

**Studying the Ambrosian Gothic Palimpsests
with the Help of Digital Technology**

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Society of Biblical Literature/European Association of Biblical Studies

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Solving a Puzzle

In December 1992 the Jewish community center in Helsinki invited its members to a ceremony to mark the 75th Independence Day of Finland. The term used in the invitation was *juhlavuosi*, 'anniversary' literary 'celebration (*juhla*) year.' Since the Jewish community is bilingual, Finnish and Swedish, the invitation was in both languages and I noticed that the Swedish word used in this occasion was *jubileumsår* 'jubilee year'. *Jubileum* is of Hebrew origin and it somehow crossed my mind that maybe the word *juhla* is also of Hebrew origin.

SUOMI 75 VUOTTA  FINLAND 75 ÅR

JUHLATILAISUUS SYNAGOGASSA 5.12.1992

Suomen itsenäisyyden 75:n juhluvuoden johdosta järjestetään synagogassa lauantaina 5. joulukuuta 1992 shabatin jumalanpalveluksen yhteydessä juhlatilaisuus.

Jumalanpalvelus alkaa klo 9.00.

Juhlapuheen pitää ministeri Max Jakobson.

MUISTOTILAIUUS HAUTAUSMAALLA 6.12.1992

Suomen itsenäisyyspäivänä sunnuntaina 6. joulukuuta 1992 klo 13.00 järjestetään muistotilaisuus kaatuneitten haudoilla Helsingin juutalaisen seurakunnan hautausmaalla.

Tilaisuudessa esiintyy vahvistettu veteraanikuoro.

Sotaveteraanit: kokoontuminen klo 12.45. Isot kunniamerkit.

Helsingissä, 25.11.1992

Helsingin juutalaisen seurakunnan
hallintoneuvosto

* * * * *

JUBILEUMSTILLSTÄLLNING I SYNAGOGAN 5.12.1992

Med anledning av Finlands självständighets 75 jubileumsår arrangeras i synagogan på lördagen den 5 december 1992 i samband med shabat-gudstjänsten en jubileumstillställning.

Gudstjänsten börjar kl. 9.00.

Festtal hålls av minister Max Jakobson.

MINNESUPPVAKTNING PÅ BEGRAVNINGSPLATSEN

På Finlands självständighetsdag söndagen den 6 december 1992 kl. 13.00 anordnas en minnesuppvaktning vid de stupades gravar på judiska begravningsplatsen i Helsingfors.

Vid tillställningen uppträder en förstärkt veterankör.

Krigsveteranerna: Samling kl. 12.45. Stora hederstecken.

Helsingfors 25.11.1992

Judiska församlingens i Helsingfors
förvaltningsråd

The Gothic Word *jiuleis*

While studying the etymology of the word 'juhla' I came across the Gothic word 'jiuleis' that appears in a 6th century calendar and therefore the earliest cognate of the Finnish word.

J8. jiuleis m, only in *fruma jiuleis* = *naubaimbair* in Cal Yule month; *fruma jiuleis* = November, the month before the Yule month just as *fruma sabbato* Mk 15.42 = Friday, the day before the Sabbath.

OI *ȝlir* m mid-November to mid-December, OE *gēola*, *giuli*, *gȝlem* (in Bede) Yulet month, OE *se ǣrra gēola* = December, *se ǣfterra gēola* January; ja-extension of form in Go **jaiht* = OI *jōl* n pl heathen festival lasting twelve days, cf NE *the twelve days of Christmas*, OI *jōl-manaðr* m Yule month, OSw *jūl* n pl Feast of Yule, OE *ge(o)h(h)ol*, *gēol* n Christmas. Cf Finn *juhla* festival; in spite of Karsten 1908 IF 22:298, 1915:55-56 not from Go but possibly from PNGmc *jiuh(u)la*, Kylstra 1961:73-74. Finn *joulu*, Est *jõulu* + PNGmc *joulō*, Jacobsohn 1924 F2 Streitberg: 172.

No etymology, but numerous conjectures. If from PIE, its etymon is *yek^w-lo-*. Scarcely from PIE *k^wek^wlo-* *turn of year* by dissimilation of *k^w-*, Fay 1918 JEGP 17:424-25, or with influence from Jer *year* Feist 1923 ZVS 51:143-44, and thus from PIE *k^wel-* *turn*: Skt *cārati*, Gk *πέλωμαι* *move*; also Skt *cakrās* *wheel*, Gk *κύκλος* *circle*; OE *hwēol* *stn*; OI *hvel*, *hvēl* *stn wheel*. Proponents of this etymology find support in Gk *περιπλομένων ἐνιαυτῶν* *Odyssey* 1. 16 'as the seasons/years revolved', but the phonological explanation is scarcely credible. Comparison with Gk *ἐψία* *game, amusement*, as if from PIE *yek^w-tyā*, W/H 1938-56 I:716, groundless since the etymology of *ἐψία* is unknown, Chantraine 1968-80:394. Nor to Lat *iocus* *game*, as by Bugge 1888 ANF 4:135; like Osc *iúklei* *offering*, this is from PIE *yek-* as in OHG *jēhan* *speak* W/H 1938-56 I:716; yet proposed again by Rooth 1926:43 and Krogmann 1933 ZVS 60:114. Other suggestions, as in F 1939:301-03 and Vries 1962:292 even less credible; not in P 1959.

