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EPIGRAPHICA ARMENIACA HIEROSOLYMITANA VIII: INSCRIBED CANDLESTICKS FROM HOLY ARCHANGELS CHURCH, JERUSALEM

by

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ISRAEL

This is the first in this series of articles that presents a collection of inscribed objects in Jerusalem. The candlesticks from Holy Archangels' Church which are given here, were recorded in the course of the restoration of the Church which took place in 1985-90¹. They were all copied by hand and most of them were photographed. The dedications on these candlesticks form part of the documentation of Holy Archangels' Church, some of which the writers have already published², and intend to continue publishing. Inscriptions on objects from other sanctuaries in Jerusalem have been collected on an occasional basis over the years and will be presented after the publication of the inscriptions from Holy Archangels Church.

The inscriptions published here have been assigned numbers drawn from two series. The first series is the overall sequential numbers employed in the Epigraphica Armeniaca Hierosolymitana project. We have chosen to start numbering the candlesticks from number 200 on. This is with a view to ease of overall reference and eventual inclusion of this material in a corpus of Armenian Inscriptions of the Holy Land. In addition, however, we use a number series tied to the site of the inscription, following the system used for the Nazareth and Sinai inscriptions. 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

¹ Our thanks are expressed to H.G. Bishop Guregh Kapikian who was in charge of the restorations and made the material available.

² R. ERVINE 1995, 35-51; M.E. STONE 1980, 54-58 nos. 2, 4-9; 1990-91, 333-335 no. 44, 340-1 no. 49; 1993, 256-268, nos. 53-59; (in press), nos. 67 and 70.



Fig. 1 — Inscription 202 (JHA 2) General View.

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

Group 201-204 JHA 1-4

201 JHA 1

Candlesticks of 1725

These four candlesticks are a matched set, and a number more of the same series are to be found in the Church of the Holy Sepulchre and in St. T'oros Church. There also appear to be some of this set in the Cathedral of the Sts. James. In addition to the four items published here as JHA1-4, a fifth member of this set, from which the inscription has been removed, also exists in the Holy Archangels Church. It seems that uninscribed candlesticks, as well as lamps and other objects, were cast in bulk, perhaps outside Jerusalem³, and subsequently inscribed with the names of donors to the holy places. This explains the large number of identical pieces.

The candlestick is made of solid brass and is 30 cms. high. It consists of two parts screwed together; a turned top spindle 21 cms. long, which is screwed into a truncated, equilateral-pyramidal base, 16 cms. on each side at the bottom where it terminates in little hoofed feet, and reducing to 10 cms. on each side at its top. An identifying letter ζ occurs on the bottom lip of the top part, presumably put there by the craftsman to assist in matching shafts and bases.

The inscriptions are orientated towards the top of the candlestick, and therefore are upside down to the normal viewer. This is probably the result of the technique used by the engraver. The inscriptions are in relief on a sunken field. The background has been removed and the top surface of the letters is level with the outer face of the candlestick. The inscriptions are in lines separated by a band. Abbreviation marks are put outside the band, on plain uninscribed surface. Lines 1-3 are at the bottom of the base, and lines 4-5 at its top.

Words are separated by vertical lines that have been reproduced in our transcription. There is extensive abbreviation as well as ligatures and

³ There are records of donkey-loads of such objects being brought to the city from Tokat (Eutokia), a great centre of brass foundry.

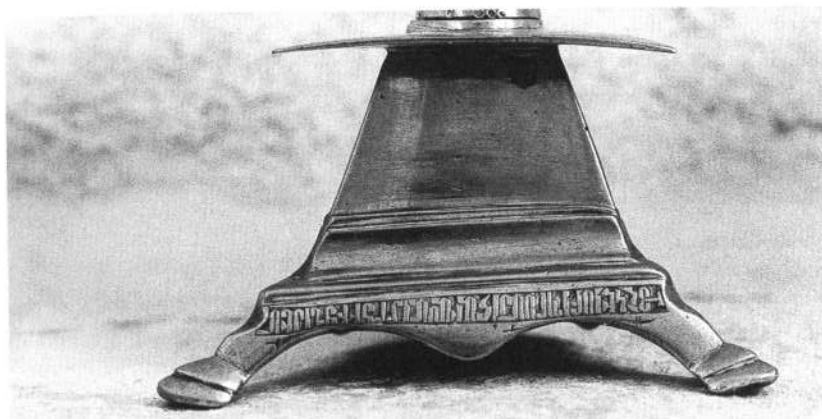


Fig. 2 — Inscription 202 (JHA 2), line 1.



Fig. 3 — Inscription 202 (JHA 2), lines 3-4.

miniaturization of some letters. The script is uncial (*erkat'agir*). A peculiarity of the script is that the letter *j* is written in minuscule on the line except where it is initial in the inscription. A similar phenomenon is found, several centuries earlier, in a number of inscriptions from Noravank', such as no. 1, dated 1331⁴, and no. 22, of the same vintage. The spelling *ՍԱՐԳԻՍԻ*, typical of West Armenian usage, is to be noted. Throughout, where we complete abbreviations, we have used West Armenian forms.

