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REVUE DES ÉTUDES ARMÉNIENNES

TOME 28

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EPIGRAPHICA ARMENIACA HIEROSOLYMITANA VII

by

MICHAEL E. STONE

Hebrew University of Jerusalem

ISRAEL

This article represents a continuation of the author's previous publications of Armenian inscriptions from Jerusalem[1].

61

Xačʿkʿar of 1651 (Figure 58)

1. Left Թ[ca. 10]ճ ԹՈՒԻՍ՞ ԵՋԻԱՆհ ՈՒ ԴԵՂպՍԿՍՆ ԿԱ[ՆԳ]ՆԵՑԻ
2. Top ՋԽԱՋՍ ԾՆՈՂԱՑ
3. Right ԻՄՈՑ ՅԻՇԵՑ[Է]Ք Ի ՔԻ Ժ

Թ[ca. 7 ի Ռ]ճ թուիս Հ[այոց]... Ե[րուսա]ղ[եմի Ե]պիսկոպոսն կա[նգ]նեցի / զխաչս ծնողաց / իմոց յիշեցէք ի Քրիստոսի

1. Left **T'** [in} the year of the A[rmenians 1]100 **Eǰ IANH OWD** the bishop of Jerusalem set up
2. Top this cross for my parents.
3. Right Remember (i.e. them) to Christ **ǰ**.

The inscription is not recorded in Sawalaneancʿ 1931. The stone bearing the inscription is set high in the outer wall of the Convent, above the entrance gate. David Harris of Jerusalem took the photograph used here with a telephoto lens. Because of its location, we were unable to examine the inscription by autopsy.

[1] STONE, 1980, 1981, 1984, 1986-7, 1990-1, 1997, 1997B, 1998. Photographs nos. 58-60 by David Harris, Jerusalem.

REArm 28 (2001-2002) 443-464.

Fig. 1 (58) — Xač'k'ar of 1651 Over Entrance to Convent, Insc. no. 61.

The inscription is not well preserved and it is difficult to decipher. On the right hand side, the decoration has also extended from the arms of the cross into the inscription somewhat. The end of the left hand side is damaged.

The script is uncial (*erkat'agir*); there are ligatures, miniaturized letters and unclear signs, particularly on the right hand side. Small letters are inserted between the large uncial ones at some points. We have printed in a second script letters which are ligatured or uncertain in some measure.

On the left side, at the start, a *t'o* may be seen. The inscription is then effaced for approximately 10 letter spaces. If the reading ՌՃ is correct, this is probably the end of a number, having been preceded by Ո· and followed perhaps by an *ini*. After the letter we have read as *sē* is a miniaturized *ho*. We interpret this as "[in] this year [1]100 of the Armenians" with only the first letter of ՀԱՑՈՅ represented. The next letter is clearly Ե, but it has a miniaturized letter, perhaps a Ը at its base. The following letter is an Ա with apparently an Ի, ligatured on the left-hand stroke. Following it is a miniaturized Ն. The following letter is a ligature of a miniaturized Հ on the left leg of a letter that could be read as a Ո· or as a ligatured ՈՒ. Following this are the two letter ԵՂ which we have taken as an abbreviation of Երուսաղեմի. It is followed by a group of letters, smaller *pē* and then սկս which we take as being an abbreviation of եպիսկոպոսն "bishop". However, these readings are tentative in the extreme.

The last letter read on the right hand side is uncertain. It is followed by what might be any letter with a loop on the bottom.

If the reading of the date is correct 1100 = 1651, at that time Astuacatur of Taron was Patriarch (Bishop) of Jerusalem. The reference might be to "Bischop N. of Jerusalem". That does not fit our reading, which in any case must be regarded as tentative in the extreme for the left hand side. We might remark that we were informed orally that this *xač'k'ar* is one of the oldest in Jerusalem. However, the date, writing and style do not support this supposition.

A second *xač'k'ar* adjoins this one. It was also photographed and the photograph is given as figure 58b. Even though it is not inscibed, it is of such difficult access that it should be made public here.

