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N.G. GARSOÏAN

RÉDACTEUR CHARGÉ DE LA PUBLICATION

J.-P. MAHÉ

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EPIGRAPHICA ARMENIACA HIEROSOLYMITANA X
 AN INSCRIBED CANDLESTICK AND INSCRIBED LAMPS FROM
 HOLY ARCHANGELS CHURCH, JERUSALEM

by

ROBERTA R. ERVINE – MICHAEL E. STONE
 St. Nersess Armenian Theological Seminary
 Hebrew University of Jerusalem
 ISRAEL

This is the second in a series of articles presenting a collection of inscribed objects in the Holy Archangels Church of Jerusalem's Sts. James Monastery. It begins with a candlestick whose details were not available at the writing of the initial article in this series, which was devoted to the brass candlesticks of Holy Archangels Church.¹ It represents one of several gifts originally intended for use at the Tomb of the Virgin in Gethsemane, but which migrated to Holy Archangels at unknown dates.

The lamps from Holy Archangels Church, which follow it, were recorded by courtesy of the late Bishop Guregh Kapikian, in the course of the restoration of the church which took place in 1985-1990 under his supervision. The inscriptions were all copied by hand, and most of the lamps were photographed or sketched. Most of the photographs, however, do not show all the text of the inscriptions, so the publication of the texts here is mostly dependent on the hand copies. The inscriptions range in date from 1831 to 1968. Several of the twentieth-century inscriptions bear silent witness to the decrease in Jerusalem's *k'atak'ac'i* (native Armenian) population, as individuals departing for a new life elsewhere left behind memorials in their community's parish church.² Some of these inscriptions commemorate donations by members of families some

¹ R. ERVINE and M.E. STONE 2001-2002.

² This sector of the population traces its roots to the time of the Crusade. Holy Archangels serves as the community's parish church. In addition to being the usual venue for weddings in the Armenian community at large, it provides funeral services for members of *k'atak'ac'i* families. For an interesting view of the community by one of its members see JOHN H. MELKON ROSE 1993. For a study of its dialect see BERT VAUX 2002. See also ERVINE 1995.

of whose scions still reside in Jerusalem, while others have emigrated to the American and Australian diasporas. Thus, it should be possible to obtain much more information about the donors of these lamps than is the case with older objects.³

In addition, there are four lamps with undated inscriptions, which will be described at the end of this article. While the inscriptions of these date from the twentieth century, at least two of the lamps themselves clearly date from the nineteenth, as their workmanship is the same as that of lamps bearing much earlier inscriptions.

The inscriptions have been assigned numbers drawn from the overall sequential numeration employed in the Epigraphica Armeniaca Hierosolymitana project. These carry on from 221, as the previous selection of Holy Archangels inscriptions ran from 201-220. In addition, we use a number series including the abbreviated name for the site at which the inscription was found. In this series we use the following abbreviations:

BN	Bethlehem, Church of the Nativity
JHA	Jerusalem, Church of the Holy Archangels
JJ	Jerusalem, Cathedral of Sts. James
JS	Jerusalem, Church of the Holy Sepulchre
JSJ	Jerusalem, Church of the Holy Sepulchre, Chapel of St. John
JSH	Jerusalem, Church of the Holy Sepulchre, Chapel of St. Helena
JSG	Jerusalem, Church of the Holy Sepulchre, Gallery
JT	Jerusalem, Church of St. T'oros
RG	Ramle, Church of St. George

221 JHA 21 (Figs. 27-28)

Candlestick of 1738

This short, brass candlestick consists of a round base whose sides slope outward from a surmounting raised lip. The inside top surface of the base is slightly concave, with a protrusion in the center to hold a turned top screwed into it. The candlestick is significantly discolored and somewhat bent as well.

The inscription is incised in simple line letters. It more or less follows a set of ruled lines that run round the middle section of the base. The inscription constitutes a single line, broken by spaces between the words (except for the initial formula *ՅՇԿԷ*). There are abbreviations and

³ The parish records of the Holy Archangels Church, some of which are available to the present writers, will also shed light on the recent donors and their families. This information will be forthcoming as the records are studied.

ligatures. While the script is uncial (*erkat'agir*), the letter *q* (*za*) is written in minuscule above the line. Spelling of the proper name *Կիրիլ* (Cyril) as *Կուրեղ* reflects local pronunciation.

ՅՇՏԿԷ ԿՈՒՐԵՂ ԱՔԵՂԱԻՆ Ի ԴՌՆ ՍՔ ԱԾԱԾՆԱ ՍՔ
ԳԵՐԵԶՄԱՆԻՆ ԹՎ ՌՃԶԷ

յիշատակ է Կուրեղ արեղային ի դուռն սուրբ
Աստուածածնա սուրբ գերեզմանին թվին ՌՃԶԷ

This is a memorial of the monk Cyril to the holy tomb of the holy Mother of God, in the year 1187 [= A.E. 1738].

This piece, like so many others still to be found in Jerusalem's Armenian churches, dates from the reign of Patriarch Gregory the Chainbearer (1715-1749). The Cyril in question served a sacristan at Mary's Tomb.⁴ In 1701 he had returned from Isfahan bringing a Missal donated to that sanctuary by the priest Astuacatur (ms. J3532). In 1719 he assisted Patriarch Gregory in the refurbishing of ms. J67 and he is credited with having copied or commissioned three manuscripts himself (mss. J1362, J807 and J2514). The last of these, a Missal, he left as a memorial to the Tomb of the Virgin in 1735. As a further token of his devotion to the Theotokos, Cyril penned a *tať* (poem) in her honor (ms. J807) and in the colophon to the manuscript containing it, dated 1732, he describes himself as "servant of the grace-dispensing Tomb of the all-blessed Holy Theotokos, Mother of the Lord."⁵

222 JHA 22 (Fig. 29)

Silver Lamp of 1831

This ornate and graceful lamp of repoussé and pierced work, dating from the reign of Patriarch Gabriël (1818-1840), measures 6 cms. across the mouth, and 21 cms. in length. It hangs from three chains, which are suspended from a simple, domed cap. The chains are attached to the lamp's upper part by fasteners cast in the shape of dragons resting on a bed of leaves. The uppermost flange of the lamp is composed of a simple cuff that has been folded over towards the inside, making a visible seam inside the lip. The upper body of the lamp displays floral and leaf motifs, while the lower part bears elongated hexagonal cartouches with cross-hatching. The lamp terminated in a rosette from which a small loop emerges.