Lehmann, Winfred, Philipp. 1986. A Gothic Etymological Dictionary: Based on the Third Edition of Vergleichendes Wörterbuch Der Gotischen Sprache by Sigmund Feist (1939). Leiden: Brill

The Jubilees Calendar

While searching for data about the term 'jubilee' I came across the Jubilees calendar. According to this calendar the year composes of 12 months each of 30 days and 4 epagomenal days "one in the first gate, one in the third, one in the fourth and one in the sixth. The year is completed in three hundred and sixty-four days" (*1 Enoch* Chapter 82: 6)

Additional astronomical-calendrical visions

- 1 **82** Now, Methuselah, my son, I shall recount all these things to you and write them
down for you. I have revealed to you^a and given you the book^b concerning all these
things. Preserve, my son, the book from your father's hands in order that you may
2 pass^c it to the generations of the world. •I have given wisdom to you, to your children, Ps 78:5f.
and to those who shall become your children in order that they may pass it (in turn)
to their own children and to the generations that are discerning.^d All the wise ones
3 shall give praise,^e and wisdom shall dwell upon your consciousness;^f •they shall not
slumber but be thinking;^g they shall cause their ears to listen in order that they may
learn this wisdom; and it shall please those who feast on it^h more than good food.
4 Blessed are all the righteous ones; blessed are those who walk in the street of
righteousnessⁱ and have no sin like the sinners in the computation of the days in which
the sun goes its course in the sky. It (the sun) comes in through a door^j and rises for
thirty^k days together with the chiefs of the thousands of the orders of the stars, together
with the four which are added to determine^l the intervals within (the year, that is, the
intervals) between the four seasons^m of the year;ⁿ those that lead them along^o come
5 in on four^p days. •On this account there are people that err; they count them (the
four?) in the computation of the year:^q for the people make error and do not recognize
6 them accurately; for they belong to the reckoning of the year. •Truly, they are
recorded forever: one in the first gate, one in the third,^r one in the fourth, and one
in the sixth. The year is completed in three hundred and sixty-four days.^s Ps 19:10;
119:103
- 7 True is the matter of the exact computation of that which has been recorded; for
Uriel—whom the Lord of all the creation of the world has ordered for me (in order
to explain)^t the host of heaven—has revealed to me and breathed over me concerning
8 the luminaries, the months, the festivals, the years, and the days. •He has the power
in the heaven both day and night so that he may cause the light to shine over the
people—sun, moon, and stars, and all the principalities of the heaven which revolve
9 in their (respective) circuits. •These are the orders of the stars which set in their
10 (respective) places, seasons, festivals, and months. •And these are the names of those
which lead the ones that come out and go down^u in their (appointed) seasons, which
lead them in their (respective) places, orders, times, months, authorities, and locations.
11 The four leaders^v which distinguish the four seasons of the year enter first; after them
(enter) the twelve leaders of the orders which distinguish the months; and the three
hundred and sixty captains^w which divide the days and the four epagomenal days,
12 (and) leaders which divide the four seasons of the year. •These captains over thousands
are added between leader and leader, each behind a place to stand; but their leaders
13 make the division. •And these are the names of the leaders which divide the four
seasons^x of the years which are fixed: Malki'el, Hēla'emmēmēlek, Milāy'ul, and Nārēl.^y
14 The names of those who lead them are 'Adnār'ul, 'Iyāsus-'ēl, 'Ēlum'ēl—these three

The Gothic Calendar – a Jubilees Calendar (?)

In Gothic, like some other languages of antiquity (and even in Modern Hebrew) each letter has a numerical value and combinations of letters serve as numbers. In this manner, a = 1, b = 2, h = 8, i = 10, ie = 15, k = 20, kd = 24, l = 30. Already in the nineteenth century researchers became aware of the fact that of the two known months of the Gothic calendar, which are successive, each contained thirty days. The calendar could not have been the Julian calendar because then one of those months should have consisted of thirty-one days. However, it could have been a 364-day calendar because in that calendar each month consists of thirty days.

