaux du syro-palestinien pour une étude théorique des documents d'un dialecte* «Thèse de doctorat de III^e cycle, Université Paris X» (Nanterre, 1979) [unpublished]. A copy cannot be traced anymore in the university library, see Émile Puech, "Inscriptions en araméen christo-palestinien du Wadī Hajjaj (Sināï)", *Liber Annuus* 64 (2014), p. 591, n. 4. This thesis was shown to me in September 1986 by Émile Puech in the École Biblique, Jerusalem, and gave the impressions that it followed the same layout as Bar-Asher's catalogue.

²⁸ See *GFR*.

²⁹ *GFR*, pp. 139-140.

³⁰ *BSOAS*, p. 56.

case for the Palestinian Talmud Tractate *Erwin* in the upper text, which has Old and New Testament texts underneath with *Isaiah*, *Hosea*, *Joel*, 1–2 *Corinthians*, 1 *Thessalonians* (T-S 12.742+; T-S 16.325; T-S 20.157+; T-S 16.326), or the merged folio from two independent texts having *Deuteronomy* 31:3-29 and *John* 14:15-16 (T-S 20.182). Some come from independent CPA manuscripts and form isolated biblical fragments: *Genesis* 49:24; 33-50:1 (T-S AS 78.405); *Joshua* 7:2c-4a; 9b-11a (T-S 12.758);³¹ 2 *Kingdoms* 6:19-7:7 (T-S 12.735 large fragment);³² 3 *Kingdoms* 11:5-32 (T-S 16.328; unpubl.),³³ 14:20*-15:4 (T-S 12.210);³⁴ *John* 15:4-10 (T-S AS 78.402+410);³⁵ *Acts of the Apostles* 25:1b-3(first word); 5c-6a; 11; 27; 27:4a-5b; 7(last word)-9a; 11-12; 13b-14a (T-S AS 78.324).³⁶

Left unidentified had been two double folios with the *Dormition of Mary* (T-S 16.327; T-S 16.351), which could be assigned by Sebastian P. Brock to this apocryphon on the basis of my full readings in 1992.³⁷ This extant Palestinian witness was already signalled by Simon C. Mimouni in his book on the *Transitus Mariae*.³⁸ Over the years, I could salvage two more fragments (T-S AS 78.401; TS NS 258.140) from this collection, which also have this apocryphal text in the lower script and testify to the long five-book transmission next to Ethiopic and the fragmentary Syriac witnesses. These Cambridge fragments derive from the same manuscript as T-S 16.327; T-S 16.351.³⁹

There has been a gap in the work on these poorly preserved fragments. It was taken up again by Laurent Capron who edited a revised reading of a double folio with the *Vita of Abraham of Qidān*, formerly identified by Schulthess.⁴⁰ He also later published two new fragments from the Bibliothèque nationale de France, Paris, which might have been probably acquired from a private collector William Mayer (Lausanne, Switzerland),⁴¹ containing 1 *Corinthians* and 1 *Thessalonians* for content.⁴²

³¹ This quarter of a fragment of a former folio with a tiny and elegant CPA script is only signalled in *PST*, p. XVI, 80 as 'legi non potest'. In the spring of 2023 it could be identified with the *Book of Joshua*, see RB 137 (2023) [forthcoming].

³² CCPA I, pp. 19, 99-100, pls. Ia-b, IV-V.

³³ This double folio was not mentioned by Lewis and Gibson, *PST*, but is listed in *RHT* 119. It could only recently in February 2023 be identified by the consultation of the original. A black & white print from 1991 did not bring out enough legible script for a satisfying reading. The preservation of f. 2 is very bad, and to wit is not overwritten in all parts. These sections are hardly legible. The CPA script has been difficult to bring out for reading with an ultraviolet lamp or in a dark room. Here multispectral imaging might make a difference.

³⁴ CCPA I, pp. 105-106; pl. VI.

³⁵ CCPA IIA, p. 184, pl. VII.

³⁶ CCPA IIB, pp. 46-49, pls. I-II.

³⁷ Letter from 17th June 1992.

³⁸ Simon C. Mimouni, *Dormition et Assomption de Marie: histoire des traditions anciennes* «Théologie historique» 98 (Paris: Beauchesne, 1995), p. 76.

³⁹ *Apocr*, pp. 69-71, 75, 77-85.

⁴⁰ FS Desr.

⁴¹ *REJ*, p. 50.

⁴² *Sem.*, pp. 129-130 and 134-135.

Reading such difficult palimpsests was and still is a challenge and at times one cannot lay the deficient readings at the feet of the first editor(s). Light conditions and adequate technical facilities and photography can vary. The eye can be also very deceptive and cause many shortcomings in the readings. This is often not obvious to the external reader of such publications, and especially for scholars, who have never dealt with originals of palimpsests, edited unknown texts, or even unparalleled texts.⁴³ Here only a persistent rereading can help, but open questions naturally will remain.

Recently appeared only summarizing works and studies, of which most have not followed the progress of identifications of unplaced folios and their content. Such compilations carry no merit by only repeating what earlier scholars have said and written without adding any new information. In this connection it is rather bizarre that such a modern site as the Friedberg Jewish Manuscript Society providing all the images still relies on outdated catalogue entries with information which has been updated over the years. They still use the language attribution “Syriac” for Christian Palestinian Aramaic from the catalogue by Ernest James Worman, who filed the fragments and described them one hundred and twenty years ago,⁴⁴ and ignore the fact that an article from 1978 by Sokoloff and Yahalom offers much better information and details⁴⁵ than this first initial card catalogue. This problem is further highlighted in a preprint article by Ronny Vollandt uploaded to Academia.edu for a planned conference volume on palimpsests, which had taken place in Vienna 2018. He neglects the majority of studies on the Cairo Geniza palimpsests finds by relying on the Friedberg Jewish Manuscript Society site with all its gaps and shortcoming. He even speaks of forthcoming research for new details, for identifications and readings, which were already finalized over thirty years ago.⁴⁶ Similar comments can be found in an article by Judith Olszowy-Schlanger and Roni Shweka, on palimpsest fragments of the Talmud Yerushalmi from the Cairo Geniza. They describe the lower text content of T-S 12.742 + T-S NS 329.300r + 329.301 as “The lower text contains a passage from the Old Testament, probably in Christian Palestinian Aramaic”,⁴⁷ which has *Isaiah* and T-S 12.750 + 12.755 (1 *Corinthians*) as “The lower text has not been published, but is probably in Christian Palestinian Aramaic”.⁴⁸ Yet, the palimpsest fragments had been assigned in 1900 and 1978 to the correct Aramaic script and dialect,⁴⁹

⁴³ See Ronny Vollandt, “Palimpsests from Cairo and Damascus. A Comparative Perspective from the Cairo Geniza and the Kubbat al-Khazna” on Academia.edu and to be published in Jana Gruskova, Grigory Kessel, Claudia Rapp, and Guilia Rossetto (eds.), *New Light on Old Manuscripts: Recent Advances in Palimpsest Studies* «Veröffentlichungen zur Byzanzforschung» 45 (Vienna: Austrian Academy, 2023).

⁴⁴ <https://www.lib.cam.ac.uk/genizah-fragments/posts/worman-archive-genizah-research-unit-and-problem-tenuous-part-time-contracts> (accessed 11 March 2023).

⁴⁵ See Sokoloff and Yahalom, *RHT*.

⁴⁶ Vollandt, “Palimpsests from Cairo and Damascus”.

⁴⁷ *REJ*, p. 53, n. 10.

⁴⁸ *REJ*, p. 53, n. 15.

⁴⁹ *PST*, pp. 42-43; *RHT*, p. 119.

and were identified and edited in 1993, 1997, and 1998.⁵⁰ Based on this article, Capron repeats this non-existing information of these two lower texts «Nous n'avons pas trouvé d'information sur le premier fragment»,⁵¹ which had already been integrated in the edition of the version of the CPA New Testament: Acts and Epistles (CCPA IIB) and was published in 1998.⁵² Another attention seeking contribution was published by Rebecca Jefferson on the two Scottish scholars Lewis and Gibson without any new contribution on the text finds in general.⁵³ It goes without saying that they advanced the field in their time, but at least one has to admit that scholarship has moved on, although one still heavily relies on their outdated publications, which has nothing to do with their own efforts. It is only natural after 120 years that new insights were made and technical devices have been found to reach better readings of such poorly preserved palimpsest fragments. Unfortunately, their edition on the Genizah palimpsests can be summarised as being less successful than their other publications and one wonders why such a book had to be reprinted in our time with very poorly reproductions of the plates by Georgias Press.

The decision to prepare and publish a comprehensive overview of all folios and fragmentary palimpsests, which have CPA texts underneath, brought new texts to light. Three of them turned out to have unattested biblical contents Joshua 7 (T-S 12.758),⁵⁴ 3 *Kingdoms* (1 *Kings*) 11 under a much deteriorated double folio (T-S 16.328), and finally *Wisdom of Solomon* 13 (T-S 12.209), which has formerly been marked either as being unedited or with a question mark.⁵⁵ Five of them are of patristic nature (T-S 12.759; 12.751; 12.757), including two from the Lewis-Gibson Collection, L-G Glass 1a–b, which happen to contain Ioannes Ieiunator (Nesteutes), *Sermo de poenitentia*.⁵⁶ The remaining unsolved fragments are Heb. b. 13, f. 14.1–5, which do not derive from identical texts, and there do not remain sufficient text passages for identification. Although the text genre in T-S 12.751 and T-S 12.757 is obvious, no parallels could be found in the Greek corpus or the *Thesaurus Linguae Graecae*. Only a month later in April 2023 another four CPA palimpsest fragments could be unearthed from the vast amount of Genizah material (Cambridge University Library T-S NS 258.149; T-S NS 258.150; T-S NS 329.563; Manchester, John Rylands Library AF 299). Often it is possible to attribute the individual fragments according to their scribal hand. This is, however, difficult if they come as single and individual fragments. The scripts range from fine executed letters to large rough-shaped ones. Any kind of attempt at dating can be only vague. To take the *Codex Climaci rescriptus* as a model of an early example

⁵⁰ *BSOAS* 56, pp. 119-122; CCPA I, pp. 140-141; CCPA IIB, pp. 88-89.

⁵¹ *Sem*, p. 128, n. 4.

⁵² CCPA IIB, pp. 88-89.

⁵³ For the material from the Cairo Genizah in Rebecca Jefferson, "Sisters of Semitics: A Fresh Appreciation of the Scholarship of Agnes Smith Lewis and Margaret Dunlop Gibson", *Medieval Feminist Forum: A Journal of Gender and Sexuality* 45 (2009), pp. 36-38.

⁵⁴ *RB*, p. 130 [forthcoming].

⁵⁵ *RHT*, p. 119. Not mentioned in *PST*.

⁵⁶ *VLJ* [in press].

of the CPA script is hardly satisfying,⁵⁷ since the underlying CPA scripts derive from at least seven scribal hands. It ranges from large sized characters (CCR1) to neatly written letters (CCR2B).⁵⁸ One of the best written texts is found under T-S 12.758 for the *Book of Joshua* despite being nearly covered by the Hebrew script. Such statements serve more or less notorious and debatable private collectors as Martin Schøyen or the Green Collection (Bible Museum) who want to be convinced of holding the earliest and completely unique text of any Bible witnesses, but they do not correlate with scholar opinions.⁵⁹

The following catalogue list is designed to give the interested scholar in Bible and patristics an overview of the texts to be found under the various Hebrew script texts in the CPA palimpsests and the second list shall enable the user to trace back the inventory numbers.

⁵⁷ See Agnes Smith Lewis, *Codex Climaci Rescriptus* «Horae Semiticae» VIII (Cambridge: Cambridge University Press, 1909), p. XI, and taken up as an argument by Sokoloff and Yahalom, *RHT*, p. 116.

⁵⁸ On the further subdivision of CCR2, see Christa Müller-Kessler, “The Missing Quire of *Codex Climaci rescriptus* Containing 1-2 Corinthians in Christian Palestinian Aramaic (Sin., syr. NF M38)” in Jana Gruskova, Grigory Kessel, Claudia Rapp, and Giulia Rossetto (eds.), *New Light on Old Manuscripts: Recent Advances in Palimpsest Studies* «Veröffentlichungen zur Byzanzforschung» 45 (Vienna: Austrian Academy, 2023), pp. 147-170.

⁵⁹ Rather enlightening on this matter is the book by Candida R. Moss and Joel S. Baden, *Bible Nation: The United States of Hobby Lobby* (Princeton: Princeton University Press, 2017). Suddenly established journals like *Zeitschrift für alttestamentliche Wissenschaft* or *Vetus Testamentum* accept such articles influenced by this evangelical movement, which are written by inexperienced junior scholars, and who have to sign a tight non-disclosure agreement to Hobby Lobby, although there is, for example, hardly anything new or hidden concerning *Codex Climaci Rescriptus*, except that the previous editor might have forgotten to indicate a corner of a letter or perhaps a character which is now better visible with the help of the multispectral imaging technique; see e.g., Peter Malik, “Psalms 135.13–136.7, 140.10–142.1 in *Codex Climaci rescriptus*. A New Edition of the Greek Text Based on Multispectral Images”, *Zeitschrift für alttestamentliche Wissenschaft* 135 (2023), pp. 16-40; similar with nearly identical word to word introduction again by Peter Malik, “Joshua Fragment from *Codex Climaci Rescriptus*: A New Edition Based on the Multispectral Images”, *Vetus Testamentum* 73 (2022), pp. 1-16, which is in fact not a new edition, since the readings were done by Ian Moir, *Codex Climaci Rescriptus Graecus* (Cambridge: Cambridge University Press, 1956) except for discrepancies (one faulty reading, and missing diacritical signs probably due to a faint palimpsest script). Despite being pettifogging about overlooking *dicolons*, a *treima*, and a missing *taw*. Malik does not even consider to mention the authors of catalogues and articles, who identified and published information on the *Codex Climaci Rescriptus*, including the former missing folios. Such scholarship is questionable and not acceptable.

Catalogue of the Christian Palestinian Aramaic Palimpsests

Content of text ⁶⁰	Collection Number ⁶¹	Edition	Previous Publications/ Mentioning
1. Old Testament			
1.1 Pentateuch			
1.1.1 <i>Genesis</i> ⁶²			
49:24	T-S AS 78.405r	CCPA I 19	—
49:33–50:1a	T-S AS 78.405v	CCPA I 19	—
1.1.2 <i>Exodus</i>			
28:1–5a	Syr. d. 33 (P)r	CCPA I 43	AO 96:11–12; <i>SPV</i> 29
28:5b–12 (first two words)	Syr. d. 33 (P)r	CCPA I 44	AO 96:13–14; <i>SPV</i> 29
1.1.3 <i>Numbers</i>			
4:46–47; 49–5:2a	Syr. c. 4r ⁶³	CCPA I 54	AO 93:4–5; <i>SPV</i> 35
5:3–4; 6–8a	Syr. c. 4v	CCPA I 55	AO 93:6–7; <i>SPV</i> 35
1.1.4 <i>Deuteronomy</i>			
31:3–8; 11 (last word)–14	T-S 20.182r	CCPA I 80–81	<i>PST</i> 2; <i>SPV</i> 47–48
31:19 (last word)–20; 25c–29	T-S 20.182v	CCPA I 82–83	<i>PST</i> 4; <i>SPV</i> 48

⁶⁰ If texts derive from diverse manuscripts in the lower texts, this is distinguished by Latin letters.

