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In memoriam Frédéric Feydit

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EPIGRAPHICA ARMENIACA HIEROSOLYMITANA VI

This article represents a continuation of the author's previous publication of Armenian inscriptions from Jerusalem¹.

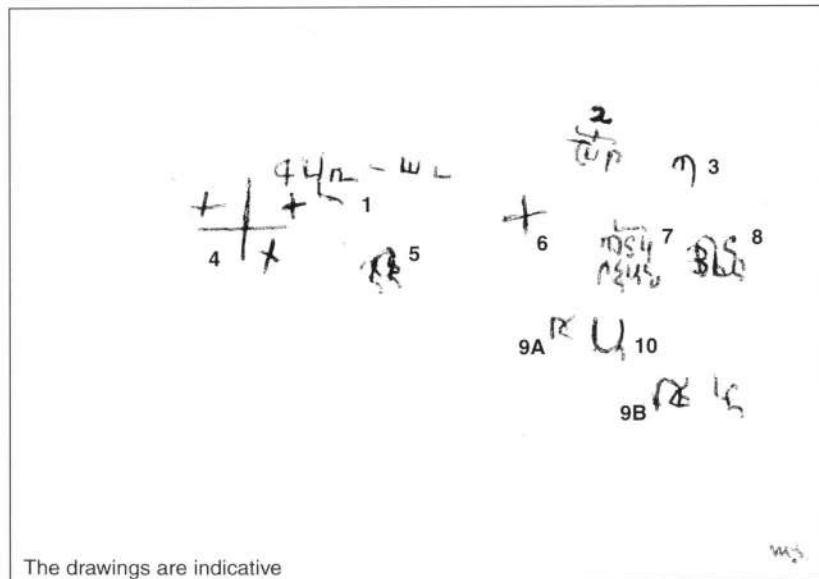
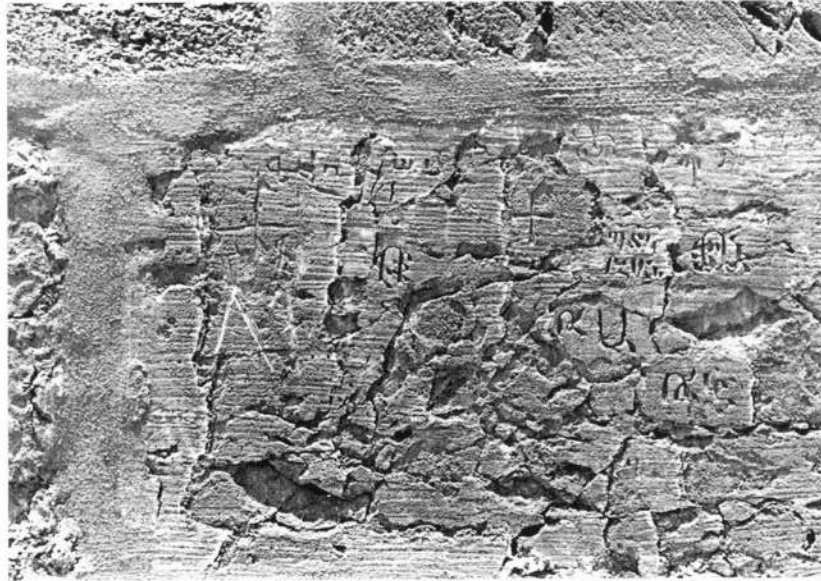
50

Stone with Varied Inscriptions of ca. 1719 (Figure 47)

50.1	գլ/ն-տ	gvī - aw
50.2	ՇՄՐ	ՏՏՐ
50.3	Պ	P
50.4	A complex cross	
50.5	ԳԻՈՐԲ	GĒORK'
50.6	Plain cross	
50.7	1. ՊՏԿ	PTK
	2. ԲԶԱՆ	RHAN
50.8	ԅՈՎԶԱՆԷՍ	Yovhanēs
50.9A	ՌՃ	1100
9B	ՌՃԿԸ	1168 (= 1719)
50.10	Ա	A

This stone is to be found on the roof of St. James' Cathedral. On it a number of epigraphs are to be found, in diverse scripts and styles. Other than two common proper names and a date, they contain nothing of great interest. Certain of the inscriptions are in the form of monograms; a number of engraved crosses occur as well. In addition to the photograph, a schematic drawing is appended, showing the location of the inscriptions on this stone. The stone makes the impression of having been used for trials by stone cutters. The ten epigraphs identified have been numbered from 50.1-50.10. Some brief notes on them are appended.