⁴ M. ALAWNUNI 1929, 212.

⁵ N. BOGHARIAN 1968, 276.

The inscription runs round the uppermost flange of the lamp, around the mouth. The letters are incised in simple lines. There are no capitals. Relatively few abbreviations are used and those which appear are marked by superscript lines. There are no ligatures. As is often the case, the church is referred to as *Holy Archangel*, in the singular.

ընծայեց իզմիրցի ղօնճայեն մճի աղմեն մճի սարգիսի ի սբ Հրչտկպտ 'ի բանդն քսի 1831:

ընծայեաց իզմիրցի ղօնճայեան մաՀտեսի աղմեն մաՀտեսի սարգիսի 'ի սուրբ Հրեչտակպետ ի բանդն քրիստոսի 1831:

Mahtesi Adam [son] of *Mahtesi Sargis Ghonjaean* of Izmir offered this to Holy Archangel, to the Prison of Christ, 1831.

The Prison of Christ is the chapel in the northwest corner of the nave of Holy Archangels Church. It is adjacent to the olive tree where Christ was tied, according to tradition, to await his trial by the high priest Annas, prior to his appearance before Annas' son-in-law Caiaphas (John 18:23). Armenian tradition says that the Holy Archangels Church is built on the site of the high priestly residence of Annas.

223-224 JHA 23-24 (Figs. 30-31)

Silver Lamp of 1844

These two repoussé lamps are an identical pair. They are quite ornate, consisting of four convex bulbs separated from one another by ridged bands of dots and stylized vegetative designs. One lamp has sustained more damage than the other and the less damaged lamp has a patch on its main body, covering two of its floral decorations. This patch has been taken from another lamp, and displays a pattern of diamonds, each with a dot at its center. The lowest bulb of the lamp has been pushed up into the lamp, making its finial crooked. The inscription around its lip is partly torn. The other, more damaged member of the pair has its top lip crumpled and the seam where the lip joins the main body of the lamp is torn (though the tear has been mended with some black substance), while the lowest bulb of the lamp has also been torn, and its finial pushed in.

The lamps are 17 cms. long and 6 cms. across the mouth. At their widest point, they measure 32 cms. in circumference. The upper lip of each lamp is 1.3 cms. wide. Its raw edge has been folded inward, creating the effect of a hem. An inscription runs round the lip in plain, engraved letters showing no great artistic skill in their execution.

The letter *պ* has a long tail attached to the bottom of its final vertical stroke, in the manner of a *զ* (*za*). The inscription contains abbreviations but no ligatures, and is entirely in minuscule.

Եղտկ է կնթեղս ի սբ Հրչտկպտս ըեյիզ վանցի բարսեխ վարդապետ 1844
յիշատակ է կանթեղս ի սուրբ Հրեչտակպետս ըեյիզ վանցի բարսեխ
վարդապետ 1844

This lamp is a memorial to Holy Archangels Barsex *vardapet* from Van, superior, 1844.

Barsex *vardapet* was the superior of Holy Archangels from 1742 to 1847, the year of his death.⁶ He thus held that position through parts of the reigns of two patriarchs, Zak'aria (1840-1846) and Kirakos (1846-1850).

225 JHA 25 (Figs. 32-33)

Silver Lamp of 1870

Similar in workmanship to the previous pair of lamps, this specimen is 16 cms. long, and 6.7 cms. across the mouth. It comprises a top flange with inscription, joined to the body of the lamp by a means of a herring-bone ridge flanked by rows of dots. Below this is a convex band adorned with stylized, inverted leaves pointing downwards towards the main bulb of the lamp, which bears a floral paisley motif.

Below this, the lamp narrows; a row of the same stylized leaves, this time pointing upwards, is followed by a slightly convex band of ornate cartouches with scroll motifs. Below this is another band of leaves. The lamp ends in a finial, which is approximately a fifth of its overall length. The attachments or anchors for the lamp chains are in the form of small cherubs. These have stylized, round heads set clearly above two pairs of outstretched wings, with a third wing schematically suggested below. The cap to which the upper ends of the chains attach is a simple, slightly domed piece of metal with a narrow, flat rim. A bent ring passes through an eye at the top of the cap.

The inscription runs around the top flange. As was the case with the previous lamps, it contains abbreviations but only one ligature (*և*), and is entirely in lower case letters. The letter *ւ* (*tiwn*) in the word *ղատերն* resembles an *ւ* (*ayb*) with a very elongated center upright. The *Հ* (*ho*)

⁶ M. ALAWNUNI 1929, 49 reports that Barsex's death occurred in 1848. However, Bogharian later discovered a source giving the exact date as Sept. 8, 1847.

too, has an elongated, hooked upright and a very pronounced lower loop which extends below the line of the writing.

Ղշտկ է երազնցի ամիրանն Հանգուցեւ ձեւքոնի եւ դստերն Գրբուհայի ի սբ Հրչտկպտ 1870

յիշատակ է երուսաղիմացի ամիրանն Հանգուցեալ Մեւքոնի եւ դստերն Մաքրուհայի ի սուրբ Հրեշտակապետ 1870

It is a memorial of the late Melk'on Amiraean of Jerusalem and his daughter Mak'ruhi to Holy Archangel, 1870.

226 JHA 26 (Fig. 34)

Silver Lamps of 1884

While similar in size and shape to the previous lamps, this one displays different motifs, and its inscription is in a different style. The lamp measures 16.5 cms. long and 7.5 cms. across the mouth. As it frequently the case with these lamps, the attachments for its chains are in the shape of cherubs. The upper flange of the lamp bears the inscription. This is succeeded by a ridge of chevrons surmounting a zigzag band. The main bulb of the lamp is adorned with medallions. These contain, in alternation, a stylized flower stalk and a cartouche with a central oval. Below the bulb is another band of zigzag, followed by a smaller bulb with a pattern of ovals and foliage hearts. A row of dots separates the upper sections of the lamp from the lower, which are marked with pickets, dots, and zigzags.

The inscription fills two lines. The letters of the inscription are incised in double lines. There are capital and lower case letters, with some abbreviations and one ligature (the letters *պտ* in the word *վարդապետ*).