⁶¹ An m-dash indicates that the collection number of the manuscript or fragment is not found in the catalogue description.

⁶² This small fragment could be recovered by myself from the Genizah fragments and identified for the text series CCPA I. It is not listed in the CPA catalogues, except in *RHT*, p. 120. It is supposed to go together with John Rylands Genizah fragments P 406; P 408. Both are Hebrew palimpsests. Also the upper script is not identical to this fragment, although it contains the Palestinian Talmud tractate *Sanhedrin* but stems from another manuscript.

⁶³ Is an old inventory number.

1.2 Historical Books

1. *Joshua*

7:2c–4a	T-S 12.758r ⁶⁴	RB	<i>PST</i> 80
7:9b–11a	T-S 12.758v	RB	—

1.2.2 2 *Kingdoms* (2 *Samuel*)⁶⁵

6:19–7:1	T-S 12.735r (large fragment)	CCPA I 99	—
7:2–7	T-S 12.735v (large fragment)	CCPA I 100	—

1.2.3 3 *Kingdoms* (1 *Kings*)

a.

11:5–12a	T-S 16.328, 1r	—	—
11:12b–14	T-S 16.328, 1v	—	—
11:31–32	T-S 16.328, 2r	—	—
11:32b–36	T-S 16.328, 2v	—	—

b.

14:20*–26	T-S 12.210r ⁶⁶	CCPA I 105	<i>PST</i> 138; <i>SPV</i> 56
14:27*–15:4 (first word)	T-S 12.210v	CCPA I 106	<i>PST</i> 138; <i>SPV</i> 56

⁶⁴ This quarter of a fragment of a former folio with a tiny and elegant CPA script is only signalled in *PST*, p. XVI, 80 as ‘legi non potest’. In February of 2023 it could be identified with *Joshua*, see *RB* 137 (2023) [forthcoming].

⁶⁵ The larger fragment could be identified by myself with the only surviving text of 2 *Kingdoms* (2 *Samuel*) in CPA for the series CCPA I. This biblical book had only been known from quotations in the New Testament occurring in the Lewis Lectionary, in *Codex Climaci Rescriptus* (CCR 2B), and the Horologion; see *SPV*, p. 54.

⁶⁶ This fragment is definitely not the same manuscript as T-S NS 249.14r for the lower CPA script. Apart from the folio size it tends to overlong lines and doubling of the letter *yud* in 𐤎𐤍𐤏𐤍 1 Kgds 14:26 and the *plene* spelling with *aleph* for expected /ā/ as in 𐤎𐤍𐤏𐤍 ‘treasuries’ 1 Kgds 14:26 and 𐤎𐤍𐤏𐤍 ‘written pl. fem.’ 1 Kgds 14:29. Correct the typographical error 𐤎𐤍𐤏𐤍 for 𐤎𐤍𐤏𐤍 1 Kgds 14:26 in CCPA I, p. 105.

1.2.4 4 *Kingdoms* (2 *Kings*) Lectionary⁶⁷

1:12b–18	T-S NS 249.14r	CCPA I 107	<i>SPV</i> 57
1:18a–2:3a	T-S NS 249.14v	CCPA I 108	<i>SPV</i> 57–58; <i>BSOAS</i> 38:141
?	T-S NS 301.63r ⁶⁸	—	—
?	T-S NS 301.63v	—	—

1.3 Prophets

1.3.1 *Isaiab*

36:15(last word) –21a	T-S 12.742r ⁶⁹ + T-S NS 329.300r + 301r	CCPA I 140	<i>PST</i> 42; <i>BSOAS</i> 56:119–120*
36:21b–37:4	T-S 12.742v + T-S NS 329.300v + 301v	CCPA I 141	<i>BSOAS</i> 56:121 –122*

⁶⁷ In *BSOAS* 38, pp. 141-142 Sebastian Brock drew attention to the fact that this folio is a pericope from a Lectionary with a rubric. It can be placed into lection XLIV, reading 8 of the Old Jerusalem Lectionary; see Christa Müller-Kessler, “The Early Jerusalem Lectionary Tradition in Christian Palestinian Aramaic (5th-7th century): Lections Containing Unattested Old and New Testament Pericopes in Unpublished Palimpsests”, *Le Muséon* 136:1-2 (2023), pp. 209, 216.

⁶⁸ This fragment was joined according to the upper text with T-S NS 249.14 by Joseph Yahalom, *Palestinian Vocalised Piyut Manuscripts in the Cambridge Genizah Collections*, Cambridge: Cambridge University Press, 1997), pp. 28-29. It is tempting to join also the lower CPA text. The content, however, is difficult to place as it comes from an early witness of the Old Jerusalem Lectionary and might be a different pericope as Jeremiah or Ezechiel, see Athanase Renoux, *Le codex arménien Jérusalem 121 «Patrologia Orientalis»* 36.2 (Turnhout: Brepols, 1971), pp. 165-169.

⁶⁹ This larger fragment with two small joins could be attributed to the only non-lectionary CPA Bible text for Isaiah; see *BSOAS* 56, pp. 119-122. The remaining letters in the tiny fragments are not telling enough to be placed within this Isaiah folio as the text on them is not continuous. Olszowy-Schlanger and Shweka, *REJ*, p. 53, n. 10 have not been aware of this identification and its full publication.

1.3.2 *Jeremiah*⁷⁰

12:12–15	T-S 16.322, f. 2r	CCPA I 162	<i>PST</i> 6; <i>SPV</i> 85–86
13:1c–6a	T-S 16.322, f. 2v	CCPA I 162	<i>PST</i> 8; <i>SPV</i> 86
13:23–25	T-S 16.322, f. 1r	CCPA I 162	<i>PST</i> 10; <i>SPV</i> 86
14:4b–7	T-S 16.322, f. 1v	CCPA I 162	<i>PST</i> 12; <i>SPV</i> 86
(first words)			
21:12b–22:3a	Hebr. e. 73, f. 42r	CCPA I 157	<i>SPV</i> 86; <i>JSS</i> 212–213
22:3b–8a	Hebr. e. 73, f. 42v ⁷¹	—	—
36(29):32–	T-S 16.323, f. 1r	CCPA I 162	<i>PST</i> 14; <i>SPV</i> 86–87
37(30):6a			
37(30):6b–10	T-S 16.323, f. 1v	CCPA I 162	<i>PST</i> 14; <i>SPV</i> 87
38(31):4–8a	T-S 16.323, f. 2r	CCPA I 162	<i>PST</i> 16; <i>SPV</i> 87
38(31):8b–12a	T-S 16.323, f. 2v	CCPA I 162	<i>PST</i> 18; <i>SPV</i> 87–88
38(31):12b–15a	T-S 16.322, f. 3r	CCPA I 162 ⁷²	<i>PST</i> 20; <i>SPV</i> 88
38(31):15b–20	T-S 16.322, f. 3v	CCPA I 163	<i>PST</i> 22; <i>SPV</i> 88
(first word)			
38(31):21	Or. 6581, no. 1r ⁷³	CCPA I 164	—
38(31):28	Or. 6581, no. 1v	CCPA I 164	—

⁷⁰ The orthography is very specific in this manuscript of *Jeremiah*, *Lamentations* (1.3.4), and the *Epistle of Jeremiah* (1.3.5). It tends to a number of *plene* spellings with *aleph*, especially in positions for expected long /ā/ to even out the columns. It is an alternative for the double spelling of *yud*. This MS, however, does not show any examples of double *yud*, only the MS St. Petersburg, NLR, Greek 19 uses both. This spelling trait could not be fully displayed in the CPA grammar, because these fragments had not been completely read yet at that stage, but it is very telling for the assignment of individual manuscripts. The forms with * are newly established readings: *גלמטא* /galmātā/ ‘valleys’ Jer 14:6; **דחבא* /dahhābayyā/ ‘goldsmiths’ EpJer 45; **דאנא* /dawwānā/ ‘misery’ Lam 1:13; *דראקוניה* /drāqōnīn/ ‘dragons’ Jer 14:6; **האו* /hāu/ ‘that’ Jer 37:7; 8; **הואת* /hawāt/ ‘she was’ EpJer 43; **הילואת* /hailwātā/ ‘forces’ Jer 45:17; *הילואת* /hailwātē/ ‘his forces’ Jer 39:2; *תבא* /tābātā/ ‘goodness’ Jer 39:42; [*תבא*] /tābātī/ ‘my good things’ Jer 38:14; **יאכלז* /yāklaz/ ‘TN Kedron valley’ Jer 38:40; *יאתבא* /yātibān/ ‘they (fem.) sit’ EpJer 42; *יאתדיאן* /yithadiyān/ ‘they (fem.) shall rejoice’ Jer 38:13; *קאוא* /kawāt/ ‘like’ EpJer 34; **לוא* /lewāt/ ‘to’ Jer 45:18; *לוא* /lewātē/ ‘to him’ Jer 43:4; **מדחבא* /medāh(h)abīn/ ‘made of gold Pa. pass. pt. plur.’ EpJer 38; *מחיאן* /maḥyānī/ ‘my saviour’ Lam 1:16; *מחמאן* /menaḥmān/ ‘comforter’ Lam 1:17; **מקסאפין* /mekāssapīn/ ‘of silver Pa. pass. pt.’ EpJer 38; *מחא* /me‘awwār/ ‘blind’ EpJer 36; **מקאוא* /meqawwāyīn/ ‘waiting’ Pa. act. pt. plur.’ EpJer 38 (correct reading of CCPA I 207); **מקאלל* /meqāllālā/ ‘dishonoured’ Pa. pass. pt. sing. fem.’ Lam 1:11; **מקאקאד* /metpaqqād/ ‘ordered Itpa. pt. sing. fem.’ EpJer 61; **מקאקאן* /metaqqanān/ ‘arranged Pa. pass. pt. plur. fem.’ EpJer 42; *נאגאדו* /naggādū/ ‘they drew (wind) for Pa. pf.’ Jer 14:6; **נאגארין* /naggārīn/ EpJer 45; **נאסאנא* /nāṣānāyā/ ‘blossoms’ Jer 13:24; *סאפ* /sāpī/ ‘(the eyes) failed Pe. pf.’ Jer 14:6; *שאבא* /šabyātē/ ‘his captivity’ Jer 37:3; *שאבא* /šabyāthōn/ ‘their captivity’ Jer 37:10; **שאוא* /šāwuiyā/ ‘equal’ EpJer 43; **שאוא* /šahwātā/ ‘armpits’ Jer 45:12.

⁷¹ Recently the reading and attribution was possible of the reverse.

⁷² Read col. b l. 6 [א]י¹⁴; l. 7 *מקאקאד* [א]י¹⁴; in l. 8 delete *מקאקאד*; add another empty line [.] after l. 19.

⁷³ Identification and reading was contributed by me for our text series volume CCPA I.

38(31):35b–38	T-S 16.324, f. 1r	CCPA I 165	<i>PST</i> 24; <i>SPV</i> 88–89
38(31):39–	T-S 16.324, f. 1v	CCPA I 166	<i>PST</i> 26; <i>SPV</i> 89
39(32):2			
39(32):35–40a	T-S 16.324, f. 2r	CCPA I 167	<i>PST</i> 28; <i>SPV</i> 89
39(32):40b–44a	T-S 16.324, f. 2v	CCPA I 168	<i>PST</i> 30; <i>SPV</i> 89–90
43(36):1–4	T-S NS 329.845 + Or. 1080.4.65a r	CCPA I 169	<i>SPV</i> 90
43(36):5–8	T-S NS 329.845 + Or. 1080.4.65a v	CCPA I 170	<i>SPV</i> 90
43(36):25–29a	T-S NS 329.844, 1r	CCPA I 171	<i>SPV</i> 90
43(36):29b–32a	T-S NS 329.844, 1v	CCPA I 172	<i>SPV</i> 90
43(36):32b–	T-S NS 329.844,	CCPA I 173	<i>SPV</i> 90
44(37):5a	2r + Or. 1080.4.65ar		
44(37):5b–10	T-S NS 329.844, 2v + Or. 1080.4.65av	CCPA I 174	<i>SPV</i> 90
44(37):5–10	T-S NS 200.49r + T-S 12.735r (small fragment) ⁷⁴	CCPA I 175	—
44(37):19–45:2	T-S NS 200.49v + T-S 12.735v (small fragment)	CCPA I 176	—
45(38):7	Or. 1080.4.65ar	CCPA I 177	—
45(38):12	Or. 1080.4.65av	CCPA I 178	—
45(38):14–18a	Hebr. e. 73, f. 43r ⁷⁵	CCPA I 179	<i>JSS</i> 208–210
45(38):18b–22	Hebr. e. 73, f. 43v	CCPA I 179	—
52:22–24	Hebr. e. 13, f. 13r	CCPA I 181	<i>SPV</i> 90
52:25–29	Hebr. e. 13, f. 13v	CCPA I 182	<i>JSS</i> 214–210
1.3.3 <i>Ezekiel</i>			
22:11b–16a	E 16507r	CCPA I 185	<i>SPV</i> 91
22:16b–20	E 16507v	CCPA I 186	<i>SPV</i> 91

⁷⁴ Both fragments were made out to be part of this large upper *Beresbit Rabbah* manuscript, but the identification with *Jeremiah* and reading could be only later achieved by me for our text series volume CCPA I.

⁷⁵ The remaining text could be read in contrast to the statement by Goshen-Gottstein, *SPV*, p. XV under h).

1.3.4 *Lamentations*

1:10(last word) –15a	Hebr. b. 13, f. 12r	CCPA I 183	<i>JSS</i> 218 ⁷⁶
1:15b–18	Hebr. b. 13, f. 12v	CCPA I 184	<i>VT</i> 10:224–227

1.3.5 *Epistle of Jeremiah*⁷⁷

33–39 (last two words)	T-S 12.745r	CCPA I 207 ⁷⁸	<i>VT</i> 11:78; <i>PST</i> 92 (XXVII)
39a–44a	T-S 12.745v	CCPA I 208	<i>PST</i> 91
44b–49	T-S 12.744r	CCPA I 209 ⁷⁹	<i>PST</i> 71 (XII)
50–54a	T-S 12.744v	CCPA I 210	<i>VT</i> 11:79; <i>PST</i> 70
54b–58a	Antonin, Ebr. B 958r	CCPA I 211 ⁸⁰	—
58b–63a	Antonin, Ebr. B 958b	CCPA I 212	—

1.3.6 *Hosea*

14:4b–10a	T-S 16.325, f. 1r	CCPA I 189	<i>SPV</i> 92; <i>PST</i> 34
14:10b	T-S 16.325, f. 1v	CCPA I 190	<i>SPV</i> 92; <i>PST</i> 36

1.3.7 *Joel*

1:1–6a	T-S 16.325, f. 1v	CCPA I 191	<i>SPV</i> 93; <i>PST</i> 36
2:10b–14a	T-S 16.325, f. 2r	CCPA I 192	<i>SPV</i> 94; <i>PST</i> 38
2:14b–20a	T-S 16.325, f. 2v	CCPA I 193	<i>SPV</i> 95; <i>PST</i> 40

⁷⁶ Publication of the full reading of the complete fragment is found in this article.

