Notes on Armenian

The following notes may the reader unfamiliar with Armenian or the bolorgir script.

For the most part, the bolorgir script letter-forms are similar to the modern forms used in this report, and on the various Web pages in Armenian. However, the following differences are apparent:

The manuscript letter \( \zeta \) is represented by the modern Armenian letter \( h \).

The manuscript letter \( p \), with the bar centrally placed, is the modern letter \( i \).

The manuscript letter \( n \), with the bar centrally placed, is the modern letter \( n \).

The manuscript makes extensive use of the digraph \( h \cdot l \). This is retained in modern fonts as \( h \cdot l \), but most texts expand the digraph into two separate glyphs \( h, l \). The pair of letters \( u \) and \( l \), when adjacent, are written as the digraph \( h \cdot l \). The modern letter \( o \) is used in the manuscript, rather than the older form \( u \) appears. The other later addition, \( p \), does not appear either.

Armenian uses the letters to represent numbers. Similar to Greek, there are no separate numerals. The following table gives the numeric representations of the glyphs used in the manuscripts.

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \mu )</td>
<td>1</td>
</tr>
<tr>
<td>( \nu )</td>
<td>2</td>
</tr>
<tr>
<td>( \pi )</td>
<td>3</td>
</tr>
<tr>
<td>( \rho )</td>
<td>4</td>
</tr>
<tr>
<td>( \varsigma )</td>
<td>5</td>
</tr>
<tr>
<td>( \xi )</td>
<td>6</td>
</tr>
<tr>
<td>( \zeta )</td>
<td>7</td>
</tr>
<tr>
<td>( \eta )</td>
<td>8</td>
</tr>
<tr>
<td>( \theta )</td>
<td>9</td>
</tr>
<tr>
<td>( \iota )</td>
<td>10</td>
</tr>
<tr>
<td>( \kappa )</td>
<td>20</td>
</tr>
<tr>
<td>( \lambda )</td>
<td>30</td>
</tr>
<tr>
<td>( \mu )</td>
<td>40</td>
</tr>
<tr>
<td>( \nu )</td>
<td>50</td>
</tr>
<tr>
<td>( \xi )</td>
<td>60</td>
</tr>
<tr>
<td>( \omicron )</td>
<td>70</td>
</tr>
<tr>
<td>( \pi )</td>
<td>80</td>
</tr>
<tr>
<td>( \rho )</td>
<td>90</td>
</tr>
<tr>
<td>( \sigma )</td>
<td>100</td>
</tr>
<tr>
<td>( \tau )</td>
<td>200</td>
</tr>
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<td>( \upsilon )</td>
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<tr>
<td>( \phi )</td>
<td>400</td>
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<tr>
<td>( \chi )</td>
<td>500</td>
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<tr>
<td>( \psi )</td>
<td>600</td>
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<tr>
<td>( \omega )</td>
<td>700</td>
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<td>( \varepsilon )</td>
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<td>( \zeta )</td>
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<td>( \kappa )</td>
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<td>( \lambda )</td>
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<td>( \nu )</td>
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<tr>
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<td>7000</td>
</tr>
<tr>
<td>( \omicron )</td>
<td>8000</td>
</tr>
<tr>
<td>( \pi )</td>
<td>9000</td>
</tr>
</tbody>
</table>

The numbers are written left-to-right with the largest value appearing first, so \( \omicron \cdot \varsigma \) is 2000+300+50 or 2350. Note that this system differs from the base–ten version which represents 20 as \( \varsigma \cdot \pi \) or \( 2 \times 10 \) etc.

Certain words in the manuscript are abbreviated. This follows the practice of not writing out in full the Nomina Sacra, or Sacred Names. The abbreviated form is usually the first and last letters of the word with an overbar to indicate abbreviation. Since Armenian is an inflected language, the last letter may change to reflect grammatical case. The following forms can be observed on these New Leaves:

- \( \pi \cdot \iota \) and \( \tilde{\pi} \) Christ
- \( \iota \cdot \iota \) and \( \tilde{\iota} \) God
- \( \varsigma \cdot \iota \) Jerusalem
- \( \iota \cdot \iota \) and \( \tilde{\iota} \) Lord
- \( \varsigma \cdot \iota \) and \( \tilde{\varsigma} \) Jesus

The nominative form of Christ is a transliteration of the Latin title Christus (meaning 'anointed').

