

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 ჴ is represented by the modern Armenian letter h.
- The manuscript letter Ⴑ, with the bar centrally placed, is the modern letter ւ.
- The manuscript letter Ⴒ, with the bar centrally placed, is the modern letter n.

The manuscript makes extensive use of the digraph Լ. This is retained in modern fonts as Լ, but most texts expand the digraph into two separate glyphs ԼԼ. The pair of letters ւ and Լ, when adjacent, are written as the digraph Լւ. The modern letter o is not used in the manuscript; rather the older form օ 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	խ	ծ	կ	հ	ձ	ղ
100	200	300	400	500	600	700	800	900
ճ	մ	յ	ն	շ	ո	չ	պ	գ
1000	2000	3000	4000	5000	6000	7000	8000	9000
ռ	ս	վ	տ	ր	ց	ւ	փ	ք

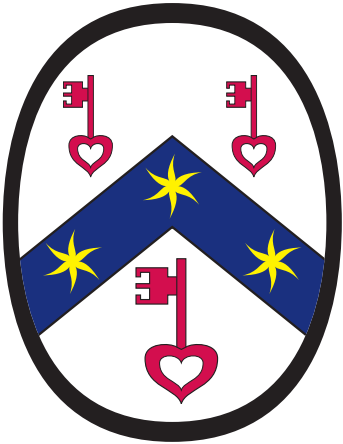
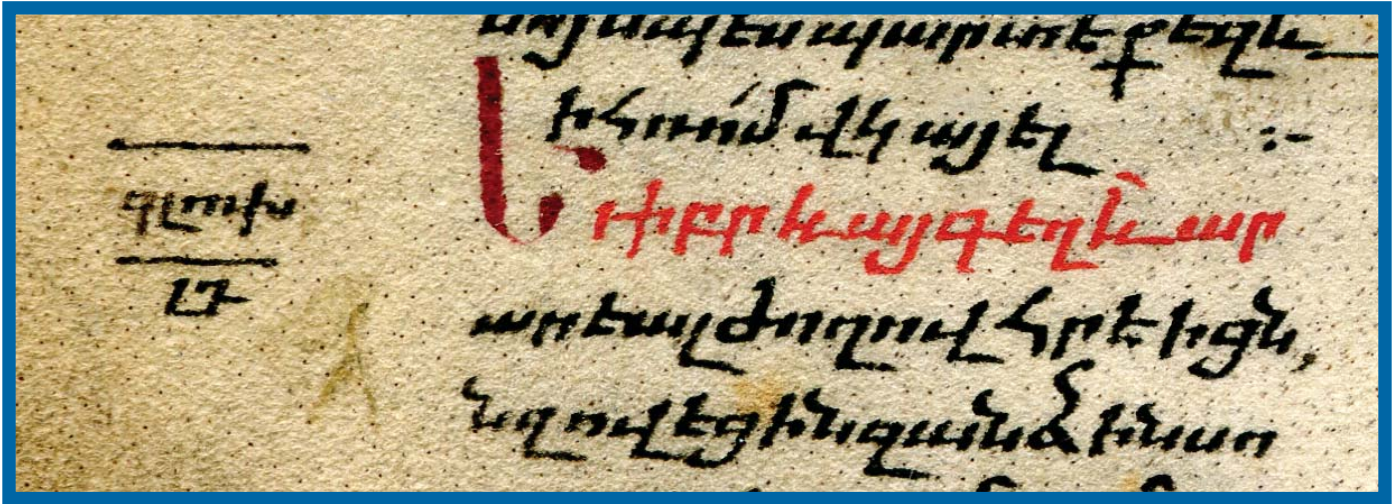
The numbers are written left-to-right with the largest value appearing first, so ‘u j ծ’ is 2000+300+50 or 2,350. Note that this system differs from the base-ten version which represents 20 as ‘p ժ’ or 2×10 etc.

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	իի and յւ	Jesus
ւյ and ւծ	God	ւի and ւն	Lord
յւ	Jerusalem		

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

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>

The Research Group on Manuscript Evidence exists to apply an integrated approach to the study of manuscripts and other forms of the written or inscribed word, in their transmission across time and space.

Information about the activities and publications of the Research Group on Manuscript Evidence appears on its official website: <http://manuscriptevidence.org/>. The Research Group welcomes donations for its nonprofit educational mission, including donations in kind, expertise, advice, and contributions to our work, research, scholarly events, exhibitions, and publications: <http://manuscriptevidence.org/contributions-and-donations>.

Please subscribe (via <http://eepurl.com/6JMcD>) to our mailing list, for our newsletter and for information about our activities. Please contact director@manuscriptevidence.org with your questions, suggestions, and contributions.

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>

Original Text Copyright © 2015 Research Group on Manuscript Evidence. All Rights Reserved.
 Images of the New Leaves are reproduced by kind permission of the private collector, who owns their copyright.
 Images from the Goodspeed Manuscript Collection are reproduced by kind permission of the University of Chicago Library.

