Piecing together Christian Palestinian Aramaic Texts under Georgian Manuscripts

(St Petersburg, NLR, Syr. 16; Sinai, Georg. NF 19, 71; Oslo, Martin Schøyen, MS 35, 37; Princeton, Garrett MS 24; Göttingen, Syr. 17, 19, 23, 25)\(^1\)

Christa Müller-Kessler (Jena)

First news on the Georgian palimpsest manuscript St Petersburg, NRL, Syr. 16 consisting of former Tsagareli 81 (I)\(^2\) and Georg. 34 (I)\(^3\) reached the scholarly world through manuscripts removed from St Catherine’s Monastery. They were brought back to Mt Sinai by Constantin von Tischendorf from his second and third journeys in 1855 (59 folios = Georg. 34 [I]) and 1857 (seventy folios = Tsagareli 81 [I]).\(^4\) One Georgian manuscript in khutsuri script (Georg. 34) had been written by Ioane Zosime at the Great Laura of St Saba near Jerusalem in 969 CE and was later taken by him to the Monastery of St Catherine. He eventually finalized Tsagareli 81 in 979 CE on Mt Sinai.\(^5\) The combined manuscript covers in its lower layer sixteen different Christian Palestinian Aramaic (CPA) and Syriac texts.\(^6\) At first, the individual Georgian manuscripts were described by Marie Félicité Brosset, a scholar of Georgian, in 1859 without going into the Aramaic texts beneath.\(^7\) Shortly afterwards these CPA and Syriac texts were studied by the Dutch specialist for Syriac Jan P. N. Land in St Petersburg, who later edited them in his Anecdota Syriaca series in 1875. He listed all the individual folios according to their

\(^1\) The article contains parts of the material presented during the workshop ‘Removed and Rewritten: Palimpsests and Related Phenomena from a Cross-Cultural Perspective’ at the Centre for the Study of Manuscript Cultures, University of Hamburg, on 8 October, 2021. All multispectral images of Sinai, Georg. NF 19 and 71 (Figures 1–5 and 7) are published here with kind permission by the librarian Father Justin at the Monastery of St Catherine’s. The digital images in this study were produced via pseudo colour processing by Keith Knox (KTK). The reading of the palimpsests was made possible through Early Manuscript Electronic Library (EMEL) which provided the digital multispectral photography. The copyright of the photos remains with St Catherine’s Monastery (see also https://sinai.library.ucla.edu). I also owe my thanks to Jost Gippert and Princeton, Special Collection who gave the permission to their digital images being added to this article (Figures 6 and 8).

\(^2\) This class mark has only been known several years after Tsagareli (1888: 240) had catalogued the Georgian manuscripts in St Catherine in 1883. This bulk forming two thirds of Tsagareli 81 (I) was rather neglected in the literature in contrast to the last third, Tsagareli 81 (II).

\(^3\) The major part of Georg. 34 (II) remained at St Catherine’s, see Garitte (1956: 37; 1958: 15–19, 39–40); Metreveli et al. (1978: 93–131); images under https://sinai.library.ucla.edu. For Georg. 34 (I), fol. 57v cf. Land (1875: Tab. III); plates of fols. 13r/v, 18r/v, 19v (without folio numbers) in https://primo.nlr.ru/primo-explore/fulldisplay?docid=07NLR_LMS010106158&context=L&vid=07NLR_VU1&lang=ru_RU&adapter=Local%20Search%20Engine&tab=default_tab&query=any,contains,%D0%B3%D1%80%D1%83%D0%BD%D1%81%D0%BA%D0%B8%D0%B9; photo of fol. 13v in Vasilieva (2007: 27).

\(^4\) Tischendorf (1855: 13; 1860: 49); Van Esbroeck (1981: 63, 65–74) splits the manuscripts up into Syr. 16/1, 16/2, 16/3.

\(^5\) Brock (2012b: 484, 487).

\(^6\) These two independent Georgian manuscripts run under the same shelf number. This probably goes back to Land (1875: Latin part, 185–189) taking the Syriac and Christian Palestinian Aramaic (Syropalestinian) undertexts as a complete unit.

\(^7\) Brosset (1859: 264–267).
supposed content. It was only in 1960 that this artificially combined Georgian manuscript appeared under the shelf mark Syr. NS 16 into Nina Pigulevskaya’s catalogue of the oriental manuscript collection in the National Library of Russia, a cataloguing work she had started publishing in 1937.

The remaining third part of Tsagareli 81 (II) with twenty bifolios and twenty-nine half or cut-to-size folios forming seven quires (for the upper Georgian texts) was removed forty years later from the monastery after Tsagareli’s cataloguing in 1883. According to Agnes Smith Lewis a great theft had occurred there in 1892 after she had left St Catherine’s with her sister Margaret Dunlop Gibson. Although some manuscripts were still seen in 1889 by Rendell Harris, they were suddenly missing in 1893 when Lewis and Gibson returned for their second visit to copy the Old Syriac Gospels and to prepare the catalogues of the Arabic and Syriac manuscripts. Part of the removed manuscripts turned up shortly afterwards on the antiquities market in Cairo, while many others made their way to Europe. On their first trip to Sinai, Lewis and Gibson had met a German named “Gröte” who had roamed the library. This was obviously the collector Friedrich Grote who must have chosen and picked out important and unique manuscripts, foremost palimpsested ones, which later arrived on clandestine routes in Europe where they suddenly surfaced in private collections – in 1906, Hugo Duensing was entrusted by a private collector with a large Georgian MSS collection, whom he named as Friedrich Grote later in 1944 – or they were sold on by antiquarian dealers like Karl Wilhelm Hiersemann.

Among them was the last and second part of Tsagareli 81 (II) tightly bound into its former board of palm wood covered by Mummy wrappings and black leather with Coptic stitches. Not only Duensing had been handling this material (without mentioning any shelf number) but also Friedrich Schulthess who integrated certain texts into his Lexicon Syropalaestinum of 1903. He had other single folios (not Tsagareli 81 [III]) from a private collector at his disposal, which he published independently from Duensing.