⁷⁷ Read by me for CCPA I.

⁷⁸ Read col. b l. 20 א.ח.ב.כ.כ.כ.

⁷⁹ Baars was the first to recognize the *Epistle of Jeremiah* underneath these two *Bereshit Rabbah* fragments.

⁸⁰ During my research trip to St Petersburg in 1995 this folio could be ascertained as predicted in *GFR*, pp. 139-140 and Michael Sokoloff, *The Geniza Fragments of Bereshit Rabba* (Jerusalem: The Israel Academy of Sciences and Humanities, 1982) [Hebrew], pp. 125-127 to contain the *Epistle of Jeremiah* 54b-63a.

1.4 Books

1.4.1 *Wisdom of Solomon*

9:8b–14a	Syr. d. 32 (P)r	CCPA I 200	—
9:14b–10:2a	Syr. d. 32 (P)v	CCPA I 201	—
13:1–5	T-S 12.209r ⁸¹	—	—
13:6–11	T-S 12.209v	—	—

1.4.2 *Ecclesiasticus* (Wisdom of Sirach)

18:18b–26	T-S 12.191r	CCPA I 203	<i>PST</i> 81; SS 11:134
18:27–19:1	T-S 12.191v	CCPA I 204	<i>PST</i> 82; SS 11:135

2. New Testament

2.1 Gospels

2.1.1 *John*

a.			
11:56–12:7a	T-S 12.211r	CCPA IIA 180–181	SS 11:139
12:7b–16	T-S 12.211v	CCPA IIA 182–183	SS 11:140
b.			
14:25b–15:4	T-S 16.98r	CCPA IIA 185–186	SS 11:136
15:5–16	T-S 16.98v	CCPA IIA 187-188	SS 11:137
c.			
14:15–16a; 18–19	T-S 20.182, f. 2r	CCPA IIA 184	<i>PST</i> 44
—	T-S 20.182, f. 2v	—	—
15:4–7	TS AS 78.410r + T-S 78.402r	CCPA IIA 189	—
15:16–19	TS AS 78.410v + T-S 78.402v	CCPA IIA 190	—

⁸¹ In March 2023 it was possible to identify it as part of the same manuscript as Bodl., Syr. d. 32 (P) containing *Wisdom of Solomon* on account of the type of script, number of lines, and the remaining fitting text passages.

2.2 Acts of the Apostles and Epistles

2.2.1 *Acts of the Apostles*

25:1b–3 (first word); 5c–6a	T-S AS 78.324, 1r + AF 299r ⁸²	CCPA IIB 46	—
25:11	T-S AS 78.324, 1v + AF 299v	CCPA IIB 47	—
27:4a–5b; 7(last word)–9a	T-S AS 78.324, 2r	CCPA IB 48	—
27:11–12; 13b–14a	T-S AS 78.324, 2v	CCPA IIB 49	—

2.2.2.1 1 *Corinthians*

a.			
1:2–10a	Hébr. 1489 (9)r	<i>Sem</i> 134–135	<i>REJ</i> 80 ⁸³
1:10b–16a	Hébr. 1489 (9)v	<i>Sem</i> 135	<i>REJ</i> 81
b.			
5:10b–13a	T-S 12.756r + 12.755r ⁸⁴	CCPA IIB 88	—
5:13b–6a	T-S 12.756v + 12.755v	CCPA IIB 89	—

2.2.2.2 2 *Corinthians*

3:2b–9a	T-S 20.157, 1r	CCPA IIB 103	<i>PST</i> 46
3:9b-16 (first word)	T-S 20.157, 1v	CCPA IIB 104	<i>PST</i> 48
3:16-4:4a	T-S 20.157, 2r	CCPA IIB 105	<i>PST</i> 50
4:4b-10a	T-S 20.157, 2v	CCPA IIB 106	<i>PST</i> 52

2.2.3 *Colossians*

4:12–18a	Syr. 15 c. (P)r	CCPA IIB 158	AO 93:8–9
4:18b	Syr. 15 c. (P)v	CCPA IIB 159	AO 93:10

⁸² This recently joined fragment for the upper text from the John Rylands Library, Manchester definitely also joins in the lower CPA text. The lower script, however, is very weak on the photo produced by the John Rylands Library, and therefore difficult to make out.

⁸³ Only mentioned as fragments without their former identification.

⁸⁴ These two fragments are listed as unpublished by Olszowy-Schlanger and Shweka, *REJ*, p. 53, n. 15!

3. Apocrypha

3.1 *Dormition of Mary*⁸⁶

§§ 20? ⁸⁷	T-S 16.351, 1r	<i>Apocr</i> 78–79	—
§§ 21?	T-S 16.351, 1v	<i>Apocr</i> 79	—
§§ 45b–46a	T-S 16.327, 1r + T-S AS 78.401r	<i>Apocr</i> 79–80	<i>PST</i> 86
§§ 46b	T-S 16.327, 1v + T-S AS 78.401v	<i>Apocr</i> 80–81	—
§§ 50c–51b	T-S 16.327, 2r	<i>Apocr</i> 81–82	—
§§ 51c–52a	T-S 16.327, 2v	<i>Apocr</i> 82	—
§§ 78b	T-S 16.351, 2r	<i>Apocr</i> 83	—
§§ 78c–79a	T-S 16.351, 2v	<i>Apocr</i> 83–84	—
§§ 80a	T-S NS 258.140r	<i>Apocr</i> 84	—
§§ 80b	T-S NS 258.140r	<i>Apocr</i> 85	—

4. Hagiography

4.1 *Martyrdom of Philemon*⁸⁸

§ 4	T-S 12.750r	<i>PST</i> 93	—
§ 4	T-S 12.750v	<i>PST</i> 93	—
§ 12	T-S 12.749r + T-S 329.968r	SS 11:133 —	<i>PST</i> 74 —
§ 12	T-S 12.749v + T-S 329.968v	SS 11:133 —	<i>PST</i> 74 —

⁸⁶ With the help of a full transliteration of the remaining parts in T-S 16.327 by myself the text could be attributed to the Koimeses by Sebastian Brock in 1992. Simon C. Minouni, *Dormition et Assomption de Marie: histoire des traditions anciennes* «Théologie historique» 98 (Paris: Le Cerf, 1995), p. 76 was aware of the fact and included the first mention of its existence in this monograph. T-S 16.351 was listed in *RHT* 118 as being one text with T-S 16.327 according to the upper text. Another tiny fragment T-S AS 78.401 could be joined by me on the basis of the script to the top of the right hand side of T-S 16.327, 1r. Only T-S NS 258.140r was discovered recently to contain the same text by browsing the Friedberg Jewish Manuscript website. It proved rather tedious to fit in, as the text was deriving from much later paragraphs and did not follow the same sequence as Midrash *Sidra Rabbah*.

⁸⁷ The CPA version follows a longer text version, which is only extant in the Ge'ez (Ethiopic) but it is missing in the Greek corpus. Therefore, the division and counting follows the Ge'ez transmission.

⁸⁸ Schulthess, “Review of A. S. Lewis, *Palestinian Syriac Texts ...*”, p. 204 drew attention to the two fragments containing this martyrdom. See also on the CPA fragments Sebastian P. Brock, “The Earliest Syriac Manuscript of the Martyrdom of Philemon and his Companions”, in Ugo Zanetti and Enzo Lucchesi (eds.), *AEgyptus Christiana: mélanges d'hagiographie égyptienne et orientale dédiés à la mémoire du P. Devos bollandiste* (Geneva: Patrick Cramer, 2004), p. 31.

4.2 *Vita of Abraham of Qidūn*

§ 13	T-S 12.746, 1r ⁸⁹	<i>FS Desr</i> 234	<i>PST</i> 77
§ 13–14	T-S 12.746, 1v	<i>FS Desr</i> 235	<i>PST</i> 78
§ 15	T-S 12.746, 2r	<i>FS Desr</i> 236	<i>PST</i> 79
§ 16	T-S 12.746, 2v	<i>FS Desr</i> 237	<i>PST</i> 80

4.3 *Vita of Antonius*

§ 39	T-S 16.319, 1r	SS 11:146	—
§ 39	T-S 16.319, 1v	SS 11:147	—
§ 41–42	T-S 16.319, 2r	SS 11:148	—
§ 42	T-S 16.319, 2v	SS 11:149 ⁹⁰	—
§ 71–72	T-S 16.329, 1r	<i>PST</i> 98	—
§ 72	T-S 16.329, 1v	<i>PST</i> 100	—
§ 72–73	T-S 16.329, 2r	<i>PST</i> 102	—
§ 73	T-S 16.329, 2v	<i>PST</i> 104	—
§ 89	T-S 12.752r	<i>PST</i> 86	—
§ 90	T-S 12.752v	<i>PST</i> 87	—
§ 92	T-S 12.753r	SS 11:142	—
§ 92–93	T-S 12.753v	SS 11:144	—

5. Theological

5.1 Joannes Jejunator, *Sermo de poenitentia* (PG 88, 1977)

B	L-G Glass 1br	<i>VRL</i> 2?	<i>PST</i> 108
B	L-G Glass 1bv	<i>VRL</i> 2?	<i>PST</i> 108
C	L-G Glass 1ar	<i>VRL</i> 2?	<i>PST</i> 107
C	L-G Glass 1av	<i>VRL</i> 2?	<i>PST</i> 107

⁸⁹ Read instead of Capron: 1rb3 [ܪܘܚܢܐ] not ܪܘܚܢܐ; 1rb4 [ܪܘܚܢܐ] not [ܪܘܚܢܐ]; 1rb8 [ܪܘܚܢܐ] not [ܪܘܚܢܐ]; 1vb17 ܪܘܚܢܐ not ܪܘܚܢܐ.

⁹⁰ After the identification of T-S 16.329 also T-S 16.319 could be attributed to the *Vita of Antonius* by Ryssel. This goes for T-S 12.752 and T-S 12.753 as well. Lewis published them again with improved readings by omitting only the texts T-S 12.752. All readings had been updated by me for the *Comprehensive Aramaic Lexicon*. The readings, however, were interpolated by Michael Sokoloff in Michael Sokoloff, *Texts of Various Contents in Christian Palestinian Aramaic* «Orientalia Lovaniensia Analecta» 235 (Leuven: Peeters, 2014) and *idem*, *A Dictionary of Christian Palestinian Aramaic* «Orientalia Lovaniensia Analecta» 234 (Leuven: Peeters, 2014), were withdrawn from the market by the publisher Peeters on account of a court settlement (München, LG 7 O 167/18). In many cases, the reading appearing in the edition are not based on the originals and were only made to fit in. Most of the English translations deviate heavily from the Aramaic text.

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5.2 Pseudo-Caesarius

§ ?	T-S 12.759r	—	—
§ ?	T-S 12.759v	<i>PST</i> 88	—

5. Simboli Nicaeni Fragmentum

	T-S 12.748r	<i>PST</i> 72	—
	T-S 12.748v	<i>PST</i> 73	—

6. Unidentified

	Heb. b. 13, f. 14.1–5r	—	—
	Heb. b. 13, f. 14.1–5v	—	—
	T-S 12.751r ⁹¹	<i>PST</i> 84	—
	T-S 12.751v	<i>PST</i> 85	—
	T-S 12.757r	<i>PST</i> 83	—
	T-S 12.757v	<i>PST</i> 83	—
	T-S NS 258.149r	—	—
	T-S NS 258.149v	—	—
	T-S NS 258.150r	—	—
	T-S NS 258.150v	—	—
	T-S NS 329.563r	—	—
	T-S NS 329.563v	—	—

⁹¹ According to the quotation sign for *Romans* 5:15, which is indicated by a cross followed by a double dot in this MS, it could be from Ephrem, *de paenitentia*, although the rest of the text does not fit into this sermon. Such a quotation sign is also found in T-S 12.746 for *Psalm* 118:10 within the *Vita of Abraham of Qidun*. It is not only the quotation signs which are usually not in use in patristic CPA texts, but also the script is very much alike to T-S 12.746 with an unusual extended large stroke in the *taw* and in the *lamed*, as well as a very upright *pe*. It does not imply that it has to be the *Vita of Abraham of Qidun*, but could derive from a collection of texts in a single manuscript. It is certainly not from the *Vita of Antonius* as listed under *RHT* IX.45.

*List of the Collection Numbers, Catalogue Numbers, Publications, Images*⁹²

Collection Number	Catalogue Numbers	Last Publication	Images
a) Bibliothèque nationale de France, Paris			
Hébr. 1489 (1)	—; —	<i>Sem</i> 134–135	— ⁹³
Hébr. 1489 (9)	—; —	<i>Sem</i> 135	—
b) Bodleian Library, Oxford			
Heb. b. 13, f. 12r	<i>PSS</i> 14; <i>RHT</i> XVI.66	CCPA I 182	—
Heb. b. 13, f. 12v	<i>PSS</i> 14; <i>RHT</i> XVI.66	CCPA I 183	—
Heb. b. 13, f. 13r ⁹⁴	<i>PSS</i> 14; <i>RHT</i> XVI.68	CCPA I 180	<i>SPV</i> pl. IV
Heb. b. 13, f. 13v	<i>PSS</i> 14; <i>RHT</i> XVI.68	CCPA I 181	—
Heb. b. 13, f. 14.1–6r	<i>PSS</i> —; <i>RHT</i> II.9–14 ⁹⁵	—	—
Heb. b. 13, f. 14.1–6v	<i>PSS</i> —; <i>RHT</i> II.9–14	—	—
Heb. e. 73, f. 42r	<i>PSS</i> 14; <i>RHT</i> XVI.59	CCPA I 157	—
Heb. e. 73, f. 42v	<i>PSS</i> 14; <i>RHT</i> XVI.59	—	—
Heb. e. 73, f. 43r	<i>PSS</i> 14; <i>RHT</i> XVI.69	CCPA I 179	—
Heb. e. 73, f. 43v	<i>PSS</i> 14; <i>RHT</i> XVI.69	CCPA I 180	—
Syr. c. 4 (P), f. 1r	<i>PSS</i> 6; <i>RHT</i> XIX.81 ⁹⁶	CCPA I 54	AO 93 pl. I
Syr. c. 4 (P), f. 1v	<i>PSS</i> 6; <i>RHT</i> XIX.81	CCPA I 55	—
Syr. c. 15 (P)r	<i>PSS</i> 45; <i>RHT</i> I.1 ⁹⁷	CCPA IIB 158	pl. VII
Syr. c. 15 (P)v	<i>PSS</i> 45; <i>RHT</i> I.1	CCPA IIB 159–160	—
Syr. c. 16 (P)r	<i>PSS</i> 45; <i>RHT</i> I.2	CCPA IIB 161	pl. VIII
Syr. c. 16 (P)v	<i>PSS</i> 45; <i>RHT</i> I.2	CCPA IIB 162	pl. IX; AO 93 pl. II
Syr. c. 17 (P)r	<i>PSS</i> 45; <i>RHT</i> I.3	CCPA IIB 179	AO 93 pl. III

⁹² If no literature abbreviation is cited for the plates, it refers to the preceding reference in column three. Where no plate reference is given, a photo can be found today and browsed under <https://fjms.genizah.org>.

