

THE TEXTUAL AFFINITIES OF THE EPITOME OF THE  
*TESTAMENTS OF THE TWELVE PATRIARCHS*  
IN MATENADARAN No. 2679\*

The purpose of this paper is to present some of the most important implications of the discovery and study of the Epitome of the *Testaments of the Twelve Patriarchs* which is contained in Matenadaran, Ms No. 2679. This manuscript is of the tenth century and the existence in it of a text (even partial) of the *Testaments of the Twelve Patriarchs* has important implications not only for the Armenian, but also for the Greek version of this work.

It is a well known fact that one of significant aspect of ancient Armenian literature is that numerous works are preserved only in Armenian translation. These translations have been influential in various and differing ways. One is the role that many translated works, from the Bible on, have played in Armenian literature and culture. Another is the fact that many of the works translated into Armenian have perished in the original languages, so that the Armenian text takes on a redoubled importance. Eusebius' *Chronicle* and the various treatises of Philo of Alexandria are famous instances in point.

The study of Armenian translations of philosophical and patristic treatises has a rich history, but those of the uncanonical writings of the Old Testament have suffered from greater neglect. Apart from the older collection of Yovsēpianc' and some few papers by European scholars, these writings were neglected up to recent years.<sup>1</sup> Although a number of texts have been published lately, a great deal remains to be done. Moreover, the role that these compositions have played in the history of Armenian literature and culture remains largely unexplored.<sup>2</sup>

The study of this uncanonical or apocryphal literature is also related closely to research into the ancient Armenian biblical text. Certain of the

\* This paper is based upon a lecture delivered at the International Conference on Armenian Literature in Yerevan in September 1986. Since its preparation, the integral text of the Epitome has been published in M.E. STONE, *The Epitome of the Testaments of the Twelve Patriarchs*, in *R.É.Arm.*, 20 (1986-1987), pp. 70-107. The present paper sets forth the basis of the assessment of the place of the Epitome among the Armenian manuscripts assumed by that study and in our forthcoming *editio minor*.

<sup>1</sup> See S. YOVSEPIANC', *Անկանոն Գիրք Հին Կտակարանաց*, Venice, 1898; see also the volume of studies by B. SARGHISSIAN, *Ուսումնասիրութիւնք Հին Կտակարանի Անվաներ Գրոց վրայ*, Venice, 1900.

<sup>2</sup> Some preliminary remarks were made by the writer in an article, *The Jewish Apocryphal Literature in the Armenian Church*, in *Le Muséon*, 95 (1982), pp. 285-309.

apocrypha were associated with the corpus of biblical writings, while others are preserved chiefly in manuscripts of the Bible.<sup>3</sup> One such work is *The Testaments of the Twelve Patriarchs*. Already in the last century it was suggested that the Armenian version of the *Testaments of the Twelve Patriarchs* was particularly important since it preserved an older form of the work than do the Greek manuscripts.

Indeed, the matter was rather more complicated than this simple summary suggests. R.H. Charles had studied the Greek text of the *Testaments of the Twelve Patriarchs*. He was concerned to demonstrate that it was a Jewish book of the time of Christ into which later Christian editors had made interpolations of explicitly Christian character. The Armenian version known to him occurred in two forms, a long one and a short one. He maintained that the short Armenian form of the text, which left out many of the Christian passages, was more original than the surviving Greek text which had the Christian passages, i.e. that the short Armenian had been made from an older, uninterpolated Greek. If this were true, of course, the short Armenian version would be extremely important. Was it true?

Charles' theory was challenged and refuted during the ninety years that have passed. First, his interpolation theory was challenged.<sup>4</sup> Second, his reconstruction of the Greek textual history has been shown to be incorrect.<sup>5</sup> Finally, his understanding of the Armenian version has been proved to be mistaken and the short Armenian has been shown to have derived from the same translation from the Greek as did the long Armenian version.<sup>6</sup>

The Armenian version of part of the *Testaments of the Twelve Patriarchs* from a single manuscript was first printed in the journal *Azgayin*