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8 Tischendorf (1860: 49) made some folios accessible to Land for inspection; cf. Land (1875: Latin part, 185–189; Syriac part, 165–224).
10 Tsagareli (1888: 233, no. 81).
11 Lewis (1898: 81–82).
12 Gibson (1893: 18). Rather informative are further correspondences of collectors with Arabic scholars in connection with Friedrich Grote, see Tarras (2020: 75–77). See also note 16 below.
14 Hiersemann (1922: 6–8 [Baumstark’s description] with Tafel III). The catalogue followed straight after Grote’s death in 1921. His widow, resident in Berlin-Wilmersdorf, was selling off various manuscripts. Among them she also tried to sell the missing quire of the Lewis lectionary to the Principal of Westminster College (postcard form Mrs Kate Grote-Hahn to Oman, Principal of Westminster College, dated 6.3.1923, Archives at Westminster College, Cambridge, 1475/6/1/38). This is kept today with the lectionary in the College, see note 16 below.
16 The folios in question, which contain Old and New Testament pericopes, are indicated as “Cod. manusc.” (Schulthess 1903: vi–xvi). Only Isaiah 25:3–12, Joel 2:31b–3:8, Acts 2:1–21, 14:15–17, Romans 13:7–14, and Ephesians 4:25–31 were formerly part of them (Duensing 1906: 152–156; Lewis 1907). The quire is now put together with the Lewis Lectionary (11th century), Cambridge, Westminster College, which carries on the frontispiece the following handwritten entry: Palestinian Syriac Lectionary published as Studia Sinaitica VI in 1896 [sic!] with its missing leaves recovered in 1906.
17 There was quite a competition going on between the two scholars, with Duensing being definitely the better palimpsest reader and editor. Schulthess (1902: 253–254) added also Job 16:10–20, a missing folio of the 11th-century Lewis Lectionary, see Lewis (1907: 8). Duensing did not emend the texts to his liking, whereas Schulthess (1899; 1903; 1907) doubted lexical items and created “ghost” lemmas for his dictionary, which could be eliminated only 90 years later after many and frequent collations by me of the original manuscripts and fragments in
Tsagareli 81 (II) was handed on through several private collections. After it had last been seen by Gregor (Grigol) Peradze in 1929, still among the materials of Grote in his widow’s possession, it was auctioned in 1954 by Sotheby’s to an American collector, Dr. Otto Fisher of Detroit, later bought by the antiquarian book dealer Hans Peter Kraus in New York, and after many years it was acquired by the notorious Norwegian collector Martin Schøyen, Oslo in 1987, in whose collection it is registered under MS 35 (seventy folios) and 37 (single folio). A stylized cross from MS 35, fol. 64v/61r adorns as a logo his website, printed catalogues and private stationary paper. Schøyen’s former MS 36 never belonged to Tsagareli 81 (II), as it is partially overwritten in Syriac or without overtext, and it was recently offered for auction by Christie’s in 2019. Yet, according to their internal codicological details, other folios under Tsagareli 81 (I) = CSRP seem to be part of this CPA Gospel manuscript.

There followed a gap in the publication sequence of the so-called Georgian collection, which Duensing continued in 1944 by editing some additional fragmentary manuscripts with CPA undertexts partially already known from his 1906 publication. In 1955 he adds some more folios in a little booklet, including Schøyen MS 37 (= CSRO), a stray folio of Tsagareli 81 (II). Meanwhile the remnants of the “Duensing Georgian collection” had changed hands; they are kept today in the Niedersächsische Staats- und Universitätsbibliothek in Göttingen (Syr. 17, 19, 21, 23, 25, 26, 27, 28) as a donation by Duensing. Syriac manuscripts with CPA underneath went into the Vatican Apostolic Library (Vat. sir. 623, 627, 628). Other manuscripts, among them a Georgian one, had been bought by Robert Garrett who donated them with his collection in 1942 to the Princeton University Library.

This collective CPA–Greek–Georgian manuscript (Garrett MS 24) surfaced at first in Hiesemann’s catalogue of 1922 where it was described by Anton Baumstark with a photographic sample, and it was identified on the basis of the Georgian overtext with

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19 Garitte (1954: 90–91). Here one also finds an extract from the Sotheby’s Catalogue of Valuable Printed Books, Autograph Letters and Historical Documents, Western and Oriental Manuscripts and Miniatures of 14 April 1954, p. 40, with a rather suspicious story that this MS was purchased by Friedrich Grote from the monks of St Catherine! The MS was shortly inspected and studied by the Aramaic specialist Goshen-Gottstein (1973: XIV) as well as the Georgian scholar Van Esbroeck (1981: 64 n. 5). It appears again in a Kraus catalogue (165) from 1983 under no. 28.
21 [https://www.schoyencollection.com](https://www.schoyencollection.com).
23 Misinformation caused by Sørensson’s catalogue entry were taken up by Desreumaux (1997: 96–98, 108–112) and followed by Brock (1999b; 2012a: 9). MS 36 was auctioned by Christie’s on 10 July 2019 for £ 35,000; its present location is unknown. Images can be found under [https://www.christies.com/en/lot/lot-6217449](https://www.christies.com/en/lot/lot-6217449). The other part is still in Göttingen, Niedersächsische Staats- und Universitätsbibliothek, Syr. 28; see below.
24 Müller-Kessler (2014: 275–277). Hereafter, CSR stands for Corpus Sinaiticus Rescriptus and the additional sigla O, P and S for Oslo, St Petersburg, and Mt Sinai as the present storing location.
27 Duensing (1906: 9–12 [Vat. sir. 623]; 18–38 [Vat. sir. 627]; 113–127 [Vat. sir. 623]); Van Lantschoot (1965: 151–153 [Vat. sir. 623] and 158–159 [Vat. sir. 627]).
Tsegareli’s 92+93 by Robert P. Blake in a letter to Garrett in 1929.\textsuperscript{29} Duensing himself did not have access to the folios, but he integrated the lower fragment part of this fragment (today Garrett MS 24, fol. 87r), which contains Saint Silvanus from the \textit{Apopthegmata patrum} according to the photograph, in his publication of 1955.\textsuperscript{30} The most comprehensive overview of the manuscript was then provided by Gérard Garitte.\textsuperscript{31} It is probable that Sinai Georg. NF 20 (986 CE) is also part of the same manuscript, but there is no information available if any folios might be palimpsests or contain CPA underwriting.\textsuperscript{32} Three half folios of Garrett MS 24 could be assigned to Saint Silvanus (fol. 87/90) and John Chrysostom, \textit{De poenitentia} (fol. 99). On the other bifolio (88/89), the script is too faint to reach any identification, but the scribal hand is definitely not from the manuscript containing John Chrysostom. Among the New Finds, however, a nearly complete folio from the same manuscript and containing the same homily has surfaced under Sinai Georg. NF 19 (fol. 61; see below under section 4).

Ultimately, we are dealing here with various manuscript remnants which were distributed through theft and sold by antiquities dealers over various collections, going over into private and public hands. In later years, only scholars of Georgian such as Gérard Garitte and Michel Van Esbroeck followed the path of these Georgian \textit{textus disiecti},\textsuperscript{33} but none of them provided any editions of the texts. Two catalogues concerning the CPA lower text material were written as doctoral theses. One of them, by Moshe Bar Asher, appeared in handwritten form and in Hebrew (Ivrit) in 1977\textsuperscript{34} and the other one, by Alain Desreumaux, has remained unpublished since 1979.\textsuperscript{35} What both have in common is that none of the authors had previously handled any of these Georgian manuscripts in any collection before, and therefore their descriptions have to be taken as primary attempts and incomplete.

