

Notes on Armenian

The following notes may be 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 շ is represented by the modern Armenian letter հ.

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

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

The manuscript makes extensive use of the digraph լւ. This is retained in modern fonts as լւ, but most texts expand the digraph into two separate glyphs լւ. The pair of letters լ and լւ, when adjacent, are written as the digraph լււ. The modern letter օ is not used in the manuscript; rather the older form օւ appears. The other later addition, ֆ, 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.

1	2	3	4	5	6	7	8	9
ա	բ	գ	դ	ե	զ	է	ը	թ
10	20	30	40	50	60	70	80	90
ժ	ի	լ	լւ	ծ	կ	հ	ձ	ղ
100	200	300	400	500	600	700	800	900
ճ	մ	յ	ն	շ	ն	չ	պ	զ
1000	2000	3000	4000	5000	6000	7000	8000	9000
ո	ւ	վ	տ	ր	ց	ւ	փ	ք

The numbers are written left-to-right with the largest value appearing first, so 'ւ յ ծ' 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 New Leaves:

քի and քւ	Christ	յի and յւ	Jesus
ւյ and ւծ	God	տի and տւ	Lord
յւ	Jerusalem		

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

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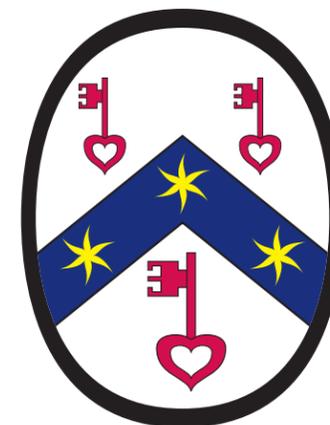
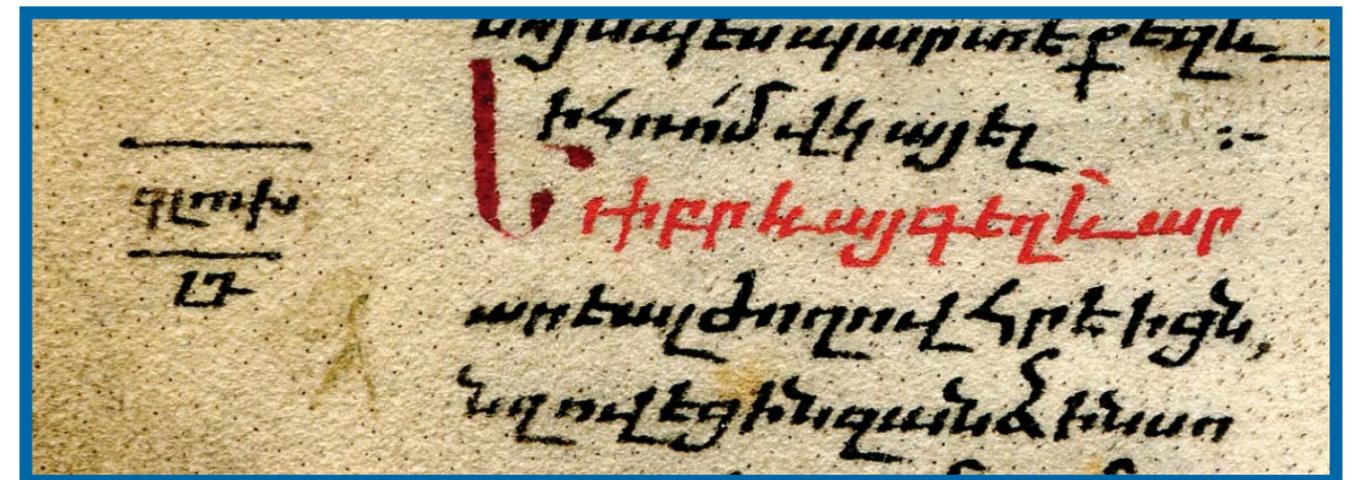
Two Detached Manuscript Leaves

containing

New Testament Texts

in

Old Armenian



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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>
- [5] A more modern treatment of the Euthalian Apparatus, in English, is given in Louis Charles Willard, *A Critical Study of the Euthalian Apparatus* (De Gruyter, 2009)
- [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>
- [7] 16 leaves from the same manuscript, now presumably in Venice, are described in Allen Wikgren, “More Armenian New Testament Manuscripts in the Kurdian 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>
- [8] A third leaf, at the Philosophical Research Library in Los Angeles, is described in Avedis K. Sanjian, *A Catalogue of Medieval Armenian Manuscripts in the United States* (University of California, 1976)
- [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
- [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:
<https://archive.org/details/ANewDictionaryArmenian-english>