<sup>3</sup> Examples of works closely associated with the Bible or occurring chiefly in biblical manuscripts are *4 Ezra* and *Joseph and Asenath* as well as the *Lives of the Prophets*. The question of the inclusion of these works in lists of canonical lists is a separate one. See particularly the writer's comments in: *Armenian Canon Lists III – The List of Mexit'ar of Ayrvank' (c. 1285 C.E.)*, in *Harvard Theological Review*, 69 (1976), pp. 289-300; see now the discussion of Mexit'ar's list in E.H. HAROUT'YUNYAN, *Մխիթար Այրիվանկի: Կենսւք ու Ստեղծագործութիւնը*, Erevan, 1988. Anyone consulting a detailed catalogue of Armenian manuscripts will find how many of these works are included in Bible manuscripts. See in detail Shahe AJAMIAN, *Յուցակ Աստուածաշունչ Մատենի Հայերէն Ձեռագիրներուն*, Lisbon, 1992.

<sup>4</sup> See M. DE JONGE, *The Interpretation of the Testaments of the Twelve Patriarchs in Recent Years*, in ID. (ed.), *Studies on The Testaments of the Twelve Patriarchs (SVTP 3)*, Leiden, 1975, pp. 183-184. There the previous debate is summarized.

<sup>5</sup> See particularly M. DE JONGE *et alii*, *The Testaments of the Twelve Patriarchs (Pseudepigrapha Veteris Testamenti Graece, 1b)*, Leiden, 1978, pp. xxxi-xli.

<sup>6</sup> See M.E. STONE, *New Evidence for the Armenian Version of the Testaments of the Twelve Patriarchs*, in *Revue Biblique*, 84 (1977), pp. 94-107 (hereafter: STONE, *New Evidence*).

*Araratean* in the year 1850.<sup>7</sup> In the edition of Sargis Yovsēpianc' the text of all twelve testaments was published, based on five manuscripts in the Mechitarist Library in Venice (1898). Yovsēpianc' realized that there were two different recensions of the text, one short and the other long and for the first three testaments he published both recensions. Subsequently he published only the longer recension, including some variants of the other manuscripts in his footnotes.<sup>8</sup> Charles included collations of four additional manuscripts in the apparatus to his edition of the Greek text (1908). In a preliminary edition of *The Testament of Levi* (1969) the present writer added textual information drawn from six Jerusalem manuscripts of the long recension and one manuscript of the short recension. The most important among the Jerusalem manuscripts was no. 1925, the Erzuka Bible of the year 1269.

In the subsequent years, I was able to assemble a list of a total of 51 manuscripts of this work.<sup>9</sup> Among these the oldest two manuscripts were the Erzuka Bible and the great *Miscellany* (Ճոդովածու) of Mexit'ar Ayrivanec'i. This is dated 1282-3, and therefore is 13 years later than the Erzuka Bible. The study of the text of all the manuscripts, performed in selected samples, showed that there were not two text types as had been assumed previously, but four: that of the Erzuka Bible, that of the *Miscellany* of Mexit'ar (Erevan 1500), the previous 'long recension' or *beta* and finally the previous 'short recension' or *alpha*. The Erzuka Bible, Mexit'ar and *beta* are all long texts. The best single manuscript is that of Mexit'ar, while next best are the Erzuka Bible and Erevan 353 which is closely associated with it. All these four text types derive from a single translation from Greek into Armenian.

On the basis of the samples, a group of eleven manuscripts was isolated which represented all four text-types.<sup>10</sup> These served in the

<sup>7</sup> Ազգային Արարատեան, 1850, pp. 446-448, 454-456, 469-472, 478-480. This text was reprinted in M.E. STONE, *The Testament of Levi: A First Study of the Armenian MSS of the Testaments of the Twelve Patriarchs in the Convent of St. James, Jerusalem*, Jerusalem, 1969, pp. 167-188.

<sup>8</sup> About the same time as Charles, F.C. Conybeare published some collations in *Jewish Quarterly Review*, 1896, pp. 260-268, 471-485. These collations, however, were drawn from isolated manuscripts.