⁹³ Images can be found for no. 1 under <http://gallica.bnf.fr/ark:/12148/btv1b525032847>; no. 9 under <http://gallica.bnf.fr/ark:/12148/btv1b525032919>.

⁹⁴ The fragment is partially preserved with many large holes in the parchment, especially the left hand column on the verso. Column ra 5 reads ⲙⲁⲛⲁ instead of ⲙⲁⲛⲁⲗ p. 183; rb4 read ⲙⲁⲛⲁⲗ instead of ⲙⲁⲛⲁⲗ; rb11 read ⲙⲁⲛⲁⲗ instead of ⲙⲁⲛⲁⲗ.

⁹⁵ Only five remaining fragments are extant, not six as listed under *RHT* II.9–14 for ff. 1–6. The authors are confusing here the folio count from the catalogue with the upper text, which comes in bifolios and is not relevant for the count of the lower CPA text. All five fragments appear together on one image produced by the Bodleian Library.

⁹⁶ Old reference number, see n. 18 above.

⁹⁷ Here still running under the old shelf number Syr. c. 4 (P), ff. 2–4. *RHT* I.5–8. See n. 18 on this matter.

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Syr. c. 17 (P)v	<i>PSS</i> 45; <i>RHT</i> I.3	CCPA IIB 180	pl. XIV
Syr. c. 18 (P)r	<i>PSS</i> 45; <i>RHT</i> I.4	CCPA IIB 183	pl. XV
Syr. c. 18 (P)v	<i>PSS</i> 45; <i>RHT</i> I.4	CCPA IIB 184	pl. XVI
Syr. d. 32 (P)r	<i>PSS</i> 20; <i>RHT</i> IV.20 ⁹⁸	CCPA I 200	<i>GFR</i> 187
Syr. d. 32 (P)v	<i>PSS</i> 20; <i>RHT</i> IV.20	CCPA I 201	pl. XVII; <i>GFR</i> 188
Syr. d. 33 (P)r	<i>PSS</i> 20; <i>RHT</i> IV.19 ⁹⁹	CCPA I 43	AO 96 pl. I; pl. II
Syr. d. 33 (P)v	<i>PSS</i> 20; <i>RHT</i> IV.19	CCPA I 44	AO 96 pl. II

c) British Library, London

Or. 6581, no. 1r ¹⁰⁰	<i>PSS</i> 14; <i>RHT</i> XVI.61 ¹⁰¹	CCPA I 164	pl. IXa
Or. 6581, no. 1v	<i>PSS</i> 14; <i>RHT</i> XVI.61	CCPA I 164	pl. IXb

d) Cambridge University Library, Taylor-Schechter Collection, Lewis-Gibson Collection, Cambridge

L-G Glass 1ar	<i>PSS</i> 79; <i>RHT</i> XV.54	<i>PST</i> 107	—
L-G Glass 1av	<i>PSS</i> 79; <i>RHT</i> XV.54	<i>PST</i> 107	—
L-G Glass 1br	<i>PSS</i> 80; <i>RHT</i> XV.55	<i>PST</i> 108	—
L-G Glass 1bv	<i>PSS</i> 80; <i>RHT</i> XV.55	<i>PST</i> 108	—
T-S 12.191r	<i>PSS</i> 21; <i>RHT</i> XVII.78	CCPA I 203	<i>GFR</i> 205
T-S 12.191v	<i>PSS</i> 21; <i>RHT</i> XVII.78	CCPA I 204	<i>GFR</i> 206
T-S 12.209r	<i>PSS</i> —; <i>RHT</i> IV.23 ¹⁰²	—	—
T-S 12.209v	<i>PSS</i> —; <i>RHT</i> IV.23	—	—
T-S 12.210r	<i>PSS</i> 12; <i>RHT</i> XX.83	CCPA I 105	—
T-S 12.210v	<i>PSS</i> 12; <i>RHT</i> XX.83	CCPA I 106	—
T-S 12.211r	<i>PSS</i> 32; <i>RHT</i> XII.49	CCPA IIA 180–181	pl. III
T-S 12.211v	<i>PSS</i> 32; <i>RHT</i> XII.49	CCPA IIA 182–183	pl. IV
T-S 12.735r	<i>PSS</i> —; <i>RHT</i> XII.50 ¹⁰³	CCPA I 99	pl. IV

(large fragment)

⁹⁸ Still running under the old shelf number. *RHT* IV.21-22, ff. 3-4 are not registered under this shelf mark. Again the counting of the upper text in the bifolios is mixed with the lower CPA text, which has here only one folio per siglum. This is very confusing for the reader.

⁹⁹ The website of the Bodleian Genizah fragments takes Syr. d. 33 (P) and Syr. d. 32 (P) as one identical CPA manuscript, which is not the case (https://genizah.bodleian.ox.ac.uk/catalog/volume_225; accessed 15 April 2023).

¹⁰⁰ For the first mention of the CPA fragment, see Neubauer and Cowley, *Catalogue of the Hebrew*, col. 74 (no. 2672); Robert Pierpont Blake, “Khanmeti Palimpsest Fragments of the Old Version of Jeremiah”, *Harvard Theological Review* 25 (1932), p. 225. On the other two fragments with Georgian see Jost Gippert, “The Khanmeti Fragment of London”, *Gelati Academy of Sciences Proceedings* 5 (2019), pp. 167-174.

¹⁰¹ There listed without identification.

¹⁰² There exists only one folio under this shelf number for the CPA lower text with *Wisdom of Solomon*. Delete no. 24 in *RHT*, p. 119. Not mentioned in *SPV*, p. XV.

¹⁰³ Without identification.

T-S 12.735v (large fragment)	<i>PSS</i> —; <i>RHT</i> XII.50	CCPA I 100	pl. V
T-S 12.735r (small fragment)	<i>PSS</i> —; <i>RHT</i> XVI.67 ¹⁰⁴	CCPA I 174	pl. IV
T-S 12.735v (small fragment)	<i>PSS</i> —; <i>RHT</i> XVI.67	CCPA I 175	pl. V
T-S 12.742r	<i>PSS</i> 74; <i>RHT</i> VI.29	CCPA I 140	<i>BSOAS</i> 56:
T-S 12.742v	<i>PSS</i> 74; <i>RHT</i> VI.29	CCPA I 141	<i>BSOAS</i> 56:
T-S 12.744r	<i>PSS</i> 14; <i>RHT</i> XVI.77	CCPA I 209	pl. XIX
T-S 12.744v	<i>PSS</i> 14; <i>RHT</i> XVI.77	CCPA I 210	pl. XX
T-S 12.745r	<i>PSS</i> 14; <i>RHT</i> XVI.74	CCPA I 207	—
T-S 12.745v	<i>PSS</i> 14; <i>RHT</i> XVI.74	CCPA I 208	pl. XVIII; GFBR pl. II
T-S 12.746, 1r	<i>PSS</i> 57; <i>RHT</i> V.26	<i>FS Desr</i> 234	—
T-S 12.746, 1v	<i>PSS</i> 57; <i>RHT</i> V.26	<i>FS Desr</i> 235	—
T-S 12.746, 2r	<i>PSS</i> 57; <i>RHT</i> V.27	<i>FS Desr</i> 236	—
T-S 12.746, 2v	<i>PSS</i> 57; <i>RHT</i> V.27	<i>FS Desr</i> 237	—
T-S 12.748r	<i>PSS</i> 59 ¹⁰⁵ ; <i>RHT</i> XIII.51	<i>PST</i> 72	—
T-S 12.748v	<i>PSS</i> 59; <i>RHT</i> XIII.51	<i>PST</i> 73	—
T-S 12.749r	<i>PSS</i> 59; <i>RHT</i> XIV.52	SS 11:133	—
T-S 12.749v	<i>PSS</i> 59; <i>RHT</i> XIV.52	SS 11:134	—
T-S 12.750r	<i>PSS</i> 59; <i>RHT</i> XIV.53	<i>PST</i> 92	—
T-S 12.750v	<i>PSS</i> 59; <i>RHT</i> XIV.53	<i>PST</i> 93	—
T-S 12.751r	<i>PSS</i> 77; <i>RHT</i> IX.45	<i>PST</i> 84	—
T-S 12.751v	<i>PSS</i> 77; <i>RHT</i> IX.45	<i>PST</i> 85	—
T-S 12.752r	<i>PSS</i> 78; <i>RHT</i> IX.44	<i>PST</i> 86	—
T-S 12.752v	<i>PSS</i> 78; <i>RHT</i> IX.44	<i>PST</i> 87	—
T-S 12.753r	<i>PSS</i> 66; <i>RHT</i> IX.43	<i>PST</i> 88	pl. VII
T-S 12.753v	<i>PSS</i> 66; <i>RHT</i> IX.43	<i>PST</i> 89; SS 11:144	<i>PST</i> pl. VII
T-S 12.755r	<i>PSS</i> —; <i>RHT</i> VI.35	CCPA IIB 88	—
T-S 12.755v	<i>PSS</i> —; <i>RHT</i> VI.35	CCPA IIB 89	—
T-S 12.756r	<i>PSS</i> —; <i>RHT</i> VI.35	CCPA IIB 88	—
T-S 12.756v	<i>PSS</i> —; <i>RHT</i> VI.35	CCPA IIB 89	—
T-S 12.757r	<i>PSS</i> 76; <i>RHT</i> XXI.84	<i>PST</i> 83	—
T-S 12.757v	<i>PSS</i> 76; <i>RHT</i> XXI.84	<i>PST</i> 83	—
T-S 12.758r	<i>PSS</i> —; <i>RHT</i> XI.47 ¹⁰⁶	RB ?	—
T-S 12.758v	<i>PSS</i> —; <i>RHT</i> XI.47	RB ?	—

¹⁰⁴ Without identification.

¹⁰⁵ Incorrectly attributed by Bar-Asher. The text had already been identified with *Symboli Nicaeni* by Friedrich Schulthess, *Lexicon Syropalestinum* (Berlin: Reimer, 1903), p. XVI.

¹⁰⁶ Not mentioned in *SPV*, p. XV.

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T-S 12.759r	<i>PSS</i> 66 ¹⁰⁷ ; <i>RHT</i> XV.56	<i>PST</i> 89	—
T-S 12.759v	<i>PSS</i> 66; <i>RHT</i> XV.56	—	—
T-S 16.319, 1r	<i>PSS</i> 66; <i>RHT</i> V.25	SS 11:146	—
T-S 16.319, 1v	<i>PSS</i> 66; <i>RHT</i> V.25	SS 11:147	—
T-S 16.319, 2r	<i>PSS</i> 66; <i>RHT</i> V.28	SS 11:148	—
T-S 16.319, 21v	<i>PSS</i> 66; <i>RHT</i> V.28	SS 11:149	—
T-S 16.322, 1r	<i>PSS</i> 14; <i>RHT</i> XVI.57	CCPA I 153	pl. VII
T-S 16.322, 1v	<i>PSS</i> 14; <i>RHT</i> XVI.57	CCPA I 154	—
T-S 16.322, 2r	<i>PSS</i> 14; <i>RHT</i> XVI.58	CCPA I 155	<i>PST</i> pl. II
T-S 16.322, 2v	<i>PSS</i> 14; <i>RHT</i> XVI.58	CCPA I 156	pl. VII
T-S 16.322, 3r	<i>PSS</i> 14; <i>RHT</i> XVI.60	CCPA I 162	pl. VII
T-S 16.322, 3v	<i>PSS</i> 14; <i>RHT</i> XVI.60	CCPA I 163	—
T-S 16.323, 1r	<i>PSS</i> 14; <i>RHT</i> XVI.64	CCPA I 158	—
T-S 16.323, 1v	<i>PSS</i> 14; <i>RHT</i> XVI.64	CCPA I 159	pl. VIII
T-S 16.323, 2r	<i>PSS</i> 14; <i>RHT</i> XVI.65	CCPA I 160	pl. VIII
T-S 16.323, 2v	<i>PSS</i> 14; <i>RHT</i> XVI.65	CCPA I 161	<i>PST</i> pl. III
T-S 16.324, 1r	<i>PSS</i> 14; <i>RHT</i> XVI.62	CCPA I 165	pl. X
T-S 16.324, 1v	<i>PSS</i> 14; <i>RHT</i> XVI.62	CCPA I 166	pl. XI
T-S 16.324, 2r	<i>PSS</i> 14; <i>RHT</i> XVI.63	CCPA I 167	pl. XI
T-S 16.324, 2v	<i>PSS</i> 14; <i>RHT</i> XVI.63	CCPA I 168	pl. X
T-S 16.325, 1r	<i>PSS</i> 16; <i>RHT</i> VI.31	CCPA I 189	pl. XVI
T-S 16.325, 1v	<i>PSS</i> 16; <i>RHT</i> VI.31	CCPA I 190	<i>PST</i> pl. IV
T-S 16.325, 2r	<i>PSS</i> 16; <i>RHT</i> VI.32	CCPA I 191	<i>PST</i> pl. IV
T-S 16.325, 2v	<i>PSS</i> 16; <i>RHT</i> VI.32	CCPA I 192	pl. XVI
T-S 16.326, 1r	<i>PSS</i> 46; <i>RHT</i> VI.30	CCPA IIB 167	pl. X
T-S 16.326, 1v	<i>PSS</i> 46; <i>RHT</i> VI.30	CCPA IIB 168	pl. XI
T-S 16.326, 2r	<i>PSS</i> 46; <i>RHT</i> VI.33	CCPA IIB 169	pl. XI
T-S 16.326, 2v	<i>PSS</i> 46; <i>RHT</i> VI.33	CCPA IIB 170	pl. X
T-S 16.327, 1r	<i>PSS</i> 75; <i>RHT</i> III.16	<i>Apocr</i> 79–80	—
T-S 16.327, 1v	<i>PSS</i> 75; <i>RHT</i> III.16	<i>Apocr</i> 80–81	—
T-S 16.327, 2r	<i>PSS</i> 75; <i>RHT</i> III.17	<i>Apocr</i> 81–82	—
T-S 16.327, 2v	<i>PSS</i> 75; <i>RHT</i> III.17	<i>Apocr</i> 82	—
T-S 16.328, 1r	<i>PSS</i> —; <i>RHT</i> VII.37 ¹⁰⁸	—	<i>GFR</i> 42
T-S 16.328, 1v	<i>PSS</i> —; <i>RHT</i> VII.37	—	<i>GFR</i> 43
T-S 16.328, 2r	<i>PSS</i> —; <i>RHT</i> VII.38	—	<i>GFR</i> 44
T-S 16.328, 2v	<i>PSS</i> —; <i>RHT</i> VII.38	—	<i>GFR</i> 45
T-S 16.329, 1r	<i>PSS</i> 66; <i>RHT</i> IX.41	<i>PST</i> 98	—
T-S 16.329, 1v	<i>PSS</i> 66; <i>RHT</i> IX.41	<i>PST</i> 100	—

¹⁰⁷ Incorrectly attributed by Bar-Asher, as the text does not fit into the *Vita of Antonius*.