¹ M.E. STONE 1980, 1981, 1985, 1986-7, 1990-91. Attention is also drawn here to the forthcoming article by M. Erdal in *AArmLing* in which he discusses some of the names, of Turkish derivation, published in the cumulative indexes to the first 50 inscriptions of this series. The indexes are published in Stone 1990-1991.



The drawings are indicative

Figure 47. Stone with Varied Inscriptions of ca. 1719, Insc. no. 50.

- 50.1 This inscription is written in late *bolorigir*. It cannot be interpreted.
- 50.2 This inscription is in uncial letters, surmounted by a sign of abbreviation. It cannot be interpreted.
- 50.3 A single uncial letter.
- 50.5 A monogram. It contains, it seems, the letters noted above, which might be a variant of the name *Georg*.
- 50.7 A two line uncial inscription. Line 1 is surmounted by a sign of abbreviation. The interpretation is unclear. Perhaps line 1 should be read as ՊԱՏՐԻԿ “Patrik”; the second line, however, remains without any interpretation.
- 50.8 A monogram containing, apparently, a variant spelling of the name Yovhannēs, i.e., John.
- 50.9A and 9B. Inscription 50.9 A is apparently an unsuccessful attempt at writing what became, on a second try, Inscription 50.9B. This latter, written in deeply incised, well executed uncial letters, is the date 1168 A.E. = 1719 C.E.
- 50.10 A single uncial letter. The writing of isolated “a” is not uncommon and it is probably to be understood as a trial by a mason. Compare H Arm 3 in Armenian and H Georg 10 in Georgian.

51

Stone Slab of 1771 (Figure 48)

1.]Բ ՊԱՇԵՉԱ [
 2.]ՍՏԵԱՆՕ— [
 3.]ԲԲ ՄԵՅԵ [
 4.]ԱԼԼԵՉԻԿ [
 5.]ԿԻՆ ԻՆԿ [
 6.]ԴԵԲ— [
 7.]ԹԻՆ ՌԱՄԻԲ [
1.]Ů PSHEČ'A [
 2.]STEANŌ [
 3.]BK° of God (of) Jesus [
 4.]ALLĚČIK [
 5.]wife INK [
 6.]DĚB — [
 7.]in the year 1222 (= 1773) [

The inscription is found on a stone slab, perhaps a reused tombstone, set in the roof of the Cathedral of St. James. Seven or eight lines of

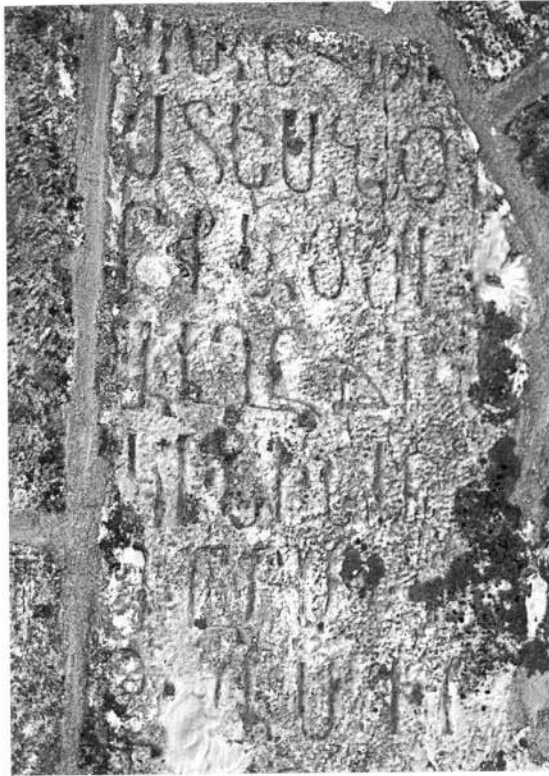


Figure 48. Stone Slab of 1771, Insc. no. 51.