<sup>9</sup> See the list published in STONE, *New Evidence*, pp. 95-96. In recent years a number of new manuscripts have come to light. A study of eight of them appeared in M.E. STONE, *Eight New Manuscripts of the Armenian Version of the Testaments of the Twelve Patriarchs* in S. AJAMIAN and M.E. STONE (eds.), *Text and Context: Studies in the Armenian New Testament (University of Pennsylvania Armenian Text and Studies, 13)*, Atlanta, 1994, pp. 75-82. They do not change the stemmatic picture or the selection of manuscripts for the *editio minor*.

<sup>10</sup> The arguments, samples and analysis to support this position are set forth with reference to preceding studies in M.E. STONE, *The Armenian Version of the Testaments of the Twelve Patriarchs: Selection of Manuscripts*, in *Sion*, 49 (1975), pp. 207-214 and STONE, *New Evidence*, pp. 94-107.

preparation of an edition of *The Testament of Joseph* published in 1977 and the same manuscripts are now being used in the preparation of an edition of the whole of the *Testaments of the Twelve Patriarchs*.

In a review published in *Analecta Bollandiana*, the learned father Michel van Esbroeck mentioned the fact, not evident from the *Short Catalogue of Matenadaran Manuscripts*, that a summary or Epitome of the *Testaments of the Twelve Patriarchs* is to be found in Matenadaran No. 2679. This is the oldest Armenian paper manuscript, of the year 981.<sup>11</sup> It antedates the next witness to the Armenian text of the *Testaments of the Twelve Patriarchs* by almost three hundred years. No other such epitome is known in Armenian. The text of this Epitome was examined not in the original which is in poor condition, but in photocopies of a nineteenth century apograph, Ms 4381. It is the results of this examination and its implications for the history of the Greek and Armenian texts that I wish to present here.<sup>12</sup>

The Greek manuscripts of the Testaments were studied and the relationship between them worked out in detail by the team headed by M. de Jonge in Leiden, Holland during the 1970's. The oldest Greek manuscript is of the tenth century and the next two oldest are of the eleventh century.

At that time evidence from within the Armenian tradition for the date of the translation was indecisive. The surviving manuscripts were of the thirteenth century and later, which only means, however, that the translation must be as old or older than that. Moreover, a further possible witness to its age was the evidence of the list of canonical books of Mexit'ar of Ayri-vank' in which *The Testaments of the Twelve Patriarchs* were mentioned. Although Mexit'ar lived in the thirteenth century, this list was certainly not composed completely by him, but draws on an earlier list attributed to John the Deacon of Halbat (1044-1129). Therefore it might be taken to prove the existence of *The Testaments of the Twelve Patriarchs* in Armenian early in the twelfth century. However, a careful examination demonstrated that this list is in fact based on non-Armenian sources and so its evidence, even for a twelfth century date, becomes suspect. Thus the importance of the Epitome of MS 2679 of the year 981 is clearly apparent, since it immediately pushes back the date of the Armenian translation of *The Testaments of the Twelve Patriarchs* by more than two centuries.

<sup>11</sup> See Erevan Catalogue *s.v.*

<sup>12</sup> Thanks are expressed to the late Dr. L.S. Khatchikyan who, as Director of the Matenadaran, made these photocopies available to me. In 1987 I was able to collate the text of M 2679 from facsimile plates of the original manuscript graciously put at my disposal by Dr. Artashes Mathevossian of the Matenadaran. No substantial textual differences were detected.

Textual critics use shared corruptions in order to prove a close relationship between manuscripts according to the following logic: shared original readings imply that the manuscripts that share them preserve the original text faithfully. Shared corruptions, however, must have come from one manuscript to the other, or must stem from their common ancestor. Such readings we call conjunctive errors.

Here we present the evidence for the text form represented by the Epitome, using readings drawn from that part of the text of the *Testaments of the Twelve Patriarchs* preserved in the Epitome. The numbers refer to the categories of readings in the lists of examples to be found at the end of this article.

1. The Epitome shares a common ancestor with all other Armenian witnesses (no. 1), i.e., it is a summary of a text coming from the same translation as the other Armenian witnesses.

2. None of the surviving text forms is the direct ancestor of any of the others (evident from the dates, and from nos. 2, 3, 4, 5, and 6). Hence, each of the Epitome, Mexit'ar, Erznka Bible, *beta*, and *alpha* may preserve readings original to the Armenian translation and not found in any other of them.