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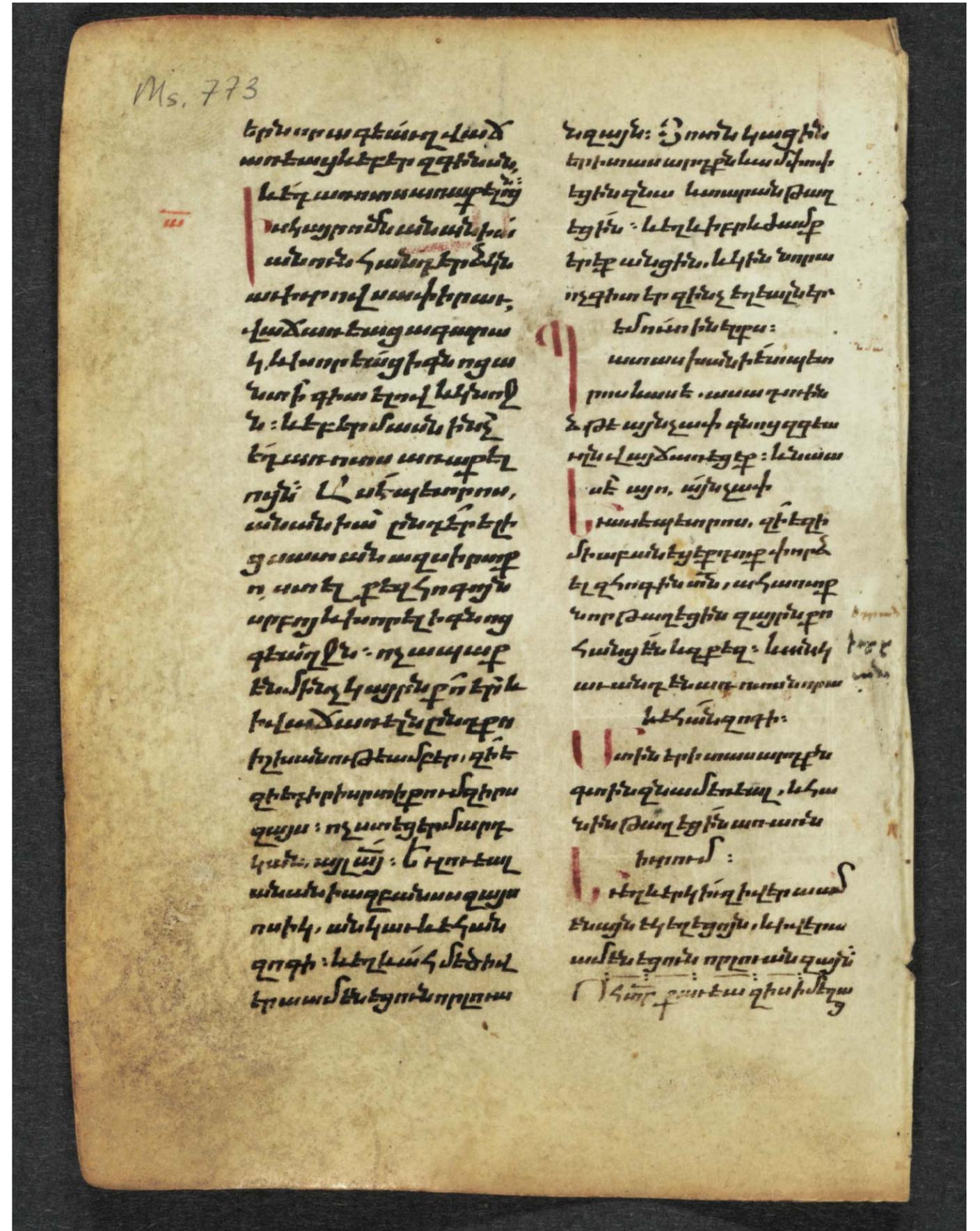
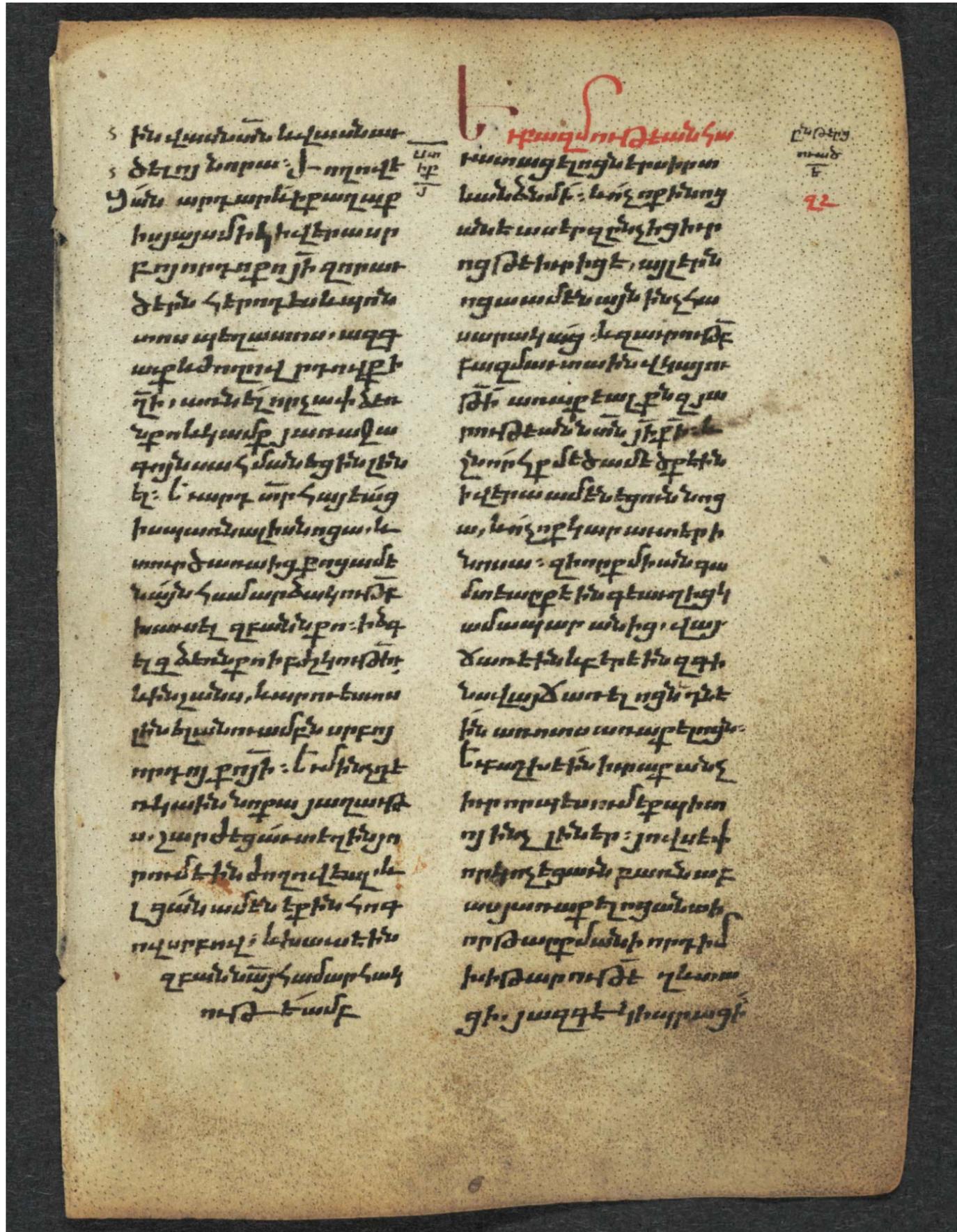


Fig. 10. Goodspeed Manuscript Collection, MS773-2, Special Collections Research Center, University of Chicago Library



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 bologir script (Բոլորգիր, cursive rounded letters) and erkat'agir initials (Երկատագիր, 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.

Both of the New Leaves contain texts from the New Testament, respectively from the Acts of the Apostles and Paul's Epistle to the Romans. Leaf I begins within Acts 23:1 and ends within Acts 23:19. Leaf II begins within Romans 15:23 and ends at the end of Romans 16:23. The language is Old Armenian (also called 'Grabar').

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 – ἀμαρτάνων)
	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.