clear, rounded, formal *erkat'agir* writing survive. Many of the letters are quite clear, but both the character and the meaning of the inscription remain completely opaque. This is partly a result of the stone having been trimmed on both the right and left sides, and on the top. The decipherment poses many difficulties, and we have given a close transcription, including in the translation only two or three readings which seem fairly definite. Other conjectures are included in the notes that follow.

Lines 1-2 No interpretation is proposed.

Line 3 We have read Աԅ as the *nomen sacrum* ԱՍՏՈՒԾՈՅ “of God” in the genitive. If the following letter is read as Յ “Y” then, together with the next letter we can read ՅԻ, the genitive of the *nomen sacrum* ՅԻՍՈՒՍԻ “of Jesus”. These words are surmounted by abbreviation marks.

Line 5 The first three letters, ԿԻՆ, are read as “wife” or “woman”, though other possibilities are clearly available.



Figure 49. Stone Slab, undated, Insc. no. 52.

Line 7 In spite of some flaking, the ligature for ԹԻՆ, i.e., ԹՎԻՆ “the year”, as well as the date 1222 A.E. (1773 C.E.) are clear.

52

Stone Slab, undated (Figure 49)

1. ՄՂ ՄԱՐՏԻՐՈՍ ՍԱ
2. -- Ս
3. ԱԻ Ի ԹՎ - Ռ -

1. *mahdesi* Martiros TA
2. -- S
3. AW in the year- R-

The inscription is on a stone slab, perhaps a reused grave stone, which is found on the roof of St. James Cathedral. It is inscribed with three lines of round *erkat'agir* writing. The inscription is poorly preserved, and the pointing of the stone, set into a wall on the roof, has obscured the first part of the first line. Above we have given all the letters we would read.

Line 1 ՄՂ are read with some hesitation, as the pilgrim title *mahdesi*. The next letters are read tentatively as ՄԱՐՏԻՐՈՍ “Martiros”.

The first sign of this name is read as a ligature for ՄԱ, “Ma” and the second as a ligature for ՐՏԻՐՈ “rtiro”. The Մ “s” is written on its own.

Line 2 This line is almost totally illegible.

Line 3 The first letter, Ա, is certain. The second letter is Ի, and together these might be the ending of a middle-passive aorist of the 3 person singular, or perhaps an instrumental singular of a noun. The sign read as ԹՎ, a ligature, should be regarded as uncertain. The Ռ is separated from this ligature by 2-3 letter spaces, and so is difficult to interpret as the numeral “1000”.

53

Xaç'k'ar of 1747, St. Archangels Church (Figure 50)

1. Ի ՌՃՂԶ ԹՎԻՆ
2. ԿԵԳԵՅԻ ՍԲ ԽԶՍ ԿՐԻՈՍ ԱՌ ԱՄ
3. ՎՍ շՈԳԻՅ ԵԿՈՐ ԱՄՈՒՃՅԻՆ ԵԻ
4. ԾՆՈՂՅԵՆ ԵԻ ԱՄՆ ԱՇԽԱՏԻՈՐԱՅԵՆ

1. In the year 1196 (= 1747)
2. this holy Cross was set up as an intercessor to God
3. for the soul of Yakob Amučay and
4. of (his) parents and of all the workers.

This *xaç'k'ar* is found in the St. Archangels Church. It is written in a round, *erkat'agir* script. There are a number of ligatures, resolved in our transcription, and some abbreviations: the marks of abbreviation are often omitted. The inscription is well preserved. The ligatures have been resolved in the transcription above. Some cases of miniaturization and of the shortening of uprights of letters may be observed. In general, the writing and spelling are unexceptional, except for the abbreviation ԱՄՆ in line 4, which is unusual.

