

*Tirage à part*

# REVUE DES ÉTUDES ARMÉNIENNES

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**TOME XX**

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PUBLIÉ AVEC LE CONCOURS  
DU CENTRE NATIONAL DE LA RECHERCHE SCIENTIFIQUE  
ET GRÂCE À UNE SUBVENTION DE  
LA FONDATION CALOUSTE GULBENKIAN

ASSOCIATION DE LA REVUE DES ÉTUDES ARMÉNIENNES  
52 BOULEVARD SAINT-MICHEL  
75006 PARIS

1986-1987

EPIGRAPHICA ARMENIACA HIEROSOLYMITANA IV

This article represents a continuation of previous publications of Armenian inscriptions from Jerusalem<sup>1</sup>. The numbers assigned the inscriptions follow sequentially on those of the previous publications.

33

*Xaç'k'ar of 1552 (Figure 32, p. 475)*

- 1 ԹՄ ԲՄ
- 2 ԹՎ ՌԱ ԵՄ ԱՌԱՔԵԱ
- 3 ԼՍ ԿԱՆԿՆԵՑԻ ՁԽԱԶ[Ս] Մ
- 4 ՆՂԻՆ ԻՄ. ՁԱՔԱՐԻԱ Թ
- 5 ՇԵ Ի ԲՄ ԱՄԵՆ

[բ] Մ

- 1 Jesus Christ
- 2 In the year 1001 I Arak'ea
- 3 I set up [this] cross for my . p
- 4 arent Zak'aria re
- 5 member . to Christ. Amen.

The inscription is to be found on the roof of St. James Cathedral. It is at the foot of a fairly poorly preserved *Xaç'k'ar*. The inscription is broken at the ends of the lines and fairly badly defaced. The date is represented by a ligature of the *vev* and the *ra*. The form of the name, *Arak'eal* is unusual, while the suffixed demonstrative *s* is also exceptional in a context of this sort. The apparently abbreviated form *entim* is not marked with any sign of abbreviation. An illegible letter follows the letters *im*, "my". This might be a *yi*, producing a reading *imoy* which would yield the same translation. The last letter of l. 4 is a *yi* which could be the final letter of *Zak'aria* or the first letter of the next word. The beginning of l. 5 is in poor condition. The first letter is certain, and the second is either *e* or *ē*. Although the next letter is quite indecipherable, the combination of the three that can be read suggests a form of the word *yišem* "to remember", the sentiment thus expressed being "remember me to Christ".

<sup>1</sup> M.E. STONE 1980.1981.1985.

The following orthographic and palaeographic observations should be made. In l. 3 we find *nk* for *ng*. Abbreviation marks are omitted nearly everywhere and only one ligature may be found. The script is a round *erkat'agir*. The inscription does not occur in Sawalaneanc's lists, nor are Arak'el or Zak'aria mentioned in the Jerusalem inscriptions and manuscripts published so far<sup>2</sup>.

34

538

Stone with Numerous Epigraphs (Figure 33, p. 477)

No. 1

1 <sup>⸀</sup>⸁⸂⸃⸄⸅⸆  
2 ⸇⸈ ⸉⸊

No. 2

3 ⸁-⸂-

No. 3

4 ]⸁⸂⸃⸄⸅⸆⸇⸈ ⸉

No. 1

1 Rev. Yovan  
2 ēs AW

No. 2

3 a-t'

No. 3

4 ]I Ovanēs M

This stone, photographed in the wall outside St. Saviour's Church, contains a number of epigraphs.

1. A clearly incised horned cross holds the top centre and is apparently the head of inscription No. 1 "Rev. Yovanēs". The inscription is in a rude *bolorgir* script by an unskilled hand. Note that the top line of the letter *rē* extends beyond the right-hand arm of the letter. There is an abbreviation mark on the word *tr*. The spelling *Yovanēs* is not unusual. Following this name are the two letters *aw* the meaning of which is uncertain, unless they are an (irregular) instrumental ending.

2. To the right of the horned cross and above the inscription just described some faint signs, quite indecipherable, can be discerned.