Moreover, based on conjunctive errors, we can reach the following conclusions:

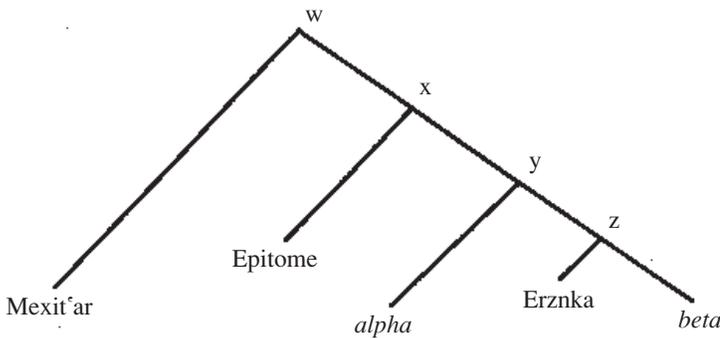
3. The ancestor of Epitome, Erznka, *beta* and *alpha* is not the ancestor of Mexit'ar (nos. 7, 8).

4. The ancestor of Erznka, *beta* and *alpha* is not the ancestor of Epitome (no. 9 and no. 10 does not contradict this).

5. The ancestor of Erznka and *beta* is not the ancestor of Epitome and *alpha* (no. 11).

This series of readings would produce a stemma as follows:

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6. This set of relationships, however, conflicts with the following readings:

- a. Conjunctive errors of Epitome, *alpha* and *beta* (no. 12).
- b. Conjunctive errors of Epitome, Erzinka, Mexit'ar and *alpha* (no. 13).
- c. Conjunctive errors of Epitome, Mexit'ar and *alpha* (no. 14).
- d. Possible conjunctive error of Epitome, Mexit'ar, *alpha* and *beta* (no. 15).

7. In addition, a re-examination of the text not preserved in the Epitome will quickly turn up further readings of Mexit'ar, Erzinka, *alpha* and *beta* which conflict with this stemma.

Consequently it must be concluded that the manuscript tradition is conflate, i.e. that there has been contamination by correction which is the result of collation and glossing of various witnesses in antiquity. Strictly speaking, once conflation is discovered to exist in the transmission of a text, all the relationships between the witnesses to it must be regarded as uncertain.<sup>13</sup> Such stemmatic rigour is relevant primarily for the purpose of discovering which witnesses can be excluded from an edition. The sort of conclusions we wish to draw, however, are of a different type, and they can be made using the above stemma as a deictic aid.

It is quite evident, in the first place, that the hyparchetypes w and x must be older than the Epitome. Moreover, the complexity of the textual relationships already mentioned indicates a substantial range of development before the time of the Epitome or of its ancestor x. Indeed, it can be argued with some force that all the hyparchetypes, viz. w, x, y and z, must have existed before the time of the Epitome, since its ancestor is either related to or conflate with them. This implies, clearly, that the ancestor of the Epitome, i.e. x, must be of the ninth century at the latest, and probably is even earlier.

Thus the Epitome itself is of the same date as the oldest Greek witnesses and its ancestor notably older than them. Now, in light of this, certain reassessments of the relationships of the Greek manuscripts must be made. The following points are relevant to this:

1. A series of readings in the surviving text basically confirms the position of Armenian on the Greek stemma (no. 16).
2. This implies that the *Vorlage* of Armenian on the Greek stemma is most likely of the eighth century, and certainly of the early ninth at the very latest.

<sup>13</sup> See V. DEARING, *Principles and Practice of Textual Analysis*, Berkeley, Los Angeles, London, 1974, pp. 15-21.

3. The Greek stemma established by H.J. de Jonge splits into two families, I and II, each of which had an ancestor. Family II splits into a number of subgroups. The first to split off was the ancestor of Greek manuscripts *g l d m*, a single sub-family; the second was the ancestor of Armenian. This structure assumes a hypothetical ancestor of I and II, another of *g l d m* and the rest of II, and a third of Armenian and the rest of II, and others even further down the stemma.

4. H.J. de Jonge paid considerable attention to the question of whether the split between Families I and II occurred in Greek before the Greek script had shifted from majuscule to minuscule (ninth century). He was able to show, on the basis of corruptions, that the split took place in majuscule script. Thus he argued that the ancestor of Family II was transcribed into minuscule script on a different occasion and probably in a different place to the ancestor of Family I.