Set in RGME Bembino, available at: <http://www.manuscriptevidence.org/bembino>

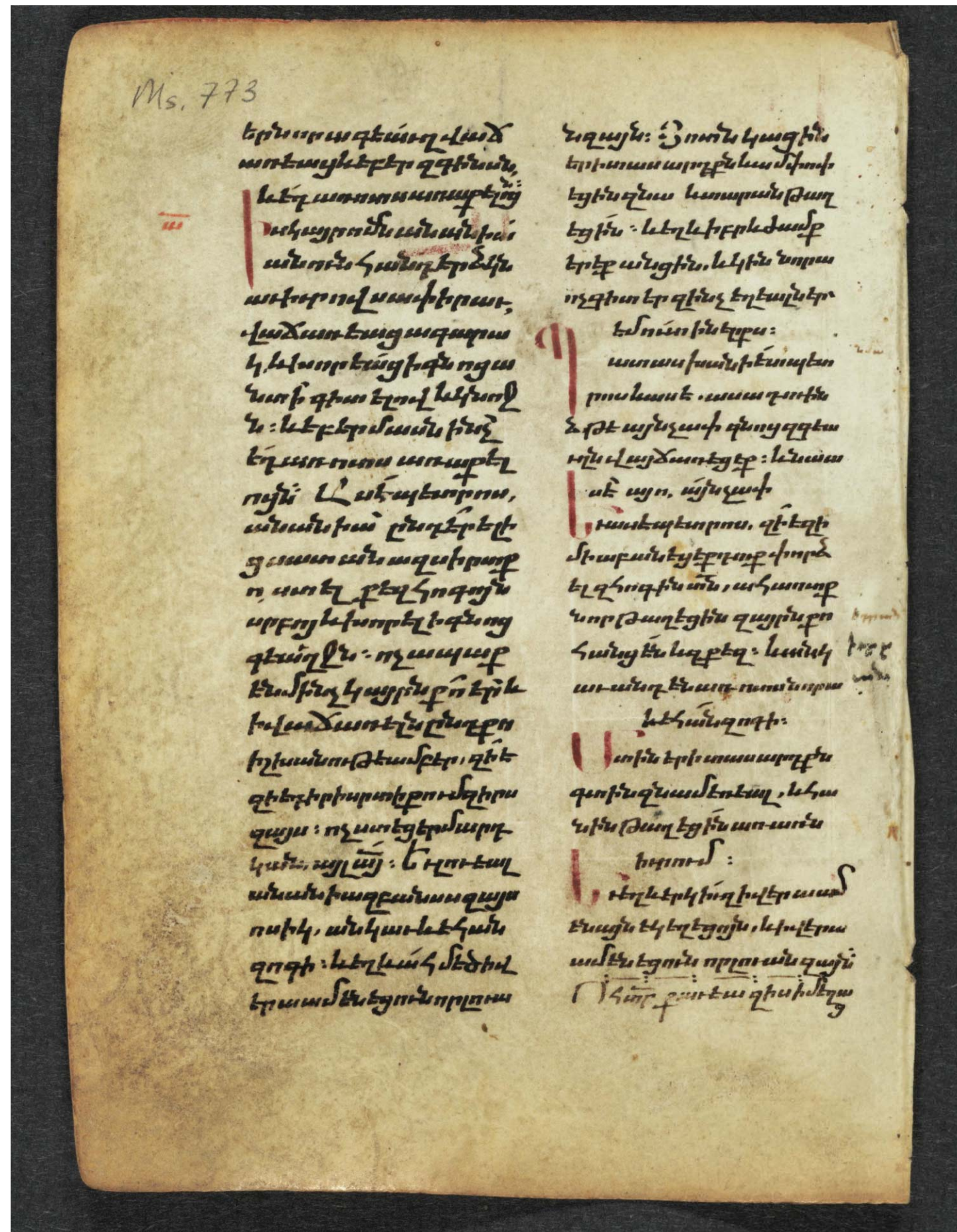


Fig. 10. Goodspeed Manuscript Collection, MS773-2, Special Collections Research Center, University of Chicago Library