Fig. 2 (58b) — Xač'k'ar Over Entrance to Convent.

62

Inscribed Binding of Patriarch Gregory the Chainbearer (Figure 59)

ԳՐԻԳՈՐ ՎՐԴՊՏ ԵՒ ՊԱՏՐԻԱՐԳ ՍԲ ԵՄԻ

Գրիգոր վարդապետ եւ պատրիարգ սուրբ Երուսաղեմի

Grigor *vardapet* and patriarch of Holy Jerusalem

This inscription is repeated around the four sides of a leather binding of a manuscript in the Church of St. T'oros which houses the manuscript library of the Armenian Patriarchate. Unfortunately, we do not have the number of the manuscript, but it is typical of a rather substantial number of manuscripts rebound at the order of Patriarch Gregory the Chainbearer, one of the greatest patriarchs of Jerusalem (1715-1749)[2]. It is in excellent condition.

The inscription is written in uncial (*erkat'agir*) script, with few abbreviations and miniaturized letters. It must have been a single stamp which is repeated a number of times around the four sides of the center field of the binding.

A study of the history of the manuscript library has been published, showing that it was in the time of Patriarch Gregory the Chainbearer that the manuscripts which form the nucleus of the present collection were assembled (STONE 1969). Gregory's work is strikingly described in a colophon in manuscript J251, a T'oros Roslin Gospel, which refers to his decision to "reconstruct, renovate and bind those [i.e., manuscripts] which were in pieces..."[3]. A very similar colophon is reproduced from Galata ITT54 by Kiwlesērian 1961, 314. The colophons of Galata ITT54 and J251 are undated. To judge from a dated binding inscription of 1717, identical with that published here except for the inclusion of the date, Gregory's work on the library preceded the building inscriptions, and perhaps most of the building activity. Inscriptions of this Patriarch or mentioning him have been published in this series: nos. 22 (1730), 11 (1735), 12 (1736), 44 (1747) and undated no. 40.

[2] A similar inscribed binding is ՌՃԿԶ Գրիգոր վրդպտ եւ պատրիարգ սբ եմի ՌՃԿԶ "1166 Grigor vardapet and Patriarch of Holy Jerusalem 1166 [= 1717]" which is described by Kiwleserian 1961, 311. This is found on Galata ITT54.

[3] STONE, 31. More examples doubless exist. The inscription published here has been communicated to Prof. D.K. Kouymjian who is pursuing the study of Armenian inscribed bindings. See Kouymjian 1992, 1993, 1997, 1998.

Fig. 3 (59) — Inscribed Binding of Gregory the Chainbearer, Insc. no. 62.

63

Embroidered Inscription on the Cope of Patriarch Gregory Parontēr (1613-1645) (Figure 60)

ՍՏԱՄՊՕԼՑԻ ՀՃ ՄԱՐՔ ԶԱՇԽԱՏՕՂՍ· ՅԻՇԵՑԷՔ Ի ՔՐԻՍՏՈՍ

ստամպօլցի Հճ մարք գաշխատօղս· յիշեցէք ի Քրիստոս·

The 170 nuns of Istanbul, the makers, remember to Christ.

The whole cope is shown in figure 189 in Stone and Narkiss 1979 and described there, p. 158. It is kept in the Treasury of Sts. James. It is in fine physical condition and is a most impressive vestment. The inscription is at the middle of the lower edge of the cope.

The script is uncial (*erkat'agir*). There are some ligatures, particularly in the first and third words and it is otherwise clear. In addition to this inscription, the numerous crosses with which the cope is decorated bear one of the four *nomina sacra* in each arms: vertically, ՏՐ ԱՇ "Lord, God" and horizontally ՅՍ ՔՍ "Jesus, Christ»".

The dates given are those of the Patriarchate of Gregory Parontēr. The object itself is undated and its attribution to this Patriarch is drawn from the Patriarchal records. In light of this inscription, we can now also talk of the provenance, and say that is was made in Istanbul[4]. Its manufacture by 170 nuns is of interest for the history of the Armenians in Istanbul in the eighteenth century.