5. In 1976 I pointed out that this implied a tenth century or later date for the development of the ancestor of Armenian and its translation. Yet I was reserved even then about the late date on stylistic and other grounds and noted that the discovery of an additional, older witness to Armenian would call de Jonge's reconstruction into question. We now maintain that the Epitome provides just that evidence.

6. The actual structure of relationship between the textual witnesses to the Greek text established by H.J. de Jonge is beyond dispute. We must reassess, however, his view of two transcriptions. The date implied by the Armenian manuscripts for the translation into Armenian must precede the tenth century, and most probably it precedes the ninth century. This might mean that the ancestors of *g l d m* and Armenian must have come into being before the transcriptions from majuscule into minuscule script in Greek.

7. If this is true it would imply that there were, at the very least, three transcriptions into Greek minuscules, that of Family I, that of the ancestor of *g l d m*, and that of the ancestor of *e a f n c h i j*. It is conceivable, though in our view by no means as probable, that the Armenian was translated in the ninth century. It can certainly be no later.

### *Implications of the Epitome*

In conclusion, therefore, certain points may be made about the importance of this Epitome.

1. There is an occasional original reading preserved by the Epitome (no. 20) and more than enough unique errors for it to be regarded as another, fifth text-type. Nonetheless, such readings as are in themselves

important for the reconstruction of the original Armenian text of the Testaments are rather sparse. Moreover, the Epitome is not a work of any literary merit in its own right, being incoherent in character.

2. Its antiquity and textual implications, however, make it a very important witness indeed. For the Armenian tradition it shows that the translation of the Testaments is rather older than could otherwise be demonstrated. This translation might be put back into the eighth century; it might be slightly later and it is very possible that it is earlier. This must now be reckoned to be four centuries older than was previously demonstrable.

3. An aspect of this antiquity, not explored in the present paper, is the insight that we are thus given into the situation of the Armenian version before the development of what has recently been called the "Cilician revision" (= apparently recension *beta* of the *Testaments of the Twelve Patriarchs*).<sup>14</sup> Each of the three oldest witnesses, the Epitome, Erzuka and Mexit'ar presents a distinct text form of considerable value. This complex situation existed, the Epitome teaches us, well before the tenth century. This bespeaks extensive literary and scribal activity also relating to the uncanonical literature in this period. Here we can start to fill in some of the textual history of the centuries before our oldest surviving manuscripts. This is extremely important for the whole question of the way we think about the development of Armenian biblical and apocryphal translation literature.

4. Finally, in this instance, the crucial importance of this discovery for the history of the Greek version is to be stressed. The whole textual development of the Greek, extant in tenth century and later manuscripts, can be shown to be centuries earlier than had been thought. This will contribute to the reassessment of that textual tradition as well.

## EXAMPLES

These examples serve to demonstrate the statements made in the body of the paper about the relationship between the text forms of the Armenian version of the *Testaments of the Twelve Patriarchs*.

<sup>14</sup> See C. COX, *Concerning a Cilician Revision of the Armenian Bible*, in A. PIETERSMA and C. COX (eds.), *De Septuaginta* (J.W. Wevers FS), Toronto, 1984, pp. 209-222; ID., *Manuscript Groupings in the Text Tradition of the Armenian Bible*, in *JSAS*, 1 (1984), pp. 68-77. See also S.P. COWE, *The Armenian Version of Daniel* (*University of Pennsylvania Armenian Texts and Studies*, 9), Atlanta, 1992, pp. 59-77.

Sigla:

- 1500 Erevan, Matenadaran No. 1500.  
 1925 Jerusalem, Armenian Patriarchate No. 1925.  
 Yov Yovsēp'ianc', Անկանոն Գիրք Հին Կտակարանաց, Venice, 1896.  
 Yov A B C, etc. Mss. A B C in the edition of Yov.  
 YovA The short text, where Yovsēp'ianc' prints two.  
 YovB The long text, where Yovsē'ianc' prints two. Greek manuscripts are referred to by the sigla in the *editio maior* of M. de Jonge.