1. Սողովմէ Գարուիննն նուիրէ զկնթեղս զայս Ս. Հրչտկպտ եկեղեցոյ ի յիշակ Հնգցեւ որդոյն իւրոյ
2. Յովհաննեսի Ստեփանեան 1884 ի տեսչուն Կիրակոս վրդպտի

1. Սողովմէ Գարուիւնեան նուիրէ զկանթեղս զայս Սուրբ Հրեշտակապետ եկեղեցոյ ի յիշատակ Հանգուցեալ որդոյն իւրոյ
2. Յովհաննեսի Ստեփանեան 1884 ի տեսչութեան Կիրակոս վրդպետի

1. Solovmē Yarut'iwnean offers this lamp to the church of Holy Archangel in memory of her deceased son
2. Yovhannēs Step'anean, 1884, in the administration of Kirakos *vardapet*

Kirakos *vardapet* Azareanc^e was twice the superior of Holy Archangels, once from 1874-1877 in the reign of Patriarch Esayi (1864-1885) and again from 1887-1891. He thus served during the days when Eremia Tēr Sahakean functioned as *locum tenens*, and during the first two years of the reign of Patriarch Yarut'iwn Vehapetean who, although elected in 1885, did not leave Istanbul until 1888, taking up his post in Jerusalem only in 1889. Kirakos left his own memorial to Sts. James in the form of a gilt chalice and two warehouses.⁷

227-228 JHA 27-28 (Fig. 35)

Silver Lamps of 1884

These are two in a trio of almost identical filigree lamps; the third member of the trio is without inscription. Both the inscribed lamps bear the same inscription. They are 18 cms. long and 6 cms. across the mouth. The upper part of the body is a six-panelled bulb; the panels are separated from one another by rather pronounced ridging, and each is filled with four nautilus shapes in filigree, arranged so as to form a cross. In the center of each cross a many-petalled rosette is attached. The top edge is composed of wickets partially filled with filigree, and set above several fine lines of various types of filigree chaining.

The upper bulb of the lamp is attached to the lower by means of a filigree band in a simple, geometric design. The lower, smaller bulb bears the same design as the upper one, except that the center point of each cross is filled with a small circle rather than a rosette. The conical nose of the lamp is composed of six tear-drop shaped cartouches filled with filigree in an elongated nautilus pattern. The attachments for chains are in the shape of cherubs with their wings raised. The lamp terminated in a double rosette. The rosette of lamp JHA 27 is flat, and a filigree cross hangs from it. Lamp JHA 28, by contrast, has a spherical final rosette.

The inscription runs around the neck of each lamp, on a plain band. It is of mixed upper and lower case sloping letters, with abbreviations marked either by a line above the word or by two dots above the missing vowel. As is often the case, the *պտ* combination is ligatured.

⁷ M. ALAWNUNI 1929, 207. Members of the brotherhood were encouraged to own property, income from which would support them during their lifetime and would pass into the monastery's holdings at their death. Some inscriptions from warehouses will be published in future articles in this series.

Յշտկ երսղծ. ի սբ Հրչտկպտ. թոխթցի. պէօրկեն. մինս ինգնատիոս. վրդպտց. քերցն. Հոխիսիմէի: թագուոյ: մըրպտց. 1884 դեկտ 1:
Յիշատակ երուսաղէմ ի սուրբ Հրեչտակապետ. թոխաթեցի Պէօրէկեան Մինաս [եւ] Ինգնատիոս վարդապետաց. քերցն Հոխիսիմէի [եւ] Թագուհուոյ մայրապետաց. 1884 դեկտեմբեր 1:

A memorial to Jerusalem, to Holy Archangel, for the *vardapets* Minas and Ignatios Bēorēgean of Tokat (T'oxat') [and] their sisters the nuns Hrip'simē and T'akuhi, December 1, 1884.

Ignatios, who served from 1875-1876 as superior of the Bethlehem monastery, died in 1884 at the age of fifty. He had been ordained in 1862.⁸ This inscription is the only mention of his brother Minas discovered thus far. That four members of the same family took up the religious life in Jerusalem is quite remarkable.

229-230 JHA 29-30 (Figs. 36-37)

Silver Lamps of 1885

This is a pair of filigree lamps with hexagonal body. Each measures 10 cms. in length, 3.5 cms. across the mouth, and at its widest point it has a circumference of 25 cms. The lamp neck is a cuff composed of filigree hearts, creating a scalloped top edge. These rest on a band of silver ribboning some 2 cms. high. Below this is a silver twist, attaching the neck to the round, flat upper surface of the main lamp body. The body is decorated with a pattern of stylized waves joined by diamonds. A ridge of herringbone pattern encircles the widest point of the lamp. The six facets of the hexagon are made up of scroll patterns set in a frame of herringbone; again, the scrolls are separated, or joined, by small, flat silver diamonds. Spaces at the various joints of the lamp sections are filled with filigree. The lower sections of the lamp are mostly in a ribbon pattern, with more ribs of herringbone or twisted ropes dividing the sections from one another. The lamp's finial is missing. The attachments for the lamp chains are in the shape of a fan or half-rossette. The cap at the upper end of the chains is a full, filigree rosette of fourteen pieces.

The inscription of each lamp is on a silver plaque, which has been added to one face of the hexagonal portion of the body. A double line frame encloses the inscription, which is in minuscule sloping letters. The inscriptions contain ligatures only in the *յտ* combination found in

⁸ M. ALAWNUNI 1929, 165.

the words *Հրեչտակապետ* and *մայրապետ*. In addition, lamp 230 has a ligature comprising the letters *թէ* in the word *թէքիրտաղ*.

The inscription of lamp 229 reads:

յշտկ յրսղծ 'ի սբ Հրչտկպտ, Հալէպցի, խաթուն, մյրպտի. և դստրն, մրի-ամու, 1885

յիշատակ յերուսաղէմ 'ի սուրբ Հրեչտակապետ, Հալէպցի, խաթուն մայրապետի և դստերն մարիամու, 1885

A memorial to Jerusalem, to Holy Archangel, for the nun Xat'un from Aleppo and her daughter Mariam, 1885.