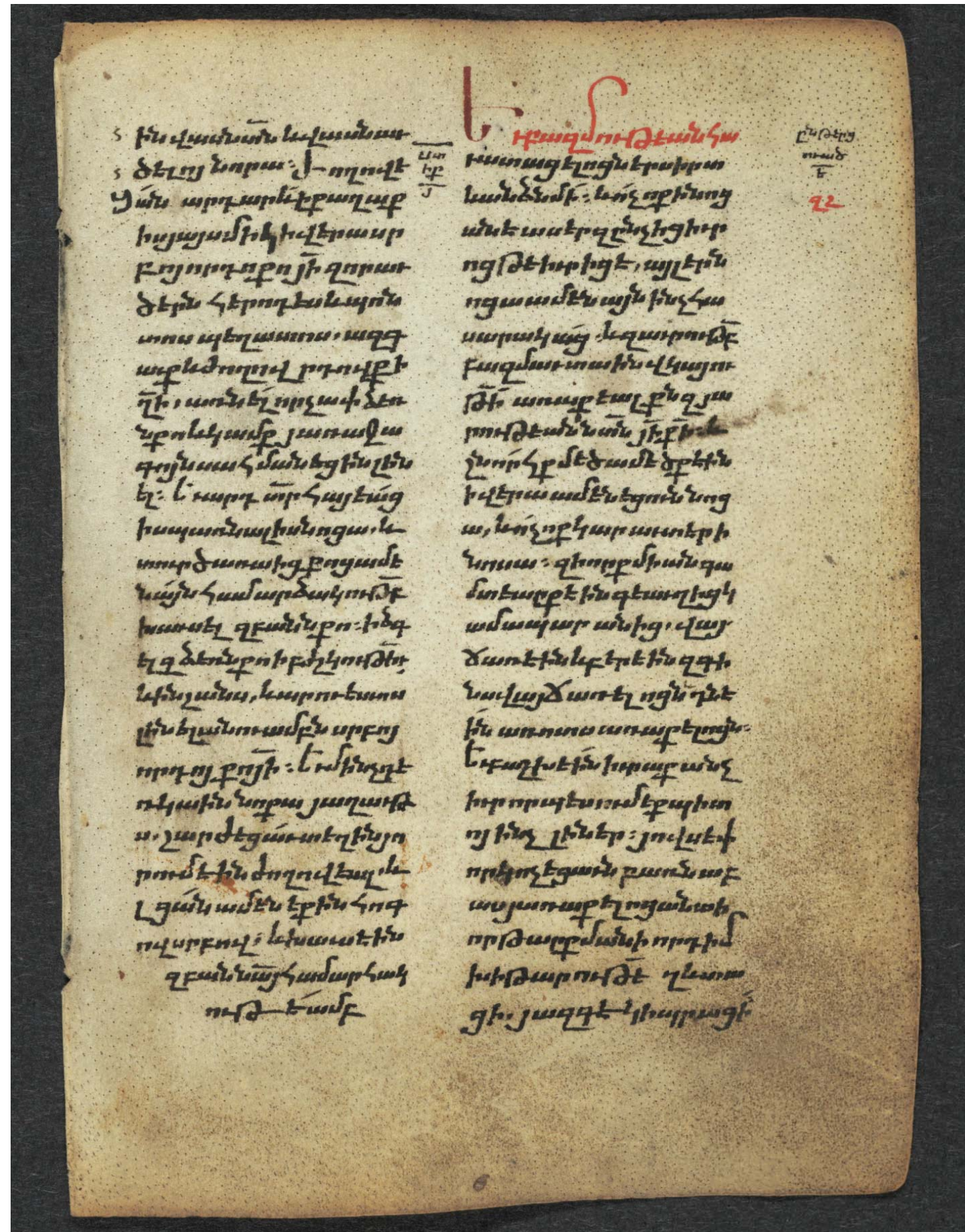


Fig. 9. Goodspeed Manuscript Collection, MS773-1, Special Collections Research Center, University of Chicago Library

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 ἑώρακαμεν – 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.

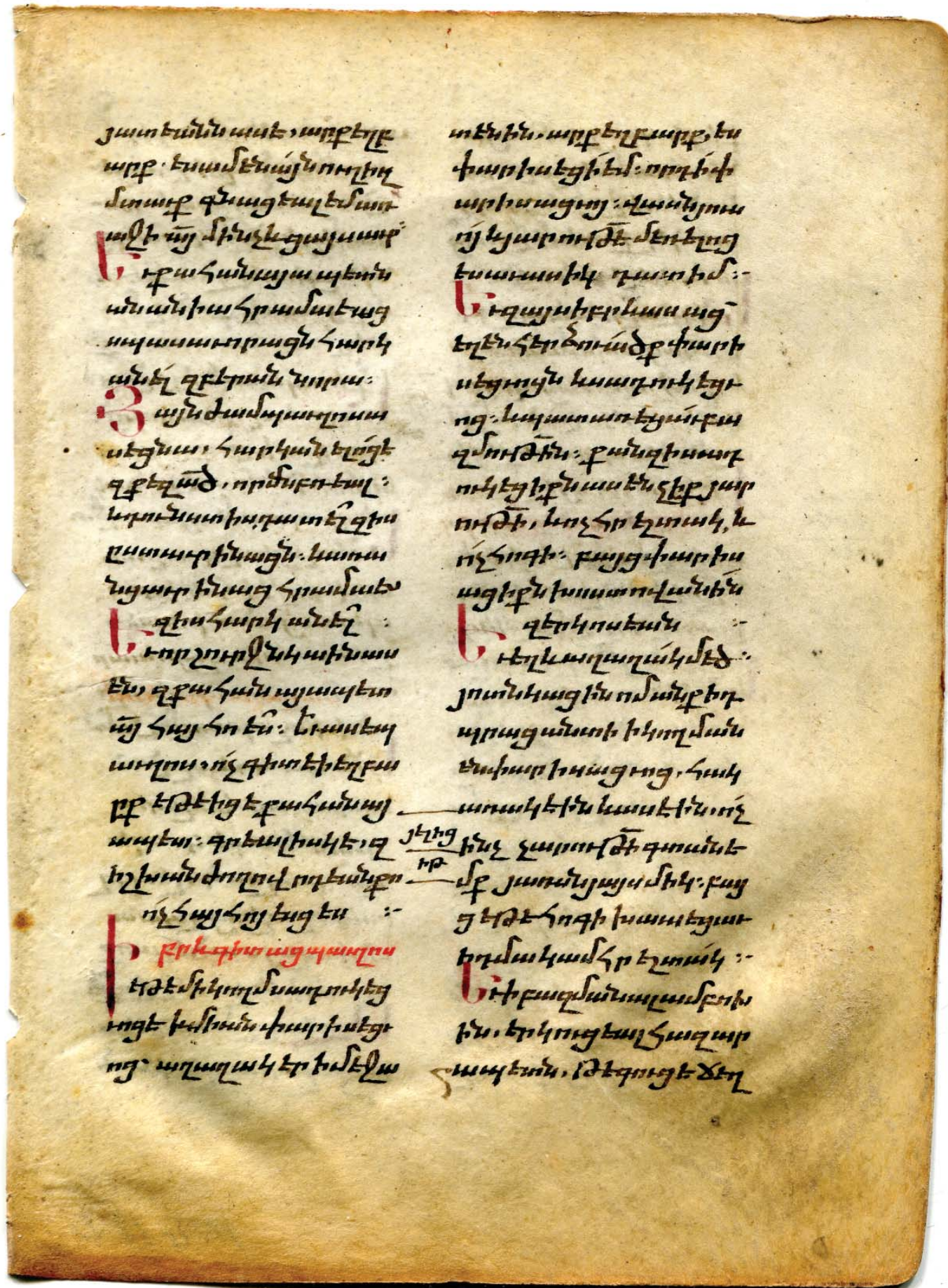


Fig 1. Leaf I recto

Line 18, Romans 16:6

Ողջն տաջիք մարեայ որ բազում վաստակս վաստակեաց ի ձեզ:

