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EPIGRAPHICA ARMENIACA HIEROSOLYMITANA III

The inscriptions published in this article form a continuation of the series published in the two preceding articles published in *AArmL*¹. Certain of them were prepared in the context of the writer's seminar on Armenian epigraphy at the Hebrew University. The names of the participants who are primarily responsible for the preparation of certain of the inscriptions for publication are placed at the end of them. All other inscriptions, as well as the general responsibility, are the writer's. Before proceeding to the publication of inscriptions 24-32, some additions and corrections to the preceding material shall be given.

1. By editorial oversight, the serial numbers of the inscriptions in the article "Epigraphica Armeniaca Hierosolymitana II" were omitted (*AArmL* 1981 : 2, 71-83). They are important, since the series is continued in the present article. They are also used in the indexes to that article. The numbers are as follows :

- 16 Brass Candlestick (*Figure 15*)
- 17 Wooden Door of 1376 (*Figure 16*)
- 18 Dedication of Patriarch Eleazar of 1663
- 19 Pavement Dedication of 1663
- 20 Xaç'k'ar of 1460
- 21 Xaç'k'ar, Undated
- 22 Marble Slabs below the Altar, St. James Cathedral
- 23 Xaç'k'ar of 1442

2. The following corrections and new readings are to be noted :
- no. 14, line 1 : translate *t'rapiznk'n* as "railings"; see "Additional Note" to no. 28, below. (*AArmL* 1, p. 62).
 - no. 17, line 6 : Archbishop N. Bogharian suggested reading *ԽԻ ՈՒՐՈՒՄՊԵԿԷ*. The *hiwn* is preserved, in both instances, in ligature with the following upright. Materially, this reading is possible. We suggest, however, a further improve-

¹ Michael E. STONE, "Epigraphica Armeniaca Hierosolymitana", *Annual of Armenian Linguistics* 1 (1980) 51-68; ID., "Epigraphica Armeniaca Hierosolymitana II", *Annual of Armenian Linguistics* 2 (1981) 71-81; also *ibid.*, "Additional Notes to Epigraphica Armeniaca Hierosolymitana", p. 82-3.

ment, reading the last letter as *ini*; the whole phrase then is:

ԵՒ ՈՒՐՈՒՄՊԵԿԻ ԻՐ ՉԱՒԱԿԻ

“And for his seed Urumpek”

This suits the context admirably and should be accepted as superceding the reading of A.G. Paludis in *AArmL* 2, p. 72.

no. 23, line 2: Archbishop N. Bogharian suggests reading, in the lacuna, the letters ՎԱՐ so producing the name Vardanuš. The material reading is compatible with this, and signs that might be parts of *r* can also be seen. So read: [ՎԱ.]ՐԴԱՆՈՒՇ “(Va)rđanuš”

no. 23, line 3: In the translation correct typographic errors and read the whole line: “ilik’ and his daughter Etilmilik’ in the year 891”.

no. 9 in *AArmL* 2, p. 82 correct typographical errors and read:

line 1 Ի Հայկազեան մեծ թվականին

line 3 կազմեցաւ դուռն սուրբ տաճարին

no. 20, title: Correct typographical error: Xaç’k’ar.

3. In the second article of this series in *AArmL* 2, the photographs accompanying nos. 16 and 17 were inadvertently omitted. They are given here, marked Figure 15 and Figure 16, respectively.

24

Xaç’k’ar of 1440 (Figure 23)

1 ՅԻՇԷ : ՍԲ ՆՇԱՆՔՍ : ԼԵՒՈՆԻՆ :

2 ԿՈՍՏԱՆԴԻՆ : ՇՆՈՖՈՐԻՆ : ՎԱՍԻ

3 ԼԻՆ : ԱՊԼՈՅԻՆ : ԹՎ : 28 ՊՁԹ

1 This holy cross is a memorial of Levon,

2 Kostand, Šnofor, Vasi

3 1, Aploc’ : The year of the Armenians 889 (1440 C.E.).