64

Xač'k'ar of 1817 (Figure 61)

1. Ի ՊԱՏՐԻՐԳՈՒԵՆ ՏՆ ԹԷՈԴՈՐ
2. ՈՍԻ ՍՐԲԱԶԱՆ ՎԵՀԱՊԵՏԻՆ ՅԻՇ
3. ԱՏԱԿԷ ՍԲ ԽԱԶ ԲԱՂԻՇԵՑԻ ԵՒ
4. ՍԲՑ ԱԹՈՌՈՒՍ ԷՔՄԷՔՃի . .
5. ՄՀԻ ՄՈՒՐԱՏ Ի ՌՄԿՋ ԹՒՆ

ի պատրիարգութեանն Տեառն Թէոդոր / ոսի սրբազան վեհապետին յիշ / ատակ՝է սուրբ խաչ բաղիշեցի եւ / սրբոյ աթոռոյս էքմէքճի . . / մահեսի Մուրատ ի ՌՄԿՋ թվին·

[4] Contrast NARKISS and STONE, 1979, 158. See also MEKHITARIAN, 1969, 40, no. 75, if this is the same object. The source of the provenance noted by MEKHITARIAN is unclear.

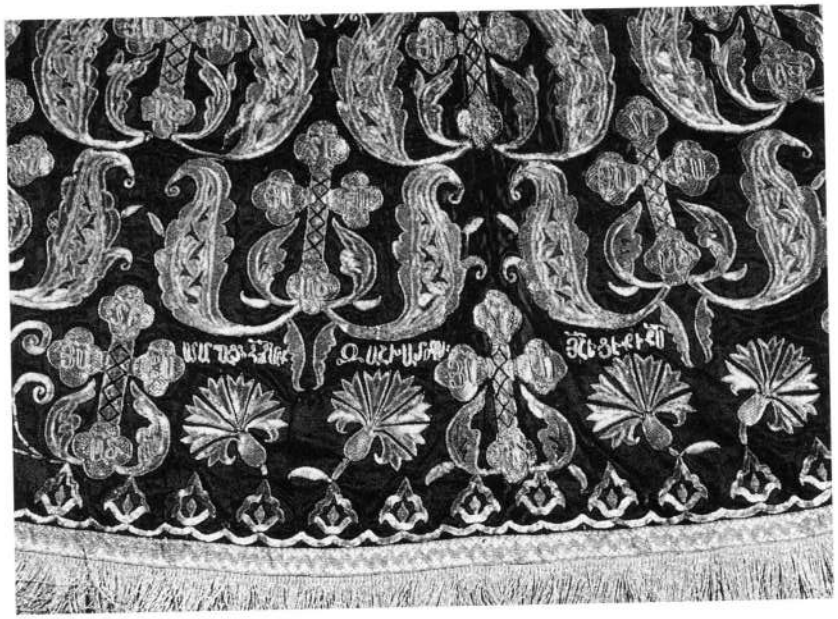

Fig. 4 (60) — Cloak of Gregory Parontēr, Insc. no. 63.

1. In the Patriarchate of Rev. Theodor
2. os Bishop, Primate, the holy Cross
3. is a memorial of the Bałešite and
4. baker of this Holy See..
5. *mahdesi* Murad in the year 1266 (= 1817).

The inscription is not included in the collection by Sawalaneanc' (1929). It is found on the roof of the Cathedral of Sts. James, and its relation to other inscriptions published here is shown in figure 64.

The inscription is moderately well preserved. The bottom right hand corner is broken, apparently with little loss of writing. There is a good deal of difficulty reading the third and fourth lines, particularly towards the end, since the stone is effaced and the photograph also leaves something to be desired. However, only the last two letters of line 4 are illegible. In contrast, the last line, though difficult to decipher, seems certain and the date read fits the period.

The inscription is written in round *erkat'agir* (uncial) script, with many ligatures and a number of small or miniaturized letters. There is relatively little abbreviation.