Fig. 9. Goodspeed Manuscript Collection, MS773-1, Special Collections Research Center, University of Chicago Library

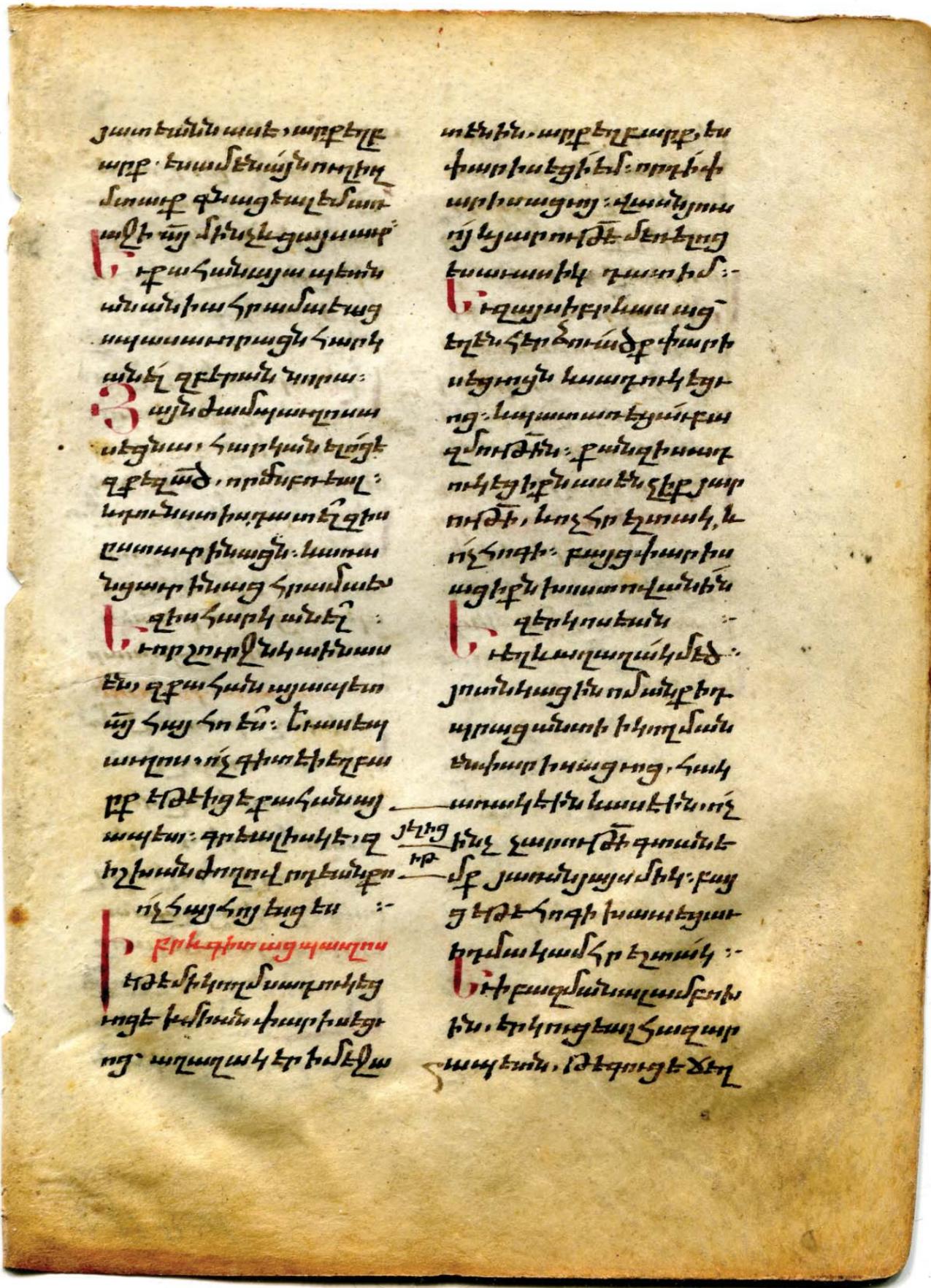


Fig 1. Leaf I recto

Line 18, Romans 16:6

Ողջն տաջիք մարեայ որ բազում վաստակս վաստակեաց ի ձեզ:

Greet Mary, who bestowed much labour on us.

Line 21, Romans 16:7

Ողջն տաջիք անդրոնիկեայ եւ յունեայ ազգականաց իմոց եւ գերեկցաց, որք եւ երեւելիքն իսկ են յառաքեալս, որք եւ յառաջ իսկ քան զիս եղեն ի քրիստոս:

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

Column b, Line 1, Romans 16:8

Ողջն տաջիք ամպղեայ սիրելի իմոյ ի տէր:

Greet Amplias my beloved in the Lord.

Line 3, Romans 16:9

Ողջն տաջիք ուրբանեայ գործակցի իմոյ ի տէր, եւ ստաքեայ սիրելոյ իմոյ:

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

Line 7, Romans 16:10 (first part)

Ողջն տաջիք ապել[ի/լ]եայ որ ընտիրն է ի տէր:

Salute Apelles approved in Christ.

Line 9, Romans 16:10 (final part)

Ողջն տաջիք նոցա որ յարիստաբու[ղ/լ]եայ տանէ անտի ի[ց]են,

Salute them which are of Aristobulus' household.

Line 12, Romans 16:11 (first part)

Ողջն տաջիք հերովդիովսայ ազգականի իմում:

Salute Herodion my kinsman.

Line 14, Romans 16:11 (final part)

Ողջն տաջիք այնոցիկ որ ի նարկիսեայ տանէն իցեն ի տէր:

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

Line 17, Romans 16:12 (first part)

Ողջն տաջիք տրիփոսեայ եւ տրիփոնեայ, վաստակատրաց ի տէր:

Salute Tryphena and Tryphosa, who labour in the Lord.

Line 20, Romans 16:12 (final part)

Ողջն տաջիք պերսիդեայ սիրելի, որ բազում վաստակս վաստակեաց ի տէր:

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

Line 24, Romans 16:13 (complete verse)

Ողջն տաջիք ռուփա[լ] ընտրելոյ ի տէր, եւ ս[աւ/օ]ր նորա եւ իմոյ:

Salute Rufus chosen in the Lord, and his mother and mine.