For the preparation of a first reference grammar of Christian Palestinian Aramaic new checks were necessary since the only other existing one was a grammar for a chrestomathy in transliteration without references, which was published posthumously in 1924.\textsuperscript{36} Therefore, I travelled to various collections and collated all available text material. Among them was the neglected manuscript Syr. 16 (formerly Tsegareli 81 [I] and Georg. 34 [I]) in the National Library of Russia in St Petersburg (Leningrad at that time) which I could access after two years waiting for the official permission by the library in 1986.\textsuperscript{37} What had been missing was the other part of former Tsegareli 81 (II), still considered to be in the hand of the antiquarian book dealer Kraus in New York. By chance I met the Norwegian collector Martin Schøyen in June 1996 in London who informed me that he had acquired this part in 1987.\textsuperscript{38} After receiving permission by my grant giver (German-Israeli Foundation) I went straight after, in July, for a

\textsuperscript{29} Hiebermann (1922: 6–8 with Tafel III); Skemer (1996: 336, n. 4).

\textsuperscript{30} Duensing (1944: 225), who had other folios of this manuscript at hand for publication (Göttingen, Syr. 17 and 25, see below under section 5).

\textsuperscript{31} Garitte (1967) with a complete quotation of Baumstark’s description.

\textsuperscript{32} Aleksidze et al. (2005: 83–85 / 266–267 / 393–395); Brock (2012b: 487, 489) draws attention to it.

\textsuperscript{33} Garitte (1956; 1967); Van Esbroeck (1981).

\textsuperscript{34} Bar Asher (1977: 53–126).

\textsuperscript{35} Desreumaux (1979).

\textsuperscript{36} Schultess (1924). The CPA text samples are given in a so-called Syriac based transcription indicating a hypothetical pronunciation.


\textsuperscript{38} Strömsson (1995: 10–11). The meeting took place on 13.6.1996 according to the dedication by Martin Schøyen in my copy of the Checklist of Manuscripts.
reading and collation trip to Oslo.39 Although this came too late for the reference grammar published in 1991,40 for the text editions of the early period in CPA, which were nearly ready for print, the text material could be checked and worked into the volumes, eliminating all the former reading mistakes and incorrect emendations. It also meant an increase of the text material by reading all the unpublished parts, which constituted at least a third of the Codex Sinaiticus rescriptus (Tsagareli 81 [I]; Georg. 34 [I]).41 Several more collation trips were undertaken by me between 1996 to 1998 to St Petersburg during which I started to prepare a manuscript description of all the CPA MSS excluding the Syriac part under the Georgian MSS (Tsagareli 81 [I] and Sinai Georg. 34 [I]). This study was delayed for some years but continued after the start of the Sinai Palimpsest Project (2011–2017) when I was asked to join the scholarly team. During its runtime I could identify many more manuscripts in the Sinai collection as belonging to the individual manuscripts of the Codex Sinaiticus rescriptus (hereafter: CSR)42 the collective title covering, at least in the meantime, nineteen or even twenty different CPA manuscripts under various Georgian manuscripts written and copied by Zosime between 969 and 986 CE. 43 Having been in the position to check the originals in St Petersburg, Oslo, and Göttingen helped considerably to speed up the identification and attribution of the fragmentary manuscripts from Sinai under Georg. NF 19 and 71 and their other membra disiecta. I had the advantage of recognizing the typical scribal hands, something which simply cannot be judged or learned through printed texts for which mostly no photographic samples were published nor a consultation of the originals was possible.44 This was bound to fail, although Duensing was rather successful with the Jerusalem Lectionary and the Cyril of Jerusalem fragments.

For this newly established scientific journal, I have tried to identify some more CPA texts under the dismembered Georgian manuscripts. The result of the joining and piecing together can be learned from the descriptions of the scattered fragments below.

1. Jerusalem Lectionary – St Petersburg, NLR, Syr. 16 + Oslo, Schøyen MS 35 + Sinai, Georg. NF 19, 71 = CSRO/P/S

An important and most neglected manuscript in dealing with the question of an early Jerusalem Lectionary has been preserved in CPA in NLR, Syr. 16 (Tsagareli 81 [I]) overwritten by Georgian texts.45 Despite the publication of several folios at first by Jan P. N. Land in 1875, the following attribution by Hugo Duensing thirty years later and Francis Burkitt’s description of the lectionary parts in 1923,46 it was ignored in the studies on the successive translations into Armenian and Georgian witnesses of the lectionary. While seven folios are kept in St Petersburg

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39 Müller-Kessler (2014: 263). The tight binding made the handling of the individual folios rather difficult. I had four days and three nights to work through MSS 35, 36, and 37, quite ideally in the long summer nights in Norway.
42 Müller-Kessler (2014: 282–288); see also https://sinai.library.ucla.edu under “Browse”.
44 Cf. Bar Asher (1977: 214) on the Lewis lectionary: “אתי ודועי אל תמאנהל בשבת פן תמאנהול.” It is not known to where these seven leaves happened to go’. See n. 16 above.
(Syr. 16), two more surfaced in the Friedrich Grote Collection and were brought to our attention by Duensing. The latter are today found in the private collection of M. Schøyen in Norway (MS 35 = Tsagareli 81 [II]). The New Finds of St Catherine’s Monastery added some remnants which were detected under Georg. NF 19 (Fig. 1) and Georg. NF 71 (Fig. 2) containing parts of lections XXXI and XXXIII according to the Armenian subdivision, preserved in four cut-to-size quarters of two folios.47

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<tr>
<th>Syr. 16, fol. 108</th>
<th>Syr. 16, fol. 127</th>
<th>Syr. 16, fol. 109</th>
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<th>Syr. 16, fol. 68/63</th>
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<td>Deuteronomy 7:25-26; Job 6:1-13</td>
<td>Job 7:21; Isaiah 40:1-2a; 3b-5a; 40:6b-7</td>
<td>Proverbs 1:15b-19; Jeremiah 1:11-17; Psalm 26:7</td>
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<th>Syr. 16, fol. 107/48</th>
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<td>Deuteronomy 13:17b; Job 21:1-22</td>
<td>1 Thessalonians 4:17b; John 11:55; 57-12:1; 3b-5; 7-9</td>
<td>Proverbs 9:1-11; Isaiah 40:9-12a</td>
<td>Daniel 3:24c-26; 32-33; 35b-37</td>
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<td>XXXI</td>
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<td>XXXIII</td>
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Fig. 1: Sinai, Georg. NF 19, fol. 58v (r): 1 Thessalonians 4:17b–18; John 11:55; 57–12.1