The inscription seems to be of some historical interest, mentioning one personality well known at the time. The Patriarch mentioned is T'ēodoros (Theodore) II Vanec'i (1801-18)[5]; Murad *mahdesi* who was baker at the See of the Sts. James is not mentioned in any other source, and is a new figure on the stage of early nineteenth century Armenian Jerusalem.

65

Xač'k'ar of the Year 1740 (Figure 62)

1. ՅՇՏԿ Է ՍԲ ԽՉՍ. ԹԽԹՑԻ
2. Մ.ՆՈՒՇԿԻՆ ՌՃՉԲ.

Յիշատակ է սուրբ խաչս թոխաթցի / Մանուշակին ՌՃՉԲ

1. This holy cross is a memorial of Manušak
2. of T'oxat'. 1189 [= 1740]

The inscription is from the roof of Sts. James Cathedral. The bottom right corner of the inscription is broken. It is not certain whether anything has been lost following *թոխաթցի* in line 1, or following the date

[5] Aławnuni 1929, 153-155.

in line 2. In the latter line, some form of "in the year", such as *թվին* or an abbreviation of it, might have occurred.

The name found in line 2 of the Armenian is more or less clear but the first letter has been covered with mortar. Enough is visible for its identification as *men* to be definite. There seems to be a sign following it, but that is not certain. The form appears to be a genitive case, with the definite article (demonstrative) suffixed. The name is quite common in this period.

The inscription is in uncial *erkat'agir* (uncial) script, the use of abbreviations is normal, one ligature (*ՍԲ*) may be observed, dots are used as word or phrase dividers.

This is one of rather a lot of inscriptions we are publishing from the 1740's, the period of Patriarch Gregory the Chainbearer[6].

The inscription is on white marble. Above it is a design in relief of a floral cross with a smaller cross in the center, around which is a circle with decoration. In between the arms of the cross are four decorative rays. The whole is enclosed by an arch, supported by two columns with decorated capitals on a base. In the spandrels are two vegetative decorations and the base of the cross is formed of similar designs. The inscription is carved into the base.

66

Xač'k'ar of 1737 (Figure 62)

1. *ՍԲ ԽԶՍ ԲՐԽՕՍԼ ԱՌ ԱՄ*
2. *ՄԻԱԲԱՆ ՄՀԻ ՄԻՔԷԼԻ ԵԻ ԻՒՐ*
3. *ՈՐԴՈՑՆ ԵԻ ԾՆՂՑՆ ԹՎԻՆ ՌՃՁՁ*

Սուրբ խաչս բարեխօս է առ Աստուած / միաբան մահկեսի Միքայէլի եւ իւր / որդւոցն եւ ծնողացն թվին ՌՃՁՁ

1. This holy Cross is an intercessor to God
2. for the monk, *mahdesi* Mik'ayēl and his
3. sons and parents. In the year 1186 [= 1737].

The inscription is not included in the list in Sawalaneanc' 1929. The inscription is on the roof of the Sts. James Cathedral, adjoining inscription no. 65 (see fig. 62). It is fairly well preserved, and all the letters are legible.

[6] See STONE 1990-1991, 341. See also the next inscription.