¹⁰⁸ Not mentioned in *SPV*, p. XV.

T-S 16.329, 2r	<i>PSS</i> 66; <i>RHT</i> IX.42	<i>PST</i> 102	—
T-S 16.329, 2v	<i>PSS</i> 66; <i>RHT</i> IX.42	<i>PST</i> 104	—
T-S 16.351, 1r	<i>PSS</i> —; <i>RHT</i> III.15	<i>Apocr</i> 78–79	—
T-S 16.351, 1v	<i>PSS</i> —; <i>RHT</i> III.15	<i>Apocr</i> 79	—
T-S 16.351, 2r	<i>PSS</i> —; <i>RHT</i> III.18	<i>Apocr</i> 83	—
T-S 16.351, 2v	<i>PSS</i> —; <i>RHT</i> III.18	<i>Apocr</i> 83–84	—
T-S 16.98r	<i>PSS</i> 34; <i>RHT</i> XXII.85	CCPA IIA 185–186	pl. V; Rabinowitz ¹⁰⁹
T-S 16.98v	<i>PSS</i> 34; <i>RHT</i> XXII.85	CCPA IIA 187–188	pl. VI
T-S 20.157, 1r	<i>PSS</i> 42; <i>RHT</i> VI.34	CCPA IIB 103	pl. V; <i>PST</i> pl. V
T-S 20.157, 1v	<i>PSS</i> 42; <i>RHT</i> VI.34	CCPA IIB 104	pl. VI
T-S 20.157, 2r	<i>PSS</i> 42; <i>RHT</i> VI.36	CCPA IIB 105	pl. VI
T-S 20.157, 2v	<i>PSS</i> 42; <i>RHT</i> VI.36	CCPA IIB 106	pl. V; <i>PST</i> pl. V
T-S 20.158, 1r	<i>PSS</i> 46; <i>RHT</i> XVIII.79	CCPA IIB 181	pl. XII
T-S 20.158, 1v	<i>PSS</i> 46; <i>RHT</i> XVIII.79	CCPA IIB 182	pl. XIII; <i>PST</i> pl. VI
T-S 20.158, 2r	<i>PSS</i> 46; <i>RHT</i> XVIII.80	CCPA IIB 190	pl. XIII; <i>PST</i> pl. VI
T-S 20.158, 2v	<i>PSS</i> 46 ¹¹⁰ ; <i>RHT</i> XVIII.80	CCPA IIB 191	pl. XII
T-S 20.182, f. 1r	<i>PSS</i> 8, 35; <i>RHT</i> XXIII.86	CCPA I 80–81	<i>PST</i> pl. I
T-S 20.182, f. 1v	<i>PSS</i> 8, 35; <i>RHT</i> XXIII.86	CCPA I 82–83	pl. III
T-S 20.182, f. 2r	<i>PSS</i> 8, 35; <i>RHT</i> XXIII.86	CCPA IIA 184	pl. III ¹¹¹
T-S 20.182, f. 2v	<i>PSS</i> 8, 35; <i>RHT</i> XXIII.86	CCPA IIA 184	<i>PST</i> pl. I
T-S AS 78.324, 1r	<i>PSS</i> —; <i>RHT</i> VIII.39	CCPA IIB 46	pl. I
T-S AS 78.324, 1v	<i>PSS</i> —; <i>RHT</i> VIII.39	CCPA IIB 47	pl. II
T-S AS 78.324, 2r	<i>PSS</i> —; <i>RHT</i> VIII.40	CCPA IIB 48	pl. II
T-S AS 78.324, 2v	<i>PSS</i> —; <i>RHT</i> VIII.40	CCPA IIB 49	pl. I
T-S AS 78.401r	<i>PSS</i> —; <i>RHT</i> —	<i>Apocr</i> 78	—
T-S AS 78.401v	<i>PSS</i> —; <i>RHT</i> —	<i>Apocr</i> 79	—
T-S AS 78.402r	<i>PSS</i> —; <i>RHT</i> XI.48	CCPA IIA 189	pl. VII
T-S AS 78.402v	<i>PSS</i> —; <i>RHT</i> XI.48	CCPA IIA 190	pl. VIII
T-S AS 78.405r	<i>PSS</i> —; <i>RHT</i> X.46	CCPA I 19	pl. I
T-S AS 78.405v	<i>PSS</i> —; <i>RHT</i> X.46	CCPA I 19	pl. I
T-S AS 78.410r	<i>PSS</i> —; <i>RHT</i> XI.48	CCPA IIA 189	pl. VII
T-S AS 78.410v	<i>PSS</i> —; <i>RHT</i> XI.48	CCPA IIA 190	pl. VIII
T-S NS 200.49r	<i>PSS</i> 14; <i>RHT</i> XVI.67	CCPA I 175	pl. XVa

¹⁰⁹ See Zvi Meir Rabinovitz, *The Liturgical Poems of Rabbi Yannai according to the Triennial Cycle of the Pentateuch and the Holidays*, vol. 1 (Jerusalem: Mosad Bialik, 1985), p. 283.

¹¹⁰ Bar-Asher considers these two folios and the other two of T-S 16.326 as one manuscript, which is definitely not the case, as the codicological items do not agree.

¹¹¹ Published in CCPA I.

Recent Identifications among the Palimpsests from the Cairo Geniza

T-S NS 200.49v	<i>PSS</i> 14; <i>RHT</i> XVI.67	CCPA I 176	pl. XVb
T-S NS 249.14r	<i>PSS</i> –; <i>RHT</i> XX.82	CCPA I 107	<i>SPV</i> pl. I
T-S NS 249.14v	<i>PSS</i> –; <i>RHT</i> XX.82	CCPA I 108	<i>SPV</i> pl. II
T-S NS 258.149r	<i>PSS</i> –; <i>RHT</i> –	—	—
T-S NS 258.149v	<i>PSS</i> –; <i>RHT</i> –	—	—
T-S NS 258.150r	<i>PSS</i> –; <i>RHT</i> –	—	—
T-S NS 258.150v	<i>PSS</i> –; <i>RHT</i> –	—	—
T-S NS 258.401r	<i>PSS</i> –; <i>RHT</i> –	<i>Apocr</i> 84	—
T-S NS 258.401v	<i>PSS</i> –; <i>RHT</i> –	<i>Apocr</i> 84	—
T-S NS 301.63r	<i>PSS</i> –; <i>RHT</i> –	—	—
T-S NS 301.63v	<i>PSS</i> –; <i>RHT</i> –	—	—
T-S NS 329.300r +	<i>PSS</i> –; <i>RHT</i> VI.29	CCPA I –	—
T-S NS 329.300v +	<i>PSS</i> –; <i>RHT</i> VI.29	CCPA I –	—
T-S NS 329.301r +	<i>PSS</i> –; <i>RHT</i> VI.29	CCPA I –	—
T-S NS 329.301v	<i>PSS</i> –; <i>RHT</i> VI.29	CCPA I –	—
T-S NS 329.844, 1r	<i>PSS</i> 14; <i>RHT</i> XVI.70	CCPA I 171	pl. XII
T-S NS 329.844, 1v	<i>PSS</i> 14; <i>RHT</i> XVI.70	CCPA I 172	pl. XIII
T-S NS 329.844, 2r	<i>PSS</i> 14; <i>RHT</i> XVI.73	CCPA I 173	pl. XIII
T-S NS 329.844, 2v	<i>PSS</i> 14; <i>RHT</i> XVI.73	CCPA I 174	pl. XII
T-S NS 329.845, 1r	<i>PSS</i> 14; <i>RHT</i> XVI.71	CCPA I 169	<i>SPV</i> pl. III
T-S NS 329.845, 1v	<i>PSS</i> 14; <i>RHT</i> XVI.71	CCPA I 170	—
T-S NS 329.563r	<i>PSS</i> –; <i>RHT</i> –	—	<i>GFR</i> 40–41
T-S NS 329.563v	<i>PSS</i> –; <i>RHT</i> –	—	<i>GFR</i> 40–41
T-S NS 329.968, 1r	<i>PSS</i> –; <i>RHT</i> XIV.53	—	—
T-S NS 329.968, 1v	<i>PSS</i> –; <i>RHT</i> XIV.53	—	—
T-S, Or 1080.4, 1r	<i>PSS</i> 14; <i>RHT</i> XVI.70	CCPA I 169	—
T-S, Or 1080.4, 1v	<i>PSS</i> 14; <i>RHT</i> XVI.73	CCPA I 170	—
T-S, Or 1080.4, 2r	<i>PSS</i> 14; <i>RHT</i> XVI.71	CCPA I 177	—
T-S, Or 1080.4, 2v	<i>PSS</i> 14; <i>RHT</i> XVI.72	CCPA I 178	—
T-S, Or 1085.4r	<i>PSS</i> 14; <i>RHT</i> –	CCPA I 169	<i>SPV</i> pl. III
T-S, Or 1085.4v	<i>PSS</i> 14; <i>RHT</i> –	CCPA I 170	—

e) John Rylands Museum, Manchester

Geniza fragment A 12	<i>PSS</i> –; <i>GFBR</i> 208 ¹¹²	—	—
Geniza fragment 49	<i>PSS</i> 14; <i>RHT</i> XVI.30.33 ¹¹³	—	—
Geniza fragment AF	<i>PSS</i> –; <i>RHT</i> –	—	—

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¹¹² There is no CPA script underneath.

¹¹³ At first this text was claimed to have CPA with the *Book of Jeremiah* underneath, but there one only finds a Syriac text in *Serto*.

f) Pennsylvania Museum of Archaeology, Philadelphia			
E 16507r	<i>PSS</i> 15; <i>RHT</i> XVI.76	CCPA I 185	<i>SPV</i> pl. V
E 16507v	<i>PSS</i> 15; <i>RHT</i> XVI.76	CCPA I 186	<i>SPV</i> pl. VI
g) Russian National Library, Antonin Collection, St Petersburg			
EBP IIIB 958r	<i>PSS</i> 14; <i>RHT</i> XVI.75	CCPA I 211	—
EBP IIIB 958v	<i>PSS</i> 14; <i>RHT</i> XVI.75	CCPA I 212	—

*Appendix*¹¹⁴A. Martyrdom of Philemon BHO 793¹¹⁵ BHG 1514¹¹⁶T-S 12.750ra – Martyrdom of Philemon, *AS* 896 § 4 (Lewis and Gibson, *PST* 93)¹¹⁷

1.	[.]	[.]	
	[.]	[.]	
	[.]	[.]	
	<u>ܠܘܐ</u> [ܠܐ . . .]	[. . . remem]brance	μνημόσυνον
5.	<u>ܕܘܠ</u> [ܠܐ]ܠܐ	of the faith-	τῆς ἀπιστίας
	<u>ܠܘܐ</u> ܠܐܘܢܐ	lessness	
	<u>ܠܘܐ</u> ܠܐ	on earth,	ἐπὶ τῆς γῆς ·
	<u>ܠܘ</u> ,ܐܘ <u>ܠܐ</u>	but as	ἀλλὰ καθὼς
	<u>ܠܘ</u> <u>ܠܐ</u>	what	
10.	<u>ܠܘ</u> <u>ܕܠܘܐ</u> ܠܐ	I heard of	ἤκουσάς μου
	<u>ܠܘ</u> water	ἐν νεφέλῃ ὕδατος
	<u>ܕܠܘܐ</u> ܠܐܘܢܐ	of my baptism,	ἐπὶ τοῦ βαπτίσματος
	<u>ܐܘ</u> <u>ܠܐ</u>	also now	οὕτως καὶ
	<u>ܠܘ</u> ,ܐ[ܠܐ]	be from me	ἄκουσόν μου

¹¹⁴ The underlined letters refer to the readings from Lewis in *PST*.¹¹⁵ P. Peeters classifies the CPA fragments there as Syriac!, see on this and other transmissions, Brock, “The Earliest Syriac Manuscript of the Martyrdom of Philemon”, p. 30.¹¹⁶ The Greek versions in the *Acta Sanctorum* and in the *Patrologia Graeca* hardly correspond to the CPA version.¹¹⁷ This is the second text witness of this threefold attested martyrdom, which came to our attention; see Brock, “The Earliest Syriac Manuscript of the Martyrdom of Philemon”, p. 31. It is written in a very elaborately script by much distance between the lines as in 1 *Titus* and 2 *Timothy* (T-S 20.158).

T-S 12.750rb – Martyrdom of Philemon, *AS* 896 § 4 (Lewis and Gibson, *PST* 93, fragment XXV)

1.	[.....]	[.....]	
	[.....]	[.....]	—
	[.....]	[.....]	
	[.....]	[.....]	
5.	[ⲁⲛ]ⲟⲩⲁⲛ	the remembrance	τὸ μνημόσυνόν μου
	ⲃⲁⲛⲧⲁⲛ	of the un-	τῆς ἀπιστίας,
	ⲕ[ⲁ]ⲛⲧⲁⲛⲧⲁⲛ	believers	μήποτε ἰδόντες
	ⲃⲁⲛⲕ ⲕⲁⲓ	so that	αὐτοὺς
	ⲙⲟⲩⲧⲁⲛ	they will	οἱ ἄπιστοι
10.	ⲟⲩⲧⲁⲛⲕ	never speak	εἴπωσι
	ⲙⲟⲩ ⲕⲁⲓⲧⲁⲛ	of these being	Ἴδὸν οἱ
	ⲙⲟⲩⲧⲁⲛⲕ	the flutes	αὐλοὶ
	ⲙⲟⲩⲧⲁⲛⲕ	of Philemon.	Φιλήμονος τοῦ χοραύλου.
	ⲕⲁⲓ ⲟⲩⲁⲛ	Not now	

T-S 12.750va – Martyrdom of Philemon, *AS* 896 § 4 (Lewis and Gibson, *PST* 93, fragment XXV)

1.	[.....]	[.....]
	[.....]	[.....]
	[.....]	[.....]
	[.....]	[.....]
5.	[.....]	[.....]
	ⲕⲁⲓ	all
	ⲟ[ⲁ]ⲛⲧⲁⲛⲕ[ⲟ]	[and] were filled.
	ⲕⲁⲓ	All
	ⲕⲁⲓⲧⲁⲛⲕ	people,
10.	ⲕⲁⲓ ⲕⲁⲓ	each (of them) ran,
	ⲕⲁⲓⲧⲁⲛⲕ ⲕⲁⲓ	so that you will be
		the brothers
	ⲙⲟⲩⲧⲁⲛⲕ	of Philemon.
	ⲕⲁⲓ ⲕⲁⲓ	He said:
	[.....]	[.....]
15.	[.....]	[.....]
	[.....]	[.....]