47 Duensing (1906: 89–90, 110, 126–127); Müller-Kessler (2023b [in preparation]).
Fig. 2: Sinai, Georg. NF 71, fol. 1v: Exodus 5:8b–10a

Fig. 3: Sinai, Georg. NF 71, fol. 2r (v): Catechesis VI.0

Fig. 4: Sinai, Georg. NF 19, fols. 2r+3r: Catechesis VI.6

Fig. 5: Sinai, Georg. NF 19, fol. 7r (l) right: Catechesis X.10–11 + 7r (v) left: Catechesis III.10
2. Cyril of Jerusalem, Catecheses – St Petersburg, NLR, Syr. 16 + Oslo, Schøyen MS 35, 37 + Sinai, Georg. NF 19, 71 = CSRO/P/S

The largest remaining manuscript of CSR is preserved under several shelf marks: St Petersburg, NLR, Syr. 16 + Oslo, Schøyen MS 35, 37 + Sinai, Georg. NF 19, 71 contain the earliest translation of the Catecheses of Cyril of Jerusalem based on an early unattested Greek witness. Its fate is the same as that of the Jerusalem lectionary fragments. The original manuscript had been dismembered by Zosime in the 10th century (979–980 CE) in St Catherine’s, of which 65 fragments consisting of bifolios, half folios and single columns could be recognized under several Georgian texts in Tsagareli 81 (I+II), the Gospel lections in Sinai Georg. NF 71 (Fig. 3), and the Hymnary (Iadgari) in Sinai Georg. NF 19 (Figs. 4–5). When Duensing published parts of them (Tsagareli 81 [II]) in 1906, they were still in the possession of the private collector Friedrich Grote. One folio went astray and could only be edited by him in 1955 (Schøyen MS 37). The major part had been partially presented as Theologica petropolitana by Land in his Anecdota Syriaca. In 1999 all the folios known until then were published with many unread columns and pages. Only the parts of the New Finds were missing, which have now added seven folios in a rather mutilated state and a missing column of NLR, Syr. 16, fol. 117 in Sinai, Georg. NF 19, fol. 7 (I; Fig. 5). Two half folios could be joined from two quarters (Georg. NF 71, fols. 1+8; Fig. 3). Of one half folio the last six lines were cut off and sewn onto another column (Georg NF 19, fol. 2/3; Fig. 4). All these additional new fragmentary folios have just been edited with their full readings. One image of Georg NF 71, fol. 2v was published without indication of shelf mark and content in 2010.

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<th>Syr. 16, fol. 115r</th>
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49 Aleksidze et al. (2005: 592) show fols. 6v/7r.
50 Müller-Kessler (2014: 281–288); the recent additions from the New Finds of 1975 had been left behind in St George’s Tower of St Catherine’s in the 15th century. cf. Müller-Kessler (2021b).
52 Land (1875: Syriac part, 171–211).
53 Müller-Kessler and Sokoloff (1999). Desreumaux (1997: 129–202, pl. V), dealt with a third, the Oslo part (Tsagareli 81 [II]), without going into the internal set-up of the Cyril manuscript despite Duensing’s masterful attribution in 1906. He also ignored the better readings by Duensing (1955: 150–152) for Schøyen MS 37 and added non-existing ones instead; see Müller-Kessler (1999: 635).
54 Müller-Kessler (2021b).
55 Despite the signalling of further codicological studies of the complete Tsagareli manuscript by Desreumaux (2009: 206–207), the underlying text of this codex could not be identified by him with Cyril of Jerusalem, Catechesis VI.1 (Desreumaux 2010: 1322, Fig. 2 right).
56 Forms two thirds of column b in the recto or a in the verso.
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<th>Syr. 16, fol. 62/69r</th>
<th>Syr. 16, fol. 77/76r</th>
<th>Syr. 16, fol. 1r</th>
<th>Georg. NF 19, fol. 7r (I) + Syr. 16, fol. 117r</th>
<th>Syr. 16, fol. 118r</th>
</tr>
</thead>
<tbody>
<tr>
<td>VIII 8–IX 1</td>
<td>IX 6–8</td>
<td>IX 8–10</td>
<td>IX 13–15</td>
<td>X 5–6</td>
<td>X 10–12</td>
<td>X 14–16</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Syr. 16, fol. 101/15r</th>
<th>Syr. 16, fol. 39r</th>
<th>Syr. 16, fol. 61r</th>
<th>Syr. 16, fol. 120r</th>
<th>Syr. 16, fol. 83/82r</th>
<th>Syr. 16, fol. 31r</th>
<th>MS 35, fol. 12/13r</th>
</tr>
</thead>
<tbody>
<tr>
<td>X 18–19</td>
<td>XI 1–3</td>
<td>XI 3–5</td>
<td>XI 14–15</td>
<td>XII 2–4</td>
<td>XII 13–15</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Syr. 16, fol. 101/15v</th>
<th>Syr. 16, fol. 9/16r</th>
<th>Syr. 16, fol. 70/71r</th>
<th>Syr. 16, fol. 126r</th>
<th>Syr. 16, fol. 124r</th>
<th>MS 35, fol. 1r</th>
<th>Syr. 16, fol. 119r+46IIr</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>MS 35, fol. 4r</th>
<th>Syr. 16, fol. 110r</th>
<th>Syr. 16, fol. 80/81r</th>
<th>Syr. 16, fol. 52r</th>
<th>MS 35, fol. 2r</th>
<th>Syr. 16, fol. 60r</th>
<th>Syr. 16, fol. 55r</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>MS 35, fol. 20r</th>
<th>Syr. 16, fol. 73/72r</th>
<th>MS 35, fol. 47/56r</th>
<th>MS 35, fol. 37/105r</th>
<th>Syr. 16, fol. 74/75r</th>
<th>Georg. NF 71, fols. 3r+6v</th>
<th>Syr. 16, fol. 122r</th>
</tr>
</thead>
<tbody>
<tr>
<td>MS 35, fol. 20v</td>
<td>Syr. 16, fol. 73/72v</td>
<td>MS 35, fol. 47/56v</td>
<td>MS 35, fol. 37/105v</td>
<td>Syr. 16, fol. 74/75v</td>
<td>Georg. NF 71, fols. 6r+3v</td>
<td>Syr. 16, fol. 122v</td>
</tr>
</tbody>
</table>


One folio, one half folio and one bifolio (Tsagareli 92+93) once belonging to the Friedrich Grote Collection are known from Duensing 1906 and 1955. They had the same fate as the Lectionary and the Catecheses’ fragments from Tsagareli 81 (II). These fragmentary manuscripts were removed in 1892 from the Monastery of St Catherine and are partially known as the Duensing “Large Georgian collection” of various contents.59 The New Finds provided the missing single bottom fragment of Göttingen, Syr. 23, fol. 460 under Sinai, Georg. NF frg. 68. It could be identified in December 2013 by Sebastian Brock with Ephrem Graecus, *Sermo*...
in adventum Domini and joined to the top part of fol. 4.\textsuperscript{61} From the codicological point of view (measurements; scribal features, line justification) this manuscript does not coincide with St Petersburg, Syr. 19 as published by Kokowzoff 1906, which contains Ephrem’s homily De poenitentia.\textsuperscript{62}

