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ՀԱՅԿԱԿԱՆ ՃԱՐՏԱՐԱԴԵՏՈՒԹՅՈՒՆՆ ՈՒՍՈՒՄՆԱՍԻՐՈՂ ԳԻՄՆԱԴՐԱՄ
RESEARCH ON ARMENIAN ARCHITECTURE

VARDZK

№ 8

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Sargis Israelian
PAGES FROM MY DIARY



p. 1

Armen Ter-Stepanian
**LAPIDARY INSCRIPTIONS IN MANUSCRIPTS
 KEPT IN MESROP MASHTOTS RESEARCH
 INSTITUTE OF YEREVAN**

Յամի եղծնարիւրերորդի քառամներ
 որդի ութերորդի թուարբերութեան յայտոց՝
 աարտեցար յեկեղծութիւն երջանիկ նաշա
 տակին յովհայ յայ լայն յայ ժամանակ և
 տեղի զանազան գրչաւք ի գաւառիս կիկի
 կեցոց հորդ յանատիկ դռնակս բարձր կո
 ճեցեալ ի դատնագոյն ժամանակի յորում
 յոյժ զգոյմք յանարիւնաց յըջագտեք
 ի սմանեզ նրախտատրսն զըջխատեալս
 սմա յիշեցորի տրևորդին յոյն յիլիք բարիսարչ
 սեղոյն յատեանն:

p. 14

Samvel Karapetian
REVIEW & CRITICISM



p. 56



N 8 2013

**ԳԼԽԱՎՈՐ ԽՄԲԱԳԻՐ
 ՍԱՄՎԵԼ ԿԱՐԱՊԵՏՅԱՆ**
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SAMVEL KARAPETIAN

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 ԷՄՄԱ ԱԲՐԱՀԱՄՅԱՆ**
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 ՈՒՍՈՒՆԱՄՍԻՐՈՂ ՀԻՄՆԱԴՐԱՄ**
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PAGES FROM MY DIARY

by Sargis Israelian

See the beginning in: *Vardzk*, no. 6 (April-June 2012)

In Tiflis

It was the last year of our work in Nizh. I continued working and receiving treatment in Tiflis. After the school year was over, Maro set out to come to me with our children. The distance from Nizh to the railway station of Lyak being 46 versts, they were obliged to cross several rivers the largest of which was the Tyurgan. It was the end of spring and the rivers had grown abundant, having overflowed their banks after the melting of snow in the mountains. Under these conditions, a young woman attempted to cross the Tyurgan by carriage together with two little children. Suddenly the coach turned sideways in the middle of the river and my son Rafik fell into the water. Can you imagine Maro's state? She did not know whether to save the child in her arms or rush to rescue the one already drowning. Hearing her cries and weeping, some peasants working in a nearby rice field hurried to her and saved Rafik.

After Maro had reached Tiflis together with our children, we had to rent a flat and take up living in that city. What was I to do? My salary was too insufficient for me to earn our living. The school year began only in three months and it remained obscure what we were to do afterwards. We abandoned the thoughts of going to a summer house and decided to stay in Tiflis. We had to find a new source of income and we *did* find it: private lessons. Maro now had four pupils whom she trained for entering a gymnasium. Under the tsarist authorities, apart from having good command of Russian, applicants for the first preparatory department were also to know writing, reading and the four elementary operations of arithmetic up to 100.

My Rafik's school became a true problem to me. In Nizh he was already 6 or 7. We lived right in the school house and he was always in the classrooms together with his mother although he would not stay long in the same room. If he was late for classes because of games, he would approach the classroom doors and listen to the lessons secretly. As soon as he heard his mother's voice in any room, he would enter there with full confidence and sit down on the first desk. The children learnt poems and sang songs, but Rafik did not learn any Russian or Armenian poem during those four to five years; nor did he learn any songs, and that was a

true tragedy to me. What was I to do if he turned out totally stupid?

"Our son's going to be a second Artashes Gharibjanian, dear Maro. What're we to do?"

"But why are you so desperate?" My Maro, who was always so full of hope and optimistic about life, my unsurpassed Maro, said. "He's still a child. He'll show his cleverness. You'll see what a brilliant boy he'll become. Everybody's going to admire him."

Thus, Maro kept giving me hope and even reproaching me, but Artashes Gharibjanian's image still haunted me day and night.

On 25 August all the four pupils of Maro were admitted to the Third Male Gymnasium of Tiflis.

"You can congratulate us, dear Sergo, Rafik's entered the gymnasium," Maro said.

"You don't say so! I don't believe it!"

"I'm very serious, dear Sergo. Rafik's already a gymnasium student."

"I don't believe it! How did he manage that?"

And Maro told me the following: "Well, when I had lessons with my pupils, Rafik was always present there. At first I paid no attention to him as he was hardly 7, but he kept attending all the lessons and even often corrected the pupils' mistakes. I gradually started involving him in our lessons. He had good command of both Russian and arithmetic. Can you imagine he did better in the exams than the other pupils?"

I was very happy. So Maro had truly told me the truth.

Rafik did not study long at the Russian gymnasium. In the days of the February Revolution of 1917, the Third Male Gymnasium of Tiflis was nationalised and became an Armenian one as 90 percent of its pupils were Armenians. Rafik did well at the Armenian school and in a couple of years' time, he already wrote poems. His teacher of the Armenian language was poet Vahan Mirakian, the author of an Armenian-language book entitled *The Hunting of Lalvar* («Լալվարի որսը»). Whenever he entered the teachers' room with a smile, holding some paper, his colleagues would immediately ask, "Well, Rafik has again written a poem, has he not?" And Vahan Mirakian would read my son's poem for them.²²

²² One of Rafik's poems was devoted to bats:

Յերեկն եկավ,
Ու ալսպես էր նստանում,

It was a great pleasure to read or listen to Rafik's poems, but unfortunately, none of them is preserved now.

Vahan Mirakian cherished great hopes connected with Rafik, but in vain, as he became an architect. Probably, I have had my own share of "guilt" in his choice of profession. After secondary school, he decided to continue his education at the Arts Academy of Tiflis. After a year, that establishment sent some of its students, including Rafik, to Leningrad on an excursion. Seeing the works of the students of Leningrad's Institute of Architecture, he decided to study there and telegraphed me with a request to send his documents that were in the Arts Academy to Leningrad. I immediately did so and this proved a milestone in his professional career.

But prior to all this, Rafik continued making Vahan Mirakian happy with his poems at the nationalised gymnasium now called school no. 72.

The Armenian intellectuals of Tiflis were going to celebrate the 35th anniversary of Atabek Khenkoyan's literary activity. Vahan Mirakian submitted one of Rafik's poems, dedicated to this poet, to the jubilee committee and they decided to open the literary part of the festive event with it; moreover, the author himself was to recite it. Maro's happiness was beyond description. She sewed new clothes for Rafik specially for that day and we took him to Stepan Lisitsian.

We were in the hall. The artistic part of the ceremony was about to begin. S. Lisitsian asked us with gestures where Rafik was. We answered that he was on the stage. However, he could not be found anywhere. We were worried. Maro was about to burst into tears. Rafik was neither on the stage nor with us. Where could he be? To tell the truth, I myself was very troubled but I checked my annoyance for Maro not to guess anything.

The artistic part of the ceremony began. We had not found Rafik yet. Can you just imagine our situation? While backstage, S. Lisitsian suddenly saw Rafik (I do not know why he had gone there, whether to look for my son or for some other purpose).

"Where've you been, fellow? We've been looking for you everywhere! Come on! Come on!"

Rafik came onto the stage. He could hardly be seen, blushed and ready to burst into weeping every minute.

He began reciting the poem fluently, with articulate enunciation: "Here is grandpa Khenko with a large sack of fables on his back..."²³

Rafik finished reciting the poem and the audience started applauding. The child was in perplexity and did not know what to do. To his luck, Atabek hugged,

kissed and thanked him. I took him to Maro and he threw himself into her lap.

1917. The February bourgeois-democratic revolution. Endless mass rallies. Thousands of different organisations and unions were all of a sudden established.

Early in May, an Armenian teachers' conference was held in Tiflis with more than a hundred teachers participating in it together with such eminent pedagogues as Isahak Harutiunian, Stepan Lisitsian, Hovhannes Ter-Mirakian, Aramayis Yerznkian, Sargis Khanoyan, Sargis Abovian, Sirakan Tigranian, Tigran Musheghian and others. The conference agenda comprised a lot of issues, including:

- 1 the establishment of a teachers' union;
- 2 the exemption of teachers from military service;
- 3 foreign language-speaking schools;
- 4 free obligatory education;
- 5 the nationalisation of schools, etc.

Parallel with participating in this conference, I wrote articles about its participants, agenda and other issues for the *Horizon* paper (the *Surhandak* no longer existed at that time): unluckily, I have preserved only one of them (no. 99, 14 May 1917). In those days, conferences were parallelly held in Yerevan, Kars and Alexandropole so that I also wrote about them (S. Khondakian, one of the participants of Tiflis Conference, declared that these meetings were not entitled to adopt decisions on behalf of all Armenian teachers).

Unfortunately, I cannot say anything regarding the sittings of the conference of Tiflis as I have no materials at my disposal, as already stated above. My memory fails me. I can only say that while the Armenian teachers' conference discussed its agenda issues, the Special Transcaucasian Committee, which had taken up the reins of the government of the country, was working out rules for the establishment of administrative bodies there. Groups of 3 to 5 people were formed for the election of such bodies, and Aramayis Yerznkian, one of the members of an ad hoc committee set up for this purpose, advanced my candidacy for the district of Nukhi, as I had worked there for many years.

Our group of four, consisting of two Armenians and two Azerbaijanies (Mekhak Zargarian, Aliyev, Hajiyev and me) had already arrived in Nukhi by early June. We were to travel through Armenian and Azerbaijani villages to supervise the elections of administrative bodies on the spot. For this purpose, we divided the district into four parts.

The township of Kakh was the last place in the part where I was to work (I was to conduct elections in the villages of Meghabash and Kakhbash). My old friends

Ամբողջ գիշեր խաղ անում ("Midday came and night came and thus he played all night long"). S. Israelian notes that he remembers only the first and last two lines of this poem (translator).

23 The Armenian original reads: «Ահա եկաւ Խնկո պապը, Շալակն անսո՞ւս անսակնե՞րի մեծ պարկը...».

were very happy to see me and held a special reception to honour me, headed by Manase Muradian, the President of the local Board of Trustees.

Who was elected as a village head? The rich and only the rich. “What are we doing?” I kept thinking. “Well, but what can I do? These are free elections, aren’t they?”

The elections were held in the old, traditional way. We could not have secret voting as 95 percent of the voters were illiterate. I could only use my weapon of a journalist and raised this painful issue in the *Horizon* paper published in Tiflis (see «Հորիզոն» [*Horizon*], nos. 129, 133, 136, 142, 152, 155, 1917). I wrote two articles entitled “In Armenian Villages” and “In Turkish Villages” (present-day Azerbaijanies were formerly called Turks).

The union of the three Transcaucasian republics was not predestined to last long and independent republics were established. The Government of the Republic of Georgia was headed by the Mensheviks’ Party, that of the Republic of Azerbaijan by the Musavatists and the Republic of Armenia by the Armenian Revolutionary Federation. These three parties had certain discrepancies, the conflict between the Mensheviks and the Armenian Revolutionary Federation gradually escalating into a war.

The Armenians of Tiflis were in a terrible state although outwardly the public order seemed not to have been disturbed. The nationalisation of schools proceeded rapidly, but the danger of new calamities and persecutions had not passed yet. The Mensheviks succeeded in sowing enmity between the Armenian and Georgian nations who had been living side by side in peace and constant willingness to help each other for centuries. The Armenians were incessantly arrested in Tiflis only because of their national identity. Nobody asked who you were or what your business was. Peaceful civilians were continually sent to Kutayis in endless caravans as “prisoners of war.”²⁴ This city was in rejoicement. “If our troops have taken so many captives who remains to fight? Probably, our army is already on the approaches to Yerevan and will soon take it.” This is what the people of Kutayis thought.

In contrast to these presumptions, the regular Menshevik army kept fighting Shulaver for days, being unable to break its resistance.

The incarceration of Armenians continued, none of them being safe from finding themselves in prison. Zhordania, the Head of Georgia’s Menshevik Government, sent a document with his signature to Arshak

Zurabian, a public figure, a member of the State Duma and one of the leaders of the Social-Democratic Party, stating that he was exempt from arrest. Zurabian, however, sent that repulsive document back saying: “I shall be where my nation is.” My readers can hardly imagine the pride and satisfaction with which the Armenians read Arshak Zurabian’s open letter to Zhordania in the press, repeating the same words: “I shall be where my nation is.”

The Armenians of Tiflis had hardly sighed a sigh of relief when the sinister news of the advancing Turks spread everywhere: “The Turks’re coming...!” “The Turks’re coming...!” “The Turks’ve taken Alexandrople...” “The Turks’re in Gharakilisa...” “The Turks’re coming...!”

The Armenians were terrified and panic-stricken... Every Armenian in Tiflis, especially those who could afford to do so, thought of running away. . Everybody ran away however they could. As there were no hopes of return, they sold everything they had... indeed, if we may call it selling, for the price was set not by the seller but by the buyer, depending on the latter’s conscience. Suffice it to say that a piano costing a thousand roubles was sold by no more than 100 roubles. The Armenians of Tiflis, and particularly the rich, were ready to sacrifice everything to escape certain death. While part of those panic-stricken were still in Tiflis, others had already reached the approaches to Vladikavkaz.

It goes without saying that this situation affected the Armenian schools of Tiflis most negatively. Who could think of education and lessons when everybody faced certain death... Like the rest of the people, teachers were emigrating towards the pass of Darial, too...

The news of the victorious end of the battle of Sardarapat spread from mouth to mouth throughout Tiflis. The Turkish army had proved unable to take Yerevan and had been totally crushed in Sardarapat. News of peace treaties came from Sarighamish and Kars. The Armenians took the news of the annexation of Armenian lands with great sorrow and deep pain: the Armenians of Kars could not speak about it without tears. They could not reconcile themselves to that thought, but at the same time, they realised that Kars was sacrificed for the sake of Batum. It became a ransom for Batum. But what could they do?

The Soviet authorities took over the reins of power in Armenia. The Turks retreated, withdrawing their troops from Gharakilisa and Alexandrople. The Armenians who had stayed in Tiflis either because they wished so or had not been able to run away sighed a sigh of relief.

“Thank God we did not flee,” they said.

However, their tranquility did not last long. Tiflis was again in utter tumult and turmoil. The streets teemed with servicemen: the Mensheviks’ Governmen-

²⁴ For details regarding the concentration camps established by the Menshevik authorities in Kutayisi and Bakuriani for the purpose of exterminating the Armenians, see Чалхушян Г., Красная книга [G. Chalkhushian, Red Book] (Rostov-on-Don, 1921) (note by the editor).

tal cars endlessly rushed here and there. The city was at a fuss day and night. Every day people gathered here and there to exchange news.

“There’re armed Bolsheviks in Ortajala.”

“The 11th Red Army has reached Poyli under Legrand’s and Orjonikidze’s command.”

“The Bolsheviks of Lori have got to Godi.”²⁵

“The railway bridge of Soghanlukh has been exploded to hinder the Bolshevik detachments’ entry to Tiflis from Lori.”

“Zhordania has run away to Constantinople via Batum and the Minister of Foreign Affairs is negotiating for the de jure recognition of Georgia. He’s taken the entire gold with him so that the banks’re totally empty.”

“Ramashvili escaped this night, and Chkhenkeli’s fled with Zhordania.”

“Ramashvili ran away together with Tzereteli.”

On 25 March 1921, the Red Army entered Tiflis from the direction of Navtlugh and the Bolsheviks of Lori reached there from the direction of Kojor.

Georgia found itself under the domination of the Soviet powers. Loudspeakers were installed in the streets. All the state establishments were now Soviet bodies. The press started publishing some Soviet papers: the *Karmir Astgh* (*Red Star*) in Armenian (editor: Suren Yerznkian); the *Communist* in Georgian and the *Zarya Vostoka* (*Dawn of the Orient*) in Russian. I started working for the *Karmir Astgh* as a correspondent, my very first material being a humorous piece.²⁶

A Change in My Working Field

Hardly had a month passed after the Soviet takeover of Georgia when I was invited to work in the People’s Commissariat of Enlightenment and supervise the work of abolishing illiteracy and semi-literacy amidst the ethnic minorities of the country: the Armenians, Russians and Azerbaijanis. I accepted the offer with great willingness as I could not imagine myself doing some other, more useful work. I can say I was born to work in that sphere: even prior to my activity as a teacher, I was very fond of teaching adults to read and write and did so voluntarily, whereas now I had been entrusted with my favourite occupation by the very state. So I accepted that invitation with great pleasure. However, when I passed on to my duties, I suddenly found out that my activities in the General Municipal Department of Enlightenment of the People’s Commissariat of Enlightenment were not confined to only spreading literacy among those illiterate and semi-literate. They also included other spheres of the

work of that Department: its library, cabin/reading-hall and literacy-spreading amidst trade unions.

Well, the abolition of illiteracy and semi-literacy was my profession, but what about the other tasks? Anyway, I decided to get acquainted with that work parallel with my favourite occupation.

Thus, the field of my activities changed: a parish school teacher had now become an employee of the General Municipal Department of Enlightenment. I was infinitely happy about the fact that I had to make illiterate people literate, enabling them to read books and understand other people’s thoughts expressed in written form; in a word, I had to open the “blind eyes” of the illiterate for them to see and perceive the world in a new way. From that day onwards, I forgot about getting tired and taking rest. I kept going from Leninian to the Commissars’ Districts and vice versa. In one place I established a factory school for the illiterate; in another I checked their attendance to the lessons; in a third one I helped the teacher to conduct his work in the right path.

I went to the House of Trade Unions, entered one of them and praised its school or expressed my dissatisfaction with it. I started workshops for the teachers involved in the abolition of illiteracy and semi-literacy (they were called *servicemen of culture*), encouraged them, pointed to their mistakes and omissions and delivered lectures on pedagogical themes. I was thoroughly absorbed in, and carried away with, this work, having forgotten about my family and children.

The area in which I had harnessed myself to work was like an uncultivated soil which had at last found its tiller. I was very enthusiastic, my enthusiasm and devotion passing to the workers of the departments of people’s education.

Appropriate textbooks and stationery would greatly add to the fruitfulness of this work. *Towards Light*: this was the title of an Armenian textbook prepared by eminent pedagogue Hovhannes Ter-Mirakian. I was given the task of following the process of its publication so that it might be available in due time. It was made up according to an American method which stressed not the teaching of each letter/sound separately but that of the whole word and sentence containing numerous letters and sounds. A textbook made up by this method might perhaps be acceptable for the teaching of English but not Armenian. It could not be acceptable either for adults or children. English is quite a different language in which a word is spelled in a way but pronounced in quite another (thus for instance, ‘fought’ is pronounced as ‘fof’).

It is common knowledge that after reaching maturity, the adult’s psychology becomes confined to the tools and objects surrounding him. Thus, for instance, a tailor pays attention to the clothes of the people around him, the shoemaker to their shoes, etc. I cannot

25 Koda Village in present-day Tetri-Tzegharo District, Georgia (note by the editor).

26 See the humorous work in: *Vardzk*, no. 8 [in Armenian] (Yerevan, 2013).

forget an occurrence. One day I entered a large music shop in Tiflis together with a friend of mine who was a carpenter. It abounded in a wide variety of musical instruments. A small part of it had been partitioned for an office with boards and did not have windows.

“Look here! What ugly and uncouth boards! As if they’ve been hewn with an axe,” my friend the carpenter said and concluded, “Everybody boasts being a master!”

He did not pay any attention to the musical instruments. He was interested only in what he used every day and to what his psychology was confined.

I was going to deal with people of such psychology, trying to abolish their illiteracy. They had to handle a textbook, pens, copy-books, desks and blackboards, all this being new and unfamiliar to them. The first lesson of the aforementioned textbook of American method, entitled *We are Free*, only added to the difficulties facing the workers of culture, including me. How could an illiterate adult write, say, eleven letters at once if he was unable to write even their small particles? The task of the abolition of illiteracy was predestined to suffer failure especially if unskilled teachers were involved in its implementation. That textbook was severely criticized by pedagogue Stepan Lisitsian, but what could we do if there was no other manual at hand? Indeed, on every page the text had some comments clarifying the method and giving some instructions, but could they be of any use to the pioneer, Komsomol, senior pupil or worker of the cultural field who had no idea about that work? For this reason, parallel with fighting illiteracy and semi-literacy, we also paid great attention to the methodological training of teachers.

Apart from workshops and methodological training, held in five districts of Tiflis, we also repeatedly organised lectures on pedagogical and methodological themes throughout the city. We invited prominent pedagogues who delivered lectures in Russian (it was easy to understand for everybody). Among our lecturers was Maria Orakhelashvili, Georgia’s People’s Commissar of Enlightenment who fell victim to the cult of the individual, Georgi Khechapuridze, the head of the General Department of Municipal Enlightenment (now: a true member of Georgia’s Academy of Sciences), etc.

I clearly remember Nestor Tsertsevadze, an old Bolshevik and a retired teacher all in grey hair, with a rich grey beard, making a speech during one of these lectures. He explained the meaning of the word ‘pedagogue,’ urging the workers of culture not to spare efforts to carry out Lenin’s famous commandment: “Learn, learn, learn.” Many of those present in the hall asked me whether he was a former priest or not. Tsertsevadze asked for the floor again and said: “Yes, I am a priest, but not one who preaches the commandments of Jesus. I am struggling for the ideas of Marx and En-

gels, and I am a preacher of their ideology.” The workers of culture present in the hall burst into applause.

I myself often made talks during these meetings. Some of them were devoted to:

- 1 methodological work at schools teaching literacy to adults;
- 2 the role of the mother tongue at adult schools;
- 3 the psychological foundations of the method of literacy teaching;
- 4 written tasks at adult schools, etc.

In order to establish groups of illiterate and semi-literate people, we held meetings, compiled lists and appointed teachers. Once we went to a leather mill (formerly after Adilkhanov) in Ortajala, Tiflis, where 90 percent of the workers were Armenians. By some coincidence, on the day of our visit, the President of the Supreme Council of Georgia, Philip Makharadze, had convened a meeting at the factory. In his speech, he compared illiterate people with the blind and called on everybody to abolish it within a short time. The Armenian workers declared: “We want to abolish our illiteracy but we wish to learn Russian.” It took us great efforts to convince them that they had to learn their mother tongue.

We became witness to a similar occurrence during the opening of the Transcaucasian Communist University, when some people who had come from Armenia expressed a desire to study in its Russian department. Indeed, Alexandre Miasnikian got angry and did not allow them to do so, saying that Russia did not need them: they were to work amidst Armenians in Armenia...

The Armenians are a strange nation ready to renounce everything Armenian at every moment. Take our children’s names which are mostly foreign and alien.

In the years of the Great Patriotic War, night watching was established for all the schools of Tiflis. One day Deputy Minister of Enlightenment David Javakhashvili suggested that we visit schools together and check the night watching. We went to Georgian secondary school no. 18. In the teachers’ room one of the teachers was sitting by the telephone, which meant that everything was all right. The Deputy Minister approached a bookcase behind the glass of which the graduates’ name list hung. He began reading it.

“Comrade Sergo, look here,” he said to me, “all the pupils have historical Georgian names. It is good, is it not?”

“Of course, it is very good.”

But I felt ashamed... because our children had names like John, Juliet, even Kartughar and Klazet...

The Council of Trade Unions as well as their committees comprised numerous Armenian employees with whom I was on close terms.

The Director of the Trade Union of Commerce and State Establishments was Minas Melikian, an old Bolshevik; the head of its Department of Culture was Antonian; the Director of the Trade Union of Food and Taste was Aznavurian, and the head of its Department of Culture Vahagn Meliksetian. The Director of the Trade Union of Chemical Industry was Khoren Avetisian; that of the Trade Union of Textile Industry Levon Babajanian, etc.

The head of the Department of Culture within the Council of Trade Unions was Gevorg Kurulov, who later became Director of the same Council and then First Secretary of the Central Committee of the Communist Party of Georgia (he fell victim to the cult of individual). One of the members of this Council was Levon Elbekian.

At that time, trade unions throughout the Soviet Union amounted to 23, 22 of which were in Georgia (except the Trade Union of Paper Industry), most of my work being connected with them.

During the initial period of the Soviet takeover of Georgia, it was very difficult to teach adults to read and write: after his eight-hour work, the worker or employee hurried to do some extra work to earn his daily living as the state salary was not enough to live on. For this reason, a six-hour working day was established for illiterate and semi-literate workers and employees for them to spend the remaining two hours on their lessons. The illiterate, however, tried to find some other source of income instead of attending classes.

A Trade Union Worker

In 1922 the Cultural Department of the Council of Georgia's Trade Unions held an all-city conference for the workers of the field of illiteracy and semi-literacy. During it Gevorg Kurulov, the head of the Cultural Department of the Council of Trade Unions, made a speech about the positive and negative aspects of their work and the necessity for improving it further. I myself spoke about the work of the trade unions.

After the conference was over, Gevorg Kurulov and the head of the Cultural Department of the Trade Union of Food and Taste, Vahagn Meliksetian, invited me to collaborate with the Cultural Department of the Council of Trade Unions as head of the Sub-Department of Schools. I agreed as that work was again connected with trade unions. Now I was to head all their activities, all the cultural departments passing into my jurisdiction. Apart from adult groups, the trade unions also had a lot of kindergartens, adult schools and various groups which were to be under my supervision. My work entered a new path and I harnessed myself to my new duties with fresh efforts and enthusiasm. Now I was entirely connected with trade unions. My ties with party-affiliated organisations grew closer. I visited the

district and central committees very often, a fact that enabled me not only to get acquainted with the trade unions' movement, but also go deeper in its history starting with the foundation of trade unions and reaching our days. I studied the history of the spread of literacy, but first and foremost, that of party congresses. Then I started studying the club and library activities. In those times, trade unions were quite influential and carried out multilateral work. A trade union employee gained experience and his work was properly assessed, either positively or negatively, during general meetings. I gradually became more and more skilled, acquiring theoretical and practical knowledge and improving my profession parallel with the abolition of illiteracy and semi-literacy. Now I myself headed the circles of literacy teaching. Although I was entirely absorbed in the work of trade unions, my primary occupation remained the abolition of illiteracy and semi-literacy.

A considerable part of the burden of this work was borne by the local organisations of the Komsomol, trade unions and pioneers.

The abolition of illiteracy and semi-literacy had reached such an extent that it was difficult to find a factory or establishment lacking groups of literacy learners. We had schools of the first class of literacy which also taught other subjects (they were attached to numerous production enterprises). Later these establishments developed into acquiring a special status so that separate curricula were elaborated for them. These schools consisted of two classes, one for the illiterate and the other for the semi-literate. I find it expedient to present their curriculum below:

	For the Illiterate		For the Semi-Literate	
	Hours	total	Hours	total
1. Mother tongue	5	100	5	150
2. Arithmetics	4	80	4	120
3. Municipal Literacy Teaching	2	40	2	60
4. Geography and Natural Science	2	40	2	60
5. Technology and Agronomy	2	40	2	60
Total	15	300	15	450

Indeed, such kind of schools were established at large factories and establishments.

The abolition of illiteracy and semi-literacy acquired a large scale amidst women as well.

In Tiflis the illiterate and semi-literate learnt to read and write in Georgian, Armenian, Russian, Azerbaijani, Ossetian, Assyrian and Kurdish.

After some time, we held graduation exams for our groups of literacy learning and at the first-level schools. This gave rise to the necessity of establishing

so-called higher schools for students who had completed their course in these groups, and for those of the first-level schools. These “higher” schools were quite different from first-level ones as they did not have any illiterate pupils, and their curriculums of the language and arithmetics were larger in number. Apart from this, we also established schools of another type for adults with curricula of secondary schools. Among them can be mentioned the workers’ faculties, the workers’ universities and secondary (night) schools.

According to a 1924 decision of the Government, the educational establishments within the jurisdiction of trade unions, as well as the adult groups and kindergartens passed into the jurisdiction of the bodies of people’s enlightenment. This decision, which stipulated the liquidation of the Sub-Department of Schools within the Cultural Department of the Council of Trade Unions, was taken just in time. But what about me? Bagrat Machidze, the Director of the Council of Trade Unions, asked me where I wanted to work. I was unwilling to return to the People’s Commissariat of Enlightenment as while working there (during a business trip to Akhaltskha), I fell seriously ill with jaundice and remained consigned to bed throughout four months. I asked him to send me to Tiflis’ Municipal Department of People’s Education.

A Worker of Tiflis’ Municipal Department of People’s Education

Korneli Alexeyevich Katsabava, the head of the Department of People’s Education, received me very warmly. At that time the departments of people’s education also carried out mass work in the field of municipal enlightenment so that he appointed me deputy head of the Department of Municipal Enlightenment with the same duties that I had on the Council of Trade Unions.

I found myself in a new environment, but it did not matter much as the field of my activities remained the same. In the Municipal Department of People’s Education, I retained ties with trade unions. In many cases, I was entrusted with heading the literacy circles at this or that local committee, etc. Now history repeated itself. In daytime I fulfilled my duties, while in the evenings I headed the work of the circles organised by trade unions. The issue of textbooks for Armenian-language circles had become a true problem. We had long run out of the notorious one entitled *Towards Light*. The children’s books, intended for the first form, could not be used because of their contents and small number. The Department of People’s Education charged several Armenian teachers with compiling an ABC book for adults, but this initiative proved futile. I was obliged to try my abilities in that work. I gathered together many textbooks (in Russian, Georgian and Armenian), got

acquainted with their contents and structure and made up a primary book for the illiterate entitled *Labour* (it was published in 1925 with 10,000 copies). Indeed, that textbook had certain drawbacks, but it also had its positive aspects: it was made up in accordance with the method of sounds and its contents were arranged to suit adults’ psychology. We soon ran out of this textbook and had to re-publish it the following year in a revised edition of 5,000 copies.

I was the only person amidst the Armenians of Tiflis that was overburdened with the work relating to the enlightenment of the municipal population. We were in bad need of party-affiliated employees: those already collaborating with us were busy with work of greater responsibility so that the non-party-affiliated but trustworthy employees were extremely overburdened with mass work.

One day I was in the Cultural Department of the Council of Trade Unions to discuss some issues with Gevorg Kurulov. He introduced me to two people who had come from Armenia, Petya Kuznetsov, the Director of the Council of Armenia’s Trade Unions, and Hovhannes Petrossian, the head of the Cultural Department of this Council. During our conversation, they invited me to Yerevan to organise and head courses for trade union employees.

“It’s impossible,” I said. “Nobody will permit me to leave my work here and go to Yerevan.”

“And what about the summer-time when you are on holiday?” Petya Kuznetsov asked.

“Well, that might be possible.”

In the summer of 1926, I was already in Armenia. From all the districts of the country, 44 trade unionists had gathered, 28 of them party-affiliated. We held classes in Tzaghkadzor. Apart from me, Hayk Azatian and Khoren Hovsepian delivered lectures for the students. Proving highly successful in this two-month course, I got an invitation for the next summer to head the courses of the employees of the Municipal Department of Enlightenment that were to last only a month. They were to be held in Yerevan, with composer Martin Mazmanian and teacher of painting Vagharshak Ghazarian, composer Daniel Ghazarian’s brother, delivering lectures during them.

Teaching Subjects of Municipal Enlightenment

As early as 1924 to 1925, each of our schools had chosen a specialised course for the purpose of training future specialists: pedagogues, doctors, mechanics, electricians, technicians, etc. Armenian secondary school no. 70 (in Tiflis), housed in the former Third Gymnasium for Females, was to train workers for the field of municipal enlightenment (it had a laboratory, special rooms and a rich library). The main subjects taught at that school were: 1. the abolition of illiteracy

and semi-literacy; 2. club work, and 3. library activities. It was very difficult to find a teacher able to teach these subjects so that after a long-lasting search, the headmaster, Anna Ter-Ghevondian, composer Anushavan Ter-Ghevondian's sister, suggested that I assume that duty. I could not accept her proposal as the lessons coincided with my working hours. Several days later, Korneli Alexeyevich Katsabava called me to him.

"Dear Sergo, you know that the lessons of school no. 70 cannot be held, do you not?"

"Korneli Alexeyevich, what can I do?"

"I want you to teach the major subjects at that school."

"How can I do so at my working hours? Let them change their specialisation if they do not find an appropriate specialist. Who said that it is obligatory for that school to specialise in municipal enlightenment?"

"You may be absent from work two hours a day and you may be a little late for work in the morning."

I agreed as I did not want to reject that kind-hearted meek old man's proposal. Katsabava was a brilliant person. We worked together for thirteen years, and during that period, I never saw him angry or speaking in a loud voice. He was a skilled specialist who knew the school and everything connected with it very well.

Well, I agreed, but I had neither a curriculum nor an appropriate manual at hand. I did not know what contents those three different subjects were to have. Specialisation in municipal enlightenment and nothing else. Go and have a hundred hours of lessons in the 8th and 9th forms (at that time, secondary education comprised a nine-year course) without any supporting manual. What could I do? Once I had taken the proposal, I myself had to think over all that and I spent sleepless nights to compile curricula on the basis of a thousand sources.

With the ready curriculum in my hand, I entered the classroom with great confidence. Our classes were very interesting: the pupils had their practice in the school library and in the attached circles of the illiterate and semi-literate. They also issued a wall newspaper.

We reached new achievements in our work of abolishing illiteracy and semi-literacy. Even Kurdish and Azerbaijani women were admitted to our circles. Parallel with all that, first-level schools were established for illiterate and semi-literate children. On the other hand, the graduates of the high-level schools were now so large in number that it became an imperative to found a secondary school for them. It was called a *secondary night school for adults*.

I Become Headmaster of the Secondary Night School for Adults

As of 1928, Tiflis already had an Armenian workers' faculty and a workers' university. Along with that,

we opened the first secondary night school for workers with 30 classes and Armenian, Russian, Georgian and Azerbaijani departments. It was situated in the house of former male gymnasium no. 5, District of 26 Commissars. The task of organising everything connected with the activity of this night school was entirely vested in me. When I was through with it, Katsabava called me and told me that I had been appointed headmaster of that school.

"I can find no other person more suitable for that post than you," he said. "You know Armenian, Russian, Azerbaijani and Georgian, more or less. You have to give up all your past-dinner work; otherwise, it will be very difficult for you to manage everything."

Without waiting for my consent, he called the secretary and told him to formulate a corresponding order on my appointment to the post of headmaster of Workers' Secondary School No. 3 with a salary ...and an additional 25 percent for my work in its departments.

"A mouse can hardly squeeze itself into a hole but still, it has to take a broom there!"²⁷

"What do you mean?"

I explained the meaning of the Armenian proverb to Katsabava, who began laughing.

"It's all right. Our work is such."

That school was not an ordinary one. It was a unisex establishment, with pupils aged from 18 to 30 and above. Its four departments had 800 pupils together. The teachers amounted to 60, few of them having a higher education. The largest of the departments was the Armenian one and the smallest the Azerbaijani. The pedagogical meetings were held for all the teachers together. My being appointed headmaster of that secondary night school made me abandon all my past-dinner work connected with trade unions. Despite my being overburdened, I continued working in the Municipal Department of People's Education and teaching all the major subjects at school no. 70.

The Working Groups Engaged in Compiling Text-Books

In 1928 the People's Commissariat of Enlightenment set up two working groups for compiling textbooks of Armenian and publishing them in Georgia. The first of them was to prepare textbooks for primary schools and for those illiterate and semi-literate. The author of these lines was appointed head of this group. The second one was to make up textbooks of the Armenian language and literature for the 5th to 10th forms of the secondary school. Its head was Hayk Hovakimian (Norayr), a teacher of literature in the Workers' Department and the head of the section of the *Martakoch* newspaper.

²⁷ It is said with reference to a very busy person who is being overburdened with work again and again all the time - translator.

Our group of three (G. Messian, K. Aghababian and S. Israelian) made up and published four textbooks: the revised version of the ABC book entitled *Our Path* that I myself had initially compiled (it had three editions); *Good Pupil* for the semi-literate (it had two editions), and two types of *Mother Tongue* for the third and fourth forms of public schools.

Another group, consisting of Hasanzade and Aliyev, was to make up Azerbaijani textbooks. The former, who was my close friend, came to me one day and said:

“Sergo, we can’t do anything. We can’t even make up a primer.”

“Why?” I was surprised.

“It’s true. We can’t do anything and I’ve come to ask you to help us.”

“Well, I’ll help you on condition that my sister Hajizar (his wife) should make some tasty *pilav* for us,” I joked.

“Well, you only come. *Pilav* is not a problem at all.”

With my participation, this group compiled a textbook for the illiterate entitled *Lenin’s Path*: it was published in 1932 and had two editions (compilers: Aliyev, Israelian, Hasanzade).

Tiflis Declared a City of Universal Literacy

As of 1932, the abolition of illiteracy and semi-literacy was coming to an end, which was attested by the achievements we reached in our work day by day and the establishment of secondary schools; moreover, even Kurdish and Turkish housewives were already learning to read and write.

The Municipal Department of People’s Education wanted to declare Tiflis a city having absolutely no illiterate inhabitants. Its head, K. Katsabava, made a speech on this issue on the Municipal Council of Tiflis, but its President Bagrat Machidze objected saying that it was still early to make such a decision. The consideration of the issue was assigned to the Municipal Committee, which decided first to verify the state of the work for the abolition of illiteracy and semi-literacy in all the parts of the city and only then take a decision. This was carried out with the participation of Comrades Obuladze, the head of the Section of Propaganda and Agitation within the Municipal Committee, Katsabava, the head of the Municipal Department of Education and myself. The results proving positive, on 20 April 1932, after listening to Comrade Katsabava’s report, the Municipal Executive Committee decided to declare Tiflis a city entirely populated by literate people.

On this occasion, the Municipal Council of Tiflis, the Council of Trade Unions and the Volunteers’ Society for the Abolition of Illiteracy and Semi-Literacy together submitted reports to Moscow, to Comrade Meladze, First Secretary of the Government of Georgia,

and to People’s Commissar of Enlightenment Maria Orakhelashvili.

Tiflis’ Municipal Department of Education prepared special badges of silver which were conferred on the most prominent cultural workers, including a venerable old man, our distinguished composer Christopher Kara-Murza’s brother.

Many cultural workers also received diplomas and other awards.

In special commemoration of this declaration, it was decided to publish an illustrated Russian-language booklet entitled *Tiflis: A City of Universal Literacy*. For the realisation of this, a three-member editorial staff was elected comprising Prof. Tzereteli, V. Mayilian, the head of the Municipal Department of Enlightenment within the Department of People’s Education, and the author of these lines. It saw the light in May 1932. A booklet of an international character with materials in Georgian, Russian, Armenian and Azerbaijani, it included five of my articles, one of them in Armenian.

After this declaration, my burden of work was alleviated.

I also finished the teaching of the major subjects at school no. 70, having two graduates within five years. One of them, Zabel Tevanian, writes the following in her article entitled “*Pages from My Diary*” and published in the *Avangard* newspaper in 1968 (no. 9, 7428).

“It was April, and the school year was coming to an end. In those days, Comrade Israelian seemed to have grown younger and more enthusiastic.

“Filled with great enthusiasm, he was calling on us to ‘go to the remote villages of darkness and harness ourselves to their enlightenment and socialistic reconstruction...’ Thus, I completed my course at Tiflis school no. 70 with excellent marks...”

“On 28 July, with the mediation of the authorities of Tiflis, I was sent to the district of Akhalkalak on a business trip... At 8 o’clock on the morning of 30 July, the heads of cabin lessons gathered for their re-training courses.

“My happiness was beyond description when I learnt that Comrade Israelian was there. Our lesson proved very interesting. I answered all the questions as I had learnt everything. After a six-hour lesson, we went to dinner.

“At 8 o’clock on 7 August, we started our practical training... I had a headache after the long work. ...I made a mistake, but Comrade Israelian got angry with the others for having overburdened me with work. Turning to me, he said: ‘Never mind. Mistakes are avoided only by those who do nothing.’”

Zabel Tevanian then spoke about the unspeakable suffering and privations she had to go through while working in the cabin/reading hall of Vache Village and thus having her own share of contribution in the noble work of spreading enlightenment there.

When I worked in the field of municipal enlightenment within Tiflis' Department of People's Education, Comrade Katsabava always asked me to accompany him during his visits to national schools. At that time, Tiflis had more than a hundred schools which fell into the following classification according to their numbers:

- 1 Georgian: nos. 1-39
- 2 Russian: nos. 40-69
- 3 Armenian: nos. 70-95
- 4 Azerbaijani: nos. 96-97
- 5 School of Kazan's Tatars: no. 98
- 6 Greek: no. 100
- 7 German: no. 99
- 8 Ossetian: no. 101.