$\overline{\text{κΓ}}$ φιζε ληλ γητφινάλι μάλλγκιζε μάγκυτρε
 9λh εριφλκεικεικε (1).
 $\overline{\text{κΔ}}$
 $\overline{\text{κε}}$
 $\overline{\text{κú}}$
 $\overline{\text{κZ}}$
 $\overline{\text{κh}}$
 $\overline{\text{κΦ}}$ γλμινφι μάγκυτρε φιζε ει γεκεκλν πλπλν
 9λh ελτγιν ειλιε. λικκλες99ης ενλλαιζ99ς
 ληλ γητφινάλι γλεκλννιόλι (2).
 $\overline{\lambda}$
 ~~~~~  
 \*\*\* εριμλ γινλεis λ.  
 $\overline{\lambda}$   
 $\overline{\text{ε}}$   
 $\overline{\text{Γ}}$  κηστλντεινης φινάληis.  
 $\overline{\alpha}$   
 $\overline{\text{ε}}$   
 $\overline{\text{ú}}$  αληριφληis λιπικληηηis (3).  
 $\overline{\text{Z}}$   
 $\overline{\text{h}}$   
 $\overline{\text{φ}}$   
 $\overline{\text{I}}$   
 $\overline{\text{Iλ}}$   
 $\overline{\text{Iε}}$   
 $\overline{\text{IΓ}}$   
 $\overline{\text{Iα}}$   
 $\overline{\text{Iε}}$  ειλιππηηis απληστληηis ιη 9λικνηηηλι.  
 $\overline{\text{Iú}}$   
 $\overline{\text{IZ}}$   
 $\overline{\text{Ih}}$   
 $\overline{\text{Iφ}}$  φιζε (1) λλφ9ιν9ινε ειλικλν9λι ·M· 9λημληλ.  
 $\overline{\text{κ}}$   
 $\overline{\text{κλ}}$   
 $\overline{\text{κε}}$   
 $\overline{\text{κΓ}}$   
 $\overline{\text{κΔ}}$   
 $\overline{\text{κε}}$   
 $\overline{\text{κú}}$   
 $\overline{\text{κZ}}$   
 $\overline{\text{κh}}$   
 $\overline{\text{κΦ}}$   
 $\overline{\lambda}$ . ληδριηis απληστληηis.

Maij, A. & Castiglione, C. O. 1819. Vlfhilae partivm ineditarvm. Mediolani.

### The Gothic calendar – a Palimpsest





## Latin Jubilees

In the 6<sup>th</sup> century there existed a Latin translation of the *Book of Jubilees* among the Arians in Northern Italy. The Goths were Arians and theoretically could have been very well familiar with the concept of the Jubilees calendar. Once Arianism was defeated the parchments upon which the text was written were converted into palimpsests. Of these palimpsests 80 have survived and are kept in the Ambrosian Library at Milan. A reading of this text was first published in 1861. Presently the Jubilees Palimpsest Project examines these palimpsests.

### FRAGMENTA PARVAE GENESIS

62. a. et inhabitauit illic  
XIII annis duobus  
Et promouit inde  
in austrum usque ba-  
halot et facta est  
famis super terram  
et abiit abram in ae-  
gyptum anno tertio  
septimani et inha-  
bitauit in terram  
aegypti quinque annis  
priusquam rapere-  
tur uxor ipsius ab eo  
et taneos ciuitas ae-  
gypti tunc aedifica-  
ta est annis septem  
post cebron  
Et factum est cum  
rapuisset farao sa-  
ram uxorem abram  
quaestionauit dominus  
faraonem et domum  
eius quaestionibus  
magnis propter  
b. saram uxorem abram  
et tunc abram glo-  
rificauit diuitiis ualde  
omnibus ouibus et  
bubus et asinis et  
camelis et equis et  
seruis et ancillis  
argento et aro ualde  
etenim et loth  
filio fratris sui e-  
rant diuitiae Et red-  
didit farao saram  
uxorem abram uiro  
suo et eiecit eum  
de terra aegypti  
et peruenit in locum  
ubi fixerat taber-  
naculum suum in  
primis in locum al-  
tarii agge ad orien-  
tis partem et betel  
a mare et benedixit  
dominum deum suum qui  
reuocauit eum in pa-  
ce

61. a. Et factum est in qua-  
dragensimo et primo  
iubeleo anno tertio  
ebdomadarum pri-  
mi reuersus est in  
locum hunc et obtu-  
lit olocaustomata  
et inuocauit in no-  
mine domini tu es deus ex-  
celsus deus meus in  
saecula saeculorum  
Et in no quarto septi-  
manarum huius se-  
paratus est loth ab  
ipso et inhabitauit  
sodomis et homines  
sodomitae pecca-  
tores erant ualde  
