

# REVUE DES ÉTUDES ARMÉNIENNES

TOME XXI

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† E. BENVENISTE † H. BERBÉRIAN † G. DUMÉZIL

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† SIRARPIE DER NERSESSIAN

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N.G. GARSOÏAN

J.-P. MAHÉ

CH. DE LAMBERTERIE

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# THE ARMENIAN INSCRIPTION IN AWAGVANK<sup>1</sup>

(An Appendix to J.-M. Thierry's Article, p. 417)

The script is a rounded *erkat'agir*. There are some palaeographic peculiarities, such as ligatures (line 5 end, line 7, etc.), miniaturization (line 7 end, line 18, etc.). Often an *p* which would normally be unwritten is written out (e.g. line 8, line 9, etc.). There are no abbreviations except the gentilic ending *-ean* in line 8 and *-on* in line 22. The dates are written in "Arabic" numerals.

The body of the inscription has a poetic structure with lines of regular length and a pattern of rhyme as follows:

*-und -un* (lines 6, 7, 8, 9); *-an* (lines 10, 11)

Then two groups of three lines ensue of which the first and third rhyme while the middle does not:

*-ean* (lines 13, 15, with *-ēj* in line 14); *-ser* (lines 17, 19, with *-ast* in line 18).

Finally two groups of two rhymed lines are found:

*-oyun/-un* (lines 21, 22, but see note below); *-ar* (lines 23, 24).

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Michael E. STONE, *REArm* 21 (1988-1989) 451-453.

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TOMB  
GALUST T. VARDAN  
BROXORONEAN  
BORN 1848 AND DEPARTED THIS LIFE  
1903 ON 17 OF THE MONTH (OF) MARERI

OFFSPRING OF THE SUBLIME MOUNTAIN OF THE PATRICIANS,  
SON OF VARDAN THE GREAT RABOUNI,  
BROXORENEAN BY FAMILY. YOU LOVINGLY-RAISED.  
O GENTLE GALUST, NOW IN DEEP SLUMBER  
YOU SLEEP UNDONE IN THIS DARK GRAVE,  
HAVING LEFT YOUR FAMILY IN WEEPING, LAMENTATION AND GRIEVOUS COMPLAINT

LOVE OF FATHERLAND WITH (LOVE OF) FREEDOM  
HAVING KINDLED IN ME A FLAME OR INEXTINGUISHABLE ARDOUR,  
BROUGHT ME FORTH AS A CHAMPION AGAINST BONDAGE,

THE BULLET AND SWORD OF THE TREACHEROUS MEDE,  
BY DECEITFUL MEANS SHOT ME DEAD,  
HAVING MARTYRED ME FOR THE LOVE OF MY PEOPLE.

SAVIOUR, JESUS, HAVE MERCY ON THE SOUL  
WHICH COMES TO YOU CARRIED AWAY WITH ITS LOVE,  
WITH THE UNNUMBERED MARTYRS OF MY PEOPLE,  
RANKING IT AMONG THE BAND OF YOUR SAINTS.

## NOTES

- Line 2: The two *tiwn*'s are mirror image. The second *tiwn* is probably an abbreviation of *Տէր* "Reverend".  
Line 3: The family name is spelt differently in lines 3 and 8.  
Line 9: We have taken *Հի՛սմ արդ* = *Հի՛մա արդ* "now". J.-P. Mahé comments: One should rather read *Հի՛սմ արդ*: *him* interrogative adverb, "why" and *ard* "now". The dead is asked a question (Why are you sleeping here?) which he answers (lines 13-19) by revealing the circumstances of his death.  
Line 11: *Yolb kakan*: I am indebted to J.-P. Mahé for a correction to my material reading at this point, and for formulating the translation of this phrase.  
Line 14: The head of *c'o* of *boc* looks like a *yi* but the interpretation seems assured.

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1 ՄԱՀԱՐՁԱՆ  
2 ԳԱՆՈՒՍ Տ. ՎԱՐԴԱՆ  
3 ԲՐՈՒՅՈՐՈՆԵԱՆԻ  
4 ԾՆԵԱԼ 1848 ԵՒ ՋՐԱԻԵԱԼ Ի ԿԵՆԱՑ  
5 1903 Յ 17 ԱՄՍՈՅՆ ՄԱՐԵՐԻ  
6 ԳԵՐԱՋԱՆՑ ԼԵՐԻՆ ՍԵՊՈՒՀՈՑ ԾՆՈՒՆԴ  
7 ՈՐԴԻ ՎԱՐԴԱՆԱՑ ՄԵՍԻ ԲԱՐՈՒՆԻՈՅՆ  
8 ԲՐՈՒՅՈՐՈՆԵՆ ԾԷՏԸԴ ԴՈՒ ՍԻՐԱՍՆՈՒՆԴ  
9 ԱՋՆԻԸԴ ԳԱՆՈՒՍ ՀԻՄԱՐԴ ԽՈՐ Ի ՔՈՒՆ  
10 ՆՆՋԵՍ ԱՆՅԱՐԻՐ Ի ՆՍԵՄԸԴ ԴԱՄՐԱՆ  
11 ԹՈՂԵԱԼ ՋԸՆՏԱՆԻՍԸԴ Ի ԼԱՑ ՅՈՂԲ ԿԱԿԱՆ  
12  
13 ՀԱՅՐԵՆԵԱՅՍ ՍԻՐ ԸՆԴ ԱՋԱՏՈՒԹԵԱՆ  
14 ԲՈՐԲՈՔԵԱԼ ՅԻՍ ԲՈՑ ԵՌԱՆԴԵԱՆ ԱՆՇԷՋ  
15 ՀԱՆ ՋԻՍ ԱՅՈՅԵԱՆ ԸՆԴԴԷՄ ԱՏՐԿՈՒԹԵԱՆ  
16  
17 ԴԱԻԱՃԱՆ ՄԱՐԻՆ ԳՆԴԱԿ ԵՒ ՍՈՒՍԵՐ  
18 ՆԵՆԳԺՈՏ ՀՆԱՐԻԻՔ ԱՐԿ ՋԻՍ ԴԻՏԱՊԱՍՏ  
19 ՆԱՀԱՏԱԿԵԱԼ ՋԻՍ ԱՋԳԻՆ ԻՄ Ի ՍԻՐ  
20  
21 ՓԸՐԿԻՉՏ ՅՄ ՈՂՈՐՄԵԱ ՀՈԳԻՈՅՆ  
22 ԵԿԵԼՈՅ ԱՌ ՔԵՋ ՏԱՐՄԱՄԲ ԻՐԻ ՍԻՐՈՆ  
23 ԸՆԴ ՆԱՀԱՏԱԿԱՑ ԱՋԳԻՍ ԱՆՀԱՄԱՐ  
24 ԴԱՍԵԼՈՎ ԸՋՍԱ ՍՐԲՈՑ ՔՈՑ Ի ՊԱՐ:

- Line 15: *Han*, properly an imperative, is taken as *ehan*, the aorist.  
Line 17: "Mede" is a reference to the non-Armenians of the surrounding villages, and J.-P. Mahé has pointed out to me that this is the normal name for the Kurds among the Armenians (cf. B. NIKITINE, *Les Kurdes. Etude sociologique et historique*: 11-15).  
Line 19: The last three letters are unclear. The preceding 3 or 4 letters have suffered some physical damage. The reading here was proposed by J.J.S. Weitenberg, and seems fairly certain.  
Line 22: *սիրոն* might be read as the abbreviation of the genitive *սիրոյն*, which would preserve the rhyme.