After 1932 two Kurdish schools and an Assyrian one (no. 105) opened in the city, the headmaster of this last one being Abraham Simonov, a former inspector of Kars District.

From 1928 onwards, the People's Commissariat of Enlightenment unfailingly sent me to Akhalkalak or some other district every summer to head the lessons of the employees of the field of municipal enlightenment. In 1929, along with that work, I also had classes for the teachers having re-training courses in Akhalkalak. One year I spent both my summer and winter holidays in Akhalkalak, together with Sonia Mayilian, the school inspectress of the People's Commissariat of Enlightenment. Our task was to check how work proceeded at the local Armenian schools, my impressions and the results of this trip being summarised in an article entitled "The State of Armenian Schools in Akhalkalak District." It was published in the *Martakoch* newspaper, in which an entire page was allocated to it.

I had enough free time now. After 1933 no Armenian textbooks were published in Georgia (in general, all national schools received textbooks from their own republics).

I had also finished my work at specialised school no. 70, and all my attention and care were focused on the secondary night school of adults. None of its sixty teachers came to work earlier than me and none of them went home later than me. I had established strongest order and discipline at the school. Once, during the break, when the pupils were in the yard, I was looking out of the window. A young fellow kept pulling a girl's hair and wanted to drag her. The girl started screaming. I knocked at the window and called the boy in. He came and stood before me with his head bowed down, as he realised his guilt.

"Why are you pulling the girl's hair?"

"We're just playing."

"Well done! You make the girl scream and say that you're playing! What would you do if your sister were in her place? Only tell me sincerely. Wouldn't you slap the boy?"

"I would," he replied.

"So I can slap you, can't I?"

"Yes, you can."

"Now go. Never again treat girls like that."

Several years later, somebody approached me in Yerevan and said:

"Hello, Comrade Israelian. Don't you recognise me? I was your pupil at the night school of adults. I'm Aram Grigorian."

"I'm very glad to see you. I didn't think you might be one of my pupils."

"Our guys in Tiflis always remember you and so do I. I especially remember how once I asked you to allow me to miss the lessons after the first one, but you rejected saying that if you permitted me, that might be a bad example for the others. I said that I would go anyway. You said, 'If you're going to miss the lessons without my permission, why are you asking me for it?'"

"Well, did you go anyway?" I asked.

"No, how could I? I attended all the lessons of that day."

In those years, Tiflis had a serious problem connected with electric illumination. Electricity would suddenly be cut off throughout the quarter and you had to wait for it for hours. Being aware of this, I had asked our electrician to connect the electricity of our school with that of the street for the classes to proceed without any obstacles. When the teachers saw that the entire quarter was in darkness, they grew happy thinking that they would not have any lessons because of that. But to their surprise, throughout the darkness encompassing the quarter, the school house proved to be the only building to have electricity. None of them could guess this secret, except Magradze, the teacher of physics in the Georgian department who still remembers me and always sends me greetings with teachers whom both of us know.

A Representative of the People's Commissariat of Enlightenment in Five Border Districts

In December 1935, the Municipal Department of People's Education got a note from Georgia's People's Commissariat of Enlightenment which stated that in accordance with the order of the People's Commissariat of Enlightenment, Comrade Israelian was appointed as a representative of the People's Commissariat of Enlightenment in five border districts: Akhaltskha, Akhalkalak, Bogdanovka, Aspindza and Adigen. I was to assume that post on 15 December for a one-year term with a salary of 1,300 roubles. Comrade Katsabava called me, extended the note to me and said:

"Read it."

I read the note.

"Well, what is your opinion? I do not agree to it."

“If you do not agree, Korneli Alexeyevich, I do not agree either.”

“Why on earth should you go to those remote places, dear Sergo? Why? Do you not boast high repute here? Is your salary small? It is already 13 years since we started working together and we have never discredited ourselves. I have been offered the post of People’s Commissar of Enlightenment for several times, but I have always preferred Tiflis’ Department of Enlightenment rather than the high-flown title of People’s Commissar of Enlightenment. So neither you agree nor me. Go and continue doing your work.”

The People’s Commissariat of Enlightenment had made that decision without consulting Katsabava and asking my opinion.

However, our refusal did not change anything as I kept receiving phone calls from that Commissariat and giving evasive answers. But how long could all that continue? Sometimes I flatly refused to take up that post. I could not put up with the thought of abandoning the school for adults. I was between the devil and the deep blue sea. I became so tired of all that fuss that sometimes I just wanted to accept that proposal no matter whatever happened afterwards. However, when I remembered Korneli Alexeyevich’s kind and affectionate face, I gave up that idea. All this bustle lasted for a month and a half.

On 5 February 1936, I was called to the People’s Commissariat of Enlightenment to meet People’s Commissar Tatarashvili. I was told there that I was to go to the accountant. “Perhaps, there is some misunderstanding concerning the prepayment of my business trips.” With this thought, I went to the accountant.

“What is the matter?” I asked Accountant General Khorbeladze.

“Come here, Sergei Yakovlevich (the employees of the Commissariat addressed me in this way),” the cashier said.

I approached the pay desk. The cashier took out the wage sheet and asked me to sign it.

“What is this?” I asked.

“It is your salary, 1,950 roubles.”

“What are you talking about? I have not assumed work yet.”

I looked at the accountant general.

“I do not know anything,” he said. “I have been given the Commissar’s order and told to write out a salary for a month and a half. You had better sign it. It is bad to disobey the Commissar’s order.”

Some inner voice told me to sign the wage sheet. I did so, took the money and hurried home.

“What money is this? Where’ve you got it from?” Maro asked in surprise. “Armenian textbooks are no longer published in Georgia, are they? You don’t get any honorarium. What a puzzle is this?”

“Some charitable person gave it for us to buy oil and rice and cook *pilav*” (this phrase is taken from an Armenian fairy tale - translator).

“Don’t make a joke. Tell me the truth.”

“It’s a bribe, honey, a bribe.”

“Tell me the truth or else I’ll burn it right away.”

I told Maro what had happened.

“And what’re you going to tell Comrade Katsabava?”

“I don’t know.” I lay on the ottoman with my face downwards.

The following day I entered Katsabava’s room in utter perplexity and stood before him like a child realising the guilt he has committed.

“Well, what is the matter? Why are you sad?”

I told him everything.

“Well, what can we do? Go if you have decided so. May God be with you. Good luck. Have you told them that you are planning to return to your post as soon as the term expires?”

“Of course, Korneli Alexeyevich. I have and Gabisonia agreed to it.”

I sighed a sigh of relief.

In the evening the adults’ school was at a fuss. Everybody discussed my new appointment. A number of students had gathered at my room to say good-bye to me. The teachers with whom I had been working in peace and unity throughout eight years wanted to hold a farewell party. I was against that idea, but they *did* organise it in the flat of Safarian, the physics teacher of the Armenian department.

Having nothing else to do, I was getting ready to leave for my new place of work.

On 5 February 1936, I arrived in Akhaltskha. I thought it my duty to first of all go to the District Commissariat, the First Secretary of which was an Azerbaijani, a certain Sultanov. There I came across Military Commissar Sergei Chkheidze, whose jurisdiction spread over three districts, Akhaltskha, Aspindza and Adigen. Comrade Sultanov was very glad to hear about my new appointment.

“It is very good. You will help me make my illiterate recruits learn to read and write,” he said.

“With great pleasure, as it is my main work here,” I said.

Military Commissar Chkheidze allocated a room for my office in one of the local buildings. When I later bought a horse, he gave it a place in his own stable and I had only to pay a small monthly amount to the groom for taking care of it.

First and foremost, I employed an accountant, a technical worker and two instructors, one an Armenian and the other a Turk. During a consultation held with the participation of the heads of the district departments of people’s education, we decided to spend the week registering all those illiterate and semi-literate. I

established a central school for illiterate and semi-literate recruits who amounted to 120. I also set a monthly scholarship of 30 roubles for each of them and invited skilled teachers, providing the school with textbooks and stationery. Military Commissar Chkheidze was very pleased with me...

Then I started holding conferences in the districts, delivering lectures on illiteracy and calling upon everybody to carry out Lenin's slogan ("Learn, learn, learn") within a short time. Other speakers included the heads of the Departments of Agitation and Propaganda and school headmasters. Military Commissar Chkheidze was always with me during these conferences, his speeches contributing to our work. Three of the districts where I worked were inhabited by Azerbaijanis. In Akhaltskha 16 of the 72 villages were Armenian; each of the districts of Adigen and Aspindza had only a single Georgian (Ude) and Armenian (Tamala) village respectively so that the abolition of illiteracy and semi-literacy was mainly to be carried out amidst the Turkish population.

The organisation of circles for the illiterate and semi-literate was in full swing. The work of the departments of people's education was appreciated. Summarising the results of the monitoring carried out by inspectors, I held conferences which were of great contribution to our work as we discussed the positive and negative results of our efforts. Everybody did their best to receive positive assessment as none of them wanted to be reproached in the presence of the Secretary of the District Commissariat (he always attended these conferences).

At this busy time of work, we received protests from the Azerbaijani villages that the circles of the illiterate had no textbooks. The work was about to suffer failure. What was I to do...? Georgia no longer published textbooks for national schools; nor did Azerbaijan send any. We had run out of the copies of the primer entitled *Lenin's Path*. The work was truly to be frustrated and there was nobody to help us...

Riza Shahveladov, the headmaster of secondary school no. 96 in Tiflis (he was also known as a poet), was appointed head of the Department of People's Education in Adigen District. As I had been on very close terms with him since the days of my work in Tiflis, I went to Adigen to meet him.

"I am unable to help you, Sergo Dayi (the Azerbaijanis addressed me with the word 'dayi' in token of respect)."

"Riza, let's make up a small ABC book together," I said.

"But who will allow us that? And who will publish it?" Riza asked.

"Let's go to the First Secretary of the District Commissariat, Rati Khan."

After listening to us, Rati Khan said: "If it is necessary for your work and you can compile the textbook, do it. We shall print it in our printing-house."

Throughout ten days and nights, we worked together, the result of our heavy efforts being a small primer of 48 pages. The printing-office abandoned all its work and started printing it with 2,000 copies (the textbook was just called ABC book).

Now the Azerbaijani circles had textbooks and I was very happy about it. However, my satisfaction was not to last long as a new problem arose: the Turkish women did not attend classes because the teachers were men.

"A Turk's wife should not study with a man," the women and their husbands said.

I was in confusion. What was I to do? I went to Arif Sadekhov, the director of Akhaltskha's Azerbaijani Teachers Training Technical School.

"Dear Arif, what can I do? Where can I find Turkish women teachers?"

Arif fell into thoughts. There were four girls among the graduates of the school who were going to complete their course in May or June.

"Can we hold training courses for women teachers?" I asked.

"Yes, we can," Arif said after some thought.

We succeeded in organising three courses for Turkish women teachers with the help of the headmasters of secondary schools. About 100 Turkish women started attending them. The teachers were the school headmasters who worked with a monthly salary of 120 roubles, the scholarship of the women students amounting to 70 roubles.

Our monitoring, however, revealed that these women did not attend classes even when the teachers were female. What could I do? I was just going mad. They were not small children for me to speak to their parents or get angry with them. "My God, what am I to do now? I have provided them with books and a woman teacher. What else do they want?"

I could not find any way out. I was in a nervous strain, but I was unable to decide anything.

At night an idea was born in my mind and in the morning I set out for Tiflis. I went directly to the People's Commissariat of Enlightenment.

"I shall go back only if you give me 30 sewing machines and 1,500 metres of chintz; or else I will not return," I said in a strict and sharp tone.

Those present started laughing at me.

"We cannot procure even a single sewing machine for ourselves while this man is demanding 30!"

"I'm not joking and I didn't say it to make you laugh..."

After a long-lasting conversation and argument, I succeeded in getting 15 sewing machines with 1,000

metres of chintz and returned to Akhaltskha with that luggage. I held a consultation with the participation of the heads of the departments of people's education of the Azerbaijani districts. We decided to establish 15 schools of sewing in 15 major villages of these districts, distributing the chintz I had brought among them. Now I had to search for 15 Turkish women who knew sewing. I managed to employ 4 Turkish and 11 Armenian women with such skills with a monthly salary of 100 roubles. I declared that the schools were to admit only those women who would learn to read and write. After that statement, an influx of Turkish women started into the circles formed at the sewing schools.

At last I could breathe a sigh of relief: Turkish women were beginning to learn reading and writing. I continued this work until May 1937, after which I held the last conference with the participation of about 75 people. After it, in celebration of the final abolition of illiteracy, I held a reception in Akhaltskha and we got photographed.

It was June 1937. Considering my mission completely fulfilled, I prepared an extensive, 112-page account of my work and submitted it to the People's Commissariat of Enlightenment together with a financial report. Every 3 months I invited the accountants of the bank and Executive Committee to hold an audit of the expenditures and collect all the appropriate acts together. It was suggested that I continue my work in Akhaltskha for another year, but I refused saying that those districts no longer needed the help of the Commissariat of Enlightenment. I had to return to the Municipal Department of People's Education although those in the People's Commissariat of Enlightenment thought otherwise.

"You should not go to the Municipal Department of People's Education; instead, you could stay here and work for us."

I asked for two days to think over that proposal. When home, I discussed it with my wife.

"How are you going to the Municipal Department of People's Education? Who is there now? Everybody has been banished: Katsabava, Ibrayilidze, the head of the Schools Department, Gorgadze and first and foremost, Bagrat Machidze, the head of the Municipal Executive Committee. Thank God you weren't here; or else you must have been among them. Give your consent and stay in the People's Commissariat of Enlightenment."

Working for the People's Commissariat of Enlightenment

I started working in the Main Department of Municipal Enlightenment within the People's

Commissariat of Enlightenment, my activities being connected with national minorities in ten districts, including border ones, Borchalu, Gharayaz, Tzalka, Luxemburg, Bashkiket as well as the Republic of Abkhazia and the autonomous region of South Ossetia. My work was extremely heavy as I had to supervise activities in 19 districts. I was incessantly on business trips. Having hardly managed to prepare a report on the work, proposals and events relating to one business trip, I already received an order for the next one. I had visited all these districts for so many times that those in Akhalkalak said it was my second homeland, while in South Ossetia I was regarded as a "brother-in-law" on the basis of the historical fact that King Artashes kidnapped Satenik, the daughter of the Alans' king, from the area on the river Kur.

Despite my being extremely overburdened with work, I still managed to unfold some literary activity. Thus, in 1940 I published an Armenian-language methodological manual on *Language and Literature Teaching at Adults' Schools*. In the same year, the *Grakan Tert (Literary Newspaper)* published my essay entitled "Ghazaros Aghayan."

In 1943 I published two Armenian-language booklets: *To Use the Entire Work of the Establishments of Municipal Enlightenment for the Patriotic War and Fascism is the Bitter Enemy of Humanity and Culture*.

In 1945, with the mediation of Ar. Khachikian, Armenia's People's Commissar of Enlightenment, I moved to my homeland, where my children, architect Raphael Israelian and chemistry teacher Laura Israelian, lived.

Now I am 90 years old, but my physical and mental abilities still enable me to work. I retired at 75, after which I compiled:

- 1 an explanatory dictionary of words used in Karabakh dialect (about 10,000 words);
- 2 a work on the peculiarities of Karabakh dialect (64 pages, not larger than A4 format);
- 3 a work on the popular expressions and metaphorical phrases found in Karabakh dialect (about 1,000 phrases);
- 4 a book of aphorisms, sayings, fables, folk tales, etc. (240 pages, not larger than A4 format);
- 5 ethnographical materials (160 pages, not larger than A4 format).

The institutes of Armenia's National Academy of Sciences have taken all these works for publication.

At this point, I am ending my memoirs.

LAPIDARY INSCRIPTIONS IN MANUSCRIPTS KEPT IN MESROP MASHTOTS RESEARCH INSTITUTE OF YEREVAN

by Armen Ter-Stepanian

A Few Words

Some years ago, we came across lapidary inscriptions in the colophons of a manuscript by Bishop Ghevond Pirghalemian, *Relics of Armenian History* («Նշխարք պատմութեան հայոց») kept in the Armenian Research Institute of Manuscripts after Mesrop Mashtots, Yerevan, and this marked the beginning of our work of collecting epigraphs from different manuscripts. When Samvel Karapetian, Director of Research on Armenian Architecture (RAA), declared this work as one of the priorities of the activity of the Foundation, we embarked on completing our collection.

The inscriptions that follow below comprise only those found in manuscripts kept in M. Mashtots Research Institute. We wish in the future we had at hand a collected *Lapidary History of Armenians* with all available epigraphs regarding Armenia and the Armenians, cuneiform, Greek, Armenian, etc., comprising the boundary stones of King Artashes, the foundation inscriptions of Erebuni and Garni left by Kings Argishti and Trdat respectively, the commandment of Tigran Metz¹ engraved on the door of Tigranakert, etc.

Around a century and a half ago, tens of inscriptions were published in the *Hayastan*, *Masyats Aghavni* and other periodicals, which are available only for few scholars nowadays. It would be great to have all these epigraphs collected together within a single book,

which might have an appendix with other, not lapidary, inscriptions found on wood (say, on the doors of churches and other buildings), pottery, etc.²

Now let us pass on to the present collection, where all the lapidary inscriptions follow each other in the alphabetical order of their location (according to the Armenian alphabet).

One of the first scholars to put down lapidary inscriptions was Catholicos Yesayi Hasan-Jalalians, whose records were later found and used by Bishop Hovhannes Shahkhatunians.

Ghevond Pirghalemian mainly collected lapidary inscriptions from their original texts, although sometimes he just republished those that had already seen the light thanks to Shahkhatunians, Alishan, Bezsheshkians, as well as the periodicals *Hayastan* and *Masyats Aghavni*. The present collection includes only such lapidary inscriptions the sources of which are manuscripts (not printed works). We find it expedient to mention another researcher who copied lapidary inscriptions and passed them down to us, Archbishop Hakob Topuzian: the inscriptions recorded by him proved of great use to Pirghalemian (the lapidary inscriptions collected by the latter are in manuscripts no. 4515, 6273, 6332 and 9027). Sometimes the same lapidary inscription is found in different manuscripts copied by Pirghalemian and is even repeated in the same one. In such cases, we have compared the manuscripts, showing their remarkable differences, as we are unable to find out which version is the authentic one.

We have also chosen those inscriptions copied by Pirghalemian which are carved on crosses, sacred relics, pyxes and other objects as it is still obscure when they will be published in a separate collection (we have omitted the manuscript colophons).

All our comments are within square brackets: the others are either made by Pirghalemian or found in the manuscripts (italicised in English), depending on the source of the given inscription.

1 It is quoted by Marcus Aurelius in his letter to his son: *In 659, the year of the foundation of Rome, Lucullus... during the war against Mithridates, found an inscription on the copper door of the court of Tigranakert City...* [The inscription read: *Unwise is the king who loves only a single person thus endangering his life, instead of securing his safety by loving everybody. Imprudent is the king who renders many destitute to satisfy a single person's greed. Insolent is the king who follows just one man's advice, ignoring that of many others. Finally, silly is the king who makes everybody hate him because of his loving just a single person*]. ...Putting his trophies and this inscription in separate places, Lucullus told the Senate to choose between them and the senators chose the latter... (Մարկոս Արիլիոս կայսեր իմաստասիրական եւ խրատական թողութիւնը [The Philosophical and Preceptive Thoughts of Emperor Marcus Aurelius] (Venice, 1868), 329-330). Aurelius ascribes this inscription to Alexandre of Macedonia, which is, however, not very probable. Presumably, he either insolently held that wise thoughts could be expressed only by Greeks or made this conclusion judging from the fact that the inscription is in Greek: he simply did not know that during that period, all inscriptions were written in that language in Armenia.

2 Such inscriptions are also found in a number of books which do not mention them as Armenian ones. See, for instance, **Миллер Ю.** Художественная керамика Турции [You. Miller, The Artistic Ceramics of Turkey] (Leningrad, 1972), 31. Nevertheless, such works help us decide where we can find Armenian pottery.

ALEMTAGH¹

A copy of the renovation inscription of the church of Alemtagh Village:

Նորոգեցաւ ի հիմանց եկեղեցիս Սուրբ Նշանի արդեամբք ազգիս հայոց, ի պատրիարզութեան տեառն Ստեփաննոսի սրբազան արքեպիսկոպոսի, 18 յունիս 15:

Transl.: *This church of Sourb Nshan was repaired from its very foundations with the Armenians' means in the days of Patriarch Stepanos, the Most Reverend Archbishop. June 1815.*²

Source: **Գևոնդ եպիս. Փիրղալեմեան**, Նշխարք պատմութեան հայոց (վիմագրեր), Մ. Մաշտոցի անվան Մատենադարան, ձեռ. 6273, էջ 378ա [Bishop Ghevond Pirghalemian, Relics of Armenian History (Lapidary Inscriptions), Yerevan Research Institute of Manuscripts after M. Mashtots, manuscript 6273, p. 378ա].

AKANTS

Commemorating the renovation of the church of Akants:

Նորոգեցաւ տաճարս եւ շինեցաւ ժամատունս ձեռամբ Սոկացի Յոհաննէս վարդապետին, թվ. ՌՄԺԷ (1768):

Transl.: *This church was repaired and the zhamatun [vestibule] built by Archimandrite Hovhannes Mokatsy in the year 1217 (1768).*³

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 367բ.

AGHTAMAR

1 The construction inscription of Aghtamar's Amenaprkich Church:

Ի հայրապետութեան տեառն Ստեփաննոսի շինեցաւ եկեղեցիս ծախիւք սրբասնեալ կրօնաւորացն Սարգսի եւ Ստեփաննոսի՝ որդեաց Հումմիայի (°) յարդար վաստակոց իրեանց. կատարեցաւ յիշատակ հոգւոց իրեանց եւ ծնողացն եւ ազգականաց: Որք հանդիպիք, յիշեցէք ի Քրիստոս, թվ. ՉԽԲ [1293]:

Transl.: *This church was erected in the year 742 (1293), in the days of Catholicos Stepanos, with the means and honestly-gained income of holy, pious clergymen Sargis and Stepanos, Hurmia's (?) sons. A divine service was held in memory of their parents', relatives' and their own souls. May those who see it remember them in their prayers to Christ.*⁴

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 388ա.

2 A cross-stone:

Թվ. ՊԻԶ (1377) գլխատական կրանաւորքն զՍտեփաննոս եւ զԹումայ եւ զճնաւոս անցաւ... յիշեցէք ի Քրիստոս:

Transl.: *In the year 826 (1377), honourable clergymen Stepanos and Tuma as well as their parents... May you remember them in your prayers.*⁵

1 Alemdagh was one of the villages situated close to Constantinople.

2 Alemtagh, 12 May (Saturday) 1873.

3 Akants, 17 September '66.

4 Aghtamar, 10 November (Thursday) 1866.

5 Aghtamar, 12 July 1887 (Vardavar Sunday).

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 332ա.

3 A tall cross-stone:

Թվին ՊԿԳ (1414), (ես) հայոց կաթողիկոս տէր Չաբարիայ, կարողութեամբն աստուծոյ եւ առաջնորդութեամբ նորին կանգնեցի զխաչս բարեխաւս առ աստուած հոգոյս իմոյ: Որք երկիր պագէք, յիշեցիք ի Քրիստոս Յիսուս:

Transl.: *In the year 863 (1414), I, Catholicos of Armenians, His Holiness Zakaria,⁶ erected this cross for my soul's salvation by the grace of God, under His leadership. May worshippers remember me in their prayers to Jesus Christ.*⁷

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 334բ.

4 Engraved on the gate door of Aghtamar:

Շնորհոք Քրիստոսի շինեցաւ գաւիթս ի թվ. ՌՄԺԲ (1763) ամին արդեամբ Թումայ կաթողիկոսին եւ ձեռամբ Սորվեցի ութայ Նահապետին եւ ութայ Թումին. որք կարդայք, տուք զողորմին:

Transl.: *By the grace of Christ, this narthex was built in the year 1212 (1763) with the means of Catholicos Tuma, by masters Nahapet and Tuma from Sor. May those who read this pray for their souls.*⁸

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 390բ.

5 A funerary memorial to Aghtamar Catholicos Khachatur:

Խաչս սուրբ բարեխոս է առ աստուած վասն փրկութեան Խաչատուր կաթողիկոսին, թվին ՌՄԿԳ (1814):

Transl.: *May this holy cross save Catholicos Khachatur's soul. In the year 1263 (1814).*⁹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 3ա.

6 A cross-stone to Aghtamar Catholicos Hovhannes:

Խաչս բարեխոս է առ աստուած վասն փրկութեան Յոհաննէս կաթողիկոսին, թվ. ՌՄՀԳ (1825):

Transl.: *May this cross save Catholicos Hovhannes.*¹⁰ *In the year 1274 (1825).*¹¹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 339ա.

7 A chrismatory:

Ի հայրապետութեան տեառն Ստեփաննոսի շինեցաւ եկեղեցիս ծախիւք սրբասնեալ կրանաւոր-

6 Aghtamar.

7 Aghtamar, 12 July 1887. [Pirghalemian copied the inscription twice. The other version reads: «ԶԳրիգոր կազմող (խաչիս) յիշեցէք ի Քրիստոս» transl.: *May you remember Grigor, who sculpted this cross, in your prayers* (p. 454բ)].

8 Aghtamar, 10 November 1866.

9 Holy See of Aghtamar, 10 November 1866 (Thursday).

10 Catholicos Hovhannes had his cross-stone erected during his lifetime.

11 Aghtamar, 10 November '66.

րացն Սարգսի եւ Ստեփաննոսի՝ որդեաց Հռոմշա-
հի յարդար վաստակոց իրեանց: Կատարեցաւ յի-
շատակ հոգւոյ իրեանց եւ ծնաւոսացն եւ ազգակ-
ցացն: Որք հանդիպիք, յիշեցէք ի Քրիստոս:

Transl.: *This church was erected in the days of Catholicos Stepanos with the means and honestly-gained income of holy, pious clergymen Sargis and Stepanos, Huremshah's sons. A divine service was held in memory of their parents', relatives' and their own souls. May those who see it remember them in their prayers to Christ.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6332, p. 3ս.

8 On the chrismatory door:

ՉՀարիկ Կաղ յիշեցէք ի Քրիստոս:

Transl.: *May you remember Horik Kagh in your prayers to Christ.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6332, p. 3ս.

9 A cross-stone to Aghtamar Catholicos Khachatur II:

Խաչս բարեխօս առ միածին,
Սակս փրկութեան հայրապետին,
Վեհափառ Խաչատրոյ սրբազանին,
Որ փոխեցաւ առ տէր յերկին,
Ի հազար եւ [երեք] հարիւր հնգին (ՌՅԵ-1856),
Հայոց մեծաց թուականին,
Յունիս ամսոյ երտասանին:

Transl.: *May this cross save, before the Only Begotten Son, the soul of His Holiness Khachatur, who consigned his soul to the Lord on 13 June in the year 1305¹² (1856) of the calendar of great Armenians.*¹³

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 3ս.

AMASIA

1 Commemorating the renovation of Amasia's Charkhapan (Evil-Destroying) Sourb Astvatzatzin Church:

Ի բնակութիւն ամենասուրբ Երրորդութեան եկե-
ղեցիս այս յանուն Սուրբ Աստուածածնայ ի հի-
մանց նորոգեցաւ բազում ծախիւք արդեամբք հա-
մայն ժողովրդեան սորին, ի ՌՄԾԳ (1804) թուին:

Transl.: *This church, a house of the Holiest Trinity, was repaired from its very foundations with heavy expenses covered by its flock and got this name of Sourb Astvatzatzin in the year 1253 (1804).*¹⁴

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 372ս.

2 Commemorating the repairs of Amasia's St. Hakob Church:

Նորոգեալ տաճարս լաւ քան զառաջին,
Յանուն Մծբնայ սուրբ հայրապետին,

Որք վաստակեցին ի շինման սորին,
Յերկնից դպրութեան անուանք գրեսցին:
Յամի տեառն 1841 եւ հայոց ՌՄԸ:

Transl.: *This church, dedicated to the Holy Catholicos of Metzbin, was renovated better than before in 1841 A.D. and 1290 of the Armenian calendar. May those who contributed to its overhaul find their names in the book of heaven.*¹⁵

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 380ս.

MONASTERY OF AMERDOL

ՌԽԸ (1599) թվին վերստին նորոգեցաւ եկեղե-
ցիս վերակացութեամբ Բարսեղ վարդապետին:

Transl.: *In the year 1048 (1599), this church was again repaired under Archimandrite Barsegh's supervision.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 4515, p. 351.

ARTER

Commemorating the overhaul of the church of Arter Island:

Ի ՋԻԱ (1472) թուին, ի հայրապետութեան
տեառն Ստեփաննոսի || շինեցաւ տաճարս Սուրբ
Աստուածածնին ձեռամբ Ստեփաննոսին], ||| որ
մականունն հա... ար...:

Transl.: *In the year 921 (1472), in the days of Catholicos Stepanos,¹⁶ this church of Sourb Astvatzatzin was erected by Stepanos...¹⁷*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 9ս-9բ, 465ս.

ASRAF

Այս է հանգիստ Վարդանայ քահանային, որ
վախճանեաց զկեանս իր եւ փոխեցաւ առ Քրիս-
տոս: Որք հանդիպիք այս գերեզմանի եւ երկիր պա-
զանէք սուրբ խաչիս, յիշեցէք ի սուրբ աղօթս ձեր
Վարդան սրբասնեալ քահանայս եւ զկենակից
իւր..., թուին ՋԾԸ (1509):

Transl.: *In this grave reposes Priest Vardan, who departed this life and yielded up his spirit to Christ. May worshippers of the Holy Cross who come across this grave remember pious priest Vardan and his spouse in their holy prayers... in the year 958 (1509).*¹⁸

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 470ս.

ARABKIR

1 Commemorating the renovation of Arabkir's Sourb Astvatzatzin Church:

Կանգնեալ կառուցաւ այս եկեղեցի
Յանուն եւ ի փառս Սուրբ Աստուածածնի,

12 [We have added the numeral 3 to get the right year, as the original has the year ՌՅԵ (1856)].

13 Aghtamar, 10 November 1866.

14 Amasia, 16 December (Wednesday), 1864.

15 Amasia, 28 December 1864, in the days of Archbishop Gevorg, Father Superior of the place, who was Patriarch Hakob's alumnus.

16 Aghtamar.

17 Arter Island, Van, 29 December 1866. [The letters were worn out due to their old age (p. 465ս)].

18 Asraf Village, 15 September (Wednesday) 1866.

Հգօր հրամանաւ սուրբան Մահմուտին՝
Տիեզերասաստ ահեղ արքային,
Եւ ջանիւք Պօլսոյ վեհ պատրիարզին,
Տեառն Կարապետ բարունապետին,
Ընդ միջնորդութեան ամիրայից ազգին,
Յաւեա Պիշմիշեանց բարեսէր տոհմին,
Հոգաբարձութեամբ մեր ամիրային,
Մահտեսի Գասրար իշխանագնէին,
Արդեամբք եւ ծախիւք համայն մեր ազգին,
Որք ի յԱրաբկէր սոյն այս քաղաքին,
Թուին հայոց ՌՄՉԲ (1833), սեպ. 3:

Transl.: *This church was erected in the name of the Holy Virgin, to Her glory on 3 September 1282 (1833) of the Armenian calendar, on the powerful order of Sultan Mahmut, the formidable king ruling the whole universe, and through the efforts of noble Patriarch of Constantinople, His Holiness Karapet, a senior archimandrite, with the mediation of the noblemen of the nation from the benefactors' family of ...the Pishmishants, under the auspices of our Mahtesy Gaspar of noble birth, with the means of the whole of our nation living in this city of Arabkir.*¹⁹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 377p.

Note: *Mahtesy* is a title used with reference to Christian believers who are known to have gone to Jerusalem on pilgrimage.

2 *The inscription of an ever-flowing fountain close to the Armenian church of Arabkir City:*

Որք ի յաղբերէս ի ջրոյս զգալի,
Ըմպէք առ ի զով ի բորբոք սրտի,
Յէին մաղթեցէք սորին պատճառի,
Լնուլ ի կենաց ջրոյն պարզելի.
Արդ անուն սրբոյն տիրուհոյս յարգի,
Բերեալ հաստատեալ կանգնեալ կառուցի,
Հոլով է ինձ վարձ, վարձ փոխարինին,
Չանուն ստանալ ընդ անցատրի,
Հազար յոթ հարիւր երեսուն եւ իննի,
Յամի փրկութեան փրկելոց սեռի:

Transl.: *May those who quench their thirst with the water of this fountain wish longevity to the one who initiated its construction. ...May I be remembered amongst others who are dead. In the year 1839 A.D.*²⁰

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 379p.

3 *Right of the aforementioned stone:*

Վէմանկեան լրութեան շնորհաց միշտ էին,
Այս յարկ տիրական տաճար երկնային,
Խորհրդականօք սեմօք եօթնեկին,
Յօտէ զիւր որդիս յիւր փեսայն վերին:
Left [of the same stone]:
Բ սմա հաստատի վէմ ահատրին,
Սովաւ ընդունի զորս յիւր սահմանին,

19 Arabkir, 24 June 1865. According to the local people, the author of this poem was the late Hovsep Saghmeketsy...

20 Arabkir City, 24 June 1865, during the priorate of Archbishop Grigor Mintanjan of Constantinople.

Եւ որք հրամանին հպատակ լինին,
Խառնին յերկնային սուրբ հարսնարանին²¹:

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 377p-378u.

4 *The copy of an inscription carved on the rampart door of the church of Arabkir:*

Ես եմ դուռն ընդ իս, եթէ որ մտանիցէ, կեցցէ,
մտցէ եւ ելցէ եւ ճարակ գտցէ (Յօհան Ժ, համար 9):

Transl.: *I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture* (John 10:9, King James Version).

The following is written below the biblical quotation:

Ով հայք, նախանձորդ ճիշտ գիրկչին լուեալ
զայս բան իսրայսոյս զին մարդն յանձանց ընկիցէք
միշտ, 1861 թուականի փրկչին սեպ. 16:

Transl.: *May you, Armenians, true followers of the Saviour, always hearken to the commandments of aged men. 16 September 1861 A.D.*²²

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 384p.

5 *A copy of the inscription of Arabkir's Sourb Targmanchats School:*

Սուրբ թարգմանիչք Հայկեան լեզուիս դրունք
երկրացիկ,

Չերդ իմաստից շող կաթեցէ յայս ուսման տուն,
Եւ քաջ հովուիս հոգւոց մերոց փոյթ զեղեցիկ,
Որ Մինթանձեան Բիւզանդացի դէտ Չուարթ անուն,
Եւ փոյթ ազգիս պայազատաց քաջատոհմիկ,
Եւ Եւկանեան աղա եղբարց տուրք թոթողուն,
Որք մահտեսի Կարապետեան ցեղ սոսանիկ,
Սեղրոս, Յօհան յարգապատիւք մեր քաջազուն,
Կամ Յարութեան ուղեղն ազնիւ զարմին բնիկ,
Յարգին Յակոբ եւ Փիլիպպոս եղբարք անցուն,
Հայրենասէր ոգւոց կացցեն ջինջ հայեցիկ,
Լոյս ձեր շնորհաց մնալով աստեն միշտ ար-
ծարծուն, 1862 յունվար 1²³:

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 385u.

ARARK

1 *A copy of the inscription of Arark's church:*

Շնորհօք բարերարին եւ կարողութեամբ սուրբ
հոգւոյն շինեցաւ տաճարս Սուրբ Աստուածածնի
հրամանաւ տեառն Փիլիպպոսի կաթողիկոսին,
ձեռամբ Կիրակոս վարդապետի Աւանցոյ, ի թուա-
կանիս հայոց ՌՂԵ (1646) ամին, ի վայելումն գի-
ղաբարք Արարոց, զոր տէր աստուած բարի վա-

21 Arabkir, '65. [The contents of this inscription make its translation impossible].

22 Arabkir City, 24 June 1865. The author of the aforementioned two-line poem is the late teacher Avetis Zulalian of Arabkir.

23 Arabkir City, 24 June 1865, in the days of Archbishop Grigor Mintanjan, Primate of the same diocese. The author of both this piece and no. 169 [the previous one] is meritorious Avetis Zulalian, the alumnus of renowned Hovsep Saghmeketsy, an Armenian teacher and historiographer. [The contents of this inscription make its translation impossible].

յերման տագէ. ասագերէց տէր Աւետիսին, երիցփոխան Սարգարին, ընէ Ախշիբէկին, տանուտէրաց սոցին մեծին եւ փոքրին, աշխատողաց եւ մէյնար Տիրատորին, առհասարակ ամենեցուն առցն վարձս ի Քրիստոս:

Transl.: *By the grace of God and by the will of the Holy Spirit, this church of Sourb Astvatzatzin was built on the order of His Holiness Pilipos, by Archimandrite Kirakos Avanetsy in the year 1095 (1646) of the Armenian calendar to the enjoyment of the village town of Arark. May they enjoy it by the grace of God. May Christ reward Archpriest Avetis, verger Margar, Village Head Akhshibek, all other village heads, all those young and old, the workers, architect Tiratur and everybody in general.*²⁴

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 360u.

2 In commemoration of the renovation of the gate of Arark's church: Դարպասի նորոգումն (եղև) ՌՄԿԲ (1813) թուին, յաւորս Տէվրիշ փաշային եւ իշխանապետին Վարասաֆարեան Յակոբ աղային, ձեռամբ ծերունագարդ տէր Ներսէսին, տէր Սարգարին, տէր Կարապետին, տէր Յովհաննէսին, տէր Եղիազարին եւ իշխանաց Պօղոս աղային եւ ընկերակից նորին Սիմեօնին, որ Ոսպնէպասեան ասի:

Transl.: *The gate was repaired in 1262 (1813) in the days of Tevrish Pasha and Chief Prince Hakob Agha Gharasafarian, by Father Nerses, who was already advanced in years, Father Margar, Father Karapet, Father Hovhannes, Father Yeghiazar and Princes Agha Poghos and his companion Simeon, who was surnamed Vosnpessian.*²⁵

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 273u.

3 A copy of the inscription of the baldachin (cross-carrier) of Arark's church carved on the lower part of its right door:

Կերտեալ խաչկալս յոյժ զանազան,
Սուրբ տաճարիս Աստուածածնեան,
Որ է պատիւ տէրունական,
Եղև արդեամբ աստի համայն,
ՌՄՁԷ թուականի մեր հայկազեան (1838):

Transl.: *This God-honouring magnificent baldachin was made for this holy church of Astvatzatzin with the means of the local community in the year 1287 (1838) of the Armenian calendar.*

Engraved on the left side:

Արդ յիշեցէք հարք պատուական,
Աշխատատր սորա շինման,
Մահտեսի Սարտիրոս նուաստական,
Տէրն մեր Քրիստոս փրկիչ մարդկան, ||
Յիշեցէ զձեզ յիւր զալստեան:

24 Church of Arark, Van, 1865. After the renovation of the church of Arark, which was carried out in 1884, the stone engraved with this inscription was used in the masonry of the monument and thus disappeared.

25 5 September '68, recorded from Topuzian's copy.

Transl.: *May you, honourable men, remember humble Mahtesy Martiros, who made it, and may Our Lord Christ, the Saviour of humanity, remember you upon His Advent.*

On the right door of the baldachin, on which the Holy Virgin is depicted with the following engraving:

Մի երկնչիր Մարիամ, զի գտեր զշնորհս աստուծոյ:

Transl.: *Do not be afraid, Mary, you have found favour with God.*

On the left [door], on which Archangel Gabriel is pictured with the following words:

Պօղոս աղայի որդի Աբրահամ եւ Ավկէ, Սարգսի որդի Սիմոն. երկուք միատեղ բազում աշխատանս կրեցին, որ խաչկալս շինեցաւ: Վարձս իրեանց ի Քրիստոս ընկալցին:

Transl.: *Poghos Agha's son Abraham and Avke and Sargis' son Simon ...worked together heavily to build this baldachin. May they be rewarded by Christ.*²⁶

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 392p.

4 An inscription commemorating the repairs of the church of Arark, Van:

Ի փառս միոյն աստուծոյ վերակառուցաւ Արարուց սուրբ եկեղեցիս եւ շրջապատ պարսպաւ ընդարձակեցաւ անխնց ջանիւք Լիմ անապատի վանահայր եւ առաջնորդական տեղապահ տէր Պօղոս արքեպիսկոպոսի Սելիքեանց եւ արդեամբ ժողովրդեան, 1884:

Transl.: *To the glory of the Only God, this holy church of Arark was rebuilt in 1884, with its grounds enlarged with ramparts, through the tireless efforts of Prior of Lim Cloister, Archbishop Poghos Melikiants, a vicar, and the means of the common people.*²⁷

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 514p.

