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

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, 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, Bereshit 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”. 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.
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., Antorin; 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 Outhwaite 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

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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.
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).
Schechter as well as the scholarly twins and renowned Sinai travellers Lewis and Gibson. One of the early comprehensive descriptions of the finds were given in serial lectures by Kahle, which later appeared in a monograph. 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. Two years later Lewis added an improved appendix with some new identifications by two scholars Friedrich Schulthess and Carl Victor Ryssel. 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, 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. What remains of it is only the

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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 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]). 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. 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. 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. 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.
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. 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. 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. 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. 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, which appeared in the same year as Goshen-Gottstein and Shirun’s edition in 1973.

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. 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
case for the Palestinian Talmud Tractate *Eruvin* 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); 2 Kingdoms 6:19-7:7 (T-S 12.735 large fragment); 3 *Kingdoms 11:5-32* (T-S 16.328; unpubl.); 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 Qidun*, 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

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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 CCAI, 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 CCAI, pp. 105-106; pl. VI.
35 CCAI IIA, p. 184, pl. VII.
36 CCAI IIB, pp. 46-49, pls. I-II.
40 FS Desr.
41 REJ, p. 50.
42 *Seme.,* 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. 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, and ignore the fact that an article from 1978 by Sokoloff and Yahalom offers much better information and details 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 Genizah 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. 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 Genizah. 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”, 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”. Yet, the palimpsest fragments had been assigned in 1900 and 1978 to the correct Aramaic script and dialect.

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43 See Ronny Vollandt, “Palimpsests from Cairo and Damascus. A Comparative Perspective from the Cairo Genizah and the Kubbat al-Khazna” on Academia.edu and to be published 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).


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.\textsuperscript{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»,\textsuperscript{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.\textsuperscript{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.\textsuperscript{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),\textsuperscript{54} 3 Kingdoms (1 King) 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.\textsuperscript{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 leiniator (Nesteutes), Sermo de poenitentia.\textsuperscript{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

\textsuperscript{50} BSOAS 56, pp. 119-122; CCPA I, pp. 140-141; CCPA IIB, pp. 88-89.
\textsuperscript{51} Sem, p. 128, n. 4.
\textsuperscript{52} CCPA IIB, pp. 88-89.
\textsuperscript{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.
\textsuperscript{54} RB, p. 130 [forthcoming].
\textsuperscript{55} RHT, p. 119. Not mentioned in PST.
\textsuperscript{56} VLR [in press].
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of the CPA script is hardly satisfying, since the underlying CPA scripts derive from at least seven scribal hands. It ranges from large sized characters (CCR1) to neatly written letters (CCR2B). 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.

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.

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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 *dionous*, a *triema*, 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.
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<td>1.1 Pentateuch</td>
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<td>CCPA I 80–81</td>
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<td>CCPA I 82–83</td>
<td>PST 4; SPI 48</td>
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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

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<th>T-S 12.758r</th>
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1.2.2 2 Kingdoms (2 Samuel)

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1.2.3 3 Kingdoms (1 Kings)

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<td>11:31–32</td>
<td>T-S 16.328, 2r</td>
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<td>T-S 16.328, 2v</td>
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b.

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<th>14:20*–26</th>
<th>T-S 12.210r</th>
<th>CCPA I 105</th>
<th>PST 138; SPV 56</th>
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| 14:27*–15:4 | T-S 12.210v  | CCPA I 106 | PST 138; SPV 56 |

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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 1 Kgds 14:26 and the plene spelling with aleph for expected /ā/ as in ‘treasuries’ 1 Kgds 14:26 and ‘written pl. fem.’ 1 Kgds 14:29. Correct the typographical error ܕܡܐ for ܕܗܐ 1 Kgds 14:26 in CCPA I, p. 105.

This fragment was joined according to the upper text with T-S NS 249.14 by Joseph Yahalom, *Palestinian Vocalised Piyyut 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.