Line 21, Romans 16:7

Ողջն տաջիք անդրոնիկեայ եւ յունեայ ազգականաց իմոց եւ զերեկցաց որք եւ երեւելիքս իսկ են յատաքեալս, որք եւ յատաջ իսկ քան զիս եղեն ի քրիստոս:

Column b, Line 1, Romans 16:8

Ողջն տաջիք ամպոկեայ սիրելի իմոյ ի տէր:

Line 3, Romans 16:9

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

Line 7, Romans 16:10 (first part)

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

Line 9, Romans 16:10 (final part)

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

Line 12, Romans 16:11 (first part)

Ողջն տաջիք հերովդիովսայ ազգականի իմոս:

Line 14, Romans 16:11 (final part)

Ողջն տաջիք այնոցիկ որ ի նարկիսեայ տանէ իցեն ի տէր:

Line 17, Romans 16:12 (first part)

Ողջն տաջիք տրիփոսեայ եւ տրիփոնեայ, վաստակատրաց ի տէր:

Line 20, Romans 16:12 (final part)

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

Line 24, Romans 16:13 (complete verse)

Ողջն տաջիք ռուփա[յ] ընտրելոյ ի տէր, եւ մ[ատ/օ]ր նորա եւ իմոյ:

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.

Leaf II

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

[Բայց ւրդ ոչ ես գոյ ինձ տեղի] ի կողմանս յայսոսիկ։ եւ անծնկ յոյժ ունիմ ի բազում ամաց գալ առ ձեզ։ յորժամ անցանիցեմ ի սպանիա, ալկն ունիմ յանցանելն առ նոսա տեսանել զձեզ, եւ ի ձէնջ յողարկել անդր, եթէ նախ իսկ փոքր ի շատէ ձեւք լցայց։ Բայց այժմ երթամ յերուսաղէմ, պաշտել զամրբսն։ քանզի հաճոյ թուեցաւ մակեդոնացոցն եւ աքա[յ]եց[ւ]ոցն, հաղորդութիւն ինչ առնել ընդ աղքատս սրբոցն որ ենն յերուսաղէմ։ հայճոյ թուեցաւ քանզի եւ պարտապան իսկ են նոցա։ զի եթէ հոգեւորացն նոցա հաղորդ եղեն հեթանոսք, պարտին եւ մարմնատուրնցն կցորդ լինել նոց ալ։]

Line 25, Romans 15:28–29

Արդ զայս կատարեալ եւ կնքեալ զպտուղն /col.b/ նոցա, անցից առ ձեւք ի սպանիա։ զայս գիտեմ, զի ի գալն [[իմում] առ ձեզ, լրութեամբ [աւ/օ]րհնութեան եկից։

Column b, Line 5, Romans 15:30–33

Աղաչեմ զձեզ եղբարք ի ձեռն տեան մերոյ յիսուսի քրիստոսի եւ սիրով հոգ[ւ]ոյն, պատերազմակից լինել ինձ յաւ[աւ/օ]թս վասն իմ առ աստուած։ զի ապրեցնց յապստաւբացն որ ի հրէաստանի են։ եւ պաշտ[աւ/օ]նն իմ որ յերուսաղէմ, ընդունելի լիցի սրբոցն։ զի խնդութեամբ եկեալ առ ձեզ, ի կամս աստուածոյ, հանգեւնց ընդ ձեզ։ եւ աստուած խաղաղութեան եղիցի ը[նդ/ստ] 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 զնա ընկալջիք ի տէր արժանի՝ սրբոց։ եւ վերակացոյ լինիջիք նմա՝ յոր պէսս իրաց /verso col.a/ եւ կոչեացէ զձեզ։ քանզի եւ նա վերակացու եղեւ բազմաց, եւ ինձ իսկ [ի] գլխովին։

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

Ողջոյն տաջիք արիսկեայ եւ ակիւղեա[յ] գործակցաց իմոց ի քրիստոս յիսուս, որք ընդ անձին իմոյ զիւրեանց պարանոցըս մատուցին։ զորոց ոչ ես միայն գոհանամ, այլ եւ ամենայն եկեղեցիք հեթանոսաց, եւ առ տնին եկեղեց[ւ]ոյն նոցա։-

Line 15, Romans 16:5 (second part)

Ողջոյն տաջիք եպենտեայ սիրել[ւ]ոյ իմոյ, որ է պտուղ տսիացոց 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 Epænetus, who is the firstfruits of Achaia unto Christ.