SOURB SKANCHELAGORTZ (MIRACLE-WORKING HOLY) MONASTERY OF ARTZKE

1 A copy of the inscription of a fountain flowing in the yard of Skanchelagortz:

Չրբորդ բարեհամ աղբերս եւ զշինող կամարիս գտեր Վարդիան կրօնատրն եւ զծնողս իւր յիշեցէք ի Քրիստոս, թվին ՌԼԳ (1584):

Transl.: *May you remember the person who brought the tasty water of this fountain and built its arch, Father Vardan, and his parents in your prayers to Christ. Year 1033 (1584).*²⁸

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 359p-360u, 488u.

26 Lim, 21 July 1868, recorded from Topuzian's copy.

27 I copied this in Arark on 25 April (Friday or Monday according to the old calendar) 1886.

28 In the monastery of Skanchelagortz, Artzke, Van, 18 August 1865.

ARTZVABER

1 Commemorating the renovation of the monastery of Artzvaber:

ՉԼԳ (1285), յամս Արղուն կայսեր եւ աստուածապատի տեսուն Ստեփաննոսի, յառաջնորդութեան տէր Խ ||| նորոգեցի զՍուրբ Աստուածածինս միաբա ||| զոք մեծամեծ եւ փոքուն ||| հաստուցման եւ նուիրեցին ընծա աւա ||| յրիանց գոյից ի քա ||| մեծ աշխատանքն նորին գինն ետ ի ձորն, զայգին ||| ձրվն ||| փ ||| յգ ||| զայգին Լեռնն եւ բա ||| քիշարն արտ Բ ասիլն ի Խարաբաստ արտ ||| դա ||| ա ||| եւ կրղարն Ա Ալջնարէկ, յԱռինջ արտ ետ Բ Խութլումէլիքն ի շինամէջ արտ Ա յայս ||| մինչ ի Լիանի արտ Բ Սուճաղն յիրաշատն արտ մի, տէր Խաչատուր ականցս նորատուն:

Transl.: In the year 734 (1285), during the reign of Emperor Arghun and God-honoured Father Stepanos, in the days of leader, Father Kh...,²⁹ I repaired Sourb Astvatzatzin... reward and they gave a gift... for the hard work... Leon... Kharabast... Avjnabek, Arinj... Khutlumelik... Sujagh... Father Khachatur...³⁰

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 387u-p.

2 Ես՝ Վարազեցի Անանիա վարդապետս, կանգնեցի սուրբ խաչս բարեխօս երթորն իմոյ Եղիա կրօնաւորին: Որք երկիր պագանէք, յիշեցէք ի Քրիստոս: ՊԾԱ (1402):

Transl.: I, Archimandrite Anania from Varag, erected this holy cross for the salvation of my brother, clergyman Yeghia. May worshippers remember us in their prayers to Christ. 851 (1402).³¹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 438u.

3 Ես՝ Կարապետ վարդապետս, կանգնեցի զխաչս բարեխօս առ աստուած երթորն իմոյ Յահաննէս հէրպետի. որք երկիր պագանէք, յիշեցէք ի Քրիստոս: ՊԳԸ (1449):

Transl.: I, Archimandrite Karapet,³² erected this cross to ask for God's grace for my brother, Supreme Father Hovhannes. May worshippers remember us in their prayers to Christ.³³

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 460u.

4 Ծերուն քահանայն յիշեցէք ի Քրիստոս: (ՁԺԹ-1470):

Transl.: May you remember Priest Tzerun in your prayers (919 to 1470).

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 464p.

5 Again relating to the monastery of Artzvaber:

Ի դանութեան Ղարայ Ուսուֆին եւ ի պարոնութեան Իսպանին եւ յառաջնորդութեան սուրբ ուխտիս Կարապետ վարդապետի տուաւ հրամանաւ Ուսուֆ պարոն, տուաւ նախաբանով մուք Սուրբ Աստուածածնիս ի գիտն Անիշատ, ի շինամէջ Լ [30] մութ տեղ ջրով, Ի [20] մութ՝ ոստին ի Կարած քար, Ժ [10] մութ ջրով, Ի [20] ոստ ի Փապագ, ԺԳ [14] մութ տեղ ի Հայրիկէ, ԺԵ [15] մութ տեղ ի Յառինջիկն, Բ [2] Խաղարտն, Բ [2] ակն ջաղաց ի Բոլորմարգն, Ա [1] արտ ի Բլուրն, Ա [1] արտ յԱկանց, Գ [4] արտ յԻրիշատ, Ա [1] արտ ի Մկնաւերն, Բ [2] արտ Խառաբաստ, Ձ [6] արտ, Բ [2] ջաղաց Սոսկոն, Բ [2] արտ ի Գանձակ, այգի մի: Ով որ հակառակ լինի, զանէծքն Ողային առնու. եւ որ կամակից լինի, արիւնիքն յաստուծոյ եւ յամենայն սրբոց, ամէն:

Transl.: In the days of Ghan Ghara Usuf, Governor Ispan and Prior of the holy monastery, Archimandrite Karapet,³⁴ Mr. Usuf ordered to allocate [the following] to Sourb Astvatzatzin: 30 moots³⁵ of land with water in the centre of Anishat Village; 20 moots in Ktratz Kar...; 10 moots of land with water... in Papaj; 14 moots of land in Hayrik; 15 moots in Harinjik; 2 in Khaghart; 2 millstones in Bolormarg; a field in Blur; another in Akants; 4 fields in Hirishat; another in Mknaver; 2 fields in Kharabast; 6 others with 2 mills in Soskon as well as 2 fields and an orchard in Gandzak. May those who impede this be cursed like Judas and may those who obey this be blessed by God and all saints. Amen.³⁶

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 388p-389u.

ARJAK

The construction inscription of the church of Arjak Village:

Չայնիւ երգով օրհնեմք զաստուած փրկիչն մեր եւ զարքայն,

Նա, որ արար ողորմութեամբ իւրով ամուս մեզ արժան, ||

Օր երջանիկ խրախութեան յոր բաղձային հարքն մեր,

Շինել զայս տունս բերկրալի ոչ կարացին ժամանել:

Իսկ յետ բազմաց ժամանակաց, որ այց արար տէր[ն] մեր,

Շինեցաւ տունս զայս տէրունի եւ յիշատակ վասն մեր,

Արդեամբք համայն ժողովրդոց՝ մեծաց, փոքունց եւ կանանց,

Որ եւ տացէ տէր փոխարէն ոգոց նոցա զփառս անանց:

29 [Pirghalemian writes: This inscription was distorted].

30 In the monastery of Sourb Astvatzatzin, Artzvaber, Arjesh, 8 September 1866.

31 Artzvaber.

32 He was Prior of Kharabast Monastery and Bishop Zakeos' nephew (before Archimandrite Karapet, Bishop Zakeos was its Father Superior).

33 Artzvaber, 12 September 1866.

34 This Archimandrite Karapet was Bishop Zakeos' nephew (the latter was one of the Priors of Sourb Astvatzatzin monastery of Kharabast and died in the same holy monastery in the year 858 (1409) of the Armenian calendar.

35 A moot is a unit of measurement.

36 I copied this in the monastery of Artzvaber on 8 September (Thursday) 1866, during the priorate of Priest Soghomon of great height.

Ժրաջանութեամբ փոխառաջնորդ Վասպուրական աշխարհին,

Տեառն Պօղոսի վեհ ազգասէր եւ ծայրագոյն մեր դիտին,

Երեսներորդ եւ եօթներորդ յոբելինի թիւ փրկչին Եւ տասն եւ ինն քարդեա ընդ վերնոյն ի թիւ նորոգման սորին (1869):

Transl.: *We are chanting and blessing Our God the Saviour and King, by whose grace we are enjoying this day, a day of happy joy our fathers longed to see so much to have this delightful house [of God] built. And now, after so much time has passed, ...this house of God was built in our memory with the means of the entire community, the old, the young and women. May God grant their souls with eternal glory in reward for this. Through the strenuous efforts of Primate of the land of Vaspurakan, Father Poghos, a noble patriot and our supreme overseer, in ...the year of its renovation (1869).*³⁷

Source: **Pirghaleman**, Institute of Manuscripts, manuscript 6273, pp. 385p-386u.

ARMASH

1 A copy of the inscription of the door of the church of Armash Monastery:

Չօրացեալ յաւետ ի հոգւոյն շնորհաց,
Գերագանց գտաւ ի կարգ ըստմենաց,
Արքեպիսկոպոս Պօղոս հայր հարանց,
Այր աստուածընտիր եւ Քրիստոսազգեաց:
Որ յոգնամասնեայ արդիւն արգասեաց,
Տեղոյս եւ ազգիս յաճախ դրախտեաց,
Քանզի գտածարս այս շքեղապանծ
Չանասէր երկամբք հաստատեալ կանգնեաց:
Արդ սորա էր նախ երկիր հայրենեաց,
Գիւղ Տէրեվանք՝ յաշխարհին Գամրաց,
Ղարախօջ անուն հօր իւր ի նախնեաց,
Այր երեւելի եւ զարմ ազնուաց:
Իսկ ի չափ հասեալ զանցաւորս խոտեաց,
Վառեցաւ ի տէր ի հոգեւորաց,
Առ մեծ պատրիարքն առ տէր Չաքարիաս,
Աշակերտութեամբ հպատակ եկաց:
Որ եւ նա տեսուչ Պրոսպար կարգեաց,
Հովուել արթնութեամբ ըստ հարց կանոնաց,
Բայց յետ անցելոց յոլովից ամաց,
Առաջնորդ կարգի երկուց քաղաքաց:
Մեծին Պրոսպարս եւ Նիկոմիդեայ
Եւ գիւղօրէից թեմից շրջակայ,
Պայծառութիւն սուրբ եկեղեցեաց,
Ըստացաւ աշակերտս քարոք հրահանգեաց:
Արքեպիսկոպոսք են յաշակերտաց
Ստեփանն, Պետրոս, զորս յառաջ կոչեաց,
Պօղոս, Յակոբոս լծակիցք կարգաց,
Ընդ որս Թաղեոս՝ զոր յետոյ ընտրեաց:
Անճնս իւրն ի սոցունց աշխատասիրեաց,

Առ ի շինութիւն սուրբ տանս ըստ կարեաց:
ՌՄԿԹ (1820):

Transl.: *Ever spiritually empowered with grace, excellently established in the ranks of archimandrites, Archbishop Poghos, Father of Fathers, a God-selected man endowed with love of Christ,... erected this magnificent church... Thus, at first he was the spiritual shepherd of his birthplace, the village of Terevank in the land of Gamirk. His father's ancestral name was Gharakhoch, a prominent man of noble birth. And he went to study with great Patriarch Zakarias as a humble pupil. He was appointed as an inspector in Prusa to serve as a shepherd, but after some years, he became Primate of two cities, the great city of Prusa and Nicomedia as well as the villages in the neighbourhood of the diocese. As a pupil, he got proper instructions to the welfare of the holy churches...*³⁸

Source: **Pirghaleman**, Institute of Manuscripts, manuscript 6273, p. 375p.

2 The copy of an inscription carved on the narthex door of the same monastery:

Պայծառ հարսնարան Փրկչին Յիսուսի,
Լուսակիր տաճարս սուրբ եկեղեցի,
Յանուն Չարխափան Սուրբ Աստուածածնի,
Նորոգ կառուցաւ զեր ըսքանչելի:
Չոր յետ այրելոյ ասպտամբ զօրուի,
Չամս վեշտասան կացեալ յամայի,
Ապա փափաքմամբ անճնատիք ջանի,
Տեառն Պօղոսի աստուածիմաստի:
Արքեպիսկոպոս քաջ առաջնորդի,
Եւ միշտ բազմերախտ ըստմենապետի,
Որոյ Կեսարիա քաղաք հայրենի,
Որդի Ղարախօջ առնն մեծագգի:
Եւ յաշակերտաց Չաքարիա պետի,
Որ էր սրբազան պատրիարք Պօլսի, ||
Յորմէ նախ կարգեալ Պրոսա քաղաքի
Առաջնորդ ընտիր ըստ կամաց էի:
Իսկ քսան եւ հինգ ամաց ըզկնի,
Ընտրի եւս դէտ այսմիկ սուրբ ուխտի,
Յորում զայս չքնաղ սուրբ եկեղեցի
Շինեաց ի պատիւ Սուրբ Աստուածածնի:
Ի դիտողութեան Սուրբ Էջմիածնի,
Տեառն Եփրեմայ կաթողիկոսի,
Յամի տեառն 1820 (եւ հայոց ՌՄԿԹ):

Transl.: *The brilliant bride house of Jesus the Saviour, the holy church which is a house of light named Charkhapan (Evil-Destroying) Sourb Astvatatzin, was rebuilt magnificently after its burning by the rebel... and having stood ruined for 16 years. Then [it was reconstructed] by the fervent wish and through the selfless efforts of the Most Reverend Poghos..., an archbishop, a valorous Primate and mer-*

37 In Arjak Village, Van, on 16 October (Thursday) 1869.

38 In Charkhapan Sourb Astvatatzin Monastery, Armash, June (Friday) 1861.

itorious senior archimandrite, a native of Cesarea and the son of Gharakhoch from an eminent family, the alumnus of Zakaria, Holy Patriarch of Constantinople, who appointed him Primate of Prusa City... And after twenty-five years, he became Father Superior of this holy monastery, where he built this splendid holy church in honour of the Holy Virgin under the supervision of Catholicos of Holy Echmiatzin, His Holiness Yeprem, in 1820 A.D. and 1269 of the Armenian calendar.³⁹

Source: Pirghalemian, Institute of Manuscripts, manuscript 6273, pp. 375p-376u.

3 Carved on the tombstone of Archimandrite Grigor, an orator from Constantinople:

Ի հանդէս արդեանց հոգելից սուրբ հարց
 Գտեալ համազոյգ յարգասիս բարեաց,
 Գրիգոր անուն վարդապետ կենաց,
 Քարոզիչ ազուռ, ընտիր բեմբասաց,
 Գերիմաստ վարժեաց հոյս աշակերտաց,
 Չքնաղ հանդիսի հոգեւոր արդեանց,
 Բիւզանդեան քաղաք անուն հայրենեաց,
 Պերճացեալ անդէն քարոզ անմոռաց, ||
 Այս վանք սուրբ կուսին երբ հիւրընկալեաց,
 Պատուեալ արժանւոյն գայս այր գեղապանձ,
 Յայնժամ հրաման վերին ակնարկեաց,
 Թողուլ զիր մարմին գնոյն տապան շիրմաց:
 Գտեալ հունձատոք Արարչին բարեաց,
 Վաքսուն ամեայ ալեօք փոխի ի կենաց,
 Անբարբառ իւր ձայն հնչեալ մեղմասաց,
 Մաղթ զողորմիս յայս ակնարկողաց:
 Յամի տեառն 1832, փետ. 3:

Transl.: ...Archimandrite Grigor..., an impressive preacher and a superb orator; the wise teacher of multitudes of pupils... from Constantinople by birth... When this monastery received him..., this pre-eminent man was justly treated with high honour, and on a supreme order, he was permitted to be buried in the same cemetery. ...He departed this life at the age of sixty... His voice, once sounding mild, has become ever silent now. May those who see this pray for his soul. 3 February 1832 A.D.⁴⁰

Source: Pirghalemian, Institute of Manuscripts, manuscript 6273, pp. 342p-343u.

4 A cross-stone to Archimandrite Anton:

Անտոն վարդապետ բնիկ ի Բերայ, կրօնաւոր երբեմն յանապատն ի Լիմ, կացեալ զամս յոյովս յուխտին Արմաշայ կայ ի պաշտաման իւր հաւատարիմ, աստ կնքեալ զկեանսն զժամանակեայ, փոխի առ Քրիստոս առ իւր ցանկալին: Յամի տեառն 1836, հոկտեմբեր 20:

Transl.: Archimandrite Anton, a native of Bera, a former brother of Lim Cloister who served in the monastery of Armash for a year, ever faithful to his service. He departed this mundane life here and yielded up his

spirit to Christ, whom he loved so much. 20 October 1836 A.D.⁴¹

Source: Pirghalemian, Institute of Manuscripts, manuscript 6273, p. 344u.

5 A cross-stone dedicated to Archimandrite Grigor:

Գրիգոր վարդապետն է Բիւզանդացի,
 Վանաց Թամզարայ բնիկ միաբան,
 Քարոզիչ կարգեալ ի յԱլէմտաղի,
 Յուխտիս Արմաշու կրօնաւորի,
 Ուր զթել կենացն ախտ սրածուրբեան
 Հատեալ ի յայտեացս յանմահ կեանս փոխի:
 1836 հոկ. 5:

Transl.: Archimandrite Grigor Byuzandatsy [of Constantinople], a ...monk of Tamzara Monastery who was appointed a preacher in Alemtagh. He was a member of the community of the monastery of Armash, where an epidemic took away his life into eternity.⁴² 5 October 1836.

Source: Pirghalemian, Institute of Manuscripts, manuscript 6273, p. 344u.

6 On a cross memorial dedicated to Priest Hovhannes Maghakian:

Է որ կանուխ, որ անագան,
 Հողագանգումաձ սերունդք մարդկան,
 Վրիպին ոչ ի սրոյ մահուան,
 Չոր ամ անշուշտ հաստչին հրաման,
 Հար եւ գերէցրն Մաղաքեան,
 Տէր Յովհաննէս հեզ քահանայն,
 Եօթանասուն ամաց լրման,
 Եւ ի քսանութ ամս պաշտաման,
 Ում հայրենիք եւ բնակարան,
 Ատափազար շքեղ աւան,
 Ի գալ ի վանքս յուխտ հրաշական,
 Ամփոփեցայ ի յայս տապան:
 Յամի տեառն 1837, սեպ. 26:

Transl.: ...humble priest Hovhannes Maghakian, who was from the splendid township of Adabazar by birth and lived there, came to this magnificent monastery and was interred in this grave after twenty-eight years of service, at the age of seventy on 26 September 1837.⁴³

Source: Pirghalemian, Institute of Manuscripts, manuscript 6273, p. 344p.

7 Carved on a cross-stone dedicated to Archimandrite Petros Vanetsy:

Ծաղիկ շնորհաբոյս Տորոյեանց զարմի,
 Պետրոս վարդապետ տեղեալ Վանեցի,
 Ընկալեալ զօժումն սուրբ հոգւոյն շնորհի,
 Չեռամբ Ստեփաննոս վեհ ղիտապետի,
 Կարգի միաբան Արմաշու ուխտի,
 Վարէ զպաշտօնն զամս քսան եւ մի,
 Ի լրման յիսնից ամաց հասակի,
 Հատեալ թել կենացն աստէն ամփոփի,

41 In the monastery of Armash, 9 June 1861.

42 Armash, 1861.

43 In the monastery of Armash, 9 June 1861.

39 In the same holy monastery on 9 June 1861.

40 In Charkhapan Astvatzatzin Monastery, Armash, 8 June 1861.

Յորոց այց առնել շիրմիս հանդիպի,
Միով Հայր մերիս մաղթե՛ գողորմի:
Յամի տեառն 1850, յուլիս 7:

Transl.: ...Archimandrite Petros from Van by birth was ordained... by noble Prior Stepanos and was appointed member of the monastic community of Armash, serving there for twenty-one years. At the age of fifty, he departed this life and was buried here. May those who see this grave recite a "Pater noster" for his soul.

7 July 1850 A.D.⁴⁴

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 349p.

8 Carved on a memorial dedicated to Aram Harutian from Aydin, a worker in the field of education:

Նորատունկ փառաց ծաղկեալ նունենի յայգուջ
Հայկազնի,

Արամ Յարութիւն մարդասէր բարոյք տատրակ
նագելի, ||

Մերունդ Այտնեանց, որդի Մինասայ առն բարե-
պաշտի,

Յետո որդեգրի Յօհաննու Տատեան վեհ ամի-
րայի:

Այս անմեղ գառնուկ ի տիս մանկութեան վե-
հանձն ի հոգի,

Կաթոզին հոգով հետամուտ գրոց խաղոց ա-
տելի,

Ի կենակցութեան մեծաց եւ փոքունց ազնի սի-
րելի,

Ի խօսս ընկերաց խոհեմ եւ արթուն յաւետ համ-
բաի:

Սա աշակերտի ուսմանց արուեստից ազատա-
կանի,

Յաջողակ վարժեալ ի լեզուս ազգաց փափագ-
մամբ սրտի,

Հայոց եւ լատին, պարսից, հազարաց, եւս եւ ար-
րայի,

Թարգման յօրինիչ այլեւայլ գրոց ըստ անխոնջ
գրչի:

Այս անձն պատուական պարծանք իւր նախ-
նեաց եւ Արմաշ գիւղի,

Ի մայր քաղաքաց յազգային մարզի վարժա-
րանս Պօլսի,

Դառն ախտի լերդի յանկարծ ըմբռնեալ ուս-
րութելի,

Գայ ի հայրենիս ի բնակասնունդ անձամբ ցա-
ւալի:

Ի քսան եւ մի ամ ծաղիկ հասակի մանգաղ օր-
հասի

Չսա հնձէ ի բաց տարաղէպ մահուամբ յայս
տապան քաղի,

Պատճառաւ ուսմանց անձնանուէր հոգով ող-
ջակէզ լինի,

Չերք խունկ անուշակ վերին պետութեան առ
Տէր ընծայի:

Վշտալից իւր մօրն եւ քեռն սիրելոյ եւ համայն
գարմի,

Ծովացոյց արեամբ զսիրտ եւ զոգի մինչ ենն ի
մարմնի,

Առ քեզ պաղատիմք աստուած սրբութեանց ե-
րեքսրբենի,

Արա արժանի քում սուրբ տեսութեան ըզսորին
հոգի:

Յամի տեառն 18 հոկ. 24:

Transl.: A newly-blossomed pomegranate in the garden of the Armenian nation, Aram Harutian, a kind-hearted graceful turtle-dove, the Aydinians' offspring and the son of Minas, a pious man who was later adopted by generous nobleman Hovhan Tatian. In his childhood, this innocent child was generous by nature being very fond of learning and hating games. Beloved by both the old and the young, he was known to his friends as a prudent boy... He studied arts and mastered the Armenian, Latin, Persian and Arabic languages successfully and willingly, becoming the untiring translator of many works. While at the national college of Constantinople, this honorary person, who was the pride and glory of his ancestors and Armash Village, suddenly fell ill with some incurable liver disease and came to his birthplace... At the prime of life, at the age of twenty-one, death took away his life and he was buried in this grave, sacrificing himself for the sake of education and consigning his soul to the Heavenly Kingdom. Putting his mother, beloved sister and his entire kin into grief... May you, God..., grant his soul with the grace of seeing You.

October 1824...⁴⁵

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 349p-350u.

AVANTS

1 On a cross-stone:

Ես՝ Ծերուն քահանայ, կանգնեցի զխաչս բարե-
խօս առ աստուած հոգոյս եւ ծնողացս: ՋԻ (1471):

Transl.: I, Priest Tzerun, erected this cross to ask for God's grace for my parents and me. 920 (1471).⁴⁶

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 494p.

BAZENITS SOURB ECHMIATZIN

1 An inscription left by the repairman of Bazenis Sourb Echmiatzin Church:

Յիշատակ է Սուրբ Էջմիածնայ գաւիթն եւ տա-
ճար Էրերնցի Մարտիրոս վարդապետին եւ ծնողաց
Խանրէկին եւ Խրլաթին, թուին ՌՄԱ (17):

Transl.: May the narthex and church of Sourb Echmiatzin perpetuate the memory of Archimandrite Mar-

45 Singing this song, Archimandrite Hovhannes Rshtuny, his former teacher, built this grave in the cemetery of Armash Monastery on 9 June 1861.

46 This cross-stone is in the graveyard of Avants Village, Van, on the lakeside.

44 In the monastery of Armash, 9 June 1861.

*tiros from Ezerin and his parents, Khanbek and Khelghat. 1201 (17).*⁴⁷

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 366p.

2 An inscription left by the builder of the zhamatun [vestibule] of Bazenits:

Թուին ՌՄԺ (1761) շինեցաւ սուրբ ժամատունս
ձեռամբ Թիլֆիզեցի Յովհաննէս վարդապետին:
Աստուած ողորմի:

Transl.: *In the year 1210 (1761), this holy zhamatun [vestibule] was built by Archimandrite Hovhannes from Tiflis. May he rest in peace.*⁴⁸

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 367u.

BALU

1 An inscription commemorating the repairs of Sourb Astvatzatzin Church of Balu:

Ողորմութեամբն աստուծոյ նորոգեցաւ եկեղեցիս ձեռնտուութեամբ համայն ժողովրդեան, որ խախտեալ էր ի մեծ շարժէն ՌՄԼԸ (1789) թուականին: Վերակացոյ՝ Տօներանց Գեորգն, պասսածի Դաւիթն, Գ թմէրն Տօներոցն Գեորգի, Վանէսի, մօրն՝ Եղիսին յիշատակ, ի թուին ՌՄԽ (1791):

Transl.: *By the grace of God, this church, which had been damaged by the strong earthquake of 1238 (1789), underwent overhaul in 1240 (1791) with means raised by all the people. The supervisors of the work were Tonerants Gevorg, printer David,⁴⁹ ...in memory of Tonerots Gevorg, Vanes and his mother Yeghis.*⁵⁰

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 370u.

BAGHESH

1 The inscription of the fountain of Thaddeus the Apostle, Alekhu Monastery of Baghesh:

Շնորհօք հոգւոյն ողորմածի,
Ամենագօր մարդասիրի,
Կարողութեամբ տեսն Յիսուսի,
Ի հիմանէ կերտեալ կազմի,
Աղբիւրս ընտրեալ զարմանալի,
Թաղէս սուրբ առաքե[ա]լի,
Որ է բժիշկ ամէն ախտի,
Եւ շինողիս մեծ Պօղոսի,
Եւ կողակցուն Լուս-Խաթունի,
Ծնողացն Աստուածատուրի...
Ի ժամանակս Գրիգոր վարդապետի
Եւ Մարտիրոս վարդապետի:
Թուին ՌՃԽԹ (1700):

47 Bazenits Echmiatzin, where a divine service is held once a week now (it is built in the heart of Mount Khachaglukh in the district of Gnumis, close to the cloister of Holy Catholicos Sahak, opposite Ezerin Village and the monastery of Echmiatzin, the grounds of which abound in trees), used to be one of the most splendid monasteries in Vaspurakan Province, always providing refuge for literate people, as stated in their colophons, which were written in this fascinating monastery.

48 Ezerin, 22 July 1868.

49 [The marks of omission stand for an unintelligible part].

50 Balu, 1 July (Saturday) 1865.

Transl.: *By the grace of Lord Jesus, the merciful and powerful One who loves the entire mankind, this surprising fountain of holy apostle Thaddeus was built as a remedy for all pains. The builder was great Poghos, his spouse Lus-Khatun and his parents Astvatzatur... In the days of Archimandrites Grigor and Martiros, in the year 1149 (1700).*⁵¹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 390u.

2 The inscription of the dome of Amerdolu Monastery of Baghesh:

Ի ծայր թուոյս մեր տումարիս,
Քսան եւ վեց յորեկինիս,
Իննեակ թոոց պակաս հաշուիս,
Յունիս ամսոյ տաս ու մեկի[ս],
Յոյժ դառնացեալ ժամանակիս,
Շինումն եղեւ եւ սուրբ գմբէթիս,
Ծերունագարդ տեսնս Վարդանիս,
Արի եւ քաջ հովուապետիս,
Սրբազան եպիսկոպոսիս,
Միշտ մշտաշէն վանօրէիցս
Հօրս մերոյ տէր Ղազարիս,
Կաթնամատոյց մօրս Սառայիս,
Եղբօրս մեր տէր Պաղտասարիս,
Եւ եղբօրս միստմ Աւետիսիս,
Քուերս իմոյ Մարիամիս,
Եղբօրս որդի փոքր Ղազարիս,
Եւս իշխանապետ եւ կենդանի Խաչմանուկիս,
Այլեւ համայն քրիստոնէից,
Ըրբ ընթեռնուք, սուրբ զողորմին:

Transl.: *On 11 June 1141 (1692), in rather bitter times, this holy dome was built by Father Vardan, a valorous and courageous chief shepherd and a holy bishop of a venerable age⁵² who always keeps monasteries in good repair. In memory of our father, Father Ghazar, our mother Sara, who fed us on milk, our brother, Father Paghtasar, and the other brother of ours, Avetis, my sister Mariam, my brother's younger son Ghazar as well as ...Khachmanuk, who is alive, and all Christians. May those who read this pray for their souls.*

Written on four windows:

Ըվ սերովրէք, ով քերովրէք, ի դրախտն մտանէք,
զԱստուածութիւն աղաչեցէք, ընդ շինողին հաշտոցուցէք:

Transl.: *You, seraphs, and you, cherubs, may you enter paradise and beg God to forgive the builder [of this].*

51 Avekh Monastery, 17 May 1860.

52 The builder of this dome, eminent Bishop Vardan, who was from Manavank [Monastery], Mush, also constructed seven churches and domes in other places, justly earning himself the title of Church Builder amidst the common people. After his death, he was buried in the church of Amerdolu Monastery of Baghesh. I wrote the aforementioned inscription in Baghesh in 1860, during the priorate of Archimandrite Yereima Tevkants of blessed memory.

The following was written in the south-west:

Ծերակացութեամբ վանքին Գրիգոր ծայրագոյն վարդապետին, բուին ՌՄՂԱ (1842)-ին:

Transl.: ...in the days of Senior Archimandrite Grigor, in the year 1291 (1842).

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 380p.

BEIRUT

1 The construction inscription of Sourb Nshan (Holy Sign) Church of the monastery of Beirut:

Օծմամբն արբեցելով հաստատեցաւ եկեղեցիս յանուն Սուրբ Նշանի փրկչին ի յիշատակ նախահաւատ ազգիս հայոց բարեջան տենջանօք սրբոյ զահին Երուսաղէմի տ. տ. Յովհաննու վեհ պատրիարքի Չմիտնացոյ ի հատուցումն պաշտաման սրբազան խորհրդոյ ի փառս ամենասուրբ Երրորդութեան, գնեալ արդեամբ Յովսէփ սարկաւազի Անթափեցոյ միաբանի սրբոյ աթոռոյն Երուսաղէմի, յամի տեառն 1851 փետրվար 28:

Transl.: This church was blessed and sanctified by the name of the Holy Sign [Sourb Nshan] of the Saviour in memory of the Armenian nation that was the first to embrace Christianity, through the strenuous efforts of His Holiness Hovhan of Smyrna, noble Patriarch of the Holy Throne of Jerusalem... to the glory of the Holiest Trinity. Purchased with the means of Deacon Hovsep of Aintap, a member of the brethren of the Holy Patriarchate of Jerusalem, 28 February A.D.

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 20p.

2 The inscription of the baldachin of the same church:

Ի պատրիարգութեան Սրբոյ Երուսաղէմի տ. տ. Եսայի սրբազան արքեպիսկոպոսի կառուցաւ խաչկալս արդեամբն եւ ծախիւք Կեսարացի մեծ. Մահտեսի Գրիգոր աղայ Պասմաճեանի, ի յիշատակ կենդանեաց եւ մնջեցելոց իւրոց: Ի տեսչութեան արժ. Յովհաննէս վարդապետի Գ. Իփէկեանի, 1878:

Transl.: In 1878, in the days of His Holiness Yesayi, Patriarch of Jerusalem, the Most Reverend Archbishop, in the times of the Very Reverend Hovhannes G. Ipekian, an inspector and an archimandrite, this baldachin was built with the means of honourable Mahtesy Grigor Agha Pasmajian of Cesarea in memory of those alive and dead in his kin.

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 20p.

3 The inscription of the vestry of Sourb Nshan Church:

Շինեցաւ աւանդատունս արդեամբ եւ ծախիւք Պրոսացի Յովհաննէս վարդապետ Գ. Իփէկեանի, ի յիշատակ կենդանեաց եւ մնջեցելոց իւրոց: 1884 ապրիլ 1:

Transl.: This sacristy was built with the means of Archimandrite Hovhannes G. Ipekian of Prusa in memory of those alive and dead in his kin. 1 April 1884.⁵³

53 Beirut, 28 December 1890.

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 21u.

GEGHARD MONASTERY

1 One of the inscriptions carved on the entrance to the cave opposite Ayrivank (Geghard):

Ի բուին ՈԼ (1181), ես՝ տէր Ստեփաննոս Աղուանից կաթողիկոս, եղէ միաբան սուրբ ուխտիս Այրից վանաց, յառաջնորդութեան հօրն Գրիգորի: Եւ ետու զԱնդրէի առաքելոյ նշխարն եւ սուրբ նշան եւ բնակիչք տեղոյս խոստացան ինձ զտօն փոխման Տիրամօրն Գ [3] աուրս յամենայն եկեղեցիս պատարագել զՔրիստոսն:

Transl.: In the year 630 (1181), in the days of Prior Grigor, I, Catholicos of Caucasian Albania Stepanos, reached an agreement with the holy monastery of Ayrivank and gave it a relic of Andrew the Apostle together with the Holy Sign, in return for which, the brethren promised three divine services for me in all churches on the feast of the Assumption of the Holy Virgin.⁵⁴

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 6u.

2 An inscription carved on an upper part, close to the previous one:

Ի բուին ՈԽԹ (1200) քրիստոսաւեր իշխանաց իշխանք Չաքարէ եւ Իւանէ վերստին դարձուցին զջուրն... եւ բնակիչք խոստացան զաւագ խորանն զԱստուածածին բովանդակ տարին պատարագել զՔրիստոս յանուն նոցա:

Transl.: In the year 649 (1200), Princes of Princes Zakare and Ivane, known for their love for Christ, again provided the monastery with water... and the brethren promised to hold divine services in their memory in the main sanctuary dedicated to the Holy Virgin throughout the year.⁵⁵

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 6u.

3 A copy of the inscription of the large narthex of Ayrivank:

Ի ժամանակս բազատրագնոյն Չաքարիայի եւ Իւանէի նորին հարազատի եւ որդոց նոցին՝ Շահանշահին եւ Աւագին, եւ յառաջնորդութեան Բարսղի միայնաորի եւ աշխատութեամբ եղբարցս շինեցաւ Կաթողիկէս մեծափառ: ՈԿԳ (1214):

Transl.: In the times of Zakaria and his brother Ivane of royal descent, and their sons Shahanshah and Avag, in the days of Prior Barsegh the Anchorite, this magnificent church was built with the brothers' efforts. 663 (1214).⁵⁶

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 6p-7u.

4 A copy of the undated (695 to 1246) inscription of the cut-in-rock church of Ayrivank, inside which blackish water flowed:

Ի տէրութեան բարեպաշտ, աստուածաւեր բազատրին վրաց Աւագին եւ Շահնշահի եւ որդոյ նորս Չաքարիայի, ես՝ Պոռօ, որդի || Վասակայ, յագ-

54 Ayrivank, 30 May 1867.

55 In the same place, 30 May.

56 Ayrivank, 30 May (Tuesday) 1867.

գէն Խաղբակու, զանձագին արարի ի տէրանց աշխարհիս զմեծառնչակ Այրի վանս լերամբ եւ դաշտաւ եւ ամենայն կազմութեամբ, որ կայր ի սնս, փորեցի ի վիմէ տուն աստուծոյ յիշատակ ինձ եւ որդեաց իմոց եւ ամուսնոյն իմո Խութլու-Խաթունին:

Transl.: *During the reign of the pious, God-loving king of Georgians, in the times of Avag and Shahenshah and his son Zakaria, I, Prosh, the son of Vasak from Khaghbak's family, ... the renowned Ayrivank with mountains, fields and everything else they retained, had a house of God cut in the rock in memory of my sons, my spouse Khutlu-Khatun and me.*

This was adjoined by another inscription in a different type of writing:

Իմովքն զամէն սպի ի դունն Սուրբ Գեղարդին վախմծ:

Transl.: *I gave all my property as a donation to Sourb Geghard.*⁵⁷

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 7p-8u.

5 In commemoration of the renovation of a cut-in-rock church opposite Ayrivank:

Ի թուիս ՉԵ (1256) նորոգեցաւ Սուրբ Աստուածածինս:

Transl.: *In the year 705 (1256), this church of Sourb Astvatzatzin was repaired.*⁵⁸

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 8u.

6 A copy of the inscription of the great cut-in-rock church of the same Ayrivank:

Աւգնականութեամբն աստուծոյ ես... Պապաքս, որդի Պռօշայ եւ ամուսին իմ Ըռուգութան, փորեցար զժամատունս յինքնաբոս վիմէ յիշատակ հոգոց մերոց եւ զաւակաց մեզ անմահ ի հալալ արդեանց մերոց: Եւ եղեւ առաջնորդութեամբ տէր Գրիգորի, թուին ՉԼԷ (1288):

Transl.: *By the support of God, my spouse Ruzukan and I..., Papak, the son of Prosh, had this zhamatun [vestibule] cut in a natural rock with our honestly-earned means in eternal memory of our children and our souls. And this was carried out in the days of Prior Grigor,⁵⁹ in the year 737 (1288).*⁶⁰

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 6u.

7 A cross-stone perpetuating Prior Martiros' memory:

Այս է տապան հանգստեան վանահօր Մարտիրոս վարդապետի Էջմիածնեցոյ: Յամի 1845:

Transl.: *In this grave reposes Father Superior, Archimandrite Martiros of Echmiatzin. 1845.*⁶¹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 346p.

57 Ayrivank, 30 May 1867.

58 In the same place, 30 May '67.

59 Or 'Margar': this was a cryptogram.

60 In the same place, 30 May.

61 In Geghard Monastery, 30 May (Tuesday) 1867.

8 Commemorating the overhaul of the dome and roofs of Ayrivank:

Շնորհիւ ամենագօրին աստուծոյ երրորդ անգամ նորոգեցան տանիքն Այրիվանիցս Սուրբ Գեղարդայ հանդերձ երկորքունք զմբէթիւք, որօք լուսատրչեան հայոց ժողովրդականաց եւ բազմաջան աշխատութեամբ վանահօր Միքայէլ վարդապետի Չամօրեանց Տիխիսեցոյ, որ եւ գնեաց յօգուտ վանիցս իւրով սեպհականութեամբ զԳողտ գիւղն ընդ միոյ ջաղացի թուին հայոց ՌՅԵ եւ յամի տետան 1856:

Transl.: *By the grace of Almighty God, the roof of Sourb Geghard [Church] of Ayrivank was repaired for the third time together with its two domes [through the efforts of] Gregorian Armenians and the heavy endeavours of the Prior, Archimandrite Michael Zamoriant of Trpkhis, who purchased Goght Village and a mill for the monastery with his own means in the year 1305 of the Armenian calendar and 1856 A.D.*⁶²

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 383p.

SOURB KARAPET (HOLY FORERUNNER) MONASTERY OF GEGHI

The inscription of the door of the church of Sourb Karapet Monastery of Geghi:

Ես՝ Սառեպիոներ, կազմեցի զդուռն: Յիշեցէք ի Քրիստոս: Ի թվին ՉԿԱ (1312), յիշատակ է իւր եւ իւր ծնողաց իրեանց եւ որդոյն մնա՝ պարոն Տիրապետին եւ ամենայն զարմից: Շինեցաւ դուրս Սուրբ Կարապետի ձեռամբ պարոն Ստեփաննոսի:

Transl.: *I, Sarepioner, had the door engraved with reliefs. May you remember me in your prayers to Christ. In the year 761 (1312), in memory of his parents, his son, Mr. Tirapet, all his kinsfolk and his soul. This door of Sourb Karapet was made by Mr. Stepanos.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 330u.