3. To the left of the inscription, and with its horizontal bar slightly above the first line of it, is a faintly incised and elongated cross.

<sup>2</sup> They are not to be found either in M. ALAWNUNI 1929 or in *AnjB*.

4. At the right hand end and below the second line of the first inscription are some signs, of which two letters may be made out. These are recorded as inscription No. 2. An illegible sign intervenes between them and a part of a fourth letter follows. There is a hook at the bottom of the *t'o*, indicating that it may be a ligature. No interpretation is possible.

5. The fifth epigraph on this stone seems to read "I Ovanēs" followed by a cross. This inscription seems not to have been made by the same person who wrote No. 1. It too is in *bolorgir* script but the *ayb* is in *erkat'agir*. The style of the *ē* is quite different from that in the preceding inscription. At the end of this inscription, following the cross, is a tall letter that we have read as a *bolorgir men* but which could equally be a *erkat'agir tiwn*. It does not seem to be followed by any other sign and its interpretation is unclear. Perhaps it relates to the two signs that we discussed in paragraph 4.

6. Below inscription no. 3 (paragraph 5) and at the left-hand end is a tall, thin cross.

7. To the right of this is a cruciform ornament made of four sets of four quatrefoil dots. None of the above appears to have any particular claim to antiquity. It should be observed that a considerable part of the left-hand section of the stone, to about a third of its width, has been chipped away and a lesser measure of damage has affected the right-hand side of the stone.

35

Xaç'k'ar of 1749 (Figure 34, p. 475)

1	ՏՐ	ԱԾ
2	ՅՄ	ՔՄ
3	ԿԱՆԿՆԵՅԱԻ ՍԲ ԽԱԶ ԱՍ ԲԱՐԵԽՕՍԱՌ ԱԾ ՊԱՊԻ ԵՒ ՈՐ	
4	ԴԻ ՄԻԱԲԱՆ ԳԱՐԻԻԷԼԻՆ ԵՒ ԾՂՑ ԿՕՂԷԼԻՆ Թ ՌՃՂԸ.	
1	Lord	God
2	Jesus	Christ
3	This holy cross was set up as an intercessor to God of Pap and his so	
4	n the monk Gabriël, and of (his) parents Kōzēl. In the year 1188.	

h. b.

1198  
557

The Xaç'k'ar is found on the roof of St. James Cathedral, in area 3<sup>3</sup>. It is a very handsome one, made of marble which is finely worked and apparently dates from the eighteenth century. The preservation on the whole is excellent.

The script is a rounded *erkat'agir*. It is characterized by a number of ligatures and by miniaturization of certain letters such as in the word *ew* in l. 3. The date and dating formula are engraved in relief, like the scroll decoration on the two sides of the Xaç'k'ar. The form of the majuscule *ra* in l. 3 is unusual, since it has its cross bar very close to the line. It is clearly enough distinguished, however, from the *tat* in the next line and this is undoubtedly the influence of the *bolorgir* script.

Pap describes himself as the father of the monk Gabriël and also says that the cross is an intercessor for his parent(s) — or perhaps mother — Kōzēl. The name Pap is not mentioned in any of the inscriptions published so far. It is a not uncommon name, and Ačāryan mentions a number of individuals so designated. Aławnuni records none such, however, nor do the colophons of the Jerusalem manuscripts published so far. The name *Kōzēl* seems to be rather rare. It is perhaps identical with the woman's name *Kōzal*, mentioned in colophons dating from 1602, 1640 and between 1684 and 1796<sup>4</sup>.

The form *kanknec'aw* is notable, as well as the demonstrative form *as*. If *enc'* is an assured reading, then it refers, it seems, to a singular mother. We have translated *miaban* "monk" (see e.g. *Arjejn Ba'aran s.v.*).

The same persons were responsible for Inscription No. 39 of the year 1746.

## 36

*Xaç'k'ar of 1761 (Figure 35, p. 476)*

- 1 Մբ խաչս բարեխօսէ լուս'բար
- 2 գրիգորին. և միք'յէլին: 1210:

- 1 This holy cross is an intercessor for lamplighter
- 2 Grigor and Mik'ayēl. 1210.