1. ՅՇԿԷ | ԹՄՁՈՑԻ | ՅԻԼԻԵԱՍՕՂԼՈՒ | ՄՇԻ | ՍԱՐԳԻ
2. ՍԻ ՄԱՅՐ | ՅԻՍՊԱՀԱՆԻՆ | ՅԵՄ | ԻՄԷՁ | ՍԲ | ՅԱՐՈՒԹԵ
3. ԵՐԿՐԴ | ԳՂԳԹՅ | ՆՈՐ | ԽՈՐԱՆԻՆ | ԹՎ ՌՃՉԴԻՆ | ԻՆՈՒԻ
4. ԲԱԿՈՒԹԵ | ՅԿԲ | ՎՐԴՊՏԻՆ | ԱՍԱՅՔ
5. ԱԾ | ՈՂՈՐՄԻ

1. յիշատակ է թաճառացի յիլիեասօղլու ծախեսի սարգի
2. սի մայր յապահանին յերուսաղէմ ի ծէջ սուրբ յարութեան
3. երկրորդ զողորթայ նոր խորանին թվին ՌՃՉԴին ի նուի
4. բակութեան յակօր վարդապետին ասացէք
5. աստուած ողորմի

1. It is a memorial of Yilieasōllou *mahdesi* of T'amzafa Sargis's
2. mother Ispahan, to Jerusalem for the new altar
3. of Second Golgotha in the Holy Sepulchre, in the year 1174 [A.E. = 1725],
4. in the collection of Yakob *vardapet*. Say
5. "God have mercy".

This piece is from the time of Patriarch Gregory the Chainbearer (1715-1749). Yakob is probably Yakob *vardapet* Palatc'i, son of *mahdesi* Melkon, and a disciple of Patriarch Yovhannēs Kolot of Istanbul (served 1715-1741). Yakob was a fund-raiser for Patriarch Gregory and is mentioned by him in his travel diary⁵. His gravestone reads:

Այս է տապան Հանգստեան Պալաթցի լուսարար Յակօր վարդապետին
սրբոյ Աթոռոյս բազմաշխատ նուիրակին որ Հանգեաւ ի թուին ՌՃՉԷ
ընթերցողքդ սուք զողորմին

This is the tomb of sacristan Yakob *vardapet* of Balat', industrious fund-raiser of this holy See who reposed in the year 1187 [A.E. = 1738]. You who read, offer "Have mercy".

⁴ M.E. STONE and TH. M. LINT 1996-7, 444-450.

⁵ See M. ALAWNUNI 1929, 329-330.



Fig. 4 — Inscription 203 (JHA 3), General View.

In Jerusalem manuscript J598, *Lives of the Fathers* (1699-1711) there is a colophon written on the occasion of his death. The colophon is in a second hand, giving some details of his biography and lauding his qualities as a fund-raiser⁶. His entry into the service of Jerusalem's See in 1706 is mentioned there.

Further objects donated by him are mentioned by Alawnuni, one of which was a Missal dated 1727, no. J2259⁷. His colophon on p. 40 ii reads:

Յիշատակ ետողիս Պալատցի մաՀտեսի Մեկոնի որդի Յակոբ վարդապետիս, որ եղի յիշատակ յերուսաղէմ, ի դուռն Սրբոյն Յակոբայ, ի ՌՃՀԶ թուին, յիշեցէք ի Քրիստոս եւ Աստուած որդորմի ասացէք եւ Տէր որդորմեսցի ձեզ. ամէն:

It is a memorial of me, its depositor, Yakob *vardapet* son of Melk'on *mahdesi* of Balat, who placed it as a memorial in Jerusalem in the Church of St. James, in the year 1176 [AE = 1727]. Remember (me) to Christ and say "God have mercy" and the Lord will have mercy upon you. Amen.

He also donated J2458 and his colophon occurs on p. 212 of the manuscript, dated AE 1187 = 1738, i.e., a year before his death⁸. He also presented a pearl and gold embroidered emiphoron with the inscription:

Ի վայելումն Պալաթեցի մաՀտեսի Մեկոնի որդի Յակոբ վարդապետին բազմաշխատ միաբան սուրբ աթոռոյ ՌՃՀԸ

For the use of Yakob *vardapet*, son of Melkon *mahdesi* of Balat', industrious brother of the holy See 1178 [A.E. = 1729]⁹. His seal is found in J814¹⁰.

In addition, he donated a number of other manuscripts to St. James. J1129 containing the *Sermons of Grigor Tat'ewac'i* was for his use, according to a colophon of 1706¹¹. In 1727 he commissioned the copying of a Missal, J2259, and donated it to St. James¹².

⁶ N. BOGHARIAN 1967, 2.643-644.

⁷ N. BOGHARIAN 1974, 7.353. Alawnuni dates this to 1729. Bogharian also notes a second small colophon of his, on p. 29 of the manuscript.

⁸ BOGHARIAN 1977, 8.121.

