Two Detached Manuscript Leaves containing New Testament Texts in Old Armenian

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This report is available online at:

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

[1] The principal reference for the Armenian New Testament Text is the online TITUS system at:

http://titus.uni-frankfurt.de/texte/etcs/arm/zohrab/armnt/armnt.htm

[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 Zacagnius [modern: Lorenzo Alessandro Zacagni], Collectanea Monumentorum Veterum Ecclesiae Graecae Ac Latinae, Quae hactenus in Vaticana 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:


[7] 16 leaves from the same manuscript, now presumably in Venice, are described in Allen Wikgren, “More Armenian New Testament Manuscripts in the Kuridian Collection”, Journal of Biblical Literature, vol. 64, no. 4 (Dec. 1945) pp. 531–533, reported as number 22 on p. 533. The article is available through JSTOR at:

http://www.jstor.org/stable/3262280


[9] A useful comparison manuscript, covering the same text as these leaves, is Goodspeed MS 229:


[10] A manuscript leaf that also contains testimonia is Oberlin College, Main Library, Special Collections B11, at:

http://ds.lib.berkeley.edu/B11_26

[11] For words in Old Armenian not found in modern Armenian, a useful resource is the dictionary by the Rev. Matthias Bedrossian, New Dictionary Armenian–English, originally published in 1875, and reprinted in 1985. The text is available in scanned form at:


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Set in RGME Bembino, available at: http://www.manuscriptevidence.org/bembino
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 (Բոլորգիր, cursive rounded letters) and erkat’agir initials (Երկատազիր, 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 MS 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, Mehitarian Monastery of San Lazzaro, which received his manuscripts following his death. Wikgren [7] describes the contents, with Greek textual references, as:

Section I: ff. 1r–7v James 1:21 – I Peter 5:2 (– ἀναγκαστῶς)
1 fol. missing
Section II: ff. 8r–9v II Peter 1:9 – II Peter 3:1 (λαβὼν – ὑπομνήσει)
1 fol. missing
Section III: ff. 10r–11v I John 1:1 – I John 3:6 (ὁ ἑωράκαμεν – ἁμαρτάνων)
1 fol. missing
Section IV: ff. 12r–15v I John 4:3 – Jude 1:15 (ἐν τῷ κόσμῳ – κατὰ πάντων)
unknown number of folios missing
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.
Codicology

The two New Leaves are reproduced, enlarged, on pages 4–7 above (figures 1–4). 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 (i.e. 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 vegetal red first lines. 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 ի կողմանս within Romans 15:23 at the top of the first column on the recto. The second column begins տենին within Romans 15:28. The verso begins եւ կոչեսցէ within Romans 16:2, and the second column begins Ողջո յն տաջիք at the start of Romans 16:8. The text ends նորա եւ իմոյ։ at the end of Romans 16:23.

There are three corrections to the text. On the last line of column b on the recto, ‘տ’ 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 հունույի is added, and at the end of line 19, the missing words հ ուտփ are added, with an abbreviation mark for ու(է)ր'.
Apparatus

The manuscript preserves a set of apparatus and cross-references devised by Euthalius, active sometime between the 4th and 7th centuries CE (although the authorship and period remain in dispute). The Euthalian Apparatus divides the Book of Acts, the Catholic Epistles and the Pauline Epistles into a number of chapters. Each book was also divided into a number of στιχοι, or verses. The Euthalian chapters do not correspond to modern chapter numbers, and are sometimes called 'Sections' to avoid confusion. The Euthalian verses likewise do not correspond to modern verses, and are numbered consecutively throughout the book, unlike modern verses which are numbered from the start of the chapter.

Euthalius also recorded a system of cross-references, or testimonia, linking passages in the New Testament to Old Testament readings. It is debatable if these references were devised by Euthalius, or adapted from other sources, for example the work of Philoxenus of Hierapolis (or Mabbug, or Mabbogh). Finally, the apparatus also records a number of lectiones, or readings, corresponding with the liturgy of the Jerusalem rite.

The principal reference for a detailed study of the Euthalian Apparatus remains the work of Zacagni [4], published in Greek and Latin in 1648. A more modern discussion, but lacking Zacagni's details, is given by Willard [5].

There are three notations on Leaf I that correspond to apparatus devised by Euthalius. Zacagni [4, p. 441] records that, for the Acts of the Apostles, there are 15 readings, 40 chapters, 30 testimonia and 2,556 verses.