MONASTERY OF GOLGOTHA

Monastery of Golgotha in the land of Bznunik:

Ի դրանէ սուրբ եկեղեցոյս, որ Գողգոթայ վերակոչի, եւ ի Սուրբ Աստուածածնի տաճարէս եւ ի սուրբ սկաւառակէս եւ յայլ սրբութեանց եւ ի մասանց, որ աստ կան հաւաքեալ, որ է յերկիրն Բզնունեաց, որ է Արծկէ, հանդէպ մեծ անապատին, որ է հոչակաւոր եւ հրաշագործ վանք, որ հասանէ ամենայն նեղելոց եւ ցաւագարաց յօգնութիւն... եւ շինեցի զեկեղեցի զտեղին եւ անուանեցին Սուրբ Գողգոթայ եւ Սուրբ Աստուածածին եւ է տեղին անապատ եւ վանք եւ առնէ մեծամեծ սրանչելիս, զի աղբիւր ելանէ ի ներքոյ եկեղեցոյն եւ բժշկէ զամենայն խոցաւորս եւ զախտաժեսս:

Transl.: *In this holy church called Golgotha and Sourb Astvatzatzin Church ...the holy chalice and other sacred relics that are collected together here in Artzke, in the land of Bznunik, opposite the great cloister which*

62 In Ayrivank, which is now called Geghard and is located close to the village town of Garni, on 30 May (Tuesday) 1867.

is a renowned miracle-working monastery and extends a helping hand to all those in pain and misfortune... and I built a church in this place and it was called Sourb Golgotha and Sourb Astvatzatzin. This cloister fascinates everybody as the water of a spring flowing from below the church heals all pains and diseases.

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 39p.

GORTZOT

1 Commemorating the repairs of St. Kirakos Church of Gortzot Village:

Կանգնեցաւ խաչս բարեխօս առ աստուած վասն պարոն Յովանէսին՝ Խաղրիվերմիշի որդուն, որ ԾԵ (55) ամնայ փոխեցաւ ի Քրիստոս, թվ. ՁԼ Գ. (1484):

Transl.: This cross was erected to ask for God's mercy for Mr. Hovhannes, Khaghrivermish's⁶³ son, who yielded up his spirit to Christ at the age of 55 in the year 933 (1484).⁶⁴

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 367p.

2 Ձխոսորով յիշեցէք ի Քրիստոս Աստուած, բռնին ՌՃԹ (1570):

Transl.: May you remember Khosrov in your prayers. In the year 1019 (1570).⁶⁵

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 482u.

3 Սոյն Գործոթ գիւղի եկեղեցին նորոգի ի թվ. ՌՄԾԸ (1809) արդեամբ Ղարասէֆերեան Յակոբ աղայի:

Transl.: The church of this village of Gortzot was renovated in the year 1258 (1809) with the means of Agha Hakob Gharaseferian.⁶⁶

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 391u.

GORI

Engraved on a funerary memorial dedicated to Father Petros Ter-Margariants from Yerevan:

Ի շիրմիս ներքոյ մարմնով ամփոփի
Պետրոս քահանայ այր առաքինի,
Ի Տէր Մարգարեանց զարմէն ընծիւղի,
Եւ ի յերկիւղ տեառն անդէն սնանի:
Ապա սրբալոյս իղով օճանի,
Աշալուրջ հովիտ հօտին Քրիստոսի,
Մա աղօթանուէր, յարգող սաղմոսի,
Ծոյլ պղերգ արանց օրինակ բարի:
Հեզ, անփառասէր ատող աշխարհիի,
Սուրբ վարուք բազմաց վճիտ հայելիի,
Ոհ, խորշակ մահու սմա հանդիպի,

63 Astvatzatur's.

64 Gortzot, Van, 16 October (Sunday) 1866.

65 Gortzot, Van, 16 October (Sunday) 1866.

66 [We are not sure that this is a lapidary inscription: most presumably, it is Pirghalemian's own reproduction of the inscription. Having no other sources at hand, we are presenting it as reported by this scholar].

Խամբէ զկոկոն վարդ ծաղիկ հասակի:
Քառասուն եւ եօթն ամաց վախճանի,
Թողեալ զընդանիս ի սուգ թախճալի,
Ի հողէն ստեղծեալ մարմին հող լինի,
Ըստ վճռողական բանիցն Արարչի:
Այժմ ընթերցողաց խրատ պիտանի,
Տայ զայս, թէ ունայն է փառք աշխարհիի,
Յաւարտ սուղ բանիս զայլ ինչ ոչ կամի,
Միայն թէ ասել հոգւոյն զողորմի:
[ՌՅԹ - 1860]:

Transl.: In this grave repose the remains of Priest Petros, a man of virtue descending from the Ter-Margariants' family, which imbued him with fear of the Lord. Then he was ordained as a vigilant shepherd of Christ's flock being anointed with holy oil. He devoted himself to prayers and treated psalms with respect, setting an orderly example for those lazy and irreligious. Humble, not vainglorious at all and hating the mundane world, he was a pure reflection of a sinless mode of life. Alas, the wind of death reached him and he faded away in the prime of life. He died at the age of forty-seven, leaving his family in sorrowful mourning. By the Creator's will, the body made of dust is eventually reduced to dust. This contains a precept useful for readers, namely that vain is mundane glory. May you pray for the repose of his soul. [1309 - 1860].⁶⁷

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 4u.

DATVAN

A copy of the epitaph of Echmiatzin Catholicos Barsegh:

Այս է հանգիստ տէր Բարսեղ կաթուղիկոսին Սուրբ աթոռին Էջմիածնի, ի թուին ՌՃԶ (1567):

Transl.: In this grave reposes His Holiness Barsegh, Catholicos of the Holy See of Echmiatzin. In the year 1016 (1567).⁶⁸

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 496p.

JERUSALEM

1 Engraved on Caliph Safar's funerary memorial:

Այս է տապան խալիֆայ Սաֆարին, թվին ՌՉԹ (1640):

Transl.: In this grave reposes Caliph Safar. In the year 1089 (1640).

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 34p.

2 A cross-stone erected in memory of sexton Hovhannes from Takirtagh:

67 I wrote the aforementioned obituary on 16 February 1860, in Gori City, Georgia, which is situated on the northern side of the great river Kur, at the request of the Primate of the same diocese, hospitable, honourable Archimandrite Poghos, the brother of the aforementioned Priest Petros Ter-Margariants...

68 According to Archimandrite Vrdanes Tevkants, who copied this inscription, this grave is situated close to the right wall of the church of Datvan Village, Van. I copied his version in Van on 23 October (Wednesday) 1885.

Այս է տապան Թաքիրտաղի տիրացու Յանէ-
սին, քվին Ռ-ՃԳ (1655)-ին էր:

Transl.: *In this grave reposes sexton Hanes from Takirtagh. In the year 1104 (1655).*⁶⁹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 35u.

3 Carved on a funerary memorial dedicated to Sefer, a Pole:

Այս է տապան Լեհի Սէֆէրին, որ փոխեցաւ
առ աստուած, քվին Ռ-ՃԺ (1661):

Transl.: *In this grave reposes Sefer, a Pole, who yielded up his spirit to God in the year 1110 (1661).*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, pp. 34p-35u.

4 On a cross-stone erected in memory of Mahtesy Shakar:

Այս է տապան հանգստեան Քաւացի տէր Պա-
պայի դստերն մահտեսի Շաքարին, որ փոխեցաւ
առ Քրիստոս, քվին Ռ-ՃԺԳ (1665)-ին:

Transl.: *In this grave reposes Mahtesy Shakar, the daughter of Father Papa from Kava who departed this life in the year 1114 (1665).*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. u.

5 Engraved on a funerary memorial dedicated to Archimandrite Mkrtych from Pehesni:

Տէր տապանիս, որ կայ յայտնի,
է Սկրտիչ վարդապետի,
Որ էր տեղեալ Պրիքսնեցի,
Եւ ժամ օրհնող գահին մեծի,
Բարութքն յոյժ հեզահոգի,
Եւ փոյթ ի գործս յամենայնի,
Հանգեալ ի մերս թուականի,
Հազար հարիւր քսանի (1671):

Դուք՝ ընթերցողք, յիշեալ վարդապետի սուրբ
գողորմի, ամէն:

Transl.: *In this grave reposes Archimandrite Mkrtych, who was from Pehesni, ...of a humble and modest nature, sparing no efforts in all kinds of work. He died in the year 1120 (1671) of our calendar. May you, readers, pray for the repose of this archimandrite's soul. Amen.*⁷⁰

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. p.

6 Engraved on a funerary memorial dedicated to khoja [merchant] Soghomon from Ghalatia:

Այս է տապան Ղալաթիացի մահտեսի խօճայ
Սողոմոնին, քվ. Ռ-ՃԻԳ (1674):

Transl.: *In this grave reposes khoja Soghomon from Ghalatia, a mahtesy. In the year 1123 (1674).*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 34u.

7 On a mortuary memorial dedicated to Archimandrite Stepanos Mokatsy:

Այս է տապան հանգստեան Մոկացի Ստեփաննոս
ճգնատր վարդապետին, որ փոխեցաւ ի թուին Ռ-ՃԿԹ
(1720) ամին: Յիշեցէք եւ ողորմի ասացէք, ամէն:

Transl.: *In this grave reposes Archimandrite Stepanos Mokatsy, a hermit who consigned his soul to God in the year 1169 (1720). May you remember him and pray for his eternal rest. Amen.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 35u.

8 Ի թին հազար հարիւր յրսնի,
Քրսան եւ երկու յաւելորդի (1723),
Խնդրեմ ի ձէնց աղերսալի,

Որք ընթեռնոյք, սուրբ գողորմին, ամէն:

Transl.: *In the year 1172 (1723). Humbly asking all those reading this to pray for his soul. Amen.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. u.

9 Engraved on the funerary memorial of Archimandrite Poghos from Palat:

Այս է տապան դամբարանի,
Տեանն Պօղոսի ընտրեալ պետի,

Արդիւնատր միարանի,
Յոյժ գիտնական, իմաստիւք լի,

Տեղեալ գոլով սա Պալաթցի,
Ի թին հազար հարիւր յրսնի,

Քրսան եւ երկու յաւելորդի (1723), ||
Խնդրեմ ի ձէնց աղերսալի,

Որք ընթեռնոյք, սուրբ գողորմի, ամէն:

Transl.: *In this grave reposes Father Poghos, a selected chief and a prolific brother, a wise scholar of great knowledge, who was from Palat by birth. In the year 1172 (1723). Humbly asking all those reading this to pray for his soul. Amen.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, pp. u-p.

10 An inscription carved on a cross-stone in the right of the section between the sanctuary and prayer hall of the church:

Հրամանաւ տեանն մերոյ Յիսուսի Քրիստոսի եւ
քվին հայոց Ռ-ՃՀԶ (1727) եղեւ վախճան Բաբերդցի
Սիմէօն վարդապետին, որ նորոգեաց սուրբ (ուխ)-
տի տաճարս եւ եղաւ ի յայս տապան, յիշեցէք ի
Քրիստոս աստուած, ամէն:

Transl.: *By the will of Our Lord Jesus Christ, in the year 1176 (1727) of the Armenian calendar, Archimandrite Simeon Baberdtsy, who had renovated this church of the holy monastery, yielded up his spirit to God and found repose in this grave. May you remember him in your prayers. Amen.*⁷¹

Close to the epitaph:

Այս է տապան Սիմէօն վարդապետին:

Transl.: *In this grave reposes Archimandrite Simeon.*
Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 52u.

69 [Pirghalemian has the following margin note: «1755. Ռ-ՃԳ».
Evidently, 1755 is wrong as the Armenian letters Ռ-ՃԳ stand for 1655 and not 1755].

70 *In the Armenian monastery of Sourb Prkich on [Mount] Zion on 20 January (Sunday) 1891.*

71 *Carved on a cross-stone in the right section of the part between the sanctuary and prayer hall.*

11 Այս է տապան հանգստեան Պալաթքի լուսարար Յակոբ վարդապետին, սրբոյ աթոռոյս բազմաշխատ նուիրակի, որ հանգեաւ ի թվին ՌճՀԷ (1728)-ին: Ընթերցողք, տուք զողորմին:

Transl.: *In this grave reposes Archimandrite Hakob, a sacristan from Palat, a meritorious envoy of the Holy See who departed this life in the year 1177 (1728). May readers pray for his eternal rest.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 34p.

12 A copy of the epitaph of Cilician Catholicos Petros:

Այս է տապան Պետրոս կաթողիկոսին Կիլիկիոյ, որ փոխեցաւ առ տէր ի թվին ՌճՀԷ (1728) ամին: Յիշեցէք ի Քրիստոս:

Transl.: *In this grave reposes Catholicos of Cilicia Petros, who consigned his soul to God in the year 1177 (1728). Amen. May you remember him in your prayers to Christ.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 31p.

13 Engraved on a funerary memorial dedicated to Archimandrite Minas Ghapantsy:⁷²

Այս է տապան հանգստեան Ղափանցի միաբան ժամասաց Ստեփաննոս վարդապետին, որ փոխեցաւ թվին ՌճՁԳ (17) ամին: Ի յոյսն վերին դուք՝ հանդիպողքդ, տուք զողորմին:

Transl.: *In this grave reposes Archimandrite Stepanos Ghapantsy, a monk⁷³ and chorister who died in the year 1184 (1735). Amen. Hoping from heaven that you, those seeing this, may pray for his soul.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 33u.

14 On a funerary memorial dedicated to Archimandrite Martiros Baghishetsy:

Այս է տապան հանգստեան Հրեշտակապետու ըէիզ Բաղիշեցի Մարտիրոս վարդապետին, որ հանգեաւ ի ՌճՁԳ (1735)-ին:

Transl.: *In this grave reposes senior sacristan of [the church of Holy] Archangels, Archimandrite Martiros, who departed this world in 1184 (1735).*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. p.

15 Carved on a cross-stone dedicated to Father Atanas, a sacristan:

Այս է տապան հանգստեան Սուրբ Յարութեան լուսարար տէր Աթանասին, թվին ՌճՁԳ (1735)-ին:

Transl.: *In this grave reposes sacristan of Sourb Harutiun [Church], Father Atanas. In the year 1184 (1735).*

72 [Pirghalemian wanted to present the epitaph of Archimandrite Minas Ghapantsy, but in fact, he put down that of Archimandrite Stepanos without changing the title].

73 [Pirghalemian first wrote «Մինաս վարդապետ» (Archimandrite Minas), but then deleted it and overwrote it with the word «միաբան» (monk)].

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. u.

16 On a mortuary memorial dedicated to Archimandrite Hakob, a sacristan:

Այս է տապան հանգստեան Պալաթքի լուսարար Յակոբ վարդապետին՝ սրբոյ աթոռոյս բազմաշխատ նուիրակի, որ հանգեաւ ի թվին ՌճՁԷ (1738)-ին: Ընթերցողք, տուք զողորմին:

Transl.: *In this grave reposes Archimandrite Hakob, a sacristan from Palat and a meritorious envoy of the Holy See who departed this world in 1187 (1738). May readers pray for his soul.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 34p.

17 On a funerary memorial dedicated to Toros Parontir:

Այս է տապան հանգստեան Ըստամպուլի Թորոս Պարոնտիրին, որ հանգեաւ ի ՌճԿԸ (1739) թվին: Ընթերցողք, տուք զողորմին:

Transl.: *In this grave reposes Toros Parontir from Istanbul, who died in the year 1168 (1739). May readers pray for his soul.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 34p.

18 West and south of the roof: ...the copy of an inscription carved around the dome:

Յովհաննու եւ Յակոբայ բարեխօս է տուք խաչերս առ աստուած վասն Կոստանդնուպոլսի պատրիարքաց, ՌճԳ (1741):

Transl.: *May these holy crosses protect Patriarchs of Constantinople Hovhan[nes] and Hakob.⁷⁴ 1190 (1741).*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 52p.

19 Carved on a funerary memorial dedicated to Archimandrite Hovhannes Baghishetsy...:

Այս է տապան հանգստեան Սուրբ Յարութեան ըէիզ Բաղիշեցի Յովաննու սաղմոսասաց հեզ ծերունի վարդապետին, որ ի թվին ՌճԳԱ (1742) ամի բարի մահուամբ փոխեցաւ ի յոյսն վերին: Դուք՝ հանդիպողքդ եւ ընթերցողքդ, զողորմին սասցէք լի բերանով, ամէն:

Transl.: *In this grave reposes Hovhannes Baghishetsy, a humble aged archimandrite, a psalmist and the senior sacristan of Sourb Harutiun [Church]. In the year 1191 (1742), death kindly took his life away. May you, those who see and read this, heartily pray for his eternal rest. Amen.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 34p.

20 On a funerary memorial dedicated to Archimandrite Grigor from Khozagrak:

Այս է տապան Խոզագրակցի Գրիգոր վարդապետին, որ փոխեցաւ ի թվին ՌճԳԱ (1742): Յիշեցէք եւ ողորմի, սասցէք:

74 [Patriarchs Hovhannes Kolot (the Short) and Hakob Nalian].

Transl.: *In this grave reposes Archimandrite Grigor from Khozagrak, who departed this life in the year 1191 (1742). May you remember him and pray for his soul.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 34p.

21 *On a mortuary memorial dedicated to Archimandrite Sahak Yerznkatsy:*

Այս է տապան Երզնկացի Սահակ վարդապետին, որ փոխեցաւ ի թվին ՌՃՂԱ (1742): Յիշեցէք ողորմի ասելով:

Transl.: *In this grave reposes Archimandrite Sahak Yerznkatsy, who died in the year 1191 (1742). May you remember him by praying for his soul.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. u.

22 *Engraved on a cross-stone dedicated to Mahtesy Hovsep Agha, a watchmaker:*

Այս է տապան հանգստեան Ստամբուլի չուխաճի մահտեսի Յոհաննէսի որդի, հռչակատր սահաթճի մահտեսի Յովսէփ աղա բարեպաշտ իշխանին եւ մեծի բարեկամի սրբոյ աթոռոյս, որ փոխեցաւ ի Քրիստոս թուին ՌՃՂԹ (1750), նոյեմբերի ԻԹ (29), յօրն հինգշաբթի եւ մեծ սուգ եթող ընտանեացն եւ ամենայն զբարին կամեցողաց Սրբոյն Յակոբայ: Ընթերցողք, տուք զողորմին:

Transl.: *In this grave reposes the son of chukha [woolen cloth] weaver, Mahtesy Hovhannes from Istanbul, the renowned watchmaker, Mahtesy Hovsep Agha, a pious prince and a great friend of the Holy See who yielded up his spirit to Christ on 29 November (Thursday) in the year 1199 (1750), leaving his family members and all those wishing good to St. Hakob. May readers pray for his soul.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 34u.

23 *On a cross-stone dedicated to Archimandrite Astvatzatur, a senior sacristan:*

Այս է տապան հանգստեան Սրբոյն Յակոբայ աւագ լուսարար Ալաշկերտցի, ի գիղէն Նանաճանայ, բազմաշխատ եւ շնորհալի Աստուածատուր վարդապետին, որ հանգեաւ ի յոյսն վերին, ի ՌՄԸ (1759) թվին: Որք ընթեռնուք, տուք զողորմին:

Transl.: *In this grave reposes senior sacristan of St. Hakob [Church], meritorious and gifted Archimandrite Astvatzatur from Nanajana Village of Alashkert, who departed this life in the year 1208 (1759). May those who read this pray for his soul.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 33p.

24 *Commemorating the repairs of the grave of the Holy Forerunner:*

Յիշատակ է Բօրահեացի մահտեսի Աստուածատուրի որդիքն մահտեսի Ստեփաննին, Յարութիւնին եւ Յակոբին հոգւոցն, ի դուռն սուրբ անպատին Կտուցու, ի թվին ՌՄԹ (1760):

Transl.: *In memory of the souls of the sons of Mahtesy Astvatzatur from Kyotahia, Mahtesy Stepan, Harutiun and Hakob. In the holy cloister of Ktuts in the year 1209 (1760).*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 51p.

25 *On a funerary memorial dedicated to translator (interpreter) Poghos:*

Այս է տապան հանգստեան բազմաշխատ Թերճիման Պօղոսին, որ հանգեաւ ի թվին ՌՄԺ (1761)-ին: Որք ընթեռնուք, տուք զողորմին:

Transl.: *In this grave reposes meritorious translator [interpreter] Poghos, who departed this life in the year 1210 (1761). May those who read this pray for his soul.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 34u.

26 *Carved on a cross-stone erected in memory of ...Margar in the outer cemetery:*

Այս է տապան հանգստեան Արեւելցի ցորենաբան Մարգարին, թվին ՌՄԻ (1771):

Transl.: *In this grave reposes ...Margar Areveltsy. In the year 1220 (1771).*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 36p.

27 *Այս է տապան Ղալաթիացի մահտեսի խօճայ Սողոմոնին, թվին ՌՃԻԳ (1774):*

Transl.: *In this grave reposes Mahtesy Soghomon, a khoja, from Ghalatia. In the year 1123 (1774).*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 34u.

28 *The copy of an inscription carved in memory of Archimandrite Barsegh:*

Կանգնեցաւ սուրբ խաչս բարեխօս առ աստուած վասն Բարսեղ վարդապետին: Էր աստուածաբան, Բաղիշէցի եւ փիլիսոփայ, հին միաբան, ՌՄԻԳ (1774):

Transl.: *This holy cross was erected to ask for God's mercy for Archimandrite Barsegh from Baghesh, who was a theologian, a philosopher and a long-time monk. 1223 (1774).*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 54p.

29 *On a funerary memorial dedicated to Bishop Gabriel from Ghuzunjan:*

Այս է տապան հանգստեան սրբոյ աթոռոյս միաբան եւ վեքիլ Ղուգուջանցի Գաբրիէլ արհի եպիսկոպոսին, որ հանգեաւ ի ՌՄԼԱ (1782) թուին: Ընթերցողք, տուք զողորմին, ամէն:

Transl.: *In this grave reposes Archbishop Gabriel from Ghuzunjan,⁷⁵ a vicar and monk of the Holy See who died in the year 1231 (1782). May those who read this pray for his soul. Amen.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 34u.

75 [Ghuzunjan].

30 On a cross-stone in memory of Archimandrite Mkhitar from Ganja, who was a binder:

Այս է տապան հանգստեան Կենճէցի կազմարար Մխիթար վարդապետին, որ փոխեցաւ ի կեանս, քվին ՌՄԽ (1791):

Transl.: *In this grave reposes Archimandrite Mkhitar from Ganja, who was a binder. He departed this life in the year 1240 (1791).*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 36u.

31 On a funerary memorial dedicated to Archimandrite Zakaria, a gate maker:

Այս է տապան հանգստեան Արեւելցի եւ սրբոյ աթոռոյ աշխատատուր դարպասճի Չաքարիա վարդապետին, ի քվին ՌՄԾԱ (1802):

Transl.: *In this grave reposes Archimandrite Zakaria Areveltsy, a meritorious gate maker of the Holy See. In the year 1251 (1802).*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 36u.

32 A copy of an inscription written in black paint on the altar of the belfry:

Յիշատակ է զանկազատունս անուն սրբոյ Հրեշտակապետի, որ է տաճար եւ ուր տեղի անմահ եւ սուրբ պատարագի Ակնա գիւղ... Ափու...ցի Արփիարեանց ազնիւ զարմէ Փիլիպպոսի բարեպաշտի եւ մեծահամբաւ ամիրայի: Յանկալի զանկազատունս յիշատակ է որդոյ նորա Ալփիարի:

Ով ընթերցողք, բոլոր սրտիւ տուր զողորմի ինքն զարմօք, զաւակօք օրհնեալ լինի, քվին ՌՄԾԲ (1803):

Transl.: *This church/bell tower, dedicated to the Holy Archangel ...where ...holy divine service ...village of Akn...⁷⁶ Apu...⁷⁷ the renowned pious emir Pilippos from the Arpiarians' noble family. This desirable belfry perpetuates the memory of his son Alpiar.*

May those who read this pray heartily for his repose and may he be blessed together with his kinsfolk and children. In the year 1252 (1803).

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 52p.

33 On a cross-stone dedicated to Bishop Simeon, a senior sacristan from Van:

Այս է տապան հանգստեան սրբոյ աթոռոյս բնիկ միաբան, աւագ լուսարար Վանեցի Սիմէօն եպիսկոպոսին, որ հանգեաւ ՌՄԿԹ (1810), սեպտեմբեր ԺԵ (15):

Transl.: *In this grave lie the remains of Bishop Simeon from Van, a senior sacristan and a ...monk of the Holy See, who died on 15 September 1269 (1810).*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 34u.

34 On a mortuary memorial dedicated to Bishop Petros from Chemeshkatzag:

Այս է տապան հանգստեան սրբոյ աթոռոյս միաբան եւ բազմաշխատ վերի Չմշկեղեցի Պետրոս եպիսկոպոսի, որ հանգեաւ թուին 1810: Ընթերցողք, տուր զողորմին:

Transl.: *In this grave reposes Bishop Petros from Chemeshkezeg,⁷⁸ a monk of the Holy See and a meritorious vekil who died in the year 1810. May those reading this pray for his soul.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 34u.

35 Sourb Prkich (Holy Saviour) Monastery of Jerusalem: Carved on a cross-stone in memory of Archimandrite Abraham Vanetsy:

Տապանս այս է || սրբոյ աթոռոյս բազմամեայ միաբան Վանեցի Աբրահամ վարդապետին, որ հանգեաւ ՌՄԿԶ (1817):

Transl.: *In this grave reposes Archimandrite Abraham Vanetsy, a long-time monk of the Holy See who died in 1266 (1817).*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, pp. 35p-36u.

36 Այս է տապան հանգստեան սրբոյ աթոռոյս բնիկ միաբան, աւագ լուսարար Վանեցի Սիմէօն եպիսկոպոսին, որ հանգեաւ ՌՄԿԹ (1820), սեպտեմբեր ՌԵ (15):

Transl.: *In this grave reposes Bishop Simeon Vanetsy, a senior sacristan and a ...monk of the Holy See who died on 15 September 1269 (1820).*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 34u.

37 An inscription commemorating the renovation of the old library of the monastery of Jerusalem:

Պայծառագեղ ծաղկանկարք,
Ամենուստեք քաջայարմարք,
Չորս ի սենեակ աստ գրքատան,
Վայելես դու ի տես ական:
Գերապայծառ Մինաս անուն,
Եպիսկոպոսըն բազմարդիւն,
Քաջ նկարել հոգացաւ զսոյն,
Ի յիշատակ իւրոյ հոգոյն:

Transl.: *Bright and beautiful ornamental paintings well fitted everywhere for you to see and enjoy this room of the library. The Right Reverend Minas, a meritorious bishop, had it adorned with beautiful paintings in memory of his soul.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 25u.

38 Another inscription from the same library:

Յերջանիկ ատուրս պատրիարզութեան,
Տեանն Գարբիէլի վեհին սրբական,
Այս վայելչակերտ սենեակ գրքատան,
Նորոգեալ ցուցաւ ի գոյն գեղական,
Մինաս վարդապետ ճնունդ Բիւզանդեան,
Եւ եպիսկոպոս տեղոյս միաբան,
Ի վայելչս անձին երբ էր գրքապան,

78 [Chemeshkatzag].

76 [The marks of omission were put by Pirghalemian].

77 [Probably, the word should have been read as «Ափուլելիցի» (from Apuchekht) as the Arpiarians were from this place].

Եւ յետնոց երբոյ յիշատակարան.

ՌՄՀԲ (1823 ամի տեսան):

Transl.: *In the happy days of His Holiness, Patriarch Gabriel, the renovation of this nicely-built library room was ordered in varied colours by Archimandrite Minas from Constantinople and a bishop of the local community, ...when he was a librarian. And he left words of commemoration for the coming generations. In the year 1272 (1823 A.D.).*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 25u.

39 *On a cross-stone dedicated to Archimandrite Mkrtych:*

Աստ է տապան հանգստեան նախկին շուխաճի Սամաթիացի Սկրտիչ վարդապետին, որ հանգեաւ ՌՄՀԵ (1826), հոկտեմբեր 31-ին: Որ հանդիպիք, տուք զողորմին:

Transl.: *In this grave reposes former chukha [woolen cloth] weaver, Archimandrite Mkrtych of Samatia, who died on 31 October 1275 (1826). May those who see this pray for his soul.*⁷⁹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 339u.

40 *On a funerary memorial dedicated to Bishop Grigor:*

Այս է տապան հանգստեան Սուրբ Յակոբայ միաբան Ղարապաղի Գրիգոր արքեպիսկոպոսին, որ հանգեաւ ի թուին 1827, յունիս 1-ին:

Transl.: *In this grave reposes Archbishop Grigor of Karabakh, one of the brethren of St. Hakob who died on 1 June 1827.*⁸⁰

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 339p.

41 *On the tombstone of Mahtesy Toros from Adabazar:*

Այս է տապան հանգստեան Ատապազարցի Մաֆենց Սեփրոսի որդի մահտեսի Թորոսին, որ հանգեաւ թվին ՌՄՁ (1831), դեկտեմբերի ԻԹ (29): Որք հանդիպիք, տուք զողորմին:

Transl.: *In this grave reposes the son of Mafents Sekhbos from Adabazar, Mahtesy Toros, who died on 29 December 1280 (1831). May those who see this pray for his soul.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. p.

42 *On a funerary memorial dedicated to Archbishop Mkrtych Yerevantsy:*

Այս է տապան հանգստեան սրբոյ աթոռոյս բազմաշխատ միաբան եւ խորհրդական աւագ լուսարար Երեւանցի Սկրտիչ արքեպիսկոպոսին, որ յուրտուն եւ չորս ամօք հասակի հանգեաւ եւ խնդրէ ի հանդիպողացդ տալ զողորմին: Յամի տեսան 1838, յունիս 10:

Transl.: *In this grave reposes Archbishop Mkrtych Yerevantsy, a meritorious monk of the Holy See, a counsellor and a senior sacristan who died at the age*

of eighty-four and is asking those who will see this to pray for his soul. 10 June 1838.

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, pp. 33u-p.

43 *On a funerary memorial dedicated to Patriarch Gabriel of Holy Jerusalem:*

Ի բարձրելոյն երգէ Սիրաք մսեղեաց,
Այս դատաստան բարէ եւ զի վայելուչ,
Յապաղել յիմ նուաղելոյս ի կարեաց,
Ընդ ո՞ր անոյշ ոյր եւ անձն իմ ընկալուչ:
Գարբիէլ իմ սուրբ աթոռոյս գահակալ,
Այլ միկումիդ ծծել ետ ինձ գօղ նախկին,
Որ իմն էր բաղդ յայս աստիճան վերառեալ՝
Ընդ փորձ անցոյց որպէս զուկի քորային:
Քսաներկու ամաց շրջանս ի գահիս,
Զիշխանութեան յաջս ընկալեալ գաւազան,
Զիմ շունչ վերջին յաւանդ թողի ով շնորհիւ,
Յայս Սուրբ Սիօն յեցեալ յայլիս ծերութեան:
Որ փառատրի քո սուրբ անուն յայս կայան,
Տէր իմ Յիսուս, ոյր եւ փայլի քոյդ շիրիմ,
Ի փող զուարթոյն անդ անճառիցն ի խորան,
Հնչեալ յականջս, հանգիր ծառայ մտերիմ:
Յամի տեսան 1840 ապրիլ 25-ին, ամաց 76:

Transl.: *...this judgement... Gabriel, Patriarch of the Holy See... Holding the patriarchal throne for twenty-two years... I breathed my last breath... May Your Holy Name be glorified..., Lord Jesus... ...at the age of 76 on 25 April 1840 A.D.*⁸¹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 345u.

44 *A copy of the epitaph of Archbishop Karapet of Eudocia:*

Այս է տապան հանգստեան սրբոյ աթոռոյս միաբան, Հնդկաց ընդհրակ եւ բազմաշխատ վեքիլ Եւրոկիացի Կարապետ արքեպիսկոպոսին: Որք հանդիպիք, տուք զողորմին, 1842, դեկտեմբերի 16:

Transl.: *In this grave reposes Archbishop Karapet of Eudocia, a monk of the Holy See, an envoy of India and a meritorious vekil. May those who see this pray for his soul. 16 December 1842.*

Source: Institute of Manuscripts, pp. 31p-32u.

45 *On a cross-stone dedicated to Archimandrite Petros Mshetsy:*

Աստ անջէ բազմաշխատ միաբան սրբոյ աթոռոյս Երուսաղէմի, Սշեցի Պետրոս վարդապետին, որ եւ խնդրէ ի հանդիպողացդ մի Հայր մերիւ տալ զողորմիս, յամի տեսան 1845. ՌՄՂԴ:

Transl.: *In this grave reposes Archimandrite Petros Mshetsy, a meritorious monk of the Holy See of Jerusalem who is asking those who will see this to say a "Pater noster" for his soul. 1845 A.D., 1294.*⁸²

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 346p.

79 [Sourb] Prkich Monastery in Holy Jerusalem, 24 April 1861.
80 Holy Jerusalem, 1861.

81 I copied this in Holy Jerusalem on 15 April 1861.
82 Jerusalem, 24 April 1861.

46 Jerusalem Patriarch Zakaria Ter-Petrossian:

Գերեք զամենայն,
Գերեցեք եւ զիս
Մահ եւ գերեզման
Ի յիմ վաթսուն ամ: //
Չսուրբ պատարագիս
Պատճառ մատուցման,
Ի կենդանակիր
Փրկչին գերեզման:
Տէր Յիսուս Քրիստոս,
Վասն քո քաղման,
Զքաղեալս վերածեա
Ի քումդ հանգատեան:
Յամի տեառն 1846, մայիս 7:

Transl.: *Take away everybody's lives, take away mine as well, death and grave, at the age of 60. ...Lord Jesus Christ... 7 May 1846.*⁸³

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 346p-347u.

47 On a funerary memorial dedicated to Bishop Markos:

Մարկոս արքեպիսկոպոս սարկաւագ Պօղոս-սեան, ծնեալ ի Քիլի 1776 ապրիլ 23 եւ սնեալ ի Փօթուշան, նուիրակ Աժտերխանու եւ երկ(ր)իս Բումէլու եւ զամս Է (7) աւագ լուսարար, խնդրէ գողորմի ի ձեռն աշակերտին՝ Ռօմանցի Տէր-Յարութիւնեան աւագ լուսարար Գեորգ եպիսկոպոսին, յամի տեառն 1849, փետրվար 20:

Transl.: *Archbishop Markos, Deacon Poghossian, born on 23 April 1776 in Kili and brought up in Potushan, an envoy of Azhterkhan [Astrakhan] and the country of Rumelia, who served as a senior sacristan for 7 years. He is asking you to pray for his soul through his pupil, senior sacristan, Bishop Gevorg Ter-Harutiunian from Roman. 20 February 1849.*

Source: Institute of Manuscripts, p. 33p.

48 Copies of epitaphs belonging to Sourb Prkich Monastery: a copy of the epitaph of Patriarch Kirakos:

Գանձ ոսկերաց տ. տ. Կիրակոս արքեպիսկոպոսի եւ պատրիարքի Սրբոյ Երուսաղէմի.
Հոռին Քրիստոսի հովիւ հոգեջան,
Բաւական հնձոց մշակ տէրունեան,
Հայելի ընտիր վարուք մաքրութեան,
Անձնաձիր քարոզ կենացն անվախճան,
Նորոզիչ զահոյս տեղեաց զանազան,
Որք կան ակներեւ գրեալ ի յարձան,
Հովուապետ բարի փրկիչ աշխարհի,
Տուր սմա տեղի ի քումդ խորանի:
1850 մայիս 25:

Transl.: *...the remains of His Holiness Kirakos, the Most Reverend Archbishop and Patriarch of Holy Jerusalem, a tireless shepherd of Christ's flock and the Lord's ploughman of quite prolific harvest; a reflection of an immaculate mode of life ...a kind Patriarch. May You, Saviour of the world, give him a place in Your Sanctuary. 25 May 1850.*

Source: Institute of Manuscripts, p. 31u.

83 In [Sourb] Prkich Monastery, Jerusalem, on 24 April 1861.

49 A copy of the epitaph of Patriarch Poghos:

Այս է տապան հանգատեան Պօղոս սրբազան արքեպիսկոպոսի Ադրնապօլսեցոյ՝ նախկին պատրիարքի Կ. Պօլսոյ եւ սուրբ աթոռոյս հարազատ եւ քաղմերախտ միաբանի, որ ի հասակի իննսունամեայ հանգեալ ի տէր, // յամի 1853, ի 5-ն մայիսի:

Transl.: *In this grave reposes the Most Reverend Poghos of Adrianople, an archbishop, former Patriarch of Constantinople and a dear and meritorious member of the brethren of the Holy See who died at the age of 90 on 5 May 1853.*

Source: Institute of Manuscripts, pp. 31u-31p.

50 At present this tombstone is placed under a pillar in the balcony (women's section) of Sourb Prkich. Carved on a funerary memorial dedicated to Archimandrite Theodoros of Galipoli:

Յայս շիրիմ ամփոփեալ կայ Կէլիպօլիցի պաքալ Յարութիւնեան Թէոդորոս վարդապետն, աշակերտեալ յԵրուսաղէմ նախկին պատրիարքի Պօլսոյ Պօղոս սրբազանի, հասեալ ի կարգ վարդապետութեան 18, երբեմն չուխաճի եւ ժամասաց սրբոյ աթոռոյս եւ երբեմն տեսուչ Յոպպէու, ապա վեց ամ խորհրդական անուամբ կացեալ հանգիստ էաւ: Հանդիպօղք միով Հայր մերի յիշեսջիք, 1855, յունիս 5:

Transl.: *In this grave reposes Archimandrite Theodoros Harutiunian from Galipoli, ...the pupil of the Most Reverend Poghos of Jerusalem, former Patriarch of Constantinople. He served as an archimandrite for 18 years, also working as a chukha [woolen cloth] weaver and a chorister for the Holy See, as an inspector of Hoppe and then as an adviser for six years, after which he died. May those who see this remember him with a "Pater noster." 5 June 1855.*

Source: Institute of Manuscripts, p. 36p.

51 The epitaph of Archimandrite Aristakes:

Կանգնեցաւ սուրբ խաչս բարեխօս է վասն Արիստակէս վարդապետին Գաւառցուն, ՌճՅԶ (1857) ամին:

Transl.: *This holy cross was erected for the soul of Archimandrite Aristakes Gavartsy in the year 1306 (1857).*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 54p.

52 Carved on a funerary memorial dedicated to Commander Stepannos Poyrekjian from Karin:

Սա Կարնեցի, բայց զաղքական,
Ի մեծ տոհմէն էր Պօրէկճեան,
Ստեփաննոս այր պատուական,
Ունէր յանձին գործ բարութեան,
Սուրբ հաւատով քրիստոսական,
Մեծ զօրավար ռուս տէրութեան,
Կացեալ քաղմաց քաջ ախտեան,
Էառ երկիցս պատուանշան,
Դիպաւ սմա ախտ անդարման,
Քառասնամեայ կայ յայս տապան,

84 In [Sourb] Prkich Monastery, Jerusalem, on 24 April 1861.

Տէր մեր Յիսուս, արա արժան
Չհոգի տրա քում տեսութեան:
Յամի տեանն 1858, փետր. 6:

Transl.: *This man was from Karin, a refugee from the great family of the Porekjians, Stepanos, an honourable man engaged in charitable work, imbued with Christ's holy faith. He was a great commander of the Russian Empire, a valorous enemy for many who was presented with awards of honour. Caught with an incurable disease, he was consigned to this grave at the age of forty. May his soul be happy enough to see You, Lord Jesus. 6 February 1858.*⁸⁴

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 3uu.

53 A copy of the epitaph of Bishop David Karnetsy:

Կարնէցի տիրացու Գէորգեան Դատիթ արքեպիսկոպոս, ամաց 62, ոհ.

Մուտեր հաստու տխուր մահուան,
Կտրէ զկեանս ազգի մարդկան,
Սա քարոզիչ ոչ լոկ բանի,
Այլ հայելի ճշմարտութեան,
Նուիրակ Չմիտնոյ բուն միաբան,
Մեծ արժոյս սուրբ Յակոբեան,
Դարպասընկալ եւ փոխանորդ
Գտաւ բարեօք հաճոյական,
Քաջ հովուապետ տէր փրկութեան,
Տուր մեր հովուիս զմերիկն խորան,
Յամի տեանն 1858, ի 6-ն հոկտեմբեր:

Transl.: *Archbishop David Gevorgian, a sexton from Karin [who died] at the age of 62... Mournful death takes away lives. He was not only a preacher but a reflection of truth, an envoy of Smyrna and a ...monk of the Great See of St. Hakob. ...a brave leader. May You, Holy Saviour, give our shepherd a place in Your Sanctuary. 6 October 1858 A.D.*⁸⁵

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 32uu.

54 Carved on a cross-stone dedicated to Srapion (Mr. Hakob) Muratian:

Այս է տապան հանգստեան հանգուցեալ Սրապիոն մեծանուն Մուրատեան պարոն Յակոբայ, որ եղև հիպատոս Բրուսիոյ եւ Ամերիկայ գերագոր տէրութեանց, ի նշան հանճարեղ խոհեմութեան իւրոյ ստացաւ ի Պրուսիոյ մեծագոր տէրութենէն զասպետութեան կարմիր արծուանշան խաչն եւ մատանի, պերճացեալ խոհական շքով ի գործ հիպատոսութեան վեշտասան ամաւ, յորում գտաւ յաչս բազմաց, ճոխացեալ առաքիկնի գործով ի տիս 49 ամի փոխեցաւ առ աստուած, վասն որոյ խնդրէ յանցատրացող միով Հայր մերիս յիշել զինքն ի տէր: Յիշեացէ եւ զճեզ յիւր ողորմութիւն, 1858 դեկտեմբեր 19:

85 [Pirghalemian writes: «Ի ձեռն ձեռնասուն աշակերտին իւրոյ Տիգրանակերտցի Յակոբ վարդապետին» transl.: *By his alumnus, Archimandrite Hakob from Tigranakert*].