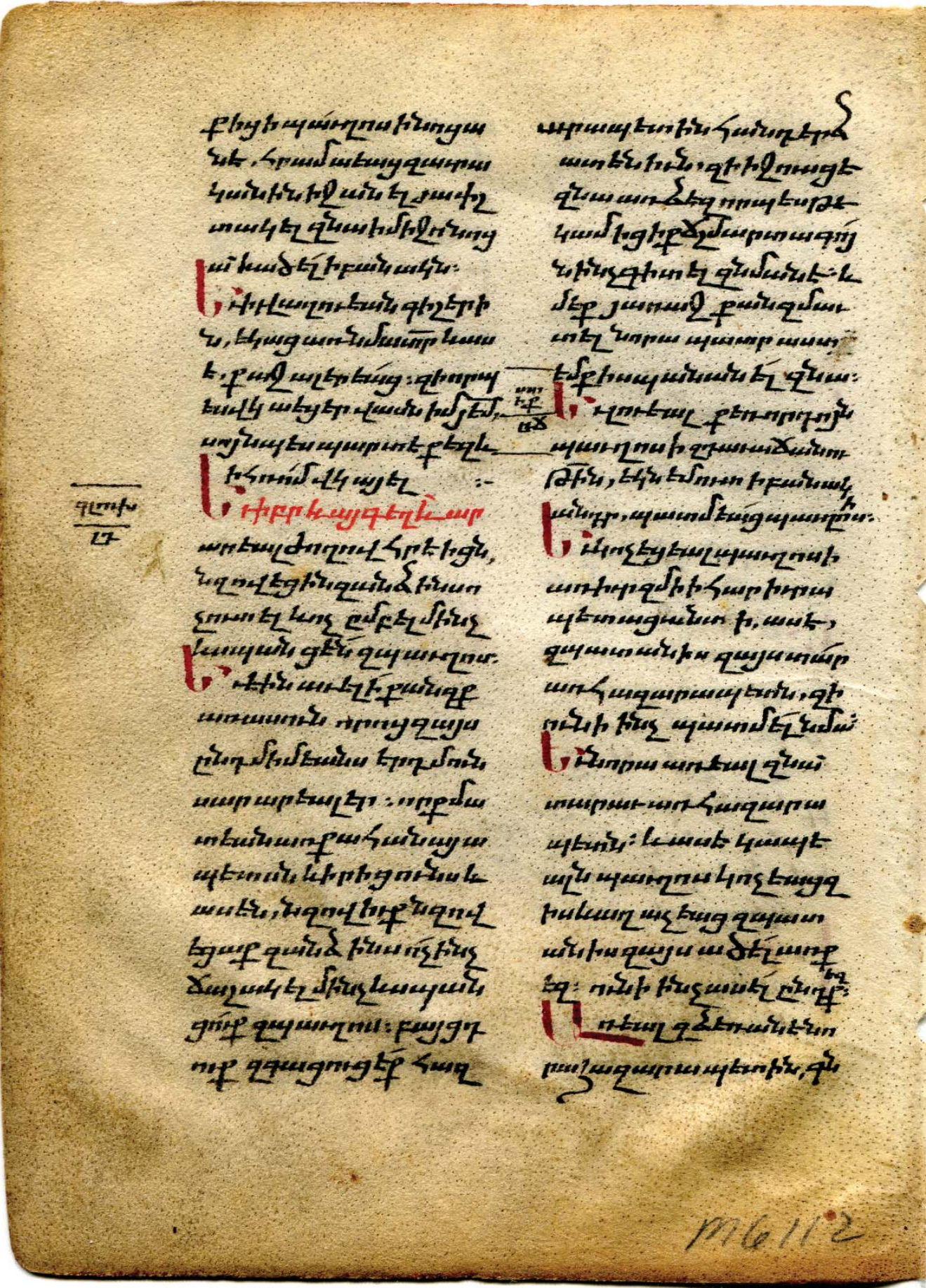


Fig. 2. Leaf I verso

Իկողմանսյայսոսիկ. և
 անձուկ յոյ ժոռն իմիւ
 ազոմամազ գալառձե
 զ: յորժամանցանից
 եմիսպանիա, ահն ունի
 յանցան ելնառնոսա
 տեսանել զձեզ, և ձե
 ք յորդարկել անդրեթ
 ք հաւի իսկ փոքր իշատե
 ձեք ցայց: Բայց այժմ
 երթամ յեմ, պաշտել
 զսբսն: Բանգի հաճոյ
 թուեցաւ մակ երդնաց
 ւոցն և արաւեցոցն, հա
 ղոորդի ինչ առնել
 ընդադր աստ սրբոցն
 որեն, յեմ: հայճոյ թու
 եցաւ քան զի և պարտ
 ապան իսկ են նոցա: զի
 եմք հոգևորացն նոցա
 հաղորդել են հեթան
 ոսք, պարտ ին և մարմ
 նաւորացն կցորդին
 ելնոց այ
 Եւ զայս կատար
 եալէինք եալ զպատուն

նոցա, անցնից առ ձեքիս
 պանիա: զայս գիտեմ,
 զի իգալն առ ձեզ լրո
 թք առհնումք եկից:
 Եւ զայն զձեզ եղբարք
 ի ձեռնսն մերոյ յիքն
 սիրող հոգոյն, պատեր
 ազմակից լինել ինձյազ
 ապաւանս իմառամ:
 զի ապրեցայց յապատ
 ամբացնորի հրեաւոր
 անի են: Լապաշտ առնն
 իմ որ յեմ ընդունելից
 իսրբոցն: զի ինքումք
 եկեալ առձեզ, ի կամայ
 հանդեպց ընդ ձեզ: և
 ամ իսաղ աղոթեան
 եղիցի ընդ ձեզամեա
 ին. ամ են:
 Եւ անձն առնեմ ձեզ
 զփիբեզ քոյրմեր, որեա
 պասաւոր եկել եցոյն
 ենք րաց րոց: զի զնալն
 ալ իք իսոր արժանիս
 բոց: Լաւերա կացորդին
 իջիք նմա՝ 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:

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

Եւ ի վաղուեան զիշերին, եկաց առ նմա տէր, եւ ասէ,
 քաջալերեանց [պաաղէ]: զի որպէս վկայեցեր վասն իմ
 յե[րուսաղէմ], սոյնպէս պարտ է քեզ եւ ի հռոմ[ւ]ս վկայել:—