<sup>3</sup> Schemes of the distribution of inscriptions in the courtyard before the Cathedral of St. James and on the roof of the Cathedral will be published in a future article in this series.

<sup>4</sup> The sources are respectively V. HAKOBYAN and A. HOVHANNISYAN 1974, t. 1, p. 50; 1978, t. 2, p. 810; A.K. SANJIAN 1976, p. 775, 778. A man's name *Gozlu* is mentioned in Jerusalem Ms n° 1663 which manuscript was written in Jerusalem in 1446/1449 and *Gozlu* was a binder of the year 1570.

The inscription is found at the entrance to the Church of S. T'oros. It is of carefully carved marble and the inscription is in relief. It is in the *bolorgir* script and the first letter is a capital. The first abbreviation and the date are marked by a *patiw*, but the omissions of the letter *ayb* in *lusarar* and *Mik'ayēl* are signalled, as often in manuscripts, by two apostrophes.

This inscription was published by Sawalaneanc' (p. 1234) without photograph. Its authors are also mentioned in No. 37.

## 37

*Xaç'k'ar of 1761 (Figure 36, p. 478)*

- 1 ՏՐ ԸՆ
- 2 ՅՍ ՔՍ
- 3 Մբ խաչս բարեխօսէ
- 4 գրիգորին. միքայէլին
- 5 և ծնողաց նոց: 1210

- 1 Lord God
- 2 Jesus Christ
- 3 This cross is an intercessor
- 4 for Grigor and Mik'ayēl
- 5 and their parents. 1210.

The Xaç'k'ar is found at the entrance into the Church of S. T'oros. It is executed in handsomely carved marble, in a style very close indeed to that of No. 36. The inscription is in the *bolorgir* script and in relief. It is not as well preserved as No. 36 and the last letter is almost quite illegible. That letter is restored here on the basis of Sawalaneanc's reading (p. 1234) and that reading is not incompatible with the material remains of the letters. The formula is also almost identical with the preceding inscription, except for the addition of the four *nomina sacra* at the four corners of the cross and the omission of the word "lamplighter".

The two donors are not mentioned in the chief sources relating to dedications made in Jerusalem. From the language of the inscription, it would appear that they were brothers. It is of course notable that both these inscriptions date from the time of Patriarch Gregory the Chainbearer, during whose reign there were many donations made to the Armenian Patriarchate of Jerusalem.

38

Tombstone of 1686 (Figure 37, p. 475)

- 1 .....  
 2 . . . . ԳՆ . Ր  
 3 ] . ՄՐԷՀԱՄՎՐԴ  
 4 ] . ՅՐ ՄԱՀ(ՏԵՍ)Ի ՄԱՐ  
 5 ] Ի . ՓՈՆԷՅԱ[Ի]  
 6 ] ԽՄԻ ՌՄԼԵ ԹՎ(ԱԿԱՆ)ԻՆ
- 1 .....  
 2 . . . .GN.R  
 3 ] .MRĒHAM V(a)rd  
 4 ] .YR pilg(rim) MAR  
 5 ] w. .was translated  
 6 ] XMI in the year 1135 (= 1686).

This badly preserved inscription is to be found on the roof of St. James Cathedral. The stone has been cut at the lower left side, perhaps affecting the first letters of l. 3-6. The script is a stately, round *bolorgir*, with many ligatures, including some rather complex ones, and also with miniaturized letters. The fact of the inscription being a tombstone is indicated by the word *p'oxēc'aw* "was translated" (i.e. "deceased") in l. 5 (note *ē* for *e* in this word). Sadly, none of the personal names have been preserved. At the end of l. 3 the letters VRD can be made out. These could be part of the title *vardapet* or part of a name starting with *Vard*, such as Vard, Vardan, etc. If the letters YR in l. 4 are the end of *hayr* "father", the sense might be "Vard(apet?), father of MAR ??? *mahdesi* (i.e. pilgrim) was translated ?? in the year 1135". The inscription is not listed by Sawalaneanc'.