The *xaç'k'ar* bears a dedication of Yakob Amučay who, in the same year, had supported the renovation of the *gawit'* of the St. Archangels Church, as reported in inscription no. 44. A detailed discussion of this individual is given in the remarks on that inscription². The inscription we are now presenting is mentioned neither by Sawalaneanc³ nor Alawnuni³.

² STONE 1990-91, 333-335.

³ SAWALANEANC³ 1931 AND ALAWNUNI 1929.



Figure 50. *Xaç'k'ar* of 1747, St. Archangels Church, Insc. no. 53.

The inscription, however, and indeed the very dedication of the *xaç'k'ar* are connected with the construction work mentioned in inscription no. 44. This is the reason for the mention of the workmen in line 4.

54

Xaç'k'ar of 1746, St. Archangels Church (Figure 51)

1. Ի
2. ՏՐ ԱՄ
3. ԵՆԹՇ
4. ԶՍ ԲՍ
5. ՍԲ ԽԶՍ ԲՐԽՍ Է ԱՌ ԱՄ
6. ՎՍ շՈԳԻՅ ՍԻԲՆ ՍԷՏՅՃԻ ՄՇԻ
7. ԵԿՐ ԱՄՈՒՃՅԻՆ ԵԻ ԾՆՈՂՅԵՆ ԵԻ
8. ԱՄ ՉԱՐՄԻՅԵՆ ՈՐ ԵԻ ԱՐԴԵՄԲՆ
9. ԻԻՐՎ. ՉՄԻ ԿՄՐՍ ԱՐԱՐ ԻԻՐՆ ԵԻ
10. ՇՏԿ Ի ՌՃՂԶ ԹՎԻՆ ԵՇՅԷԲ Ի ՏՐ

1. HE IS
2. Lord God
3. INRI
4. Jesus Christ
5. This holy Cross is an intercessor to God
6. for the soul of the monk Sētfči, *mahdesi*,
7. of Yakob Amučay and of (his) parents and
8. of all (his) relatives, who also at his own
9. expanse made this one arch in his
10. own memory. In the year 1196 (= 1747). Remember (him) to the Lord.

The inscription is near the door of the St. Archangels Church. It was previously published, without a photograph, by Sawalaneanc⁴. Our renewed autopsy examination confirms his reading. The inscription is typified by a number of ligatured letters, which are written out in full here. There are some abbreviations, marked with abbreviation signs, and a few instances of miniaturization. Medial dots are to be found separating the phrases of the inscription, usually preceding the word *և* "and". The *xač'k'ar* was erected by the same Yakob Amučay who was responsible for the preceding inscription.

The design of the *xač'k'ar* on which the dedication is engraved is of some interest⁵. The inscription itself takes up the lower third of the *xač'k'ar*. The overall design, executed in relief, forms an architectural structure. An arch is supported by two pillars, with capitals and bases. The pillars stand upon a large podium, the upper part of which is shaped like an altar. On the lower part of the *xač'k'ar*, i.e., on the podium, is a six-line inscription. Each line of writing starts and concludes with a semi-circular frame, which copies the beginning and end of the lower part of the altar. This lower part of the altar itself contains the first line of the inscription. Moreover, it is shorter than the following lines and is centred between the bases of the two columns.

On the altar is a symbolic representation of the Crucifixion, with three crosses representing Christ and the witnesses to the crucifixion, Mary and John, or the three crucified. The middle cross is large and the crosses on the right and left sides of it are smaller. This is usual on *xač'k'ars*, but the details of this representation are particularly interesting. While the

⁴ SAWALANEANC' 1931, p. 1255.

⁵ I am indebted to Nira Stone for the description of the design of the *xač'k'ar* and to Ch. de Lamberterie a valuable suggestion for the inscription of lines 8-9.