T-S 12.750vb – Martyrdom of Philemon, *AS* 896 § 4 (Lewis and Gibson, *PST* 93, fragment XXV)

- | | | |
|-----|----------------------|------------------------------|
| 1. | [.] | [.] |
| | [.] | [.] |
| | [.] | [.] |
| | [.] | [.] |
| 5. | [.] | [.] |
| | [.] | [.] |
| | <u>יבנת לרע</u> | he will answer my
brother |
| | ו | his |
| | <u>לחבל ולקלף</u> | so that he can curse |
| 10. | <u>חל קפח</u> | his face. |
| | <u>ועתה</u> | Then now |
| | <u>אריאנוס</u> | Arianos |
| | <u>אחז</u> | has his |
| | [. . .] <u>אחז</u> | belief [. . .] |
| 15. | [.] | [.] |
| | [.] | [.] |

T-S 12.749ra + T-S NS 329.968ra – Martyrdom of Philemon, *AS* 899 § 12 (Lewis, SS 11, מלך fragment XIV)

- | | | |
|-----|---------------|-----------------------|
| 1. | <u>שלושה</u> | days |
| | <u>ושלושה</u> | and three |
| | <u>לילות</u> | nights they sailed |
| | <u>על</u> | on the river |
| 5. | <u>הם</u> | where they were |
| | <u>אחז</u> | overwhelmed by sleep, |
| | <u>הם</u> | each of those |
| | <u>היו</u> | who were |
| | <u>על</u> | on the ship. |
| 10. | <u>והקפטן</u> | And the captain |
| | <u>הטב</u> | who sank |
| | [.] | [.] |
| | [.] | [.] |
| | [.] | [.] |
| 15. | [.] | [.] |
| | [.] | [.] |

T-S 12.749rb + T-S NS 329.968rb – Martyrdom of Philemon, *AMS* 899 § 12 (Lewis, SS 11, **מלא** fragment XIV)

- | | | |
|-----|----------------------|---------------------|
| 1. | לך | went |
| | וַעֲמַדְתָּ | and stood |
| | בְּמַקְוֵה | at a place |
| | לְבַדּוֹ: | by itself. |
| 5. | מִיָּמֵינוּ | Someone from |
| | מִלְּפָנֵינוּ | from those |
| | עַל הַיָּם | on the ship was |
| | לֹא | not |
| | שָׁמַר: | awake. |
| 10. | עַל הַיָּם | The ship on the sea |
| | לֹא | was not [. . .] |
| | [.] | [.] |
| | [.] | [.] |
| | בַּשֵּׁנָה | in [the] sleep |
| 15. | בְּמַקְוֵה | he received where |
| | בְּחַלְתָּ | he revea[led] |

T-S 12.749va + T-S NS 329.968va – Martyrdom of Philemon § 33 (Lewis, SS 11, **מלא** fragment XIV)

- | | | |
|-----|-----------------------|--------------------|
| 1. | בְּמַקְוֵה | the place |
| | בְּמַקְוֵה | where they |
| | מְקַבְּלִים | are put |
| | לְמַעַן | to be for |
| 5. | רִבְבִּי | the captain |
| | עַל הַיָּם | |
| | וַיֵּרְאוּ | They saw |
| | לְמוֹפְתֵי | the miracles |
| | וְנִשְׂרָפוּ: | which were burnt. |
| 10. | וַיִּתְחַלֵּץ | He began to praise |
| | לְפָנֵינוּ | [.] |
| | [.] | [.] |
| | [.] | [.] |
| | עַל הַיָּם | [on] the boat |
| 15. | וַיִּשְׁבְּרוּ | they remained |
| | בְּמַקְוֵה | [. . .] was |

T-S 12.749vb + T-S NS 329.968vb – Martyrdom of Philemon § 33 (Lewis, SS 11, 𐤌𐤃 fragment XIV)

- | | | |
|-----|----------------|--------------------|
| 1. | 𐤌𐤃𐤁𐤀 | the town |
| | 𐤏𐤒𐤒𐤁 | and went out |
| | 𐤕𐤒𐤓𐤓 | with palm branches |
| | 𐤏𐤒𐤒𐤁𐤀 | and with crowns, |
| 5. | 𐤏𐤒𐤒𐤁 | and brought |
| | 𐤏𐤒𐤒𐤁 | them |
| | 𐤒𐤓𐤁𐤀 | to the place |
| | 𐤏𐤒𐤒𐤁 | where |
| | 𐤕𐤒𐤓𐤓 | were put |
| 10. | 𐤕𐤒𐤓𐤓 | the bodies |
| | 𐤏𐤒𐤒𐤁 | of the martyrs |
| | [𐤒𐤓𐤁𐤀] | [Christ,] |
| | [𐤕𐤒𐤓𐤓] | [Philemon,] |
| | [𐤏𐤒𐤒𐤁𐤀] | and [Apollonios,] |
| 15. | 𐤒𐤓𐤁𐤀 [𐤏𐤒𐤒𐤁] | this one [who w]as |
| | 𐤒𐤓 [. . . .] | [.] |
| | [.] | [.] |
| | [.] | [.] |
| | [.] | [.] |

B. *Vita of Antonius* by Athanasius of Alexandria (295-373) BHO 17;¹¹⁸ CPG 2101

T-S 16.319, 1ra – *Vita of Antonius* § 39 (Lewis, SS 11, 𐤌𐤃 fragment XXXV)¹¹⁹

- | | | | |
|----|------------|----------------------------|---------------|
| 1. | 𐤏𐤒𐤒𐤁𐤀 𐤕𐤒𐤓𐤓 | and all their manufactured | ἐπιτηδεύματα, |
| | | stories, ¹²⁰ | |
| | 𐤕𐤒𐤓𐤓 𐤕𐤒𐤓𐤓 | also these | ταῦτα |
| | 𐤕𐤒𐤓𐤓 𐤕𐤒𐤓𐤓 | I say again, | πάλιν λέγω. |
| | 𐤕𐤒𐤓𐤓 𐤕𐤒𐤓𐤓 | ‘Many | Ποσάκις |

¹¹⁸ The Greek text is taken from the *Patrologia Graeca* 26, cols. 900-973. A German edition translated from the Greek is found in Anton Stegman and Hans Mertel, *Leben des heiligen Antonius. Athanasius. Ausgewählte Schriften*, vol. 2 «Bibliothek der Kirchenväter» 1.31 (Munich: Verlag der Jos Köselchen Buchhandlung, 1917).

¹¹⁹ Punctuation is deviated between two and three dots.

¹²⁰ Although it is tempting to connect this noun as a derivation of the root 𐤔, it is missing the *ʿayin* and is treated here as a masculine plural form. The Mandaic side form 𐤕𐤒𐤓𐤓 cannot be compared to this CPA noun. It has stayed a *hapax legomenon* since its first publication in 1902. The solution is probably found in Pseudo-Jonathan’s translation of Isaiah 25:11 (אשיות ידוהי) ‘trick(s of his hands)’; see Christa Müller-Kessler, “אשיות, אשיות in Targumic Aramaic (Isaiah 25:11) and its Aramaic Cognates”, *Revue Biblique* 123 (2023) in press.

5.	<p>ⲓⲧⲓⲃⲏ ⲛⲧⲓⲃⲏ ⲡⲓⲧⲃⲏⲥ ⲁⲓ ⲧⲟⲟⲥ ⲙⲉⲛⲏ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ</p>	<p>times they have blessed me, and I have cursed them in the name of the Lord.</p>	<p>ἑμακάρισάν με, καγὼ κατηρασάμην αὐτούς ἐν ὀνόματι Κυρίου.</p>
10.	<p>ⲧⲏⲩⲓ ⲛⲧⲓⲃⲏ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲁⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ</p>	<p>Many times they have spoken to me concerning the waters of the riv[er.] I ha[ve]</p>	<p>Ποσάκις προειρήκασι περὶ τοῦ ποταμίου ὕδατος, καγὼ πρὸς αὐτούς ἔλεγον·</p>
15.	<p>ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ</p>	<p>[said to [them] [.....] [.....] [.....] [.....]</p>	<p>[.....] [.....] [.....] [.....]</p>

T-S 16.319, 1rb – *Vita of Antonius* § 39 (Lewis, SS 11, ⲛⲏⲧⲓ fragment XXXV)

1.	<p>ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ</p>	<p>like soldiers in their armour. And they filled the house with horses and animals</p>	<p>ὡς στρατιῶται μετὰ πανοπλίας. Καὶ ἄλλοτε ἵππων καὶ θηρίων καὶ ἔρπετῶν ἐπλήρωσαν τὸν οἶκον·</p>
5.	<p>ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ</p>	<p>and creepers; I was singing psalms and said, ‘Those with horses and those with chariots,</p>	<p>καγὼ ἔψαλλον· ‘Οὗτοι ἐν ἄρμασι, καὶ οὗτοι ἐν ἵπποις,</p>
10.	<p>ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ</p>	<p>now in the name of the Lord, our God, they call (Ps 19:8).’ With the prayer those were threatened by the Lord.</p>	<p>ἡμεῖς δὲ ἐν ὀνόματι Κυρίου θεοῦ ἡμῶν μεγαλυθησόμεθα.’ Καὶ ταῖς εὐχαῖς ἀνετράπησαν ἐκεῖνοι παρὰ τοῦ Κυρίου.</p>
15.	<p>ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ ⲛⲏⲧⲓ</p>	<p>They came again another time in dar[k]ness [and] with them an image of fire. They were</p>	<p>ἤθλθόν ποτε ἐν σκοτίᾳ, φωτὸς ἔχοντες φαντασίαν, καὶ</p>

T-S 16.319, 1va – *Vita of Antonius* § 39 (Lewis, SS 11, ܘܡܘ fragment XXXV)

- | | | | |
|-----|--|--|--|
| 1. | ܘܥܬܝܢ ܘܥܬܝܢ
ܘܥܬܝܢ ܘܥܬܝܢ
ܘܥܬܝܢ ܘܥܬܝܢ
ܘܥܬܝܢ ܘܥܬܝܢ | saying, ‘We came
to bring light to you,
Antonius.’ I
closed my eyes ¹²¹ | ἔλεγον. Ἠλθομεν
φᾶναι σοι,
Ἀντώνιε. Ἐγὼ δέ,
καμμύων τοὺς ὀφθαλμούς, |
| 5. | : ܘܥܬܝܢ ܘܥܬܝܢ
ܘܥܬܝܢ ܘܥܬܝܢ
ܘܥܬܝܢ ܘܥܬܝܢ
: 122 ܘܥܬܝܢ | while I was praying,
and immediately the
light of the despised
was extinguished. | ηὐχόμεν,
καὶ εὐθύς ἐσβέσθη
τὸ φῶς
τῶν ἀσεβῶν. |
| 10. | ܘܥܬܝܢ ܘܥܬܝܢ
ܘܥܬܝܢ ܘܥܬܝܢ
ܘܥܬܝܢ ܘܥܬܝܢ
: ܘܥܬܝܢ ܘܥܬܝܢ | And after
a few months
they came by
singing psalms
and speaking words
from the Scripture, | Καὶ μετὰ
μῆνας ὀλίγους
ἦλθον ὡς
ψάλλοντες
καὶ λαλοῦντες
ἀπὸ τῶν γραφῶν. |
| 15. | ܘܥܬܝܢ ܘܥܬܝܢ
ܘܥܬܝܢ ܘܥܬܝܢ
[ܘܥܬܝܢ] ܘܥܬܝܢ
ܘܥܬܝܢ ܘܥܬܝܢ | ‘I was
like a deaf one, I was
not he[aring.] (Ps 37:14)’
Once [they] shoo[k up]
the place of the
ere[m]ite, | Ἐγὼ δὲ
ὡσεὶ κωφὸς οὐκ
ἤκουον.’
Ἐσεισάν ποτε
τὸ μοναστήριον. |

T-S 16.319, 1vb – *Vita of Antonius* § 39 (Lewis, SS 11, ܘܡܘ fragment XXXV)

- | | | | |
|----|--|--|---|
| 1. | ܘܥܬܝܢ ܘܥܬܝܢ
ܘܥܬܝܢ ܘܥܬܝܢ
ܘܥܬܝܢ ܘܥܬܝܢ
ܘܥܬܝܢ ܘܥܬܝܢ | I was
praying so that I
was unmoved
from my thoughts. | ἐγὼ δὲ
ηὐχόμεν
ἀκίνητος μένειν
τῷ φρονήματι. |
| 5. | ܘܥܬܝܢ ܘܥܬܝܢ
ܘܥܬܝܢ ܘܥܬܝܢ
ܘܥܬܝܢ ܘܥܬܝܢ | Thus after
they came again,
while clapping, | Καὶ μετὰ
ταῦτα πάλιν ἐλθόντες
ἐκρότουν, |

¹²¹ For the suggestion of this new reading, see Christa Müller-Kessler, “Neue Materialien zum Christlich-Palästinisch-Aramäischen Lexikon I”, in Markham J. Geller, Jonas C. Greenfield, and Michael Weitzman (eds.), *Studia Aramaica. New Sources and New Approaches* («Journal of Semitic Studies Monograph» 4 (Oxford: Oxford University Press, 1995), p. 155.

¹²² There is no ܘܥܬܝܢ (OLA 248:235), as ܘܥܬܝܢ is clearly visible and can be also found in my original reading.

	: ܩܘܡܝܢܐ] 123	and singing, [and] dancing.	ἔσῦριττον, ὠρχοῦντο.
10.	ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ	And while I was praying I was singing psalms when lying by myself.	Ὡς δὲ ἠὺχόμεν καὶ ἀνεκείμην ψάλλον κατ' ἑμαυτόν, εὐθύς ἤρξαντο
15.	ܘܢܘܢ [. . .] [.] [.] [.] [.]	[. . .] and wept [.] [.] [.] [.]	
T-S 16.319, 2ra – <i>Vita of Antonius</i> § 41 (Lewis, SS 11, fragment XXXV)			
1.	ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ	was full of eremites ¹²⁴ . They guarded themselves and they shall not	λοιπὸν καὶ ἡ ἔρημος πεπλήρωται μοναχῶν. Ἐαυτοὺς τηρείτωσαν καὶ μὴ μάτην με
5.	ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ	curse me in vain. And then I praised the grace	καταράσθωσαν. Τότε θαυμάσας ἐγὼ τοῦ Κυρίου τὴν χάριν, εἶπον
10.	ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ	of God and said to him, 'From your (early) days on you have been a liar, and anything of truth you never entirely said.	πρὸς αὐτόν· Ἄει ψεύστης ὢν καὶ μηδέποτε λέγων ἀλήθειαν, ὅμως τοῦτο νῦν, καὶ μὴ θέλων, εἶρηκας ἀληθές· ὁ γὰρ Χριστὸς
15.	ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ	You did not speak this according to your will, the truth.' For [C]hrist	

¹²³ The spelling with *be* instead of *aleph* could be due to the fact that from time to time the mixing of guttural graphemes in the early CPA transmission can occur as in ܩܘܡܝܢܐ Cyril XI.23 (CCPA V 125) for ܩܘܡܝܢܐ Cyril VI.33; X.19 (CCPA V 69; 111) see Christa Müller-Kessler, *Grammatik des Christlich-Palästinisch-Aramäischen*. Teil 1, *Schriftlebre, Lautlebre, Formenlebre* «Texte und Studien zur Orientalistik» 6 (Hildesheim: Olms, 1991), pp. 43-44. The reading cannot be simply emended without comment as in OLA 248:235.