In the intercolumn to the right of Acts 23:5 is the notation 'յելից լդ' which is to be read as 'Exodus 29'. This is a reference to the testimonium entry number 29 in the Euthalian Apparatus [4, p. 540]. 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 omittitur in Vat. Cod. n.367"

In the outer margin of the verso, to the left of Acts 23:12, is the notation ‘գլուխ լդ’ 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 ‘ունհր ստ’ or ‘verse 2050’ (see [11] for this specific definition of ունհր). 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 ‘ստիք յ’ for ‘verse 300’. In the inner margin against the opening of Acts 4:32 is ‘ընթերցուաժ ե’ or ‘reading 5’. Zacagni [4, p. 412] records:

Lectio V. cap. 4 ver. 32. Capita habent duo, nempe V & VI, Versus C.

For a discussion of the interpretation of the reading list, see Willard [5]. Below the reading is ‘զլ’, the abbreviation for ‘զանգված’ 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. ‘լուռ’ is added at the end of col. b, line 8, to supply the missing text in ‘Առաջադիրել են լուռ’ in Acts 5:8 with a comma-shaped insertion mark above the preceding ‘ու’. ‘ի դրան’ is added in the same ink at the end of col. b, line 16, to supply the missing text 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 column 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 ‘፡፡፡’: formed in ink by a combination of
horizontal lines and dots, and the single line 'Ոհ տ(ե)ր, քաւէա զիս ի մեղաց' 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 Kurdistan 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 tooled 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 lacunæ, 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.

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

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 to 2 Cor 7:5, also in two-column format with enlarged red initials. In addition to a ‘verse 250’ notation, the recto contains two Euthalian testimonia, ‘յերեմիաէ դ’, read as ‘Jeremiah 4’, and ‘յէսայա ե’, 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.
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 marker. Both prayers start with enlarged initial letters, but neither letter uses the dark red pigment used for the initials in the main biblical text. The catalog entry for MS 229 also notes that the prayer names the priest who commissioned the manuscript, as further evidence for a scribal addition or invocation rather than a liturgical reference.

Both MS 229 and the two New Leaves use the older orthographic form of ‘աւ’ rather than the later ‘օ’, which was introduced in the 13th century. If the dating of the Ananias Leaf is correct, it suggests that the scribe, in copying the text, did not ‘update’ the letter-forms to match the more modern developments, which were prevalent when Zohrab developed his text [2]. These, and other differences from the TITUS/Zohrab text, are recorded in the collation on pages 14–17 below.
The Nature of the Manuscript

The Chicago catalog, Wikren, and Sanjian all describe the manuscript as a Praxapostolos. The term itself bears some investigation since there is no single definition.

The Oxford Dictionary of Byzantium [www.oxfordreference.com] offers the following definition:

(πραξαπόστολος), a lectionary used only at Eucharist, which contains all the nonevangelical New Testament lections except for Revelation, which was not used in the Byzantine liturgy.

This definition does not fit the known contents of the manuscript, since it contains material outside that required as a pure lectionary. For example, there are no liturgical readings in Jude, which is present in the Kurdian fragment.

Two other definitions support the complete text, but differ in their inclusion of Revelation. From the Center for the Preservation of Ancient Religious Texts at BYU [archive.org/details/COP 16-6]:

Praxapostolos, a book containing 14 epistles of the apostle Paul; seven Catholic epistles; the Acts of the Apostles.

Whereas the introduction to The Orthodox New Testament, Volume 2 [www.easternchristiansupply.biz] declares:

If a New Testament manuscript contains the complete, continuous text of only the Acts and the Epistles of the apostles and Revelation it is called a Praxapostolos or Apostolos. More specifically, the Apostolos contains lectionary selections from Acts and the twenty-one epistles.

It is also worth noting that Goodspeed MS 229 is also described as a Praxapostolos, containing: Acts, Epistles of Paul, Catholic Epistles, and Revelation. However the catalog description notes:

The present manuscript, according to the principal colophon, was originally a New Testament, containing, “… the holy Gospels, also the acts of the Apostles and the Epistles, including the fourteen Epistles of Paul … as well as the … Revelation of the Evangelist John …”

For the manuscript containing the New Leaves, there is little evidence to support any definition, other than it is not just a lectionary. Since:

a) No leaves have been identified as belonging to the manuscript and containing Gospel Texts, therefore it is not possible to rule out the manuscript as being a fuller New Testament rather than a Praxapostolos.

b) The end of Kurdish section IV is Jude 15, so there are 10 missing verses to the end of Jude. We cannot assume that there was only a single missing leaf before the scribal colophon, so there is no evidence either way to support the presence of Revelation as part of the text.

c) The Kurdish fragment is claimed to have ‘Quire Signatures’. If so, and if they enumerate the quires (as opposed to being catchwords for correctly assembling quires), then this would give valuable information as to the original extent of the leaves, and also the text.