Figure 51. Xač'k'ar of 1746, St. Archangels Church, Insc. no. 54.

side crosses stand directly on the altar, the central cross stands upon Adam's skull, beneath which two bones are to be seen. The skull is provided with a face and two ears. The skull, of course, is part of the iconography of the Crucifixion and represents Golgotha, which means "skull".

The ends of the arms of the three crosses are shaped like rounded *fleurs de lys*, as is a small cross, in relief, that is to be found at the intersection of the large cross. This is the place at which the crucified Christ is located and this small, relief cross is a symbolic representation of Christ the crucified. On the right, left and bottom arms of the large cross, the artist has represented the nails which fixed Christ to the Cross.

Above where Christ's head would be is a small frame with four letters inscribed in it. This inscription was ՅՆԹԶ, that is Յիսուս Նազարեցի թագաւոր Հրէից, "Jesus the Nazarene, King of the Jews" (see line 3 of the transcription above). This text is, of course, what was written on the Cross according to John 20:19. This frame or label supports the upper *fleur de lys*. At the centre of the *fleur de lys* the word է, "HE IS" is written surmounted by a mark of abbreviation. This *nomen sacrum* also occurs in other inscriptions, such as no. 48 above⁶.

There are six medallions. Four, in the spaces between the arms of the large cross, contain the usual abbreviations of the *nomina sacra*, "Lord, God, Jesus, Christ" listed in lines 2 and 4 of the transcription above. Two additional medallions, containing crosses, are to be found at the sides of the skull.

Above the arch, in the top right and left corners of the stone, are representations of the sun (larger) and the moon (smaller). The sun is on the left and the moon is on the right.

The following features of this representation are somewhat unusual when it is compared with other similarly dated *xač'k'ars*: (1) the representation of the inscription in the form of steps leading up to an altar; (2) the form of the skull, provided with a face and ears, and the bones below it⁷; (3) the inscription "Jesus the Nazarene, King of the Jews" on the Cross, in a form very like what is found in contemporary and earlier Western representations of the Crucifixion; and finally (4) the two lower medallions.

⁶ See STONE 1990-91, 338-339.

⁷ The bones are found in Renaissance Western scenes of the Crucifixion.

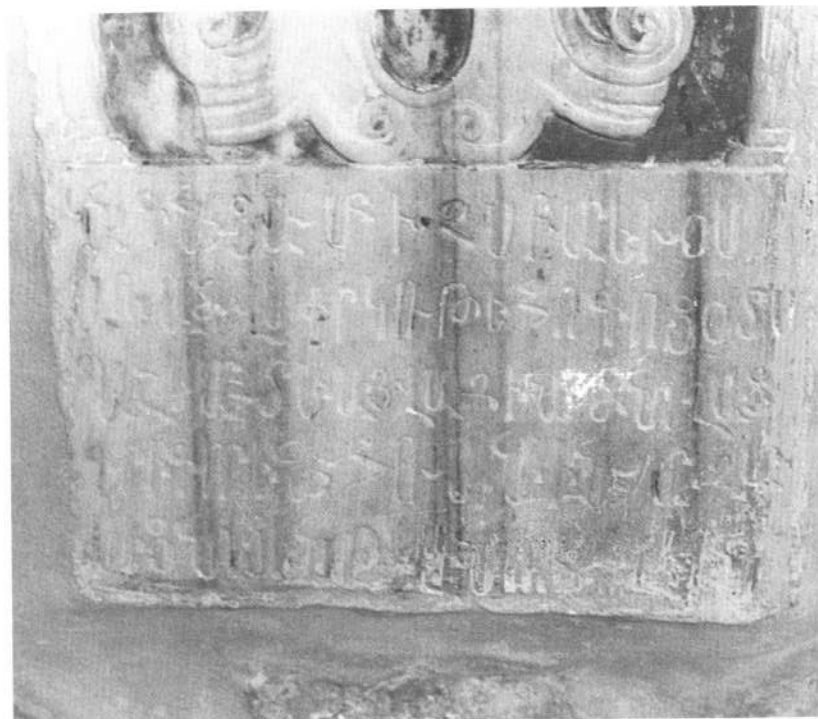


Figure 52. Xač'k'ar of 1748, St. Archangels Church, Insc. no. 55.