<table>
<thead>
<tr>
<th>Syr. 19 (a) 1\textsuperscript{63}</th>
<th>Syr. 23, fol. 2r/3v\textsuperscript{64}</th>
<th>Syr. 23, fol. 4r (top)\textsuperscript{65} + Georg. NF frg. 68r (bottom)</th>
<th>Syr. 19 (b) 1\textsuperscript{66}</th>
</tr>
</thead>
<tbody>
<tr>
<td>Syr. 19 (a) 1v</td>
<td>Syr. 23, fol. 3r/2v</td>
<td>Syr. 23, fol. 4v (top) + Georg. NF frg. 68v (bottom)</td>
<td>Syr. 19 (b) 1v</td>
</tr>
<tr>
<td>CPG 3946</td>
<td>CPG 3946</td>
<td>CPG 3946</td>
<td>?</td>
</tr>
</tbody>
</table>

\textbf{Fig. 6: Sinai, Georg. NF frg. 68r: Ephrem, Sermo in adventum Domini}

3a. Ephrem, \textit{Sermo in adventum Domini} (CPG 3946) – Göttingen, Syr. 23, fol. 4r (top) + Sinai, Georg. NF frg. 68r (bottom); Fig. 6

\begin{tabular}{lll}
\textbf{a1.} & ܐܬܪ̈ܝܐ & [...] found \\
& \textsuperscript{61} Email of December 2013. Brock permitted me to include the text in this overview. The fragment is catalogued under \url{https://sinai.library.ucla.edu}.
& \textsuperscript{62} Kokowzoff (1906: 39, pl. 4). Contra Desreumaux (1998: 223) who mixes here several MSS (Syr. 17, 19 and Garrett 24) of various contents, St Petersburg, NLR, Syr. 21 shows a bold stroke and the letters are not so so well executed as in Göttingen, Syr. 19 and 23.
& \textsuperscript{63} Duensing (1906: 63–66).
& \textsuperscript{64} Duensing (1955: 126–129).
& \textsuperscript{65} Duensing (1955: 130). A good and clear example of the scribal hand can be found in the photo on p. 139 (Antichrist).
& \textsuperscript{66} Duensing (1906: 69–70).
\end{tabular}
5. The fright

10. In the houses,

15. Dead bodies;

20. And thirst,

b1. Hunger and thirst,

10. And mother ...

15. Meeting in the market-streets,

20. Embracing 

3b. Ephrem, Sermo in adventum Domini (CPG 3946) – Göttingen, Syr. 23, fol. 4v (top) + Sinai, Georg. NF frg. 68v (bottom)

67 The Greek will be only juxtaposed when it nearly agrees with the CPA version. The latter is based anyway of much earlier Greek witnesses.
a1. and also the beauty of the good-looks of all flesh.

b1. is defiled [...]

5. For it will become the image of the human-beings being dead ones...

10. hating like one...

15. on account of the passion for foods. All those who persuaded...

19. that cunning and...

b1. is defiled [...]

5. with groaning [...]

10. and driving away..

15. from us an[...]is that I will ask...[...] that what is hateful,

20. ... this one who of the storm. From [...]


This happens to be the second homily of John Chrysostom attested in CPA. The other one is On the Prodigal Son surviving in an incomplete early MS (CSRP)69 and in a middle period...

68 From here on the transmitted Greek text deviates.

witness, Sinai, CPA NF Frg 7. The latter is the top text covering two early CPA texts in uncial script (Gospel of Luke and a martyrdom). It looks a bit as if the homily On the Woman from Sarepta interpreting 3 Kingdoms 17:12 and 14 (CSRPh) might be by John Chrysostom as well, although no Greek Vorlage can be found agreeing to it.

The homily On the Repentance occurring on the remnants of a CPA manuscript is also extant in a Georgian version with two attested witnesses, one in Sinai, Georg. 51, fols. 73r–77r and the other one in St Petersburg, RNL, E-16, fols. 170r–176v, both still unedited. The CPA text is today distributed over two or three storing places, but its origin was St Catherine on Mount Sinai. Zosime made again use of single folios for at least two new Georgian manuscripts: Garrett MS 24, fol. 99 (Tsagareli 92+93) + Sinai, Georg. NF 19, fol. 61 (986 CE). The content of fol. 99 defied identification for over hundred years. Just during the preparation of this article it could be identified with the help of the newly discovered Sinai, Georg. NF 19, fol. 61. What all fragments, including Götttingen, Syr. 19 (c), have in common is the specific scribal hand. The sadeh and the kafs are executed with a fine stroke. Some of the final kafs and nuns have instead a lower slanting line, a curved line. These peculiarities coincide with characters also visible in the reproduction of Syr. 19 (c) r bottom. Similar shapes of letters cannot be found in any other early CPA manuscript. Rather telling are also words like ܡܕܚܐ, ܡܕܚܐ, ܂ܠܒܗܠܝܢ ܕܡܚ (‘left’, ‘right’, ‘youth’) and the expression ܣܘܢܨ ‘with knowledge’ for this homily of John Chrysostom. The unidentified fragments might be part of a homiletic series by him.

The text is here juxtaposed with the Greek as long as it agrees with it. On fol. 99vb it heavily deviates.

<table>
<thead>
<tr>
<th>Garrett 24, fol. 99r</th>
<th>Sinai, Georg. NF 19, fol. 61r (v)</th>
<th>Syr. 19 (c) r</th>
</tr>
</thead>
<tbody>
<tr>
<td>Garrett 24, fol. 99v</td>
<td>Sinai, Georg. NF 19, fol. 61v (r)</td>
<td>Syr. 19 (c) v</td>
</tr>
<tr>
<td>PG 60, 765</td>
<td>PG 60, 766–767</td>
<td>?</td>
</tr>
</tbody>
</table>

4a. John Chrysostom, De poenitentia (PG 60, 765) – Princeton, Garrett MS 24, fol. 99r

<table>
<thead>
<tr>
<th>a1. ܚܫܠܝܒܐ ܘܚܝܡ</th>
<th>With the crowns of gold and the twisted golden flowers I will bring upon the heads of those who love and will listen. He plucked the top [of the] flowers from the words of the Messiah to be [...] a good smell</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. ܫܡܐܠܐ ܠܓܫܠܐ ܕܡܘܒܟܐ</td>
<td>ܡܕܚܐ ܚܠܐ ܛܒܠܛܒܠܐ ܕܡܘܒܟܐ ܠܓܫܠܐ ܠܓܫܠܐ</td>
</tr>
<tr>
<td>10. ܐܝܢ ܢܝܢ ܡܕܗ ܠܩܢܛ ܐܘܢ ܪܝܫ</td>
<td>ܕܒܟܝܠܝ</td>
</tr>
</tbody>
</table>