Leaf II

Recto, Column a starts within Romans 15:23-27

[Բայց ւրդ ոչ ես գնյ ինձ տեղի] ի կողմանս յայտուիլ: Եւ անձնկ յոյժ ունիմ ի բազում ամաց գալ ամ ձեզ: յորժամ անցանիցեմ ի սպանիա, ակն ունիմ յանցանելն ամ նոսա տեսանել զձեզ, եւ ի ձեռն յողարկել անդր, եթ չսախ իսկ փոքր ի շատ ձեռք լցայց: Բայց այժմ երթամ յերուսաղէմ, պաշտել զսուրբսն: քանզի հաճոյ թուեցաւ մակեդոնացոցն եւ արաբ[յ]եց[ւ]ոցն, հաղորդութիւն ինչ առնել ընդ աղքատս արբոցն որ ենն յերուսաղէմ: հայճոյ թուեցաւ քանզի եւ պարտապան իսկ են նոցա: զի եթ հոգեւորացն նոցա հաղորդ եղեն հեթանոսք, պարտին եւ մարմնատրւոցն կցորդ լինել նոց այ[:]

Line 25, Romans 15:28-29

Արդ զայս կատարեալ եւ կնքեալ զպտուղն /col.b/ նոցա, անցից ամ ձեռք ի սպանիա: զայս զիտեմ, զի ի գալն [իմում] ամ ձեզ լրութեամբ [սո/օ]րհնութեան եկից:

Column b, Line 5, Romans 15:30-33

Աղաչեմ զձեզ եղբարք ի ձեռն տեսն մերոյ յիսուսի քրիստոսի եւ սիրով հոգ[ւ]ոյն, պատերազմակից լինել ինձ յաղ[սո/օ]թս վասն իմ ամ աստուած: զի ապրեցնց յապստամբացն որ ի հրէաստանի են: եւ պաշտ[սո/օ]նն իմ որ յերուսաղէմ, ընդունելի լիցի արբոցն: զի ինդութեամբ եկեալ ամ ձեզ, ի կամս աստուածոյ, հանգեցնց ընդ ձեզ: եւ աստուած խաղաղութեան եղիցի ը[նդ/սո] ձեզ ամենեւ[ի/եա]ն. ամեն:

Line 20, Romans 16:1-2

Յանձն առնեմ ձեզ զփիբէ զքոյր մեր, որ է սպասաւոր եկեղեց[ւ]ոյն կենքրացոց: զի զկա ընկալջիք ի տէր արժանի՛ արբոց: եւ վերակացն լինիջիք նմա՝ յոր պէտս իրաց /verso col.a/ եւ կոչեաց զձեզ: քանզի եւ նա վերակացու եղեւ բազմաց, եւ ինձ իսկ [ի] գլխովին:

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

Ողջն տաջիք արիսկեայ եւ ակիւղեալ[յ] գործակցաց իմոց ի քրիստոս յիսուս, որք ընդ անձին իմոյ զիւրեանց պարանոցքս մատուցին: գորոց ոչ ես միայն զոհանամ, այլ եւ ամենայն եկեղեցիք հեթանոսաց, եւ ամ տնին եկեղեց[ւ]ոյն նոցա:-

Line 15, Romans 16:5 (second part)

Ողջն տաջիք եպենտեայ սիրել[ւ]ոյ իմոյ, որ է պտուղ սսիացոց ի քրիստոս:

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.

When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. ²⁹And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

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; ³¹That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; ³²That I may come unto you with joy by the will of God, and may with you be refreshed. ³³Now the God of peace be with you all. Amen.

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: ²That 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: ⁴Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. ⁵Likewise greet the church that is in their house.

Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

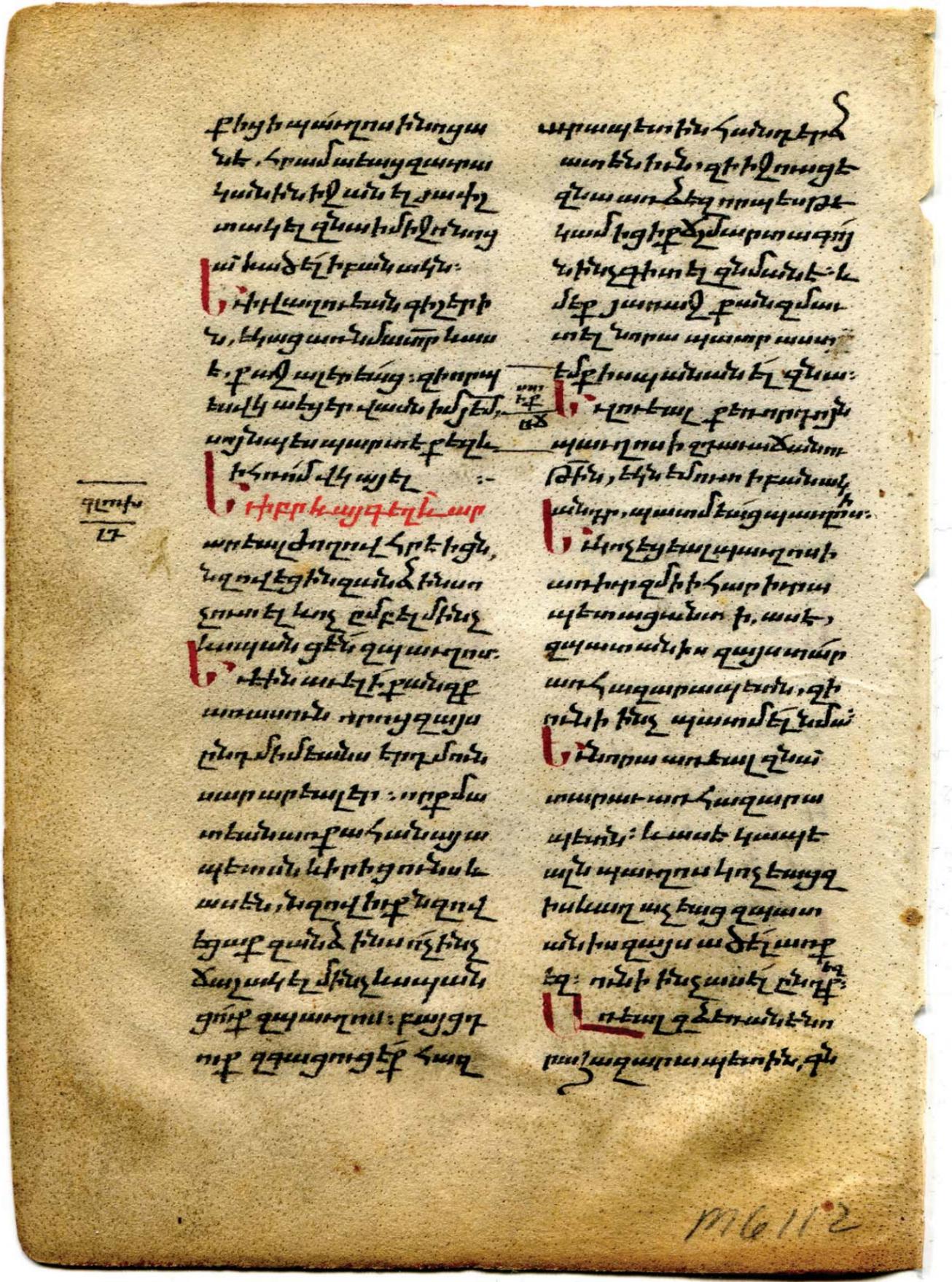


Fig. 2. Leaf I verso

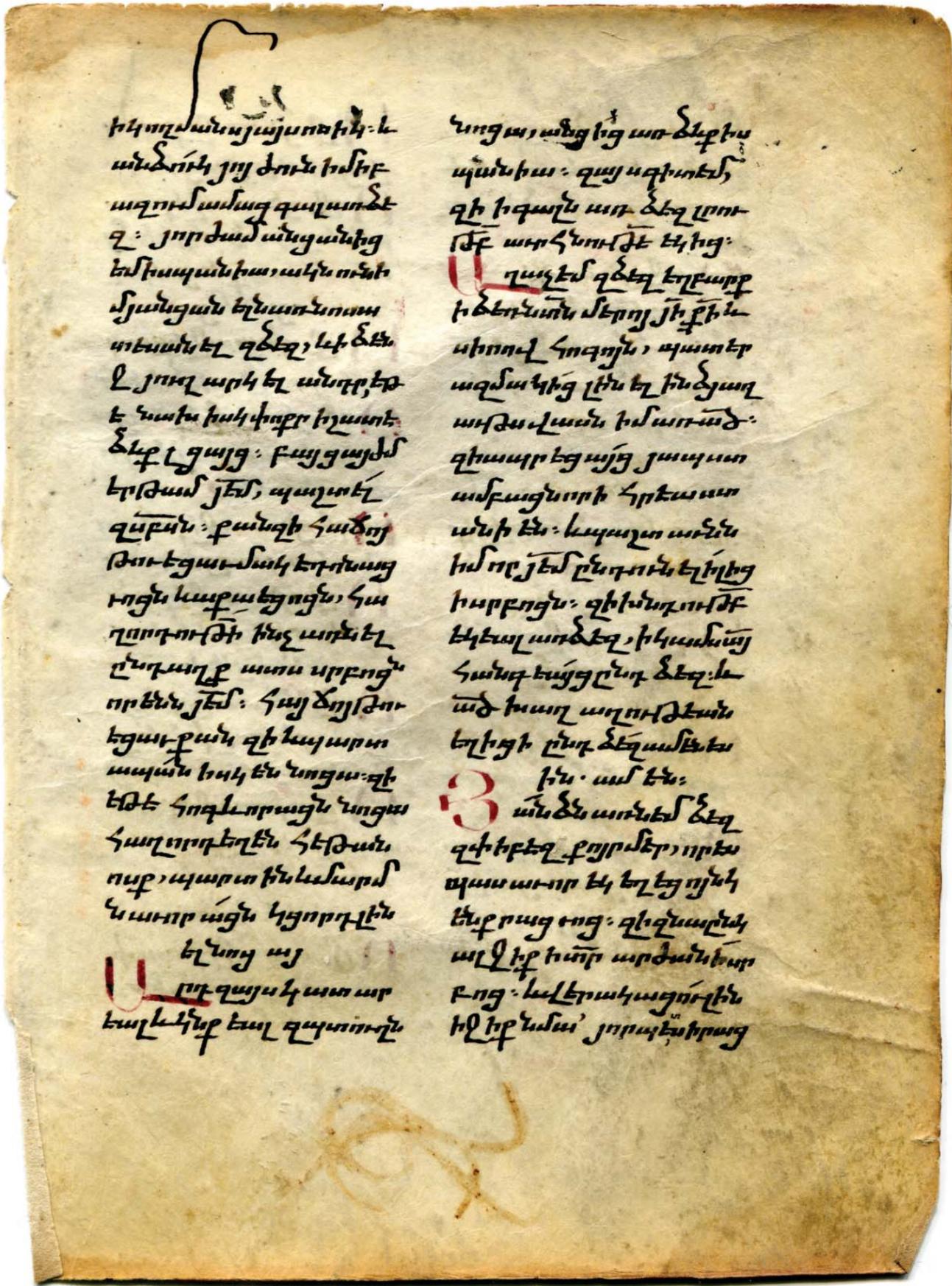


Fig. 3. Leaf II recto

իւրաւանայստօրիւ
անձորի յոյ ժոռն իմիւ
ազոմամազ գալաւծե
զ: յորժամ անցանից
եմիսպանիսաւն ունի
մյանցան ելնառնոսս
տեսանել զձեզ, եւ ձեւ
Ը յորդ արդ ել անոր, եւ
ե հասի իսկ փորը իշատե
ձեք Լ ցայց: Բայց այժմ
երթամ յեմ, պաշտել
զսբան: քանզի հաճոյ
Թուեցաւ մակ երոսայ
ուցն կարաեցոցն, հա
ղորդութի ինչ արեւել
ընդադք ասոս սրբոցն
որենն յեմ: հայ ճոյն Թու
եցաւ քան զի կայարտ
ապան իսկ են նոցա: զի
եմե հոգևորացն նոցա
հաղորդել են հեթան
ոսք, պարտ ինկամարմ
նաւոր անցն կցորդին
ելնոյ այ
Ա լոք զայս կատար
եալ կէկեր էալ զպատուն

նոցա, անցնից առ ձեք եւ
պանիս: զայս գիտեմ,
զի իգալն առ ձեզ լոռ
Թք առհնումք եկից:
Ա զայլեմ զձեզ եղբարք
ի ձեռնսն մերոյ յի քիւ
սիոռով հոգոյն, պատեր
ազմակից լինել ինձյազ
ապաւլանն իմ առամ:
զիսարեցայց յայստ
ամբացնորի հրեաստ
անի են: կպաշտ առնն
իմ որ յեմ ընդունելից
իսրբոցն: զի ինք ումք
եկեալ առ ձեզ, ի կամայ
հանդեպց ընդ ձեզ: և
ամ իսաղ աղորմեան
ելիցի ընդ ձեզ ամեն
ին: ամ են:
Յ անձն առնեմ ձեզ
զփիբեզ քոյր մեր, որեւ
պասաւոր եկ եղեցոյն
ենքրաց ւոց: զի զնա ընկ
ալ լիք ի սր արժանեար
բոց: և Լերա կացորդին
ի թիք նամա՛ յորպէս իրաց

Line 25, Acts 23:10

Եւ ի բազմանալ ամբոխին, երկուցեալ հազարապետն, թէ գուցէ ձեղ /verso, col.a/ քիցի պնտոս ի նոցանէ, հրամայեաց զ[աւ/օ]րականին իջանել յափշտակել զնա ի միջոյն նոցա՝ եւ ածել ի բանակն:

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.