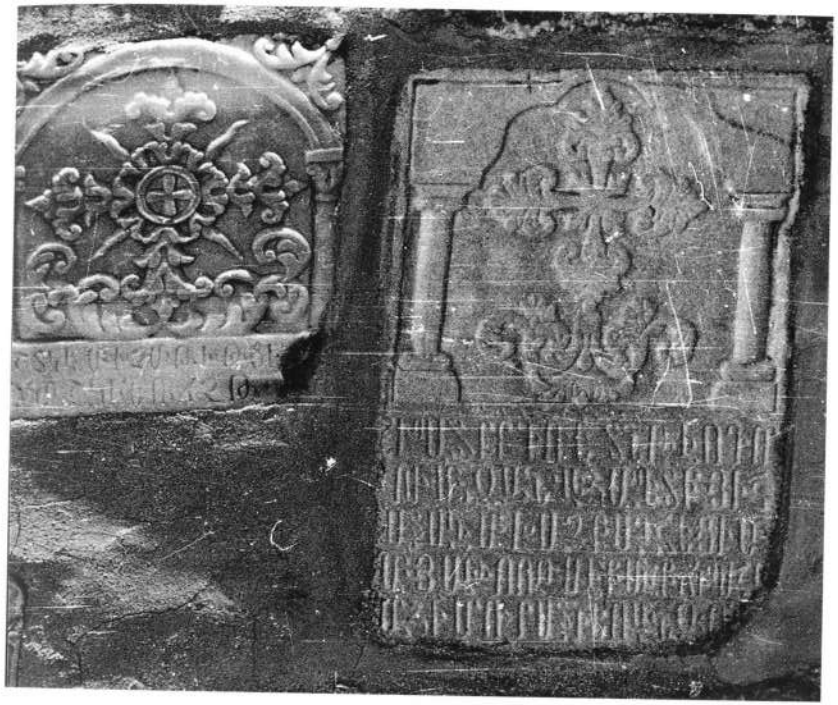

Fig. 5 (61) — Xač'k'ar of 1817 roof of Sts. James, Insc. no. 64.

Fig. 6 (62) — Xač'k'ar of 1740 roof of Sts. James, Insc. no. 65 and Xač'k'ar of 1713, Insc. no. 66.

Fig. 7 (63) — Xač'k'ar of 1781-1790, Archangels Church, Insc. no. 67.

It is engraved in uncial *erkat'agir* (uncial) script. The use of abbreviations (marked with *patiw*), of ligatures and of the miniaturization of letters is moderate.

Mik'ayēl, who was a monastic, bore the title *mahdesi*, i.e., pilgrim to Jerusalem. Aławnuni 1929, 293 mentions a Mik'ayēl *vardapet* who was a *միաբան*, i.e., a monk in 1701 (presumably in Sts. James), but with no further details. The Mik'ayēl of the inscription, however was not a *vardapet* and was apparently not the same person. The name Mik'ayēl was common in the seventeenth and eighteenth centuries. This is another of the inscriptions from the time of Patriarch Gregory the Chainbearer[7].

The inscription forms the base of a plaque of white marble. Above it are two pillars supporting an arch. In the spandrels is a vegetative design with flowers. The area within the arch contains a large cross with a vegetative base. In the spaces of the arms are smaller, identical crosses with vegetative decoration. The design is in low relief, but the pillars are in quite high relief.

67

Xač'k'ar of 1781-1790 (Figure 63)

1. ՏՐ ԱՇ
2. ՅԻ ՔՍ
3. ԿԱՆԳՆԵՑԱԻ ՍԲ ԽԱՉՍ ԲԱՐԵԽՈՍ ԱՒ
4. ԱՇ ԵՒ Է ՅԻՇՏՆ ՅՈՎԱԿԻՄ ՍՐԲԱ
5. ՉԱՆ ՊԱՏՐԻԱՐՔԻ ՂԱՎԷՃԻ ՎԱՆԵՑԻ
6. ՄՍԻ ԱԻԵՏԻՍԻՆ ՀՈԳԷՈՐ ԵԻ ՄՐՆԱՈՐ
7. ՇՆՈՂԱՑ ՀՈԳՈՅՂՆ • Ի ԹՎԻՆ ՌՄՂ[

Տէր Աստուած / Յիսուս Քրիստոս / Կանգնեցաւ սուրբ խաչս բարեխոս առ / Աստուած եւ է յիշատակ Յովակիմ սրբա / զան պատրիարքի զավէճի վանեցի / մահտեսի Աւետիսին հոգէ[ւ]որ եւ մար[ճ]նա[ւ]որ / ծնողաց հոգոցն • ի թվին ՌՄՂ[

1. Lord God
2. Jesus Christ
3. This holy Cross was set up as an intercessor to
4. God and in memory of Yovakim reve
5. rend Patriarch and of the souls of the spiritual and bodily parents of
6. coffee merchant of Van,
7. *mahdesi* Avedis. In the year 123[] (= 1781-1790).

[7] See note on inscription 65, above.