39

Xaç'k'ar of 1746 (Figure 38, p. 478)

The Xaç'k'ar has three panels, each of which has a cross, between the arms of which are inscribed, in relief:

- 1  $\overline{ՏՐ}$        $\overline{ԱԾ}$   
 2  $\overline{ՅՄ}$        $\overline{ՔՄ}$

The body of the inscription reads, in two long lines:

- 3 ԿԼԳԼԵՅԻ ՄԲ ԽԱԶԵՐՍ ԱՌ ՏՐ ՎՄ ՏՌ ԶՂՅԻ ՄԱՀԻ ԳԱՐԻԻ  
 4 ԷԼԻՆ ԵԻ ԾՆՂՅՆ ՊԱՊԻՆ ԵԻ ԿՕՋԷԼԻՆ. Ի ԹՎ. ՌՃՂԵ "
- 1 Lord      God  
 2 Jesus      Christ  
 3 These holy crosses was set up for the Lord, for the sake of Rev. *mahdesi* of Julfa, Gabri  
 4 *ēl* and his parents, Pap and Kōzēl, in the year 1195 (= 1746).

The inscription is at the base of a marble plaque, presently to be found on the roof of the Cathedral of St. James. The design of the Xaç'k'ar itself, as well as the first two lines of the inscription, are executed in relief.

As has been noted above, the same persons were responsible for this inscription and No. 35, of the year 1749. That Xaç'k'ar was set up by "Pap and his son, the monk Gabriēl" and mention is made of the "parents" Kōzēl. From our present inscription, it is clear that Pap and Kōzēl are the parents of the monk Gabriēl, who also had the title *mahdesi*, "pilgrim". This inscription also adds to our knowledge that these persons were from Julfa, presumably New Julfa, near Isfahan. No other information about them is available.

There are a number of palaeographic, orthographic and other peculiarities of this inscription worth recording. It is written in a *erkat'agir* script with the use of simple and complex ligatures (see, e.g. the end of l. 3); miniaturization and the shortening of one leg of certain letters are employed. Abbreviation occurs in the case of the standard *nomina sacra*, *surb*, and two unusual (but not unknown) abbreviations of common words to be found are vs, taken as *vasn* and tr, taken as *tearn*. The latter is somewhat problematic, and there is no sign of abbreviation, which is found over many other abbreviated words in this inscription<sup>5</sup>. Many vowels, particularly *ayb*, are omitted and this is not marked, so we find *kngnec'w*, *entc'n*, etc.

The most notable grammatical peculiarity of this inscription is the plural form *xaç'ers*, where the *-s* is to be taken as a demonstrative and the *-er* is clearly the middle (and modern) Armenian plural marker.

<sup>5</sup> Observe that there is no abbreviation mark over the word *kngnec'w* in l. 1, which stands in a position vis-à-vis the sculptured design just like *tr*. This means that too much weight should not be given to the absence of *pativ*.

Observe also the retention of unaccented *-ē* in declined forms of proper names, such as *Gabriēli*, *Kōzēli*. Note the form of the stem *kng-* here but *kank-* in No. 35, by the same persons.

## 40

*Painted Inscription of 18th Century (Figure 39, p. 476)*

1 ՉԳՐԻԳՐ ՊԱՏՐԻՐԳ ՎԱՐԴԱՊԵՏՆ ԵՒ ՉԱԶԳՆ ՉԱ Ի ԅՈՅ  
ԵՒ ՉՄԻԱԲԱՆՍ ՍԲՅ ԱԹՈՌՈՅՍ ԵՇՅԲ Ի ՔՍ ԱՄԷՆ

1 The Patriarch Gregory *vardapet*, and the nation of the Armenians and the monks of this Holy See, remember to Christ. Amen.

This inscription is painted over the entrance into the Church of S. T'oros. It is enclosed within a painted frame, pointed at both ends. The script is an extremely ligatured round *erkat'agir* with extensive use of miniaturization. Although many letters are omitted, only once does the *patiw* sign of abbreviation occur, on the standard word *sb*. In the middle of the inscription is the word "HE IS", in red, enclosed in a decorative frame, like a mandorla. It is surmounted by a *patiw*, which clearly indicates that it is a *nomen sacrum*, as does the red colour, often used for this purpose in manuscripts.