The Xaç’k’ar is high in the western wall of the courtyard before the entrance into the Cathedral of St. James. The inscription is well preserved. It was transcribed by Sawalaneanc’, but no photograph of it has been published before. We differ from Sawalaneanc’'s readings at some points. None of the persons mentioned have been identified. The inscription is in the round, uncial script, with few abbreviations and no mark of abbreviation. Words are separated by colons.

- ln. 1 The letters ՅԻՇԷ must be an unusual abbreviation of the formula ՅԻՇԱՍԱԿ Է. The form ՆՇԱՆՔՍ must be taken as a nominative singular, cf. the preceding verb *ē* which is singular. The word does not usually occur as a *pluralis tantum*.
- ln. 2 The form ԿՈՍՏԱՆԴԻՆ “of Kostand” is quite clear, *pace* Sawalaneanc’ who reads ԿՈՍՏԱՆԴԻՆԻՆ “of Kostandin” (p. 1241). He also reads the next name as ՇՆՈՂՈՐ “Šnohor”. The sign he reads as *ho* is most easily read as Յ “f”; the name “Šnofor” occurs as a variant of Շնորհաւոր “Šnorhawor”. Thus see *Erevan Catalogue*, 1.1589, s.v. for another person so named, dating to 1305 and *ibid.*, 2.1428, s.v. for two more from 1357 and 1471. This indicates that this byform was common in the fourteenth and fifteenth centuries. It also occurs in the eighteenth century, see *Jerusalem Catalogue*, 9.380 for the year 1738.
- ln. 3 The reading ԱՊԼՈՅ “Aploc” is quite clear; it is also an extant name. Contrast the reading of Sawalaneanc’ ԱՊԼՈՅ “Aploy” (p. 1241). The name Aploc’ is rare and Ačaryan quotes only one person of this name, a thirteenth century notable².

25

Tomb Inscription of 1321 (Figure 24)

1 ՏՍԱՆՍ ԱՅՍ ՈՐ ԿԱՅ

2 ԱՏՆԻ Է ԳԵՐԵՉՄԱՆ

3 ՍՍ ՏՐ ԴԱԻԹԻ ԵՐՉԱՆԻԿ

4 ԵՒ ՍԲ ՉԵՂԻՆԱԿԻ ՉՔԵՉ

5 ԱՂԱՉԷ ԱՂԵՐՍԵԼԻ ՅԻՇ

6 ՄԱՆ ԱՌՆԵԼ ԶՍԱ Ա

7 ԲԺԱՆԻ ԹՎ ՉԶ

1 This sepulchre which stands

2 here is the grave

3 of this Lord David, the blessed

4 and holy primate. He

5 who is needful of petitioning prays you

6 to make him worthy of

7 remembrance. In the year 770 (1321 C.E.).

² H. AČARYAN, *Dictionary of Armenian Proper Names* (repr. Beyrouth: Sevan, 1972) 1.195 (in Armenian). He also is mentioned in the Catalogues of the Matenadaran and of the Armenian Patriarchate of Jerusalem.

The inscription is in the form of a monorhyme in *-i*. Set out accordingly it reads:

տապանս այս որ կայ ասնի
 է գերեզման սա Տէր Դաւթի
 երջանիկ եւ սուրբ Հեղինակի
 զքեզ աղաչէ աղերսելի
 յիշման աննել զսա արժանի
 թվականին ՉԶ

The inscription is set into the pillar in the central arch of the *gawit* of the Cathedral of St. James. It is well preserved, except for the last line. The script is round uncials with almost no abbreviations. The inscription was published by Sawalaneanc' and Aławnuni, but they gave no photograph of it. Our reading differs from theirs at a number of points³.