55

Xač'k'ar of 1748, St. Archangels Church (Figure 52)

1. ԿՆԳՆԵՑԱԻ ՄԲ ԽԶՍ ԲԱՐԵԽՕՍ
2. ԱՌ ԱՄ ՎՄ ՓՐԿՈՒԹԵ ՀՈԳՈՅ ՕՏՍ
3. ՊԱՇԻ ՄԱՀՏՄԻ ԱՅՎԱԶԻՆ ԵՒ ԾՆՈՂԱՅ
4. ԳՐԻԳՈՐԻՆ ԵՒ ՀՈՒՍՆԻԻՆ ԵՒ ԱՄ ԶԱՐՄ
5. ԻՅ ՆՈՅԻՆ Ի ԹՎԻՆ ՌՃՂԷԻՆ

1. This holy Cross was set up as an intercessor
2. to God for the salvation of the souls of *ōda-*
3. *baši, mahd(e)si* Ayvaz and (his) parents
4. Grigor and Husni, and all their rel-
5. atives. In the year 1197 (= 1748).

The *xač'k'ar* is found in St. Archangels Church. It is damaged on its right hand side and the ends of a number of lines are missing. We have restored where possible, usually formulaic expressions. The script is a round, regular *erkat'agir*. There are few ligatures, which have been written out in full in our transcriptions, as well as some cases of miniaturation. The surviving text contains no instances of abbreviation, except for *nomina sacra* and one or two other common words. The words are separated by distinct spaces. Only one medial point is found, separating the date from the text of the inscription. At the very end is a group of dots and a wavy line, a frequent marker of the end of a text in Armenian.

The first line of the main inscription (our line 3) is in relief; the remainder is incised. A cross, which clearly appears to be secondary, has been engraved above the start of the line of relief letters (line 3).

The inscription is not to be found in the work of Sawalaneanc' and Abraham *tirac'u* is not mentioned by Alawnuni or by Sawalaneanc'¹⁴. This is the latest of the dated Jerusalem *xač'k'ars* to be published so far.

Notes

Line 2 The word ՔՅ "Christ" is to be restored. The formula is standard.

Line 3 The suffix of the torso word ՊԱՏՐԻԱՐԳՈՒԹԵԱՆ is restored in full, and not abbreviated, in view of the writing of ՓԲԿՈՒԹԵԱՆ in line 5. The name of the Patriarch of Jerusalem in 1816 was T'ēodoros (Theodore) II Vanec'i (1801-1818). We have restored his name, therefore, and it is consonant with the surviving letters. A word has clearly been lost following it, and perhaps a short, or abbreviated word preceding it.

Line 5 It is possible that the two letters following the incomplete word ՎԱՆԵ - - "Vanē- -" were ՅԻ, which would form the word ՎԱՆԵՅԻ "Vanec'i", i.e., "of Van". Patriarch Theodore II was also from Van, which might conceivably explain Abraham's explicit mention of the Patriarch.

Line 6 *tirac'u* is "chorister, clerk".

Line 7 The spelling of ՄԱՐԴԱ, which we have interpreted "Martha" is unusual.

¹⁴ ALAWNUNI 1929; SAWALANEANC' 1931.



Figure 54. *Xač'k'ar* engraved into the wall, St. Archangels Church, Insc. no. 57.

57

Xač'k'ar engraved into the wall, St. Archangels Church (Figure 54)

ՅԾ

Remember

ՅԿԲ

Yakob

This inscription is written in uncial (*erkat'agir*) script. It is engraved directly onto the wall of the church and was recently recovered from under the plaster, in the course of renovations.

The two words are written at the two sides of a horned cross. In between the arms of the large horned cross are four smaller horned crosses. A cross is also to be observed below the base of the central cross, but it appears to be secondary. This design is similar to those of many *xač'k'ars* and it is therefore so designated here, although it can be found in many of the Armenian (and indeed other Christian) graffiti from the Sinai and elsewhere. It is, of course, a very simple sort of *xač'k'ar*.

