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## 2.1.11 Christian Palestinian Aramaic

### 2.1.11.1 Nature of the Witness and Manuscript Evidence

Baruch is known in CPA only through a quotation (cf. I.21.7) from Cyril of Jerusalem, *Catecheses ad illuminandos* 11.15. The text that is preserved is Bar 3:36-38. It is found in a chapter dedicated to the incarnation of Christ and is attributed to “the prophet,” without specifying the prophet’s name.

The manuscript of the *Catecheses* is part of the underlying script of the palimpsest known as *Codex sinaiticus Zosimi rescriptus*, and seems to date from the sixth century C.E. It has been separated into two parts: one part is kept in St. Petersburg (National Library of Russia, Syr. 16) and the other part belongs to the Schøyen Collection (manuscripts 35 and 37) in Oslo. The quotation of Baruch is found in manuscript St. Petersburg, Syr. 16, folio 120v.

The text preserved in St. Petersburg was published by Land in 1875,<sup>1</sup> but the folio containing the quotation from Baruch remained unedited. The text preserved in Oslo was edited first by Duensing in 1906,<sup>2</sup> and then again by Desreumaux in 1997.<sup>3</sup> In 1999, Sokoloff and Müller-Kessler published a complete edition of the text, both from St. Petersburg and Oslo,<sup>4</sup> including the unedited folios.

### 2.1.11.2 Translation Technique and Variants

In Bar 3:36, CPA renders the Greek οὗτος ὁ θεὸς ἡμῶν by ܐܘܬܝ ܩܘܕܝܫܐ ܕܡܝܢ ܩܘܕܝܫܐ (both meaning “this is our God”), where ܕܡܝܢ is used to translate the verb “to be” in the present tense, as is usual in CPA. This is not a real variant, since CPA often tends to translate the exact meaning of the sentence and avoids to translate slavishly Greek syntactical constructions that would lead to misunderstandings. As a consequence of this choice, CPA adds a *waw* “and” at the beginning of the following sentence, to avoid the *asyndeton*.

In Bar 3:38, the verb ܐܘܬܝܢܝܘܢ “he/she/it was seen, appeared” is placed before ܩܘܕܝܫܐ ܕܡܝܢ ܐܘܪܝܘܬܐ “upon earth,” in line with a tendency of CPA to place the verb early in the sentence, even when the Greek *Vorlage* places it at a later point.

Except for these two insignificant variants, the CPA text follows exactly the Greek quotation, which itself renders precisely the Greek text of LXX (cf. 2.1.2).

## Bibliography

Land, J.P.N. (ed.), *Anecdota Syriaca*, Vol. 4: *Otia Syriaca* (Leiden: Brill, 1875).

1. Land, *Anecdota Syriaca*, 4.171-211. Land couldn’t identify the content of the text and, thus, published it under the title “Theologica Petropolitana.”

2. Duensing, *Texte und Fragmente*, 41-62. An additional fragment was published in 1955 in Duensing, *Nachlese*, 150-52. Duensing was the one who identified the text previously published by Land.

3. Desreumaux, *Codex sinaiticus Zosimi rescriptus*, 129-71.

4. Sokoloff and Müller-Kessler, *Corpus*, vol. 5. The editors have re-read the folios held in St. Petersburg, and thus were able to amend the edition of Land and to read the unedited folios. However, they have not incorporated the new readings made by Desreumaux into the text published by Duensing.

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Sokoloff, M., and Müller-Kessler, Chr., *The Catechism of Cyril of Jerusalem in the Christian Palestinian Aramaic Version* (Corpus of Christian Palestinian Aramaic 5; Groningen: Styx, 1999).