In. 2 Their reading *astēn* is problematic for two reasons: 1) the inscription clearly shows *atni*, although there is a much fainter upright line between *a* and *t* which may be interpreted perhaps as a ligature *as*; 2) if we read the sequence as a ligature *as* plus *t*, this will be the only case of a ligature in the entire inscription, besides leaving the problem of *-ni* with no solution. As the final two letters are unmistakably these, and not *ēn*, and furthermore, *i* is required by the rhyme, the proper interpretation of the word is still somewhat doubtful. The sense of "here, in this place" is fitting in this context, but no such form is attested either in Karst or in any of the dictionaries. An attempt has been made to read *ateni* "in the court", but such a form without the preposition *y-* would be grammatically anomalous, as well as semantically unfounded, since *atean* seems to be used only in an official, judicial sense, where as the proper word for the locale is *gawit*. We have tentatively accepted the meaning "here" in the hope that some supporting attestation may come to light, and also from the fact that the present position of the inscription is not the original one.

In. 3 The inscription shows no trace of *ger-* before *erjanik*.

³ T. SAWALANEANC', *History of Jerusalem* (Jerusalem: St. James Press, 1931) 1229 (in Armenian); M. ALAWNUNI, *Monks and Pilgrims of Armenian Jerusalem* (Jerusalem: St. James Press, 1929) 109 (in Armenian).

In. 5 We read *aterseli* and not *-ali*. The *e* is clearly visible, which gives a verbal adjective in *-li* from the verb *atersem* "to petition, supplicate".

In. 6 The inscription has *zsa* and not *zis*.

The Lord David of this inscription refers to the patriarch David I, who reigned in Jerusalem from 1316-1321, and after his death in that year, was buried in the courtyard of St. James⁴. According to Aławnuni the inscription was placed in its present position at the time of the renovation of the courtyard⁵.

At the bottom of the inscription is found another inscription of some twenty letters, but it is almost completely illegible.

Grammatically noteworthy are the use of *sa* as a demonstrative adjective in line 3 and the use of *Gruppeninflection* in lines 3 and 4.

A. G. PALUDIS

26

Xač'k'ar of 1417 (Figure 25)

1 ՅՈՂ[ՍՆՆԷՍ]
 2 ԱԲԵՂԱ թՎ ՊԿԶ
 3 ԱԲԻՍՈՂ[Ո]Մ

1 Yoh[annēs]
 2 monk Date 866 (1417 C.E.)
 3 Abisot[o]m

The inscription is high in the western wall of the courtyard before the entrance into the Cathedral of St. James. It is well preserved and is written in a round, uncial script. The name "Yohannēs" is represented by its first letters only. Note the use of *o* for *ov*. The first two letters of the second line are ligatured. The dating formula is abbreviated, but no mark of abbreviation can be observed.

There is no information available about Abisotom, but Yohannēs may well be the scribe mentioned by Aławnuni⁶ as having copied a manuscript of Nersēs Šnorhali, which later reached the Ējmiacin

⁴ SAWALANEANC', 511-2; ALAWNUNI, *Monks*, 109.

⁵ *Ibid.*

⁶ *Ibid.*, 319.

collection. Or possibly he may be identified as the copyist of a *Sargis Girk'* with a colophon in the Church of St. Saviour, dated 1424⁷.

S. P. COWE

27

Xat'k'ar of 1442 (Figure 26)

On the arms of the cross

1	\overline{SP}				
2	\overline{BU}	\overline{PU}	"Jesus"		"Christ"
3	\overline{UV}			"God"	

On the base of the cross

4	$\overline{BPC} \text{ Է} : \overline{UP} \text{ ԽԱՉԱ} :$	
5	$\dots \overline{KUPURON} \text{ ԻԷ} : \text{ ԽԱԹՈՒԷԻԷ}$	$\overline{KUPURON} \text{ ԻԷ}$ (NB)
6	$\overline{BUYN} \text{ ԻԷ} : \text{ ԿԻՐԱԿՈՍԻԷ} : \overline{QU}$	
7	$\overline{KUN} \text{ ԻԷ} : \overline{PQ} : \overline{ZB} : \overline{QUA} :$	

- 4 This holy cross is a memorial
5 of .. *ēmbaron*, of Xat'un,
6 of Yakob, of Kirakos, of Pa-
7 wtos. In the year of the Armenians 891 (1442 C.E.).