et iniqui in cordibus  
suis propter quod  
separatus est loth  
filius fratris sui ab  
eo eo quod non erant  
illi filii captiuatus est  
b. loth ab ipso. In quar-  
to autem anno sep-  
timani huius iubelei  
ipsius dixit deus ad abram  
eleua oculos tuos  
de loco ubi sedes tu  
ad occasum et afri-  
cum et orientem  
et septentrionem  
quoniam omnem  
terram quan tu ui-  
des tibi et semini tuo  
dabo eam in saecula  
et ponam semen  
tuum sicut harena  
maris etenim semen  
tuum non enume-  
rabitur Et tu ex-  
surgens perambu-  
la latitudinem eius  
et uide uniuersa quia  
semini tuo dabo eam  
Et abiit abram in ce-  
bron et inhabitauit



## The Problem with *Naubaimbair*

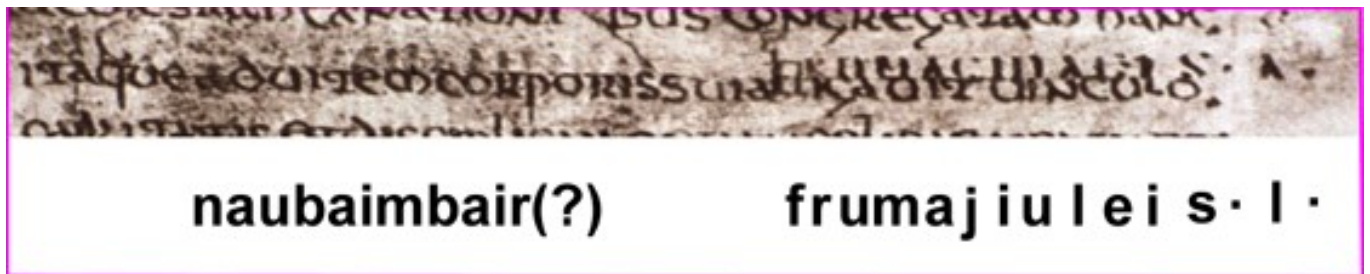
— 8 : H. *gabranndai*] . — 10 : *nau-*  
*baimbair las ich 1833.* — 13 : H. *kus-*

Massmann, H.F. 1857. Ulfilas. Stuttgart: Verlag von S. G. Liesching

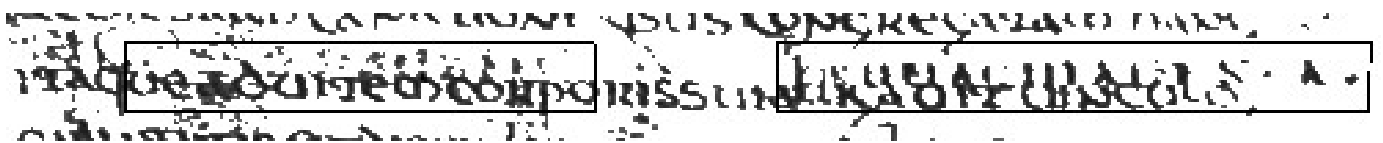
Naubaimbair<sup>106</sup>). fruma juleis ·1·

106) Cast. om.

Gabelentz, H.C. de & Löbe, J. 1843. Ulfilas. Lipsiae: Apud F.A. Brockhaus



Examining the palimpsest and studying the context I've concluded that the word 'naubaimbair' does not exist in the manuscript. Using a digital filter I wrote, I demonstrate that after whitening all the pixels above 100, almost all the pixels in the right frame remain extant, however, the left frame is void of intelligible Gothic letters.



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David Landau

The study of old texts with the aid of  
digital technology: the Gothic manuscripts

Report 26

October 2001





## On the reading and interpretation of the month-line in the gothic calendar

David Landau

First published: 23 March 2006 | Volume 104:1 (2006)

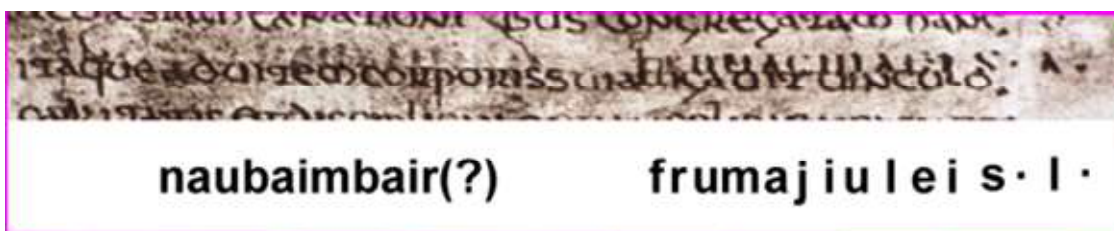
✉ Institute of Software System  
Tampere University of Technology  
PO Box 553, 33101 Tampere  
Finland

### Abstract

Using a digital image processing method I demonstrate that a reading from 1833 of the month-line of the Gothic calendar is incorrect. According to that reading, the line includes the word *Naubaimbair* 'November', in addition to *fruma jiuleis ·l·*. In this article I endeavour to demonstrate that there is no *Naubaimbair* in the original manuscript.

The color illustrations of the article are at:

[www.philsoc.org.uk/transactions.asp](http://www.philsoc.org.uk/transactions.asp)



## Solving the Puzzle: *jiule[is]* as a *nomen sacrum* of \**jiubile*

The Gothic text is abundant with *nomina sacra*.

|          | Nom./Voc.              | Gen.                      | Dat.                    | Acc.                                           |
|----------|------------------------|---------------------------|-------------------------|------------------------------------------------|
| 'God'    | 𐍂𐍆<br><i>g(u)þ</i>     | 𐍂𐍆𐍂<br><i>g(u)þ(i)s</i>   | 𐍂𐍆𐍂<br><i>g(u)þa</i>    | 𐍂𐍆<br><i>g(u)þ</i>                             |
| 'Lord'   | 𐍑𐍂<br><i>f(rau)ja</i>  | 𐍑𐍂𐍂𐍂<br><i>f(rau)jins</i> | 𐍑𐍂𐍂<br><i>f(rau)jin</i> | 𐍑𐍂/𐍑𐍂𐍂<br><i>f(rau)jan</i><br><i>f(rau)jan</i> |
| 'Jesus'  | 𐍂𐍂<br><i>i(esu)s</i>   | 𐍂𐍂𐍂<br><i>i(es)uis</i>    | 𐍂𐍂𐍂<br><i>i(es)ua</i>   | 𐍂𐍂<br><i>i(es)u</i>                            |
| 'Christ' | 𐍂𐍂<br><i>x(ristu)s</i> | 𐍂𐍂𐍂𐍂<br><i>x(rist)aus</i> | 𐍂𐍂𐍂<br><i>x(rist)au</i> | 𐍂𐍂<br><i>x(rist)u</i>                          |

Falluomini, Carla. 2015. *The Gothic Version of the Gospels and Pauline Epistles: Cultural Background, Transmission and Character*. Boston/Berlin: De Gruyter.