70 Brock (1999b).
73 Garitte (1958: 184, no. 42). The information on the MSS was kindly provided by Jost Gippert.
74 Duensing (1906: pl. II.1 with reference to p. 71).
b1. : ܠܗܐ ܢܘܣܗ ܕܐ the temple of god, with such is τοιούτῳ
: ܠܗܐ ܢܘܣܗ ܕܐ the praised crown. οὖ τὸ Θεοῦ λαός, μᾶλλον δὲ ναὸς,
: ܠܗܐ ܢܘܣܗ ܕܐ Many more, στεφάνω δεδοξάσθαι,

5. ܐܒܕܓܘܢܘܣ ܗܕܢ those who were without καὶ ἀμόλυντον
: ܒܕܓܘܢܘܣ ܗܕܢ stain and without τὸν ναὸν τοῦ Θεοῦ
: ܒܕܓܘܢܘܣ ܗܕܢ fault watched τὸν ναὸν τοῦ Θεοῦ
: ܒܕܓܘܢܘܣ ܗܕܢ their temples, ὅσοι μάλιστα

[...] : ܐܒܕܓܘܢܘܣ ܗܕܢ for god [...] ἐφυλάξατε, πορφυρέοις

10. [...] ܠܚܐ with light [...] στόμασι
[...] ܠܚܐ who des[ire] καὶ τῷ ἐμφεγγεῖ

4b. John Chrysostom, De poenitentia (PG 60, 765) – Princeton, Garrett MS 24, fol. 99v

a1. ܐܒܢܝܗܘܪܐ with the praised ἐπὶ τὸ θαυμαστὸν φῶς
: ܐܒܢܝܗܘܪܐ light of hope τῆς ἐλπίδος
: ܐܒܢܝܗܘܪܐ which is lightened. Every αὐτοὺς ἀνάξατε.
: ܐܒܢܝܗܘܪܐ one of those ὅσοι δὲ ἀπροσεξίας

5. ܟܠܝܠܐ ܡܫܒܚܐ themselves τὰς ἡδυπαθείας
: ܟܠܝܠܐ ܡܫܒܚܐ and ruined τοῖς ἡδυπαθείας
: ܟܠܝܠܐ ܡܫܒܚܐ and ruined τὸν ναὸν τοῦ Θεοῦ
: ܟܠܝܠܐ ܡܫܒܚܐ the temple of God, διαφθείρατε, μὴ εἰς
tοῦ ἡσυχίους
: ܟܠܝܠܐ ܡܫܒܚܐ the end you will reach τέλος ἑαυτοὺς

10. [...] ܠܒܐ with light [...] καὶ τῷ ἐμφεγγεῖ
[...] ܠܒܐ who des[ire] ὅσοι δὲ ἔξ ἄποστειλέσθας

b1. ܘܡܬܥܒܕ ܚܪܡ and became forbidden. καὶ διαφθείρατα
: ܘܡܬܥܒܕ ܚܪܡ And with his eagerness σπουδαῖος
: ܐܒܢܝܗܘܪܐ stretching, and from the ἐπαρθέντα, εἰς διειδεστάτην
: ܐܒܢܝܗܘܪܐ he renewed ἅξιον ὥστε αὐτὸν
: ܒܓܪܡܗܘܢ erected as so that ἀνακτίζει, ως οὐδὲν αὐτὸν
: ܒܓܪܡܗܘܢ it what he had ἀνακτίζει, ὥστε οὐδὲν αὐτὸν
: ܒܓܪܡܗܘܢ he will not be blameless ἀπολιμπάνεσθαι
tὸν Εἰρήνης
: ܒܓܪܡܗܘܢ through which was ἀνοικοδομηθέντα
[...] ܒܓܪܡܗܘܢ concerning the image ἢ ἡμῶν ἀνωτῶν
[...] ܒܓܪܡܗܘܢ was the one ἢ ἡμῶν ἀνωτῶν
[...] ܒܓܪܡܗܘܢ who will say [...] ἢ ἠμῶν ἀνωτῶν

4c. John Chrysostom, De poenitentia (PG 60, 766) – Georg. NF 19, fol. 61r (v); Fig. 7

a1. ܬܗܘܬܐ ܠܓܘܗ stretching, and from the ἐπαρθέντα, εἰς διειδεστάτην
: ܬܗܘܬܐ ܠܓܘܗ height he is, and he sends πηγὴν ἑαυτὸν
: ܬܗܘܬܐ ܠܓܘܗ he renewed τὴν γὰρ ἔχουσαν αὐτὴν
: ܬܗܘܬܐ ܠܓܘܗ and goes up again renewing, τὴν γὰρ ἔχουσαν αὐτὴν

5. ܡܫܓܪ ܡܚܕܬ he renewed ἀνακτίζει, ἀνακτίζει, ἀρκετῶν
: ܡܫܓܪ ܡܚܕܬ it what he had ἀνακτίζει, ἀρκετῶν
: ܡܫܓܪ ܡܚܕܬ he will not be blameless ἀνακτίζει, ἀρκετῶν
[...] ܡܫܓܪ ܡܚܕܬ through which was ἀνακτίζει, ἀρκετῶν
[...] ܡܫܓܪ ܡܚܕܬ concerning the image ἀνακτίζει, ἀρκετῶν
10. [...] ܡܫܓܪ ܡܚܕܬ was the one ἀνακτίζει, ἀρκετῶν
[...] ܡܫܓܪ ܡܚﺩܬ who will say [...] ἀνακτίζει, ἀρκετῶν
Fig. 7: Sinai, Georg. NF 19, fol. 61r (v): John Chrysostom, De poenitentia
Christa Müller-Kessler, Piecing together Christian Palestinian Aramaic Texts

10. to be similar; and on the spring of tears she let him descend and she washes
15. off the stains clothing him; and the spirit begins to speak
20. to the soul in which is repentance.

b1. ‘and will be renewed li[ke the eagle]
And this [image]
ren[eved ...]
Now ...
the child[en of ...]
[... ...]
an advice
[is near the kingdom]
of h[eaden.] (Mt 3:3)

5. ... ἐν καὶ ἁμαρτίαι καὶ οὐδὲν ἐν τῇ ἀφίησιν, ὡς ἐν τῷ Κυρίῳ, καὶ κατησμοῦν ἢ τίς ἐνέμεινεν
10. ‘For the rep[ence]
is near the kingdom
of heaven.
15. the repentan[ce. ‘Look]
at generation[s ...]
and se[e ...]
in the Lor[d ...]
or wh[o ...]
in [his] fe[ar ...]
and [r ...]
who ca[led ...]