Thus far, this is the only record we have of Xat'un and her daughter Mariam. They do not appear in the earliest list of nuns to which we have access, that of 1886, nor are they mentioned by Aławnuni.

The inscription of lamp 230 reads:

յշտկ յրսղծ Հրչտկպտ թէքիրտաղցի, անդառամ, մյրպտի և դստերն, մրե-ամու 1885

յիշատակ յերուսաղէմ Հրեչտակապետ թէքիրտաղցի, անդառամ, մայրապետի և դստերն մարեամու 1885

A memorial to Jerusalem Archangel for the nun Ant'aram of T'ekirdal and her daughter Mariam, 1885.

Both Antaram and Mariam appear in the list of nuns given in the Sts. James calendar for 1886. A third nun from T'ekirdal,⁹ Srбуhi, is also listed. Mother and daughter remained in the convent at least until 1891.¹⁰

231 JHA 31 (Fig. 38)

Silver Lamp of 1886

This is a large, filigree lamp measuring 15 cms. in length and 9 cms. across the mouth. At its widest point its circumference is 28 cms. Like JHA 27 and 28 it has a top cuff composed of filigree hearts, giving its upper edge a scalloped appearance. The entire body of the lamp, in all sections, is composed of vertical scrolls separated by lines of beading. The lamp terminates in a rosette into which is fixed a finial composed of nine teardrop shapes filled with swirls, from which hang tassels of silver.

⁹ T'ekirdal is on the coast of the Sea of Marmara, south and west of Constantinople, see R.H. HEWSEN 2001, map 218, D2.

¹⁰ We have had access to the Jerusalem calendars from 1886-1891 and again from 1926-1994, but the calendars for the intervening period, during which Ant'aram and her daughter presumably died, have not been available to us.

The attachments for the lamp chains are in the form of cherubs, the body cast in a solid piece, while the wings are pierced.

The inscription runs around a band just below the lamp's cuff of hearts. It is in very fine, double-line letters. It contains a few standard abbreviations and no ligatures. The spelling of the name *Հոփրսիմէ* as *Հոփրսիմէ* reflects the name's western pronunciation. The donors are the same nuns mentioned in the inscriptions of JHA 28-29 above: the spellings of proper names often depended on the pronunciation and perhaps also on the level of education of the engraver or his clients.

*Յշակ Երսղծ Ս. Հրչակապետ Եկղեցոյ Եւթովեացի պէօրէկէն յկրջ դասերց
Հոփրսիմէ Եւ Թագուհի ճայրապէտաց 1886 ապրիլ 24:*

*Յիշատակ Երուսաղէմ Սուրբ Հրեշտակապետաց Եկեղեցոյ Եւթովեացի
պէօրէկէան Յակոբայ դասերաց Հոփրսիմէ Եւ Թագուհի ճայրապետաց
1886 ապրիլ 24:*

A memorial [to] Jerusalem, Holy Archangel church for the nuns Hripsimē and T'akuhi, daughters of Yakob Bēorēgean of Ewt'okia, April 24. 1886.

T'akuhi appears in the calendar listing of nuns for 1886, whereas Hripsimē does not. Perhaps she had died in that year. Two other women from Tokat, Prapion and Astlik, are also listed.

232 JHA 32 (Fig. 39)

Silver Lamp of 1938

This small lamp measures 12 cms. long and 6 cms. across the mouth. It is of an elongated oval shape, the oval being composed of seven separate panels, each adorned with a design of scrolls in descending sizes, set along a mid-rib in such a way as to create a heart. Spaces within the design are filled in with filigree work. On the lower part of the lamp small scrolls are set in cartouches. The lowest part of the lamp is a small bulb with a miniature version of the same design. The upper rim of the lamp consists of twenty small cartouches, attached to the body of the lamp with a row of filigree chain. The attachments for the chains are of a thick, plain silver wire bent into the shape of an ear. The top cap for the chain is a flat silver disk with a filigree rosette attached to it.

The inscription is on a flat silver plaque fastened to the lamp at the level of the chain attachments. The lettering is simple uncial. There is only one abbreviated word. The donor's name is in the modern West Armenian ablative form.

*ՅՇՏԱԿ Է ԿԱՆԹԵՂՍ Ս. ՀՐԵՇՏԱԿԱՊԵՏ ԵԿԵՂԵՑԻՈՅ,
ԵՐՈՒՍԱԿՂԷՄԱՑԻ ԱՂԵՔՍԱՆԴԻ ՄՈՒԽԹԱՐԵԱՆԷ 1938*

*յիշատակ է կանթեղս Սուրբ Հրեշտակապետ Եկեղեցոյ, Երուսաղէմացի
Աղեքսանդր Մուխթարեան 1938*

This lamp is a memorial to Holy Archangel church, from Atek'sandr Muxt'arean of Jerusalem, 1938.

233 JHA 33 (Fig. 40)

Silver-plated Lamp of 1952

A large lamp 24 cms. long and 16.5 cms. across the mouth, this piece has unfortunately suffered from oxidation to the point that it could not be cleaned. Though it is large, the lamp boasts only two convex bands of simple decoration: the top section of the lamp, to which the chains attach by means of cherub heads with very pronounced facial features, displays stylized foliage set within loops. This pattern is repeated in the top, convex band of the lamp's nose, while two of the bottom sections have patterns of simple wickets and fish scales.

The inscription in capital letters runs around the inside of the top lip. It is set off at its start and finish by an incised cross. The style of the letters is characteristic of work done by Vartan Der Vartanian, a noted Jerusalem jeweler and a capable engraver of the twentieth century († 16/02/1994), but it may have been used by others as well. There are no abbreviations other than the *ՍՐ* for *Սուրբ*.

*Ի ՅԻՇՏԱՏԱԿ Ս. ՀՐԵՇՏԱԿԱՊԵՏԱՑ ՏԷՐ ԵՒ ՏԻԿԻՆ ՂԱԶԱՐՈՍ
ՓԱՇԱՅԵԱՆԷՆ 1952*

As a memorial to Holy Archangels from Mr. and Mrs. Łazaros P'ašayean 1952.

234 JHA 34 (Fig. 41)

Silver-plated Lamp of 1954

This lamp is 28 cms. long and 7 cms. across the mouth. The upper edge of the unusually wide top cuff is cut in the shape of stylized palm trees, while the convex bands of the lamp body display stylized leaves of various kinds. The concave surfaces are undecorated. The lamp's chains attach to the widest part of the lamp via attachment in the shape of floral scrolls.