Verso, Column a, Line 6, Acts 23:11

Եւ ի վաղուեան գիշերին, եկաց առ նմա տէր, եւ ասէ, քաջալերեանց [պատղէ]: զի որպէս վկայեցեր վասն իմ յերուսաղէմ, սոյնպէս պարտ է քեզ եւ ի հռոմ[վ] վկայել:—

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

Եւ իբրևս այց/դ) եղև արարեալ ժողով հրէիցն, նզովեցին զանձինս ոչ ուտել եւ ոչ ըմպել մինչեւ սպանցեն զպատղոս:

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.

Line 17, Acts 23:13-15

Եւ էին ասելի՛ քան զքատասուն որոց զայս ընդ միմեանս երդմունս արարեալ էր: որք մատենս առ քահանայապետսն եւ [եի]րիցունս եւ ասեն, նզովիք նզովեցաք զանձինս ոչինչ ճաշակել մինչեւ սպանցուք զպատղոս: բայց դուք զգացուէք հազ /col.b/ արապետին հանդերձ ատենին, զի իջուցէ զնա առ ձեզ որպէս թէ կամիցիք ճշմարտագոյն[ս] ինչ զիտել զնմանէ: եւ մեք յատաջ քան զ[աւ/օ]տել նորա պատրաստենք ի սպանանել զնա:

And they were more than forty which had made this conspiracy. ¹⁴And 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. ¹⁵Now 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.

Column b, Line 9, Acts 23:16

Եւ լուեալ քեռորդոյն պատղոսի զդատաճանութիւն, եկն եմուտ ի բանակ անդր, պատմենց պատղոսի:

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

Եւ կոչեցեալ պատղոսի առ իւր զմի ի հարիւրապետաց անտի ասէ, զպատանիս զայս տնր առ հազարապետն, զի ունի ինչ պատմել նմա:

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

Եւ նորա առեալ զնա՝ տարաւ առ հազարապետն: եւ ասէ կապեալն պատղոս կոչեաց զիս եւ աղաչեաց զպատանիս զայս ածել առ քեզ: ունի ինչ [ա/խօ]սել ընդ քեզ:

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

Առեալ զձեռանէ նորա հազարապետին, զն [ւնց մեկուսի, հարցանէր՝ թէ զի՞նչ ունիս խօսել ընդ իս:]

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?]

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; 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 պատրոսի յատեանն ասէ, արք եղբարք. ես ամենայն ուղիղ մտ[աւ/օ]ք գնացեալ եմ առաջի աստուածոյ մինչեւ ցայս[աւ/օ]ր:

Line 5, Acts 23:2

Եւ քահանայապետն անանիա[յ] հրամա[յ]եաց սպաստորացն հարկանել զքերան նորա:

Line 9, Acts 23:3

Յայնժամ պատրոս ասէ ցնա, հարկանելոց է զքեզ աստուած, որմն բռեալ: եւ դու նստիս դատել զիս ըստ [աւ/օ]րինացն: եւ առանց [աւ/օ]րինաց հրամա[յ]ես զիս հարկանել:

Line 16, Acts 23:4–5

Եւ որ շուրջն կա[յ]ին ասեն, զքահանայապետ աստուածոյ հայիոյ[յ]ե՞ս: Եւ ասէ պատրոս. ոչ գիտէի եղբարք եթէ իցէ քահանայապետ: գրեալ իսկ է, զիշխան ժողովողեան քո ոչ հայիոյեցես:-

Line 24, Acts 23:6

Իբրեւ գիտաց պատրոս եթէ մի կողմ[ն] սատրկեցոց է եւ միսն փարիսեցոց, աղաղակեր ի մէջ ա /col.b/ տենին, արք եղբարք, ես փարիսեցի եմ: որդի՛ փարիս[աւ/ե]ցոյ: վասն յուսոյ եւ յարութեան մեռելոց եւ առասիկ դատիմ:-

Column b, Line 6, Acts 23:7–8

Եւ զայս իբրեւ ասաց՝ եղեն հերձուածք փարիսեցոցն եւ սատրկեցոց: եւ պատասեցն բազումքիւն: քանզի սատրկեցիքն ասեն, չիք յարութիւն, եւ ոչ հրեշտակ, եւ ոչ հոգի: բայց փարիս[աւ/ե]ցիքն խոստովանին զերկոսեան:-

Line 16, Acts 23:9

Եւ եղև աղաղակ մեծ: յոսն կացին ոմանք ի դպրաց անտի ի կողմանէն փարիս [աւ/ե]ցոց, հակառակէին եւ ասէին, ոչինչ չարութիւն գտանեմք յառ[ան/նս] յայսմիկ: բայց եթէ հոգի իս[աստ/օս]եցաւ ի դմա կամ հրեշտակ:-

[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 they that stood by said, Revilest thou God's high priest? ⁵Then 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.

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. ⁸For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess 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.