I suggest that *jiuleis* is an abbreviation and that its etymon is either the Greek word *Ἰωβηλαῖος*, which ends in the sound /s/ and or the Latin *jobelaei*. The Biblical sense of the word *jubilee* is 'redemption' and in this context an interpretation of the word would be the 'Redeemer', which, like the 'Lord' (*frauja*), should be abbreviated. One possible model for the abbreviation of *Ἰωβηλαῖος* into *jiuleis* is the rendering of *ουρανος* 'heaven(s)'. In its abbreviated form, the word is rendered as *ουνος* where the medial *v* is preserved.

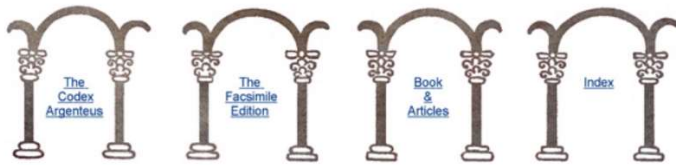
Landau, David. 2009. The Source of the Gothic Month Name *jiuleis* and its Cognates. *Namenkundliche Informationen*. Vol. 95/96, pp. 239-284.



<https://nbn-resolving.org/urn:nbn:de:bsz:15-qucosa-145237>

## Assorted Projects and Studies

- Digitizing the facsimile edition and posting it online (with Jarmo Toivonen)



### The Codex Argenteus: The Facsimile Edition

Codex argenteus Upsaliensis, iussu senatu universitatis phototypice editus (1927)

[https://www.modeemi.fi/~david/Codex\\_Argenteus/contents.html](https://www.modeemi.fi/~david/Codex_Argenteus/contents.html)

- Initiating the digitization of the Codex Argenteus itself and the various editions of the deciphered text (Uppsala University Library)

Uppsala University Library

#### Codex Argenteus Online - The Project



The inventor and initiator of the project is David Landau, MA, MSc, in Tampere, Finland. In his master thesis at Tampere University of Technology 2003, *Digitizing Text Heritage*, he made a first plan and description of the actual project in chapter 5 (pp. 23–30). At that time, Landau had already scanned, coded, and indexed the 1927 edition of *Codex Argenteus*, a kind of pilot project that made it possible to display the text on the Internet via the website of Uppsala University Library.

- Experimenting with various filtering methods



Landau, David. 2001. The study of old Texts with the aid of Digital technology: the Gothic Manuscripts. Tampere University of Technology: Institute of Software systems. Report 26.

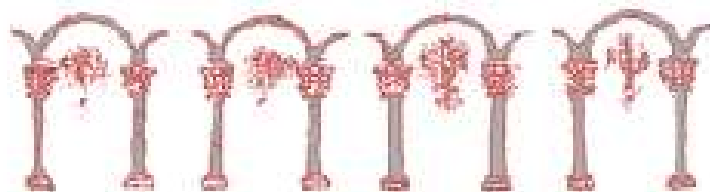
<https://www.modeemi.fi/~david/report.pdf>



- Restoring pages

· φαιρα·

ΦΑΙΡΗΝΙΟ· ΙΦΚΗΝΦΘΔΕΙΦΗΙΟ  
 ΜΨΦΑΝΚΗΝΦΘΔΕΙΦΣΑΗΑΤΤΑΗ·  
 ΗΕΙΝΑΝΑ· ΣΑΗΦΑΝΕΚΑΜΗΗΗΜΑΚΩ  
 ΗΗΦΗΝΑ· ΣΑΗΓΑΝΕΙΦΗΝΑ· ΙΦΚΗΝ  
 ΠΗΣΑΦΗΗΘΗΗΜΑ· ΕΑΜΕΕΗΗ  
 ΣΗΣΦΑΝΑΤΤΑΗΦΑΤΗΗΡΑΗΑΗΗ  
 ΣΗ· ΦΑΚΗΒΑΦΗΗΜΑΙΣΥΡΑΑΗ  
 ΗΒΑΙΣΗΨΙΖΥΙΣΥΑΣΑΗΗΗΚΗ  
 ΦΘΗΚΗΚΗΑΠΗ· ΣΑΕΙΓΑΛΩΗΗ  
 ΓΑΔΑΩΤΤΑΗ· ΣΑΗΩΜΥΑΦΗΑΦΗ  
 ΑΠΕΗΗΗΣΦΑΝΑΤΤΑΗΗΗΗ  
 ΛΑΒΕΙΣΦΑΤΕΙΗΚΗΑΤΤΗΗ· ΣΑΗΑ  
 ΤΑΗΗΗΣΗ· ΦΥΑΗΚΑΦΕΙΗ  
 ΚΑΔΑΙΖΥΙΣΑΗΗΣΙΑΒΗΗΗΚΑ  
 ΣΑ· ΑΚΑΤΤΑΚΑΕΙΗΗΗΣΗΣΤΑΤΑ  
 ΣΗΦΥΑΗΚΣΤΥΑ· ΓΑΔΑΒΕΙΦΗΗ  
 ΦΑΤΕΙΗΚΗΑΤΤΗΗ· ΣΑΗΑΤΤΑΗ  
 ΗΗ· ΙΦΣΑΒΑΙΗΦΙΖΥΑΗΚΣΤΥΕ  
 ΗΓΑΔΑΒΕΙΦΗΗ· ΑΠΕΗ· ΗΕΙ·  
 ΑΙΦΑΙΖΥΙΣΑΕΙΓΑΛΑΒΕΙΔΗΗ



St. John XIV: 6-12, Plate 106

Digital restoration made by David Collier (1979), July 1981

ΠΝΥΑΗ. ΣΑΗΝΙΥΑΣΙΗΒΑΡΝΕ. ΠΝΤΕ  
 ΥΑΣΑΙΟΙΣΑΒΑΙΨΤΑΙΚΕ. ΣΑΗΒΑ  
 ΚΑΡΑΛΑΔΡΑΔΑΓΕΣΕΙΝΑΙΖΕΥΕΣΙΝ.  
 ΥΑΚΨΑΝΗΨΦΑΝΕΙΠΙΔΣΙΝΑΔΑΙΣ  
 ΙΝΥΙΚΑΝΚΙΥΝΣΙΣΣΕΙΝΙΣΙΝΑΝΔ  
 ΥΑΙΚΨΑΓΨ. ΒΙΒΙΗΤΣΑΓΠΙΔΣΙΝΑΣ  
 ΣΑΙΣ. ΠΑΑΠΤΣΙΗΡΑΙΚΑΝΝΑΙΣΑ  
 ΣΑΗ. ΑΤΤΑΓΓΑΝΔΣΙΝΑΔΗΨΙΝΣ. ΣΑΗ  
 ΔΑΑΣΙΠΗΡΑΥΑΣΗΑΝΑΓΕΙΝΣΒΕΙ  
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St. Luke I: 6-14. Plate 136

Digital restoration, made by David Landa (TU Delft), July 2001

- Correcting an identification mistake of Gothic text

Nehemias VII, 35–45.

455

·n· ·d· (1254). — 35 sunjus Eeiramis ·t· ·k· (320). — 37 sunjus Lwddomaeis jah Anos ·h· ·k· ·e· (725). — 36 sunjus Eiaireikons ·t· ·m· ·e· (345). — 38 sunjus Ainnaïns ·g· þusundjos ·x· ·l· (3630). — 39 jah gudjans: sunjus Aidduins us garda Iesuis niun hunda ·u· ·g·