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.
Recent Identifications among the Palimpsests from the Cairo Geniza

1.3.2 Jeremiah

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<td>13:1c–6a</td>
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<td>13:23–25</td>
<td>T-S 16.322, f. 1r</td>
<td>CCPA I 162</td>
<td>PST' 10; SPV' 86</td>
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<td>T-S 16.322, f. 1v</td>
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<td>22:3b–8a</td>
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<td>38(31):21</td>
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<td>38(31):28</td>
<td>Or. 6581, no. 1v</td>
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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 as 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: /ʒalmātā/ ‘valleys’ Jer 14:6; * /dahhābayyā/ ‘goldsmiths’ EpJer 45; * /dawwānā/ ‘misery’ Lam 1:13; /drāqōnīn/ ‘dragons’ Jer 45:17; /hāu/ ‘that’ Jer 37:7; 8; * /hawāt/ ‘she was’ EpJer 43; * /hawātē/ ‘she was’ EpJer 43; * /ḥailwātā/ ‘forces’ Jer 45:17; /ḥailwātē/ ‘his forces’ Jer 39:42; /ḥailwātē/ ‘his forces’ Jer 39:42; [ /ḥailwātē/ ‘my good things’ Jer 38:14; * /yāklaz/ ‘TN Kedron valley’ Jer 38:40; /yātkīn/ ‘they (fem.) sit’ EpJer 42; /yithadiyān/ ‘they (fem.) shall rejoice’ Jer 38:13; /kawāt/ ‘like’ EpJer 34; * /lewāt/ ‘to’ Jer 45:18; /lewātē/ ‘to him’ Jer 43:4; * /lewātē/ ‘his captivity’ Jer 37:3; /sāpī/ ‘carpenters’ /naggārīn/ EpJer 45; * /sāpī/ ‘his captivity’ Jer 37:3; /šā wybūn/ ‘their captivity’ Jer 37:10; * /šawwīyā/ ‘equal’ EpJer 43; * /šawwīyā/ ‘equal’ EpJer 43; |

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

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

73 Identification and reading was contributed by me for our text series volume CCPA I.
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<td>44(37):5–10</td>
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<td>44(37):19–45:2</td>
<td>T-S NS 200.49r + T-S 12.735r (small fragment)</td>
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1.3.3 Ezekiel

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<td>E 16507v</td>
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74 Both fragments were made out to be part of this large upper Bereshit 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, SPI, p. XV under h).
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<th>1.3.7 <em>Joel</em></th>
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\(^76\) 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 Enumerable.

\(^79\) 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 Rabbah* (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*

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<td>13:6–11</td>
<td>T-S 12.209v</td>
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1.4.2 *Ecclesiasticus* (Wisdom of Sirach)

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<td>18:27–19:1</td>
<td>T-S 12.191v</td>
<td>CCPA I 204</td>
<td>PST 82; SS 11:135</td>
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2. New Testament

2.1 Gospels

2.1.1 *John*

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<td>15:4–7</td>
<td>TS AS 78.410r +</td>
<td>CCPA IIA 189</td>
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<tr>
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<td>TS AS 78.410v +</td>
<td>CCPA IIA 190</td>
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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\(^{82}\)

25:11
T-S AS 78.324, 1v

27:4a–5b; 7(last word)—9a
T-S AS 78.324, 2r

27:11–12;
13b–14a
T-S AS 78.324, 2v

2.2.2 1 Corinthians

a. 1:2–10a
Hébr. 1489 (9)r

1:10b–16a
Hébr. 1489 (9)v

b. 5:10b–13a
T-S 12.756r + CCPA IIB 88

5:13b–6a
T-S 12.756v + 12.755r\(^{84}\)

2.2.2.2 2 Corinthians

3:2b–9a
T-S 20.157, 1r

3:9b–16 (first word)
T-S 20.157, 1v

3:16–4:4a
T-S 20.157, 2r

4:4b–10a
T-S 20.157, 2v

2.2.3 Colossians

4:12–18a
Syr. 15 c. (P)r

4:18b
Syr. 15 c. (P)v

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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!
2.2.4 1 Thessalonians

a. 1:1–3a                             Syr. 15 c. (P)v  CCPA IIB 160  AO 93:10–11
    4:3a–10a                            Syr. 16 c. (P)r  CCPA IIB 161  AO 93:12–13
    4:10b–15a                           Syr. 16 c. (P)v  CCPA IIB 162  AO 93:14–15

b. 1:8a–9; 2:1–2                        Hébr. 1489 (1)r  Sem 129  —
    2:4–5a; 6c–7                        Hébr. 1489 (1)v  Sem 130  —

c. 3:1b–6                               T-S 16.326, 1r +
P series 49e85
    3:6(last two words)–13              T-S 16.326, 1v +
    4:1–8a                              T-S 16.326, 2r  CCPA IIB 167  PST 54
    4:8b–14a                            T-S 16.326, 2v  CCPA IIB 169  PST 58