⁹ See ALAWNUNI 1929, 329-330. Yakob is also mentioned in J532, fol. 44r (BOGHARIAN 1967, 2.539).

¹⁰ BOGHARIAN, 1968, 3.287 Է. քի.ծո. Յակոբ վարդապետ պալաթցի "HE IS. servant of Christ, Yakob *vardapet* Balat'c'i". A similarly inscribed seal is found in J2458 (undated): BOGHARIAN 1977, 8.120, see note 9 above, and in no. J2495.

¹¹ BOGHARIAN 1969, 4.199.

¹² BOGHARIAN 1974, 7.353.



Fig. 5 — Inscription 203 (JHA 3), lines 1 and 6.



Fig. 6 — Inscription 203 (JHA 3), lines 3-5.

202 JHA 2 (Figs. 1-3)

Candlestick of 1725

1. ԹՇԿԷ | ՄԲ | ՊՐՍՄՅ | ՀԱԻԱՍՍԱՐ | ՏՐՑԻԻՑՆ | ԵՆՄ
2. ԻՄԷՋ | ՄԲ | ԵԱՐՈՒԹԵ | ԵՐԿՐԴ | ԳՂԳԹ | ՆՈՐ | ԽՈՐԱՆԻՆ
3. ԹՎՈՃՂԻՆ | ԻՆՈՒԻՐԱԿՈՒԹԵ | ԵԿԲ | ՎՐԴԱՊԵՏԻՆ
4. ԱՍԱՑԲ | ԱԾ | ՈՂՈՐՄԻ

1. յիշատակ է սուրբ պարսաճայ Հաւասար տիրացուիցն յերուսաղէմ
2. ի ճէջ սուրբ յարութեան երկրորդ գողցոթայ նոր խորանին
3. թվական ՌՃՂԻՆ ի նուիրակութեան յակոբ վարդապետին
4. ասացէք աստուած ողորմի

1. It is a memorial of all the deacons of St. Barsam to Jerusalem
2. for the new altar of Second Golgotha in the Holy Sepulchre,
3. in the year 1174 [A.E. = 1725], in the collection of Yakob vardapet.
4. Say "God have mercy".

There is a letter *Մ* on the rim of the upper part, presumably a mark for the craftsman. St. Barsam is a church in Tokat¹³. The execution of the inscription uses the same technique described above.

There is another almost identical candlestick with inscription in the Church of the Holy Sepulchre on the altar of St. Karapet. It will be published later in this series; apparently these were given as a pair by the deacons at St. Barsam¹⁴.

203 JHA 3 (Figs. 4-6)

Candlestick of 1726

1. ԹՇՏԷ | ՀԱԹՎԵՑԻ ԽԱԶԱՏՈՒՐԻՆ | ՈՐԴՈՅՆ
2. ՆԱՐԻՆԻՆ | ՄԷԼԻՔՍԷԹԻՆ | ԵՆՄ | ԻՄԷՋ | ՄԲ
3. ԵԱՐՈՒԹԵ | ԵՐԿՐԴ | ԳՂԳԹ | ՆՈՐ | ԽՈՐԱՆԻՆ
- ԹՎՈՃՂԻՆ | Ի ՆՈՒԻՐԱԿՈՒ
4. ԹԵ | ԵԿԲ | ՎՐԴԱՊԵՏԻՆ
5. ԱՍԱՑԷԲ | ԱԾ | ՈՂՈՐՄԻ

¹³ It is mentioned in HAKOBYAN 1984 for 1633, no. 746. We have been unable to consult ALBOYACEAN 1952 where it may well be mentioned.

¹⁴ In the Holy Sepulchre, on the Altar of St. Karapet in the Chapel of St. Helena (St. Gregory) a similar candlestick is found, tentatively numbered JHS 1. The only differences between its lower section and JHA 2 is the identifying letter, which in this case is *q*. The top portion differs from that of JHA 2 and was presumably later mounted on the original base. In the second line of the inscription on JHA 5, the word *ՆՈՐ* is not ligatured and the the ligature of *ի* in the word *ԽՈՐԱՆԻՆ* sits on the line instead of above it. In the last line JHA 205 read *ԱՍԱՑԷ* where JHA 2 read *ԱՍԱՑԷԲ*.

1. յիշատակ է դաթվեցի խաչատուրին որդոյն
2. նարինին մէլիքսէթին յերուսաղէմ ի մէջ սուրբ
3. յարութեան երկրորդ գողգոթայ նոր [խ]որանին
4. թվականին ՌՃԹԵ ի նուիրակու
թեան յակոր վարդապետին
5. ասացէք աստուած ողորմի

1. It is a memorial of Xač'atur of Łat'vē's son(s)
2. Narin, Mēlik'sēt' to Jerusalem in the Holy
3. Sepulchre, for the new altar of Second Golgotha,
4. in the year 1175 [A.E. = 1726], in the collec-
tion of Yakob vardapet.
5. Say "God have mercy".

There is a craftsman's mark, the letter *h*, on the lower rim of the upper part. Łat'vē is so far unidentified. The word խորանին "altar" has been written erroneously as ՆՈՐԱՆԻՆ on the candlestick.