Transl.: *In this grave reposes renowned Srapion Muratian (Mr. Hakob), who was the consul of the powerful states of Prussia and America. In appreciation of his great prudence, the mighty state of Prussia bestowed a ring and the red eagle-adorned cross of knighthood upon him... for his consulate of 16 years... His life enriched with virtuous deeds, he died at the age of 49 and is asking passers-by to remember him with a "Pater noster." And you will be remembered with grace, 19 December 1858.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 36uu.

55 Engraved on a mortuary memorial dedicated to Patriarch Hovhannes:

Այս է տապան հանգստեան տէր Յովհաննու սրբազան արքեպիսկոպոսի Չմիտնացոյ եւ բազմարդին պատրիարքի սուրբ արժոյս, որ վարեալ զիշխանութիւնն զամս տասն, հանգեաւ ի տէր յամի 1860, ի 23 դեկտեմբերի:

Transl.: *In this grave reposes the Most Reverend Hovhannes of Smyrna, an archbishop and meritorious Patriarch of the Holy See who held the throne for ten years and died on 23 December 1860.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 31p.

56 On a cross-stone in memory of senior sacristan, Bishop Gevorg (written on the same stone):

Աստ վերիյիշեալ Գէորգ եպիսկոպոսն եւս հանգեաւ եւ եղաւ յամի տեանն 1861, յունվ. 16:

Transl.: *Here reposes the aforementioned Bishop Gevorg, who died on 16 January 1861 A.D.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 33p.

57 A copy of the epitaph of Patriarch of Constantinople Hakob:

Այս է տապան հանգստեան Յակովբայ սրբազան արքեպիսկոպոսի՝ նախկին պատրիարքի Կոստանդնուպոլսոյ, որ եկեալ յուխտ տնօրինական տեղեաց, հանգեաւ ի տէր յամի 1862, ի 6-ն նոյեմբերի:

Transl.: *In this grave reposes the Most Reverend Archbishop Hakob, former Patriarch of Constantino-ple... He died on 6 November 1862.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 31p.

58 A copy of the epitaph of Bishop Mesrop:

Աստուած իմ Յիսուս, յոյս իմ նորոգման,
Ի ներքոյ վիմիս կամ ի թագստեան,
Էիղ սպասեմ ահեղ զալստեան,
Ամերկբայ յուսով կենացն անվախճան,
Առ զիս աստի տէր առ, որ չունիմ սէր,
Կոչեա զիս ի վեր՝ առ ի փառսդ վայել, ||
Ես եպիսկոպոս ի յուխտէն Սոյ,
Մեսրոպ անուն իմ ի Գերմանիկոյ,
Յետոյ միաբան Յակոբեանց գահի,
Անցատրք, աստի տուք ինձ զողորմի:
Յամի տեանն 1863, մարտ 14:

Transl.: *My Lord Jesus, my hope of salvation, I am waiting for Your formidable Advent beneath this [grave]stone, firmly hoping for an eternal life. I have no love, so please, Lord, take me to heaven... I am Bishop Mesrop of the monastery of Sis, from Germanike [by birth], later a member of the brethren of St. Hakob. May passers-by pray for me. 14 March 1863.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, pp. 32u-p.

59 Carved on a cross-stone dedicated to sexton Margar Syunikian from Van:

Հանգչի նագելին յայս տխուր տապան, ||
Վանեցի ուշիմն Մարգար Սիւնիկեան,
Լի յուսով դիմեալ վասն առողջութեան,
Քսաներքու ամեայ կուր եղեալ մահուան,
Այնչափ սիրելի վարուքն մաքրական,
Յաչս խնամակալին հորըն Խրիմեան,
Որ ի սիրտփանս իւրոյ թախծութեան
Յիշատակ կանգնէ զայս ցուրտ մահարձան.
Որ հանգեալ ի Զրիստոս 1870, ապրիլ 14 թուականի:

Transl.: *In this mournful grave reposes prudent Margar Syunikian from Van... who hopefully turned to ... for health, but fell prey to death at the age of twenty-two, having lived an immaculate life... His mentor, Father Khrimian, erected this lifeless memorial... in consolation of his sorrow. He died on 14 April 1870.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 36p.

60 A copy of the epitaph of Archbishop Sahak Baberdtsy:

Այս է տապան հանգստեան տէր Իսահակ արքեպիսկոպոսի Բաբերդցոյ՝ լուսարարապետի ս. աթոռոյս, 1883, մարտ 15:

Transl.: *In this grave reposes the Most Reverend Isaac Baberdtsy, an archbishop, the senior sacristan of the Holy See. 15 March 1883.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 33p.

61 A copy of the epitaph of Archimandrite Vrdanes of Adiaman, a vicar:

Տէր Վրդանէս հեզ ըսքունիս,
Ամփոփեցաւ յայս տապանիս,
Ի հայրենեան Ատրեանման
Եկեալ Սաղիմ երկնաման:
Յիսունիինգ ամ վարդապետէ,
Շատ աշակերտ հասուցանէ,
Քրսան ամ ես խոստովանահայր
Արանց եղբարց էր մխիթար:
Նան չորս ամ սուրբ աթոռոյն,
Սա տեղապահ եղել արթուն,
Թողեալ բազում սա յիշատակ,
Ննջեցելոց իւրոց համակ:
Իննսուներկու ամաց հասեալ,
Հանգեալ ի տէր զաշխարհ թողեալ:
1884:

Transl.: *In this grave reposes the Very Reverend Father Vrdanes, a humble archimandrite who was from Atiaman by birth [and later] came to heavenly Saghim. Serving as an archimandrite for 55 years, he reared many pupils, being a confessor for twenty years and comforting his religious brothers. For four years, he served as a vigilant vicar for the Holy See, doing a lot in memory of all his dead ones. He departed this life at the age of ninety-two. 1884.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 32p.

62 A copy of the epitaph of Patriarch Yesayi:

Այս է տապան հանգստեան Եսայեայ արքազան արքեպիսկոպոսի Թալասցոյ եւ պատրիարքի սուրբ աթոռոյս, որ վարեալ զիշխանութիւնն զամս քսան, հանգեալ ի տէր յամի 1885, ի 29 օգոստոսի:

Transl.: *In this grave reposes the Most Reverend Yesayi Talastysy, an archbishop and Patriarch of the Holy See who held the throne for twenty years, dying on 29 August 1885 A.D.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 31p.

63 The following is a copy of the epitaph of Effendi Hakob Ashegian and his wife, Mrs. Gaten:

Է կոթող սայր ի վեր գերկինս մատնանիշ,
Ազդէ մեզ յեթեր լինել ակնապիշ:
Ոսկերք համակիր զիյզ առաքինեաց,
Հանգին աստ ի դիր հոգիքն երկնապաց:
Անխնայ գեղին տուրս ողորմութեան,
Ի գոգ աղքատին եւ ազգին ի ծոց,
Անմահք ի մեր սիրտ լերուք եւ հանգիստ,
Փառօք անվախճան երկնիցն ի խորան:
Յակոր էֆենտի Աշրգեան Թալասցի, (ծնեալ) 1819 (եւ վախճանեալ) 1887:

Տիկին Գատըն ոչ Աշրգեան, (ծնեալ) 1824 եւ վախճանեալ 1885:

Ի յաւերժ յիշատակ առաքինի ծնողացն կանգնեաց զայս մահարձան երախտագէտ որդին Պօղոս պէյ Աշրգեան. 1890:

Transl.: *This memorial, towering high into the sky, amazes us. Here repose the remains of a married couple of high virtue, their souls soaring in heaven. They were unsurpassed in almsgiving... and will remain immortal in our hearts, ever enjoying perpetual glory... Effendi Hakob Ashegian of Talas was born in 1819 and died in 1887. Mrs. Gaten, not Ashegian, was born in 1824 and died in 1885.*

This funerary memorial was erected by their grateful son, Poghos Bey Ashegian, in eternal memory of his virtuous parents. 1890.

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 33u.

64 Այս է տապան դամբարանի, Տեառն Պօղոսի ընտրեալ պետի, Արդիւնատր միաբանի,

Յոյժ գիտնական իմաստիր լի,
Տեղեալ գոյով սա Պալաթցի:

Transl.: *In this grave reposes Father Poghos, a perfect chief, a prolific monk and a wise scholar who was from Palat.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 35ա.

65 Արդ Բշվեցի Գրիգոր վարդապետ, Գորեցի Գէորգ վարդապետ, Թամալեցի տէր Կարապետ, Մարտնց տէր Գրիգոր, Քանքերցի տէր Հայրապետ, Դեւեղի Կիրակոսին սուրբ խաչն օծել տվինք:

Transl.: *Archimandrites Grigor Beshvetsy⁸⁶ and Gevorg Goretsy, Fathers Karapet Tamlaetsy, Marsonis Grigor and Hayrapet Kankertsy⁸⁷ had the holy cross blessed by Kirakos from Deve [Tevu Monastery].*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 52ա.

66 On the northern wall of the sanctuary:

Ես՝ Բաղիշեցի Կարապետ վարդապետ, սեղանի սուրբ Խաչն օծեցի, յիշատակ ծնողաց իմոց՝ Մխիթարին եւ Խամբիկին:

Transl.: *I, Archimandrite Karapet Baghishetsy, blessed the holy cross of the altar in memory of my parents Mkhitar and Khambik.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, p. 52ա.

EUDOCIA

1 Այս է տապան հանգստեան Փաշայ-Խաթունին, որ փոխեցաւ առ Քրիստոս, թուին ԶԺԲ (1463):

Transl.: *In this grave reposes Pasha Khatun, who consigned her soul to Christ in the year 912 (1463).⁸⁸*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 464ա.

2 Carved on a big cross-stone standing in the yard of Karasun Mankants Church of Eudocia:

Սուրբ Յօհաննոս աւետարանչի զօրութեամբ յիշատակ է սինս Նախջուանո գեղէն Փառակո, որ այս սուրբ տանս յառաջմէ աշխատատր է // լուսատր հոգի խոճայ Ղամբէրին, որդոյն աշխատատր Չաքէին, որ այս տանս շինութեան վերակացու կամ ճի... թուին ՌճՀԲ (1723), մայիսի 28: Մինաս անուն Ըստամպօյցին ֆէրման հանեց շինելու. յորժամ կատարեցաւ մօլաքն եկեալ քակտեցին վասն մեր մեղացն. այլ այս թուին յուլիսի 13-ին Վարդապարի բարեկենդանի օրն գնացեալ նորաշէն վանքն ալ հրով չորս կողմ ալրեցին. տաճար մնաց սաղ. յետոյ այս թուէս սեպտեմբեր 18 միջնորդութեամբ սրբոցս քաղցրացաւ սիրտ թագատրին, վեզիրին, սուրբ տան եկն դափուչի հաճի Ահմէտ աղան. այս երկու տունս

86 Bashvetsy.
87 Perhaps, Kanakertsy.
88 In the monastery of Sts. Joachim and Anne, Eudocia, on 27 January 1865.

կրկին նորոգեցինք: Միաբերան ասեմք աստուած հաստատուն պահէ մինչ ի կատարածն, ամէն:

Transl.: *By the power of St. John the Evangelist, this pillar perpetuates khoja Ghamber of blessed memory, a native of Paraka Village, Nakhijevan, a former worker in this house of God, the son of worker Zake, the supervisor of the construction of this house...⁸⁹ 28 May 1172 (1723). An inhabitant of Istanbul named Minas wanted to build a farm, but once it was completed, some mullahs came and destroyed it because of our sins. Besides, on 13 July of this year, on the feast of Vardavar during the Pancake week, they went to the newly-built monastery⁹⁰ and set fire in its grounds, the church remaining intact. Then, on 18 September of this year, through the mediation of saints, the king and vizier grew benevolent and ...Hajji Ahmet Agha came to this house of God. We again renovated both these sanctuaries. Let us unanimously pray that God keep them undamaged... Amen.*

Written on the other face of the stone:

Դարձեալ այս տունս գնացեալ մերամի թէ վարպետի կամ քերեստոն թէ տաճկաց յես ու առաջ. ամէնն ԸՌՄԾ (8250) դուռուշ եղև: Աստուած շէն պահէ տուօքն, ամէն:

Transl.: *...all this costing 8,250 kuruses. May God grant welfare to the donators. Amen.⁹¹*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 390ա-բ.

3 The inscription of the fountain of Eudocia's monastery of Sts. Joachim and Anne commemorating its repairs:

Կամեցողութեամբն աստուծոյ նորոգեցաւ սուրբ վանս այս լի ՌՄԾԵ (1805) թուին եւ յունվարի մեկին, արդեամբ բարեպաշտ իշխանաց քաղաքիս կամ հասարակ ժողովրդեան հոգաբարձութեամբ Բարուճեան պարոն Պօղոսին, որ էր վերակացու եւ վանահայր սրբոյ վանուցս. ուրեմն տէր Յիսուս հաստատուն պահեսցէ պատճառ շինողաց վարձս բարեաց պարգեւեսցէ, ամէն:

Transl.: *By the will of God, this holy monastery was renovated on 1 January 1255 (1805) with the means of the pious princes of the city and the common people, under the trusteeship of Mr. Poghos Babujian, its overseer and Prior. May Lord Jesus protect the initiators of this overhaul and reward them with blessings. Amen.⁹²*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 372բ.

4 The inscription of a fountain flowing in the yard of Eudocia's monastery of St. John Chrysostom:

Հաստատեցաւ աղբիւրս ի վանս Սրբոյն Հօհաննո Ոսկեբերանի օգնութեամբ Անջրտեցի մահտեսի

89 After I had copied three inscriptions, my note-book got wet so that they were distorted.
90 St. Anne.
91 In Sourb Karasunk, Eudocia, 25 January 1865.
92 In the monastery of Sts. Joachim and Anne, 27 January (Wednesday) 1865.

Գարրիելեան սառաֆ մահտեսի Մարտիրոս ամիրային եւ որդւոցն Գեորգ աղային եւ Թորոս աղայի[ն], այլեւ հաւասար ժողովրդեանն Եւրոկիոյ եւ աշխատութեամբ վանահայր Անանեան պարոն Գեորգին, ի քվին ՌՄՀԶ (1827), նոյեմբեր Ա [1]:

Transl.: *This fountain of the monastery of St. John Crysostom was built on 1 November 1276 (1827) with the endeavours of Prior Gevorg Ananian, through the support of Mahtesy Martiros Gabrielian Anjrtetsy, an emir and a money exchanger, as well as his sons, Aghas Gevorg and Toros, their efforts being equally shared by the people of Eudocia.*⁹³

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 376u.

5 Carved on a funerary memorial dedicated to Archimandrite Yesayi:

Տեառն Եսայեայ վարդապետի
Մարմին աստէն ի հող դնի,
Որ հայրենօք Մարգուանցի,
Եղբայր Յարութիւն վարժապետի,
Սա յաշխարհէս հրաժարի,
Դիմէ ի վանս այս հրաշալի,
Աշակերտեալ դիտին մեծի,
Գեորգ արհի սրբազանին,
Որոյ խրատիւ յաւէտ սնանի,
Համեստ ի վարքս զարդարի,
Եւ վարդապետ իսկ ձեռնադրի,
Շնորհօք հոգոյն գերափայլի,
Յերեսն եւ ինն յամբս կենի,
Մահն յաղթող զայ հասանի,
Յանանց ի կեանս վերափոխի,
Առնուլ զպսակն իւր արժանի,
Յամի տեառն 1827, փետր. 13:

Transl.: *In this soil repose the remains of the Very Reverend Archimandrite Yesayi, a native of Marzvan, the brother of teacher Harutiun. Renouncing the world, he turned to this gorgeous monastery to study with Father Superior... Gevorg. Ever nourished by his precepts, he distinguished himself in modesty and was even ordained archimandrite. By the grace of the Almighty, victorious death took his life away at the age of 39 on 13 February 1827. He was properly rewarded by the Lord.*⁹⁴

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 339p.

93 In the same monastery that is near the village of Pizari, on 1 May 1865.

94 In the monastery of Sts. Joachim and Anne, on 27 January 1865. [In the same place, Pirghalemian writes: *The cemetery of this monastery also retained many other cross-stones, but I did not manage to copy them one by one. In that graveyard is buried Archimandrite Grigor of blessed memory, who died in 1829. A person of virtue, he had the nickname of Kyunkyormaz. Pirghalemian also adds: This is an obituary to Archimandrite Grigor Tpkhisetsy Kyunkyormaz, who was known for his eloquence and himself wrote it. We have not quoted this obituary as it is not a lapidary inscription.*]

6 Commemorating the overhaul of Eudocia's monastery of Sts. Joachim and Anne:

Ողորմութեամբն աստուծոյ նորոգեցաւ սուրբ ուխտս ի հիմանէ հանդերձ սենեկօք եւ շրջապատ պարսպօք եւ արտաքին շինուածովք յամի տեառն 1828. սկսեալ յսկիզբն ապրիլի եւ աւարտեալ ի վերջն սեպտեմբերի, աշխատութեամբ Գեորգ արքեպիսկոպոսի եւ տրօք ժողովրդեան եւ իւրն եւ միաբանութեան ի փառս աստուծոյ:

Transl.: *By the grace of God, this holy monastery was thoroughly renovated together with its rooms, ramparts and outer buildings in 1828 A.D. The work started early in April and was completed late in September with the efforts of Archbishop Gevorg and the means provided by the common people and brethren to the glory of God.*⁹⁵

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 376p.

7 Carved on a cross-stone erected in memory of Archimandrite Sargis, a cloister envoy:

Երկուց անապատաց ժողովարար ճգնաւոր Մարգիս վարդապետն աստ հանգեաւ եւ եղաւ յայս շիրիմ ձեռամբ Յակոբ վարդապետին, թուին ՌՄՀԸ (1829)-ին, սեպ. Ի (20)-ին:

Transl.: *Archimandrite Sargis the Anchorite, the gift collector of two cloisters, died here and was buried in this grave by Archimandrite Hakob⁹⁶ on 20 September 1278 (1829).*⁹⁷

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 341u.

8 Carved on a funerary memorial dedicated to Archbishop Gevorg of Smyrna, Overseer of Eudocia:

Յնծա հրճուանօք տապան տենչալի,
Որ ունիս ի քեզ զգանձ ցանկալի,
Գեորգ մեծ արհին այր սքանչելի,
Շինող սուրբ ուխտիս, հովիւ պանծալի,
Ի հանդէս բարունեացս յոգունց գերազանց,
Իբրեւ լուսարփի ի հոյս աստեղաց,
Խաչակրօն վարուք փայլեալ գերապանձ,
Չուարթուն մտօք նման հրեշտակաց,
Յորդախաղաց գետ բղիսեալ յԵղեմայ,
Ոռոգեաց զտունկս, որ Եւրոկիայ,
Ոսկերանգ ծաղիկ բուսոյց ի նմայ,
Նուիրեաց ի ձօն ազգիս մեր Հայկայ:
Երանիմ զքեզ քաղաք Չմիտին,
Որ զայս բուսուցեր ծաղիկ ծովային,
Արդ խորշակահար ի մահ դառնակին,
Տնկեցաւ հոգով ի դարաստ երկնային:
1832 սեպտեմբերի 13:

Transl.: *This desirable grave retains a precious treasure, the unsurpassed Archbishop Gevorg, the builder of this holy monastery and a praiseworthy shepherd... He*

95 In the same holy monastery in Eudocia on 27 January 1865.

96 Archbishop Topuzian.

97 Eudocia, 25 January 1865.

*shone like the sun amidst the stars with his piety, his mind ever bright like that of an angel. ...Blessed are you, city of Smyrna, to have grown a marine flower like this, although the wind of bitter death took away his life. 13 September 1832.*⁹⁸

Source: **Pirghalelian**, Institute of Manuscripts, manuscript 6273, p. 342u.

9 An inscription commemorating the overhaul of St. Stepanos Church of Eudocia:

Այս տաճար յանուն Սրբոյն Ստեփաննոսի Նախավկային կառուցաւ արդեամբ եւ տրօք համայն ջերմեռանդ ժողովրդեանն հոգաբարձութեամբ եւ ջանիք երկուց գործակալաց եկեղեցոյս Ղալփախճեան մահտեսի Սարտիրոս աղայի եւ Թաղէնուեան մահտեսի Յակոբ աղայի, յամի տեառն 18, ի միջոցի երկամեայ ժամանակի. տացէ տէր հաստատութիւն եւ բարեկարգութիւն ի պարծանս ազգիս:

Transl.: *This church of St. Stepanos Nakhavka [St. Stephen the Proto-Deacon] was [re]built within two years with means collected by all pious people under the trusteeship, and through the efforts, of two agents of the church, Mahtesies Martiros Agha Ghalpakhjian and Hakob Agha Tadevossian, in the year 18... May God keep it undamaged and in good preservation to the pride and glory of the nation.*⁹⁹

Source: **Pirghalelian**, Institute of Manuscripts, manuscript 6273, p. 378u.

10 Carved on the door of the narthex of the church of the monastery of St. John Crystostom:

Բերանդ ոսկի, փառք քեզ աստուած միշտ ասէր,
Աշխոյժդ բարի վերընծայել ստիպէր,
Չայս չստանալր Յակոբոս դէք մինչ յաթոռ քո դեռ նստէր,
Չորոյ երգունս ճգանց ի սմայ ի հաճոյս քո ընկալ, տէր:
Բերանդ ոսկի, փառք քեզ աստուած միշտ ասէր,
Աշխոյժդ բարի վերընծայել ստիպէր,

98 In the monastery of Sts. Joachim and Anne, Eudocia, 27 January 1865. Pirghalelian writes: *The author of the aforementioned epitaph is Archbishop Hovhannes of Smyrna of blessed memory, Primate of the diocese of Akn. Bishop Hovhannes, the deceased Archbishop Gevorg and ...Archimandrite Bartholomew, Prior of Karmrvor Sourb Astvatzatzin Monastery, Van, who was from the city of Manisa, were the alumni of Bishop Yereimia of Constantinople of blessed memory, a friend of Patriarch Astvatzatur of Constantinople, who was arrested (the inhabitants of the city are well aware of this). The grave of Archbishop Gevorg is beneath an arch in front of the door of the church narthex. It is enriched with a piece of multi-coloured splendid marble embellished with a bishop's omiporon. His epitaph is carved on a blackish marble... This man of blessed memory is the author of a superb collection of preachings the copies of which can be found in different places. Close to him, Senior Archimandrite Galust of Eudocia lies in repose: after Archbishop Gevorg, in the days of Patriarch Hakob, he was the spiritual shepherd of Eudocia. May their souls rest in peace.*

99 In Eudocia on 24 January 1865, in the days of Archimandrite Hakob Jgnavorian.

Չայս չստանալր Յակոբոս դէք մինչ յաթոռ քո դեռ նստէր,
Չորոյ երգունս ճգանց ի սմայ ի հաճոյս քո ընկալ, տէր:

Note: The contents of this inscription make its translation impossible.

Engraved on another stone close to the previous one:

Շինեցաւ Սուրբ Յօհան Ոսկերերանի տաճարս բոլոր շրջապատ պարսպօքն || եւ ամենայն շինուածովքն Եսոկիոյ եւ վիճակաց նորա ազգիս հայոց բարեպաշտ օրինեալ ժողովրդոցն տրօք եւ ողորմութեամբ: 1842 եւ հայոց ՌՄՂԱ:

Transl.: *This church of Eudocia, St. John Crystostom, was constructed, together with its ramparts and all other buildings, through the means of the blessed pious Armenians of its community. 1842 and 1291 of the Armenian calendar.*¹⁰⁰

Source: **Pirghalelian**, Institute of Manuscripts, manuscript 6273, pp. 380u-p.

11 Carved on the baldachin of the monastery of St. John Crystostom:

Յիշատակ է Սուրբ Ոսկերերանի խորանիս խաչկալն Ասլանեան մահտեսի Յակոբ աղային վասն հոգւոց ծնողացն եւ զաւակացն կենդանեաց եւ ննջեցելոցն համայնից: 1843:

Transl.: *The baldachin of the sanctuary of St. Crystostom was built by Mahtesy Hakob Agha Aslanian in memory of his parents, children and all those alive and dead amidst his kinsfolk. 1843.*¹⁰¹

Source: **Pirghalelian**, Institute of Manuscripts, manuscript 6273, p. 380p.

12 A copy of the inscriptions of the finely-dressed bema and beautiful baldachin (built with lavish donations from the Hyusissians' and Aslanians' families) of the main sanctuary of the monastery of St. John Crystostom:

Անջնջելի յիշատակ է տյն մարմարոնեայ բեմս Հիսիսեան հանգուցեալ մահտեսի Գրիգոր աղայի որդի մահտեսի Մանուկ աղայի եւ հանգուցեալ մահտեսի Յակոբ աղայի որդոցն՝ մահտեսի Աւետիս աղայի եւ մահտեսի Յօհաննէս աղայի եւ մահտեսի Սարտիրոս աղայի, մահտեսի Մալլնուկեան, յամի տեառն 1843:

Transl.: *This marble bema perpetuates the memory of the deceased Mahtesy Grigor Agha Hyusisian, the son of Mahtesy Manuk Agha, and [the memory of] the late Mahtesy Hakob Agha's sons, Mahtesies Avetis Agha, Hovhannes Agha, Martiros Agha and Manukian. 1843.*¹⁰²

Source: **Pirghalelian**, Institute of Manuscripts, manuscript 6273, pp. 392p-393u.

13 Eudocia's monastery of Sts. Joachim and Anne: an inscription commemorating the construction of a vault in the pilgrims' dwelling:

100 In the same holy monastery that is in Pizari Village, on 1 May 1865.

101 In Eudocia's monastery of St. John Crystostom, on 1 May 1865.

102 In the same monastery on 1 May 1865.

Ի թի փրկչական քառասուն ութի (1848),
 Հիսիսեան Յովհաննէս աղան մահտեսի,
 Չեւ հասեալ ի այր ծաղկեալ հասակի,
 Յանկարծ ի կայանս երկնից վեր փոխի,
 Որոյ արդեամբս այս թաղըս շինի,
 Նորին յիշատակ օրհնութեամբ լիցի,
 Լուսաւորեցէ տէր նորին հոգի,
 Հանգուցէ ընդ սուրբս իւր յաջակողմի:

Transl.: *In the year 1848 A.D., Mahtesy Hovhannes Agha Hyusissian suddenly consigned his soul to God without having reached the prime of life. This vault was built with his means, for which may his memory be blessed. May his soul rest in peace and live in paradise.*¹⁰³

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 381p.

14 An inscription commemorating the renovation of Eudocia's Sourb Yerrordutiun Church:

Նորաշէն տաճարս յանուն Սուրբ Սարգսի,
 Տարաբախտութեամբ յանկարծ հրդեհի,
 Յերեքասան ամս նստեալ ի մոխրի,
 Ապա այցելութիւն տեսանն հասանի,
 Ետրկիացոց սուգն ի բաց մերժի,
 Գեր քան զառաջին պայծառ նորոգի,
 Սուրբ Երրորդութեան յանուն օժանի,
 Յեօթներորդ ամի Յակոբայ դիտի,
 Ըր կանգնեաց յիշատակ գոյգ իւր արծաթի,
 Կրովք ժողովրդոց ըստ կամատրի,
 Եւ անձնադիր ջանք ոմանց ըստ կարգի,
 Ետուն ի վայելս մեզ գմայլելի,
 Որք եղէն պատճառ կանգնել տյն յարկի:
 Եւ աշխատեցան գոր ամենայնի,
 Գրեցին անուանք յերկնից կամարի,
 Ի արքայութեան լիցին արժանի:

Transl.: *By an unlucky turn of fate, this newly-built church of St. Sargis was suddenly burnt, remaining reduced to ashes for 13 years. Then ...it was finely renovated, looking better than before and being consecrated by the name of Sourb Yerrordutiun [Holy Trinity]. In the seventh year of overseer Hakob, who ...gave this fascinating [church] to us for our enjoyment. Those who initiated the construction of this floor worked day and night... May they live in God's Kingdom.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 381p.

15 Engraved on another stone close to the previous inscription:

Յիշատակ է փառաւոր դրունս բոլոր քարամբն շորջանակի հանգուցեալ տիրկէր մահտեսի Սուրբասի, գոր կտակաւ աւանդեալ էր որդւոյ իւրոյ՝ տիրկէր ուստայ Օհանին շինել:

103 *In the monastery of Sts. Joachim and Anne, Eudocia, on 27 January (Wednesday) 1865, in the days of the late Archimandrite Hakobos Jgnavorian.*

Transl.: *This magnificent door [portal], together with all the stones [of revetment], perpetuates the memory of the deceased ...Mahtesy Sukias, whose will commanded his son, ...master Ohan, to make it.*¹⁰⁴

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 381p.

16 An inscription commemorating the construction of Eudocia's Sourb Astvatzatzin Church:

Շնորհիւ փրկչին մերոյ եւ յատուկ պաշտպանութեամբ անարատ ծնողին իւրոյ կառուցաւ սուրբ տաճարս եւ նուիրեցաւ յանուն սրբուհոյ Աստուածածնի արդեամբ հասասար ժողովրդեանն, ջանիւք եւ հոգաբարձութեամբ Հիսիսեան մահտեսի Սանուկ աղային, յամի տեսան 1849:

Transl.: *By the grace of Our Saviour and under the special patronage of His Immaculate Mother, this holy church was built and dedicated to the Holy Mother of God in the year 1849 A.D. with means equally raised by the common people, through the efforts, and under the trusteeship, of Mahtesy Manuk Agha Hyusissian.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 382u.

17 Carved on both sides of a stone:

Յիշատակ է դուռն սրբոյ եկեղեցւոյ բոլոր պարագայիւքն պախըն||ճի Սեմէրճեան մահտեսի Կարապետին եւ եղբօրն՝ մահտեսի Յարութիւնին վասն ննջեցելոց եւ համայն կենդանեաց իւրոց:

Transl.: *The door of the holy church, together with all other items, perpetuates the memory of ...Mahtesy Karapet Semerjian and his brother, Mahtesy Harutiun, as well as all those dead and alive in their kin.*¹⁰⁵

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 382p.

18 An inscription commemorating the overhaul of Eudocia's Sourb Karasun Mankants Church:

Ի հիմանց անտի նորոգ կառուցաւ Սրբոյ Քառասնից մանկանց եկեղեցին արդեամբ եւ ձեռնութեամբ համորէն ժողովրդոց քաղաքիս, որոց տէր լիցի վարձահատոյց եւ աշխատողաց սորին, պարգեւեցէ տէր զիւր անբաւ ողորմութիւնն եւ սուրբ տաճարս այս անփորձ եւ անասան պահեսցէ ի պարծանս ազգիս հայոց: Յամի տեսան 1851 եւ հայոց ՌՅ-ին:

Transl.: *Sourb Karasnits Mankants Church underwent thorough overhaul with means raised by the people of the city. May God reward them and the workers and may He bestow infinite grace upon them. May He keep this holy house firm and undamaged to the pride and glory of the Armenian nation. 1851 A.D. and 1300 of the Armenian calendar.*¹⁰⁶

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 382p.

104 *In Sourb Yerrordutiun, Eudocia, 26 January (Tuesday) 1865.*

105 *Sebastia, 18 January 1865.*

106 *Eudocia, '65.*

19 *The inscription of a fountain built in the yard of Eudocia's Sourb Yerrordutium Church:*

Աղբիւրս այս մշտահոսան,
Չովացուցիչ սրտից մարդկան,
Կանգնեալ արդեամբ ժողովրդեան,
Եկեղեցոյս Երրորդութեան:
Պատճառք սորին լիցին արժան:

Transl.: *This ever-flowing, thirst-quenching fountain of [Sourb] Yerrordutium Church was built with common means. May the initiators be rewarded.*

20 *Carved on a cross-stone erected in memory of Mrs. Hripsime Ghatemian from the Jrasunians' family:*

Ծաղիկ պայծառ ճրասունեան,
Փայլեալ ի տանն Ղատէմեան,
Ընկեր աղա Գրիգորի,
Հռիփսիմէ կին պատուական: ||
Թառամեցոյց մանգաղ մահուան,
Ծածկեալ հողովք զգանձն անմման,
Չքնաղաշէն յարկաց փոխան,
Բնակեցուցեալ յայս դամբարան:
Ընկալ ապա Փրկիչ մարդկան,
Չհոգի սորա յարքայութեան,
Յորժամ փառօք գաս միս անգամ,
Դասեալ ի դասս աջակողմեան:
1853 նոյեմբեր 29:

Transl.: *The Jrasunians' bright flower, Agha Grigor's honorary wife Hripsime, shone in the Ghatemians' house. The scythe of death took her life away and the precious treasure was buried in the earth. Moving from her magnificent residence, she was consigned to this grave. May You, Saviour of All, take her soul to the Kingdom of Heaven and may You rank her among the angels of paradise upon Your next glorious Advent. 29 November 1853.*¹⁰⁷

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 0p.

21 *Carved on the cross-stones in memory of Sargis Agha's children Hovhannes Ghatemians and Hripsime:*

Որք յայս շիրիմ ամփոփեալ կան,
Եղբայր եւ քոյր անգուգական,
Բարի ծնունդ ազնուական,
Սարգիս աղայի Ղատէմեան:
Իբրեւ զարփի Յօհան աղան,
Հռիփսիմէն լուսնոյ նման,
Միոյն պսակ փեսայութեան,
Որ պատրաստիւր քաջ իսկ արժան:
Իսկ միսոյն քող հարսնութեան,
Արդ ընդ հողովք ծածկեալ գտան,
Ոհ, այս է վճիռ կենաց մարդկան,
Չոր հատանէ մանգաղ մահուան:
Չի ոչ կանուխ, ոչ զանագան,
Գիտէ երբէք այն դաւաճան,
Որ յարուցիչ էս ամենայն
Ննջեցելոց հոգւոց մարդկան:

107 *Eudocia*, 28 April 1865.

Յարո զսոսին ի միս անգամ,
Դասել յաջմէ յարքայութեան,
(վախճանեալք) 1853, սեպ 5 եւ նոյեմ. 1:

Transl.: *In this grave repose the noble offsprings of Agha Sargis Ghatemian, an unmatched brother and a sister, Agha Hovhan, who was like the sun, and Hripsime, like the moon. The former was getting ready to marry and the other was about to wear the bride's veil. ...This is the rule of life which is cut short by the scythe of death. ...in the Kingdom of Heaven. They died on 5 September and on 1 November 1853.*¹⁰⁸

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 0p.

22 *Carved on a funerary memorial dedicated to Mahtesy Karapet Agha Kestkian from Eudocia:*

Հասակ ծերութեան, հասակ խղճալի,
Որ միշտ հիւանդութեամբ տառապեալ մաշի,
Կարապետ մահտեսոյս Քեստկեան տոհմի,
Օրհասիւ պատահեաց սոյն դէպք ցաւալի:
Ի համար շինութեան այս սուրբ տաճարի,
Չամենայն ճիգ անձինս անշէջ վառեցի,
Այժմ ընդ հովանեաւ սորին ննջեցի,
Ի ներքոյ հողախիշտ սոյն մահարձանի:
Փրկիչ իմ, տէր Յիսուս առաջնորդ բարի,
Ողորմեա հոգոյ իմ յախեղ ատենի,
Աջ քո որդոց իմոց լիցի հովանի,
Մնալ անփորձ կենօք յայսմ աշխարհի:

Transl.: *The advanced age, the pitiable age that always fades away through some disease. Mahtesy Karapet from the Kestkians' family met with the following painful accident. I did everything within my power for the construction of this holy church and now I am reposing beneath this gravestone, under its canopy. Lord Jesus, my Saviour and a kind Shepherd, may You have mercy upon my soul during the formidable Last Judgement. May Your Hand always guide my sons and keep them away from accidents and calamities in this world.*¹⁰⁹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 2u.

23 *Carved on the gravestone of Mahtesy Hovakim Agha Aslanian from Eudocia:*

Արձանացեալդ դէմ յանդիման,
Չի՞նչ նշմարես յայս մահարձան,
Թէպէտ լրիկ կայ եւ անձայն,
Բայց հայելի կենաց մարդկան,
Մա անբարբառ մատենարան,
Քան զոր ազտեն արք քաջարան,
Կանգուն կենաց էից համայն,
Չափէ կանուխ կամ անագան, ||
Լարեալ հանդէպ զերթ աղեղան,
Մլաքամուխ նետիք մահուան,
Բարձեալ զոգին ի սող վա[յ]րկեան,

108 *The author of this obituary was Father Hovsep Halajian of Eudocia, who was a scholar. Eudocia*, 28 April 1865.

109 *In the yard of Karasun Mankants Church on 25 January 1865.*

Թողու զմարմին տի անկենդան,
 Արբ զայս բաժակս դառնութեան,
 Մահտեսի Յովակիմ աղայն,
 Որում մակդիր ազնիւ անուան
 Սկզբնատառք ծանօթս տան,
 Նորին կենաց ճրագարան,
 Փայլատակեալ եօթնաջանեան,
 Չամս վաթսուն եւ երեքեան,
 Շիջաւ ապա հողմովք մահուան,
 Եթող ժառանգ յերկրի միայն,
 Հնգեակ որդիս ազնուական,
 Չորոց մաղթենք ի մի բերան,
 Լինիլ հարցն իրեանց փոխան:
 Աշխարհ լացին, դեռես լան,
 Որքք եւ այրիք անխնամ կան,
 Քանզի բազմաց լինէր պաշտպան,
 Գորովագութ այս մեծ իշխան,
 Նոր նորոգող փրկչին մարդկան,
 Յորժամ փառօք գաս հայրական,
 Ընկալ զաս յերկնից կայեան,
 Յարքայութեանդ շտեմարան,
 1858 նոյն. 1:

Transl.: *Do you see this gravestone right opposite you? Although standing mute and silent, it is a mirror of life, a mute book. ...Leaving my body lifeless, I, Mahtesy Hovakim Agha, whom the acquaintances nicknamed Noble, drank this glass of bitterness... At the age of sixty-three, death took his life away and he left five noble sons as heirs. May we unanimously wish them to become their ancestors' [proper] successors. The world is still crying; orphans and widows have been left alone as this merciful great prince protected and patronised many. You, Saviour of All, upon Your glorious Advent... 1 November 1858.*¹¹⁰

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 2p-3u.

SMYRNA

1 An inscription commemorating the renovation of the magnificent church of Smyrna, a city overlooking the sea:

Հոյակապ այս սուրբ տաճար զկնի այրմանն յամին 1845 դարձեալ յանուն Սուրբ Ստեփաննոս Նախավկային ի հիմանց նորոգ կառուցաւ արդեամբ առհասարակ ժողովրդոց Չմիռնոյս եւ մասնատր նուիրօք ոմանց բարեպաշտից, ի հայրապետութեան Սրբոյ Էջմիածնի Ս. Ս. Ներսէսի Ե-րդ սրբազան կաթողիկոսի Ամենայն հայոց եւ յառաջնորդութեան քաղաքիս տ. Պօղոսի սրբազան արքեպիսկոպոսի, յամի տեառն 1853:

Transl.: *After its burning in 1845, this superb holy church was rebuilt from its very foundations, being again dedicated to St. Stepanos Nakhavka [Stephen the Proto-Deacon], in 1853 A.D., in the days of Catholicos of All Armenians, His Holiness Nerses V of Holy Echmiatzin, and Primate of the city, the Most Reverend*

*Poghos, an archbishop, with the means of the common people of Smyrna and through the private donations of certain pious people.*¹¹¹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 383u.

2 Carved on the tombstone of teacher Andreas Papazian:

Ռութնի Անդրեաս Փափագեան բարեջան տեսչի եւ բազմարդիւն վարժապետի ս. Մեսրոպեան վարժարանին Չմիռնիոյ, գոր ծաղկեցոյց զամս քսան եւ վեց. կանգնեցին զայս մահարձան աշակերտք իւր շնորհապարտք: Ծնեալ ի 11 ապրիլի 1806, փոխեալ յաստեացս ի 6 մարտի 1857:

Transl.: *Ruben Andreas Papazian, the diligent inspector and prolific teacher of St. Mesropian School of Smyrna, which prospered for twenty-six years thanks to him. This gravestone was erected by his grateful pupils. Born on 11 April 1806, he departed this life on 6 March 1857.*¹¹²

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 2u-p.