The inscription was published by Sawalaneanc<sup>6</sup> and our readings differ from his at the following points:

ԵՒ 1 ] omit  
ՉՄԻԱԲԱՆՍ ] ՉՄԻԱԲԱՆ

The other points of difference are cases of the insertion by Sawalaneanc<sup>6</sup> of vowels omitted by the inscription, which are not given in our transcription. With a script as radically ligatured as this, there is always some room for difference of opinion on minor points of reading.

The person referred to is doubtless Gregory the Chainbearer, Patriarch of Jerusalem between 1715 and 1749. His activities included renovation of many of the buildings of the Armenian Quarter, including the Church of S. T'oros<sup>7</sup>. He was often titled *vardapet*<sup>8</sup>.

<sup>6</sup> T. SAWALANEANC<sup>6</sup> 1931, p. 1234.

<sup>7</sup> T. SAWALANEANC<sup>6</sup> 1931, p. 744. He mentions the very important colophon of Jerusalem Ms no. 251 dealing with the activities of Patriarch Gregory the Chainbearer. This is published in full in N. BOGHARIAN 1967, t. 2, p. 22-23.

<sup>8</sup> See, for one example among many, the manuscript colophon quoted by M.

## 41

*Seal Impression (Figure 40, p. 477)*

- 1 ՔԻ Մ
- 2 Պ. ՄԱՐՏԻ
- 3 ՐՈՍ

- 1 S(ervant) of Ch(rist)
- 2 P(aron) Marti
- 3 ros.

The photograph is made from an impression of a seal which appeared in the Jerusalem antiquities market in 1982. It appears to be a personal seal, although provenance and date remain unknown.

The face of the seal is octagonal, with three lines of writing separated by fine double lines. The inscription is in well-formed *erkat'agir* letters. There are no abbreviation marks to indicate that all words except the last are represented only by their initial letter.

K. ZUKERMANN

## 42

*Xač'k'ar Undated (Figure 41, p. 479)*

- 1 ԵՒՇԱՍԱԿ Ի
- 2 ՄԱՀՏԵՍԻ
- 3 ԵՈՎԱՆԻՍԻՆ

- 1 It is a memorial
- 2 of *mahdesi*
- 3 Yovanēs

The inscription is found in the portico at the entrance to the Church of S. T'oros<sup>9</sup>. It is one of a group of five *Xač'k'ars* that have been set next to one another. The inscription appears to be complete, but the stone on which it occurs has lost its upper section. A row of three crosses may be observed, in relief, within a frame that is incomplete.

ALAWNUNI 1929, p. 84. Much information is to be found in his entry on Gregory the Chainbearer, *ibid.*, p. 83-87; see further A.K. SANJIAN 1965, p. 110-112; p. 353 n. 34. Basic remains HANNE 1727, 1767, 1782.

<sup>9</sup> The inscription does not appear in the book of T. Sawalaneanc<sup>6</sup>. Figure 33 was photographed by Z. Radovan.

The script is an unremarkable *erkat'agir* with no abbreviations. The spelling of *Yovanēs*, without *ho* and with only one *nu* is common. The individual cannot be identified except to say that he was a pilgrim, as is indicated by the designation *mahdesi*.

## 43

*Xaç'k'ar* of 1744 (Figure 41, p. 479)

- |   |                              |                            |
|---|------------------------------|----------------------------|
| 1 | $\overline{S\overline{P}}$   | $\overline{U\overline{D}}$ |
| 2 | $\overline{B\overline{U}}$   | $\overline{P\overline{U}}$ |
| 3 | ԿԱՆԳՆԵՅԻ ՄԲ ԽԱԶՍ ԲԱՐԵԽՈՍ     |                            |
| 4 | ԱՌ ԱԾ ՎՍ ՀԳԻՅ ՄԱՀԻ ԿԻՐԿՈՍԻՆ  |                            |
| 5 | ԵՒ ԾՆՂՑՆ ԵՒ ԱՄ ՋՐՄԻՑՆ Թ ՌՃՂԳ |                            |

Since many letters have been omitted, we give a normalized transcription of l. 3-5.