¹²⁴ Reading suggestion in Friedrich Schulthess, *Lexicon Syropalaestinum* (Berlin: Reimer, 1903), p. 13b.

	ⲛⲓⲧⲟⲃⲓⲛⲓ	[s]tripped off · [.]	ἔλθῶν ἀσθενῆ
T-S 16.319, 2rb – <i>Vita of Antonius</i> §§ 41–42 (Lewis, SS 11, ⲛⲁⲓⲁ fragment XXXV)			
1.	ⲛⲓⲧⲟⲃⲓⲛⲓ	you and [an]nulled	σε πεποίηκε καὶ καταβαλῶν ἐγύγμνωσεν.
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	you. And when	Ἀκούσας
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	he heard the name	δὲ ἐκεῖνος τὸ τοῦ Σωτῆρος
5.	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	of the Saviour he could	ὄνομα καὶ μὴ φέρων
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	not endure the burning	τὴν ἐκ τούτου καῦσιν,
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	which came	
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	upon him and at once	
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	it was extinguished.	ἀφανῆς γέγονεν.
10.	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	(42) If Satan will	Εἰ τοῖνυν καὶ αὐτὸς ὁ διάβολος
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	now admit	ὁμολογεῖ μηδὲν
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	that he is not able,	δύνασθαι, ὀφείλομεν
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	let us go now	
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	and all let us	παντελῶς
15.	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	disdain him	καταφρονεῖν αὐτοῦ τε
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	and his demons.	καὶ τῶν δαιμόνων αὐτοῦ.
	[.]	[.]	
	[.]	[.]	
	[.]	[.]	
	[.]	[.]	
T-S 16.319, 2va – <i>Vita of Antonius</i> § 42 (Lewis, SS 11, ⲛⲁⲓⲁ fragment XXXV)			
1.	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	the trickeries	τὰς πανουργίας·
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	in him. We	ἡμεῖς δὲ,
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	who recognized	μαθόντες αὐτῶν
5.	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	their evilness	ἀσθένειαν,
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	can subdue	καταφρονεῖν
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	them	αὐτῶν δυνάμεθα.
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	with this knowledge.	
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	Lets us not	Τοῦτω οὖν τῷ τρόπῳ
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	proceed	μὴ προκαταπίπτωμεν τῇ διανοίᾳ
10.	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	to give fear	μηδὲ λογιζώμεθα ἐν τῇ ψυχῇ
	ⲛⲁⲟⲩ ⲛⲓⲧⲟⲃⲓⲛⲓ	to our understanding.	δειλίας

¹²⁵ This spelling of the perfect with *yud* is also attested in Cyril XIII.31; XIV.3 (CCPA V 153; 161).

Recent Identifications among the Palimpsests from the Cairo Geniza

	<p><u>כאנא לא</u> <u>יחשבוהו</u> <u>כאנא לא</u> <u>כאנא לא</u> : <u>כאנא</u> [.] [.] [.] [.]</p>	<p>Also let us not consider fear in our soul by saying: when [.] [.] [.] [.]</p>	<p>μηδὲ ἀναπλάττωμεν ἑαυτοῖς φόβους, λέγοντες·</p>
T-S 16.319, 2vb – <i>Vita of Antonius</i> § 42 (SS 11, <u>אבא</u> fragment XXXV)			
1.	<p><u>כאנא לא</u> :: <u>כאנא לא</u> <u>כאנא לא</u> <u>כאנא לא</u> :: <u>כאנא לא</u> <u>כאנא לא</u> :: <u>כאנא לא</u> <u>כאנא לא</u></p>	<p>or suddenly he will rise and I will be in confusion. Also not even we think such things. We should also not be distressed like lost ones. We will be more strengthened, be overjoyed as being alive. And we will think in our soul that the Lord is with us, this one who rebukes and makes him void. We will under[stand] and the stories [.]</p>	<p>ἢ ἔξαιφνης ἐπιστάς ἐκταράξῃ. Μηδ' ὄλως ἐνθυμώμεθα τοιαῦτα, μηδὲ λυπώμεθα ὡς ἀπολλύμενοι· θαρρῶμεν δὲ μᾶλλον καὶ χαίρωμεν αἰεὶ, ὡς σωζόμενοι· καὶ λογιζώμεθα τῇ ψυχῇ, ὅτι Κύριος μεθ' ἡμῶν ἔστιν, ὁ τροπῶσας καὶ καταργήσας αὐτούς. Καὶ διανοώμεθα δὲ καὶ ἐνθυμώμεθα αἰεὶ, ...</p>
5.	10.	15.	

T-S 12.752ra – *Vita of Antonius* § 89 (Lewis, *PST* 87, fragment XXI)

1.	<p>[.] [.] <u>א[.]</u> <u>א[.]</u> <u>א[.]</u> [.] <u>א[.]</u> [.] <u>א[.]</u> <u>א[.]</u></p>		
5.		<p>[. . . he we]nt [. . .] his [. . .] [. . .] from a foreign place.</p>	<p>Ὁ δέ, ὡς ἀπὸ ἀλλοτρίας εἰς ἰδίαν ἀπαίρων πόλιν,</p>

	<p> 11 <u>ⲕⲁⲟⲩ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> 10. <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> 15. <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> </p>	<p> He was commanding them and taught them [so that] their thoughts should not become small in their toils and they should not [be] distressed in their asceticism, but [. . . .] . . . [.] [.] </p>	<p> χαίρων διελέγετο καὶ παρήγγελλεν αὐτοῖς μὴ ὀλιγωρεῖν ἐν τοῖς πόνοις μηδὲ ἐκκακεῖν τῇ ἀσκήσει, ἀλλ' ὡς καθ' ἡμέραν ἀποθνήσκοντας ζῆν. </p>
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T-S 12.752rb – *Vita of Antonius* § 89 (Lewis, *PST* 87, fragment XXI)

1.	<p> <u>ⲙⲉⲛⲓ</u> [. . . .] <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> [ⲙⲉⲛⲓ] <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> [ⲙⲉⲛⲓ] <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> 5. <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> 10. <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> 15. <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> <u>ⲙⲉⲛⲓ</u> </p>	<p> And [. . .] me what I [sa]id to you. They worry about the [so]ul so that it will give up impure thoughts. And it will be for you an envy [for] the saints so that you will not be close to the doubting Meletians. For you recognize their evilness and also their thinking, which is unclean. Also not the Arians, do not join </p>	<p> Καὶ καθὰ προεῖπον σπουδάζειν τὴν ψυχὴν φυλάττειν ἀπὸ ῥυπαρῶν λογισμῶν· καὶ τὸν ζῆλον ἔχειν πρὸς τοὺς ἁγίους, μὴ ἐγγίξειν δὲ Μελετιανοῖς τοῖς σχισματικοῖς· οἶδατε γὰρ αὐτῶν τὴν πονηρὰν καὶ βέβηλον προαίρεσιν· μηδὲ κοινωνίαν ἔχειν τινὰ πρὸς τοὺς Ἀρειανούς· </p>
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T-S 12.752va – *Vita of Antonius* § 89 (Lewis, *PST* 86, fragment XXI)

1.	<p> [.] <u>ⲙⲉⲛⲓ</u> [.] </p>	<p> [.] [.] </p>
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	: δλ[. . . .]	[.]	
	ⲛⲓⲕⲁⲓ ⲛⲓⲕⲁⲓ	
5.	ⲛⲓⲕⲁⲓ	the judgements	Μηδ' ἂν θεωρήσητε προϊσταμένους
	ⲛⲓⲕⲁⲓ	are comforted	αὐτῶν τοὺς δικαστὰς, ...
	ⲛⲓⲕⲁⲓ [. . . .]	[.]	
	: ⲛⲓⲕⲁⲓ [. . . .]	[.]	
	ⲛⲓⲕⲁⲓ [. . . .]	For [. . . .]	
10.	ⲛⲓⲕⲁⲓ [. . . .]	their [. . . .]	
	ⲛⲓⲕⲁⲓ [. . . .]	[.]	...
	ⲛⲓⲕⲁⲓ	and for this . . .	καὶ πρὸς ὀλίγον
	ⲛⲓⲕⲁⲓ ⲛⲓⲕⲁⲓ	of time are now	ἔστιν αὐτῶν
	: ⲛⲓⲕⲁⲓ —	their fame.	ἢ φαντασία.
15.	ⲛⲓⲕⲁⲓ ⲛⲓⲕⲁⲓ	Therefore guard	Καθαροὺς οὖν
	ⲛⲓⲕⲁⲓ	yourselves	ἑαυτοὺς μᾶλλον
	: ⲛⲓⲕⲁⲓ ⲛⲓⲕⲁⲓ	from them with purity,	ἀπὸ τούτων φυλάττετε,
	ⲛⲓⲕⲁⲓ ⲛⲓⲕⲁⲓ	and observe	καὶ τηρεῖτε τὴν τῶν
	ⲛⲓⲕⲁⲓ ⲛⲓⲕⲁⲓ	this tradition	Πατέρων, παράδοσιν.

T-S 12.752vb – *Vita of Antonius* §§ 89–90 (Lewis, *PST* 86, fragment XXI)

1.	[.]	[.]	
	[.]	[.]	
	[.]	[.]	
	[. . . .] ⲛⲓⲕⲁⲓ	[.]	
5.	[ⲛⲓⲕⲁⲓ] ⲛⲓⲕⲁⲓ	the beli[ef]	προηγουμένως τὴν εἰς
	[. . . . ⲛⲓⲕⲁⲓ]	the prais[e]	τὸν Κύριον ἡμῶν
	ⲛⲓⲕⲁⲓ ⲛⲓⲕⲁⲓ	which was with our	Ἰησοῦν Χριστὸν
		Lord	
	[ⲛⲓⲕⲁⲓ] ⲛⲓⲕⲁⲓ ⲛⲓⲕⲁⲓ	Jesus Chris[t,]	μεμαθήκατε, εὐσεβῆ πίστιν,
	[ⲛⲓⲕⲁⲓ] ⲛⲓⲕⲁⲓ ⲛⲓⲕⲁⲓ	this which you learnt	ἦν
10.	ⲛⲓⲕⲁⲓ ⲛⲓⲕⲁⲓ	from the Holy	ἐκ τῶν γραφῶν μὲν
	ⲛⲓⲕⲁⲓ : ⲛⲓⲕⲁⲓ	Scriptures,	παρ' ἐμοῦ δὲ
	ⲛⲓⲕⲁⲓ ⲛⲓⲕⲁⲓ	many times I	πολλάκις
	[: ⲛⲓⲕⲁⲓ ⲛⲓⲕⲁⲓ]	remembered yo[u.]	ὑπεμνήσθητε.
	ⲛⲓⲕⲁⲓ ⲛⲓⲕⲁⲓ	And while	Τῶν δὲ ἀδελφῶν
15.	[ⲛⲓⲕⲁⲓ] ⲛⲓⲕⲁⲓ ⲛⲓⲕⲁⲓ	the brothers were ur[ging]	βιαζομένων
	[ⲛⲓⲕⲁⲓ] ⲛⲓⲕⲁⲓ ⲛⲓⲕⲁⲓ	that he should stay next	αὐτὸν μείναι
		to [them,]	

	[. . .] ܘܗܝܥܗ	and there [. . .]	παρ' αὐτοῖς
	[.] ܘܗܝܥܗ	and of [.]	κάκει τελειωθῆναι,
	[.]	[.]	
T-S 12.753ra [v] ¹²⁶ – <i>Vita of Antonius</i> § 92 (Lewis, <i>PST</i> 90; SS 11 ܘܗܝܥܗ, fragment XXIII)			
1.	ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ	[And afte]r they [sa]id, [th]ese [words, [the breth]en greeted	Ταῦτα εἰπὼν καὶ ἀσπασαμένων ἐκείνων
5.	ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ	[h]im and spread out his feet. And as frie[nds] he saw tho[se] who came th[ere],	αὐτόν, ἐξάρας τοὺς πόδας, καὶ ὡσπερ φίλους ὄρων τοὺς ἐλθόντας ἐπ' αὐτόν
10.	ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ	and on account of them he was joyful, for he was laid out and his shining face, and he fell asleep too	καὶ δι' αὐτοὺς περιχαρῆς γενόμενος (ἐφαίνετο γὰρ ἀνακείμενος ἰλαρῶ τῷ προσώπῳ) ἐξέλιπε καὶ
15.	ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ	and was added [t]o his forefathers. [Frien]ds as commanded, [shrouded] his [bo]dy	προσετέθη καὶ αὐτὸς πρὸς τοὺς πατέρας. Κάκεινοι λοιπόν, καθὰ δέδωκεν αὐτοῖς ἐντολάς,
T-S 12.753rb [v] – <i>Vita of Antonius</i> § 92 (Lewis, <i>PST</i> 90; SS 11 ܘܗܝܥܗ, fragment XXIII)			
1.	ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ	and buried him in the ground, and no one knew where	θάψαντες καὶ εἰλίξαντες, ἔκρυψαν ὑπὸ γῆν αὐτοῦ τὸ σῶμα, καὶ οὐδεὶς οἶδε τέως ποῦ
5.	ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ ܘܗܝܥܗ	he was buried except for two alone. And those who took each of them a leather garment of his own, from	κέκτρυπται πλὴν μόνων αὐτῶν τῶν δύο. Καὶ τῶν λαβόντων δὲ ἕκαστος τὴν μηλωτὴν

¹²⁶ The folio was rotated by 180 degrees to be overwritten by the upper script. The recto and verso side for the lower script deviate from the top script.