3 On a cross-stone erected in memory of Agha Khachatur Ghazarian from Balu:

Դամբարանիս անձուկ ծոց,
 Ննջէ զքուն արդարոց,
 Պերճ Խաչատուր Ղազարեան,
 Անդամ ազգիս պատուական,
 Պանծայ Բալու ի փառս քո,
 Առնս մեծի խանձարուր,
 Այլ առաւել Չմիռնին,
 Ասպրնջականըն նորին,
 Վաճառական մեծանուն,
 Արդարասէր եւ արթուն,
 Բարեպաշտօն, երկիւղած,
 Գոյիւքըն չափ ողորմած,
 Չի զկալուածսն հոյակապ,
 Եկեղեցոյ թող ի կտակ,
 Որ մերձ ի մուտս արեւուն,
 Անդ տեսչութեամբ ինքն ուրոյն,
 Ետ զարդարիլ այս տաճար,
 Ի ծեփս ի ներկրս ճարտար,
 Այսպէս վարեալ արժարժուն,
 Ոչ զՀիմնեան այլ զհոգւոյն,
 Չահ իւղալից լուսափայլ
 Եւ յղեւոյթ իւր յեցեալ,
 Ի տիսն երբեակ քսան եւ հինգ,
 Բարձին ի մէնջ զնա երկինք:
 Յամի տեառն 1857 հոկ. 29:

Transl.: *In the bosom of this narrow grave reposes, in the sleep of the fair; unsurpassed Khachatur Ghazarian, a representative of an honorary family. To your pride and glory, Balu, ...a renowned merchant, fair, vigilant, pious and God-fearing, very merciful as he bequeathed his magnificent estates to the church. ...during the days of his being an inspector, he had this*

110 The author of this obituary is Hovsep Halajian of Eudocia, who was a skilled priest. Eudocia, 28 April 1865.

111 Smyrna, 11 May 1861.

112 Smyrna, September 1873.

church skillfully plastered and painted. ...29 October 1857 A.D.¹¹³

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 2p.

4 The construction inscription of the church of Purnova, Smyrna:

Մուրք Խաչ եկեղեցի շինեցաւ արդեամբ ժողովրդեան Չմիւռնոյ եւ Պուռնովայու ի վերայ տեղւոյն մահտեսի Սարգիս աղայի Ղօնճաեսնց եւ օծաւ ձեռամբ Պօղոսի սրբազան արքեպիսկոպոսի առաջնորդին Չմիւռնոյ, 1863 սեպ. 14:

Transl.: *This church of Sourb Khach [Holy Cross] was built with the means of the people of Smyrna and Purnova in a site belonging to Mahtesy Sargis Agha Ghonjayants, being consecrated by the Most Reverend Poghos, an archbishop and Primate of Smyrna. 14 September 1863.*¹¹⁴

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 385ս.

5 The construction inscription of the church of Karshieata Village, Smyrna:

Եկեղեցի յանուն Սրբոյ Աստուածամօր կառուցաւ արդեամբք բարեսէր ազգայնոց Չմիւռնիոյ եւ Քորդէլիոյի, յառաջնորդութեան սրբազան Պօղոս արքեպիսկոպոսի Չմիւռնիոյ, Քորդէլիոյ: 1 օգոստոս 1871:

Transl.: *This church of the Holy Mother of God [Sourb Astvatzamayr] was built with the means of the benevolent people of Smyrna and Kordelia in the days of the Most Reverend Archbishop Poghos, Primate of Smyrna and Kordelia. 1 August 1871.*¹¹⁵

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 386ս, 407բ.

6 Carved on the tombstone of Patriarch Poghos, Overseer of Smyrna: in memory of His Holiness Poghos II, the Most Reverend Archbishop, Patriarch of Constantinople and Primate of Smyrna. His epitaph reads:

Մահարձան

Յաւերժացի արդ քան զայս մահարձան,
Պերճ համբաւ վարուց վեհին գիտնական,
Տեսնճ Պօղոսի արհույն սրբազան,
Ծնեալն ի Պրուսայ զարմէ Թագբագեան,
Չարգացեալ ի վարժս սուրբ գրոց ուսման,
Ընտրեցաւ քարոզ բանին կենսական,
Իբրեւ զկէս դար ի նոյն պաշտաման,
Տաղանդք իւր արդեանց վեհ հանդիսական,
Եկաց Չմիւռնոյ տեսուչ խոհական,
Ուր զամս երեսուն ի սէր հայրական,
Միշտ խաղաղ պահեալ զորդիսն հոգեկան,
Ապա կոչեցաւ պատրիարք Բիւզանդեան,
Իսկ յետ վեց ամաց ըստ ուխտին լրման,
Գարձեալ ի վիճակն հանգեաւ յայս տապան, //
Վերանորոգեալ ի կեանս անվախճան,
Մինչեւ հնչեսցի փող Գաբրիէլեան:
Ի Չմիւռնիա, 9 սեպտեմբեր, 1872:

113 Cemetery of Smyrna, 12 September 1873.

114 Purnova, 20 September 1873.

115 24 September 1873.

Transl.: *This memorial perpetuates the glorious reputation of the Most Reverend Poghos, an archbishop and a noble scholar born to the Tagtagians' family in Prusa [Bursa]. Mastering the study of the Holy Scripture, he chose the preaching of God's word and remained in that post for half a century... He came to Smyrna as a shrewd inspector, keeping his flock in peace with his paternal love for thirty years. Then he was named Patriarch Byuzandian [of Constantinople] and when the time of his office expired after six years, he returned to his diocese and was buried in this grave. ...Smyrna, 9 September 1872.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 9027, pp. 20ս-բ.

7 An inscription commemorating the construction of the marble pavement of the church of Smyrna:

Շինեցաւ սալալատակ զաւիթս Մուրք Ստեփաննոս եկեղեցւոյ ծախիւք Պալէօզեան հարազատաց Կարապետի եւ Մատթէոսի, ի յիշատակ հօր իւրեանց բարեպաշտօն Մարտիրոսի եւ հանգուցեալ ազնուափայլ Տոտու տիկնոջ Պալէօզեանի եւ ըստ որոշման ազգային վարչութեան կանգնեցաւ յիշատակարանս յառաջնորդութեան տ. Մելքիսեդէկ սրբազան արքեպիսկոպոսի Մուրատեանց: Չմիւռնիա, 1 մարտ, 1885:

Transl.: *The pavement of the narthex of St. Stepanos Church was built with the means of Karapet and Matevos Paleozian in memory of their father, pious Martiros, and his late spouse of noble birth, Tutu Paleozian. In accordance with the decision of the National Board, this memorial (?) was erected during the primacy of the Most Reverend Melkisedek, an archbishop. Smyrna, 1 March 1885.*¹¹⁶

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 386ս.

EYIP ST. YEGHIA

A copy of the inscription of the church of Eyip St. Yeghia:

Ողորմութեամբն աստուծոյ վայելչագեղ կառուցաւ եկեղեցիս Սրբոյն Եղիայի մարգարէի ի պատրիարկութեան տեսնճ Ստեփաննոսի արքեպիսկոպոսի յարդեանց միայն // հարազատ քեռ քրիստոսագօր Յարութիւն ամիրայի Պէզճեան բարեպաշտուհի Համասփիւռ տիկնոջ եւ պայծառածին զաւակաց նորա՝ Նշան, Պօղոս, Սարգիս եւ Յօվաննէս Չէլէպեաց եւ Մարիամ օրիորդին ի յիշատակ ինքեանց եւ ազգատոհմի իւրեանց, զորս տէր վարձատրեսցէ յաշխարհի աստ. եւ յարքայութեան իւրում, ամէն, յամի տեսնճ 1832, յուլիս 30:

Transl.: *By the grace of God, this splendid church of St. Yeghia the Prophet was built in the days of Patriarch Stepanos, the Most Reverend Archbishop, only with the means of the sister of Christ-empowered Emir Harutiun Pezjian, Mrs. Hamaspyur, a pious believer, and her brilliant sons, Nshan, Poghos, Sargis as well as Hovhannes Chelepiants and Miss Mariam in*

116 Smyrna, 24 May (Friday) 1885.

memory of their souls and their entire kin. May God reward them in this world and in the Heavenly Kingdom. Amen. 30 July 1832 A.D.¹¹⁷

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 391p-392u.

ECHMIATZIN

1 An inscription commemorating the construction of the belfry of Echmiatzin:

Շնորհիւ աստուծոյ եւ օժանդակութեամբ սրբազան հայրապետացն Փիլիպպոսի եւ Յակոբայ հրաշակերտեցաւ զանգակատունս եւ ծաղկեցաւ ի թուականիս ՌՃԺԳ (1664):

Transl.: *By the grace of God and with the support of Holy Catholicoses Pilipos and Hakob, this bell tower was magnificently built and embellished with reliefs in the year 1113 (1664).*¹¹⁸

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 390u.

2 The copy of an inscription carved on the door of [St.] Gayane Monastery:

Ես՝ տէր Եղիազար կաթողիկոս Սուրբ Էջմիածնի, Հռովկայեցի գոլով, տեսի զամայութիւն սուրբ վանուցս, որ յանուն սրբուհոյն Գայիանեայ շարժեցայ ի գոթ հոգեւոր սիրով եւ պարսպեցի զսա սրահօք, յարկօք եւ խցերօք. նաեւ զգաւիթ եկեղեցւոյս կառուցեալ յաջմէ խորան յանուն սուրբ առաքելոյն Պետրոսի եւ ի ձախակողմն խորան յանուն սուրբ առաքելոյն Պօղոսի յիշատակ հոգոյ իմոյ եւ ի հայոց թուականիս ՌՃԼԷ (1688) ամին:

Transl.: *I, Catholicos of Holy Echmiatzin, His Holiness Yeghiazar, from Hrovkla by birth, seeing the desolation of the holy monastery dedicated to St. Gayane, was imbued with mercy and love and built halls and cells for it, adding some floors to it. I also built a sanctuary dedicated to Holy Apostle Peter on the right of its yard and another dedicated to Holy Apostle Paul on its left in memory of my soul in the year 1137 (1688).*¹¹⁹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 361u.

3 A copy of the inscription of the second refectory of Echmiatzin:

Ի թվ. ՌՃԿԲ (1713), ես՝ Ջողայեցի տէր Աղեքսանդր կաթողիկոս Ամենայն || հայոց, շինեցի սեղանատուն ի վայելումն Սուրբ Էջմիածնի միաբանաց վասն ձրման:

Transl.: *In the year 1162 (1713), I, Catholicos of All Armenians, His Holiness Alexandre Jughayetsy, built a winter refectory to the enjoyment of the monastic community of Holy Echmiatzin.*¹²⁰

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 363u-p.

4 Outwardly carved on the wall of the press of Echmiatzin:

Ես՝ Համատանցի տէր Աստուածատուր կաթողիկոս, ետու շինել տնտեստունս ի վայելումն Սուրբ Էջմիածնայ միաբանիցն, ՌՃԿԷ (1718) թուին:

Transl.: *I, His Holiness Astvatzatur Hamadantsy, had this utility house built to the enjoyment of the monastic community of Holy Echmiatzin. 1167 (1718).*¹²¹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 363p.

5 A copy of an inscription inwardly engraved on the dome of Echmiatzin Cathedral:

Ի թուականութեանս հայկական ՌՃԿԹ (1720) ես՝ տէր Աստուածատուր Համատանցի կաթողիկոս Ամենից հայոց, ետու նորոգել զչորեսին խախտեալ սիւնքն սրբոյ եկեղեցոյս եւ զբոլոր եկեղեցին նորոգեալ եւ ծաղկեալ հանդերձ մարմարոնեայ շինուածովք, որ ի մէջ սրբոյ եկեղեցոյս են, յիշատակ հոգոյ իմոյ, ի վայելումն տառապեալ ազգիս հայոց եւ աստ ի սուրբ աթոռս զետեղեալ միաբանից. եւ որք ընթեռնութ զարձանս զայս, յիշեցէք զիս ի մարտիայլ յաղօթս ձեր, եւ դուք յիշեալ լիջիք առաջի Քրիստոսի, ամեն:

Transl.: *In the year 1169 (1720), I, Catholicos of All Armenians, His Holiness Astvatzatur Hamadantsy, had the four shabby pillars of the holy church repaired and also renovated the entire church, inwardly embellishing it with marble structures. In memory of my soul, to the enjoyment of the long-tortured Armenian nation and the monks of the Holy See. May those reading this inscription remember me in their immaculate prayers and may they be remembered by Christ. Amen.*¹²²

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 363p.

6 Ի թուին հայոց ՌՃՁԱ (1732), ի հայրապետութեան Աբրահամ (Բ) կաթողիկոսի եւ հոգաբարձութեամբ նորին շինեցաւ շրջապատ ճաղերս իջման տեղոյն Քրիստոսի գեղեցիկ շինմամբ. յիշեցէք ի տէր:

Transl.: *In the year 1181 (1732) of the Armenian calendar, in the days of Catholicos Abraham II and under his trusteeship, the place of Christ's descent was beautifully constructed... May you remember him in your prayers.*¹²³

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 364p.

7 Copies of the inscriptions engraved in the right and left sections of the part between the sanctuary and prayer hall:

Հրաշակերտեալ տաճար փառաց,

Վասն զենման գառին կենաց,

Ի փրկութիւն մարդկան մեղաց,

Յանուն երկուցրն Յակոբեանց,

Եղբոր տեսնն եւ Ռրոտմանց,

117 I copied this on 1 March (Sunday) 1870, during the Week of the Lent while ...I was there on the Patriarch's order.

118 Holy Echmiatzin, 17 May 1867.

119 St. Gayane, 20 May (Saturday) 1867.

120 Holy Echmiatzin, 20 May (Saturday) 1867.

121 Holy Echmiatzin, 20 May (Saturday) 1867.

122 Holy Echmiatzin, 20 May 1867.

123 This work was initiated by Archimandrite Michael from Erzurum. Holy Echmiatzin, 17 May (Wednesday) 1867.

Արրահամու վեհին արդեանց,
Ի վայելումն հայոց ազանց,
Ի ներ թուոջ մերում ազանց:
ՌՃՀԲ (1723):

Transl.: *This glorious cathedral, dedicated to the Lamb sacrificed for the sins of manhood, was magnificently built ...with the means of Catholicos Abraham to the enjoyment of the Armenians in the year 1172 (1723).*¹²⁴

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 364p.

8 An inscription commemorating the renovation of the walls of Holy Echmiatzin:

Յօգնականութեամբն աստուծոյ, նորոգեցան ներքնաշարեալ չորք կարգ քարինքս բոլոր որմնոց լուսանկար սուրբ տաճարիս հոգաբարձութեամբ տեառն Ղուկասու սրբազան կաթողիկոսի Ամենայն հայոց, արդեամբ Ակնայ Ապուչեխցի եւ ի Կոստանդնուպոլիս բնակեալ ի Քրիստոս հանգուցեալ մահտեսի Աստուածատուր աղայի որդի բարեպաշտ Յարութին ամիրային ի յիշատակ ինքեան եւ որդոյն իւրոյ՝ մահտեսի Յովհաննէսին եւ այլ ամենայն իւրայնոցն, ՌՍԼԳ (1784):

Transl.: *By the grace of God, four rows of stones in the lower masonry of all the walls of this luminescent holy cathedral were repaired under the trusteeship of Catholicos of All Armenians, His Holiness Ghukas, with the means of the late Mahtesy Astvatzatur Agha, a native of Apuchekh, Akn, who lived in Constantinople and who was the son of pious Emir Harutium, in memory of his son, Mahtesy Hovhannes, his soul and all his kinsfolk. 1233 (1784).*¹²⁵

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 369u.

9 An inscription commemorating the construction of certain buildings in Echmiatzin: carved on the middle door of the monastery:

Շնորհիւն աստուծոյ շինեցաւ կամարակապ դռունս եւ արեւելակողմն ներքնաշարկիս, որք են վեց խոց եւ անբարանոց բրնձոյ հանդերձ կցորդ շինուածովքն, հոգաձութեամբ տեառն Ղուկասու սրբազան կաթողիկոսին, արդեամբք Ջուղայեցի Էմնիազեան Խաչիկ աղային, ի բարի յիշատակ իւր եւ կենակցին իւրոյ՝ Մարիամ խաթունին եւ որդոց իւրեանց՝ Մովսէս աղային եւ այլ ամենայն կենդանեաց եւ ննջեցելոց իւրեանց, ՌՍԼԴ (1785) թուին:

Transl.: *By the grace of God, this arched door was made, together with the eastern part of the lower floor containing six cells, a rice barn and other annexes, in the year 1234 (1785) under the trusteeship of His Holiness, Catholicos Ghukas, with the means of Agha Khachik Emnizian from Jugha in memory of his spouse Mariam Khatun, their sons, Movses Agha, his own soul and all those alive and dead in his kin.*¹²⁶

124 Holy Echmiatzin.

125 Holy Echmiatzin, 17 May '67.

126 Holy Echmiatzin, 17 May 1867.

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 369p.

10 An inscription commemorating the overhaul of the refectory of Echmiatzin:

Յաջողութեամբ ամենակարողին աստուծոյ եւ հոգաձութեամբ տեառն Ղուկասու սրբազան կաթողիկոսի Ամենայն հայոց, նորոգեցաւ ի հիմանէ սեղանատունս եւ փոքր սրահս հանդերձ համայն վերնաշարկօքն ծախիք Ջուղայեցի Խալտարեանց ի Բաղդատ բնակեալ Մարգար աղային, ի յիշատակ ինքեան եւ հոգելոյս ծնողաց իւրոց՝ Աւետին եւ Ովասանային, եւ քեռ իւրոյ՝ Աննային եւ կանախայն իւրոց հանգուցելոցն եւ կենդանոյն եւ այլ ամենայն իւրայնոցն, ի ՌՍԼԷ (1788) թուականին:

Transl.: *With good luck granted by the Almighty Lord and under the trusteeship of Catholicos of All Armenians, His Holiness Ghukas, this refectory and small hall were thoroughly repaired together with all the upper floors in the year 1237 (1788) through the means of Agha Margar Khaltariants from Jugha, who lives in Baghdad, in memory of his parents of blessed memory, Avet and Ovsanna, his sister Anna, his own soul, the wives of their dead and alive relatives and all their kinsfolk.*¹²⁷

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 370u.

11 An inscription commemorating the construction of the baldachin of [St.] Hripsime Monastery:

Ի հայրապետութեան տեառն եւ տեառն ուրբերորդի Յօհաննու Կարբեցոյ Ամենայն հայոց կաթողիկոսի, կանգնեցաւ խաչկալս պատկերազարդ եւ ծաղկանկար արդեամբ եւ աշխատասիրութեամբ Յարութին վարդապետի Վարդազարեանց՝ վանահօր Սրբոյն Հռիփսիմեայ: Ի 10 սեպտեմբերի 1841 (ՌՍՂ) ամի:

Transl.: *In the days of Catholicos of All Armenians, His Holiness Hovhan Karbetsy VIII, this ornamented embellished baldachin was erected with the means and efforts of Archimandrite Harutium Vardazariants, Prior of St. Hripsime, on 10 September 1841 (1290).*¹²⁸

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 380u.

12 Carved on the tombstone of Catholicos Yeprem:

Եփրեմ առաքինութեամբ սրբասնեալ հայրապետ, ծնեալ յամի տեառն ՌՃՂԹ (1750), կաթողիկոսացաւ ի ՌՍԾԹ (1810) եւ ընկալեալ ի թագաւոր կայսերէ ամենայն Ռուսաց զասպետութիւն սրբոյն Ամնայի Առաջնոյ, Աղեքսանդրի Նացոյ եւ Անդրէի առաքելոյն, վերափոխեցաւ յաստեացս երջանիկ մահուամբ յանանց կեանսն յախտենից եւ եղաւ յայս շիրիմ, ի 18 ի 16 յուլիսի:

Transl.: *Catholicos Yeprem nourished with holy virtue. Born in 1199 (1750), he became Catholicos in 1259 (1810) and was awarded the first-class Order of St.*

127 Holy Echmiatzin, '67.

128 St. Hripsime Monastery, 19 May 1867.

*Anna, as well as the Orders of Alexandre Nevsky and Andrew the Apostle ...by the Emperor of All Russians.*¹²⁹
*Happy death took him away from this world to eternal life, and he was interred in this grave in July 1816.*¹³⁰

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 344u.

13 *Carved on the tombstone of Catholicos Hovhannes Karpetsy:*
Կաթողիկոս Ամենայն հայոց Յովհաննէս Լ Կարպէցի վախճանեցաւ 1842 ամի մարտի 25:

Transl.: *Catholicos of All Armenians Hovhannes Karpetsy VIII, who died on 25 March 1842.*¹³¹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 346u.

14 *A copy of the epitaph of Catholicos Nerses Ashtarakesty V:*
Պաշտպան հայրենեաց կաթողիկոս Ամենայն հայոց Ներսէս Ե Աշտարակեցի, ծնեալ ի 13 փետրվարի 1761-ՌՄԺ, վախճանեալ ի փետրվարի 1857:

Transl.: *Catholicos of All Armenians Nerses Ashtarakesty V, a protector of his homeland. Born on 13 February 1761 (1210), he died in February 1857.*¹³²

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 2u.

15 *Carved on the tombstone of Echmiatzin Catholicos David:*
**Ահա դամբարան եւ յարկ բնակութեան,
Դաւիթ հորն այն դիոյ հանգստեան,
Կաթողիկոսի շնորհիւ օծութեան,
Եւ հայրապետի գահիս սրբութեան:
Որոյ դատ արեալ ի խռովութենէ,
Զկնի հրաժարման ի վեհութենէ,
Միրով միշտ զգուեալ ի պետէն մերմէ,
Սրբազան տեսնն մեծէն Եփրեմէ:
Հանգեաւ սա յամի տեսնն Փրկչական
Հազար ութ հարիւր տասնեօթ թուական (1817),
Ի նոյնքերի ատր միական,
Մեծաշուք փառօք եղաւ յայս տապան:**

Transl.: *Here is the tomb in which repose the remains of Father David blessed Catholicos on the holy patriarchal throne. After some protests against him, he resigned from the patriarchal throne, always remaining the favourite of His Holiness Yeprem. He died on 1 November 1817 A.D., being placed in this grave with high honours.*¹³³

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 3p.

¹²⁹ Nicholas.

¹³⁰ Holy Echmiatzin, 19 May 1867. Pirghalemian writes: *Catholicos Yeprem's grave is beneath a small dome, amidst those of common monks. The sick, especially those suffering from fever, often visit it.*

¹³¹ Holy Echmiatzin, 17 May 1867.

¹³² *He has a splendid gravestone of white marble with reliefs of catholicose's vestments, perhaps the handiwork of great sculptor Mkrich of Constantinople. Holy Echmiatzin, 17 May 1867.*

¹³³ [St.] Gayane Monastery of Holy Echmiatzin, 17 May 1867.

LESK

Ստեփան յիշեցէք ի Քրիստոս: ԹՎ. ԶԶ (1531):

Transl.: *May you remember Stepan in your prayers to Christ. In the year 980 (1531).*¹³⁴

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 473u.

LIM CLOISTER

1 *The copy of an inscription commemorating the overhaul of the church of Lim Cloister:*

Ի թուականութեան հայկազեան տումարի ՉԾԴ (1305), յաշխարհակալ || թագաւորութեան յազգէն նետողաց Ալլաջաթու սուլթանին եւ՝ նուաստ տէր Զաքարիա վերադիտող Աղթամարայ, շինեցի ի հիմանց գուրբ տաճարս սրբոյն Գէորգայ զօրավարին: Որ հանդիպիք, յիշեցէք ի Քրիստոս: Ընդ նմին զծնողսն մեր եւ զեղբարսն եւ զքուերսն եւ զայլ աշխատատարսն եւ զերախտատարսն, եւ Քրիստոս աստուած ողորմեսցի յիշողացդ եւ յիշեցելոցս, ամէն:

Transl.: *In the year 754 (1305), in the days of Sultan Olajatu of the race of archers, I, humble father Zakaria, the overseer of Aghtamar, thoroughly rebuilt this holy church of St. Gevorg the Commander. May those who see this remember me in their prayers to Christ. May they also remember our parents, brothers, sisters as well as others who took part in the work and contributed to it. May Lord Jesus have mercy upon those remembering us and upon us, too. Amen.*¹³⁵

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 358u-p.

2 **Կանգնեցաւ իսաչս զերահրաշ բարեխօս ատաստած տէր Յովհաննէս եպիսկոպոսի եւ հարազատին իւրոյ Յովանէսին՝ հանգուցելոցն ի Քրիստոս, այլեւ կանգնողացն Խաղաղութենին եւ Կարապետին, ամէն, թուին ՊՀ (1421):**

Transl.: *This magnificent cross was erected to ask for divine mercy for the Right Reverend Hovhannes, a bishop,¹³⁶ and his dear one, the late Hovhannes, as well as for those who erected it, Khaghaghutium and Karapet. Amen. In the year 870 (1421).*¹³⁷

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 445u.

3 **ԶՎարդան փիլիսոփայն յիշեցէք ի Քրիստոս, թվին ՊՀԹ (1430):**

Transl.: *May you remember philosopher Vardan in your prayers to Christ. In the year 879 (1430).*¹³⁸

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 453p.

4 **Տէր Յովհաննէս արհի եպիսկոպոս՝ առաջնորդ տուրբ ուխտիս, յիշեցէք ի տէր, թուին ԶԵ (1456):**

¹³⁴ *In the cemetery of Lesk Village, Van, 2 September 1866.*

¹³⁵ *On Lim Island, 6 December 1865.*

¹³⁶ *The Prior of Lim who raised the dead.*

¹³⁷ *In Lim Cloister on 6 December 1865.*

¹³⁸ *This grave is on Lim Island of Van.*

Transl.: *The Most Reverend Hovhannes, an archbishop and Prior of this holy monastery.*¹³⁹ *May you remember him in your prayers to the Lord. In the year 905 (1456).*¹⁴⁰

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 461p.

5 Ես՝ Թումայ հայրապետս, կանգնեցի զխաչս սուրբ բարեխօս առ աստուած (վասն) ննջեցեալ ծնողաց իմոց. որք երկիր պագանէք, յիշեցէք ի Քրիստոս, թոյն ՋԺԲ (1463):

Transl.: *I, Catholicos Tuma,*¹⁴¹ *erected this cross to ask for God's grace for my deceased parents. May worshippers remember [us] in their prayers to Christ. In the year 912 (1463).*¹⁴²

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 464u.

6 *The copy of an inscription carved on the door of the sacristy of Lim:*

Շինեցաւ ժամատունս թոյնն ՌԼԱ (1582) ձեռամբ տէր Յովհաննէս եպիսկոպոսին, տէր Չարսարիա եպիսկոպոսին, տէր Կարապետ եպիսկոպոսին, տէր Դաւիթ վարդապետին, տէր Գրիգորն, տէր Սարգիսն, տէր Հայրապետն եւ միաբան սուրբ ուխտիս տէր Ստեփաննոս, տէր Պետրոս, տէր Մելքիսէթ, տէր Պողոս. յիշեցէք ի Քրիստոս: Սպասաւոր սուրբ եկեղեցոյս զՍկրտիչն, զՈւրվարդին, զՄարանին յիշեցէք ի Քրիստոս:

Transl.: *This zhamatun [vestibule] was built in 1031 (1582) by the Right Reverend Bishops Hovhannes, Zakaria and Karapet, Archimandrite David,*¹⁴³ *Fathers Grigor, Sargis, Hayrapet, the monks of the holy monastery, Fathers Stepanos, Petros, Melkiset and Poghos. May you remember them in your prayers to Christ. May you [also] remember the servants of this holy church, Mkrtich, Urvard and Maran.*¹⁴⁴

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 9p.

7 Ես՝ Կարապետ եպիսկոպոս, կանգնեցի զխաչս բարեխօս առ աստուած ի փրկութիւն հոգւոյ իմոյ, թոյնն ՌԼԱ (1582):

Transl.: *I, Bishop Karapet, erected this cross*¹⁴⁵ *to ask for God's mercy for the salvation of my soul in the year 1031 (1582).*¹⁴⁶

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 487p.

8 *Written on a saint's right hand:*

Սուրբ աջս բարեխօս է առ Քրիստոս վասն փրկութեան հոգւոցն Լալիխանին, Գ[իւ]լստանին: ՌՂԳ [1644]:

139 *Varag.*

140 *Recorded from Topuzian's copy on Lim on 21 July 1868.*

141 *Probably, a Prior of Lim Cloister.*

142 *On Lim Island, Van, 6 December 1865.*

143 *He was a good notary.*

144 *On Lim Island, Lake Van, 6 December (Monday) 1865.*

145 *Close to the church of Lim Island from the south.*

146 *Lim, 6 December 1865.*

Transl.: *May this holy right hand help in asking Christ to save the souls of Lalikhan and Gyulistan. 1093 [1644].*¹⁴⁷

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 390u.

9 *An inscription commemorating the construction of the gate of Lim:*

Ի հայրապետութեան տեսարցն Սիմէոնի եւ Թումայի եւ յառաջնորդութեան տեսան Յակոբայ ճգնազգեաց վարդապետին Վանեցոյ եւ ի թուակաւութեանս հայոց ՌՄԺԵ (1766)-ին քակեցաւ փայտեղէն ժամատունս եւ շինեցաւ դարպասս ի հիմանց նոր ի նորոյ ձեռամբ Սոկացի Յօհաննէս վարդապետին. որք հանդիպիք միաբան եղբարց, աստուած ողորմի ասացէք, զի բազում աշխատանս կրեցին:

Transl.: *In the days of Catholicoses Simeon and Tuma,*¹⁴⁸ *during the priorate of Hakob Vanetsy, an archimandrite leading an anchorite's life, in the year 1215 (1766) of the Armenian calendar, this zhamatun [vestibule] of wood was pulled down and a new gate was built by Archimandrite Hovhannes Mokatsy.*¹⁴⁹ *May those who see this pray for the brethren who worked hard.*¹⁵⁰

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 367p.

10 *An inscription commemorating the renovation of the roof of Lim Church with finely-dressed stones:*

ԹՎին ՌՄԼԷ (1788)-ին, հայրապետք Էջմիածնի եւ Արթամարայ Դուկաս եւ Կարապետ կաթողիկոսունք եւ մերոյ անապատի առաջնորդ Յակոբ վարդապետ, այլեւ վէքիլ էր Վանցի վարդապետ, (որոյ) ձեռամբ նորոգեցաւ (դարպասի տանիքն):

Transl.: *In the year 1237 (1788), Catholicoses of Echmiatzin and Aghtamar Ghukas and Karapet as well as the Prior of our cloister, Archimandrite Hakob, and Archimandrite Vanetsy, a vicar, had the gateway roof repaired.*¹⁵¹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 370u.

11 *An inscription commemorating the construction of baldachins for the church and gate of Lim:*

Յիշատակ է խաչկալներս Աշտարխանայ նվիրակ Ստեփաննոս վարդապետին, թիւ ՌՄՀԲ (1823):

Transl.: *These baldachins are in memory of Archimandrite Stepanos, an envoy of Ashtarkhan [Astrakhan]. 1272 (1823).*¹⁵²

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 376u.

12 *Carved on a cross-stone erected in memory of Bishop Stepan: Ով լուսազարդ նշան փրկչին, Յորժամ երեւիս ի ահեղին,*

147 *Recorded from Topuzian's copy on Lim in 1868.*

148 *Catholicos of Aghtamar.*

149 *He is the renowned Hovhannes the Fair.*

150 *Lim Island, 6 December (Monday) 1865.*

151 *Recorded from Topuzian's copy in Van on 5 September 1868.*

152 *Lim Island, Van, 6 December 1865.*

Լուսաւորեա լուսով քոյին,
(Չհոգի) ի Ստեփաննոս արքեպիսկոպոսին,
Որ է նուիրակ Աշթախասնու:
ԹՎ. ՌՄՀԵ (1826):

Transl.: *You, the luminous sign of the Saviour, may your light illuminate the soul of Archbishop Stepanos, an envoy of Ashtarkhan [Astrakhan], during the Last Judgement. 1275 (1826).*¹⁵³

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 339u.

13 Carved on a cross-stone dedicated to Bishop Harutiun from Hasamersur:

Ով լուսազարդ նշան Փրկչին,
Յորժամ երեւիս ի ահեղին,
Լուսաւորեա լուսով քոյին,
(Չհոգի) ի առաջնորդ Յարութիւն արքեպիսկոպոսին:

Թուին ՌՄՀԵ (1826):

Transl.: *You, the luminous sign of the Saviour, may your light illuminate the soul of Archbishop Harutiun, the Prior, during the Last Judgement. 1275 (1826).*¹⁵⁴

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 339p.

14 A copy of the epitaph of Bishop Gabriel:

Խաչս բարեխօս է վասն Գաբրիէլ վարդապետին եւ իւր ծնողացն, հօրն՝ Չաքարին, մօրն՝ Թուրոյին, թվին ՌՄՉԷ (1838):

Transl.: *May this cross protect Archimandrite Gabriel¹⁵⁵ and his parents, his father Zakar and his mother Turo. 1287 (1838).*¹⁵⁶

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 345u; manuscript 9027, p. 53u.

15 The construction inscription of the barn of Lim:

Յիշատակ յաիտեան շտեմարանս ցորենոյ
Նորակերտ կառուցաւ իսկ արդեամբ Վանեցոյ
Վանահօր այս ուխտիս Գաբրիէլ Բարունոյ,
Յիշել զինքն եւ զծնողսն, զաշխատողսն եւս
սոյնոյ:

Յամի տեանն 1845:

Transl.: *This barn of wheat was built with the means of Prior of this monastery, Archimandrite Gabriel Vanetsy, in perpetual memory of his soul. May you remember him, his parents and the builders. 1845 A.D.*¹⁵⁷

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 381u.

153 Bishop Stepan erected this cross-stone during his lifetime. He died in the monastery of Narek, having proved of great benefit to the cloister of Lim as its envoy. Lim Island, 6 December 1865.

154 See inscription no. 12, which has almost the same contents. There can be no misunderstanding as the names of the deceased are different. Pirghalemian writes: *Lim Cloister*; '65.

155 He is a bishop.

156 Recorded from Topuzian's copy on Lim on 20 July 1868.

157 On Lim on 6 December 1865 during the priorate of Bishop Hakob Topuzian.

KAPUTKOGH

1 Engraved on a stone commemorating the renovation of the fountain of Kaputkogh's St. Hakob Monastery (at present it is placed in front of the bema of the monastery):

ԹՎին ՌՃԽԷ (1698): Ծնորհօք հոգւոյն սրբոյ շինեցաւ աղբիւրս բազում աշխատութեամբ ի հայրապետութեան տեանն Նահապետ կաթողիկոսին Էջմիածնի եւ յեպիսկոպոսութեան սուրբ ուխտիս Գրիգորի |||:

Transl.: *By the grace of the Holy Spirit, in the year 1147 (1698), in the days of Echmiatzin Catholicos Nahapet and Bishop Grigor of this holy monastery, this fountain was repaired through heavy efforts.*¹⁵⁸

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 361p.

2 An inscription commemorating the overhaul of the dome of Kaputkogh's St. Hakob Monastery:

Տէր աստուած Յիսուս Բրիստոս, թուին ՌՄԾԶ (1807):

Ով քառաթեւ նշան խաչին,
Եկեալ բազմեալ սուրբ սեղանին,
Ի նորոգումն սուրբ զումբէթին,
Անուն Յակոբ հայրապետին,
Լեր բարեխօս տէր Ստեփաննին:

Transl.: *Lord Jesus Christ, in the year 1256 (1807). May you, the four-winged sign of the cross resting on the holy altar, protect Father Stepan¹⁵⁹ for the renovation of the holy dome of [the monastery dedicated to St.] Hakob, Catholicos.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 372p.

KARACHOPAN

An inscription commemorating the repairs of the church of Karachopan Village, Khnus:

Ի վերստին նորոգումն Սուրբ Յակոբ եկեղեցոյ բազում աշխատութեամբ եւ բազում դրամ տարով ի յօգուտ եւ ի փրկութիւն հոգոց մերոց, թվին ՌՅԺԲ (1863):

Transl.: *St. Hakob Church again underwent overhaul through heavy endeavours and lavish donations to the benefit, and for the salvation, of our souls in the year 1312 (1863).*¹⁶⁰

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 385p.

KARIN

1 Խաչս բարեխօս է առ աստուած Յակոբ նահապետին եւ կողակցոյն՝ Ղանաթին, եւ որդւոյն՝ Յովսէփին, տիրացու Ղեւոնդին, թվ. ՌՃԻԲ (1673):

Transl.: *May this cross protect martyr Hakob, his spouse Ghayat, his son Hovsep and sexton Ghevond. In the year 1122 (1673).*¹⁶¹

158 A couple of lines were covered with earth and I did not have enough time to clear it away and copy them. St. Hakob of Kaputkogh, 16 January '67.

159 In St. Hakob on 16 January 1867.

160 In Karachopan, 26 November (Wednesday) 1869.

161 This inscription is in the basement of the mother church now. Martyr Hakob was stoned to death near the small bath-houses... in Karin.

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 565p.

2 Carved on a cross-stone in St. Sargis Church of Lusavorich Monastery of Karin:

Նորոգեցաւ տաճարս Սուրբ Սարգիս զօրավարին ձեռամբ Խաչատուր վարդապետի Կոստանդնուպօլսեցոյ առաջնորդի սուրբ ուխտին, որ եւ տէրն ողորմեսցի, թվին հայոց ՌՃԿԹ (1720) եւ նորին փոխանորդ վարդապետի:

Transl.: *The church of Holy Commander Sargis was renovated by Archimandrite Khachatur of Constantinople, Prior of this holy monastery. May God have mercy upon him and the archimandrite who is his vicar. In the year 1169 (1720) of the Armenian calendar.*¹⁶²

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 364u.

3 An inscription carved on the fountain of this monastery by its builder:

Յիշատակ է բարեհամ աղբիւրս այս Կեղեցի Բսահակ վարդապետին եւ հոգեւոր ծնողին իւրոյ տեսնն Յովհաննէսի մեծի վարդապետին Կոստանդնուպօլսոյ պատրիարքին, թվ. ՌՃՁԳ (1734):

Transl.: *This tasty fountain perpetuates the memory of Archimandrite Isaac Keghetsy and his godparent, great Archimandrite Hovhannes, Patriarch of Constantinople. In the year 1183 (1734).*¹⁶³

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 566u.

4 An inscription engraved on the second door of the ramparts of the same monastery:

Այս պարիսպը Առաքել վարդապետին յիշատակն է. ՌՃՁԳ (1734) թիւ հայոց:

Transl.: *This wall perpetuates the memory of Archimandrite Arakel. 1183 (1734) of the Armenian calendar.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 566p.

5 A copy of the epitaph of Archimandrite Arakel:

Այս է տապան եռամեծի,
Առաքել վարդապետի,
Սրբոյ ուխտիս դիտապետի,
Որոյ ձեռամբ նորակերտի
Բողոք սագերս ընդ գմբէթի,
Եկեղեցիս պայծառ ծաղկի,
Նորաշէն պարիսպ կապի,
Սակս տեղոյս հարկատրի
Առաջնորդ... ապա առ տէր վերահանգչի,

162 [Taken] from Father Grigor Artzenian: Karin, 15 May 1868.

163 I think Archimandrite Isaac is Sahak Ahagin [the Huge], who was later elected Catholicos of All Armenians, but did not go to take consecration. He stayed in the monastery of Lusavorich after his election, meeting his death there. His remains repose near the outer northern wall of the church, beneath a big grave-stone which is undated and uninscribed. Going there on pilgrimage on Ascension Tuesday, 14 May 1868, we saw Priest Galust Yervandian, Mr. Karapet Nataniants, Yeghiazar Pejstants, Mahtesy Sargis Teghtrikiants and others there.

.....մինն սորա վիմիս դնի,
Հոգին որ ետն վերահանգչի,
Թիւ այս թուոյս թուականի,
Յարեթական մեր սոմարի,

Հազար հարիւր ութսուն, որ ընդ հնգօր ամօր ատելորդ (ՌՃՁԵ-1736): Հանդիպո[ղ]քոյ տուք ողորմի, զի ողորմն ձեզ ստաց... վասնզի... այսպէս լինի, ողորմ խնդի... յոյժ կարօս...

Transl.: *In this grave reposes... Archimandrite Arakel, Prior of the holy monastery, who built ...of the dome... and ramparts... departing this life... his remains were interred beneath this stone... 1185 (1736) of our calendar of Habeth. May passers-by pray for his soul...*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 566p.