The inscription is composed of two words. The first, the two letters ՅԾ surmounted by an abbreviation mark, must be a form of the verb յիշեմ "I remember". We propose that it be taken as an imperative of the

second person singular, ՅԻՇԵԱ . The second word is made up of two signs, a letter (Յ) and a ligature of Կ and Ք . It is also surmounted by a sign of abbreviation. This is to be read as ՅԱԿՈՔ “Jacob”. Neither the name nor the classical form of the script offers any basis for dating.

58

Xaç'k'ar of the 17th century, St. Archangels Church (Figure 55)

1. $\overline{\text{ՏՐ}}$ $\overline{\text{ԱԾ}}$
2. $\overline{\text{ՅԱ}}$ $\overline{\text{ՔԱ}}$
3. $[\text{Կ}]ԱՆՔՆԵՑԱԻ \overline{\text{ՍՐ}} \overline{\text{ԽՁԱ}} \text{ՔԱՐԵ}$
4. $[\text{Խ}]ՕԱ ԱՌ \overline{\text{ՍԾ}} \overline{\text{ՎԱ}} \text{ՅՐԱ}$
5. — ՄԱՀԻ ԱՆՏՆԻ ԵԻ ԾՆՂ
6. $\text{ԱՅՆ ԵՇՅԷՔ Ի ՏՐ Ռ[Ճ..]}$

1. Lord God
2. Jesus Christ
3. This holy Cross was [s]et up as [in]ter-
4. cessor to God for YRM(?)
5. — of *mahdesi* Anton and of his
6. parents. Remember (them) to the Lord. 11??.

The inscription is found in St. Archangels Church. It is written in a round *erkat'agir*. Ligatures are used, and these have been resolved in the transcription. Abbreviations are to be found, surmounted by the sign of abbreviation. There is some shortening of uprights. The inscription is in a poor state of preservation, and there is damage particularly at the start of line 3 and the end of line 6. The inscription was published by Sawalaneanc¹⁵. Anton cannot be identified.

Line 3 Sawalaneanc^c read the first letter, a Կ , which is no longer visible.

Line 4 At the end of this line, Sawalaneanc^c read ՅՐ “YR”. We think that a miniaturized Մ “m” can just be discerned following these two letters.

Line 5 The first letter on the next line is illegible.

Line 6 We can read only the first letter of the date. Sawalaneanc^c actually seems to have read the second letter and we give his reading in square brackets. The date so read would range from 1651 to 1750.

¹⁵ SAWALANEANC^c 1931, p. 1255.



Figure 55. *Xaç'k'ar* of the 17th century, St. Archangels Church, Insc. no. 58.

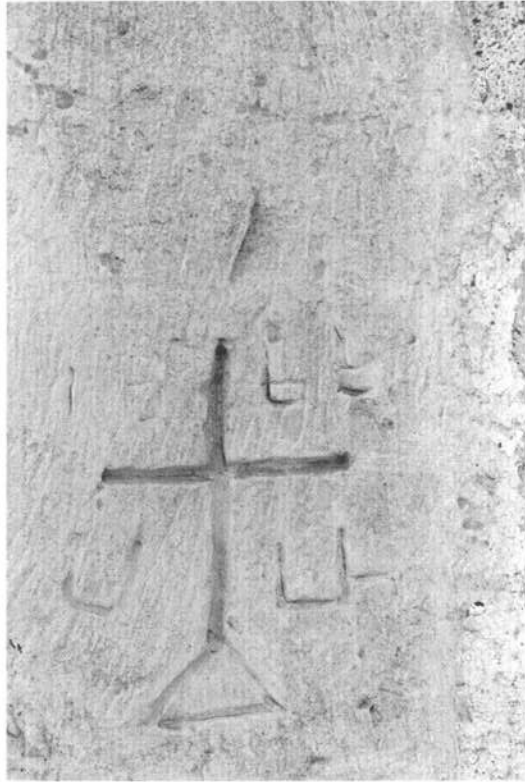


Figure 56. Undated Inscription, St. Archangels Church, Insc. no. 59.