2.2.5 2 Timothy

a. 1:10c–17a                           Syr. c. 17 (P)r  CCPA IIB 179  AO 93:16–17
    1:17b–2:7a                          Syr. c. 17 (P)v  CCPA IIB 180  AO 93:18–19

b. 2:16–21                             T-S 20.158, 1r  CCPA IIB 181  PST 62
    2:22–26                             T-S 20.158, 1v  CCPA IIB 182  PST 64

2.2.6 1 Titus

a. 1:11b–2:2 (first word)              Syr. c. 18 (P)r  CCPA IIB 183  AO 93:20–21
    2:2a–8                              Syr. c. 18 (P)v  CCPA IIB 184  AO 93:22–23

b. 3:3–8a                              T-S 20.158, 2r  CCPA IIB 190  PST 66
    3:8b–12                             T-S 20.158, 2v  CCPA IIB 191  PST 68

85 This fragment was not worked into CCPA II 168-169, although it fits on the top into the right column of T-S 16.326, 1r or left hand column of T-S 16.326, 1v. It has been given the old inventory numbers in RHT VI.30, 33 (JRL Geniza fragment 49 a fol. 1; JRL Geniza fragment 49 a fol. 2), but in VT 10, p. 224, n. 1 (Manchester Library, Parchment Geniza fragm. no. 49 for Bereishit Rabbah, which is actually Palestinian Talmud). I received under this number a Syriac palimpsest in Serto script from the John Rylands Library, Manchester. The text with the joined fragment should read in T-S 16.326, 1r, ll. 1-4

[... 

[... 

T-S 16.326, 1v, ll. 1-3 should read

[... 

شعـد]  [لأ]  [ب]  [ال]  [صـه]  [عم]  [لا]  [مل]  [ع]  [شـ]
Recent Identifications among the Palimpsests from the Cairo Geniza

3. Apocrypha

3.1 Dormition of Mary

§§ 20\textsuperscript{?}
T-S 16.351, 1r
Apocr 78–79

§§ 21\textsuperscript{?}
T-S 16.351, 1v
Apocr 79

§§ 45b–46a
T-S 16.327, 1r
Apocr 79–80
PST 86

+ T-S AS 78.401r

§§ 46b
T-S 16.327, 1v
Apocr 80–81

+ T-S AS 78.401v

§§ 50c–51b
T-S 16.327, 2r
Apocr 81–82

§§ 51c–52a
T-S 16.327, 2v
Apocr 82

§§ 78b
T-S 16.351, 2r
Apocr 83

§§ 78c–79a
T-S 16.351, 2v
Apocr 83–84

§§ 80a
T-S NS 258.140r
Apocr 84

§§ 80b
T-S NS 258.140r
Apocr 85

4. Hagiography

4.1 Martyrdom of Philemon

§
T-S 12.750r
PST 93

§
T-S 12.750v
PST 93

§ 12
T-S 12.749r
SS 11:133
PST 74

+ T-S 329.968r

§ 12
T-S 12.749v
SS 11:133
PST 74

+ T-S 329.968v

\textsuperscript{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.

\textsuperscript{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.

Christa Müller-Kessler

4.2 Vita of Abraham of Qidūn

§ 13  T-S 12.746, 1r\[^{88}\]  FS Desr 234  PST 77
§ 13–14 T-S 12.746, 1v  FS Desr 235  PST 78
§ 15  T-S 12.746, 2r  FS Desr 236  PST 79
§ 16  T-S 12.746, 2v  FS Desr 237  PST 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\[^{89}\]  —
§ 71–72 T-S 16.329, 1r  PST 98  —
§ 72  T-S 16.329, 1v  PST 100  —
§ 72–73 T-S 16.329, 2r  PST 102  —
§ 73  T-S 16.329, 2v  PST 104  —
§ 89  T-S 12.752r  PST 86  —
§ 90  T-S 12.752v  PST 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  VRL 2\[^{2}\]  PST 108
B  L-G Glass 1bv  VRL 2\[^{2}\]  PST 108
C  L-G Glass 1ar  VRL 2\[^{2}\]  PST 107
C  L-G Glass 1av  VRL 2\[^{2}\]  PST 107

\[^{88}\] Read instead of Capron: 1rb3 ـ not ـ; 1rb4 ـ not ـ; 1rb8 ـ not ـ; 1vb17 ـ not ـ.

\[^{89}\] 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.
### Recent Identifications among the Palimpsests from the Cairo Geniza

#### 5.2 Pseudo-Caesarius

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#### 5. Simboli Nicaeni Fragmentum

| T-S 12.748r | PST 72 |
| T-S 12.748v | PST 73 |

#### 6. Unidentified

| Hebrew b. 13, f. 14.1–5r | — |
| Hebrew b. 13, f. 14.1–5v | — |
| T-S 12.751r | PST 84 |
| T-S 12.751v | PST 85 |
| T-S 12.757r | PST 83 |
| T-S 12.757v | PST 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 | — |

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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 Qidin*. 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 Qidin*, 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.
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92 If no literature abbreviation is cited for the plates, it refers to the preceding reference in column three.