6 An inscription carved on the door of Miaban Sourb Astvatatzin Chapel of Karin:

Կանգնեցաւ սուրբ խաչս բարեխօս առ աստուած վասն երանեալ հոգւոյ տեսնն Յովհաննու Կոստանդնուպօլսոյ պատրիարքին, թվ. ՌՃՂ (1741), փետրվար ԺԳ [13]:

Transl.: *This holy cross was erected to protect the blessed soul of Patriarch Hovhannes of Constantinople. 13 February 1190 (1741).*¹⁶⁴

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 390p, 565p.

7 The epitaph of Archimandrite Hovsep from the cemetery of this [Karmir] monastery:

Յովսէփայ վարդապետի
Եւ սուրբ ուխտիս դիտապետի
Մարմին սորա աստ ամփոփի,
Որք հանդիպիք, տուք զողորմի,
Տէր հատուցէ փոխանակի:
Թոնին հայոց ՌՃՂԷ (1748):

Transl.: *Here are interred the remains of Archimandrite Hovsep, Prior of this holy monastery. May passers-by pray for his soul, for which they will be rewarded by the Lord. In the year 1197 (1748) of the Armenian calendar.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 566p.

8 Carved on the right side of the door of the church of Karmir [Red] Monastery of Karin:

Հազար երկու հարիւր տասնինն թուոյս (1770) լեալ է,

Վասն մեղաց գետինն շարժեալ է,
Սուրբ վանքս բոլորովին փլեալ է,
Յակոբ արհին զպարիսպն շինեալ է:
Ոմն Մովսէս ցասմամբ տուգանեալ է,
Ոյր վասն զդռնն ի վեր շարեալ է,
Շատ ժամանակ ամայացեալ է,
Ղեւունդ դետն ի Պօլսոյ հրաման բերեալ է,
Զդռնն քացեալ շինումն արկեալ է,
Այլեւ զինչ ինչ տեղիս շինեալ է,

164 [Taken] from Father Grigor Artzenian: Karin, 15 May 1868.

Բայց տաճարս այնպէս մնացեալ է,
Շարժէն երեսուն ամ անցեալ է:

Transl.: *In 1219 (1770) an earthquake struck us because of our sins and the holy monastery was totally destroyed, [after which] Archbishop Hakob built its ramparts. A certain Movpet got irritated and made him pay a fine for having installed the door higher than usual. It had been standing in ruins for a long time when Prior Ghevond brought a decree from Constantinople allowing to open its door, embark on its construction and build some other parts. The church, however, still remains in the same state [although] thirty years have passed since the earthquake.*¹⁶⁵

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 368u.

9 A copy of the inscription of the font of the church of Karmir Monastery of Karin:

Յիշատակ է սուրբ աւագանս Տէփանի կին մահտեսի Ղուտրաթին, որդւոյն՝ Մելքոնին, մահտեսի Գասրարին եւ մահտեսի Պաղտասարին, թվին ՌՄԽԹ (1800):

Transl.: *This holy font perpetuates the memory of Tepan's wife, Mahtesy Ghutrat, his son Melkon, as well as Mahtesies Gasbar and Paghtasar. In the year 1249 (1800).*

In the same place:

Տէր աստուած Յիսուս Զրիստոս: Յիշատակ է սուրբ խաչս Սէլվիին, Յարութիւնին, որդւոյն Գալուստին:

Transl.: *Lord Jesus Christ. This holy cross perpetuates the memory of Selvi, Harutiun and their son Galust.*¹⁶⁶

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 391u, 566u.

10 Carved on a set-in-wall cross north of the church of the same monastery (On a set-in-wall cross north of Kamir Monastery):

Յիշատակ է սուրբ խաչս Կարմիր վանքին սպասար Սկրտիչ վարդապետին, հաւատարիմ եւ բազմաշխատ Վանեցի հաճի Գրիգորին եւ ծնողացն Սարուխանին եւ կողակցոյն՝ Սրմային, եւ եղբորն՝ Սարգսին, Մարտիրոսին, թվին ՌՄԽԹ (1800):

Transl.: *This holy cross perpetuates the memory of Archimandrite Mkrtych serving in Karmir Monastery, faithful and hard-working hajji Grigor from Van, his parents, Sarukhan and his spouse Serma, as well as his brother Sargis and Martiros. In the year 1249 (1800).*¹⁶⁷

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 566u; manuscript 6273, p. 371u.

165 [Taken] from Father Grigor Artzenian: *Karin, 15 May 1868*. [The same inscription is also found on p. 566u, with the last four lines being slightly different: «Չորուն բացեալ շինումն արկեալ է, Այլեւ զինչ ինչ ամ անցեալ է, Հին շինուածքին թիւն ՌճՂԹ (1750) է» transl. *Opening its door, [he] embarked on its construction... in the year 1199 (1750)*].

166 [Taken] from Father Grigor Artzenian: *Karin, 15 May 1868*.

167 In *Karin* in '68.

11 Carved on a cross-stone set on a pillar in the church of the same monastery (On a cross-stone on a column of the same monastery):

Յիշատակ է սուրկէր Ստեփանին: Եւ սինս ի հիմանէ շինեցաւ եւ եղի ի սուրբ տանս եւ իւր եղբոր Աբրահամին եւ ծնողացն Յոհաննէսին, թվին ՌՄԽԹ (1800):

Transl.: *In memory of ...Stepan. And this column was erected from its very foundations and given to this house of God [in memory of] his brother Abraham and his parent Hovhannes. In the year 1249 (1800).*¹⁶⁸

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 566u; manuscript 6273, p. 371u.

12 On a set-in-wall marble cross-stone placed on the left side of the door of the church of the same monastery (An inscription commemorating the renovation of Karmir Monastery of Karin carved on marble):

Մայրն աստուած արդ զքած ես,
Հրաման շինման իսկ յաջողես,
Տրօք ազգիս հայոց օգնես,
Սուրբ տաճարս շքեղ շինես,
Գմբէթայարկ կարմրազարդես,
Աւուր օծման լուսափայլես:
Դէտն Սկրտիչ պետն աշխատեալ,
Երկու բարեսէրք թիկունս հասեալ,
Մոճի Կարապետն արիացեալ,
Ղասապ Յակոբի ջանասիրեալ,
Այլեւ գրուն յիշատակ իրեանց սուսցեալ,
Բոլոր խարճիքն որ պատշաճեալ:
Թուին ՌՄԽԹ (1800), հոկ. ԻԷ (27):

Transl.: *May You, [Holy] Mother of God, have mercy and grant good luck to the Armenians helping them in building this. May You help build this holy church splendidly with a dome and may You fill it with shining light on its consecration day. Father Superior Mkrtych was supported in his work by two pious people, ...valorous Karapet and butcher Hakob... the door in their memory... 27 October 1249 (1800).*¹⁶⁹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 566u-p; manuscript 6273, p. 371u.

13 Outwardly carved on the eastern wall of the church of Karmir Monastery:

Յիշատակ է զայսոսիկ եօթն բարերս էքմէքճի պաշի Ինճէ տիրացու Յակոբին, կողակցոյն Ինթիկարին, դասեր Սէլվին, թվին ՌՄՀԶ (1827):

Transl.: *These seven stones perpetuate the memory of chief baker, sexton Inje Hakob, his spouse Intizar and his daughter Selvi. In the year 1276 (1827).*¹⁷⁰

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 376u, 566p.

14 Carved on a cross-stone dedicated to Archbishop Petros Kuraptsy (A copy of the epitaph of Bishop Petros Kuraptsy):

Վճիռ տէրունեան անդարձ հրամանի,
Դնէ աստանօր զմարմին Կուրապցի

168 In *Karin*.

169 [Taken] from Father Grigor Artzenian: *Karin, 15 May 1868*.

170 [Taken] from Father Grigor Artzenian: *Karin, 15 May 1868*.

Պետրոս սրբազան եպիսկոպոսի՝
Չեղզին արդ գոչէ, որ դէտ քաջաշխատ Ամբող-
այն մեծի,

Սուրբ Կարապետի Մշոյ գաւառի.
Նաև քաղաքիս իսկ այսմիկ Կարնոյ
Որոյ յիշատակ շիրիմս այս կանգնի:
Յամի տեսնոյ 1844 նոյ. 24:

Transl.: *By the Lord's will... the remains of holy Bishop Petros Kuraptsy were placed here... meritorious Prior of the great [monastery of] Amlordi Sourb Karapet of Mush District and the city of Karin. This grave perpetuates his memory. 24 November 1844 A.D.*¹⁷¹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 346u; manuscript 6273, p. 565p.

15 A copy of the epitaph of Archbishop Grigoris of Karin:

Բիւզանդացի Չորաբաբէլեան տեսնոյ Գրիգորիոս սրբազան արքեպիսկոպոսի Կարնոյ մահարձան յիշատակի: Մինչ հայրենիդ Բիւզանդին ետ զքեզ յաշխարհ քրիստոսանուէր բարձար բարձու, հայոց Կարնոյ հօտին փոքրիկ մեծ այցելու, երկոտասան ամաց հովի կացեր ի Հայս արքնահամբաւ տաղանդ քո բարձր բնատուր ծննդեան երարձ գանունդ յԱստեղոց գաւառ, նախանձարեկ ժանդ ժամանակն փութաց դնել ընդ ոտիք մահուն, այլ ոչ զհոգիդ, որ սաւառնեալ զայգիս ճեմէ յանմահից դաշտ, յուղոյ կենաց մտից կուտէ ի դաշտ ոգոյ առ սափորովդ եկեալ փորէ ի ցուրտ վիմիդ ցօղով աչաց զիր վերջին երգ, որ ծնաւ ի քէն ի մանկութիւն || քարոզութեան եկեղեցոյ. աստուծոյ դառն է յոյժ Մամբրեայ Մամգոն ողբալ զջահոյ շիջելափառ. ոհ, ջահ մատաղ, արեւ անգին, արթուն անուամբ անմահ հոգով Գրիգորիէ անդրի փառաց քեզ յերկինս Քրիստոս զուարթունք հսկեսցեն զաճիւնովդ նորոգելի եւ ոչ շինուածք զոր կանգնեաց ձեռն մահկանացու: Ննջեաց ի հասակի 51 ամաց, յամի տեսնոյ 1859, յունվար 11:

Transl.: *In memory of the Most Reverend Grigoris, Archbishop of Karin, from the Zorababelians' family (from Constantinople). ... a great visitor of the small flock of Karin Armenians who served as a shepherd for the Armenians for twelve years... cruel time made death take away [your life but] not your soul, which soars in the garden and in the field of the immortal... He fell into eternal sleep at the age of 51 on 11 January 1859.*¹⁷²

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 3p-4u, 565p.

KARMRAVOR MONASTERY

1 The renovation inscription of Karmrvor Sourb Astvatzatzin Monastery:

Ի թուարբերութեան հայկազեան սեռիս հայոց տումարի ՌԿԳ (1615), առաջնորդ սուրբ ուխտին Վարազայ Մարտիրոս վարդապետ եւ սուրբ ուխ-

տիս Չարաբէն շինեցաւ ձեռամբ խաւջայ Միրաբին յիշատակ իւր հոգոյն եւ իւր ծնողաց, հաւրն՝ Մկրտչին, Սաւաֆր մէլիքին եւ եղբարն՝ զԽաչատուրն, Չիրաբն, Աստուածատուրն եւ որդոցն՝ Միրումին, Ամիրգաղին, տէր Ստեփաննոսին, խոջայ Ալլէտին...:

Transl.: *In the year 1064 (1615) of the Armenian calendar of Hayk's nation, in the days of Prior of the holy monastery of Varag, Archimandrite Martiros, and Father Superior of this holy monastery, Zakare, it was [re]built by khoja Mirak in memory of his soul and his parents, his father Mkrtych, Melik Savafer,¹⁷³ his brother Khachatur, Zirak, Astvatzatur, his sons Mirum, Amirzad, Father Stepanos and khoja¹⁷⁴ Avet...¹⁷⁵*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 389p-390u.

2 Commemorating the overhaul of Karmrvor Monastery:

Յիշեցէք ի Քրիստոս եւ աստուած ողորմի ասացէք սուրբ Էջմիածնայ նուիրակ եւ սուրբ ուխտիս առաջնորդ Պաղտասար վարդապետին, որ վերստին նորոգեաց զսուրբ ուխտս եւ զԿաթողիկէ սուրբ տաճարս, թվ. ՌՄԻԸ (1779):

Transl.: *May you remember Archimandrite Paghtasar, an envoy of Holy Echmiatzin and Prior of this holy monastery, in your prayers and ask God for mercy for him. He again carried out renovation in this holy monastery and repaired the dome of the holy church in the year 1228 (1779).*¹⁷⁶

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 368p.

3 An inscription carved on the door of the church of Karmrvor:

Ի թուականիս հայկազեանիս
ՌՄԻԸ (1779) ամին,
Նորոգեցաւ տաճար հին
Կարմրոր Աստուածածնին,
Կաթողիկէն եկեղեցին,
Չեռամբ մեծի Պաղտասարին,
Նուիրակ սուրբ Էջմիածնին,
Եւ առաջնորդ Վան քաղաքին,
Յիշատակ իւրն եւ ծնողին,
Եւ փրկութիւն հոգոց նոցին,
Մեղաց մորիակն ջնջեսցին,
Որք հանդիպիք, տուք զողորմին:

Transl.: *In the year 1228 (1779) of the Armenian calendar, the old domed church of Karmrvor Astvatzatzin was repaired by Paghtasar the Great, an envoy of Holy Echmiatzin and Primate of Van City, in memory of his parents and his soul, for their souls' salvation. May their sins be forgiven and may passers-by pray for them.*¹⁷⁷

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 391u.

¹⁷³ [Safar (?)].

¹⁷⁴ The letters were unintelligible and it was impossible to decipher several names.

¹⁷⁵ In Karmrvor, 21 June (Tuesday) 1866.

¹⁷⁶ In Karmrvor, 8 October '69.

¹⁷⁷ In Karmrvor, Van, 21 June 1866.

¹⁷¹ In the church of Karin City, 13 May 1868 (This grave is in front of the door of Miaban Sourb Astvatzatzin, south of the large church).

¹⁷² In Karin on 15 May 1868 [on p. 565p: This grave is in the north of the garden].

4 Commemorating the overhaul of the ramparts of Karmrvor Monastery:

Նոր նորոգեցաւ պարիսպ սուրբ վանուց
Կարմրոր կոչեցեալ Սուրբ Աստուածածնին կամօր
եւ ձեռնտուութեամբ իշխանապետ Կարասեֆերեան
Յակոբ աղային, ՌՄԿԶ (1817) թուին:

Transl.: *The walls of this holy monastery of Karmrvor Sourb Astvatzatzin were thoroughly renovated by the will and support of ...Hakob Agha Karaseferian in the year 1266 (1817).*¹⁷⁸

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 373p.

KAFKA

An inscription from Sourb Khach Church of Kafa:

Փառաց տաճարս աստուածային,
Յերկրին դրախտ կենաց փայտին,
Որ է պատկեր յերկնից վերին,
Եւ [եռանձնեանըն] կայանին,
Ի ծննդեմ մարմնով փրկչին,
Երեք հարիւր եւ հազարին,
Որ է իսուն ըսկսեալ ամին (19),
Կանգնեալ անուն Սուրբ Նշանին,
Սատարութեամբ իւր ծառային,
Օվանեսի կրօնատրին,
Եւ հարազատ եղբարցն նորին,
Եւ ըստ հոգոյ որդոյ բնաւին:

Transl.: *This divine church of glory...¹⁷⁹ was built under the name of Sourb Nshan...¹⁸⁰ with the support of his servant, clergyman Ovanes,¹⁸¹ and his brothers^{182... 183}*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 388p.

KENDANANTS

1 Church of Kendanants Village: A copy of the epitaph of Archimandrite Mushegh:

ՆԺԶ (967) թուականիս կանգնեցաւ սուրբ խաչս
յիշատակ Մուշեղայ հայոց վարդապետի:

Transl.: *This holy cross¹⁸⁴ was erected in 416 (967) in memory of Armenian Archimandrite¹⁸⁵ Mushegh.¹⁸⁶*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6332, p. 3p; manuscript 6273, p. 325u.

178 *In the holy monastery of Karmrvor, Van, 8 October 1869.*

179 [The continuation of the beginning of the inscription is too unintelligible to be translated].

180 [This part probably contains a year which is unintelligible].

181 [In the printed version we have «Յովհաննիսի» (*Hovhannes'*) instead of *Ovanes*].

182 [The continuation of this part is too unintelligible to be translated].

183 *This inscription was copied by Archimandrite Paghtasar, an alumnus of Catholicos Karapet Ulnetsy and a member of the community of the monastery of Galatia, in 1719 A.D. and 1168 of the Armenian calendar while he was in Kafa...*

184 [In manuscript no. 6332, we have «տեղամս» (*altar*) instead of *cross*].

185 *The grave of eminent Archimandrite Mushegh is in a chapel close to the church of Kendanants Village and numerous pilgrims pay tribute to him by visiting it (6273, p. 325u).*

186 *Kendanants, 20 July 1887.*

2 Ditto:

ՌՄԾԹ (1810). Խաչս է Օհաննէս, Բարսեղ, Արթին, Փանոս, Աղահան, Մարանոս, Էպրէսիմա: Շինեցաւ Կենդանանց Սուրբ Աստուածածին ձեռնար Կարասավարենց Յակոբ աղին վարիլ Թուրիկանց Փանոսին:

Transl.: *1259 (1810). This cross perpetuates the memory of Ohannes, Barsegh, Artin, Panos, Aghahan, Maranos and Epresima. Kendanants Sourb Astvatzatzin was built by Panos Turikants, a representative of Hakob Agha from Karasavar's family.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6332, p. 3p.

KELIPOL

An inscription commemorating the renovation of Kelipoli's St. Theodoros Church:

Շնորհիս տեառն աստուծոյ կառուցաւ սուրբ եկեղեցիս յանուն Սրբոյն Թէոդորոսի քաջայաղթ զինատրին Քրիստոսի ի պատրիարգութեան տեառն Կարապետ արհի եպիսկոպոսի եւ յառաջնորդութեան քաղաքիս տեառն Առաքել արքեպիսկոպոսի, արդեամբք եւ ծախիւք առհասարակ մերագնէիցն բնակչաց տեղոյս այսմիկ բարեպաշտ եւ աստուածասէր ժողովրդեան հաւատացելոց ի Քրիստոս Յիսուս ի տէրն մեր: Յամի տեառն 1828, սեպ. 13:

Transl.: *By the grace of the Lord, this holy church of St. Theodoros, Christ's valorous soldier, was built on 13 September 1828, in the days of Patriarch Karapet, the Most Reverend Archbishop, and the Most Reverend Arakel, an archbishop and Primate of the city, with means raised by our local people, pious and God-loving believers in Our Lord Jesus Christ.¹⁸⁷*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 376p, 403p.

CONSTANTINOPLE

1 A copy of the epitaph of martyr Hakob:

Այս նահատակ յաղթող վկայ,
Տեառն աստուծոյ ազնիւ ծառայ,
Առեալ ի ուս իւր զվահան,
Եւ զուսեր հոգւոյն զբան,
Եկաց ընդդէմ նա խազարին,
Աներեւոյթ բռնատրին,
Տիօք մանուկ էր եւ առոյգ,
Որ եթող զայս կեանս անստոյգ:
Ոչ երկուցեալ ի սուսերաց,
Եւ ահարկու դիմաց դահճաց,
Եհեղ զարիւնն վկայական,
Յակոբ յաղթօղս այս քաջաջան,
Եղէ սրբոց մարտիրոսաց,
Հաղորդ փառաց եւ պսակաց,

187 *I copied this from the notes of stole-wearing [priest ?] Paghtasar of Vaspurakan entitled Tragedy of Armenia: Tekirtagh, 21 August 1870. [On p. 403p we also read: Primacy of Sourb Tagavor [Holy King] Church, Tekirtagh, 21 August 1870: I copied this from the manuscripts of Bishop Tadevos. Judging from these records, Pirghalemian took this inscription from different sources.*

Էր թուականս մեր հայկական
 Հազար հարիւր եւ չորս քսան,
 Ընդ որս եւ չորս յարագուգեալ (17),
 Յորում վկայս եղեւ ցուցեալ,
 Հեղմամբ արեան սորս յերկրի,
 Մեզ բարեխօս առ տէր լիցի,
 Որպեսզի յոյսն ամենայնի
 Մեզ համօրէն ողորմեսցի:

Transl.: *This victorious martyr... a noble servant of the Lord, took a shield and a sword...to fight against the invisible tyrant and departed this precarious life when still a cheerful child. Without fearing the swords and the hangmen's terrifying faces, he let his blood be shed. This valorous¹⁸⁸ and victorious Hakob shared the glory and laurels of holy martyrs in the year 1180 of the Armenian calendar... May his blood fill the Lord with mercy for the Hope of All to be gracious towards all of us.*¹⁸⁹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 501u.

2 A copy of the epitaph of martyr Hovhannes of Sebastia:
 Այս նահատակ յաղթող վկայս,
 Տեսան աստուծոյ նոր ընծայս,
 Բուսեալ ծաղիկ զարմանալի,
 Անշող ձմռան ժամանակի:
 Կացեալ ատեան դատաւորին,
 Տայր անվեհեր պատասխանին,
 Թէ Քրիստոսի եմ ծառայ,
 Եւ ոչ թողում զօրէն նորս:
 Էր սա երկրէն Մեքաստիոյ,
 Մանուկ կտրիչ հասեալ տիոյ,
 Հօրն անունն Անանիայ,
 Իւրն Յօհաննէս Փրկչին վկայ:
 Թվին հայոց ՌՃՂԱ (1742), մարտի Ը (8):

Transl.: *This victorious martyr, a new sacrifice for the Lord, a flower that blossomed in gloomy winter-time, surprising as it is, stood unwavering before the judge and declared that he was Christ's servant, ever obedient to His commandments. He was from Sebastia... his father's name was Anania and his Hovhannes, a martyr for the sake of the Saviour. 8 March 1191 (1742).*¹⁹⁰

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 507p.

3 A copy of the epitaph of Archimandrite Manuel:

Այս է տապան հանգստեան Պէկօղլուցի Թամարի թոռն հանգուցեալ Մանուէլ վարդապետին, որ էր պահապան Ուսքուտարոյ վանացն: Եւ որք հանդիպիք, ասացէք աստուած ողորմի, ամէն, թվին ՌՃՂԲ (1743):

188 [In the Armenian original, the equivalent of 'valorous' is distorted].

189 *In the Armenian cemetery of Bera, Constantinople, 8 February 1885.*

190 *Bera, Constantinople, 8 February 1885.*

Transl.: *In this grave reposes the grandson of Tamar from Pekoghlu, the deceased Archimandrite Manuel, the guardian of the monastery of Uskutar. May those who see this pray for his soul. Amen. In the year 1192 (1743).*¹⁹¹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 507p.

4 A copy of the epitaph of martyr Hakob from Kamerkap:

Այս է տապան հանգստեանի,
 Յակոբ որբուկ նահատակի,
 ՅԱկնայ գիւղէ Կամրկապցի,
 Որդի Ոսկեանցն Սինասի:
 Նաեւ պատճառ այսմ շիրմի,
 Ողորմութիւն ամենայնի,
 Որք հանդիպիք, տուք զողորմի,
 Ննջեցելոցն համայնի:
 Ի թուին ՌՄ (1751), յունիս ԺԶ (16):

Transl.: *In this grave reposes the orphan martyr Hakob from Kamerkap, Akn, the son of Minas Voskiant. ...the mercy of all. May those who see this pray for all those deceased. 16 June 1200 (1751).*¹⁹²

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 509u.

5 A copy of the epitaph of Archimandrite Gevorg Mekhlein oghli the Theologian:

Է գետեղեալ յայսմ շիրմի,
 Գէորգէոս քաջ ըսքունի,
 Մխլէյիմ օղլու որ յորջորջի,
 Էր քաղաքաւ Ըստամբուլի,
 Պարագլուխ վարդապետաց,
 Ասել ըզսա հայկականաց,
 Ունի տեղի արժան մտաց,
 Ոչ ըստ մարմնոյ պատույ փառաց,
 Որ ոչ ունէր ըստ արժանեաց,
 Այլ ըստ ձրքի աշխատանաց,
 Նման նախկին մեր թարգմանչաց,
 Եկեղեցոյս Հայաստանեաց:
 Էր սա գիտակ բագում լեզուաց,
 Եւ զանազան մակացութեանց,
 Հայոց, տաճկաց, նաեւ յունաց,
 Ֆրանսիաց եւ լատինաց,
 Լեզուաց գրոց հանգամանաց,
 Քաջ պարտրեալ ի մէջ մտաց,
 Յայլետրեալ ծեր հասակի,
 Յեօթանասուն եօթնում ամի,
 Որպէս հասեալ ցորեան բարի,
 Ժողովեցաւ ի համբարի,
 Հայոց մեծաց թուականի,
 Հազար երկու հարիւր եօթնի (1758),
 Նաեւ յունվար ամսոյ վեցի,
 Յաւուր ծննդեան մերոյ փրկչի,
 Որ ճշմարիտ գոլոյն սակի,

191 *In the cemetery of Bera, Constantinople, 8 February 1885.*

192 *Bera, 8 February 1885.*

Էր ջատագով յամենայնի,
Չորիք անօր ի մէջ բանդի,
Երեսուն ամ ի յաքսորի,
Վասն մերոյս սուրբ կրօնի,
Ի յատինաց ազգէն տանջի,
Արդ ով դիպողք այսմ շիրմի,
Սի դանդաղիք սալ զողորմի:

Transl.: *In this grave lies valorous archimandrite Gevorgus also called Mekhleim oghli. He was from the city of Istanbul, a senior archimandrite. ...working without any payment like the former translators of the Church of Armenia. He boasted various skills and had command of many languages, writing perfectly in Armenian, Turkish, Greek, French and Latin. Ever absorbed in meditation, he reached the advanced age of seventy-seven, like ripe wheat accumulated in a barn. In 1207 (1758) of the Armenian calendar and on 6 January, the Christmas Day. ...spending four years in prison and thirty in exile for our sacred religion, being tortured by the Latins. May those who come across this grave pray for his soul without hesitation.*¹⁹³

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 509p.

6 A copy of the epitaph of martyr Hovhannes:

Շիրինս այս է Սամաթիացի Պօտրոն օղի Ստեփանի որդի նահատակ տիրացու Յօհաննէսին, թվ. ՌՄԼ (1781):

Transl.: *This is the grave of martyr Hovhannes, a sexton, the son of Potur oghli Stepan of Samatia. In the year 1230 (1781).*¹⁹⁴

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 511u.

7 Engraved on a cross-stone dedicated to Agha Harutiun Gharaseferian from Van:

Յատուկ ըստացող այս մեծ շիրմատան,
Եղև պասպ սորին, որ կայ յայս տապան,
Բետոր այրըն այն գրով արքունեան,
Եթող յիշատակ սեռիս հայկազեան:
Մինչ որ ընթեռնուք զայս յատուկ տապան,
Ի ծոց իւր ունող զՅարութիւն աղայն,
Այսինքն Վանցի Ղարասէֆերեան,
Յէւն հայցեցէք ողորմիս համայն:

Թվական հայոց ՌՄԾԷ (1808), փետրվարի 7:

Transl.: *This large sepulchre was specially allocated to the grandfather of the one buried in this grave, and that man, an orator, passed it down to the Armenian nation through a ratified royal document. ...in this special grave is interred Harutiun Agha Gharaseferian from Van. May everybody pray for his soul. 7 February 1257 (1808).*¹⁹⁵

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 512u.

8 A copy of the epitaph of Archimandrite Ghukas:

Այս է տապան ծերունի Ղուկաս վարդապետի, որ Սպերու Սուրբ Յօհաննու վանուց առաջնորդ եղև: Որք հանդիպիք, մի Հայր մերի յիշեցէք, ՌՄԾԷ (1808):

Transl.: *In this grave reposes aged Archimandrite Ghukas, who was Prior of St. Hovhan Monastery of Sper. May those who come across this remember him in a 'pater noster.' 1257 (1808).*¹⁹⁶

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 512p.

9 Carved on a cross-stone dedicated to Patriarch Hovhannes:

Պօսեցի քաջ դէտ Յօհաննէս արհին,
Չաքարիա վեհին հոգեծին որդին,
Ներբողիս յիշել եթէ զանց առնին,
Բողոքին քարինք ըստ տեսն բանին.
Մին սման սին հազի մեզ յայտնին,
Քաջ աստուածաբան վեհն յատենին,
Համեղ եւ անլուր բանից քարոզին,
Չեղև մեզ յագիլ քառասուն տարին, ||
Գթած ընչատեաց հայր տէր անըման,
Կալով նպատակ վշտաց զանազան,
Չերեքտասան ամ պատրիարգութեան,
Բայց կրկին թեւօք ճոխ իմաստութեան,
Բարձրացոյց զազգ մեր յայս տէրութեան,
Ոստի ետ արքայն խիլայ յարգութեան,
...

Որ չէ աստ երբէք եղեալ յախտեան,
Բաց յանթիւ բարեաց ի Պօլիս միայն,
Եօթն եկեղեցիք նոր հաստատեցան,
Եւ յետ հրաժարման պատրիարգութեան,
Չչորս ամ ապրեալ էտ սուրբ վախճան,
Ի թիւ վաթսունի կենացն լրման,
Մլացաւ ի մէնջ ի սուրբ հարց կայեան:
Յամի տեսն 1817 յուլիսի 27:

Transl.: *Archbishop Hovhannes, a valorous overseer from Constantinople, the ...son of Patriarch Zakaria. If he is not remembered in odes, even stones will cry against it...*¹⁹⁷ ...After resigning from the patriarchal throne, he lived only for four years and yielded up his spirit to God at the age of sixty... 27 July 1817.¹⁹⁸

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 335p-336u.

10 An inscription commemorating the overhaul of Sourb Khach Church of Kherisupolis:

Ողորմութեամբն աստուծոյ չքնաղ կառուցաւ եկեղեցիս Սուրբ Խաչի ի պատրիարգութեան տեսնն Կարապետի արքեպիսկոպոսի, յարդեանց ազգիս հայոց եւ ջանացողութեամբ աստուածատէր իշխանապետաց, որոց ամենեցուն ընդ մասնատր հոգաբարձուի շինութեանս տացէ տէր զուարճանալ յերկնատր եկեղեցին ընդ անմահից հրեշտակաց: Յամի տեսն 1830, սեպ. 27:

193 In the cemetery of Bera, Constantinople, 8 February 1885.

194 In the cemetery of Bera, Constantinople, 8 February 1885.

195 Bera, Constantinople, 8 February 1885.

196 Bera, Constantinople, 8 February 1885.

197 [The continuation of this part is too unintelligible to be translated].

198 In the cemetery of Scutari, Constantinople, 24 April (Saturday) 1871.

Transl.: *By the grace of God, this splendid church of Sourb Khach was built in the days of the Most Reverend Karapet, Patriarch, with the means of the Armenians and through the efforts of pious chief princes. May all of them, and particularly, the trustee of the building, enjoy heaven with immortal angels by the grace of the Lord. 27 September 1830 A.D.*¹⁹⁹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 377u.

11 A copy of the inscription of the same church:

Ի յիշատակ հոգւոց Սարգիս եւ Կարապետ ամիրայիցն Փիշմիշեանց. վայելօղիքի յիշեաջիք զսոսա ի տէր, 1831:

Transl.: *In memory of the souls of Emirs Sargis and Karapet Pishmishians. May those enjoying this remember them in their prayers. 1831.*²⁰⁰

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 377u.

12 An inscription commemorating the renovation of the church of Patriarch St. Nicholas in Top Gapu:

Ողորմութեամբն աստուծոյ կառուցաւ սուրբ տաճարս արդեամբք ազգիս հայոց ի հայրապետութեան Տ. Տ. Եփրեմայ սրբազան կաթողիկոսի եւ ի պատրիարզութեան Կոստանդնուպօլսոյ տեառն Ստեփաննոսի արքեպիսկոպոսի, յամի տեառն 1832 յունիսի 4 ի փառս աստուծոյ. անձնանուէր պատճառ շինութեանն նուիրամատոյց եւ ձրիաշխատ ազգայինքս մնալով յուսալից վարձատրութեամբ ի տեառնէ:

Transl.: *By the grace of the Lord, this holy church was built with the means of the Armenians in the days of His Holiness, Catholicos Yeprem, and the Most Reverend Stepanos, Patriarch of Constantinople, on 4 June 1832, to God's glory. May the members of the nation who initiated its construction with selfless devotion, without any recompense, be rewarded by the Lord.*²⁰¹

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 377u.

13 The epitaph of Emir Harutiun Tyuzian in Sourb Harutiun Chapel standing close to Sourb Astvatzatzin Church of Gumgapu Quarter, Constantinople:

Ահա մեծագործ այր անգուգական,
Պարոն Պօղոսի որդի պատուական,
Իշխան վեհապանձ Յարութիւն Պէզմեան,
Ազգօգուտ գործովք անմահ ի մահուան,
Գիտաց զաստի կեանս ստուէր անցական,
Մեծութիւն եւ փառք երազ ցնդական,
Իբրեւ ցանկացող կենացն անվախճան,
Մթերեաց իր զանձ յերկնային կայան:
Ունէր սա լիով զգիրս ամենայն,
Որ ինչ է վայել ազգասիրութեան,
Ձեռն իր առատ լեզու էր խոստման,
Օգուտն ազգին շահ օգտի ինքեան,

199 Scutari, Constantinople, 22 May (Friday) 1870.

200 Ditto.

201 In the church of Top Gapu, 13 April (Saturday) 1885.

Որ խոկմամբ մահու որպէս խնական,
Շինեաց զայս շիրիմն ի կենդանութեան,
Որ ամփոփեցաւ արդեամբք բազմազան,
Ի վաթսուներէք ամին իր լրման,
Սա տենչմամբ վերին յարկիդ բնակութեան,
Բնակեաց ի զաւիթ տանս սրբութեան,
Բարերար Քրիստոս հանգո հաւիտեան,
Հոգի ծառայիդ յերկնից քո խորան:
Յամի տեառն 1834 յունուար 13:

Transl.: *Here is an unmatched man of great deeds, the honourable son of Mr. Pogos, noble prince Harutiun Pezjian, who made himself immortal through patriotic deeds. Knowing that this life is vain, and high position and glory are futile, and longing for immortality, he accumulated heavenly treasure...²⁰² He built this grave in his lifetime, being interred in it at the age of sixty-three...²⁰³ ...May You, merciful Christ, send Your servant's soul to Your Heavenly Sanctuary. 13 January 1834.*²⁰⁴

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 343u. Cf. **Քտուեան Վ.**, Յուշանատեան 160-ամեայ Սուրբ Փրկիչ Հայոց հիւանդանոցի [V. Keoseyan, The 160-Year-Old Armenian Hospital of Sourb Prkich: A Book of Memories and Impressions] (Istanbul, 1994), 15.

14 Commemorating the overhaul of Sourb Hreshதாக Church of Palat:

Ողորմութեամբն աստուծոյ կառուցաւ սուրբ տաճարս արդեամբ ազգիս հայոց ի պատրիարզութեան տեառն Ստեփաննոսի արքեպիսկոպոսի յամի տեառն 18 սեպտեմբեր 7:

Transl.: *By the grace of God, this holy church was [re]built with the means of the Armenians in the days of Patriarch Stepanos, the Most Reverend Archbishop, on 7 September 18...²⁰⁵*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 514u.

15 Commemorating the renovation of Sourb Karapet Church of Scutari:

Տաճար աստուծոյ յանուն Սրբոյն Կարապետի նորոգեալ ի պատրիարզութեան տեառն Աստուածատրոյ սրբազան արքեպիսկոպոսի, 1844:

Transl.: *This house of God, dedicated to Sourb Karapet [Holy Precursor], was renovated in the days of Patriarch Astvatzatur, the Most Reverend Archbishop. 1844.*²⁰⁶

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 381u.

16 Carved on a cross-stone dedicated to Archbishop Petros Altunian:

Փող ազտողական պատգամաց վերին,
Քարոզիչ բանից երկնից արքային,
Սա զիտակ լեզուաց եւ ումանց խորին,
Եւ անխոնջ քարզման ըստ բաւականին:
ՅԱլթունեան տոհմէ արհի տէր Պետրոս,

202 [This part is not clear].

203 [The publisher does not have the last two lines].

204 In the mother church of Constantinople, 24 February 1864.

205 Palat, Constantinople, 19 February 1868.

206 Scutari, 12 April (Thursday) 1868.

Առաքելագործ արքեպիսկոպոս,
Մահառիթ ախտի աստի կենցաղոյս,
Չեւ վաթսուն ամնայ եղաւ ընդ հողոյս:
Մնայ գալստեանդ Փրկչիդ կենարար,
Առնուլ գալսակ խնամօղբ անճառ,
Արդ հովիտը քաջ դատատր արդար,
Տուր սմա հանգչիլ յերկնից քո տաճար:
Յամի տեառն 1844, սեպ. 26:

Transl.: ...had command of many languages, was a person of deep knowledge and a tireless translator. Archbishop Petros from the Altunians' family, ...whose life was taken away by a fatal disease at the age of sixty. ...May You, a valorous Shepherd and a fair Judge, give his soul repose in Your Heavenly Kingdom. 26 September 1844.²⁰⁷

Source: **Pirghaleman**, Institute of Manuscripts, manuscript 6273, p. 346ա.

17 A copy of the epitaph of Patriarch Astvatzatur:
Անցաւորք, աստի դարձուր յայս տապան,
Հայիլ մի անգամ յարհիս սրբազան,
Այն որ անդստին գործոց բարութեան,
Վեհ հանդիսացաւ ջրնաղ տեսարան:
Պատրիարգ Պօլսոյ Չաքարիա արհույն
Չեռնաստն ընտիր տէրս վեհաբուն,
Սոյն եւ ազգասէր ըստ իւրոյ նախնույն,
Ի հոգ իւր հօտին զգաստ եւ արթուն:||
Սա ի յազգային անդ խռովութեան,
Եղեւ պատրիարգ ի խնամոց տեառն,
Յողորմամբ տրին շինեալ աննման,
Սուրբ Կարապետին տաճար հրաշագան:
Անդ հանգոյց զնորա նշխար պատուական,
Փայեալ հրաշիք յազգրս ամենայն,
Ինքն վճարեալ ցաւալից զիւր կեան,
Վերապայցաւ յանմահից խորան:
Յամի տեառն մերոյ Յիսուսի 1846 փոխեալ յուն-
վար 2, ամաց 75:

Transl.: May you, passers-by, cast a look at the grave of this holy man... Patriarch of Constantinople Zakaria..., a patriot like his ancestors, ever vigilant to the needs of his flock... He urged to build the unsurpassed and magnificent church of Sourb Karapet... He died at the age of 75 on 2 January 1846.²⁰⁸

Source: **Pirghaleman**, Institute of Manuscripts, manuscript 6273, pp. 347ա-բ.

18 A copy of the epitaph of Patriarch Karapet:

Տապան հանգստեան սրբոյ աթոռոյն Երուսա-
ղէմի միաբան Կոստանդնուպօլսեցի Կարապետ
արքեպիսկոպոսի, որ ութ ամնայ ժամանակաւ
պատրիարգ կարգեցաւ Կոստանդնուպօլսոյ, յորմէ
կանովին հրաժարեալ առանձնացաւ ի տան իւրում
ի Խրիստոյօյիս, ընդ հովանեաւ Սուրբ Խաչի ջրնաղ
եկեղեցոյ յամս տասն եւ ինն եւ ի հասակի վաթսուն
եւ եօթն ամաց կենաց իւրոց հանգուցեալ եղաւ յայս

գերեզմանի, գոր ինքն էր պատրաստեալ, ուր այժմ
խնդրէ յընթերցողացդ ասել աստուած ողորմի, յամի
տեառն 1850, յուլիս 31:

Transl.: In this grave reposes Archbishop Karapet from Constantinople, a member of the community of the Holy See of Jerusalem, who was appointed Patriarch of Constantinople at the age of 19 for a term of eight years, but resigned from his post voluntarily and isolated himself in his house in Kherisupolis, under the patronage of the magnificent church of Sourb Khach. He departed this life at the age of sixty-seven, being interred in this grave, which he himself had prepared. May those who read this pray for his soul. 31 July 1850 A.D.²⁰⁹

Source: **Pirghaleman**, Institute of Manuscripts, manuscript 6273, pp. 349ա-բ.

