

Addendum to John Chrysostom's Homily *de poenitentia*
(CPG 4631; PG 60, 765–768) in Christian Palestinian Aramaic
(Sinai, Georg. NF 19; Princeton, Garrett MS 24)

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During the Sinai Palimpsests Project,¹ I was entrusted with a challenging selection of palimpsest texts from the New and Old Finds with Christian Palestinian Aramaic (CPA) as their lower script. Most of these palimpsest manuscript folios or often only fragments could be identified and described in due course, but some of them naturally required more time to assign them to their rightful content since they are double palimpsests. The individual manuscripts reached the participants on a memory stick by special delivery. Sinai, St Catherine's Monastery, Georg. NF 19, a Georgian manuscript with a hymnary (*iadgari*), happened to be the second collective manuscript codex that was sent to me for identification; it contained various texts underneath, eight in CPA and eight in Greek, with six folios being double palimpsests (Greek as *scriptio superior* and CPA as *scriptio inferior*). Obviously one fragment must have been omitted, since it did not arrive with this lot. Browsing the website of the Sinai Palimpsests Project a few years later,² I discovered that also the fragment Georg. NF 19, fol. 62 (Fig. 1)³ should have been among the second dispatch. It is listed under "Undertexts" as not being identified by me. Looking at it closely for my presentation at Goethe University of Frankfurt in October 2023,⁴ I realised that the scribal hand accords with the preceding fol. 61. It turned out to be from the same homily by John Chrysostom, *de poenitentia* as Sinai, Georg. NF 19, fol. 61, closing up from the text sequence and preceding Princeton, Garrett MS 24, fol. 99 with now one half folio missing in between the two.

The Princeton manuscript Garrett MS 24 and its folios have been described in the *Journal Princeton University Library Chronicle* by Don Skemer following an article by Gérard Garitte. The latter had traced the adventurous paths of this dispersed Georgian manuscript, which once formed part of Tsagareli 93+92 in the Monastery of St Catherine,⁵ but the CPA manuscript had been already dismembered in the tenth century by Ioanne Zosime, as witnessed to by the New Finds made in the Monastery in 1975.⁶ Despite Garitte's discovery the CPA folios went unnoticed in the CPA catalogue descriptions since Julius Assfalg who does not signal them in his catalogues of the Syriac and Georgian manuscripts in German collections, as they meanwhile belonged to the Princeton collection.⁷ Hugo Duensing had never direct access to

¹ See <http://sinaipalimpsests.org/>.

² See <https://sinai.library.ucla.edu/>.

³ The images of Figures 1 and 2 are published here with the kind permission by the librarian of St Catherine's Monastery, Father Justin. The copyright of the photos remains with St Catherine's Monastery (see also <https://sinai.library.ucla.edu>). I also owe my thanks to Princeton, Special Collection who granted permission to the digital image being used in this article (Fig. 3).

⁴ This short note goes back to my presentation "Georgian Manuscripts as a Gateway to the Early Christian Palestinian Aramaic Tradition" at the International Symposium "Digital Caucasiology – a Change of Paradigm?", 4–8 October 2023, where I showed a selection of palimpsest manuscripts produced by Ioane Zosime with a variety of Christian Palestinian Aramaic texts hidden underneath. The majority of these texts have been published recently in several journals (Müller-Kessler 2021; Müller-Kessler 2022; Müller-Kessler 2023).

⁵ See Tsagareli 1888: 239–240.

⁶ See Garitte 1967; Brock 2012.

⁷ Assfalg 1963a; 1963b; Bar-Asher 1977: 136, n. 127: "דף זה אין ידוע היכן הוא מצוי ביום"; Desreumaux 1979.

this half folio, now Garrett MS 24, fol. 87, when he published the CPA undertext.⁸ Only when a digital photo in colour and some xeroopies of the black-and white bromide prints from presumably ultraviolet photographs made in 1995⁹ were given to Sebastian P. Brock in 2013, some movement came into the reading and attribution of these folios. I could only extract certain passages from these photos. A few years later, however, Princeton University Library initiated the production of multispectral images for these palimpsest folios, which were put online in June 2022, with the exception of fol. 88v, of which the multispectral image has been omitted on the website. Despite Brock's identification with Ephrem's *In Adventum Domini* in August 2022, the final reading cannot be presented in here as a full decipherment on the basis of the black-and white photo of this very folio is not possible.