The inscription is high on the western wall of the courtyard in front of the entrance into the Cathedral of St. James. It is complete except for the first four letters of line 5. The last two of these may be *ēm*, but this is not certain. It seems likely that they are the end of a name. The inscription is printed by Sawalaneanc', from whose renderings we differ only in the decipherment of the two uncertain letters, at the beginning of line 5⁸. Note the word dividers in the form of colons that follow nearly every word. Three dots mark the end of the inscription. The script is round uncials, with only common abbreviations and one ligature. The bizarre syllabification of *Pa/wtos* (lines 6-7) should be observed.

There are further inscriptions dating from the early forties of the fifteenth century, see No. 23 (*AArmL* 2, p. 79) and Sawalaneanc',

⁷ *Ibid.*, 351.

⁸ SAWALANEANC', 1240.

p. 1240, and one of the present writers will, in a separate paper, suggest an explanation for this⁹.

None of the individuals mentioned can yet be identified. Xat'un is most likely a woman, cf., e.g. Nazxat'un (20:3). In line 5 . . . *ēmbaronin* is most likely the end of a proper name, although it could be read also as "*paron* . . . *ēm*". The demonstrative on *paron*, an *-n*, perhaps weighs against this. Note that *paron*, roughly equivalent to "Mr." occurs in the same line as Xat'un, an equivalent female title (drawn from Turkish). The Turkish equivalent of *paron* is *pek* as, e.g. in Asarpek (23:2) and Urumpek (17:6).

K. ZUKERMANN with M. E. STONE

28

Dedication of Ironwork of 1742 (Figure 27)

1	$\overline{UYN} \text{ 8Ի}$
2	$\overline{EPYU} \text{ ԹԵԱՅ ՏՐԱՊԻՉՈՆ} \text{ ԵԻՇԱՏԱԿ Է ՊԱՐՈՆ}$
3	$\overline{UZH} \text{ ՍԵՂԲՍՏՐՍԻ. ԵԻՇՅԲ Ի ՏՐ Ի ԹԻ ՌՃՊԱ}$

- 1 *Aknc'i
2 (This) iron railing is a memorial of *paron*
3 *mahdesi*, Setb(e)str(o)s*. Remember (him) to the Lord,
In the year 1191 (1742 C.E.).

The inscription is on the southern pillar of the central arch of the *gawit'* before the entrance to the Cathedral of St. James. The railing referred to may be that between the pillars of the *gawit'*. It is in a round, uncial script with four ligatures and an addendum (line 1). This was placed above the inscription at the appropriate place. It is preceded by a single dot which corresponds, apparently, to the dot following the name. The formula thus produced is very close to that of the same individual in 12:1 (*AArmL* 1, p. 60; Sawalaneanc', 1224). There are a number of unmarked abbreviations. The word *trapizon*, apparently meaning "railing" is discussed in a special note following this inscription.

Aknc'i Setbestros (or : Setbos) Amiray Erewaneanc' (d. 1754), who erected the iron railing, is a well-known eighteenth century Armenian

⁹ See forthcoming paper by K. Zukermann on Mamluke policy and the Armenians at that time.

public figure, a *sarraḡ* (banker). He has several dedicatory inscriptions in Jerusalem and Jaffa¹⁰. He is also mentioned in two colophons, in Ms Erevan, no. 2498 of 1732 and Ms Jerusalem, no. 532 (undated). He also served as *Pašpazirkion* (chief merchant) to the Grand Vizier and as dragoman at the British Embassy in Constantinople. He seems to have aided Patriarch Gregory the Chairbearer of Jerusalem in repaying the debts of the patriarchate¹¹.