The known survival of other leaves from this manuscript may encourage the hope that yet more leaves, or details, may come to light. This report, summarizing the evidence known at this time, may then serve as a starting point for further exploration.

Conclusion

In the light of the known evidence, the description of these New Leaves remains as part of ‘a manuscript containing New Testament texts’.
Text and Collation

Red and black indicate scribal ink colors. Green text marks scribal additions and blue text is 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; xyz 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 16:8–13 consistently uses ‘Lord’ in the Armenian, where KJV alternates between ‘Lord’ and ‘Christ’.

Leaf I

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

[Եւ հայեցեալ պաւղոսի յատեանն ասէ, արք եղբարք. ես ամենա յն ուղիղ մտ ք գնացեալ եմ առաջի աստուածո մինչեւ ցայս։]

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

Line 5, Acts 23:2

[Եւ բախցեցեն հայեցեանան սանտա, կենտրոնական մուր համարական գրեական արքային ի տեզակի վերը գալու]

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

Line 9, Acts 23:3

[Եւ այնժամ պաւղոս ասէ ցնա, հարկանել ց է զքեզ աստուած, որմն բռեալ: եւ դու նստիս դատե՞լ զիս ըստ աւ/օրինաց որինաց հրամա]

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?


[Եւ որ շուրջն կա ին ասեն, զքահանայապետ աստուածո հայհո՞ւս։ Եւ ասէ պաւղոս. ո չ գիտէի եղբարք եթէ իցէ քահանայապետ: գրեալ իսկ է, զիշխան ժողովրդեան քո ո չ հայհոյեսցես։]

And they that stood by said, Revilest thou God’s high priest? 5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

Line 24, Acts 23:6

[Իբր գիտաց պաւղոս եթէ մի կողմ նա Սադուկեցիկ է և միւսն փարիսեցի: աղաղակէր ի մէջ ատենին, արք եղբարք, ես փարիսեցի եմ: որդի փարիս ցիք և առանց ավ/օ բռեալ ի դմա կամ հրեշտա կ։]

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.

Col. b, Line 6, Acts 23:7–8

[Եւ զայս իբրեւ ասաց՝ եղեն հերձուա ծք փարիսեցիկ և սադուկեցիկ: և բազմութի և նմ։ քանզի սադուկեցիքն ասեն, չիք յարութի և ո հրեշտակ, եւ ո չ հոգի: բայց փարիս [ա/է]ցիքն խոստովանի զերկոսեան։]

And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. 8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

Line 16, Acts 23:9

[Եւ իր իրեն ասաց մեծ ի դպրաց անտի կողմանէն փարիսեցի և դատե՞լիմ։ բայց եթէ հոգի եցաւ ի դմա կամ հրեշտա կ։]

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.
Line 25, Acts 23:10

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.

Verso, Col. a Line 6, Acts 23:11

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.

Line 12, Acts 23:12

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

Line 17, Acts 23:13‒15

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 unto you to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

Col. b Line 9, Acts 23:16

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

Line 13, Acts 23:17

Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

Line 19, Acts 23:18

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 say unto thee.

Line 26, Acts 23:19

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?]
But now having no more place in these parts, and having a great desire these many years to come unto you; 24Whensoever 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. 25But now I go unto Jerusalem to minister unto the saints. 26For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 27It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.
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 Apelles 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, which laboured much in the Lord.

Salute Rufus chosen in the Lord, and his mother and mine.
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 հ is represented by the modern Armenian letter հ.

The manuscript letter >i with the bar centrally placed, is the modern letter i.

The manuscript letter ռ with the bar centrally placed, is the modern letter ռ.

The manuscript makes extensive use of the digraph և. This is retained in modern fonts as և, but most texts expand the digraph into two separate glyphs եւ. The pair of letters մ and ն, when adjacent, are written as the digraph մն. The modern letter օ is not used in the manuscript, rather the older form աւ appears. The other later addition, §, 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.

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The numbers are written left-to-right with the largest value appearing first, so ‘տ ժ դ’ is 2000+300+50 or 2,350. Note that this system differs from the base-ten version which represents 20 as ‘բ ժ’ or 2×10 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 leaves:

| պի and պո | Christ |
| զի and զո | God |
| եղ and եջ | Lord |

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