The brief inscription runs round a flat band near the bottom of the lamp, in quite unartistic lettering with very pronounced loops at the top of the letters շ and չ. The capital Յ with which the inscription begins is a lower case letter with a bottom loop and a top hook, sitting above the line; this gives it the appearance of a capital S.

Յիչ ՎաՀէ Խաչատուրեան 1954

A memorial Vahē Xaç'aturean 1954.

235 JHA 35 (Fig. 42)

Silver-plated Lamp of 1958

A heavy silver lamp comprising an upper cuff, main body and pendant cross. It is 16 cms. long, 6 cms. across the mouth, and 27 cms. in circumference at its widest point. The upper cuff is pierced in a pattern of diamonds and pickets. The main body of the lamp is simple in outline, consisting of two bell-shaped pieces set opposite one another and joined by a plain, hexagonal band. The top section is adorned with stylized leaves pointing downwards, while the bottom section displays the same leaves, pointing upwards. The lamp ends in a small eye, through which the eye of a pendant cross passes. The attachments for the lamp chains are in the shape of leaves.

The inscription appears on two faces of the band running round the middle of the lamp. It uses the same characters as JHA 33, all in capitals and with no abbreviations.

1. ՅԻՇԱՏԱԿ Ս. ՀՐԵՇՏԱԿԱՊԵՏԱՑ ԵԿԵՂԵՑԻՈՅՆ
2. ԱԲՐԱՀԱՄ Գ. ՄՆԱՑԱԿԱՆԵԱՆ ՀՈԿ Ը. 1958

1. A memorial to the church of the Holy Archangels
2. From Abraham K. Mnac'akanian Oct. 8, 1958

236 JHA 36 (Fig. 43)

Silver Lamp of 1959

A filigree lamp measuring 18 cms. long and 6.5 cms. across the mouth. The upper cuff of the lamp is composed of triple wickets. The join where the cuff is attached to the body of the lamp is covered by a plain, flat band. The lamp body is composed of eight panels outlined in fine chain. Each panel has a center stone; green, turquoise, orange and

blue are the four colors, repeated again in that same order. The filigree work within each panel makes a design of four hearts, arranged to form a cross. The lamp's lower bulb displays the same pattern on a smaller scale. On this bulb, the center stones of the panels are pale green and pink, alternately. The attachments for the lamp chains are simple, thick metal wires in an ear shape. At the top of the chains, a cap in the form of a fifteen-petal flower holds the chains in place. The narrow nose of the lamp is made up of five elongated mihrab shapes in filigree. It terminated in a small sphere made up of two rosettes.

The inscription appears in two lines on a band around the top of the lamp. The letters are in the same style as those on JHA 33 and 35.

1. ՆՈՒԷՐ Ս. ՀՈՒՓՍԻՄԵԱՆՑ ՄԱՏՐԱՆ ՏԷՐ ԵՒ ՏԻԿԻՆ ԽԱԶԱՏՈՒՐ ԵՒ ՈՎՍԱՆՆԱ ՅՈՎՀԱՆՆԷՏԵԱՆԷ
2. Ի ՅԻՇԱՏԱԿ ԱՂԵՏԱՀԱՐ ԴԱՏԵՐ ԻՐԵԱՆՑ ՕՐ. ՀՈՒՓՍԻՄԷ ՅՈՎՀԱՆՆԷՏԵԱՆԻ 25.6.1959

1. A gift to the Chapel of the Holy Hrip'simeanc' from Mr. and Mrs. Xaç'atur and Ovsanna Yovhannessian in memory of their daughter Miss Hrip'simē Yovhannessian, tragically killed. June 25, 1959.

The chapel of the Hrip'simeanc' lies in the southeast portion of the Holy Archangels Church, adjacent to the nave. It is used once a year on the feast of the saint. In addition, it serves as the church's sacristy, and the treasury forms its westernmost end. The dedication of the altar in this chapel, erected in the days of the great Patriarch Gregory the Chain Bearer, is described by Hannē *vardapet* in his history.¹¹

237 JHA 37 (Fig. 44)

Silver Lamp with inscription of 1961

Interestingly, this lamp is of the same design as JHA 25, whose inscription dates from 1870. Thus it is clearly older than its inscription's date. The lines of the design are more pronounced, and the lamp is two centimeters shorter (14 cms. in length) than JHA 25. It has also sustained more damage: there are numerous dents, and the lowest part of the lamp has been pushed up into the body. Holes in the lamp body have been patched, and the cast cherub attachments for the lamp chains seen on JHA 25 have been replaced with large, flat angels fixed to the surface

¹¹ HANNÉ 1807, 238.

of the lamp's central bulb in such a way as to conceal holes or tears. These angels appear to have been made by conforming a thin piece of silver to an underlying mould. The cherub has curly hair and pronounced cheeks; facial features are clear. The head nestles in the outstretched wings, the feathers of which are clearly delineated.

The inscription, which runs round the top of the lamp, is in the same lettering as that on JHA 34. The capital Յ in this case resembles a much elongated and angular number 3; the letter ի is merely a staff with a loop at the top; the letter է in Վարդանեան is a simple vertical line with small cross-piece, a form often seen in modern cursive writing.

Յիչ կանթեղա Ս. Հրեշտ. Սիրվարդ Վարդանեանէ 1961
 Յիչատակ [է] կանթեղա Սրբոց Հրեշտակապետաց Սիրվարդ Վար-
 դանեանէ 1961

This lamp is a memorial to Holy Archangels from Sirvart Vartanian 1961.

238 JHA 38 (Fig. 45)

Silver-plated Lamp of 1963

This lamp is one of a matching set of nine in the church. It is the only one of them with an inscription. One of the set has no chains, and thus is not in use. The lamp is machine made of thin brass, plated with silver. It is in three separate pieces: the top lip or crown fits onto the upper half of the lamp bulb, while the bottom half of the bulb attaches to the top via a band decorated with engraved "V"s and vertical lines. There is a stylized floral design on the upper lip and the lowest portion of the lamp, and a band of dots separating the main body of the lamp from its gradually narrowing nose. The attachments for the chains are in the shape of cherubs. The cherub's head has sketchy facial features and indications of curly hair and it perches above a pair of outstretched, upward-pointed wings with indications of feathers. Directly below the head, between the wings, is a stylized, trilobate, third wing.