D. BLANC

Additional Note on the Word trapizon

The word also occurs in no. 11 in the form *t'rapiznk'n*, apparently a plural¹². It is apparently derived from the Arabic word *ṭarābizūn*, which itself derives from the same Greek stem as the ordinary Armenian word *trapēzn*¹³. The Arabic word means (a) "long table" and (b) "railing". The former meaning is consonant with the Greek, and the ordinary Armenian *trapēzn* "trapezoid" is also within the semantic range of the Greek. Significantly, however, Arabic *ṭarābizūn* and *t'rapiznk'n*/*trapizon* of the Armenian inscriptions share the meaning "railing" which is not within the semantic range of the Greek word. This, together with the similarities between them, suggests that the Armenian word derives from the Arabic one.

Strangely enough, there also exists a similar sounding Persian word, *darabzīn* "parapet, lattice screen" which was borrowed into Arabic, in which language it means "wooden or iron rail or fence". This word is of Persian origin, apparently not derived from the Greek. It seems likely, however, that the second meaning of Arabic *ṭarābizūn* is derived secondarily from the different Persian word *darabzīn* which is rather similar to it phonetically¹⁴. It is this meaning of the Arabic

¹⁰ See no. 14, *AArmL* 1, p. 60, dated 1742 and no. 22, *AArmL* 2, p. 78-9, dated 1730; see further ALAWNUNI, *Monks*, 467.

¹¹ SAWALANEANC', 710.

¹² *AArmL* 1, p. 62; SAWALANEANC', 1224.

¹³ We have transliterated *pē* as "p", but it might well have been a "b" in this western transcription.

¹⁴ I am indebted to Professor S. Shaked for the information about Arabic and Persian words and suggestions as to their possible relationship.

ṭarābizūn which is then taken over into Armenian¹⁵. This word should, therefore, be added to Armenian Lexica.

M. E. STONE

29

Gravestone of 1638 (Figure 28)

1 ԱՅՍ Է ՀԱՆԳԻՍՏՆԸ ՏՐ ՎԱՐԴ
2 ԱՆԱ ԿԱՐՈՒՅ ԵՊԻՍԿՈՊՈՍԻ ԵՒ
3 ՄԵՅ ՍՈՒԳ ԵԹՈՂ ԵՂԲԱԻՐ ՅՈՎԱՆՆԷՍԻ ՈՐՔ
ԿԱՐԴԱ[ՅՔ]

4 ՅԱՂԱ[Ի]ԹՍ ՅԻՇԵԱԶԻՔ

- 1 This is the resting-place of Reverend Bishop Vard-
2 an of Kars. And
3 he left great grief to (his) brother Yovannēs. You, who
read (this inscription)
4 remember (him) in (you) prayers. 1087 (1638 C.E.).

This gravestone, which is set into the pillar in the central arch of the *gawit'* of the Cathedral of St. James, was previously published by Aławnuni and Sawalaneanc', without photographs. The former has nothing to add about Bishop Vardan to the information drawn from the inscription itself¹⁶. The latter gives a better transcription which may be further emended in two points:

ln. 1 վարդանա instead of վարդանայ;

ln. 2 յովաննէսի instead of յովաննիսի¹⁷.

Note the by-form յովաննէս without *ho*. This form is attested since 903 C.E. at least (see *CIA* 4.491).

Still, it should be noted that at the end of the third line and at the beginning of the fourth we depend on the readings of Sawalaneanc' and Aławnuni because it seems that the wall was cemented anew quite recently, with some damage to the inscription.

K. ZUKERMANN

¹⁵ This position differs from and supercedes the one taken in our notes on no. 14 (*AArmL* 1, p. 62).

¹⁶ *Monks*, 499.

¹⁷ SAWALANEANC', 1229.

30

Xaç'k'ar of the year 1441-9 (Figure 29)

- 1 ԿԱՆԳՆԵՅԱԻ ԽԱԶՍ Ի ՓՐԿՈՒԹԻ
 - 2 ՀՈԳՈ . ՍՈՒԹԱՅԹԻՆ . ԵՒ ՏԱՆՕՏՈՉ ԻԻՐՈ
 - 3 ԱԲՐԱՀԱՄԻՆ . ԵՒ ՈՐԴՈՅՆ . ԱԿՈԲԻՆ : ԹՎ . ՊՂ .
- 1 This cross was set up for the salvation
 - 2 of the soul of Sut'ayt' and of his father
 - 3 Abraham and of his son Akob. In the year. 89.