(2066). — 20 suniwe Addin ·w· ·n· ·d· (454). — 21 sunaus Ateiris, sunaus Aizaikeiins, niuntehund jah ·h· (98). — 23 suniwe Bassaus ·t· ·l· ·g· (333). — 24 suniwe Iorins ·r· ·i· ·b· (112). — 22 suniwe Assaumis ·s· ·k· ·g· (223). — 25 suniwe Gabairis ·q· ·e· (95). — 26 suniwe B[iaa]aiþlaem ·r· ·k· ·g· (123). — suniwe Naitofaþeis ·r·

Dear Editor of JBL,

Regarding the assessment of Article #1827:

The article seems solid, well-researched, and clearly written. The author seems competent and in reasonable control of the Gothic subject area. The same cannot be said about Septuagint research: Swete (1914) should certainly be updated and balanced with Jellicoe for general works, and much has been done on the Lucianic text since Yerkes (1918). The author is most likely correct in discounting Lagarde's edition (good in a few books, but not in Ezra–Nehemiah).

The argument is straightforward. Line after line is examined, and, where differences emerge, the Ambrosian Gothic overwhelmingly aligns with Ezra, against Nehemiah.

Some questions arise about method. It should be explicitly stated whether or not the author was able to study the palimpsests directly. It appears that he or she used “digital images” only (p.1).

Also, for MS page 209, the author says “I have hardly found letters that I could clearly identify.” How trustworthy can conclusions be for that page?

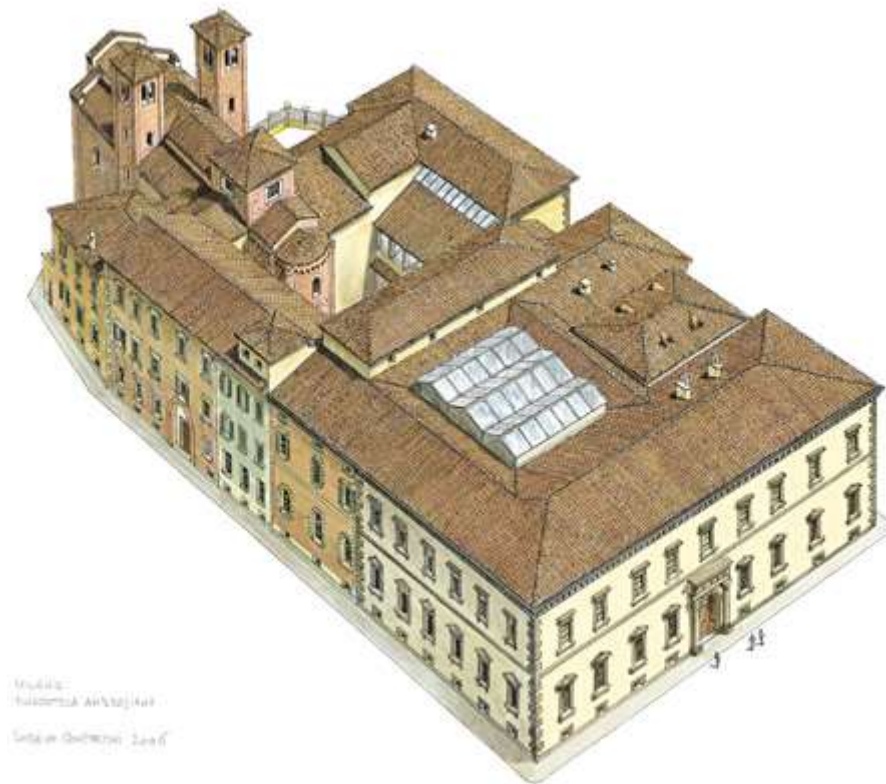
A final, parenthetical note: one wonders about the appropriateness of footnote 2, chastising (even if correctly) Lagarde, especially after saying “political views should not interfere.”

In sum, the article should probably be published. I do not think, however, that JBL is a suitable journal in which to publish it; as I think of members of the SBL, only a very small percentage would find this Gothic palimpsest or the issues involved in whether it reflects Ezra or Nehemiah of sufficient interest. Perhaps the author should be encouraged to submit it to a papyrological or similar journal.

Landau, David. 2011. Pages 209 and 210 of the Ambrosian Gothic Palimpsests: Ezra 2: 9-42 or Nehemiah 7: 13-45? Zeitschrift für deutsches Altertum und deutsche Literatur. Band 140/4, pp. 421-441



## Studying Gothic palimpsests at the Ambrosian Library in Milan



The Biblioteca Ambrosiana is a Historic library in Milan, Italy, also housing the Pinacoteca Ambrosiana, the Ambrosian art gallery. Named after Ambrose, the patron saint of Milan, it was founded in 1609 by cardinal Federico Borromeo.

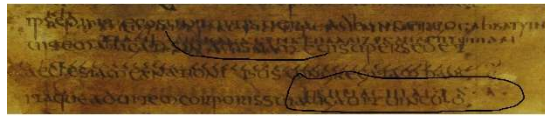


Monsignor Gianantonio Borgonovo, the director of the Ambrosian Library (2012)

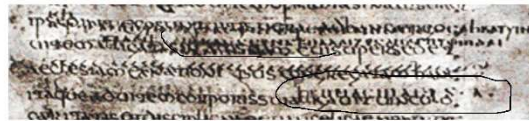


Dr **Federico Gallo**, Direttore della Classe di Studi Greci e Latini dell'Accademia Ambrosiana  
Direttore della Biblioteca (2015)

## Working with new digital photos of palimpsests (2016)

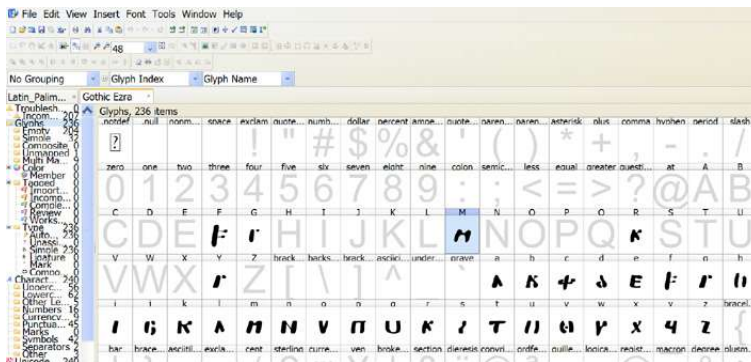
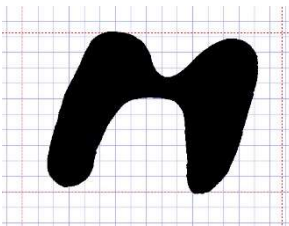
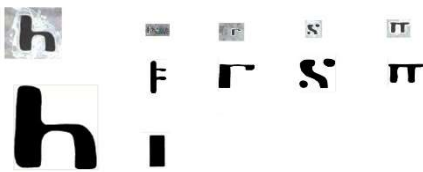


new photo



facsimile edition

## Creating fonts





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| Ezra     | Α | Β | Γ | Δ | Ε | Ϟ | Ζ | Η | Θ | Ι |
| Nehemiah | Α | Β | Γ | Δ | Ε |   |   | Η | Θ | Ι |

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| Ezra     | Κ | Λ | Μ | Ν | Ϟ | Π | Ϟ | Ρ | Σ |   |
| Nehemiah |   | Λ | Μ | Π | Ϟ | Π |   |   | Κ | Σ |