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Two Detached Manuscript Leaves containing New Testament Texts in Old Armenian

A Report prepared for the Research Group on Manuscript Evidence by:

Dr Leslie J. French
Research Consultant
codeinc@gmail.com

This report is available online at:

http://manuscriptevidence.org/wpme/new-testament-leaves-in-old-armenian
References


[2] TITUS follows the source of the “Zohrab” Bible, which is available in scanned form from Google Books.

[3] English Bible passages follow the King James Version [KJV], available online in many locations, for example: http://biblehub.com

[4] The principal reference for the Euthalian Apparatus is the 1648 work by Laurentius Alexander Zacagnus [modern: Lorenzo Alessandro Zacagni], Collectanea Monumentorum Veterum Ecclesiæ Græcæ Ac Latinæ, Quæ hactenus in Vaticanæ Bibliotheca delituerunt, which is available in scanned form from Google Books. There is an online copy at: http://babel.hathitrust.org/cgi/pt?id=njp.32101055576035;view=1up;seq=1


[6] A leaf from the same manuscript, MS 773 in the Goodspeed Library at the University of Chicago, is available at: http://goodspeed.lib.uchicago.edu/ms/index.php?doc=0773


[9] A useful comparison manuscript, covering the same text as these leaves, is Goodspeed MS 229: http://goodspeed.lib.uchicago.edu/ms/index.php?doc=0229

[10] A manuscript leaf that also contains testimonia is Oberlin College, Main Library, Special Collections B11, at: http://ds.lib.berkeley.edu/B11_26


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Two New Leaves from a Manuscript of New Testament Texts in Old Armenian

This report describes and illustrates a newly-identified, non-continuous, pair of leaves from a dismembered Armenian manuscript written on parchment in bolorgir script (Պղուռգիր, cursive rounded letters) and erkat'agir initials (ԱՐՏԱՐԱՅԻՆ, upper-case), made in the 15th or 16th Century CE, in a center not yet known.

The 2 leaves are in a private collection, and were purchased separately from different sources. Leaf I was purchased from Boyd Mackus. Leaf II was purchased online from a U.S. seller.


Surviving Leaves

Other leaves from the same original manuscript are known:

A. The 'Ananias Fragment'
   1 leaf in the University of Chicago Library, Goodspeed Manuscript Collection, MS 773 (formerly Goodspeed Arm 50) [6, and 8 p. 221]. The leaf contains part of Acts 4:26 to the end of Acts 5:11 and a line described as a 'prayer' at the end of the leaf.

B. The Kurdian Fragment
   Sixteen leaves, formerly in the collection of Armenian Manuscripts of Harry Kurdian of Wichita, Kansas (1902–1976) now believed to be in Venice, Mehritarian Monastery of San Lazzaro, which received his manuscripts following his death. Wikgren [7] describes the contents, with Greek textual references, as:
   
   Section I: ff. 1–7v  James 1:21 – I Peter 5:2 (驿 ղրեիմանց)
   Section II: ff. 8–9v  II Peter 1:9 – II Peter 3:1 (չորսոյ չորսոկներ)
   Section III: ff. 10–11v  I John 1:1 – I John 3:6 (նորոսով նորոսին)
   Section IV: ff. 12–15v  I John 4:3 – Jude 1:15 (ին զերուկում իսկական)
   Section V: f. 16r  Scribal Colophon

   The text of the colophon is not recorded. Sanjian [8, pp. 221–2] reports that the binding of the manuscript is preserved with these leaves, but does not specify if the leaves are still connected to the binding.

C. A Los Angeles Leaf
   1 leaf in the California Philosophical Research Library, Los Angeles, California, MS Arm. 3. Sanjian [8, p. 65] describes the contents as Acts 24:5–25.

This brings to 20 the total number of leaves recorded from the dispersed manuscript, plus a binding. Not all components appear to have images available for consultation.
Greet Mary, who bestowed much labour on us.

Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

Greet Amplias my beloved in the Lord.

Salute Urbane, our helper in Christ, and Stachys my beloved.

Salute Apollas approved in Christ.

Salute them which are of Aristobulus’ household.

Salute Herodion my kinsman.