Line 12, Acts 23:12

Եւ իբրեւ այ[գ/դ] եղեւ արարեալ ժողով հրէիցն, նգովեցին
 զանձինս ոչ ուտել եւ ոչ ըմ[բ/պ]ել մինչեւ սպանցեն զպաղոս:

Line 17, Acts 23:13–15

Եւ էին ատելիք քան զքառասուն որոց զայս ընդ միմեանս
 երդմունս արարեալ էր: որք մատնան առ քահանայապետսն
 եւ [էի]րիցունս եւ ասեն, նգովիւք նգովեցաք զանձինս ոչինչ
 ճաշակել մինչեւ սպանցուք զպաղոս: Բայց դուք զգացուցէք
 հազ /col.b/ արապետին հանդերձ ատենիս, զի իջուցէ
 զնա առձեզ որպէս թէ կամիցիք ճշմարտագոյն[ս] ինչ զիտել
 զնմանէ: եւ մեք յառաջ քան զ[աւ/օ]տել նորա պատրաստեմք
 ի սպանանել զնա:

Column b, Line 9, Acts 23:16

Եւ լուեալ քեռորդոյն պաղոսի զդաւաճանութիւն, եկն
 եմուտ ի բանակ անդր, պատմեանց պաղոսի:

Line 13, Acts 23:17

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

Line 19, Acts 23:18

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

Line 26, Acts 23:19

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

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. 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.

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

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.

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.

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?]

Fig. 3. Leaf II recto

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 պապոսի] 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 սպասաորացն հարկանել զքերան նորա:

Line 9, Acts 23:3

Յայնժամ պապոս ասէ ցնա, հարկանելոց է զքեզ աստուած, որքն բռեալ: եւ դու նստիս դատե՞լ զիս ըստ [աւ/օ]րինացն: եւ առանց [աւ/օ]րինաց հրամա[յ]եա զիս հարկանել՞:

Line 16, Acts 23:4–5

Եւ որ շուրջն կա[յ]ին ասեն, զքահանայապետ աստուածոյ հայիո[յ]ե՞ս: Եւ ասէ պապոս. ոչ գիտէի եղբարք եթէ իցէ քահանայապետ: զքեալ իսկ է, զիշխան ժողովրդեան քո ոչ հայիոյեցես:-

Line 24, Acts 23:6

Իբրեւ գիտաց պապոս եթէ մի կողմ[ն] սաղուկեցոց 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 ես առասիկ դատիմ:-

Column b, Line 6, Acts 23:7–8

Եւ զայս իբրեւ ասաց՝ եղեն հերձոււծք փարիսեցոցն եւ սաղուկեցոց: եւ պատառեցնր բազմութիւն: քանզի սաղուկեցիքն ասեն, չիք յարութիւն, եւ ոչ հրեշտակ, եւ ոչ հոգի: բայց փարիս[աւ/ե]ցիքն խոստովանին զերկոսեան:-

Line 16, Acts 23:9

Եւ եղև աղաղանկ մեծ: յոտն 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[ասա/օս]եցաւ ի դմա կամ հրեշտանկ:-

[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.