93 Where no plate reference is given, a photo can be found today and browsed under https://fjms.genizah.org.

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 *ܐܢܘ[...]* instead of *ܗܢ[...]* p. 183; rb4 read *ܐܘ[...]* instead of *ܗ[...]*. rb11 read *ܒܕܐ[...]* instead of *ܒܕܒ[...]*.

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 bifilos 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.
Recent Identifications among the Palimpsests from the Cairo Geniza

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(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).


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.
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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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\(^{107}\) Incorrectly attributed by Bar-Asher, as the text does not fit into the *Vita of Antonius*.

\(^{108}\) Not mentioned in *SPV*, p. XV.
Christa Müller-Kessler

T-S 16.329, 2r  PSS 66; RHT IX.42  PST 102  —
T-S 16.329, 2v  PSS 66; RHT IX.42  PST 104  —
T-S 16.351, 1r  PSS —; RHT III.15  Apoc 78–79  —
T-S 16.351, 1v  PSS —; RHT III.15  Apoc 79  —
T-S 16.351, 2r  PSS —; RHT III.18  Apoc 83  —
T-S 16.351, 2v  PSS —; RHT III.18  Apoc 83–84  —
T-S 16.98r  PSS 34; RHT XXII.85  CCPA IIA 185–186  pl. V;
Rabinowitz109
T-S 16.98v  PSS 34; RHT XXII.85  CCPA IIA 187–188  pl. VI
T-S 20.157, 1r  PSS 42; RHT VI.34  CCPA IIB 103  pl. V; PST pl. V
T-S 20.157, 1v  PSS 42; RHT VI.34  CCPA IIB 104  pl. VI
T-S 20.157, 2r  PSS 42; RHT VI.36  CCPA IIB 105  pl. VI
T-S 20.157, 2v  PSS 42; RHT VI.36  CCPA IIB 106  pl. V; PST pl. V
T-S 20.158, 1r  PSS 46; RHT XVIII.79  CCPA IIB 181  pl. XII
T-S 20.158, 1v  PSS 46; RHT XVIII.79  CCPA IIB 182  pl. XIII; PST pl. VI
T-S 20.158, 2r  PSS 46; RHT XVIII.80  CCPA IIB 190  pl. XIII; PST pl. VI
T-S 20.158, 2v  PSS 46110; RHT XVIII.80  CCPA IIB 191  pl. XII
T-S 20.182, f. 1r  PSS 8, 35; RHT XXIII.86  CCPA I 80–81  PST pl. I
T-S 20.182, f. 1v  PSS 8, 35; RHT XXIII.86  CCPA I 82–83  pl. III
T-S 20.182, f. 2r  PSS 8, 35; RHT XXIII.86  CCPA IIA 184  pl. III111
T-S 20.182, f. 2v  PSS 8, 35; RHT XXIII.86  CCPA IIA 184  PST pl. I
T-S AS 78.324, 1r  PSS —; RHT VIII.39  CCPA IIB 46  pl. I
T-S AS 78.324, 1v  PSS —; RHT VIII.39  CCPA IIB 47  pl. II
T-S AS 78.324, 2r  PSS —; RHT VIII.40  CCPA IIB 48  pl. II
T-S AS 78.324, 2v  PSS —; RHT VIII.40  CCPA IIB 49  pl. I
T-S AS 78.401r  PSS —; RHT —  Apoc 78  —
T-S AS 78.401v  PSS —; RHT —  Apoc 79  —
T-S AS 78.402r  PSS —; RHT XI.48  CCPA IIA 189  pl. VII
T-S AS 78.402v  PSS —; RHT XI.48  CCPA IIA 190  pl. VIII
T-S AS 78.405r  PSS —; RHT X.46  CCPA I 19  pl. I
T-S AS 78.405v  PSS —; RHT X.46  CCPA I 19  pl. I
T-S AS 78.410r  PSS —; RHT XI.48  CCPA IIA 189  pl. VII
T-S AS 78.410v  PSS —; RHT XI.48  CCPA IIA 190  pl. VIII
T-S NS 200.49r  PSS 14; RHT XVI.67  CCPA I 175  pl. XVa