204 JHA 4 (Figs. 7-9)

Candlestick of 1726

1. ՅՇԿԷ | ԹՈՒԹՅԻ ՊԵՔԵԶ ՄԶԻ | ԹՈՐՈՍԻՆ
2. ՅԵՄ | ԻՄԷԶ | ՍԲ | ՅԱՐՈՒԹԵ | ԵՐԿՐԴ | ԳՂԳԹ
3. ՆՈՐ | ԽՈՐԱՆԻՆ | ԹՎԱԿԱՆ ՌՃԶԵ | Ի ՆՈՒԻՐԿՈՒԹԵ
4. ՅԿԲ | ՎՐԴՊԵՏԻՆ | ԱՍԱՑԷՔ
5. ԱՅ | ՈՂՈՐՄԻ

1. յիշատակ է թոխաթցի պէքէզ մաՀտեսի թորոսին
2. յերուսաղէմ ի մէջ սուրբ յարութեան երկրորդ գողգոթայ
3. նոր խորանին թվական ՌՃԶԵ ի նուիրակութեան
4. յակոր վարդապետին ասացէք
5. աստուած ողորմի

1. It is a memorial of Bēq(m)ēz mahdesi T'oros of T'oxat'
2. to Jerusalem in the Holy Sepulchre for the new
3. altar of Second Golgotha, in the year 1175 [A.E. = 1726], in the collec-
tion
4. of Yakob vardapet. Say
5. "God have mercy".

The identifying letter is *đ*. A *U* may be observed on the lower lip of the candlestick. There is a candlestick dedicated for T'oros's daughter

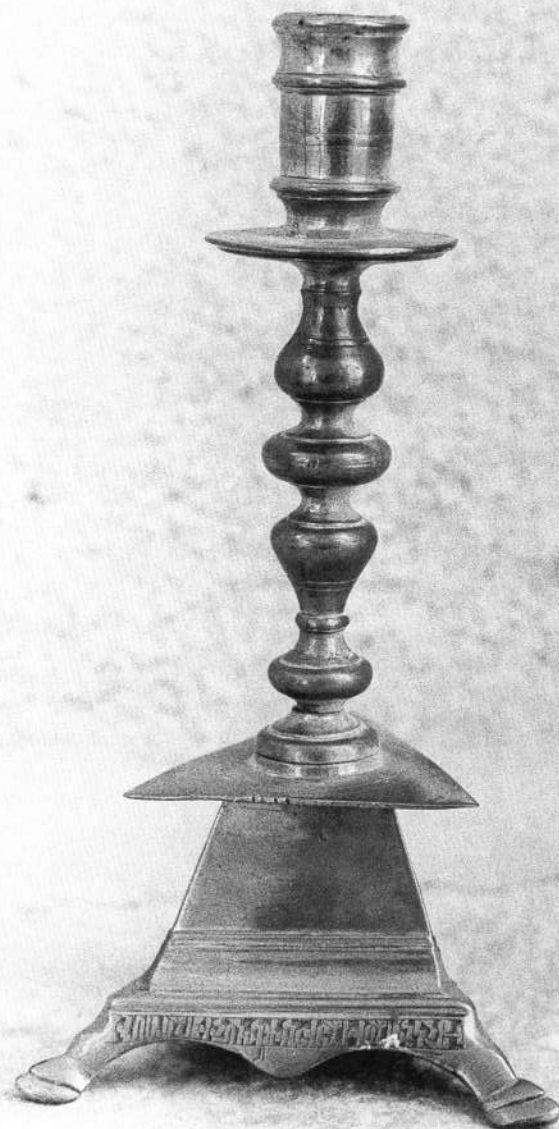


Fig. 7 — Inscription 204 (JHA 4), line 1.



Fig. 8 — Inscription 204 (JHA 4), line 1.



Fig. 9 — Inscription 204 (JHA 4), lines 3-5.

from the same year in the Church of the Holy Sepulchre on the altar of St. Gregory the Illuminator in the Chapel of St. Helena (also known as the Chapel of St. Gregory the Illuminator).

205-6 JHA 5-6

Candlesticks of 1741

This is a matched pair of candlesticks with a base in the form of a truncated cone surmounted by a detachable shaft. The base is hollow and the inscription is written as simple incisions rather than in relief. One of the candlesticks is significantly darker than the other. The inscription of both reads almost identically and is enclosed at the ends by the symbols —: and:—.

ՅՇԿԷ ԳԱՐԻԻԼ ՎԴՊՏԻՆ Ի ՍԲ ՅԵՄ Ի ՍԲՆ ՅԿԲ ՏԵՂՔԴ ԱՍԷՔ
ԶԱԾ ՈՂՄԻՆ ԵԻՐՆ ԵԻ ԾՆՈՂՑ ՆՈՐԻՆ ԹՎ ՌՃՂ

յիշատակ է գարրիլ վարդապետին ի սուրբ յերուսաղէմ ի սուրբ յախոր
տեսողքդ աս[աց]էք զԱստուած ողորմին եւրն եւ ծնողացն նորին թվին
ՌՃՂ

It is a memorial of Gabriel *vardapet* to Holy Jerusalem to St. James. You who see it, say “God have mercy” for him and his parents. In the year 1190 [= 1741].