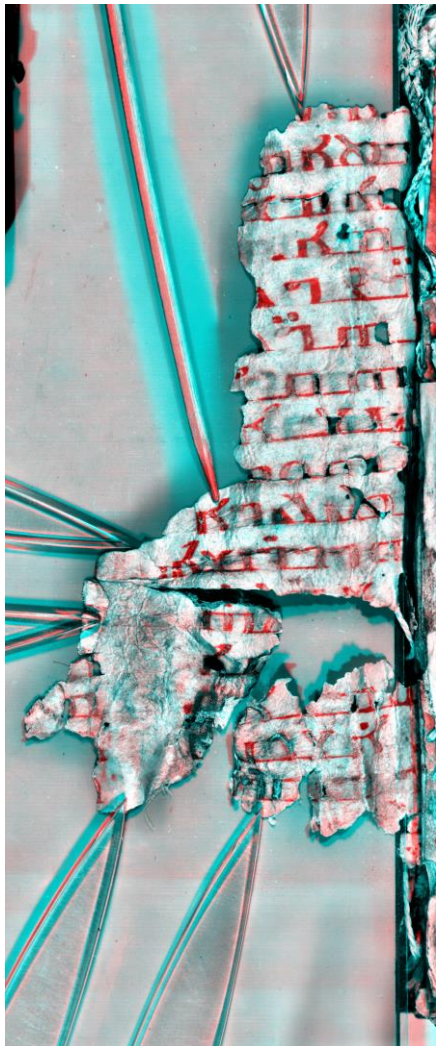


Fig. 1: Sinai, Georg. NF 19, fol. 62r [v]