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.
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T-S NS 200.49v  PSS 14; RHT XVI.67  CCPA I 176  pl. XVb
T-S NS 249.14r  PSS ; RHT XX.82  CCPA I 107  SPV/ pl. I
T-S NS 249.14v  PSS ; RHT XX.82  CCPA I 108  SPV/ pl. II
T-S NS 258.14g  PSS ; RHT —  — —
T-S NS 258.14v  PSS ; RHT —  — —
T-S NS 258.150r  PSS ; RHT —  — —
T-S NS 258.150v  PSS ; RHT —  — —
T-S NS 258.401r  PSS ; RHT —  Apocr 84 —
T-S NS 258.401v  PSS ; RHT —  Apocr 84 —
T-S NS 301.63r  PSS ; RHT —  — —
T-S NS 301.63v  PSS ; RHT —  — —
T-S NS 329.300r +  PSS ; RHT VI.29  CCPA I — —
T-S NS 329.300v +  PSS ; RHT VI.29  CCPA I — —
T-S NS 329.301r +  PSS ; RHT VI.29  CCPA I — —
T-S NS 329.301v  PSS ; RHT VI.29  CCPA I — —
T-S NS 329.844, 1r  PSS 14; RHT XVI.70  CCPA I 171  pl. XII
T-S NS 329.844, 1v  PSS 14; RHT XVI.70  CCPA I 172  pl. XIII
T-S NS 329.844, 2r  PSS 14; RHT XVI.73  CCPA I 173  pl. XIII
T-S NS 329.844, 2v  PSS 14; RHT XVI.73  CCPA I 174  pl. XII
T-S NS 329.845, 1r  PSS 14; RHT XVI.71  CCPA I 169  SPV/ pl. III
T-S NS 329.845, 1v  PSS 14; RHT XVI.71  CCPA I 170 —
T-S NS 329.563r  PSS ; RHT —  — GFR 40–41
T-S NS 329.563v  PSS ; RHT —  — GFR 40–41
T-S NS 329.968, 1r  PSS ; RHT XIV.53  — —
T-S NS 329.968, 1v  PSS ; RHT XIV.53  — —
T-S, Or 1080.4, 1r  PSS 14; RHT XVI.70  CCPA I 169 —
T-S, Or 1080.4, 1v  PSS 14; RHT XVI.73  CCPA I 170 —
T-S, Or 1080.4, 2r  PSS 14; RHT XVI.71  CCPA I 177 —
T-S, Or 1080.4, 2v  PSS 14; RHT XVI.72  CCPA I 178 —
T-S, Or 1085.4r  PSS 14; RHT —  CCPA I 169  SPV/ pl. III
T-S, Or 1085.4v  PSS 14; RHT —  CCPA I 170 —

c) John Rylands Museum, Manchester
Geniza fragment A 12  PSS ; GFRB 208112 — —
Geniza fragment 49  PSS 14; RHT XVI.30.33113 — —
Geniza fragment AF  299 — —

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.
Appendix\textsuperscript{114}

A. Martyrdom of Philemon BHO 793\textsuperscript{115} BHG 1514\textsuperscript{116}

T-S 12.750ra – Martyrdom of Philemon, \textit{AS} 896 § 4 (Lewis and Gibson, \textit{PST} 93)\textsuperscript{117}

1. [ . . . . ] [ . . . . ]
   [ . . . . ] [ . . . . ]
   [ . . . . ] [ . . . . ]

   [ . . . . ] [. . . . .] remembrance μνημόσυνον

5. ἡμεραίον of the faith-
   τῆς ἀπίστίας lessness
   εἰς ἐπί τῆς γῆς on earth,
   ἀλλὰ καθὼς but as
   ὅταν what

10. ηκούσας μου I heard of
   ἐν νεφέλῃ ὕδατος . . . water
   ἐπὶ τοῦ βαπτίσματος of my baptism,
   οὕτως καὶ also now
   ἄκουσόν μου be from me

\textsuperscript{114} The underlined letters refer to the readings from Lewis in \textit{PST}.
\textsuperscript{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.
\textsuperscript{116} The Greek versions in the \textit{Acta Sanctorum} and in the \textit{Patrologia Graecae} hardly correspond to the CPA version.
\textsuperscript{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 \textit{Titus} and 2 \textit{Timothy} (T-S 20.158).