The inscription is printed by Sawalaneanc‘ 1929, 1255. He has the following variants from our transcription, which are for the most part, regularizations of spelling. He does not publish a photograph of the inscription.

Line 3: *բարեխաօս* line 6: *Հոգեւոր* *մարմնաւոր*

The inscription is to be found in the Church of the Holy Archangels. The inscription is deeply incised in *erkat‘agir* (uncial) script. It contains ligatures (some complex); miniaturization; one word separator dot. The form *մարնաոր* has a spelling error in it.

On the whole, the inscription is well preserved. The reading of the last letter is that of Sawalaneanc‘. We cannot make it out on the photograph. If indeed it is 123[of the Armenian era, that would be equivalent to 1781-90 C.E. Patriarch Yovakim, the last pupil of Gregory the Chainbearer, was Patriarch from 1775-1793. He would still have been alive when the inscription was made. A transcription of his epitaph and details of his life are to be found in Aławnuni 1929, 346-347.

Avedis of Van is also a known figure. According of Aławnuni 1929, 41 he was a benefactor of Sts. James, and in 1796 he set up the iron railing of the chapel of the Head of St. James and also dedicated a vessel of the main altar of the Holy Archangels church and a picture of St. Hṙip‘simē. He was dragoman (*թարգման*) in the time of Patriarch Petros Ewtokiac‘i (1793-1800) and of his successor, Patriarch Theodore Vanec‘i (1800-1818). Sawalaneanc‘ related (pp. 809-810) that he was imprisoned in the course of the Moslem disturbances following on Napoleon’s invasions.

In view of this, one is led to wonder whether 1790, the latest date following from Sawalaneanc‘’s reading, is not too early, but in fact we have no way of knowing when Avedis Vanec’i came to Jerusalem.

The design was executed in relief, but some parts were coloured with paint. An arch has the sun and the moon in its spandrels. It is supported by two pillars, wrapped around with a vine. There is a cross with decorations which form its base. At the right and left of the cross are two candlesticks with burning candles. Rays emerge between the arms of the cross, with the *nomina sacra* in medallions at the end of the rays.

68

Xač‘k‘ar of 1740 (Figure 64)

1. ՅՇՏԿ Է ՍԲ ԽԱՉՍ
2. ԱՌԱՔԵԼԻՆ •
3. ԵՒ ՀԵՂԻՆԷԻ
4. Ն . ՌՃՁԹ

Յիշատակ է սուրբ խաչս / Առաքելին / եւ Հեղինէի / ն. ռճձթ.

1. This holy cross is a memorial
2. of Ałak‘el
3. and of Hełinē.
4. In the year 1189 (= 1740).

The inscription is located on the roof of the Sts. James Cathedral. It is of white marble. The inscription is reasonably well preserved, but the right-hand side of it has broken off. Lines 1-4 are clearly complete. The *t‘o* at the end of line 5 is damaged, but nothing seems to have followed it. The inscription has been incised into the lower one third of the stone, while the upper two thirds are occupied by the design in relief. The letters were picked out in black ink, a technique found occasionally in the Jerusalem inscriptions. The paint has washed out of the incised letters on the left-hand end of all four lines.

The inscription is in the *erkat‘agir* (uncial) script. It has few ligatures but quite a lot of abbreviation. In a few instances medial dots are used as punctuation markers. It is unremarkable in other ways.

The inscription is from the time of Patriarch Gregory the Chainbearer, on which see above in our discussion of Inscription nos. 62 and 67. It is relatively simple both in the inscription and in the design, which may witness to more limited means of its commissioners. Ałak‘el and Hełinē are not otherwise known. No toponyms are given, nor the title *mahdesi* “pilgrim”, nor any other details about them. They are not mentioned by Aławnuni 1929, nor in the indexes of the eleven volumes of Bogharian’s catalogue of the manuscripts of the Armenian Patriarchate of Jerusalem.

The design is in relief and is composed of two crosses, the bases of which are set on an inverted arc.