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| Nehemiah | Τ | Ϟ | Ϟ |   | Η |   |   |

In hoc opusculo...  
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Ν.Π. ΖΙΝΓΙΖΑΙΑΑΗΙΖΑΝΦΑΚΙΖ  
ΦΙΖΙΝΔΙ.Ζ.Ν.Δ. ΖΙΝΓΙΖΕΕΙΚΑ  
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 ΔΔ Ϊ ΓΑΗΚ  
 ΠΔΑΓ ΓΑΗΚ ΓΑΗΥΑ  
 ΖΙΣΕΩΠΗΦΙΑΠΣΖΠΗΖΑ Ϊ  
 ΓΑΗΥΗΤΕΩΠΗΚΑΑΥΪΦΠΠΔΥΪ  
 ΪΖΠΗΓΑΗ

ΖΥΠΙΑ

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|        |    | Ϛ  |     |     |
|        |    | Υ  | ΦΙΖ | ΙΚ  |
| ΓΑΠΕ   |    | Φ  |     |     |
| ΑΙΠΙΖΤ | Ϊ  | Τ  |     | ΓΑΗ |

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|       | Ϊ      | ΑΠ      | ΖΠ   |
| Ϊ     | Ϊ      | ΠΤΑ     | ΖΑΠΚ |





ΛΑΜΙΣ ΚΑΚΑΚΕΙΙΙΙΣΙ  
ΟΕΠΙΙ ΓΑΙΚΥΣΙΣΕΣΙΙΙΙΜΜΑ  
Υ ΔΥΑΙΚΦΓΑΜ ΙΙΙ ΜΑ  
Μ ΙΙΙΑΣΠΙΙΑΑ ΙΙΙ  
ΓΑΙΑΙΠΙΣ ΠΑΑΙΣΙΙ  
ΥΓ ΙΙΜΙΚ  
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ΓΑΙΑ  
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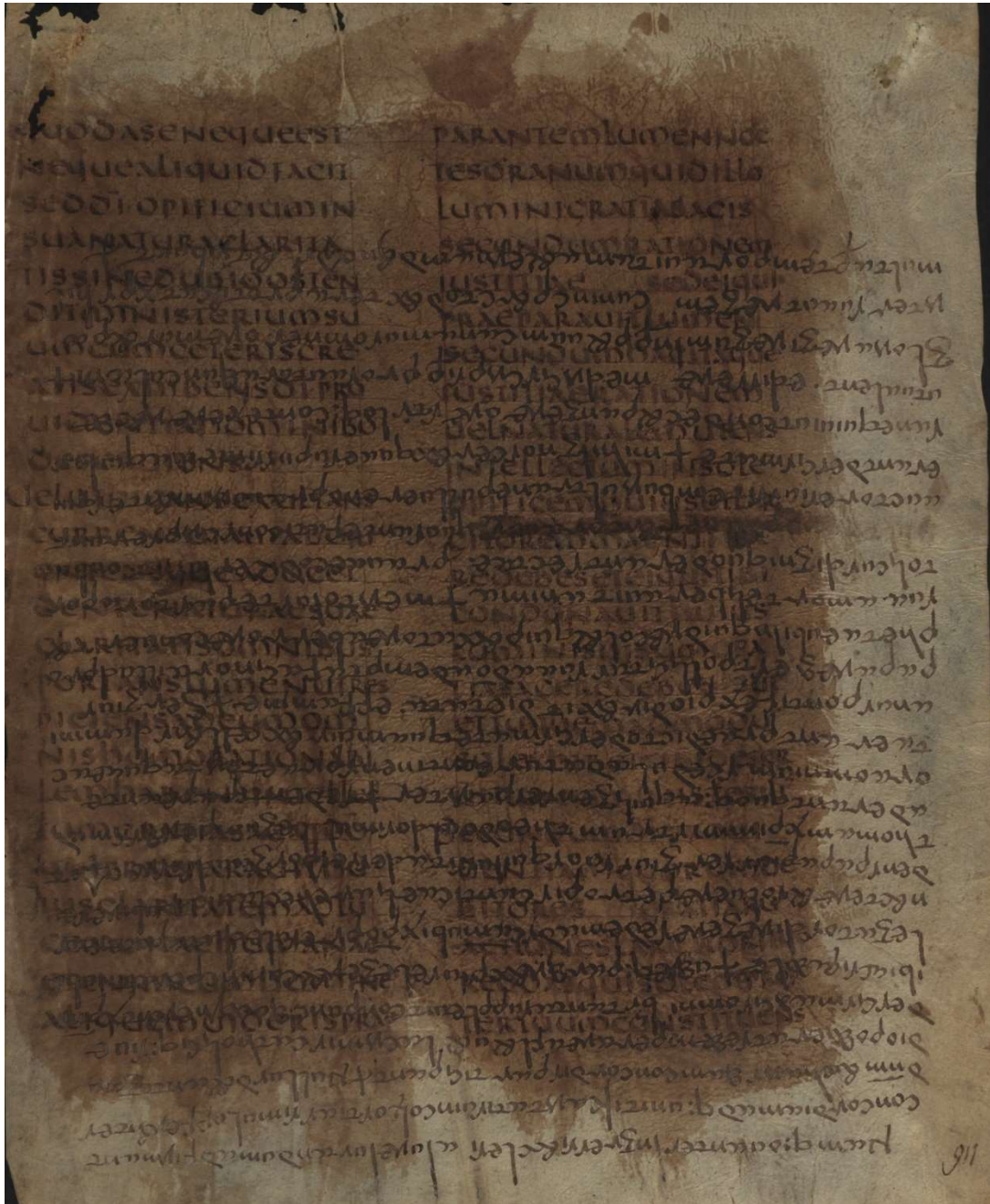
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ΙΙ

#### Final remarks:

- WYSIWIS (What you see is what I see.)
- Three to four weeks work per page
- Overcoming resistance

## A new definition for the term 'palimpsest' is needed



Milan, Bibl. Ambr., S.P.9/2, p. 116\*

### Clarifying Angelo Mai's Use of Chemicals in Handling Latin Palimpsests

- Chemical handling had not hindered the reading of the text
- The original text was not erased. The pages were turned around and a new text was written over the old one.

[https://www.modeemi.fi/~david/palimpsests/Latin\\_palimpsests.pdf](https://www.modeemi.fi/~david/palimpsests/Latin_palimpsests.pdf)



# Studying traces of the Pseudepigrapha in Finnish language and tradition

## 364-päivän kalenteri

David Landau

**M**aan kierto auringon ympäri kestää 365 päivää ja 6 tuntia vähennettynä 11 minuutilla ja 14 sekunnilla. Kalenteri, joka seuraava kiertos voi olla esimerkiksi neljän, joka kesto on 365 päivää siten, että kalenteriin lisätään yksi päivä joka neljä vuosi. Tällainen kalenterin määräsi Julius Caesar otettaessa käyttöön Rooman tavallisen ajan ajanlaskukaoksen vuoksi noin 2000 vuotta sitten. Caesarin mukaan nimetty juliaanisen kalenterin ongelmana olivat ne 11 minuuttia ja 14 sekuntia, jotka joka vuosi jäivät kalenterin laskennan ulkopuolelle, kumotoen joka vuosi suuremmaksi ja suuremmaksi virheeksi. 1500-luvulle tultaessa virhe oli jo 10 päivää. Vuonna 1582 paavi Gregorius XIII julkaisi korjaus ehdotuksen, jonka vähitellen suorinosa maailman kansoista on hyväksynyt. Tämä kalenteri tunnetaan nimellä gregoriaaninen kalenteri.

Toinen mahdollisuus on käyttää kuun kiertoa maan ympäri. Tämä kiertos kestää keskimäärin 29 päivää, 12 tuntia, 44 minuuttia ja 3 sekuntia. Kaksoisista kiertosista kestäisi noin 354 päivää. Kun kalenteriin lisätään säännönmukaisin välein kolmastoista kuukausi, kalenteri seuraava kierto auringon ympäri. Tähän perustuu juutalainen kalenteri.

On olemassa kolmasikin mahdollisuus: vuodessa lasketaan olevan 364 päivää, eli 52 viikkoa. Vuosi alkaa aina samana viikoppäivänä. Tällainen systeemi on vanha islantilainen kalenteri (misseri-tal), jota islantilaiset ovat käyttäneet jo yli tuhat vuotta. Jotta 364-päiväinen vuosi on yhteensovittava auringon vuoden kanssa, kalenteriin lisätään säännönmukaisin välein viikko. Tällaisesti islantilaiset käyttävät gregoriaanista kalenteria kuten muutkin. Vanha kalenteri käytetään lähinnä muutamien merkkipäivien määrittämisessä.