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

1. [......] [......]
   [......] [......]
   [......] [......]
   [......] [......]

5. [......] the remembrance of the un-
   believers so that
   they will
   [......]

10. [......] never speak of these being the flutes of Philemon.
    [......] αὐτοὺς
    [......] αὐλοὶ
    [......] Φιλήμονος τοῦ χοραύλου.

Not now

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

1. [......] [......]
   [......] [......]
   [......] [......]
   [......] [......]

5. [......] all [and] were filled.
   [......] All people,

10. [......] each (of them) ran, so that you will be the brothers of Philemon.
    [......] ιδοὺ οἱ αὐτοὺς
    [......] οἱ ἄπιστοι
    [......] Φιλήμονος τοῦ χοραύλου.

He said:

15. [......] [......]
   [......] [......]
Christa Müller-Kessler

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

1.  
   [. . . . . ]  [. . . . . ]
   [. . . . . ]  [. . . . . ]
   [. . . . . ]  [. . . . . ]
   [. . . . . ]  [. . . . . ]

5.  
   [. . . . . ]  [. . . . . ]
   [. . . . . ]  [. . . . . ]
   [. . . . . ]  [. . . . . ]

he will answer my brother

so that he can curse

10.  
   [. . . . . ]  [. . . . . ]
   [. . . . . ]  [. . . . . ]
   [. . . . . ]  [. . . . . ]

Then now Arianos has his belief [. . . ]

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

1.  
   وِلَانَةَ وَلَيْلَةَ
   وِلَانَةَ وَلَيْلَةَ
   لَيْلَةَ وَلَيْلَةَ
   لَيْلَةَ وَلَيْلَةَ

   [. . . . . ]
   [. . . . . ]
   [. . . . . ]
   [. . . . . ]

   days and three nights they sailed on the river

5.  
   [. . . . . ]
   [. . . . . ]
   [. . . . . ]
   [. . . . . ]

   where they were overwhelmed by sleep, each of those on the ship.

10.  
   [. . . . . ]
   [. . . . . ]
   [. . . . . ]
   [. . . . . ]

And the captain who sank

15.  
   [. . . . . ]
   [. . . . . ]
   [. . . . . ]
   [. . . . . ]
Recent Identifications among the Palimpsests from the Cairo Geniza

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

1. ↕ went and stood at a place by itself.

5. Someone from those on the ship was not awake.


15. he received where he reveal[ed] ]

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

1. ↕ the place where they to be for

5. They saw the miracles which were burnt.


15. they remained [. . . ] [. . . ] was
1. the town and went out with palm branches and with crowns,
5. and brought them to the place where were put
10. the bodies of the martyrs [Christ,]
[Philemon,]
[Apollonios,]
15. this one [who w]as

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

1. and all their manufactured
"Also these I say again,


119 Punctuation is deviated between two and three dots.

120 Although it is tempting to connect this noun as a derivation of the root š'' (trick(s of his hands’’; see Christa Müller-Kessler, “אשים, אשים in Targumic Aramaic (Isaiah 25:11) and its Aramaic Cognates”, *Revue Biblique* 123 (2023) in press.)
Recent Identifications among the Palimpsests from the Cairo Geniza

5. times they have blessed me, and I have cursed them in the name of the Lord. =explode

10. Many times they have spoken to me concerning the waters of the river. =explode

15. I said to [them] πρὸς αὐτοὺς ἔλεγον... =explode

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

1. like soldiers in their armour. And they filled the house with horses and animals

5. and creepers; I was singing psalms and said, ‘Those with horses, and those with chariots, =explode

10. now in the name of the Lord, our God, they call (Ps 19:8).’ With the prayer those were threatened =explode

15. They came again another time in dar[k]ness [and] with them an image =explode
1. saying, ‘We came to bring light to you, Antonyus.’ I closed my eyes
21
39. while I was praying, and immediately the light of the despised was extinguished.
4. while clapping, they came again, the place of the eremite,
5. praying so that I was unmoved from my thoughts. Thus after


122 There is no (OLA 248:235), as is clearly visible and can be also found in my original reading.
Recent Identifications among the Palimpsests from the Cairo Geniza

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and singing, [and] dancing.
And while I was praying I was singing psalms when lying by myself.
And then they became lax,
[... ] and wept

and eremites. They guarded themselves and they shall not curse me in vain. And then I praised the grace of God and said to him, ‘From your (early) days on you have been a liar, and anything of truth you never entirely said. You did not speak this according to your will, the truth.’ For [Christ] was full of eremites. They guarded themselves and they shall not curse me in vain. And then I praised the grace of God and said to him, ‘From your (early) days on you have been a liar, and anything of truth you never entirely said. You did not speak this according to your will, the truth.’ For [Christ]

The spelling with he 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 Cyril XI.23 (CCPA V 125) for Cyril VI.33; X.19 (CCPA V 69; 111) see Christa Müller-Kessler, Grammatik des Christlich-Palästinisch-Aramäischen. Teil 1, Schriftlehre, Lautlehre, Formenlehre «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.