Greet them that be of the household of Narcissus, which are in the Lord.

Salute Tryphena and Tryphosa, who labour in the Lord.

Salute the beloved Persis, who laboured much in the Lord.

Salute Rufus chosen in the Lord, and his mother and mine.
But now having no more place in these parts, and having a great desire these many years to come unto you; "Whansoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company."

"For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem."

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me: "That I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints; "That I may come unto you with joy by the will of God, and may with you be refreshed. "Now the God of peace be with you all. Amen.

I commend unto you Phœbe our sister, which is a servant of the church which is at Cenchrea: "That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

Greet Priscilla and Aquila my helpers in Christ Jesus: "Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

Verso, Column a, Line 5, Romans 16:3 (second part)

"Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ."
And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle:

And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

Now therefore ye with the council signify to the chief captain that he bring him down to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

And when Paul’s sister’s son heard of their lying in wait, he went and entered into the castle, and told Paul.

So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to tell thee.

Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?
Leaf I

Recto, Column a starts with the second line of Acts 23:1

[Text and Collation]

Red and black indicate scribal ink colors. Green text marks scribal additions and blue text indicates editorial collation: [x] means ‘x’ appears in Zohrab/TITUS, but not in the manuscript; [x/y] means ‘x’ appears in the manuscript and ‘y’ in Zohrab/TITUS; xxx expands an abbreviation in the manuscript; and x appears in the manuscript, but not in Zohrab.

The KJV text is included for orientation only, it does not represent an accurate translation of the Armenian. For example, Rom 16:8/figdash13 consistently uses ‘Lord’ in the Armenian, where KJV alternates between ‘Lord’ and ‘Christ’.

[And Paul, earnestly beholding] the council, said, Men and brethren, I have lived in all good conscience before God until this day.

[And the high priest Ananias commanded them that stood by him to smite him on the mouth.]

Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

[And Paul, earnestly beholding] the council, said, Men and brethren, I have lived in all good conscience before God until this day.

And the high priest Ananias commanded them that stood by him to smite him on the mouth.

Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

And Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. ‘For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confest both.

And there arose a great cry: and the scribes that were of the Pharisees’ part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.”
Codicology

The two New Leaves are reproduced, enlarged, on pages 4–7 (figures 1–4) above. Note that the recto is presented on the left, and the verso on the right, to allow the complete text to be viewed in a single opening.

Both leaves show v-shaped indentations or notches in the gutter consistent with three sewing stations. Their presence along the severed lines of the folds of former bifolia indicates that the leaves were cut after the manuscript was disbound, rather than being removed from a bound volume.

The upper, lower, and outer edges are darkened to various extents by dirt and stains. The edge patterns are consistent with exposure over time in the closed volume before dismemberment, indicating that the leaves were bound together for a large portion of their existence.

Leaf I

Support
Vellum 100mm × 137mm. Written area 69mm × 103mm. The verso is the hair side of the animal skin.

Format
Written in two columns of 27 lines per column, in black ink with partly-oxidized metallic red pigment enlarged and inset initials of 1–3 lines height, and first lines in vegetal red pigment. Apparatus in intercolumn or outer margin close to the corresponding text.

Text

The verso contains the pencil notation 'M6112' in the lower margin, presumably added by a book dealer.

Leaf II

Support
Vellum 101mm × 137mm. Written area 69mm × 100mm. The verso is the hair side.

Format
Written in two columns of respectively 26, 26, 27 and 26 lines, in black ink with metallic red enlarged and inset initials of 1–2 lines height. Some punctuation on the verso over-marked in vegetal red ink, with extended section-ending markers in vegetal red ink. Three added corrections, one interlinear and two marginal. No apparatus.

Text
The text begins 'ὁ προσκύνησαν' within Romans 15:23 at the top of the first column on the recto. The second column begins 'εἰς τίνα' within Romans 15:28. The verso begins 'ὁ προσεχήθη' within Romans 16:2, and the second column begins 'προσεχήθη' at the start of Romans 16:8. The text ends 'εἰς τίνα· τίνα' at the end of Romans 16:23.