4d. John Chrysostom, De poenitentia (PG 60, 767) – Georg. NF 19, fol. 61v (r)

a1. ... [ ...] of him aὐτὸν, καὶ ἀπερέαθεν αὐτὸν;
[ ... ] who is merciful Διὸτι
[ ... ] the Lord οἰκτίρμοι καὶ ἐλεήμον ὁ Κύριος,
[ ... ] sins καὶ ἀφίσαν
5. ... [ ...] in ti[me] ἀμαρτίας, καὶ σῶζει
[ ... ] of s[ne]
[ ... ] save καὶ ἀπεκαλέσατο
[ ... ] before ἐν καιρῷ

75 Newly attested biblical verse in CPA.
76 CPA has an addition here.
77 Newly attested biblical verse in CPA.
40

10. Kaï mē aïşchounthēs,
téknon, ômolohēsai
tàs âmarthiâs sou,
ĕstî gâr aïşhûnû ë̆ épâgyousa
âmarthiân,
kaï ëstîn aïshûn

15. H' ëntaûtha metanôousa
psiçhî lamvbânei
tîn afesîn tòn âmarthimátôn:
En gâr tô ūdû

20. Ti ëzekomolólogoîtaî
tô Kûríô;

b1. Épi taïs âmarthiâs sou,
îna sowthës.

5. Otan gâr, ëphôsîn,
âpôstráficoi stenâçhês,
tôte sowthësê.
[gñosi sou] Lèghê sô,
phêsî,
tûs âmarthiâs sou, òpôs
ân dikaiôthês ên tôîs lôgos sou

10. And you will cry out when
being judged. (Mt 12:37)
kaî nikêsîs
êî tôî kríneôbaî sê.

15. Lèghê
tûs âmarthiâs sou.

20. Âgnôia
mou mî mnêshêsî.
Kataî
tô ëleôs sou mnêsôthi

78 Newly attested biblical verse in CPA.
79 Newly attested biblical verse in CPA.
80 CPA has here the additional introduction which is omitted in Greek.
81 Newly attested biblical verse in CPA.
82 Omitted in PG.
83 Newly attested biblical verse in CPA.

Sebastian Brock was sent a multispectral image of Garrett MS 24, fol. 90v\(^84\) of which he had also received black and white images showing a CPA script. He joined the half fol. 90 with the lower half fol. 87 formerly published by Duensing in 1944 only according to a photograph of fol. 87v. It contains the account of Saint Silvanus from the collection of the *Apophthegmata patrum*, which was identified as such by Anton Baumstark in the Hiersemann catalogue.\(^85\) Two lines of this bifolio are now lost in the middle due to binding or cutting to-size.\(^86\) The folio belongs with some others to Göttingen, Syr. 17 and 25.\(^87\) The CPA version is rather close to the Greek transmission. It corresponds to the account of Silvanus (apophthegms I–VI) as printed in Cotelerius, *Ecclesiae Graecae monumenta*; some deviating parts can be found in Venice, Codex Marcianus 346 fondo antico or now Paris, Bibliothèque Nationale de France, Coislin 126.\(^88\) All folios have the Georgian text of the Greek Chronicle of the Early Church by Alexander of Cyprus (*De venerandae ac vivificae crucis inventione*)\(^89\) on top which was copied by Ioane Zosime in 986 at St Catherine’s Monastery.\(^90\)

<table>
<thead>
<tr>
<th>Syr. 25, fol. 1r</th>
<th>Garrett 24, fol. 90v/87r = r</th>
<th>Syr. 17 (b) (^91) r + Syr. 17 (c) (^92) r</th>
<th>Syr. 17 (d) r (^93)</th>
<th>Syr. 17 (e) r (^94)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Syr. 25, fol. 1va(^95)</td>
<td>Garrett 24, fol. 90v/87v(^96) = v</td>
<td>Syr. 17 (b) r + Syr. 17 (c) v</td>
<td>Syr. 17 (d) v</td>
<td>Syr. 17 (e) v</td>
</tr>
<tr>
<td>PG 65, 408 (I)</td>
<td>PG PG, 408–410 (I–IV)</td>
<td>PG 65, 410 (IV–VI)</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>AP(^97) IV.48</td>
<td>AP IV.48, III.33</td>
<td>AP XVIII.27, XI.68</td>
<td>AP X.100</td>
<td>AP X.100</td>
</tr>
</tbody>
</table>

5a. Saint Silvanus III–IV (PG 65, 409–410) – Princeton, Garrett MS 24, fol. 90v/87r (originally recto); Fig. 8

a1. ἀρχαῖα χρήστες ἔτες... ... the food was ἐκεῖνο τὸ φαγεῖν
tὸς... ... again charity. We ἤν· ὡς ἤμετρ ἡ
ἐγγάρεσθαι... will keep our [false] ἀυτὸν νηστείαν κρατήσωμεν,
ἐντὸς... ... again my master ἱκνόν
ἐπίσκοπον... [Sil]vanus

\(^85\) Baumstark *apud* Hiersemann (1922: 8).
\(^86\) I owe Sebastian Brock my sincere thanks for familiarizing me with this new find. He permitted me to integrate the information and his reading within this study. There are only a few minor corrected readings and additions by myself.
\(^87\) Duensing (1906: 40–41; 1944: 224, 227).
\(^89\) CPG 7398; PG 87: 4016–4076; Mgaloblishvili (1975: 226–228).
\(^90\) Garitte (1967: 43); Skemer (1996: 337).
\(^91\) Duensing (1944: 226–227).
\(^92\) Duensing (1906: 40).
\(^93\) Duensing (1906: 41 top).
\(^94\) Duensing (1906: 41 bottom).
\(^95\) Duensing (1944: 223–224) with end of the Vita of Saint Sarmatas.
\(^96\) Duensing (1944: 226), who could edit only the verso side after Hiersemann (1922: pl. III). The other three half folios (88/89 and 99) were not identified by Baumstark in his manuscript description.
\(^97\) Arrangement according to Guy (1993–2005).
10. [al]mazed and fell [weeping]. And they asked of him,

15. [the bro]thers saying, ‘What have you our father?’ [The old man] was [sil]ent and weeping [..] were Anagakazonon δὲ

b1. many from our kind going to the torture, ἡμῶν ἀπεχομένους εἰς τὴν κόλασιν,

and many of the seculars going κοσμικῶν ἀπεχομένους
to the kingdom.’ And the old man ἐς τὴν βασιλείαν.

was sad ἢ θελεν did not want ἐξελθεῖν είκ

to go out from τοῦ κελλίου αὐτοῦ. Εἰ δὲ καὶ ἡναγκάζετο ἐξελθεῖν,
his cell. And if τὸν κελλίον αὐτοῦ. Εἰ δὲ καὶ ἡναγκάζετο ἐξελθεῖν,

[......] [......] [......] covering his face in the cap and said, ἐξεκαπε τὸ πρόσωπον ἑαυτοῦ
toing his face in the cap and said, τῷ κουκουλίῳ, λέγον·

15. ‘What do I want to see this light ἑδίκιν, τὸ φῶς τοῦτο

which is temporal, τὸ πρόσωπον, καὶ ὦκ ἔχων οὐδέν

20. Another good thing for his disciple ὢ μαθητής αὐτοῦ


99 Suggestion by Brock for this meaning, which is preferable. The spelling, however, should be Δασκαλος in the early period of CPA. Only late Gospel Lectionary B spells this with γιάδ instead, see Müller-Kessler (1991: 189–190).