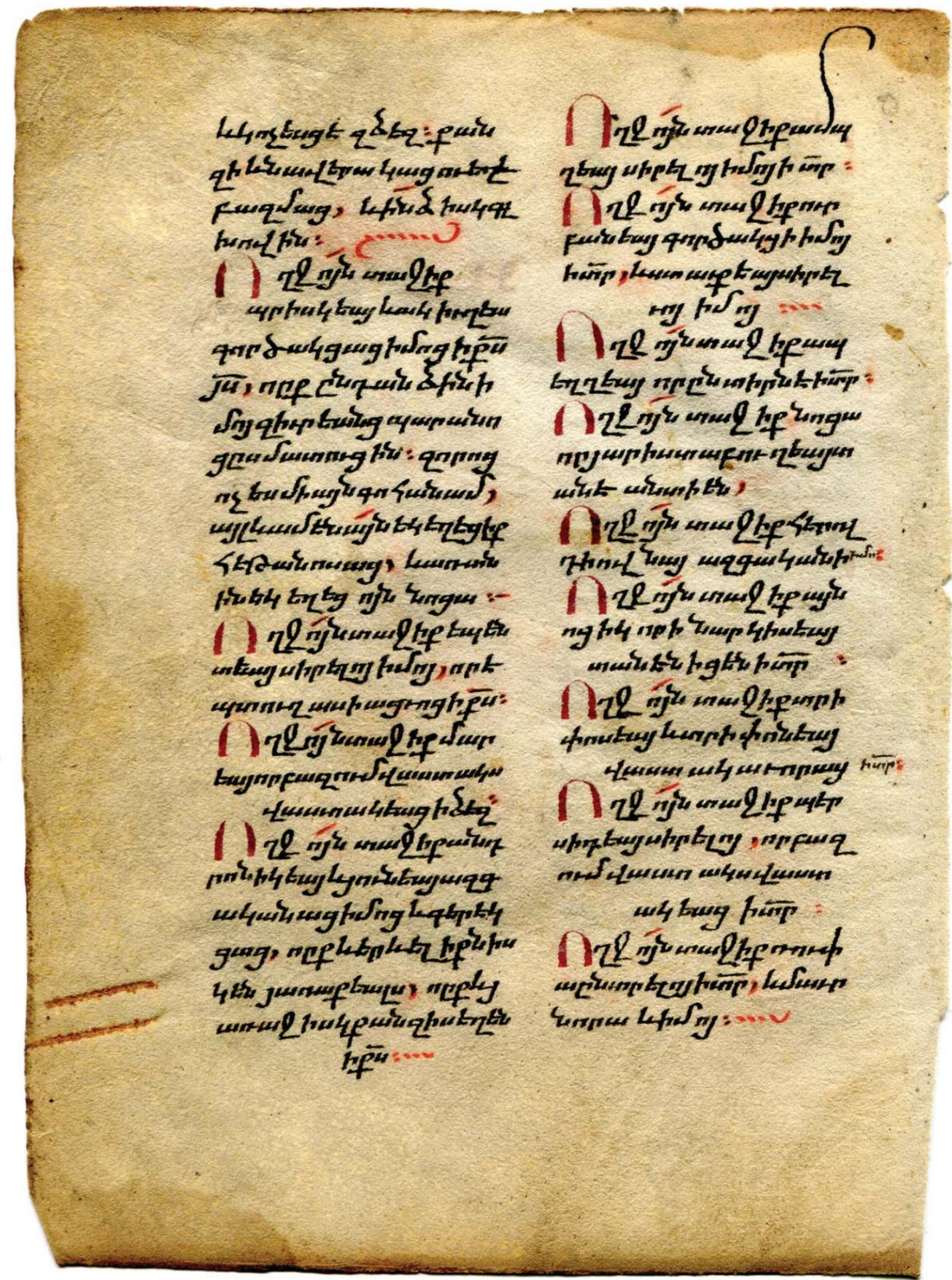


Fig. 4. Leaf II verso

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 (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 first lines in vegetal red pigment. Apparatus in intercolumn or outer margin close to the corresponding text.

Text

The text begins ‘ἰουαντωῦν’ within Acts 23:1 at the top of the first column on the recto. The second column begins ‘υἱοῦ ἰησοῦ’ within Acts 23:6. The verso begins ‘πῆγῃ’ within Acts 23:10, and the second column begins ‘αὐτοῦ ἡμεῖς’ within Acts 23:14. The text ends ‘ἴου / ἴου’ in the middle of Acts 23:19.

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 ‘ἡ κληρονομία’ within Romans 15:23 at the top of the first column on the recto. The second column begins ‘υἱοῦ ἰησοῦ’ within Romans 15:28. The verso begins ‘ἐν κληρονομίᾳ’ within Romans 16:2, and the second column begins ‘Ἐν ἡμεῖς’ at the start of Romans 16:8. The text ends ‘ἡμεῖς ἐν ἡμεῖς’ at the end of Romans 16:23.

There are three corrections to the text. On the last line of column b on the recto, ‘υἱ’ 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 ‘ἡμεῖς’ is added, and at the end of line 19, the missing words ‘ἡ ἡμεῖς’ are added, with an abbreviation mark for ‘υἱ(τ)ῆς’.

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:

- 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.
- The end of Kurdian 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.
- The Kurdian 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’.

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).

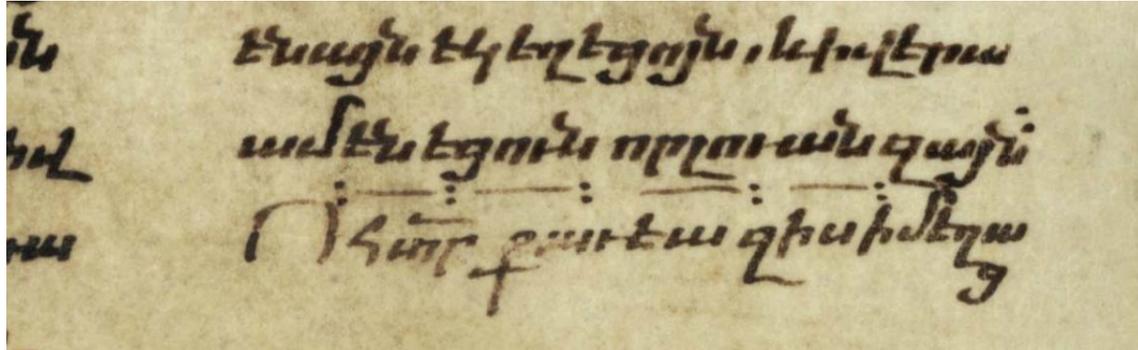


Fig. 7. Goodspeed Manuscript Collection, MS773-1, Special Collections Research Center, University of Chicago Library

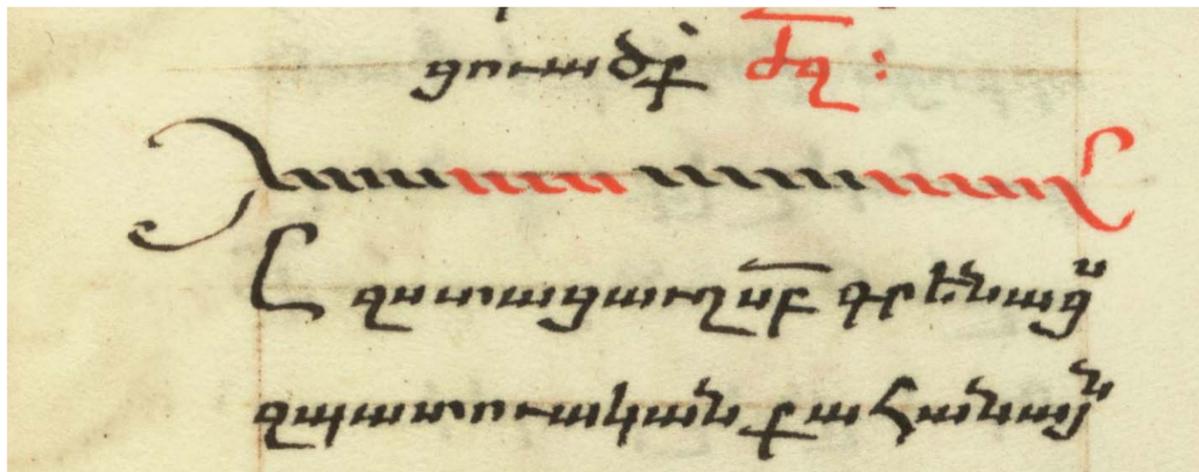


Fig. 8. Goodspeed Manuscript Collection, MS229-113, Special Collections Research Center, University of Chicago Library