The inscription appears on three lines at the top of the lamp in ornate but crude lettering. All but the first two letters are double lined. The Շ is shaped like a modern capital Q. The two լ's feature pronounced loops where the vertical and horizontal strokes intersect. As has been the case with other proper names, the spelling here reflects the western Armenian pronunciation.



1. ՅԻՇԱՏԱԿ
2. ԵԼԻԶԱՊԷԹ ՊԷԼԵԱՆ
3. 1963

1. A memorial
2. Elizabet' Bēlean
3. 1963

239-240 JHA 39-40 (Figs. 46-47)

Silver Lamps of 1964

These lamps, heavy for their size, measure 12 cms. in length and 6 cms. across the mouth. The top cuff of each lamp is pierced in a pattern of triangles, diamonds and elongated mihrab shapes. The upper, convex portion of the body is adorned with a pattern of slanted leaves. The join between this and the lower, concave part of the lamp is covered by a simple, raised band. The lower section displays a series of teardrop panels, of which every other one contains a vertical, stylized leaf/vine. The undecorated panels are highly polished. Spaces between the tops of the panels are stippled. At the bottom of the lamp is an eye, through which a dangling Maltese cross some 3.5 cms. in diameter is fastened. The attachments for the lamp chains are handles in the form of an ornate scroll. The chain cap has a raised, five-pointed star in its center.

The inscriptions on both lamps are identical. They are written in a very angular uncial, and appear on the cross that is pendant from the bottom of each lamp. There are no ligatures, and no abbreviations apart from the Ս, in the second line.

1. ՅԻՇԱՏԱԿ 1964
2. Ս. ՀՐԵՇՏԱԿԱՊԵՏԱՑ
3. ՆՈՐԱՅՐ
4. ՏԷՐ-ՎԱՐԴԱՆԵԱՆ
5. ՍԻՐՎԱՐԴ

1. A memorial 1964
2. To Holy Archangels
3. Norayr
4. Der-Vartanian
5. Sirvart

241 JHA 41 (Fig. 48)*Silver Repoussé Lamp inscribed 1968*

This lamp is similar in style and size to JHA 25 and JHA 37; it is certainly of a much more antique vintage than its inscription would indicate. Measuring 16 cms. in length and 7 cms. across the mouth, it is composed of an upper lip, joined to the body of the lamp by a row of raised herringbone pattern. The main body of the lamp has six bands of decoration; the first, third and sixth are of stylized leaves (pointing down on the upper band and up on the lower ones) with stippled surfaces. The largest convex band is decorated with stylized flowers, separated from one another by a plain scroll. Band four is etched with simple, horizontal scrolling, while band five features alternate rectangles of plain silver and of scrolls laid in an X. The attachments for the lamp chains are in the form of cherubs.

The inscription, which runs around the upper lip of the lamp, is in a hand similar to that of JHA 34 and 37. It employs the same initial Յ and the pronounced loop at the top of the շ, while the է is once again a simple vertical line with a small horizontal leg above the line. The top of the Հ is a horizontal line rather than a loop. It will be noted that the plural of the donors' family name lacks one ն.

Յիշ կանթեղս Ս Հրեշտկ. Յարութիւն Պերճ Պօղոս քուքէաներէ 1968
 Յիշատակ է կանթեղս Սրբոց Հրեշտակապետաց. Յարութիւն, Պերճ
 [Եւ] Պօղոս քուքէաներէ 1968

This lamp is a memorial to Holy Archangels from Yarut'iwn, Berj and Bōtos K'uk'ēan 1968

242 JHA 42 (Figs. 49-50)*Silver-plated Lamp of 1968*

This lamp is 13.5 cms. in length and the same across the mouth. The glass dish for its oil and wick were fitted into a ring suspended above the body of the lamp on chains that attach to the larger chains suspending the lamp as a whole. The upper cuff of the lamp has a rolled lip, and is pierced by a row of ellipses. The body of the lamp has only one band of decoration, at the top: this is a band of poorly differentiated leaves and flowers. The attachments for the lamp's chains are simple, flat ears. At the bottom of the lamp is a loop, from which nothing now hangs.

The simple inscription, found just below the widest point of the lamp, is in dotted letters.

Արփինէ Վարդանեան

Arp'inē Vartanean 1968

243 JHA 43 (Fig. 51)*Silver Lamp inscribed in 1949*

An exceptionally large silver repoussé lamp, measuring 26 cms. in length and 8.3 cms. across the mouth, with a circumference of 46 cms. at its widest part. The workmanship is very similar to that of others given above, whose inscriptions date from the nineteenth century. The inscription is in double-lined letters. The space within each letter's outline has been filled with horizontal hatching. Right-angled abbreviation marks appear above the line, and in the word կանթեղս the letter *w* is abbreviated as a single, vertical stroke, a common manuscript convention. It has crosses with inscriptions on them at the end of each lamp chain.

Յշակ է կանթեղս Ի Ս. Հրշակապետ եկղոյց Երզնցի Նիկողոս Գէորգեանէ 49
 Յիշատակ է կանթեղս Ի Սուրբ Հրեշտակապետ եկեղեցոյ Երուսաղիմացի
 Նիկողոս Գէորգեանէ 49

This lamp is a memorial to Holy Archangels Church from Nikolos Kēorkian of Jerusalem, [19]49

244 JHA 44 (Fig. 52)*Silver Lamp (undated)*

This heavy silver lamp measures 7.5 cms. in length and the same across the mouth. A ring to hold the glass oil dish sits above the lamp body, on legs soldered to the inside of the lamp. The surface of the lamp cone is divided into six vertical bands. Plain, polished bands alternate with bands pierced in a floral design. The top portion of each pierced band is a solid horizontal piece covered in stippling. The lamp terminates in a pineapple or pinecone shape set in a ruff of three leaves, which screws into the bottom of the lamp. The upper side of this decoration is plain, while the underside is engraved with veins. At the bottom of the pinecone is a loop through which a silver ring passes. From this a crucifix hangs, with the crucifixion scene barely visible on one face: a head flanks Christ on either side, while bits of a smaller scene can be seen

under his feet. On the reverse of the crucifix a Madonna and child are visible in the center, with four other figures filling the arms of the cross. The attachments for the lamp chains are simple silver wires bent into the shape of an ear.