1. Readings proving the Epitome derives from the same text as the other Armenian text forms. The Armenian readings are shared by all five Armenian witnesses unless otherwise noted.

TL 2:2      արարաբ                    ]      ἐποίησα

Ms 1500 is independently corrupt here

TL 6:4      զԱմուրՀացիսն            ]      τὸν Ἐμμώρ

TL 11:5      բարձր                            ]      ἐν ὕψηλοῖς

TL 12:4      ամի                                ]      ἡμέρα

TL 24:1      Epitome and 1500 share the reading *և արեգակն արդարութեան* “and sun of justice.” This is missing from 1925 and Yov by a simple homoeoteleuton. Greek has a long phrase *καὶ ἀναστήσεται ἄνθρωπος ἐκ τοῦ σπέρματός μου ὡς ὁ ἥλιος τῆς δικαιοσύνης*. The reading of the Epitome, however, when taken together with that of 1500, clearly shows that only the last four words of the extant Greek were in the *Vorlage* of the Armenian manuscripts.

TJ 25:2      Հրեշտակբ                    ]      αἱ δυνάμεις τῆς δόξης

TJ 25:2      The phrase dealing with God varies greatly between the manuscripts. 1925 has “powers, firmaments” (two nominative plurals); 1500 has *զարութիւն Հաստատութեան* “power of (a) firmament”, and Yov B\* has *զարութիւն և Հաստատութիւն*, while Yov A B C have *զարութիւնբ և Հաստատութիւնբ*. However, nowhere in the Greek tradition does anything like the reading of the Epitome or of the other Armenian witnesses occur. All the Greek texts show the word ἥλιος, so once again it is clear that the Armenian readings all stem from a common ancestor.

TZ              All Armenian witnesses including the Epitome have the short form of the ending to TZ. See further M. DE JONGE, *The Greek Testaments of the Twelve Patriarchs and the Armenian Version*, in *Studies*, chap. 8.

TD 5:11      *և զՀոգի սրբոցն սո ինքն կոչեսցէ* differs from all Greek witnesses which have, with some variants: *καὶ τὴν αἰχμαλωσίαν λάβη ἀπὸ τοῦ Βελιάρ, ψυχὰς ἁγίων*. At this point then, the Epitome is based on a text like that of the other witnesses to the Armenian of TD.

2. Readings proving that the Epitome derives from a different hyparchetype from the other textual types.

<i>TR</i> 3:13	անկելն ջերարբէլ	]	անկեալ ննջէր արբեալ	
<i>TL</i> 4:4	արկցեն նա ի ձեռս	]	արկցեն զձեռս ... ի նա	
<i>TL</i> 6:4	Ղևի զԱճուրՀացիսն	]	Շմաւոն զԱճուրՀացիսն	= Greek
<i>TL</i> 12:1	ՋՍԵՄԵԻ	]	ՋՍԵՄԷԻ	

This corruption must have arisen in uncial script.

<i>TL</i> 12:5	մտաւ	]	մտի	
<i>TL</i> 16:1	է.որդ	]	է.եակ	
<i>TL</i> 16:4	զարգարութիւն	]	զյարութիւն	= Greek
<i>TL</i> 17:6	խաւար	]	խաւարաւ	
<i>TL</i> 18:3	արեգակն	]	աստղն	= Greek

Other examples are *TL* 8:8, 16:3, *TJ* 9:1, 10:5, 25:2 (order of Zebulun and Issachar), Issachar, Dan, *TZ* 4:4, 6:1 (uncial), 6:3, 6:7, *TD* title, 5:10, *TN* 1:9, 10, *TG* 1:9, *TA* 6:1, 7:3.

3. Unique corruptions of 1500. Here are mentioned only such as overlap with the text present in the Epitome. Other readings proving this have already been adduced elsewhere.

<i>TL</i> 2:2	սոաք	]	արարաք	
<i>TL</i> 2:9	omits 2:9-9:5			
<i>TJ</i>	omission of 3:3-9:3			
<i>TJ</i> 12:12	reads "seventy-six"			
<i>TJ</i> 25:2	Հրեշտակք երեսաց տեանն	]	Հրեշտակ	
<i>TA</i> 7:3	իբրեւ զճարդ	]	ընդ ճարդկան	= Greek

4. Unique corruptions of 1925. Here are mentioned only such as overlap with the text present in the Epitome. Other readings proving this have already been adduced elsewhere.