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 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 ‘uu’ rather than the later ‘o’, 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.

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 biblical 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 ‘յե[ից 1]’ 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.

but matching Acts 23:5. Exodus [modern] 22:28 in KJV [3] is:

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 *testmonium* 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 ‘զլուխ 1]’ 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 iudicio a Lysia ad Praesidem delato. cap. 23.12.

In the intercolumn to the left of Acts 23:16 is the notation ‘սսիք սժ’ or ‘verse 2050’ (see [11] for this specific definition of սսիք). 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
2. fol. 1v Acts 4:37–5:11. Prayer “O Lord forgive my sins”

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].

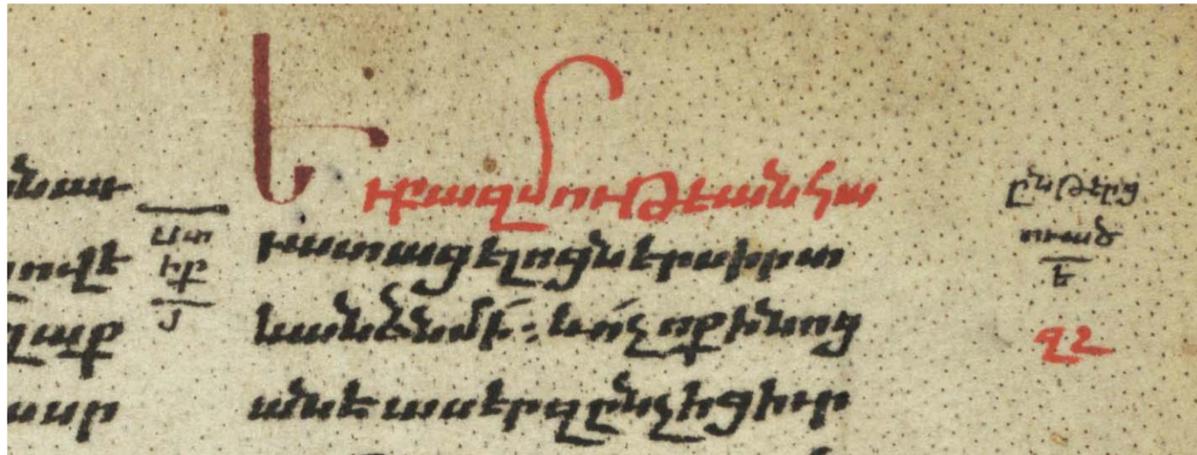


Fig. 5. Goodspeed Manuscript Collection, MS773-1, Special Collections Research Center, University of Chicago Library

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 ‘ստիքյ’ for ‘verse 300’. In the inner margin against the opening of Acts 4:32 is ‘ընթերցում ե’ or ‘reading 5’. Zacagni [4, p. 412] records:

Lectio V. cap. 4 ver. 32. Capita habet 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 ‘զսնզված’ 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. ‘սւա’ is added at the end of col. b, line 8, to supply the missing text in ‘Պատասխանի եւ սւա պնդոս’ in Acts 5:8 with a comma-shaped insertion mark above the preceding ‘տ’. ‘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 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 4x5½". 2 columns of 1¼x4", 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.

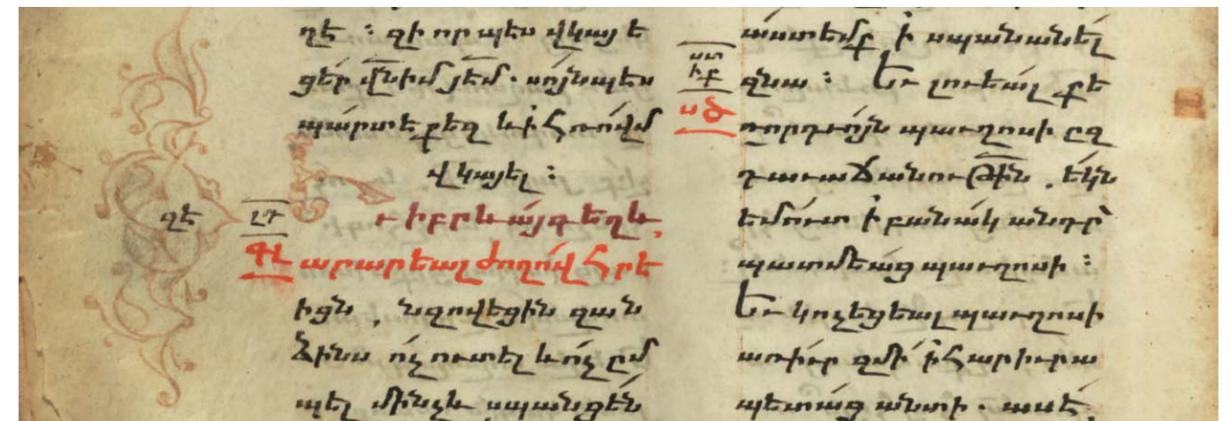


Fig. 6. Goodspeed Manuscript Collection, MS229-98, Special Collections Research Center, University of Chicago Library

Figure 6, above, shows part of Goodspeed MS 229 f. 46v [5]. In the intercolumn stands ‘ստիքյ սԾ’ against Acts 23:16, matching Leaf I. In the outer margin is both the black numeral ‘լի’ or ‘34’ and the red ‘զլ’ 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 ‘զե’ 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 6:8–7:5, also in two-columns of bolorigir script with enlarged red initials. In addition to a ‘verse 250’ notation, the recto contains two Euthalian testimonia, ‘յերեմիաւ 4’, read as ‘Jeremiah 4’, and ‘յեսայս 5’, 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.