There are three corrections to the text. On the last line of column b on the recto, 'οὐ' is added in the interline, with a comma-shaped insertion mark below. At the end of line 13 of column b on the verso, the missing word 'μετάφρασις' is added, and at the end of line 19, the missing words 'πρὸ τῷ' are added, with an abbreviation mark for 'πρὸ τῷ'.
MS 229 also contains a parallel for the prayer on the Ananias Leaf. Both the Kurdian Fragment and MS 229 report the presence of a scribal colophon. The catalog description of MS 229 also reports prayers within the manuscript. Their layout is similar to the one on the Ananias Leaf, as shown in figure 7 (from the Ananias Leaf) and figure 8 (from MS 229, f. 56r).

In both cases the prayer is set off from the ending of the main text with an interlinear decorative marker. Both prayers start with enlarged initial letters, but neither letter uses the dark red pigment used for the initials in the main text. The prayers are set off with an interlinear decorative marker, which is to be read as ‘Exodus 29’. This is a reference to the testimonium entry number 29 in the Euthalian Apparatus [4, p. 437]. Zacagni lists it as item 30:

XXX. Exodi c.22 ver. 28, Principem populi tui non maledices. Cap 23.5.


Thou shalt not revile the gods, nor curse the ruler of thy people.

This refers to Paul’s statement in Acts 23.5, in KJV:

Paul replied, “Brothers, I did not realize that he was the high priest; for it is written: ‘Do not speak evil about the ruler of your people.”

The same cross-reference (or witness, from which the term testimonium is derived) is noted in Biblehub [3]. The discrepancy in numbering may be explained by an earlier note in Zacagni, against item 25:

‘Omissus est hic ab Euthalio . . . Hoc etiam testimonium omissitur in Vat. Cod. n.367”

In the outer margin of the verso, to the left of Acts 23.12, is the notation ‘[u]pp [u]’ or ‘Chapter 34’. This matches the Euthalian chapter (or section) number as noted in Zacagni [4, p. 437]:

XXXIV. De insidiis a Judaeis Paulo intentatis, eorumque judicio a Lysia ad Praesidem delato. cap. 23.12.

In the intercolumn to the left of Acts 23.16 is the notation ‘[u]pp [u]’ or ‘verse 2050’ (see [11] for this specific definition of [u]pp). The notation is easier to read in the text contained in [9] f. 46v, with the numeral in red ink.

No other Euthalian notations are to be expected on the leaf. There is no Euthalian apparatus on Leaf II, nor is any expected. The last Euthalian chapter starts at Rom 15:15, and the last testimonium is at Rom 15:21, both of which occur before the start of the recto.
Comparative Analysis

The most complete widely-available data for a study of the original manuscript is item A, the Ananias Leaf, Goodspeed MS 773. The leaf is shown in full on pages 18 and 19 (figures 9 and 10) below, and is described as [6]:

Praxapostolos leaf of Acts in [Old] Armenian. Lection Numbers in the margins against the text. The leaf is commonly known as the Ananias Fragment because it contains the story found in Acts of the early Christian Church members Ananias and Sapphira, his wife.

1. fol. 1r Acts 4:26b-4:36

Acquired by the University of Chicago from Dawson’s Book Shop (Los Angeles), October 1941. The manuscript to which the present leaf belonged was written in either the 15th or 16th century, the place of origin is unknown.

The leaf is also described in Sanjian [8, p. 221].

The excellent image at [6] shows the recto to be the hair side. The recto contains a verse reference and a single lection number (see fig. 5, detail above). The verse reference in the intercolumn is ‘unünj’ for ‘verse 300’. In the inner margin against the opening of Acts 4:32 is ‘(şen)ləqənə’ or ‘reading 5’.

Lectio V. cap. 4 ver. 32. Capita habet duan, nempe V & VI. Versus C.

For a discussion of the interpretation of the reading list, see Willard [5]. Below the reading is ‘q’, the abbreviation for ‘qənələqənə’ meaning ‘Mass’.

The verso contains the pencil annotation ‘Ms. 773’ in the upper left-hand corner, recording the change in pressmark in the Goodspeed collection. There are two corrections in the inner margin in light brown ink. ‘ülnu’ is added at the end of col. b, line 8, to supply the missing word in “hənən ənənənənənə” but not in “çənələqənə” in Acts 5:8 with a comma below and a shaped insertion mark above the preceding ‘ənənənə’. ‘(şə)nənə’ is added in the same ink at the end of col. b, line 16, to supply the missing word at the end of the line in Acts 5:9. There is a further addition in the inner margin against lines 17 and 18 in black ink that does not appear to be legible. There is no lacuna in the text at this point.