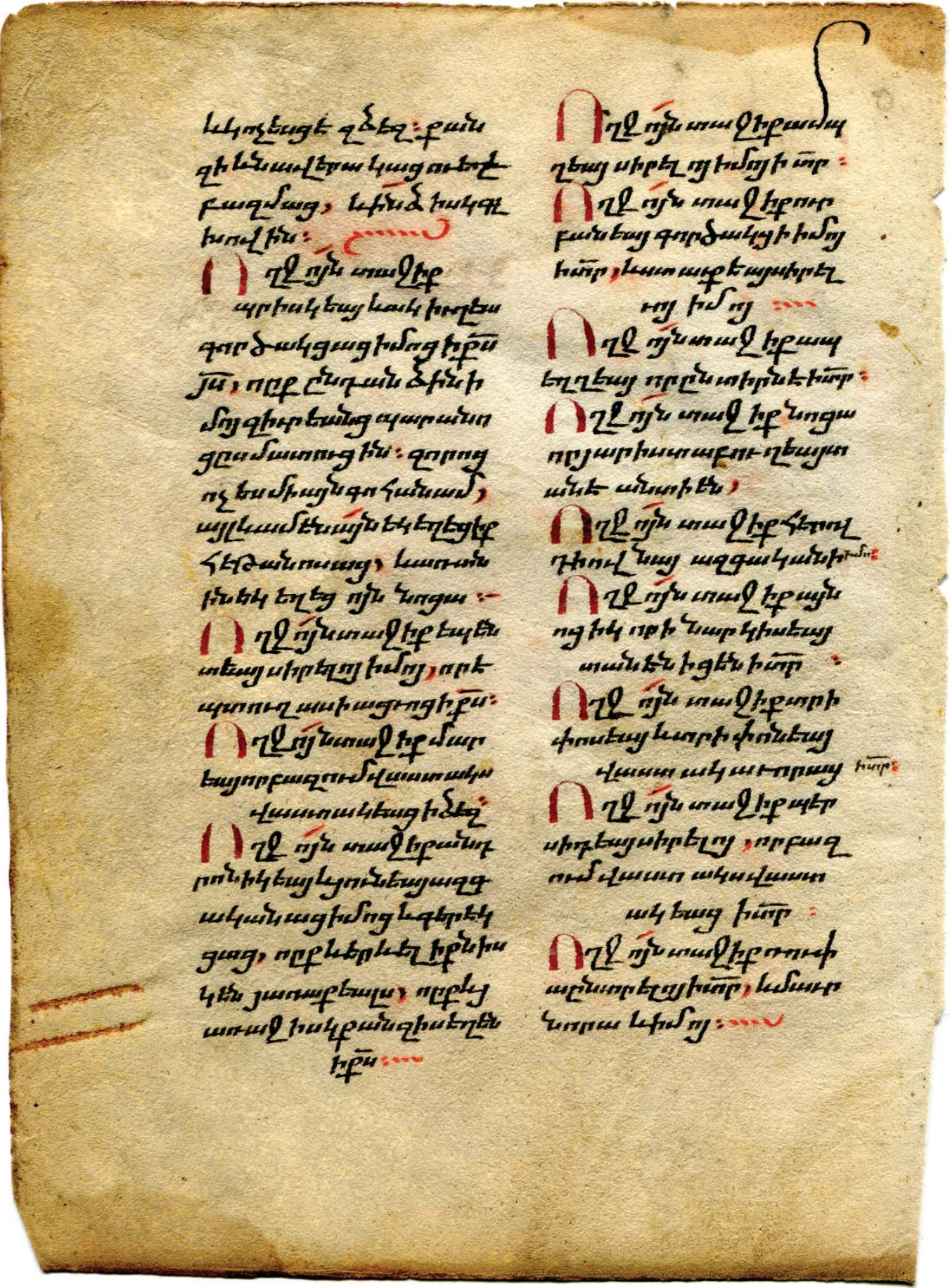


Fig. 4. Leaf II verso

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 ‘յստեալսնն’ within Acts 23:1 at the top of the first column on the recto. The second column begins ‘տէնին’ within Acts 23:6. The verso begins ‘քիցի’ within Acts 23:10, and the second column begins ‘արապետին’ within Acts 23:14. The text ends ‘զւ / սց’ 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 ‘ի կոդսսսս’ within Romans 15:23 at the top of the first column on the recto. The second column begins ‘տէնին’ within Romans 15:28. The verso begins ‘է կոչեցէ’ within Romans 16:2, and the second column begins ‘Ռդոյն սաջիք’ at the start of Romans 16:8. The text ends ‘սրաւ է իւնյ.’ at the end of Romans 16:23.

There are three corrections to the text. On the last line of column b on the recto, ‘ս’ 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 ‘իսնս’ is added, and at the end of line 19, the missing words ‘ի սրի’ are added, with an abbreviation mark for ‘ս(է)ր’.

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:

(πραξάποστόλος), 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 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.
- c) 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).

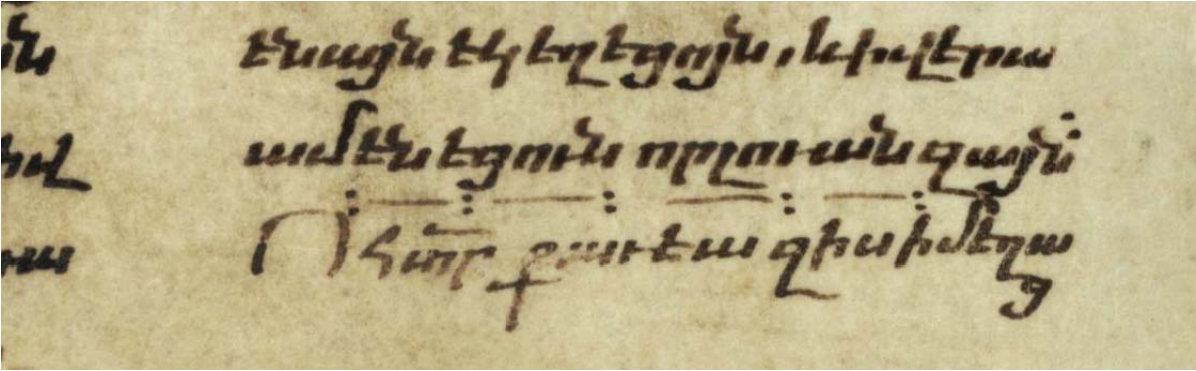


Fig. 7. Goodspeed Manuscript Collection, MS773-1, Special Collections Research Center, University of Chicago Library

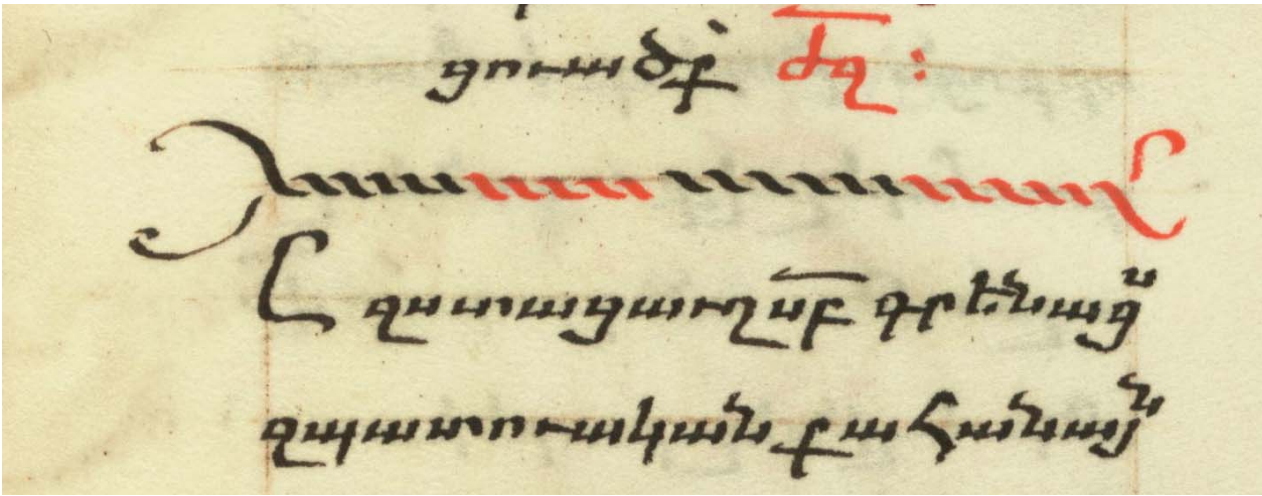


Fig. 8. Goodspeed Manuscript Collection, MS229-113, Special Collections Research Center, University of Chicago Library