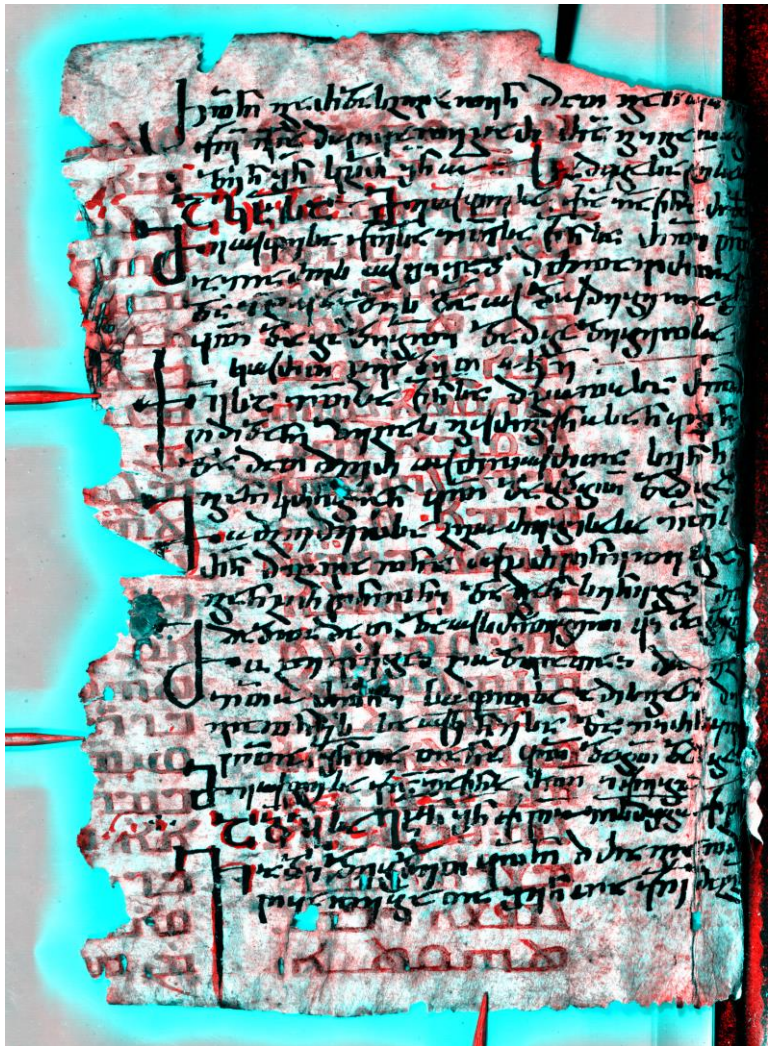


Fig. 2: Sinai, Georg. NF 19, fol. 61v [r]

⁸ Duensing 1944: 224.

⁹ Skemer 1996: 341.

1. The Fragment

Sinai, Georg. NF 19, fol. 62 is very much damaged, but due to its readability much easier to handle, since it is a non-palimpsest like the fragment fol. 1 with Matthew 23.19 and 28, which fits right into the *Codex Sinaiticus Rescriptus*.¹⁰ Details of the codicology and other information can be looked up on the website of the Sinai Palimpsests Project.² One should note that the determination of the folio numbers and of recto and verso sides is based on the Georgian overtext, even though this fragment is not overwritten with Georgian script. Often the *scriptio inferior* reveals a different order, which is indicated here by “r [v]”. The scribal hand is definitely the same as in fol. 61 (Fig. 2) or in the Princeton fragment Garrett MS 24, fol. 99 (Fig. 3). For completion of the transmission of John Chrysostom’s *de poenitentia* in CPA, the Greek text is added in footnotes below. It appears that the CPA translation seems to deviate here slightly from the Greek. The recto side contained enough words to align the extant CPA text to the Greek version in the *Patrologia Graeca* (as indicated in Table I).