The penultimate line of colom b contains the end of Acts 5:11, which is also the end of the reading. Following the practice of allowing space for an enlarged initial at a major division, this would be a plausible place to leave a blank line in the manuscript. Instead, there is an interlinear division marker ‘(şə)-Ş(ə)-Ş(ə)-Ş(ə)’, formed in ink by a combination of horizontal lines and dots, and the single line ‘Th uñčup, pumũn qũh ʃ uʃšənə’ which would translate as ‘O Lord, take away my sins’ (reported as ‘O Lord, forgive my sins’ in the catalog). We have no evidence whether the line continues as a longer prayer on the following recto, or is a single-line scribal invocation, perhaps at the end of a long writing stint.

The text does not match any expected prayer or reading that would be relevant at that point in the liturgy. Sanjian favors the scribal invocation [8]:

“The reference is of course to the scribe, who however has failed to mention his name.”

Item B, the Kurdian Fragment, represents the largest surviving body of leaves from the manuscript, but no images are available, and the only report is very compact. The leaves are described [with abbreviations expanded] in [7]:

Item 22. Catholic epistles, ca. 15C on Parchment. Small cursive script, 16 folios 4×5½. 2 columns of 1½×4, 27 lines. Chapter numbers and Quire signatures. Red capitals and some red ornamental illumination in margins and chapter headings. Binding: Covers of wooden boards covered by brown leather with hand toled ornamentation. Two vellum leaves used in front binding contain an early Latin commentary on part of II Samuel 9–10. Condition excellent except for several lacuna, the manuscript apparently having been dissected and marketed by an unscrupulous dealer. The manuscript was originally a Praxapostolos, and one leaf containing Acts 4:26b-5:11 is in the possession of the University of Chicago.

The contents of the leaves have been described above. Because Wikgren’s report records acquisitions following two earlier reports of that collection in the same journal, published in 1936 and 1940 (JBL 55 [1936] 155–158; JBL 59 [1940] 51–53), the acquisition, from an unmentioned source, occurred between the preparation of the 1940 report and 1945.

No images, or additional information, is available for item C, the detached leaf in California.

A useful comparison manuscript is Goodspeed MS 229, whose text covers both the Ananias Fragment and the new leaves.

Fig. 6. Goodspeed Manuscript Collection, MS229-98, Special Collections Research Center, University of Chicago Library

The contents of the leaves have been described above. Because Wikgren’s report records acquisitions following two earlier reports of that collection in the same journal, published in 1936 and 1940 (JBL 55 [1936] 155–158; JBL 59 [1940] 51–53), the acquisition, from an unmentioned source, occurred between the preparation of the 1940 report and 1945.

No images, or additional information, is available for item C, the detached leaf in California.

A useful comparison manuscript is Goodspeed MS 229, whose text covers both the Ananias Fragment and the new leaves.

Fig. 6, above, shows part of Goodspeed MS 229 f. 46v [5]. In the intercolumn stands ‘unünj’ against Acts 23:16, matching Leaf 1. In the outer margin is both the black numeral ‘17’ or ‘34’ and the red ‘q’ for chapter, at the start of Acts 23:12, with the decorated initial ‘G’ and the rest of the line in dark red pigment, again corresponding to the chapter number on Leaf 1. To the left of the chapter number, within a decorated border, is the numeral ‘q’ or ‘6–7’, corresponding to the ‘Passage’ references in [1] not present on Leaf 1.

MS 229 does not contain testimonia references. However parallels are found in the single leaf, now Oberlin College, Main Library, Special Collections, B11. Although not identified in the catalog [10], this leaf preserves text from 2 Cor 6:8–7:5, also in two-columns of bolgor script with enlarged red initials. In addition to a ‘verse 250’ notation, the recto contains two Euthalian testimonia, ‘jškəçənə’; ‘ṣənənə’, read as ‘Jeremiah 4’, and ‘šənənə’, read as ‘Isaiah 5’, referring to index numbers 4 and 5, and described in Zacagni as corresponding to 2 Cor 6:16 and 2 Cor 6:18.