- |   |  |  |
|---|--|--|
| 3 | ԿԱՆԳՆԵՅԱԻ ՍՈՒՐԲ ԽԱԶՍ ԲԱՐԵԽՈՍ               |  |
| 4 | ԱՌ ԱՍՏՈՒԱԾ ՎԱՍՆ ՀՈԳԻՅՍ ՄԱՀՏԵՍԻ ԿԻՐԿՈՍԻՆ    |  |
| 5 | ԵՒ ԾՆՈՂԱՑ ԵՒ ԱՄԵՆԱՅՆ ՋԱՐՄԻՑՆ ԹՎԱԿԱՆԻՆ ՌՃՂԳ |  |
- |   |  |          |
|---|--|----------|
| 1 | L(or)d   | G(o)d    |
| 2 | J(esu)s  | CH(ri)st |
| 3 | This holy cross was set up as an intercessor                       |          |
| 4 | to God for the soul of <i>mahdesi</i> Kirakos                      |          |
| 5 | and (his) parents and all (his) family. In the year 1193 (= 1744). |          |

The inscription is found immediately below No. 42 at the entrance into the Church of S. T'oros. It is fairly well preserved, but the stone has suffered some damage at its upper left-hand corner and some letters in the middle of the last line of the inscription are partly effaced. In design the *Xaç'k'ar* is very like No. 39, with which it is very nearly contemporary.

The script is a clear, round *erkat'agir* with many ligatures, some rather complex. There are a number of cases in which letters have been omitted, but the only word marked with a *patiw*, a sign of abbreviation, is the *nomen sacrum*. Even *sb* remains unmarked. As in No. 39 the abbreviation *VS* for *vasn* is found.

The inscription is published by Sawalaneanc<sup>10</sup> and our readings differ from his only in minor instances:

<sup>10</sup> T. SAWALANEANC' 1931, p. 1235.

- |   |                   |
|---|-------------------|
| 1 | ԲՐԵԽՈՍ ] ԲԱՐԵԽԱԻՍ |
| 2 | ՀԳԻՅ ] ՀՈԳԻՅՆ     |
| 3 | ՌՃՂԳ ] adds ԱՄԵՆ  |

Among the inscriptions published, an inordinate number stem from the 1740's: 1742 (No. 28), 1744 (the present inscription), 1746 (Nos. 12 and 39), 1747 (No. 13), and No. 35 (1749). These all stem from the last decade of the life of the great Patriarch Gregory the Chainbearer, who died in 1749. No other information about the pilgrim Kirakos was found.

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Fig. 34. Xaç'k'ar of 1749 (n° 35).

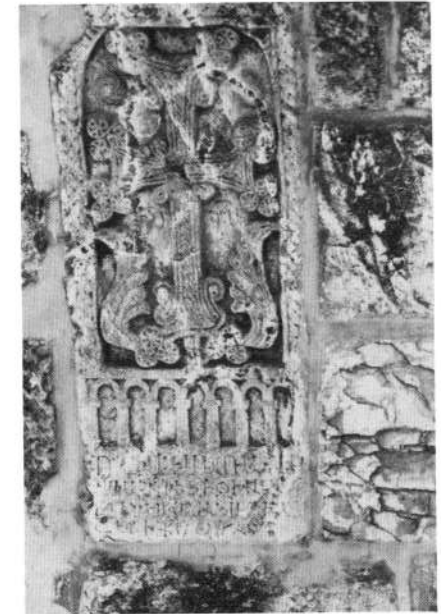


Fig. 32. Xaç'k'ar of 1552 (n° 33).



Fig. 37. Tombstone of 1686 (n° 38).

J37

J42





Fig. 35. Xaç'k'ar of 1761 (n° 36).



Fig. 39. Painted Inscription of 18th Century (n° 40).