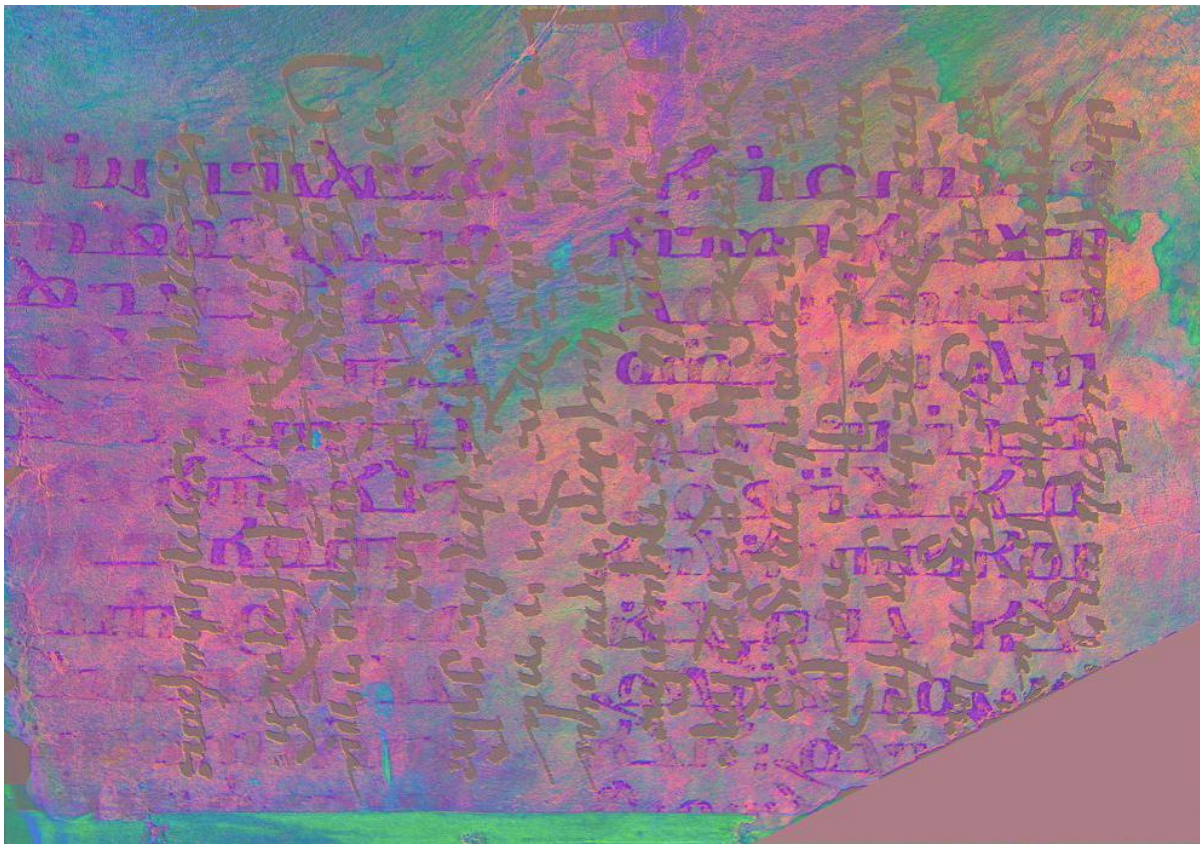


Fig. 3: Princeton, Garrett MS 24, fol. 99v

Table I: Content of the three witnesses

Garrett MS 24, fol. 99r	Sinai, Georg. NF 19, fol. 62r (v)	Sinai, Georg. NF 19, fol. 61r (v)
Garrett MS 24, fol. 99v	Sinai, Georg. NF 19, fol. 62v (r)	Sinai, Georg. NF 19, fol. 61v (r) ¹¹
PG 60, 765	PG 60, 765–766	PG 60, 766–767

¹⁰ CSR^e; see Müller-Kessler 2014: 277–279.

¹¹ It seems that Göttingen, SUB, Syr. 19, fol. 1c does not agree with the scribal hand of the Sinai and Princeton folios as suggested in Müller-Kessler 2022: 36.

2. Sinai, Georg. NF 19, fol. 62r (v) – John Chrysostom, *de poenitentia*

1'. [.]	[.]	
[.]	[.]	
[.]	[.]	
[.]	[.]	
5'. [.]	[.]	
[.]	[כִּי־אֵשׁ : כִּי [. .]	[. .] . . : the f[ire] ¹²
[.]	[אֵשׁ]־חַרָּה [אֵשׁ]	[of w]rath kil[l]ed
[.]	[. .]־חַרָּה [אֵשׁ]
[.]	[. . .]־חַרָּה [אֵשׁ]	[w]rath . . .
10'. [.]	[אֵשׁ]־חַרָּה [אֵשׁ]	[l]amp[s]
[.]	[אֵשׁ]־חַרָּה [אֵשׁ]	[which are without] light[s]
[.]	חַרָּה [אֵשׁ]	it lights up
[.]	חַרָּה [אֵשׁ]	the [pe]ople.
[.]	[אֵשׁ]־חַרָּה [אֵשׁ]	[And the r]epentance
15'. [.]	חַרָּה [אֵשׁ]	[is] born
[.]	: חַרָּה [אֵשׁ]	[in] the [heart] of the human being.
[.]	חַרָּה [אֵשׁ]	[At] once
[.]	חַרָּה [אֵשׁ]	[. . .] . .
[.]	: חַרָּה [אֵשׁ]	[in h]eaven]
20'. [.]	חַרָּה [אֵשׁ]	[. . .] found
[.]	חַרָּה [אֵשׁ]	the honoured [Davi[d]
[.]	[.]	

¹² PG 60, 965: καὶ τὸ πῦρ κατασβεννύουσα τοῦ θυμοῦ, καὶ τὰς ὀργὰς κοιμίζουσα, καὶ φιλίας λαμπάδας ἀσβέστους πρυτανεύουσα. Ὡς μετάνοια ἐν καρδίᾳ ἀνθρώπου τικτομένη, καὶ παραχρῆμα εἰς οὐρανὸς ἀυλιζομένη· σὲ εὐρηκῶς ὁ μακάριος Δαυὶδ...