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

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124 Reading suggestion in Friedrich Schulthess, Lexicon Syropalaestinum (Berlin: Reimer, 1903), p. 13b.
[s]tripped off

1.  \( \text{[ . . . . .]} \) you and [an]ulled

2.  \( \text{[ . . . . .]} \) se πεποίηκε καὶ καταβαλὼν

[85x640]T-S 16.319, 2rb – Vita of Antonius §§ 41–42 (Lewis, SS 11, fragment XXXV)

1.  \( \text{[ . . . . .]} \) you. And when

2.  \( \text{[ . . . . .]} \) ἐλθὼν ἀσθενῆ

3.  \( \text{[ . . . . .]} \) Άκούσας

4.  \( \text{[ . . . . .]} \) δὲ ἐκεῖνος τὸ τοῦ Σωτῆρος

5.  \( \text{[ . . . . .]} \) σε πεποίηκε καὶ καταβαλὼν

(42) If Satan will

10. \( \text{[ . . . . .]} \) ὁμολογεῖ μηδὲν

15. \( \text{[ . . . . .]} \) and his demons.

T-S 16.319, 2va – Vita of Antonius § 42 (Lewis, SS 11, fragment XXXV)

1.  \( \text{[ . . . . .]} \) in him. We

2.  \( \text{[ . . . . .]} \) μαθόντες αὐτῶν

3.  \( \text{[ . . . . .]} \) ἔσθενειαν,

5.  \( \text{[ . . . . .]} \) καταφρονεῖν αὐτῶν δυνάμεθα.

10. \( \text{[ . . . . .]} \) to our understanding.

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

Also let us not consider fear in our soul by saying: when λέγοντες.

Also not even we think ἐνθυμώμεθα ἀεὶ, ... We will understand and the stories Καὶ διανοώμεθα δὲ καὶ ένθυμώμεθα ἀεὶ, ...

T-S 16.319, 2vb – Vita of Antonius § 42 (SS 11, fragment XXXV)

1. μηδὲ ἀναπλάτωμεν ἐκταράξῃ.
2. Ἐνθύμωμεθα, τοιαῦτα, ... We will be more, μᾶλλον
4. ὡς ἀπολλύμενοι· ... like lost ones.

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

1. μᾶλλον καὶ λογιζώμεθα ἀεὶ, ... We will be more, μᾶλλον
2. ὡς σωζόμενοι· ... like being alive. And we will think καὶ λογιζώμεθα ἀεὶ, ...
5. ὡς ἀπολλύμενοι· ... like lost ones.

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He was commanding them and taught them commanding them and taught them

10. [so that] their thoughts should not become small in their toils and they should not [be] distressed

15. in their asceticism, but [ . . . . . . .]

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

1. Καὶ ἄσκησις, τῇ ἀσκήσει, ἀλλ᾽ὡς καθ᾽ἡμέραν ἀποθνῄσκοντας ζῆν.

5. Καὶ τὸν ζῆλον ἔχειν πρὸς τοὺς ἁγίους, μὴ ἐγγίζειν δὲ τοῖς σχισματικοῖς.

10. Μελετιανοῖς Μελετίανοις· ἀλλὰ ἐκκακεῖν τῇ ἀσκήσει, ἀλλ᾽ὡς καθ᾽ἡμέραν ἀποθνῄσκοντας ζῆν.

T-S 12.752va – Vita of Antonius § 89 (Lewis, PST 86, fragment XXI)
Recent Identifications among the Palimpsests from the Cairo Geniza

the judgements are comforted

For [ . . . ]

their [ . . . ]

and for this . . .

of time are now

their fame.

Therefore guard yourselves

from them with purity,

and observe this tradition

προηγουμένως τὴν εἰς
tὸν Κύριον ἡμῶν

Lord

Jesus Christ,

this which you learnt

from the Holy Scriptures,

many times I remembered yo[u,]

And while

the brothers were urging

that he should stay next to [them,]

καθαροὺς οὖν ἑαυτοὺς μᾶλλον

ἀπὸ τούτων φυλάττετε,

καὶ τηρεῖτε τὴν τῶν Πατέρων, παράδοσιν.