The inscription on the lighter coloured candlestick differs in four minor orthographic ways, having *SUՂՔԴ*, *ԱՍՔ*, *ԻԻՐ*, *ՆՈՐԻՆ* (not ligatured). Three individuals named Gabriel *vardapet* served under Patriarch Gregory the Chainbearer. It is impossible to know whether the author of the inscription was one of these, or indeed, another person altogether¹⁵.

207 JHA 7

Candlestick of 1741

This candlestick has an inscription almost identical to the preceding, but on a different shaped base. The cone is higher and the detachable top is shorter. The differences in the inscription are the following:

ՅՇՏԿԷ, *SUՂՔԴ*, *ԱՍՔ*, *ԻԻՐ* ԾՆՂՑ. In addition it repeats the word *ԱՍ[ԱՅԷ]Ք* following *ՈՂՐՄՆ*.

¹⁵ See ALAWNUNI 1929, 56-58.

208 JHA 8 (Figs. 10-11)**Candlestick of 1816**

This candlestick has a more elaborate design. The base is 10 cms. in diameter and 5 cms. high. The bottom edge is scalloped. The screw-in top is 18 cms. high, making this taller than average. The quality of the brass is not as high as those we have already described, and in general we have observed that the nineteenth-century candlesticks are of lesser quality than the earlier specimens. This candlestick has been made by machine turning rather than by casting. The inscription runs around the base in a single line.

ՅՇՏԿԷ ՄԶՍԻ ԹԱԹՕՍԻՆ Ի ԴՈՒՌՆ ՍԲ ՔԼԽԱԴԻՐՆ ԹՎԻՆ
ՌՄԿԵՆ

յիշատակ է ճաշտեսին թաթօսի ի դուռն սուրբ քլխադիր[ի]ն թվին ՌՆԿԵՆ

It is a memorial of T'at'ōs *mahdesi* to (the chapel of) Holy K'lxadir, in the year 1265 [= 1816].

This was a gift to the Chapel of the Head of St. James the Less, in the Cathedral of the Sts. James, and is now housed in the Church of the Holy Archangels. Two features should be noted that are typical of West Armenian language. First, the initial letter of *K'lxadir* is written with a *kē* rather than the orthographically correct *gim*, which was pronounced "k" in West Armenian. In addition the form of *K'lxadir* does not have the genitive ending as would be expected, presumably because the author was uncertain whether to reduce the preceding "i" (as in Ancient and Eastern Armenian) or to preserve it, as in Western Armenian. An "i" in a similar position is preserved in the name *Sargisi* in inscription no. 201, and "u" in the name *Xač'atur* in no. 3.

209 JHA 9 (Figs. 12-13)**Candlestick of 1785**

This candlestick has a bell-shaped base 8 cms. high and 15 cms. in diameter at the bottom, where the bell ends in a polygon. The detachable top is 40 cms. high, and 18 cms. down from the top there is a lipped shelf integral to the piece designed to catch dripping wax. The inscription is upside down at the bottom of the bell in relief, with the background excavated, leaving a rough surface. The candlestick has suffered some corrosion.



Fig. 10 — Inscription 208 (JHA 8), general view.



Fig. 11 — Inscriptions 208 (JHA 8), partial view.



Fig. 12 — Inscription 209 (JHA 9), General View.



Fig. 13 — Inscription 209 (JHA 9).

ՅՇՏԿԷ | ՄՇԵՑԻ | ՅՀՆՆԷՍ | ՎԱՐԴԱՊԵՏԻՆ | ՍԲ | ԱԾԱԾՆԱՅ |
ԳՐԶԵՄԱԻՆ | ԹՎ ՌՄԼԴ

Երևանի է ճշեցի յովհաննէս վարդապետին սուրբ աստուածածնայ գերդե-
մա[ն]ին թվին ՌՄԼԴ

It is a memorial of Yovhannēs *vardapet* of Muš to the tomb of the Holy Mother of God in the year 1234 [=1785].

210 JHA 10 (Figs. 14-16)

Candlestick of 1780

This is a tall, four-footed candle stand, surmounted by a dish on which six candle-holders have been mounted, with a larger single candleholder in the centre. The dish is detachable (see Fig. 15). The candlestick has a beveled base and the inscription is incised around the bevel. There is a crack in the bevel which has affected the word *սուրբ*.