3. Sinai, Georg. NF 19, fol. 62v (r) – John Chrysostom, *de poenitentia*

1'.	[.....]	[.....]
	[.....]	[.....]
	[.....]	[.....]
	[.....]	[.....]
5'.	[...] حد [...]	[.....]
	[.....] Galilaeen, the Mess[iah] ¹³	[.....]
	[.....] [for the] dead,	[.....]
	[.....] the [r]epentence for the so[ul]	[.....]
	[.....] broken ¹⁴	[.....]
10'.	[...] . حللا . [...] . going in	[.....]
	[.....] with the w[hole] root	[.....]
	[.....] [fr]om her heart. And	[.....]
	[...] . صلا [af]ter [...]	[.....]
	[...] . حلفه changing to [...]	[.....]
15'.	[...] . حصره/فهم? becoming <i>metal</i> ¹⁵	[.....]
	[...] . صلا with ..., the young	[.....]
	[.....] .. [.....]	[.....]
	[...] . حصره for [...] on account	[.....]
	[.....] [.....]	[.....]
20'.	[.....] [.....]	[.....]
	[.....]	[.....]
	[.....]	[.....]

¹³ PG 60, 766: χριστοφόρος Γαλιλαῖος γίνεται. Μετάνοια τὴν κατεργραμένην ψυχὴν μεταλλεύουσα, τὴν ἀκανθοφόρον καρδίαν εὐθὺς μεταβάλλει. Φασὶ τινες τὸν αἰτὸν γηράσαντα, εἰς ὕψος μετάρσιον ἐπαρθέντα...

¹⁴ This reduplicated root of **ح ح** is attested in CPA for the second time.

¹⁵ There exists no word for ‘metal’ in Aramaic, only for ‘metal sheet’.

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იოანე ოქროპირის ჰომილიის *de poenitentia* (CPG 4631; PG 60, 765–768)
ქრისტიანულ-პალესტინური არამეული ტექსტის ერთი დამატებითი
ფურცელი

(Sinai, Georg. NF 19; Princeton, Garrett MS 24)

კრისტა მიულერ-კესლერი (იენა)

სინას პალიმფსესტების პროექტზე მუშაობისას მე დამევალა 1975 წელს ახლად აღმოჩენილი კოლექციიდან ერთი ხელნაწერის Sinai, Georg. NF 19 იდენტიფიკაცია, რომელიც 61 ფურცელს შეიცავდა. ხელნაწერი პალიმფსესტურია, მისი ზედა ფენა ქართულია, კერძოდ, წარმოადგენს იოანე ზოსიმეს მიერ გადაწერილ „იადგარს“, ქვედა ფენა კი – ქრისტიანულ-პალესტინურ არამეულზე დაწერილი ტექსტია. მას შემდეგ, რაც სინური პალიმფსესტური მანუსკრიპტები ინტერნეტში განთავსდა, ნათელი გახდა, რომ პროექტის ფარგლებში ჩემთვის შესაწავლად გადმოცემულ ხელნაწერს აკლდა ერთი ფურცელი, კერძოდ, fol. 62, რომელიც არ არის პალიმფსესტური და შემორჩენილია ფრაგმენტულად. აღმოჩნდა, რომ Sinai, Georg. NF 19, fol. 62 არის გამაერთიანებელი ფურცელი, რომელიც სხვადასხვა ადგილას დაცულ ორ ხელნაწერს მიემართება – სინას მთაზე დაცულ Sinai, Georg. NF 19 ხელნაწერს და პრისტონში დაცულ Garrett MS 24 ხელნაწერს. კერძოდ, Sinai, Georg. NF 19, fol. 61-ის ტექსტს აგრძელებს fol. 62-ის ტექსტი, რომელი, თავის მხრივ, გრძელდება Garrett MS 24, fol. 99-ის ტექსტით. გაერთიანებული ტექსტი შეიცავს იოანე ოქროპირის ჰომილიის *de poenitentia*-ს ტექსტს, რომელიც წარმოდგენილია აქსტატიაში დამატების სახით.