The donor's name, in the same script as JHA 33, 35 and 36, is positioned vertically, following the edge of a plain panel on the cone.

Ա. Գաբրիէլեան

A. Kapriëlean

245 JHA 45 (Fig. 53)

Silver Lamp (undated)

Closely resembling JHA 25, 27 and 241 in size and style, this lamp is a slightly smaller version, 13 cms. long and 6 cms. across the mouth. The lamp has been much damaged over time; its designs are not clear, though they include the same stylized leaves, fleurs-de-lis and cartouches found on its sister lamps. The lip has been torn off so that only part of the inscription can be read.

The inscription, in simple, line letters, is set off at the beginning by a cross with an X drawn through it, giving it the appearance of a St. Andrew's cross. There are no upper case letters. The engraver was of no great talent.

Ղսոկ է կանթեղս մարպետ կատարին ի սբ Հրչտկպետի
յիշատակ է կանթեղս մայրապետ կատարին ի սուրբ Հրեշտակապետի

This lamp is a memorial for the nun Katar, to Holy Archangel

There are two nuns named Katar or Katarine known to us. One was the notable Katarine Łorlanov of Tiflis, a deacon, who visited Jerusalem twice. On her second pilgrimage she made exceptionally munificent gifts to the monastery of Sts. James, including a full set of gold embroidered scarlet copes, thirty-one in number, as well as various silver objects. Two lamps of her donation still hang in the grotto of Bethlehem's Nativity Church. They are of exceptional size and workmanship, and their inscriptions are likewise of a very high quality, quite unlike that displayed here. The other nun Katarinë was Katar of Ulna, whose name appears in the list of Sts. James personnel at the end of the calendar for 1886. She disappears from the list in 1890, indicating that she died in 1889. It is perhaps this Katarinë who donated JHA 45.



246 JHA 46 (Fig. 54)

Silver Lamp (undated)

The decoration of this lamp, which measures 15 cms. long and 5 cms. across the mouth, is comparatively simple. Its upper cuff is scalloped. The band of decoration immediately below the cuff displays circles filled with cross-hatching, while the main bulb of the lamp is etched with simple, four-petalled flowers separated by a simple, horizontal stem and two stylized leaves. Of the lower four bands comprising the lamp's nose, two are blank (one holds the inscription, consisting of the donor's name, on its lower surface), one has a simple pattern of herringbone and dots, while the lowest one displays merely a row of punched circles.

The inscription, too, is in plain, line letters of no great art. It is to be read on the plain band directly below the largest bulb of the lamp. The most notable characteristic of the script is the very large β , with a strongly angled top loop and an elongated, rounded lower loop

ԅակոր ԅովսէփ ԅակորեան

Hagop Hovsëp' Hagopean

247 JHA 47 (Fig. 55)

Silver-plated Lamp (undated)

This is an extremely simple lamp measuring 12.5 cms. in length and 6 cms. across the mouth. The flowers that adorn the body of the lamp have petals in alternating lapis and dark blue. There are three flowers set within each loop of the spiral, which constitutes the decoration's background. The attachments for the lamp chains are in the form of cherub heads, but without wings.

The inscription runs around the upper part of the lamp body, below the neck and between the attachments for the chains. This arrangement divides the inscription into three segments. The β is similar to that in the previous inscription, with a very angled top. However, it also has a loop flourish at the bottom, which the previous example did not. The letter l has a loop as well. As was the case in JHA 34, 37 and 41 the letter k appears as a simple vertical line with a small horizontal bar above the line.

1. Յակոբ Գարօլ
 2. Յակոբեան
 3. Նուէր կանթեղս
1. Hagop Karōl
 2. Hagopean
 3. a gift this lamp

The donor appears to be a cousin of the donor in JHA 46. Both named perhaps for their grandfather, they have the same first and family name but are distinguished by a different patronymic.



Fig. 1
JHA 21. Candlestick of 1738 (fig. 27)



Fig. 2
JHA 21. Inscription, partial view (fig. 28)



Fig. 3
JHA 22. Silver lamp of 1831 (fig. 29)



Fig. 4
JHA 23-24. Silver lamps of 1844 (fig. 30-31)

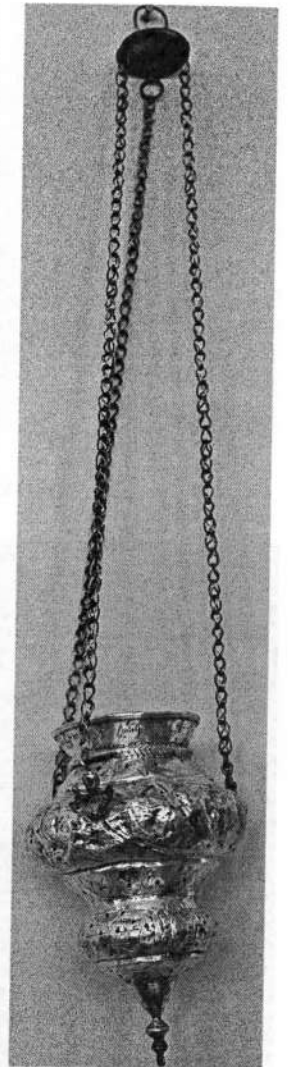


Fig. 5
JHA 25. Silver lamps of 1870 (fig. 32-33)



Fig. 6
JHA 26. Silver lamp of 1884 (fig. 34)



Fig. 7
JHA 27-28. Silver lamps of 1884 (fig. 35)

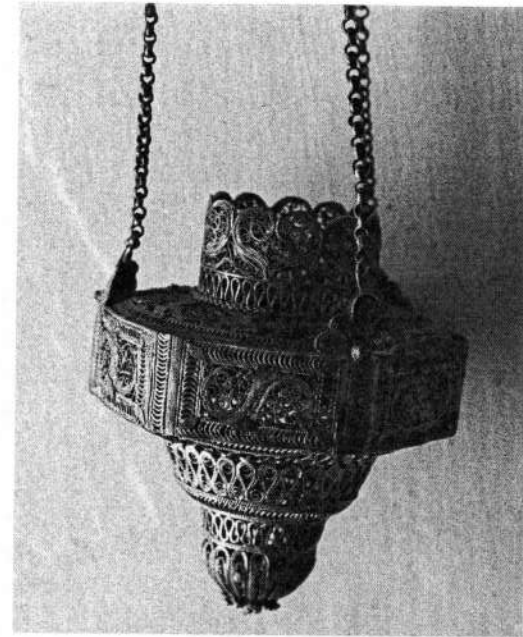


Fig. 8
JHA 29-30. Silver lamps of 1885 (fig. 36-37)