ՅՇՏԿԷ ԱՍԼԱՆԻՆ ԿՈՂԿՑՆ ՆԱՆԱԳՈՒԼԻՆ ՈՐԴՈՅՆ ՀՆԳՑԼ
ԱԼԼԱՀՎԷՐՏՈՒՆ Ի ԴՈՆ ԳԼԽԱԴԻՐ ՍԲ ՅԱԿՈԲՈՒ ԹՎԻՆ
ՌՄԻԹԻՆ

Յիշատակ է ասլանին կողակցոյն նանագուլին որդոյն Հանգուցեալ ալլա-
հվերտուն ի դուն գլխադիր սուրբ յակոբու թվին ՌՄԻԹԻՆ

It is a memorial of Aslan's wife Nanagoul (and their) deceased son Allahvērdis to the Chapel of St. James' Glxadir, in the year 1229 [=1780]

211 JHA 11

Candlestick of 1732

This candlestick is composed of a base in the shape of a truncated cone, 2.7 cms. high and 9.7 cms. in diameter at the base, reducing to 8 cms. at the top. The upper surface has a raised lip. The base is decorated by a series of concentric circles. Into this base is screwed an upper section 10.5 cms. high. The inscription is around the middle of the cone and is bracketed by the same markers as observed above in nos. 205-206. The letters are written in a very untutored hand, and the *tiwn* is reversed.

ՅՇՏԿԷ ԹԽՑԻ ՄՀԻ ՆԻԿՈՂՈՍԻՆ ԵՄՅ ԻԴՈՆ ՍԲ ՅԱԿՈԲԱՅ ԹՎ
ՌՃՀԲ

Երևանի է թոխա[թ]ցի մաՀտեսի նիկողոսին երուսաղէմայ ի դուն սուրբ
յակոբայ թվին ՌՃՀԲ

It is a memorial of *mahdesi* Nikołos of T'oxat' for Jerusalem to the Church of St. James, in the year 1172 [= 1732]



Fig. 14 — Inscription 210 (JHA 10), General View.

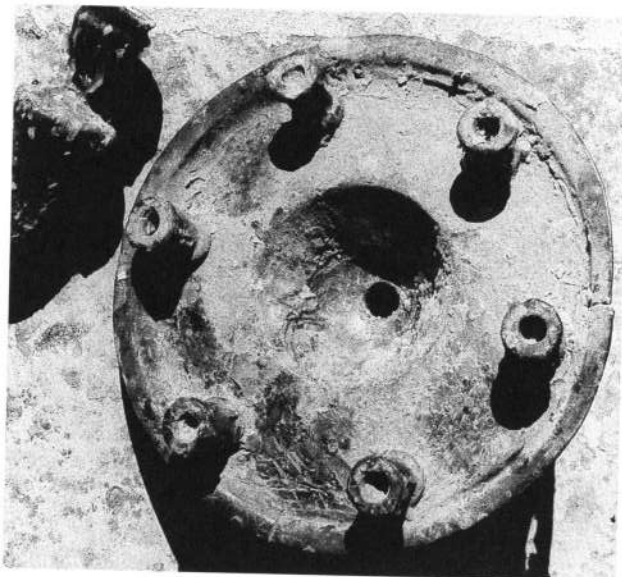


Fig. 15 — Inscription 210 (JHA 10), Detail of Candlestick.



Fig. 16 — Inscription 210 (JHA 10).

This candlestick was donated in the time of Patriarch Gregory the Chainbearer (1712-1747).

212 JHA 12

Candlestick of 1732

The base of this candlestick is identical with that of no. 211 (JHA 11). The detachable top is slightly different in form. The inscription is around the cone and is as inexpert at the preceding one. It seems to have been executed by the same person, and has the same bracketing technique.

ՅՇՏԿԷ ԹԽՅԻ ՈՂԱՆԻՆ ԻԴՈՆ ՍԲ ՅԱԿՈԲԱՅ ՈՐ Է ԵՄՅ ԹՎ
ՌՃՀԲ

յիշատակ է թողաւ թիցի ունանին ի դուռն սուրբ յակոբայ որ է Երուսաղէմայ
թվին ՌՃՀԲ

It is a memorial of Ohan of T'oxat' to the church of St. James which is (in) Jerusalem, in the year 1172 [= 1732]

The *h* of *յակոբայ* was omitted and has been written above the line. Like no. 211, this candlestick was donated in the time of Patriarch Gregory the Chainbearer.

213 JHA 13

Candlestick of 1723

The base of this candlestick is similar to the two preceding. The upper part is a later addition and does not fit well into the base. The inscription is in the same location, but is not written by the same hand, although the *8* is written in the same unusual way and the donor congregation is from the same city. This suggests the possibility that the donors prepared their votives in T'oxat' and may not themselves have come to Jerusalem. Note that Nikołos of T'oxat' had been a pilgrim, but Ohan of JHA 212 does not bear the honorific title *mahdesi*. It does not follow that Nikołos of T'oxat' made the donation of the candlestick on the occasion of his pilgrimage, and these three candlesticks may well have been part of a gift shipment sent in response of Gregory the Chainbearer's intense campaign for support to Jerusalem. Nos. 201-204 were given at the behest of one of his fund raisers. In the diary of Patriarch Minas Amtec'i of the end of the seventeenth century, he records sending such a shipment of Jerusalem¹⁶.

¹⁶ Information supplied by R. Ervine, from the manuscript. This important document for the history of Jerusalem is being edited by her.