The inscription is set high in the western wall of the courtyard before the *gawit'* of the Cathedral of St. James. It is written in a round, uncial script with few abbreviations and no ligatures. Dots separate the phrases. The inscription was previously published by Sawalaneanc' and our reading differs from his in the following instances¹⁸:

- In. 1 [անգնեցաւ] + սուրբ
 In. 2 Հոգո] Հոգոյ
 եւ սահօտոյ] եւ եւսահօտոյ (°)
 [ւրոյ] [ւրոյ
 պղ.] պղ

Note his gratuitous addition of *surb* "holy" in line 1, influenced by the frequent occurrence of *surb xač'* in these inscriptions: see no. 4 (*AArmL* 1, p. 56); 8 (*ibid.*, p. 57); etc.; cf. 2, 20, 21, etc. He has a dittography of *ew* in line 2. The unidentifiable remnants of another letter can be seen after the *tat* "90" in line 3.

The formula of the inscription is almost identical with that of no. 23 (*AArmL* 2, p. 79) of exactly the same period. Notable are the spellings *hogo* and *iwro*, omitting the final *yi*. Contrast the form *ordoyñ*, which bears the demonstrative suffix (line 3). The name *Akob* has lost its initial *yi*, a phenomenon that is not unusual in mediaeval Armenian. Another unusual spelling is *tanōtoč'*. This should, presumably, be interpreted as *tanutiroč'* or the like, i.e. a genitive of *tanutēr*, perhaps here in the sense of "pater familias"¹⁹. So we translate "father".

The name *Sut'ayt'* is unusual. N. Bogharian has suggested that it is a form of *Sat'at'* < **Sadat'* < *Satat'*, a rare man's name. The inscription belongs with the others of the 1440's, see observations above on no. 27.

¹⁸ *Ibid.*, 1240.

¹⁹ Suggestion by Archbishop N. Bogharian.

31

Xaç'k'ar, undated (Figure 30)

- 1 ԅԻՇԷ ՍԲ Ի
 - 2 [Խ]ԱԶՍ : ՀԵՐՄՆ . ՎԱՍԻԼԻՆ . ՎԱՍԼԵՆ ԅԻ
 - 3 .ԱՆ ԼԱՍԱՅ : ՉԱ,
 - 4 ՈՐ..Ն...Վ . ՂԱ :
- 1 This holy [c]ross is a memorial
 - 2 (of) Hermn, of Vasil, Vaslen, yw
 - 3 ?AN LASAY.ZA..
 - 4 OR..N...da[te] .91..

[Ա.Յ] ՀԵՐՄ
 =ՉԿ
 (ԽԵԼԻ)

This inscription is found high in the western wall of the courtyard in front of the *gawit'* of the Cathedral of St. James. It is badly defaced and most of the readings are uncertain. We have read rather more letters than did Sawalaneanc'²⁰, but have not been able to add much to the meaning.

32

Xaç'k'ar, undated (Figure 31)

Over Cross

- 1 ԹՈՒՄԱ ԱԲԵՂԻՆ

At base of Cross

- 2 ԿԱՆԳՆԵՅԱԻ ԽԱԶՍ Ի ՓՐԿՈՒԹԻ ՀՈԳՈ ԵԱՂՈՒԹԻՆ ԵՒ ՀՕ
- 3 ԲՆ ԱԹԱՊԷԿԻՆ ՄԱԻՐՆ ԵՂԻՍԱԲԵԹԻՆ ԵՂԲՕՐՆ ՂԱԶԱ
- [ԲԻՆ ԲԲ]
- 4 ՈՉՆ ՂՈՒԹԼՈՒՄԵԼԻԲԻՆ. ԴՍԵՐՆ ԹՈՒՄԱԲԻՆ. ՏԱՆՕ[
- 5 ԽՈՒԹԼՈՒՊԵԿԻՆ ՆԻԿՕԼԻՆ. ՉՄՐՈՒԹԻՆ ՍԱՐԱՅՄԵԼԻԲԻՆ.
- ԹՎԻՆ[