Fig. 8 (64) — Xač'k'ar of 1740, roof of Sts. James, Insc. no. 68 and also Inscs. nos. 64-66 (see Figures 61 and 62).

69

Xač'k'ar of 1441 (Figure 65)

1. ԲԱՐԵԽԱԻՍ Է ՍԲ ՆՇԱՆՔՍ
2. ՔԱՐԱՄԻՆ • ՍԱՄԱՆԻՆ ՊԱՐԱ
3. ՔԻՆ. ՑԵԼԻՆ. ՄՈՒԼԷ. ՑԻՀԱՆՆ. ՄԵԾԽԱԹ. ԹՎ ՊՂ

Բարեխաւս է սուրբ նշանքս / Քարամին. Սամանին Պարա / քին. Ցելւին. Մուլէ[ին]. Ցիհան[ի]ն. Մեծխաթ[ունին]. թվին ՊՂ

1. This holy cross is an intercessor
2. for K'aram, for Saman, for Para
3. k', for Yelu, for Moulē, for Yihann, for Mecxat'un. In the year 890 (= 1441).

The inscription is published by Sawalaneanc' 1931, p. 1241, without photograph. His decipherment (actually Nšanean's decipherment) has been normalized and, in one or two cases he has corrected the inscription. Thus we note the following variants, all on line 3: *Ցելւին*] *Ցելիին* | *Մուլէ*] *Մուլէին* | *Ցիհանն*] *Ռահանին* | *Մեծխաթ*] *Մեծախաթունին*

The inscription is set high in the wall of the courtyard before the Cathedral of the Sts. James. All of the design on the stone, including the inscription itself, is in relief. In some parts the inscription is difficult to decipher but it can be read in the photograph, except for the very last letter which we could not read, and for which we accept Sawalaneanc''s reading (1931/1241). The script is uncial *erkat'agir*, with few ligatures or abbreviations.

The term *նշանքս* literally "signs, i.e., crosses" is not common in the dedicatories usually found on *xač'k'ars*, where the term *խաչ* is much more common. The plural might be understood to designate the numerous crosses which are often found in the decorations of *xač'k'ars*. Observe the spelling with *aw* in *բարեխաւս* which is certainly archaising by the mid-fifteenth century.

The names of the donors, perhaps a group of pilgrims, are unusual. The only two which occur in Ačaŕean's *ANB* are Karam and Mecxat'un. Neither is frequent, but both occur in the relevant period. Karam is found of three persons in the fifteenth century, while Macxat'un is found of women in the fourteenth-seventeenth centuries. Parak' is mentioned in the colophons of *Lectionary* of 1631 (Hakobyan and Hovhannisyan 2.450)[8]. A diligent search turned up nothing of the other names.

[8] The same individual is referred to as Parak'iaz (Hakobyan and Hovhannisyan 2.449) which name, in the form Paragias appears in a Gospel of 1650 (*ibid* 2.406).

Fig. 9 (65) — Xač'k'ar of 1441, Sts. James courtyard, Insc. no. 69.

Fig. 10 (66) — Xač'k'ar of 1362, Holy Archangels Church, Insc. no. 70.

70

Xač'k'ar of 1362 (Figure 66)

1. ՏՐ ԱՄ
2. ԹՎ ՊԺԱ

Տէր Աստուած / ԹՎԻՆ ՊԺԱ

1. Lord God
2. In the year 811 (= 1362)

The inscription is published by Sawalaneanc' 1929, 1252 and by Ervine, 1995, both without photographs. It is to be found in the Church of the Holy Archangels, in which it is one of the oldest inscriptions. It is well preserved, and is easily read. The inscription is in round uncial (*erkat'agir*) script. The style of execution is similar to that of our inscription no. 5 (Stone 1980: fig. 5) and that in the Grotto of the Church of the Theotokos in Gethsemane (Stone 1980: fig. 3).

This inscription is only a few years later than the oldest surviving inscription in the Church of the Holy Archangels, which is dated to 1355 (Aławnuni, 1931; Ervine, 1995, 41). On the history of the church, see Aławnuni 1931, 110-112; Ervine 1995).

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