5b. Saint Silvanus IV–V (PG 65, 409–410) – Princeton, Garrett MS 24, fol. 90r/87v (originally verso)

a1. Zacharias and he [f]ound him in stu[p]or and stretching his hands\textsuperscript{101} to heaven.  
5. And he closed the door, and went out to him, and he entered again at the sixth hour. And at the ninth he would find him thus his mind [.....] [.....] [.....]

\textsuperscript{101} Cf. פָּרָד השֶׁם פָּרָד 'that one who stretched out the hand’ FMSD 6b:5–6 (Müller-Kessler and Sokoloff 1996:14); פָּרָד השֶׁם פָּרָד ‘the old man stretched out his hand to heaven’ FMSD 27b:6–8 (Müller-Kessler and Sokoloff 1996:35).
silent. And he said, and he would find him

‘What is with you today master?’

And he said to him, ‘I am weak today my son.’

And then he grasped his feet saying, ‘I am not leaving you Oū μη σε ἐάσω,

b1. until you [tell me] Zacharias what you saw.’ ti elideς,

He said, ‘I was give[n] Lέγει αὐτῷ ὁ γέρων·

and I saw καὶ εἶδον τοῦ Θεοῦ, και ἐκεῖ

his glory103, the [...] τὴν δόξαν

of God. And after τοῦ θεοῦ, και ἐκεῖ

I was stand[ing] ἵσταμαι

[......] [......] ἐξως ἄρτι, και νῦν ἀπελύθην.

[......] [......] IV. Καθεξομένου ποτε
to heaven, τοῦ ἄββα Σιλουανοῦ

master Silvanus. εἰς τὸ ὅρος τὸ Σινά,

lived on Mount eἰς τὸ ὅρος τὸ Σινά,

Sinai. [His] ἀπῆλθεν

disciple Zacharias ὁ μαθητῆς αὐτοῦ Ζαχαρίας

w[ent] to the old [man] εἰς διακονίαν,

and said to the old [man], καὶ λέγει τῷ γέροντι·

‘Let the wa[ter] go Ἀπόλυσον τὸ ὕδωρ,

and water the gar[den] καὶ πότισον τὸν κήπων.

(met. church).’ ὁ δὲ ἐξελθὼν

And the old [man] went out ἐσκεπεὶ104 τὴν ὤψιν αὐτοῦ

and covered h[is] face.


103 Sebastian Brock suggests to see here an abbreviation for ὀθοςησα τιποτην as in Syriac. In CPA such elisions are not known, but it might be the solution for this obscure spelling, given the Greek parallel δόξαν.

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ქრისტიანული პალესტინის არამეული ტექსტები ქართული ხელნაწერების ქვედა ფენებში

ქართული ხელნაწერების ქვედა ფენებში კრისტა მიულერ-კესლერი (იენა)

პალესტინელ ქრისტი ანთა მიერ არამეულ ნაწერთა შერქვობა არამეული ხელნაწერებს, რომლებიც 5–7 საუკუნეებიდან თარიღდება, დაშლილი და ახალი ქართული ტექსტების შესაქმნელად სახელმწიფო ხელისუფლები გამოწვევად იქნებოდა. ანთა ხელით 5–10 საუკუნეები ქართული ხელნაწერების თანახმად ხელნაწერები. არამეული ხელნაწერების დაშლის შედეგად მოღვაწეობა პალიმფსესტურ ფურცლებზე ქართული ხელნაწერი თანდათან ხელით გადაწყვეტილი და იგივე მასალის შექმნასთანავე მდებარე საბრძანებლო ლაგან, ან სახელით, ოქროს ჭავრეტის მონასტერში, სადაც იგი მოუყოლებული. იოანე-ზოსიმეს გადაწყვეტილი ხელნაწერი 19-საუკუნეში ჩამოიტანა და გადაწყვეტილი ხელნაწერი სობეთის მთაზე ოქროს ჭავრეტს მონასტერში, ქართული ხელნაწერების ხელოვნების შინაგან ნაწილი, რომელიც 20-საუკუნეში ქართული ხელნაწერები კი ფურცლებზე და ქვედა ფენებში გამოიქნებოდა.

1975 წელს ხელოვნები გამოქვა ხელნაწერების ქუთაისის სახლში, რომლებიც გამოიქნებოდნენ 15–16 საუკუნეებმა. საქართული ხელოვნები გამოქვა ხელოვნებმა ქართული ხელნაწერების შექმნის განვითარებაში, დამატებითი შექმნის და ხელოვნების გამართულებაში, სადაც ხელოვნები გამოიქნა ხელოვნები და ხელოვნები სადაც მოქმედებდა. გამოცდა ხელნაწერები გამოქვა, რომლებშიც ინდუსტლური ნაწილი მოიცავდა, რომლებიც ხელნაწერების შექმნასთან არსებით იყო და მოიგო ხელოვნება.

1980 წელს ხელოვნები გამოქვა ხელნაწერების ქუთაისის სახლში და გამოქვა ხელოვნები და ხელოვნები სადაც მოქმედებდა და ხელოვნები არამეული ტექსტები ქართული ხელნაწერების შექმნის გამართულების განვითარებაში. ხელნაწერები გამოქვა ხელოვნები და ხელოვნები სახელით, რომლებიც ინდუსტლური ნაწილი მოიცავდა.

1987 წელს ხელნაწერები გამოქვა ხელოვნები და ხელოვნები სახელით, რომლებიც ინდუსტლური ნაწილი მოიცავდა.

1993 წელს ხელოვნები გამოქვა ხელოვნები და ხელოვნები სახელით, რომლებიც ინდუსტლური ნაწილი მოიცავდა.

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2011 წელს ხელოვნები გამოქვა ხელოვნები და ხელოვნები სახელით, რომლებიც ინდუსტლური ნაწილი მოიცავდა.

2017 წელს ხელოვნები გამოქვა ხელოვნები და ხელოვნები სახელით, რომლებიც ინდუსტლური ნაწილი მოიცავდა.