καὶ πρὸς ὀλίγον ἐστὶν αὐτῶν

ἡ φαντασία.
Christa Müller-Kessler

[ ... ] and there [ ... ] παρ’ αὐτοῖς
[ ... ] and of [ ... ] κάκει τελειωθῆναι,
[ ... ]

T-S 12.753ra [v]¹²⁶ – Vita of Antonius § 92 (Lewis, PST’90; SS 11, fragment XXIII)

1. [And after] they [said, [ ... ]]
   [the brethren greeted καὶ ἀσπασαμένων ἐκείνων]

5. [ ... ] and of [ ... ] αὐτὸν, ἔξαρας
   [ ... ] tοὺς πόδας,

10. [ ... ] and on account of [ ... ] καὶ δι᾽ αὐτοὺς
    [ ... ] περιχαρὴς γενόμενος

15. [ ... ] and was added [ ... ] καὶ αὐτὸς ἐντολάς
    [ ... ] πρὸς τοὺς πατέρας.

T-S 12.753rb [v] – Vita of Antonius § 92 (Lewis, PST’90; SS 11, fragment XXIII)

1. [ ... ] and buried him θάψαντες καὶ εἰλίξαντες,
   [ ... ] τὸ σῶμα, καὶ οὐδεὶς οἶδε τέως
   [ ... ] ποῦ

5. [ ... ] for two alone.
   [ ... ] κέκτρυπται πλὴν μόνων αὐτῶν

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.
Recent Identifications among the Palimpsests from the Cairo Geniza

10. τοῦ μακαρίου

11. Αντωνίου

12. καὶ τὸ τετριμμένον

13. ἱμάτιον,

14. καὶ βαστάζων ἐστὶ

15. Καὶ γὰρ καὶ βλέπων

T-S 12.753va – Vita of Antonius §§ 92–93 (Lewis, PST 89; SS 11, fragment XXIII)

1. it, and as

2. they were seeing

3. And when

4. they carried it

5. with joy.

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

1. λογίζεσθε καὶ

2. τὸν ἄνθρωπον ὁ τοῦ θεοῦ

3. of God [was]

4. from his youth

5. αὐτὰ ὡς τὰς νουθεσίας
Christa Müller-Kessler

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

1. [ . . . ] _aff [ . . . ]  [ . . . . ]  [ . . . ]  [ . . . ]

5. [ . . . ] _aff [ . . . ]  [ . . . ]  [ . . . ]  [ . . . ]

10. [ . . . ] _aff [ . . . ]  [ . . . ]  [ . . . ]  [ . . . ]

15. [ . . . ] _aff [ . . . ]  [ . . . ]

T-S 12.751v Ephrem, de paenitentia?

1. [ . . . . ]  [ . . . ]  [ . . . . ]  [ . . . ]
5. [.......] and [.......] as [.......] wish [.......]
   of God is [.......] Jesus our Lord
   the whole is [.......] [.......]

   and with the might [.......] [.......]

   the whole is [.......] [.......]
   strengthened, [.......] [.......]
   and his [gr]eatness [.......] [.......]
   you do not ... [.......] [.......]
   ... [.....] [.......] [.......]
   it will fly [.....] [.......]

10. [.......] which the bird [.......] [.......]
   not. [.....] [.......] [.......]
   [.....] of. [.....] [.......]
   [.....] [.....] [.......] [.......]
   [.....] [.....] [.......] [.......]

15. [.....] [.....] [.....] [.....] [.....] [.....]
Christa Müller-Kessler

**Abbreviations**


*GFBR* Michael Sokoloff, *The Geniza Fragments of Beresbit 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: Makor, 1973) [Hebrew].
**Recent Identifications among the Palimpsests from the Cairo Geniza**

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<tr>
<td>PST</td>
<td>Agnes Smith Lewis and Margaret Dunlop Gibson (eds.), <em>Palestinian Syriac Texts from Palimpsest Fragments in the Taylor-Schechter Collection</em> (London: C. J. Clay &amp; Sons, 1900).</td>
</tr>
<tr>
<td>VLR</td>
<td>Christa Müller-Kessler with Estella Kessler, “A Palimpsest with the <em>Sermo de poenitentia</em> 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)”, <em>Vatican Library Review</em> [handed in].</td>
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**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 patrística. 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.