Over Cross

- 1 T'owma abetay

At base of Cross

- 2 This cross was set up for the salvation of the soul of Eafut' and of his fa-
- 3 ther At'apēk, of his mother Elisabet', of his brother Laza[r, of his s-]

²⁰ SAWALANEANC', 1240.

4 ister Լut'lumelik', of his daughter T'ujt'ar. TANŌ[
5 of Xut'lupek, of Nikōl, of Zmrut', of Saraymelik'. In the year].

The inscription is set high in the western wall of the courtyard before the *gawit'* of the Cathedral of St. James. It is fairly well preserved, but there is some defacement of the first line and at the ends of the last three lines which, unfortunately included the date.

The script is round uncials, finely carved. No ligatures and few abbreviations can be found. The spelling *mawr* is preserved, alongside *hōr* and *etbōr*. The names nearly all bear a Turkish character.

The inscription was published by Sawalaneanc²¹, and we differ from his readings as follows:

ln. 2 Հոգո] Հոգոյ

Հօրն] Հարն

ln. 3 Աթաբեկ] Աղաբեկ

մարն] pr. եւ

եղբօրն] pr. եւ

ղաղա[րին]ղաղարին ...

The *l'o* is quite clear.

There seems no room at the end of line 3 for more than the 5-6 letter spaces we have posited.

In line 1 *abetin* is taken as a form of *abetay* "monk". It could also be an oblique case of the name "Abel". The other names are of some interest. Ačarıyan, s.v. lists At'apek as a Turkish name already in the thirteenth century (1261) and gives three further instances from the fifteenth century. Լut'lumēlik appears as a woman's name in Jerusalem Ms no. 25 of 1431 C.E. and Լutlu of a woman in Jerusalem, Ms no. 1594 of 1633 C.E., while Xut'luš in Jerusalem, Ms no. 1337 in a colophon of the year 1585 C.E. and Xut'lušah of a man in 1375. The name Nikōl here seems to refer to a woman, while usually it is a male name. Zmrut' appears of woman in 1616 and 1693 (Jerusalem, Mss nos. 1649 and 3156).

²¹ *Ibid.*, 1240-1.

INDEX OF PROPER NAMES

Abraham (1441-9)	30:3	Pawtos (1442)	27:7
Abisotom (1417)	26:3		
Akob (1441-9)	30:3	Saraymelik'	32:5
Aploc' (1440)	24:3	Sebestros (1742)	28:2-3
At'apek	32:3	Šnofor (1440)	24:2
		Sut'ayt' (1441-9)	30:2
David (Patriarch 1321)	25:3		
		T'owma	32:1
Eatut'	32:2	T'uit'ar	32:4
Ehisapet'	32:2		
		Vardan of Kars (1638)	29:1-2
Hermn (?)	31:2	Vasil (1440)	24:2
		Vasil	31:2
Kostand (1440)	24:2	Vaslen	31:2
Kirakos (1442)	27:6		
		Xat'un (1442)	27:5
Lazar	32:2	Xut'lupek	32:5
Լut'lumelik'	32:4		
Levon (1440)	24:1	Yakob (1442)	27:6
		Yohannēs abetay (1417)	26:1
Nikōl	32:5		
		Zmrut'	32:5

INDEX OF DATES

1321	25
1417	26
1440	24
1441-9	30
1442	27
1638	29
1742	28

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J 18



Fig. 15. Brass Candlestick (inscription n° 16).

J 19



Fig. 16. Wooden Door of 1376 (inscription n° 17).