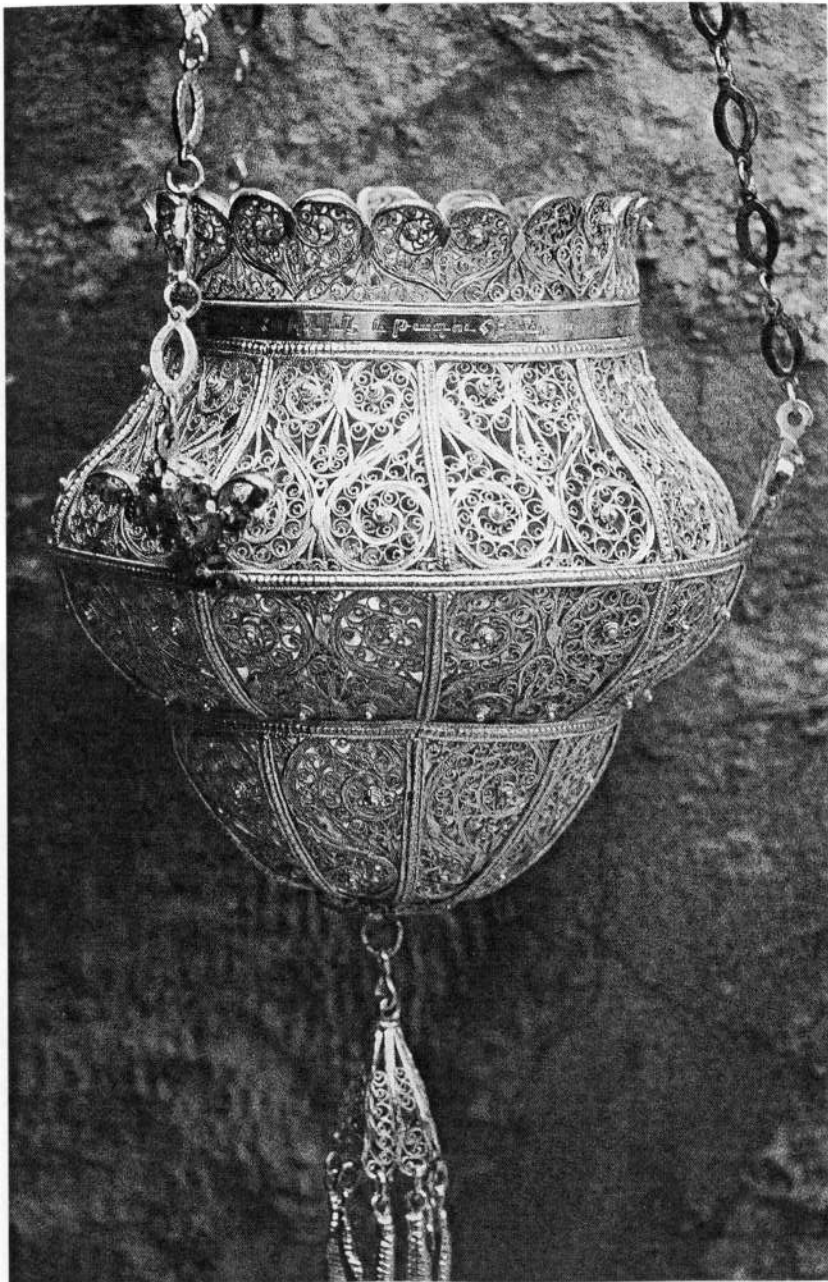


Fig. 9
JHA 31. Silver lamp of 1886 (fig. 38)

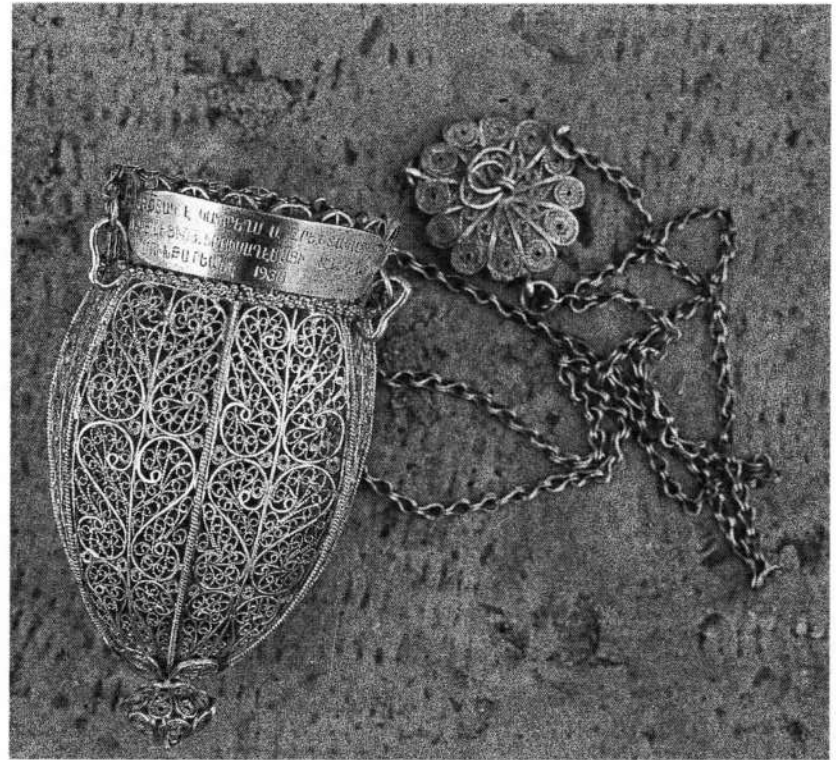


Fig. 10
JHA 32. Silver lamp of 1938 (fig. 39)