Fig. 17 — Inscription 214 (JHA 14), General View.



Fig. 18 — Inscription 214 (JHA 14).

ՅՇՏԿԷ ԹՕԽԱԹՈՒ ԿԱԹՆԽՆՈՐ ԵԿԵՂԵՑՈՒՆ ՀԱՎԱՍԱՐ
ԺՈՂՈՎԵՐԴԵԱՆ ԵՄՕ ԻԴՈՆ ՍԲ ՅԱԿՈԲԱՅ ԹՎ ՌՃՀԲ

Յիշատակ է թօխաթու կաթնխնոր եկեղեցուն Հավասար Ժողովերդեան
Երուսաղէմօ ի զուռն սուրբ յակոբայ թվին ՌՃՀԲ

It is a memorial of the whole congregation of the Church of Kat'nxnor of T'oxat' for Jerusalem to the Church of St. James, in the year 1172 [= 1723]

214 JHA 14 (Figs. 17-18)

Candlestick of 1783

This candlestick has a bell-shaped base sitting on two rounded steps. The base is 11 cms. in diameter. The once-removable top has been soldered in place and the overall height is 19.5 cms. The inscription is in relief around the base and its background is rough, with irregular scratches. A small floral ornament precedes the inscription.

ՅՇՏԿԷ | ԵՐԶՐՄՅԻ | ԱԹՏԱՄ | ՄՀՍԻ | ՅՕՎԱԿԻՄԻՆ Ի ԴՈՆ ՍԲ
ԳԼԽԱԴԻՐԻՆ ԹՎ ՌՄԼԲԻՆ

Յիշատակ է Երզրումցի աթամա ճաշտեսի յովակիմին ի զուռն սուրբ
գլխադիրին թվին ՌՄԼԲԻՆ

It is memorial of at'tam mahdesi Yōvakim of Erzurum to the (Chapel of) the Holy Glxadir, in the year 1232 [= 1783]

215 JHA 15 (Figs. 19-20)

Candlestick of 1861

This is a modest candlestick of thin brass on an eight-sided base 5.5 cms. high and 9 cms. across. The top, screw-in section is machine turned and is 15.8 cms. high. It is held to the base by a long thin iron rod inserted through the center of the base. The inscription runs around the base in slanted *bolorgir*, all in minuscule except for the city name. The *p* of the name "Gabriel" was omitted.

յշակ ի սբ Հրչակապ ԹԵՐՃՆԳԻ ՍՐ զԱՐԻԵԼ 1861

յիշատակ ի սուրբ Հրեշտակապետ ԹԵՐՃԱՆԳԻ ՍԷՐ զԱ(Բ)ՐԻԵԼ 1861

It is a memorial in the (Church of the) Holy Archangel(s) of Rev. Ga(b)riel of T'erčan 1861

Tercan or Derjan is in Erzincan in Turkey¹⁷.

¹⁷ See THIERRY, 1993, 38-39.

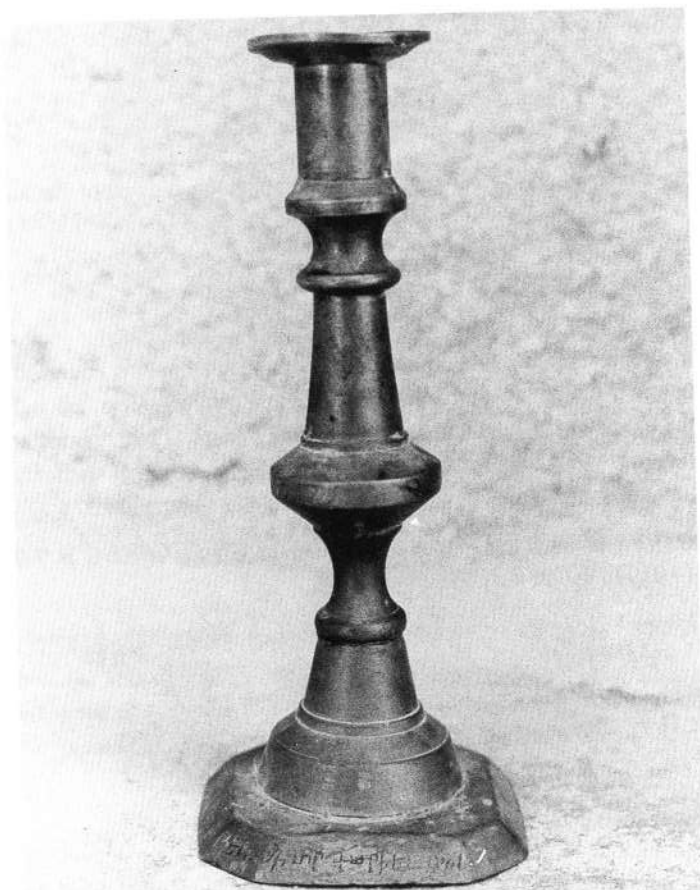


Fig. 19 — Inscription 215 (JHA 15), General View and one segment.