59

Undated Inscription, St. Archangels Church (Figure 56)

The inscription was made directly into the wall of the church. It is composed of a deeply cut cross with letters between the arms. The letters are, in clockwise order from the top left: ԷՍԱԿ, Յ, i.e. *E S A Y*. These letters might be interpreted as the name “Esa(y)i”, that is Isaiah, but that is not definite. This type of inscription, with presently incomprehensible letters between the arms of a cross, may be observed in Armenian (e.g., H Arm 41) and Georgian (e.g. H Georg 8) and in other Christian languages. The letters might, alternatively, be taken as the initial letters of personal names.

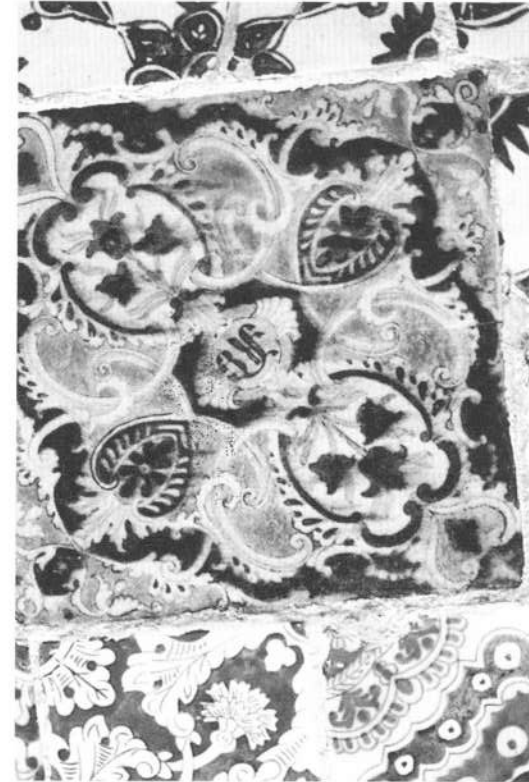


Figure 57. Monogram on Tile, St. T'oros Church, 17th or 18th century, Insc. no. 60.

60

Monogram on Tile, St. T'oros Church, 17th or 18th century (Figure 57)

This tile, one of the numerous decorative tiles found in the churches of the Armenian Quarter of Jerusalem, is also included by J. Carswell in his catalogue of the tiles¹⁶. He observes: “In the middle is an oval cartouche containing an Armenian monogram”. In fact, the monogram is to be read as ՍԲ ԶԱԿՈՐ “St. James”.

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¹⁶ CARSWELL 1972, vol. 2, p. 57, type 93.

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INDEX BY DATES

<i>Date</i>	<i>Number</i>
1651-1750	58
17th-18th century	60
1719	50
1747	54
1747	53
1748	55
1816	56
1816	56
undated	52
undated	57
undated	59

INDEX BY NAMES

<i>Proper Name</i>	<i>Number</i>	<i>Date</i>
Anton, <i>mahdesi</i>	58	1651-1750
Ayvaz, <i>mahdesi</i> , son of Grigor and Husni	55	1748
Esay	59	undated
Gēork ^ճ	50	1719

Grigor father of Ayvaz <i>mahdesi</i> , spouse of Husni	55	1748
Husni mother of Ayvaz <i>mahdesi</i> , spouse of Grigor	55	1748
James, St.	60	17th-18th century
Marda mother of Abraham, <i>tirac'u</i> , spouse of Simōn	56	1816
Martiros	52	undated
Simōn father of Abraham, <i>tirac'u</i> , spouse of Marda	56	1816
T'ēodoros Vanec'i, Patriarch	56	1816
Yakob	57	undated
Yakob Amučay	53	1747
Yakob Amučay, Sētfč'i	54	1747
Yovhanēs	50	1719 ca.



սէտֆչի or սէտեֆչի