10.	<p>ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ [ⲁ]ⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ [ⲁ]ⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ [ⲁ]ⲛⲁ</p>	<p>the blessed one Antonius. And that garment of the ca[m]jel he desired a[s] a great possession, which each of them guarded by himself. For they saw</p>	<p>τοῦ μακαρίου Ἀντωνίου καὶ τὸ τετριμμένον παρ' αὐτοῦ ἱμάτιον, ὡς μέγα χρῆμα φυλάττει. Καὶ γὰρ καὶ βλέπων</p>
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T-S 12.753va – *Vita of Antonius* §§ 92–93 (Lewis, *PST* 89; SS 11 ⲛⲁⲃⲥⲁⲛⲁ, fragment XXIII)

1.	<p>ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ</p>	<p>it, and as they were seeing Antonius. And when they clothed it, they carried it with joy. Thus is the end of the life of Antonius within the flesh.</p>	<p>αὐτά, ὡς Ἀντωνίου ἐστὶ θεωρῶν. καὶ περιβαλλόμενος δὲ αὐτά, ὡς τὰς νοουθεσίας αὐτοῦ βαστάζων ἐστὶ μετὰ χαρᾶς. Τοῦτο τῆς ἐν σώματι ζωῆς Ἀντωνίου τὸ τέλος ἢ ἀρχή.</p>
5.	<p>ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ</p>	<p>And that was the end of his [asce]sis, even if the words are small towards the praise of that one, but also from these</p>	<p>κακεῖνη τῆς ἀσκήσεως καὶ εἰ καὶ μικρὰ ταῦτα πρὸς τὴν ἀρετὴν ἐκείνου, ἀλλ' ἀπὸ τούτων</p>
10.	<p>ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ</p>	<p>And that was the end of his [asce]sis, even if the words are small towards the praise of that one, but also from these</p>	<p>κακεῖνη τῆς ἀσκήσεως καὶ εἰ καὶ μικρὰ ταῦτα πρὸς τὴν ἀρετὴν ἐκείνου, ἀλλ' ἀπὸ τούτων</p>
15.	<p>ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ</p>	<p>the words are small towards the praise of that one, but also from these</p>	<p>μικρὰ ταῦτα πρὸς τὴν ἀρετὴν ἐκείνου, ἀλλ' ἀπὸ τούτων</p>

T-S 12.753vb – *Vita of Antonius* § 93 (Lewis, *PST* 89; SS 11 ⲛⲁⲃⲥⲁⲛⲁ, fragment XXIII)

1.	<p>[.] ⲛ [ⲛⲁⲃⲥⲁⲛⲁ . .] ⲛ [ⲛⲁⲃⲥⲁⲛⲁ] ⲛ [ⲛⲁⲃⲥⲁⲛⲁ] ⲛⲁⲃⲥⲁⲛⲁ</p>	<p>[.] [. . . as] [a man] of God [was]</p>	<p>λογίζεσθε καὶ ὕμεις, ὅποιος ἦν ὁ τοῦ θεοῦ ἄνθρωπος</p>
5.	<p>ⲛⲁⲃⲥⲁⲛⲁ ⲛ ⲛⲁⲃⲥⲁⲛⲁ ⲛⲁⲃⲥⲁⲛⲁ</p>	<p>Antonius from his youth</p>	<p>Ἀντώνιος, ἐκ νεωτέρου</p>

	ܡܘܠ ܕܢܘܨܢܐ ܚ	until such	μέχρι τῆς τοσαύτης
	ܟܫܘܡܘ [ܟܢܝܢ]	old age	ἡλικίας
	ܟܫܘܐ[...]ܥ	with the [. .] . .	ἴσην τηρήσας τὴν προθυμίαν
10.	ܘܥܠܘܠܘܬܐ	of asceticism,	τῆς ἀσκήσεως,
	ܘܠܘܠ ܕ ܩܘܪ	also not on account	καὶ μήτε διὰ
	ܟܫܘܡܘ	of the old age he was	τὸ γῆρας
	ܕܠܘܠܘܬܐ ܕܩܘܪܐ	overcome by an amount	ἥττηθῆις
	: ܩܘܪܐ ܕܩܘܪܐ	of rich food,	πολυτελείᾳ τροφῆς,
15.	ܘܠܘܠ ܕ ܩܘܪ	also not because of	μήτε
	[ܟܫܘܡܘܬܐ]	the weakness	δι' ἀτονίαν
	ܘܥܠܘܠܘܬܐ	of his body,	τοῦ ἑαυτοῦ σώματος
	ܘܩܘܪܐ	the type	ἀλλάξας τὸ σχῆμα
	[ܟܫܘܡܘܬܐ] ܕܩܘܪܐ	of [his] clot[hing]	τοῦ ἐνδύματος

C. T-S 12.751r Ephrem, *de paenitentia*?

1.	[. . . .] ܟܘ	[.]	[.]	[.]
	[.]	[.]	[.]	[.]
	[. . . .] ܕܩܘܠ ܡܠ	for him who [. . .]	ܩܘܠ [.]	[. . . .] from
	[. . . .] ܩܘܠܘܬܐ	in gods	ܕܠ[.]	[.]
5.	[. . . .] ܕ	not [. . . .]	ܕ[.]	[.] .
	[. . . .] ܫܘܐ	[.]	ܕܠܘܠܘܬܐ [ܩܘܠ]	[o]n account of
	[. . . .] ܩܘܠ	[.]	ܩܘܠܘܬܐ ܕܠܘܠܘܬܐ	all by the hands
	[ܟܫܘܡܘܬܐ] ܩܘܠܘܬܐ	comprehen[sion]	ܩܘܠܘܬܐ ܕܠܘܠܘܬܐ	he cannot
	[. . . .] ܩܘܠܘܬܐ	of God [. . .]	: ܩܘܠܘܬܐ ܕܩܘܠܘܬܐ	be ashamed of . . .
10.	[. . . .] ܕ ܩܘܠ	no one	ܩܘܠܘܬܐ ܕܩܘܠܘܬܐ	'More than
	[. . . .] ܕܩܘܠ	[.]	ܩܘܠܘܬܐ ܕܩܘܠܘܬܐ	the joy
	[.]	[.]	: ܩܘܠܘܬܐ ܕܩܘܠܘܬܐ	is God (Rom 15:15).'
	[.]	[.]	ܡܠ ܕܠܘܠܘܬܐ	The human-being
	ܩܘܠܘܬܐ [. . . .]	[.]	ܡܠܘܬܐ ܕܩܘܠܘܬܐ	has what he has
15	ܩܘܠܘܬܐ [. . . .]	[.]	ܩܘܠܘܬܐ [. . . .]	[. . . .] many
	: [. . . .] ܕ	not [. . . .]	ܩܘܠܘܬܐ [.]	[.]
	ܩܘܠܘܬܐ	For the stones	[.]	[.]
	ܩܘܠܘܬܐ	and for the wood	[.]	[.]

T-S 12.751v Ephrem, *de paenitentia*?

1.	[.]	[.]	[.]	[.]
	[.]	[.]	[.]	[.]
	[.] ܫܘܐ	[.]	[.]	[.]
	[. . . .] ܩܘܠ	he [. . . .]	[.]	[.]

5.	[.]ו	and [.]	עצמו [. . .]ו	[.]
	[מנו]ג-ב ופס	as the wi[sh]	כ[...]	[.]
	[כ]ל הוה כמלכא	of God is al[l],	י[ח] [מנו]ב	[Jesus] our Lord
	[ב]והוה כל הוה	the whole is	[.]	[.]
		save[d],		
	[כ]מלכא מלכא	and with the might	[.]	[.]
		of Go[d]		
10.	הוה כל הוה	the whole is	[.]	[.]
		strengthened,		
	וה מנו[י]ו	and his [gr]eatness	[.]	[.]
	[. . .]ב ופס	you do not ...	[.]	[.]
	[. . .] פס	... [. . .]	[.]	[.]
	[כ]מ מנו[י]ו	it will fly th[is]	[.]	[.]
15.	[. . . כ]והוה	which the bird	[.]	[.]
		[. . .]		
	:: [. . .]ב ל	not . [. . .]	[.]	[.]
	[. . .]ב	of... [. . .]	כל [. . .]	[.]
	[.]	[.]	ל עה [. . .]	[.]
	[.]	[.]	וה [. . .]	[.]

Abbreviations

- AO 93 George H. Gwilliam (ed.), *The Palestinian Version of the Holy Scriptures. Five More Fragments Recently Acquired by the Bodleian Library* «Anecdota Oxoniensia, Semitic Series» I.5 (Oxford: Clarendon Press, 1893).
- AO 96 George H. Gwilliam, Francis C. Burkitt, and John F. Stenning (eds.), *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).
- Apocr* Christa Müller-Kessler, “Three Early Witnesses of the ‘Dormition of Mary’ in Christian Palestinian Aramaic from the Cairo Genizah (Taylor-Schechter Collection) and the New Finds in St Catherine’s Monastery”, *Apocrypha* 29 (2018), pp. 69-95.
- AS* *Acta Sanctorum* for March, vol. I (Antwerp: Plantin, 1668).
- BSOAS 38 Sebastian P. Brock, “Review of Moshe H. Goshen-Gottstein with the assistance of Hanan Shirun, *The Bible in the Syropalestinian Version. Part I: Pentateuch and Prophets*”, *Bulletin of the School of Oriental and African Studies* 38 (1975), pp. 141-142.
- BSOAS 56 Christa Müller-Kessler, “An Unidentified Christian Palestinian Aramaic Fragment in the Taylor-Schechter Collection: Isaiah 36:16-37:4”, *Bulletin of the School of Oriental and African Studies* 56 (1993), pp. 119-122.
- CCPA I Christa Müller-Kessler and Michael Sokoloff (eds.), *The Christian Palestinian Aramaic Old Testament and Apocrypha Version from the Early Period* «A Corpus of Christian Palestinian Aramaic» I (Groningen: STYX, 1997).
- CCPA IIA Christa Müller-Kessler and Michael Sokoloff (eds.), *The Christian Palestinian Aramaic New Testament Version from the Early Period. Gospels* «A Corpus of Christian Palestinian Aramaic» IIA (Groningen: STYX, 1998).
- CCPA IIB Christa Müller-Kessler and Michael Sokoloff (eds.), *The Christian Palestinian Aramaic New Testament Version from the Early Period. Acts of the Apostles and Epistles* «A Corpus of Christian Palestinian Aramaic» IIB (Groningen: STYX, 1998).
- FS Desr* Laurent Capron, “Le Fragment araméen christo-palestinien de la vie d’Abraham de Qidun (MS. 12 746 de la collection Taylor-Schechter): nouvelles lectures”, in François Briquel-Chatonnet and Muriel Debié (eds.), *Sur les pas des araméens chrétiens. Mélanges offerts à Alain Desreumaux* «Cahiers d’études syriaques» 1 (Paris: Geuthner, 2010), pp. 231-239.
- GFBR Michael Sokoloff, *The Geniza Fragments of Bereshit Rabba* (Jerusalem: The Israel Academy of Sciences and Humanities, 1982) [Hebrew].
- GFR Nehemia Alloni, *Geniza Fragments of Rabbinic Literature: Mishna, Talmud and Midrash with Palestinian Vocalization* (Jerusalem: Maqor, 1973) [Hebrew].

- JSS Christa Müller-Kessler, “Christian Palestinian Aramaic Fragments in the Bodleian Library”, *Journal of Semitic Studies* 37 (1992), pp. 207-221.
- PSS Moshe Bar-Asher, *Palestinian Syriac Studies. Source-Texts, Traditions and Grammatical Problems* (Jerusalem: Diss. Hebrew University, 1977) [Hebrew].
- PST Agnes Smith Lewis and Margaret Dunlop Gibson (eds.), *Palestinian Syriac Texts from Palimpsest Fragments in the Taylor-Schechter Collection* (London: C. J. Clay & Sons, 1900).
- RB Christa Müller-Kessler, “A New Find Among the Taylor-Schechter Palimpsests from the Cairo Genizah. A Christian Palestinian Aramaic Witness of *Joshua* 7:2c-4; 9b-11a (T-S 12.758)”, *Revue Biblique* 130 (2023) [forthcoming].
- REJ Judith Olszowy-Schlanger and Roni Shweka, “Newly discovered Early Palimpsest Fragments of the Talmud Yerushalmi from the Cairo Genizah”, *Revue des Études juives* 172 (2013), pp. 49-81.
- RHT Michael Sokoloff and Yoseph Yahalom, “Christian Palimpsests from the Cairo Geniza”, *Revue d’Histoire des Textes* 8 (1978), pp. 109-132
- Sem Laurent Capron, “Deux fragments d’épîtres pauliniennes (1 Thess. et 1 Cor.) en araméen christopalestinien”, *Semitica* 61 (2019), pp. 127-137.
- SPV Moshe H. Goshen-Gottstein with the assistance of Hanan Shirun (eds.), *The Bible in the Syropalestinian Version. Part I: Pentateuch and Prophets* «Publications of the Hebrew University Bible Project Monograph Series» 4 (Jerusalem: Magnes Press, 1973).
- SS 11 Agnes Smith Lewis and Margaret Dunlop Gibson (eds.), *An Appendix of Palestinian Syriac Texts* «Studia Sinaitica» XI (London: C. J. Clay & Sons, 1902).
- VLR Christa Müller-Kessler with Estella Kessler, “A Palimpsest with the *Sermo de poenitentia* by Ioannes Ieiunator (Νεστευτης) in the Christian Palestinian Aramaic Version from the Lewis-Gibson Collection (PG 88, 1977) (*Cambridge University Library, L-G 1a-b*)”, *Vatican Library Review* [handed in].
- VT 10 Willem Baars, “A Palestinian Syriac Text of the Book of Lamentations”, *Vetus Testamentum* 10 (1960), pp. 224-227.
- VT 11 Willem Baars, “Two Palestinian Syriac Texts Identified as Parts of the Epistle of Jeremy”, *Vetus Testamentum* 11 (1961), pp. 77-81

Abstract: The Genizah of the Ben Ezra Synagogue in Cairo preserved plenty of text material, which would otherwise have proven a loss for many areas in Jewish studies as well as Bible, linguistic, lexicographic, or patristic research. Of particular interest are the finds of palimpsests with various scripts and languages underneath. The ones with Christian

Resumen: La Genizah de la Sinagoga de Ben Ezra en El Cairo ha preservado abundante material de textual, que de otro modo habría resultado ser una pérdida para muchas áreas de los estudios judaicos, así como para la investigación bíblica, lingüística, lexicográfica o patristica. De particular interés son los hallazgos de palimpsestos con diversas

Palestinian Aramaic among them form the majority. It has been one hundred thirty years since the first five palimpsest fragments saw the light of publication. Most of them could be identified and often attributed to unique textual transmissions. For a number of isolated fragments, it was recently possible to identify specific texts under various Hebrew hands on badly preserved parchment leaves, among them Biblical texts previously unattested in Christian Palestinian Aramaic. This provided the impetus to prepare an updated list of all palimpsests known to date in this Western Aramaic dialect, which is presented here in an overview.

Keywords: Agnes Smith Lewis; Cairo Genizah; Margaret Dunlop Gibson; Ben Sira; Bible; Ioannes Ieiunator; Joshua; 3 Kingdoms; Palimpsests; Taylor-Schechter Collection; Wisdom of Solomon.

escrituras e lenguajas debajo. La gran mayoría contienen arameo cristiano palestinese. Han pasado ciento treinta años desde que los primeros cinco fragmentos de palimpsestos salieran a la luz. La mayoría de ellos podrían identificarse y, a menudo, atribuirse a transmisiones textuales únicas. Para una serie de fragmentos aislados, recientemente ha sido posible identificar textos específicos bajo varias manos hebreas en hojas de pergamino mal conservadas, entre ellos textos bíblicos previamente no atestiguados en arameo cristiano palestinese. Esto dio lugar al deseo y la necesidad de preparar una lista actualizada de todos los palimpsestos conocidos hasta la fecha en este dialecto arameo occidental, que presentamos en este trabajo en una descripción general.

Palabras clave: Agnes Smith Lewis; Genizah del Cairo; Margaret Dunlop Gibson; Ben Sira; Biblia; Ioannes Ieiunator; Josué; Reyes 3; Palimpsestos; Colección Taylor-Schechter; Sabiduría de Salomón.