J 38

Fig. 33. Stone with Numerous Epigraphs (n° 34).



Fig. 40. Seal Impression (n° 41).



Fig. 36. Xaç'k'ar of 1761 (n° 37).



Fig. 38. Xaç'k'ar of 1746 (n° 39).

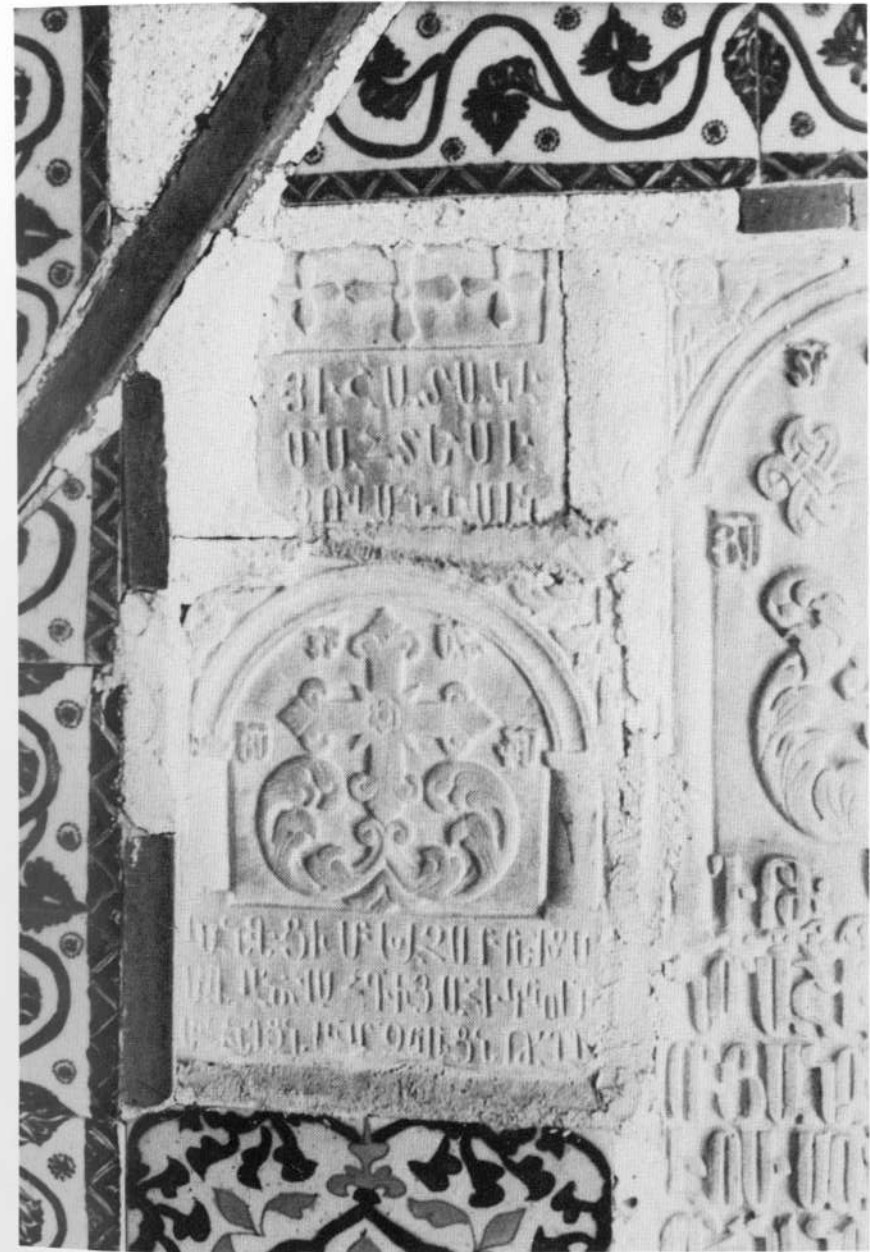


Fig. 41. Xaç'k'ar Undated (n° 42) and Xaç'k'ar of 1744 (n° 43).