J 25

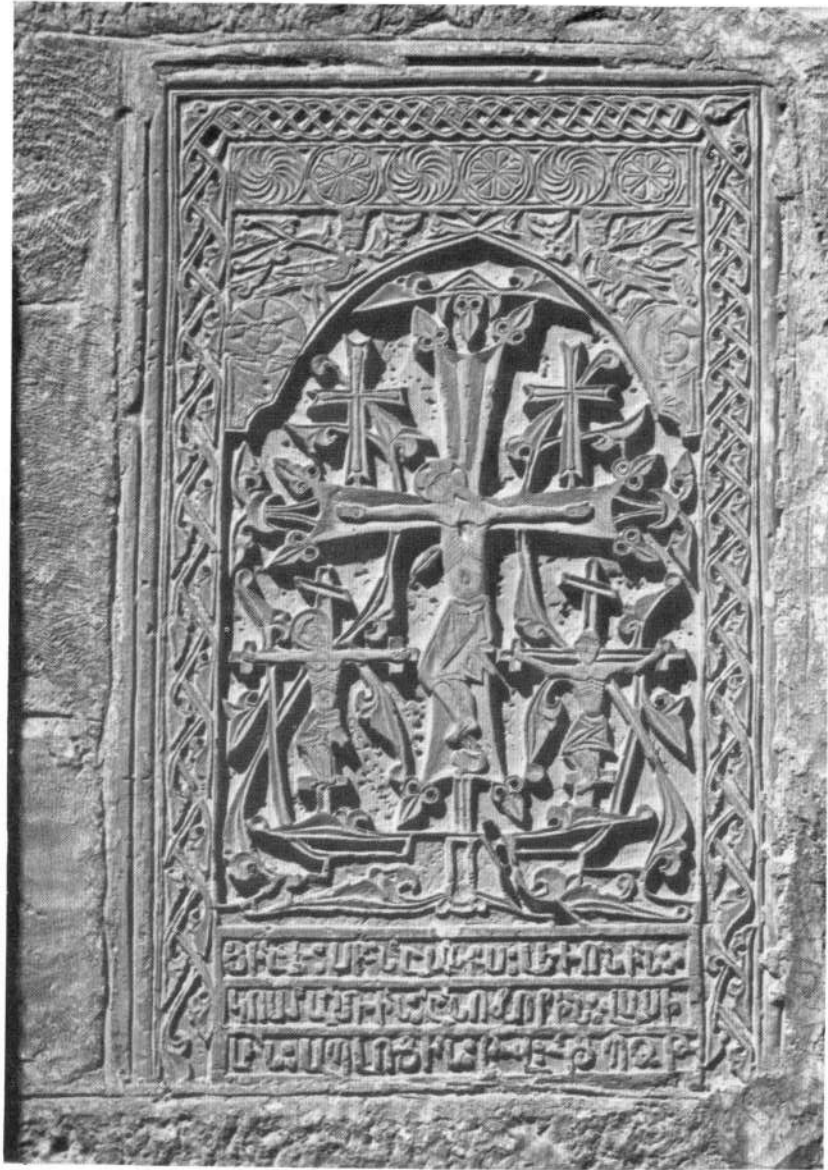


Fig. 23. Xaç'k'ar of 1440 (inscription n° 24).

J 26



Fig. 24. Tomb Inscription of 1321 (inscription n° 25).

J 30, J 31



Fig. 25. Xaç'k'ar of 1417 (inscription n° 26).

J 31



Fig. 26. Xaç'k'ar of 1442 (inscription n° 27).

J32



A. Fig. 27. Dedication of Ironwork of 1742 (inscription n° 28).

J33



B. Fig. 28. Gravestone of 1638 (inscription n° 29).

J34



Fig. 29. Xač'k'ar of 1441/9 (inscription n° 30).

J35



Fig. 30. Xaç'k'ar (undated) (inscription n° 31).

J36



Fig. 31. Xaç'k'ar (undated) (inscription n° 32).