Fig. 20 — Inscription 215 (JHA 15), Segment.



Fig. 21 — Inscriptions 216-217 (JHA 16-17), General View.



Fig. 22 — Inscriptions 216-217 (JHA 16-17), Segment.

216-217 JHA 16-17 (Figs. 21-22)**Candlesticks of 1886**

These are an identical pair of candlestick in heavy brass with identical inscriptions. They are highly burnished and sit on a round base, 11 cms. in diameter which is tinned on the underside. The top screw-in section is 19.5 cms. high and very firmly fixed to the base. The inscription runs around the narrow bevel at the bottom of the base, in finely-incised, tiny letters. They are in an outlined script; there are no abbreviations, and the capitalization is reflected in our transcription. The church is often referred to as "Church of the Archangel" (singular).

Եղ Յիշատակ Հրեշտակապետ Եկեղեցւոյ Սողոմոն վարժապետ 1886

Solomon the teacher set it as a memorial for the Church of the Archangel(s) 1886

218-219 JHA 18-19 (Figs. 23-24)**Candlesticks of 1893**

This is a matched pair, inscribed apparently in the same workshop as the preceding pair. The candlesticks are made of thin brass with a greenish tinge. The round base is 10 cms. in diameter and 6 cms. high, while the screw-in top is 22.5 cms. tall. The inscription runs around the middle bevel of the base in small, outlined letter with *patiws* over abbreviations. The spelling *եկեղեցւոյս* for the oblique case of a noun in final *-ի* is notable. In no. 217 another odd spelling of this form occurs. No individual of this name is mentioned by Alawnuni (1929) or by Bogharian in the Jerusalem Catalogue. According to the calendars of the Sts. James Monastery, Misak was sacristan of Holy Archangels Church in 1890 and 1891 as well.

Յշտկ է աշտնկս սր Եկղցւոյս լուսարար կարցի մակ տվթեանի 1893 յուլիս 30

Յիշատակ է աշտանակս սուրբ Եկեղեցւոյս լուսարար կեսարացի միսակ տավթեանի 1893 յուլիս 30

This candlestick is a memorial to this holy church of the sacristan Misak Tavit'ean of Kayseri, 1893, July 30



Fig. 23 — Inscriptions 218-219 (JHA 18-19), General View.



Fig. 24 — Inscriptions 218-219 (JHA 18-19), Segment.

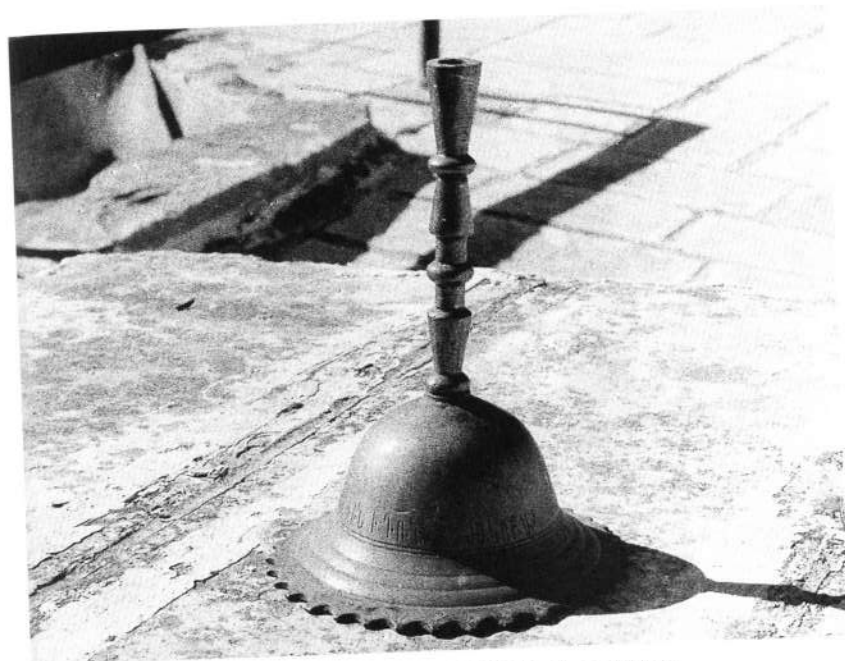


Fig. 25 — Inscription 220 (JHA 20), General View.



Fig. 26 — Inscription 220 (JHA 20), Segment.

220 JHA 20 (Figs. 25-26)

Candlestick, undated

This candlestick is on a hollow, bell-shaped base 8 cms. tall with a scalloped edge. The base reduces in size in three stages. The screw-in top is exceptionally narrow and only 12 cms. tall. The inscription runs around the bottom of the bell in large incised capitals. It is undated but appears to be nineteenth-century.

ԅՇՏԿԷ ՏԻՐԱՅՈՒ ԶՕՍԷՓԻՆ Ի ԴՈՆ ՍԻ ԶԱԿՈՐԱՅ

յիշատակ է տիրացու Զօսէփին ի դոն Սուրբ Յակոբայ

It is a memorial of deacon Yōsēp' to the Church of St. James.

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