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 ‘ui’ 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[ի]ց [ի]’ 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 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 ‘զլուիս [ի]’ 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 ‘սո[ի]ք սո’ or ‘verse 2050’ (see [11] for this specific definition of սո[ի]ք). 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].

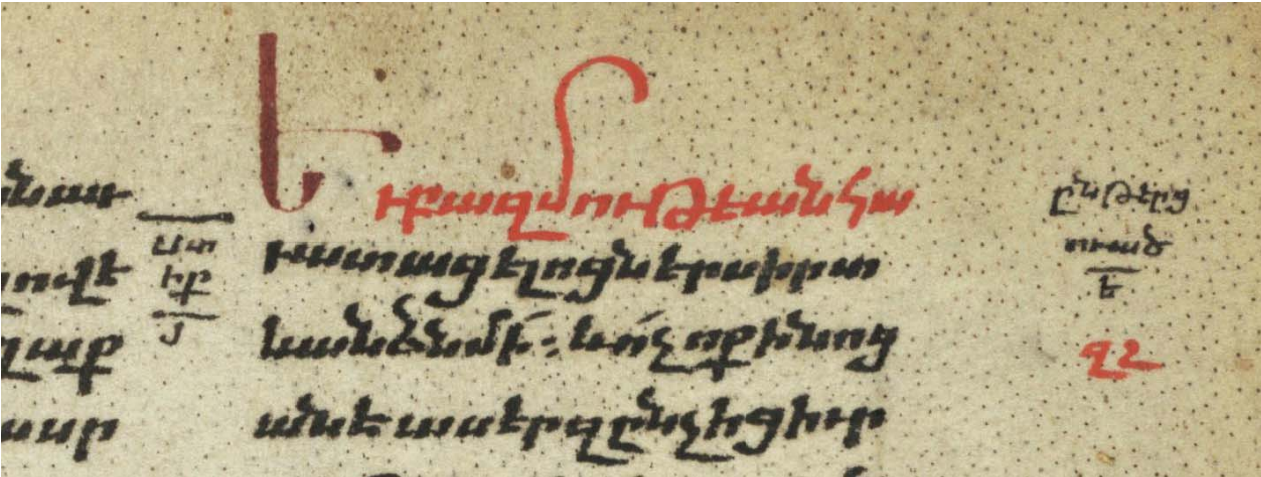


Fig. 5. Goodspeed Manuscript Collection, MS773-1, Special Collections Research Center, University of Chicago Library

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 ‘սոիք j’ for ‘verse 300’. In the inner margin against the opening of Acts 4:32 is ‘ընթերցում է’ 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 ‘ղ’, 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. ‘սւս’ is added at the end of col. b, line 8, to supply the missing text in ‘Պատասխանի ետ **սւս** պնդոս’ in Acts 5:8 with a comma-shaped insertion mark above the preceding ‘տ’. ‘ի դրսն’ 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 futher 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 divison 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 4×5½”. 2 columns of 1¼×4”, 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.

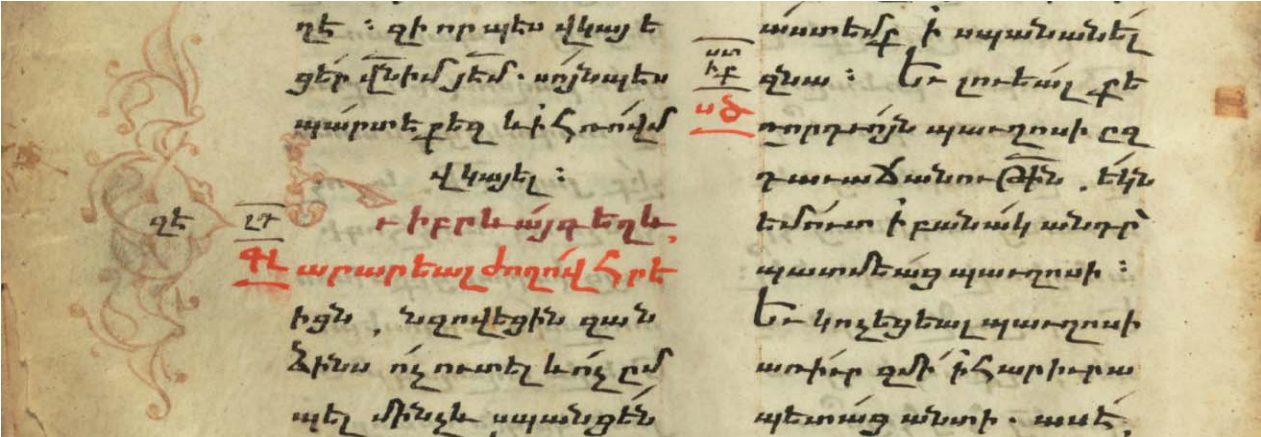


Fig. 6. Goodspeed Manuscript Collection, MS229-98, Special Collections Research Center, University of Chicago Library

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