364-päivän kalenteri on ollut käytössä myös Suomessa. Kirjassaan Vuonoinen Ajantieto, Kustaa Viikarna kirjoittaa: "Vuosi on jakautunut kahteen puolikkaaseen: tahteen ja keuhkseen. Ensimmäinen tahtipäivä eli tahtio oli 14.10, ja ensimmäinen suvipäivä eli suviyö 14.4. Näiden

määräpäivien välissä oli 13.1. talvennape eli sydämpäivä 13.7. keuhkossa. Määräpäivien väliset ajat olivat tasan 13 viikkoa, joten vuoteen saatiin 52 viikkoa eli 364 päivää."

Jokainen vuosi lettiin aina samana viikoppäivänä Suomessa se oti puolta viikkoa lähinnä talvennapea.

Tietynsä mielestä tällainen kalenteri on edelleen käytössä Suomessa. Kokaisessa kalenterissa on vasemmassa puolella sarake, johon on merkitty viikkojen numerot. Niitä ei usein käytetä, mutta silti niistä on joskus hyötyä. Esimerkiksi Tampereella, lain 828/08 mukaisesti, kahotetaan kolmen alueen asukkaista siirtämään autot pois alueelta tietynsä aikana, jotta lumet voitaisiin aurata pois. Esimerkiksi Pyyntikilla kunnossapitotöitä on tiistaisin kello 12-16 parillisina viikkoina.

**3** 64-päivän kalenteri ei ole mitenkään uusi idea. Sitä kuvaillee jo niin kutsuttu ensimmäinen Esokin kirja. Alun perin tämä kirja on kirjoitettu arameaksi todennäköisesti kolmannella tai toisella vuosisadalla ennen ajanlaskun alkua. Kirja on säilynyt kokonaan ainoastaan ge'ezin kielellä Etiopiassa. Kappale-

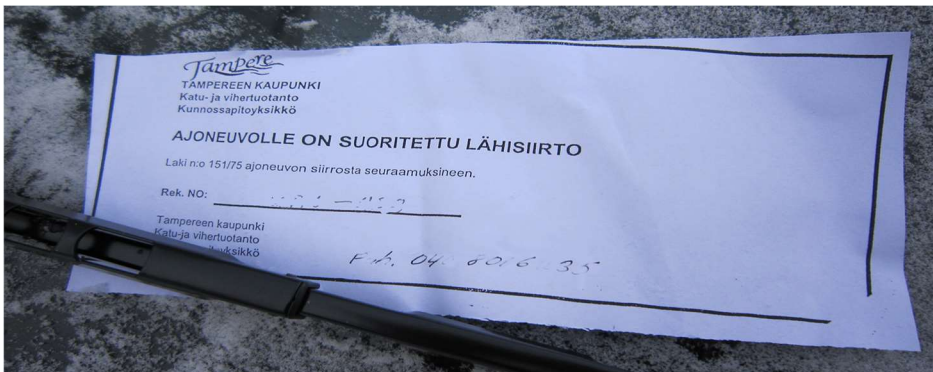


Periaatteessa, ei ole mitään syytä etteivätkö juutalaiset hyväksyisi 364-päivän kalenteria. Tämä kalenterin perusyksikkö on viikko, jonka juutalaiset ovat levittäneet maailmalle.

22 hakehila 2/2012

## [364 päivän kalenteri. Hakehila, 2/2012, s.22-23](#)

| <<< Tammikuu 2012 >>> |           |         |             |                  |           |          |                       |
|-----------------------|-----------|---------|-------------|------------------|-----------|----------|-----------------------|
| vk                    | Maanantai | Tiistai | Keskiviikko | Torstai          | Perjantai | Lauantai | Sunnuntai             |
| 52                    | 26        | 27      | 28          | 29               | 30        | 31       | 1<br>Uudenvuodenpäivä |
| 1                     | 2         | 3       | 4           | 5<br>Lupauspäivä | 6         | 7        | 8                     |
| 2                     | 9         | 10      | 11          | 12               | 13        | 14       | 15                    |
| 3                     | 16        | 17      | 18          | 19               | 20        | 21       | 22                    |
| 4                     | 23        | 24      | 25          | 26               | 27        | 28       | 29                    |
| 5                     | 30        | 31      | 1           | 2                | 3         | 4        | 5                     |



A Norwegian primstav, carved in wood

[The Jubilees Calendar in Practice. Namenkundliche Informationen.](#) 2010. Vol. 98, pp. 157-167

[https://www.modeemi.fi/~david/NI/NI\\_2010\\_Landau.pdf](https://www.modeemi.fi/~david/NI/NI_2010_Landau.pdf)

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<http://ambrosiana.comperio.it/opac/search/1st?q=Landau%2C+David>

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Stampati

Landau, David

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Leipzig : Leipziger Universitätsverlag, 2010

Fa parte di: *Namenkundliche Informationen : 98 / Herausgegeben von Ernst Eichler , Karlheins Hengst und Dietlind Kremer*

Stampati

Landau, David

**The Source of the Gothic Month Name juleis and its Cognates / David Landau**

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