<i>TL</i> 2:2	Եբրայեցի	]	Եղբայր իծ	= Greek
<i>TL</i> 17:5	omits նորա			
<i>TJ</i> 10:4	յովնան	]	աւնան	
<i>TG</i> 2:3	զյովսէփ	]	զնա	= Greek

5. Unique corruptions of Y. Here are mentioned only such as overlap with the text present in the Epitome. Other readings proving this have already been adduced elsewhere.

TS 6:5	Seth	]	Shem	= Greek
TL 11:4	30	]	35	= Greek
TL 17-18	omitted			

6. Complex variation of Epitome, 1925, 1500.

TJ 8:2 *եղղոմացոց*

This form “Egłomites” is complex to assess. Greek has Ὀδολάμ. This is the reading reflected by Yov *ողղոմացոց* “Odołomites”. The reading of 1925 $\rho m$  is *ողղոմացոց* “Ołomites”. This has been corrected *sm* to *ողղոմացոց* “Ogołomites”. The variation of *d/g* is a simple graphic one. Since the Epitome is a correction of the corrupt reading “Ogołomites,” its *Vorlage* had already corrupted “Odołomites” to “Ogołomites”; that might also be the *Vorlage* of 1925 $sm$ ; it was not the *Vorlage* of Yov; 1925 is independently corrupt. This would seem, therefore, to be a rather old corruption.

7. Conjunctive error of 1925, YA, YB, Epitome: lacuna in 1500.

TL 6:4 *յԱմուրՀացիսն*

This reading is due to a corruption to be found in all the Armenian witnesses to TL 6:4, except for 1500 which has a lacuna. Greek has τὸν Ἐμμώρ.

8. Conjunctive errors of 1925 Yov.

- TJ 3:7 1925 and Yov add *և բարձրութիւն* (Yov Ms B *երկայնութիւն*) with no Greek support. 1500 has a lacuna and Epitome omits.
- TJ 10:3 1925 and Yov have two days while Epitome and 1500 have three days = Greek.
- TJ 24:1 1925 and Yov omit *և արեգակն արդարութեան* by homoeoteleuton. It is present in 1500 and Epitome = Greek.
- TG 8:1 1925 and Yov have *պատուեցին* while Epitome and 1500 have *պատուեցէք* = Greek.
- TB 1:6 1925 and Yov omit *աւուրց* which is present in Epitome and 1500 = Greek.

9. Conjunctive error of 1925 YA YB: lacuna in 1500.

TL 8:9 Verse omitted by 1925 YA YB

10. Shared readings of Epitome and 1500, probably secondary.

*TL* 16:1 *ղի* for *ղ-*. YA omits.

*TN* lifespan 131. 1925 Yov have 130. Greek has 132 (variant 130)

11. Conjunctive error of 1925 YB against Epitome YA.

*TL* 8:8 Omit *սսս* which is original.

12. Conjunctive error of Epitome Yov.

*TG* 2:3 *թարուցար* ] *թարուցեալ* = Greek

13. Conjunctive error of Epitome 1925 1500 YA.

*TS* lifespan: not a strong example

14. Conjunctive error of 1500 YA.

*TS* 6:5 *սեր* corrupt for *սեծ* which is found in Greek, Epitome and YB

15. Possible conjunctive error of Epitome 1500 YA YB.

*TJ* 12:12 *կարի* for *կեղի*= Greek

16. Readings basically confirming the position of Armenian on the Greek stemma.

<i>TJ</i> 9:1	=			a	f	c	h	(i?)
<i>TJ</i> 9:1	=	g		e	a	f	c	h i j
<i>TN</i> lifespan	=			e	a	f		h i j
<i>TG</i> 2:3	=	g	l	d	e	a	f	
<i>TG</i> 8:1	=	k	g				c	h i j

17. Readings in which the Epitome alone preserves the best reading of Armenian.

*TL* 8:9 preserved alone in Epitome. Compare Ms Bb in 8:10

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THE GREEK MANUSCRIPTS