19 Carved on the tombstone of Archimandrite Hakob Perperian:

Յակոբ ծ. վարդապետ Պէրպերեան Կ. Պօլսեցի:
Կրօնատրեալ ի Սուրբ Էջմիածին եկն ի մայրաքա-
ղաքս, քարոզեաց ամս քառասուն եւ հինգ եւ յա-
տուրս պատրիարգաց Ստեփաննոսի եւ Յակոբայ
վարեաց գալստրիարգական փոխանորդութիւն, որ
եւ ի շրջան եկեղեցական կենացն յետ զբազումս ա-
շակերտելոյ եւ ընծայելոյ սուրբ եկեղեցոյ ի պաշ-
տօնէութիւն, հանգեաւ ի Քրիստոս ի հասակի եօթա-
նասուն եւ հինգ ամաց, յամի տեառն 1853, ապրիլ 5:

Transl.: Senior Archimandrite Hakob Perperian from Constantinople. Joining the clergy in Holy Echmiatzin, he came to the capital, where he preached [Christianity] for forty-five years, also serving as a vicar in the days of Patriarchs Stepanos and Hakob. During his religious service, he had numerous alumni who later started serving in the holy church. He consigned his soul to Christ at the age of seventy-five on 5 April 1853.²¹⁰

Source: **Pirghaleman**, Institute of Manuscripts, manuscript 6273, p. 0բ.

20 The construction inscription of St. Hakob Church of Samatia:

Ողորմութեամբն աստուծոյ կառուցաւ սուրբ
տաճարս այս յանուն զխստեր սրբազան առաքելոյն
Յակոբայ արդեսմբ եւ աշխատութեամբ առաքի-
նասէր ժողովրդոցս հայկազեան ի հայրապետու-
թեան Տ. Տ. Մատթէոսի աստուածընտիր կաթողի-
կոսի Ամենայն հայոց եւ ի պատրիարգութեան Կոս-
տանդնուպօլսոյ տ. Յակոբայ ազգասէր սրբազան
արքեպիսկոպոսի, 1858, յուլ. 13:

Transl.: By the grace of God, this holy church was built and dedicated to ...holy apostle Hakob with the means and efforts of pious Armenians in the days of His Holiness Matevos, God-selected Catholicos of All Armenians, and in the times of Patriarch Hakob of Constantinople, a holy archbishop and a patriot. 13 July 1858.²¹¹

209 In the cemetery of Kherisupolis, 24 April (Saturday) 1871.

210 Bera, 16 September '64.

211 In St. Hakob Church, Samatia, Constantinople, on 5 January 1868, while I preached there.

207 In the cemetery of Bera, Constantinople, 16 September 1864.

208 In the cemetery of Kherisupolis, Constantinople, 9 July (Friday) 1871.

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, pp. 384ա-բ.

21 *The renovation inscription of the church of Chalcedon Village, Constantinople:*

Ողորմութեամբն աստուծոյ ի հիմանէս կառուցաւ Սուրբ Թագատրի տաճարս արդեամբ մեծապատի մահտեսի Կարապետ աղայի Սուրատեան Կարնեցոյ ի յաւրժական յիշատակ ազնուական իւրոյ ազգատոհմին, ի հայրապետութեան տեառն տեառն Մատթէոսի սրբազնագոյն կաթողիկոսի Աննայն հայոց եւ ի պատրիարզութեան Կոստանդնուպոլսոյ տեառն Յակոբայ սրբազան արքեպիսկոպոսի, յամի տեառն 1858, սեպ. 30:

Transl.: *By the grace of God, this house of the Holy King was built from its very foundations with the means of honorary Mahtesy Karapet Agha Muratian Karnetsy in perpetual memory of his noble family in the days of His Holiness Matevos, Catholicos of All Armenians, and Patriarch of Constantinople Hakob, the Most Reverend Archbishop, on 30 September 1858.*²¹²

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 384բ.

22 *A copy of the construction inscription of Sourb Astvatzatzin Church of Peshiktash:*

Սուրբ եկեղեցիս Աստուածամօր Կուսին շինեցաւ ի 1838 ամի ձեռամբ եւ արդեամբբ պերճահամբբաւ Կարապետ ամիրայի Պալեան արքունի ճարտարապետի, զորոյ տարածամ մահ 1866 ողբասցէ միշտ ազգս հայոց, որ վայելեաց զանչափ նորա երախտիս. եւ եկեղեցին մաղթեսցէ զանսպառելի կեանս երկնից:

Transl.: *This sacred church, dedicated to the Holy Virgin, was built in 1838 through the efforts and means of renowned Emir Karapet Palian, the royal architect, whose untimely death in 1866 will always be mourned over by the Armenian nation that benefited much from his meritorious work. And may this church give him eternal life in heaven.*²¹³

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 378բ.

SOURB KHACH (HOLY CROSS) MONASTERY OF KURUPASH

1 *On the wall of the barn of Sourb Khach of Kurupash:*

ԹՎ. ՌԽ (1591) ես՝ Սարգիս եպիսկոպոսս, շինեցի զպարիսպսս...:

Transl.: *In the year 1040 (1591), I, Bishop Sargis, built this wall...*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6332, p. 3բ.

2 *The inscription of a small church located close to Sourb Khach Church of Kurupash:*

ՌԿԳ (1615) քվին շինեցաւ Սուրբ Խաչս, Սուրբ Գրիգորս, Սուրբ Սանդուխտ ձեռամբ մահդասի

212 Gati Village, 12 April 1868.

213 Peshiktash, Constantinople, 2 May 1871.

Խանունց Ղարիպջանին, յիշատակ իւր հոգւոյն. եւս իւր ծնողացն եւ իւր կողակից Խանադին, իւր որդւոյն՝ Թումին, Գիլանջին, եւ Թումին որդիքն՝ Մինասին, Մարիասին:

Transl.: *In the year 1064 (1615), Sourb Khach, St. Grigor and St. Sandukht were built by Mahtesy Gharipjan Khanunts in memory of his soul, his parents, his spouse Khanagha, his sons Tuma and Dilanj as well as Tuma's sons Minas and Marhas.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6332, p. 3բ.

3 *Engraved on the door of Sourb Khach of Kurupash:*

Շնորհօքն եւ ողորմութեամբ եւ աջովն ամենակալին տեառն մերոյ Յիսուսի Քրիստոսի շինեցաւ լուսազարդ եկեղեցիս, որ յիսուսական քառաթե խաչիւ որ ի քվին ՌՃԾԸ (1709), ի հայրապետութեան տեառն Աղէքսանդրի եւ մայրաքաղաքիս Ստեփաննոսի վարդապետին կանգնի վանքս հրամանաւ քաղաքիս տոլվաթաւորացն:

Transl.: *By the grace and mercy of Our Almighty Lord Jesus Christ, this light-adorned church was built with the four-winged cross of Jesus in the year 1158 (1709), in the days of Catholicos Alexandre and Archimandrite Stepanos of the capital. This monastery was erected on the order of the ...of the city.*

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6332, p. 3բ.

4 *On the dome of Sourb Khach of Kurupash:*²¹⁴

Վերստին նորոգեցաւ Կաթողիկէս ձեռամբ Երեւանցի Աւետիս արքեպիսկոպոս վարդապետին, թվ. ՌՄԼԳ (1785):

Transl.: *This dome was again renovated by Archbishop Avetis Yerevantsy the Archimandrite in the year 1234 (1785).*²¹⁵

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6332, p. 3բ.

ST. DANIEL MONASTERY OF KOP

Commemorating the overhaul of the dome of St. Daniel Monastery of Kop:

Վերստին նորոգեցի կաթողիկէ յանթից սաքերով ձեռամբ Ջիարաթցի Սկրտիչ վարդապետին եւ ճարտարապետութեամբ Բաղիշեցի Միմնին եւ կարողութեամբ ժողովրդոց, թվ. ՌՄԾԳ (1805):

Transl.: *I again renovated the dome... by Archimandrite Mkrtych of Ziarat, with architect Simon Baghishetsy, through means donated by common people in the year 1254 (1805).*²¹⁶

Source: **Pirghalemian**, Institute of Manuscripts, manuscript 6273, p. 372ա.

To be continued

214 [In manuscript no. 6273: *Commemorating the overhaul of the dome of Sourb Khach of Kurupash, Van*].

215 [In manuscript no. 6273: *Sourb Khach Monastery, 6 May (Wednesday) '87*].

216 *Monastery of Kop, 9 August 1865*.

Review & Criticism

Samvel Karapetian, review of *The Miaphysite Monuments of Georgia, book 1: Kvemo Kartli* [გაგოშიძე გ., ჩანტლადზე ნ., მონოფიზიტური ძეგლები საქართველოში, I კვემო ქართლი] by Giorgi Gagoshidze and Natia Chantladze (Tbilisi, 2009)

In 2009 Giorgi Gagoshidze and Natia Chantladze published their joint research entitled *The Miaphysite Monuments of Georgia* (Tbilisi, 178 pages), which contains 128 photos, numerous measurements of architectural buildings and tracings of lapidary inscriptions¹ (editors: Zaza Alexidze, Professor of the Academy of Sciences of Georgia, and Professor Dmitri Tumanishvili, Dr. of Historical Sciences).

At first sight, this work looks quite impressive as it is evident that it was prepared not in a warm cosy office, but through long-lasting hard field work, which shows that the authors did not avoid walking tens of kilometres to reach the monuments to be studied.

However, regretful as it is, closer acquaintance with the contents of the book reveals the biased attitude with which its authors have treated the collected scientific material. In fact, this research was initiated only with the intention of “settling” certain political issues which are easy to predict.

Actually, the main goal of the authors, acting under the veil of “scientific research,” was the appropriation of numerous Armenian religious monuments preserved in a number of districts of Gugark Province of Historical Armenia (Tzobopor, Boghnopor, Kveshapor, Kangark and Mangleatspor) which are within the borders of the present-day Republic of Georgia. They have been guided with subjective approaches that have nothing to do with science and have flagrantly neglected a great number of primary sources and historiographical records that could be of no help to them for the development of their self-concocted theories. Moreover, they have deliberately distorted the decipherments of inscriptions, all this reducing the scientific value of the work.

After this general assessment, we would like to dwell on the major falsifications found in this book.

Let us start with the very title of the work: *The Miaphysite Monuments of Georgia*, whereas in fact, it treats the monuments of only 4 administrative districts (Bolnis, Dmanis, Tetri-Tzegharo and Marneul), as well as some others located in Lori Region of the Republic of Armenia. This is transgression of elementary professional ethics as the Republic of Armenia is a state other than Georgia.

According to the renowned Armenian *Geography* of the 7th century, these 4 administrative districts are identical to the aforementioned districts of Gugark Province of Armenia Maior. After the fall of the Kyurikian Kingdom, in the early 12th century, they passed into the possession of the Seljuks whose reign over them was followed by Georgian domination.

The region remained within the possession of different Georgian kingdoms, at intervals, until the establishment of Russian rule and the collapse of Georgian statehood in 1801.

It is interesting to note that the very Georgian sources attest that the Armenian districts in question, situated in the south of the Georgian kingdom, were conquered from Armenia. Thus, Prince Ioane Bagration (1772 to 1839), the son of Georgian king Giorgi XII, writes the following in his work entitled *Kalmasoba*:

...the lands [of Armenia] are partitioned among Turkey, Persia and Georgia, but there are also some unoccupied places that are completely free and inaccessible thanks to mountains and narrow roads which make them impregnable for enemies. Arzrum, the first city of Armenia, belongs to Turkey now; Yerevan, the capital of Asian Armenia, is under Persian domination, although it pays some tribute as a city seized from the king of Georgia...²

It is noteworthy that these districts of North Armenia, which were annexed to the Georgian kingdom, were known by the name of *Somkheti* (Armenia as translated from Georgian) for centuries; moreover, the Georgian sources of the 17th to 18th centuries clearly differentiated between Georgian-dominated Armenia (Somkheti) and Irevan Somkheti (Armenia of Yerevan): the former was never identified with neighbouring Kartli.³

After Georgia's annexation to Russia, the Russian authorities retained the name of the region, *Somkheti* (throughout the 19th century, one of the deaneries of the Armenian Consistory of Georgia and Imeret was known by this very name).

Ignoring all these facts, the authors of *The Miaphysite Monuments of Georgia* consistently avoid the toponym *Somkheti* (beginning with the introduction to

¹ We are grateful to one of the co-authors, G. Gagoshidze, for presenting us with a copy of this work.

² **Մելիքսեթ-Բեկ Լ.**, Վրաց արքայությունը Հայաստանի և հայերի մասին [L. Melikset-Bek, Georgian Sources about Armenia and Armenians], vol. 3 (Yerevan, 1955), 252.

³ Sekhnia Chkheidze states in his *History of Kings* that in 1732 the Lezghins entered Somkheti and approached Samshvilde (Melikset-Bek, 26). Another author, Papuna Orbeliani, writes in his *The Events of Kartli* (1759) that in 1739 the Lezghins devastated Somkheti and approached the castle of Dmanis (ibid., 117). According to the *New History* (1814) by Prince David Bagration, in 1789 the Lezghins kept ruining Kartli and Somkheti (ibid., 190, 201). Another prince, Bagrat Bagration (1769 to 1841), states («Նոր պատմութիւն» [A New Narrative], 1824) that in 1801 Emperor Alexandre I recognised Tppghis as a province and separated Kartli, Kakhet and Somkheti from each other (ibid., 229).



The regions established within the Russian Empire prior to 1828, with the borders of Somkheti clearly specified

the book), which is so frequently found in different Georgian sources, thus exposing the historical truth. Instead, they use a name specially concocted for this region, Lower Kartli, which has absolutely nothing to do with it and merely denotes an administrative-geographical unit that is its northern neighbour.

How can this be explained? By these scholars' ignorance? No! Simply the point is that they pursue not scholarly, but political goals, thinking that they can easily appropriate and Georgianise part of Armenia by calling it Georgia, in other words, by renaming Somkheti *Lower Kartli*.⁴

In the second paragraph of the introduction to the book, the authors make the following allegation:

When speaking about the miaphysite part of Georgia's population, we generally mean the old neighbours of Georgia, the Armenians. However, we should not forget the

ethnic Georgians who converted to the Armenians' faith between the 17th and 18th centuries under certain well-known circumstances...⁵

Indeed, such absurdities are beyond any comment, and we would have perhaps abstained from any interpretation, if the work in question had not been published under the editorship of Dr. D. Tumanishvili (Professor) and Z. Alexidze, a Professor in Georgia's Academy of Sciences.

Thus, the authors and editors of the book hold that in the 17th to 18th centuries, the "ethnic Georgian" inhabitants of the region of Somkheti, which was within the kingdom of Georgia, renounced their faith *under certain well-known circumstances* and became followers of the Armenian Apostolic Church.

This allegation immediately gives rise to several questions: firstly, how could the ethnic population of a country having statehood (a king, army, diplomatic levers, etc.) renounce their faith in large numbers and adopt the religion of a neighbouring nation that had long been stripped of statehood and just somehow con-

4 In fact, Lower Kartli constitutes the lower lands of Kartli, including the neighbourhood of Metskhet and reaching the approaches to Tqghis. Like Kartli, it has its middle (with the districts adjacent to Gori) and upper regions (comprising the regions neighbouring Suram and reaching the approaches to Borzhom). In this way, given the natural environment extending from the watershed ridge of Javakhk to the river Kur, Somkheti may be divided into at least upper and lower parts, which cannot be confused with, or identified to, the neighbouring region.

5 გაგოშიძე გ., ჩანტლაძე ნ., მონოფიზიტური ძეგლები საქართველოში, I კვემო კართლი [Giorgi Gagoshidze, Natia Chantladze, The Miaphysite Monuments of Georgia, book 1: Kvemo Kartli] (Tbilisi, 2009), 5.



Cemetery of Bolnis-Khachen Village: Soub Kiraki (Holy Sunday) Church and its belfry from the south-east

tinued its existence under the cruel or merely tolerable reign of foreign rulers? This statement becomes even more unreasonable with reference to Somkhети, which was subject to the Georgian state.

Secondly, how could the Georgians,⁶ forming a national minority in Somkhети (it was within the borders of Georgia), be tempted into repudiating their mother church, which was far stronger and boasted state support? How could they become adherents of the Armenian Apostolic Church, which was deprived of such patronage and somehow preserved its existence through donations received from its communities? Is it not as clear as day that the Georgian citizens of the kingdom of Kartli could not have had any such imaginary motives? On the contrary, history knows a spate of cases when some princes, communities and even entire districts tributary to the Georgian state were re-baptised according to the ritual of the Georgian Church.

⁶ According to Prince Vakhushy Bagrationy's work entitled *A Description of the Kingdom of Georgia (Geography of Georgia)*, the area from the Debed to the small mountain in the west of Bolnis and from the river Ketsi to Mount Lalvar-Loki was then called Somkhети. The inhabitants of these places were Armenians by faith, a small part of them being adherents of the church of Kartli (**Melikset-Bek**, 81).

Moreover, there are evident theological differences between the doctrines of the Armenian Apostolic and Georgian Orthodox Churches, because of which, Georgian clergymen always treated the Armenian Apostolic clergy and believers with unhidden contempt (this attitude was inculcated in the minds of Georgians in general). For this reason, Georgian clerics could not ever put up with the renouncement of their flock and its embrace of the Armenian Apostolic faith, which was always humiliated in their midst.

In addition to all this, throughout the 17th and 18th centuries, Somkhети was subjected to such tumult and turmoil that almost its entire population was reduced to refugees. After the deportation of the natives of the region, launched by Shah Abbas, it was invaded by the Turkic tribe of Borchalu, this being followed by the successive devastating Lezghin invasions throughout the 18th century.⁷ All this comes to attest that during

⁷ Below follows a chronology of the Lezghin invasions of the 18th century as selected from only Georgian sources:

In December [1732] the Lezghins devastated Somkhети... (**Melikset-Bek**, 26).

[In 1734] *the Lezghins kept ravaging... Somkhети-Sabaratio...* (*ibid.*, 172).

[In 1735] *Tamaz Khan reached the land of Ghars... On 10 July the Lezghins depredated Somkhети...* (*ibid.*, 26).

[In 1744] *the Lezghin troops attacked Somkhети and seized the Melik's estates...* (*ibid.*, 118).

the period specified, the “ethnic Georgians,” constituting a national minority in Somkhethi, could not have been re-baptised into the bosom of the Armenian Apostolic Church *under certain well-known circumstances* so that this statement is too unfounded and primitive to be truthful.

The third paragraph of the introduction clearly shows why the authors gerrymandering history and the professors sharing their viewpoints have avoided calling the region Somkhethi⁸ and why they consider its population “ethnic Georgians” who became followers of the Armenian Apostolic Church. It turns out that they needed the aforementioned concoctions just to substantiate another falsification, namely that the Armenian monuments, and particularly, churches preserved in the districts of North-Eastern Gugark were mostly built not by the Armenians but by the “ethnic Georgians” who had become adherents of the Armenian Church. According to them, in a broader sense, these churches are monuments of Georgian and not Armenian culture:

The miaphysite population of Georgia and its cultural heritage are identified with Armenians and their culture. This is rather a delicate issue for the Armenians. It has been studied for quite a long time and it remains actual nowadays. Scholars make biased statements regarding the dating of his-

torico-cultural monuments; the available data are erroneously interpreted, and this issue often becomes a subject of political manipulation.⁹

The authors of the book conclude that all the churches of the region, which lack *documented evidence*,¹⁰ were thus unjustly considered as Armenian monuments and they found it their duty to study the monuments of “Lower Kartli” one by one in the work in question to reveal the “historical truth.”

The statements and conclusions made with regard to different monuments contain flagrant falsifications and biased, non-scholarly comments (thus, the inscriptions of the 10th to 13th centuries have been deciphered with “innocent” mistakes, as a result of which, they have been attributed to the period between the 17th and 19th centuries) so that we are obliged to dwell on at least some of them.¹¹

Thus, some crying distortions are found in the construction inscription of the church of Sourb Kiraki (Holy Sunday)¹² located in the cemetery of Bolnis-Khachen¹³ Village, Bolnis District, with an adjoining belfry (it is preserved on a finely-dressed stone set above a window opening from the eastern facade of the church). Particularly wrongly deciphered are the name of its architect and the year of its construction: «Շիմեցաւ ձեռամբրն Նասարդայ Թ(Ի)Վ Ռ-Ճ (1651)»¹⁴ transl.: *Built by Navad in the year 1100 (1651)*.

In fact, the inscription reads:

Շիմեցաւ ձեռամբրն | Նասասարդայ¹⁵, Թ(Ի)Վ Ռ-Ճ (1655):

Transl.: *Built by Navasard in the year 1104 (1655)*.

[Between 1747 and 1748] *the Lezghins kept ravaging Somkhethi and even the gorge of Dmanis, taking the spoils to Samshvilde* (ibid., 125).

[From 1747 until 1748] *the Lezghin army came from Samshvilde and devastated the gorge of Somkhethi, taking trophies to the castle of Samshvilde. The gorge of Somkhethi, namely the local people, were in a grave situation, no longer able to continue living in their houses. Among those being deported was the Melik of Somkhethi together with all his household and serfs, as well as the Arghutasshvili, the entire gorges of Sanahin and Haghbat. They got to the city (Tpghis), whence they moved to Mukhran together, its lord providing them with refuge and a place of living on his own land. No standing buildings could be seen anywhere throughout Somkhethi, except Bolnis and Samtzevris. The Orbelians' homeland was so heavily ravaged that no surviving structures could be found anywhere except Dmanis and Pitaret* (ibid., 125-126).

[Between 1750 and 1752] *the Lezghin troops left Somkhethi with large spoils...* (ibid., 139).

[In 1754] *the Lezghin army entered Somkhethi... They passed through it and reached Haghbat, whence they ascended the mountains of Ghazakh and descended to Gyanja...* (ibid., 143).

[As of 1754] *Somkhethi-Sabaratashvilo was being depredated, teeming with enemies...* (ibid., 143).

[In 1755] *the Lezghin troops entered the caves and woods of Somkhethi and Sabaratashvilo and thence began ravaging the villages adjacent to the city (Tpghis)... In the shroud of night, the Lezghins climbed up the castle of Samtzevris with ladders...* (ibid., 145).

[As of 1770] *Tashir, Gujaret and Somkhethi, a large populous country, all lay ruined and devastated, only one of every forty having survived in Somkhethi...* (ibid., 157).

[In 1789] *the Lezghins kept ruining Kartli and Somkhethi...* (ibid., 190).

⁸ With this respect, they may be compared with the Turks who have invented a “safer” name for Western Armenia, *Eastern Anatolia*, although a spate of Ottoman maps called it *Ermanistan* for many centuries.

⁹ **Gagoshidze, Chantladze**, 5.

¹⁰ Ibid.

¹¹ In this review we offer verified decipherments for only those lapidary inscriptions which are included in the book in question. The ancient sites of the region abound in epigraphs which we have not found it expedient to present here.

¹² Evidently, the authors do not know the name of the church (see **Ջալալյանց Ս.**, *Ճամապարհորդութիւն ի Մեծն Հայաստան [S. Jalalians, A Journey to Greater Armenia]*, vol. 2 (Tpghis, 1858), 87).

¹³ Apparently, the authors of the book are unaware of the fact that part of the Armenians of Khachen District of Artsakh took up living in Bolnis, headed by Melik Abov, only in the late 1770s; therefore, they should not have questioned the trustworthiness of the archive record of 1700: *The document mentions Bolnis, but probably, it should have been Bolnis Khachen (Gagoshidze, Chantladze, 27)*.

¹⁴ Ibid.

¹⁵ The scholarly community knows some other monuments built or renovated by architect and mason Navasard, who was from Arij or Arinj by birth. Among them are the southern arch (1656) of Sourb Nshan Church of Haghpat (Դիվան հայ վիճազորութան, պրակ IX [A Corpus of Armenian Inscriptions, vol. 9] (Yerevan, 2012), 133); the building of 1662 erected in the site of present-day Sourb Nshan Sourb Nikoghayosi Church, Tpghis, as well as the main church (1663) of the Great Monastery of Bnidzor. For further information about this, also see **S. Karapetian**, *Sourb Nshan Sourb Nikoghayosi Church* (Yerevan, 2012).



The book contains another inscription from the same site, an epitaph in the decipherment of which the authors again proved unable to tolerate the personal name recorded in it and distorted it as follows: «*սն Բահտորչանի, | ք(հ)վ ՌՃԽ (1691)*»¹⁶ transl.: *...Bahtorchani, in the year 1140 (1691)*.

In reality, the inscription reads:

(Այս է սասյ)ան Բահ(ս)տոր(հ), | ...անի, քվ(հն) ՌՃԽ (1691):

Transl.: *In this grave reposes Bahatur... in the year 1140 (1691)*.

Next comes the 4-line construction inscription (1237) of St. Sargis Church of Darpas Village, Bolnisi District, engraved on the tympanum of its northern entrance. With just a stroke of the pen, it has reached from the 13th to the 19th century, being presented as a lapidary record of 1857.¹⁷

Below follows what the authors of the book were able to “decipher” from the actually quite intelligible inscription:

Ի ք(վ)ի(ն) ՌՉՉ¹⁸ (1306=1857) կամսան ս(ստու-
ծո)յ եղբարքս Գրիգոր, Բարսեղ եւ Ծերիկ ի հալալ |
(...) սերոյ: Շինեցաք զեկեղեցիս յիշատակ սնգ եւ

16 Gagoshidze, Chantladze, 27.

17 Regretful as it is, this reveals that both Natia Chantladze, an expert in Armenian Studies who is responsible for the decipherments of the inscriptions included in the book, and its editors, professors engaged in the same field, are extremely incompetent in the decipherment of Armenian epigraphs. The writing peculiarities of the inscription did not tell anything to these “scholars,” who made elementary mistakes while decoding the year.

18 Gagoshidze, Chantladze, 28. It is difficult to understand how an Armenologist having at least some skills in the decipherment of Armenian epigraphs could have read the year ՌՉՉ (687+551=1237) as ՌՉՉ, without even knowing that a hundred



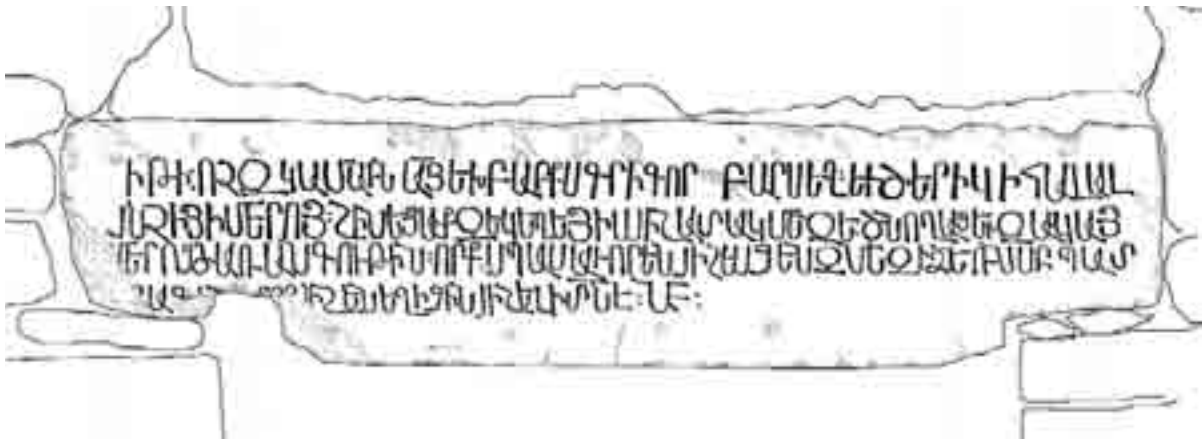
St. Sargis Church of Darpas Village from the north-east

ծնողա(ց) եզակայ եւ (...) ժառանգութի(ւն)ս որք | վ
սյ ս ս ը ե ն ը ե ք հ ա ց ե ս զմեզ ի | ազ (...) ի հե-
նեղի (...) (...) (...):

cannot be followed by another hundred. Perhaps, this is just a deliberate “mistake” made out of a strong desire to reduce the age of the medieval church and bring it to the mid-19th century...

This desire, which is strongly manifest in the whole book, is also clearly seen in the following fabrication regarding another monument: *The idea of building this church was born approximately in the times of Timur, who had cleansed that area of Georgians. In the 15th century, it passed on to the Armenians. In the days of Alexandre I the Great (1412 to 1442), Kvemo Kartli was re-inhabited by Armenian immigrants (ჯავახიშვილი ივ., თხუელე-ბანი თორმეტი ტომად [Iv. Javakhishvili, Collected Works in 12 Volumes], vol. 3 (Tbilisi, 1982), 259).*

Presumably, it was during this very period that the church of Darbaz belonged to the Armenians (Gagoshidze, Chantladze, 31). These are the “fruits” of the work of the Georgian co-authors and their editors boasting lofty scholarly titles: first they present the church of 1237 as a building of 1857 and then they declare that the Armenians appeared here only after Timur’s invasion, prior to which, the region was allegedly populated only by Georgians. After all this, we can only cry out: “Woe betide you, historical science, if these are your workers...!”



Transl.: *In the year 1306 (1857), by the grace of God, we, the brothers Grigor, Barsegh and Tzerik, with our honestly-earned... built this church in our parents' and our memory... legacy...*

In fact, the inscription reads:

Ի թի(ւն) ՈՉԶ (1237) կամանն ա(ստուծոյ), եխրարքս՝ Գրիգոր, Բարսեղ եւ Ծերիկ, ի հալալ | յնչից ի մերոց շինեցաք զեկեղեցիս յիշատակ մեզ եւ ծնողաց եւ զաւակաց | մերոց ժառանգութի(ւն)ն, որք սպասատրեն, յիշեսցեն զմեզ ի ձեռն ս(ուր)բ պատ/(ար)ագ(ին եւ որք) յիշեն, եղիցին յիշել ի տ(եստ)նն, ամէն:

Transl.: *In the year 686 (1237), by the grace of God, we, the brothers Grigor, Barsegh and Tzerik, built this church with our honestly-earned means in our parents' and our memory, to hand it down to our children. May those who serve it remember us during divine services and may those who remember us be remembered by the Lord. Amen.*

The book further discusses two lapidary inscriptions (1461 & 1643) belonging to Amepesar's Sourb

Astvatatzin Cloister, which is located a km south of Darpas Village.

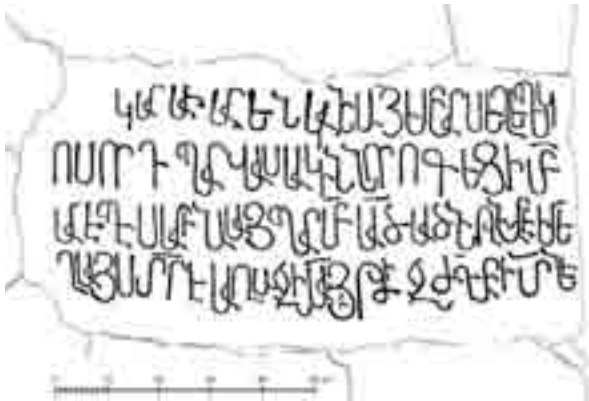
The first of them commemorates the repairs of the cloister church in 4 lines engraved on one of the revetment stones of its southern wall:

Կամաւ ամենակալին ա(ստուծոյ) եւ՝ Բարսեղ եպիսկ(ոպ)ոս, որդի պար(ոն) Վասակին, նորոգեցի Ս(ուր)բ | Ամէպէսարի անայպատ Ս(ուր)բ Ա(ստուա)ծածին, ով խարանէ, իմ մեղացս տ(է)ր է առաջի ա(ստուծոյ), քվի(ն) ՁԺ (1461), դատի ի տ(եստ)նն:

Transl.: *By the grace of Almighty God, I, Bishop Barsegh, the son of Mr. Vasak, renovated Sourb Astvatatzin of Amepesar Cloister in the year 910 (1461). May those who pose any obstacles atone for my sins before the Lord and may they be judged by Him.*

Below follows what the authors of the book were able to understand from this inscription (p. 31):

Կամաւ ամենա(յ)նի ա(ստուծոյ) եւ Բարսեղ եպիսկոպոս | որդի պար(ոն) Վասակին նորոգեցի | ս(ր)բաւէպէս ամիանայպար(տ) ս(ուր)բ Ա(ստուա)ծածին ովն խարէ | մեղացս տ(է)ր է առաջի ա(ստուծոյ) ք(ի)վ ՁԺԴ (1465) ս(ուր)բ է ի տ(եստ)նն:



Transl.: *By the grace of God..., I, Bishop Barsegh, the son of Mr. Vasak, renovated... Sourb Astvatzatzin... in the year 914 (1465). May those who deceive atone for my sins before the Lord...*

As is evident, apart from some minor errors, the authors of the book failed to clearly read the name of the religious centre. Besides, they perceived the first letter («*ղ*») of the word «*ղաւոր*» as part of the numeral and attached it to the year, thus making a mistake in its decipherment. As a result of this, the monument was made four years younger although this is almost nothing as compared to the former church, the construction of which was traced forward by exactly 620 years. What is even more important, the specialist engaged in the decipherment of Armenian inscriptions does not know that letters having numerical value are always written separately and are not ever attached to nearby words.¹⁹

¹⁹ Indeed, any specialist is an ordinary mortal who cannot avoid making mistakes. Simply the point is that the work in question does not contain a single flawlessly deciphered epigraph (we shall get more substantiation for this further in this review), a discrediting fact which could have been prevented if the co-authors had manifested enough sense of responsibility. After all, even if there was not a Georgian specialist with sufficient skills and experience in the decipherment of Armenian inscriptions, the Armenian experts of the field would have helped them by all means. Some years ago, when we were preparing *Javakhk* for publication, we turned to Georgian expert Valeri Silogava for the decoding of Georgian epigraphs and he willingly edited that part of our work (although our research team also included Al. Kananian, who has quite sufficient professional skills in this area).



Below follows the Georgian authors' decipherment of another inscription of 4 lines engraved on an ornate cross-stone of 1643, which is still preserved in situ:²⁰

Ի թուի(ն) Ռ-ՂԲ եւ Սա... սրսն... ս(ուր)ք խաչս (կան)զնեց ի Դարսասս այգին եւ ... ս(ուր)ք Ա(ստուա)ծածին վախս վասն փրկութե(ան) հոգյ իմոյ / Սուրք նշան տերունական / Գարրիէլ...:

Transl.: In the year 1092, I, ... erected this holy cross in a garden in Darpas and donated it to Sourb Astvatzatzin for my soul's salvation. The Lord's Holy Sign. Gabriel...

In fact, the inscription reads:

Ի թուի(ն) Ռ-ՂԲ (1643), եւ՝ Սարգիս եպիսկոպոս, կա(ն)զնեցի ս(ուր)ք խաչս եւ զնեցի Դար/սասի այգին եւ Տաշտաձոր :Բ: (2) հող եւ ետու Սանահնու Ս(ուր)ք Ա(ստուա)ծածնին վախս վասն / փրկութե(ան) հոգյ իմոյ: / Ս(ուր)ք նշան տերունական, / Գարրիէլ, Միգայէլ, / կազմող Մ...:

Transl.: In the year 1092 (1643), I, Bishop Sargis, erected this holy cross and purchased a garden in Darpas together with two plots of land in Tashtadzor and donated them to Sourb Astvatzatzin of Sanahin for my soul's salvation. The Lord's Holy Sign. Gabriel, Michael. Engraved by...

Distortions are also found in the decipherment of an inscription of four lines²¹ belonging to a church preserved in the ancient village site of Kirakos (or Porport), which is located south-east of Poladauri Village, Bolnis



The church of the village site of Kirakos from the north-west

District. It is carved on the tympanum of the only entrance of the monument opening from its western facade and commemorates an act of overhaul carried out in the ancient church in 1539 by a certain Priest Serob.

The authors of the book failed to read the name of the clergyman; moreover, they ignored the unit of the numeral thus making a mistake in the decipherment of the year and getting 1531 instead of 1539.

Below follows a truthful decipherment of the inscription:

²⁰ Gagoshidze, Chantladze, 32.

²¹ Ibid., 49.



Թփի(ն) ՋՁԸ, յանուն յա(ստուծո)յ եւ՝ Սերոբ էրեց, վերստին / նոր(ոգ)եցի զեկեղեցիս եւ / կանգնեցի զխաչս:

Transl.: In the year 988 (1539), in the name of God, I, Priest Serob, again renovated this church and erected this cross.

The authors of the book state the following with regard to St. Gevorg Church of Mashavera (historically: Gorenjuk) Village (Dmanis District), which is still purely inhabited by Armenians:

Supposedly, the lower stratum of St. Giorgi Church may be traced back to the High Middle Ages. The Georgian miaphysites who took up living here in the 18th century repaired it, using the stones of the old Georgian church.²²

We wonder what other myths the authors of these lines would have concocted (thank God they are generous enough to admit that the Armenians whom they label as *Georgian miaphysites* lived in this village at least in the 18th century, prior to which, it was allegedly inhabited by Georgians!) if they had been more attentive while watching the church walls and had noticed the numerous, exceptionally Armenian, inscriptions close to the cross reliefs commemorating acts of donation (the dated ones trace back to 1510,

²² Ibid., 60.



St. Gevorg Church of Mashavera (Gorenjuk) Village from the south-west

1514, 1520 & 1533). And what would have been their next fabrication if they had bothered themselves to visit the medieval cemetery of the village extending north-west of the church? It retains a spate of tombstones of the 15th to 20th centuries, the epitaphs reaching the 1920s being only in Armenian (one of them dates from 1659). It also preserves pedestals of numerous cross-stones part of which were perhaps used in the last overhaul of the church probably implemented in the early 18th century: they were thrown out in 1999, when the elevated bema of the church, one of the essential features showing its Armenian origin, was being destroyed.

Similarly distorted is the inscription of the renowned 10th-century cross memorial of Samshvilde (Shamshulde), which has been ascribed to the 17th century (1621).²³

²³ Ibid., 74-75.

It should be noted that from the mid-19th century onwards, numerous attempts were made to decipher the remarkable inscription of this cross memorial (it was so famous as a sacred site that in the 18th century a small church, Sourb Astvatzatzin (Holy Virgin), was erected over it). Although none of the scholars endeavouring it (M. Brosset, S. Jalalians, A. Araratians, S. Kamalians, L. Melikset-Bek)²⁴ proved completely successful, their publications show that they at least manifested certain professional skills and competence while trying to decipher it. None of them made so many mistakes as the authors of the work in question and their editors holding scholarly titles. Moreover, their mistakes are so flagrant that one involuntarily wants to explain them not by the scholars' incompetence but by

²⁴ "Кавказ" [*Kavkaz*], no. 69, 1854, 275; **Jalalians**, 79; «Մերո չայաստանի» [*Meghu Hayastani*], no. 22, 1874, 3; «Արձագանք» [*Ardzagank*], no. 41, 1884, 601; **მელიქსეთ-ბეგო ლ.**, მეგალითური კულტურა საქართველოში [**L. Melikset-Bek**, *The Megalithic Culture of Georgia*] (Tbilisi, 1938), 91.



The cross-stones placed in front of the bema of St. Gevorg Church of Mashavera (Gorenjuk) Village (photo by S. Darchinian, 1976) and their fragments as thrown outside after its sanctuary had been levelled to the ground (photo by S. Karapetian, 2007)



their wish to settle the political issues put before them, that is to say, to present the medieval and early medieval monuments preserved in the districts of the historical Armenian province of Gugark, at present within the borders of the Republic of Georgia, as late medieval or even 19th-century specimens of material culture (for instance, the 1237 construction inscription of St. Sargis Church of Darpas is ascribed to 1857) through different fabrications, under the veil of “scholarly” research. Meanwhile, they incessantly underline the Georgian origin of the earlier monuments, and it is only in several cases that they reconcile themselves to the Armenian origin of certain monuments, and that attributing them to *Georgian miaphysites*, a newly-concocted term.

The 15-line inscription, carved on the west-directed face of the cross memorial of Samshvilde, reads:

ՆԺ (961) թռ(իին) հ(այոց), ս(ուր)բ խաչս / տ(ե)ր
 Յ(իսու)ս Զ(րիստո)ս ա(ստու)ծ / մեր եւ յո(յ)ս է /
 զՎարդ զարարող խաչիս յիշեն(ս)ջիք / եւ զարբայրն
 / իմ զծանա / Զ(րիստո)սի: Խաչ Զ(րիստո)սի է` /
 փրկող Ս(ւ)բ/աստա իշխանաց / իշխանի:

Transl.: *In the year 410 (961) of the Armenian calendar, this holy cross, our Lord Jesus Christ and hope.*



May you remember Vard, who created this cross, and my brother, who is Christ's servant. Christ's saving cross for Prince of Princes Smbat.

The book in question presents it as follows:

Թ(իվն) Ռ-Հ (1621) սուրբ խաչս / նճ (նուածող?) /
 տր Յս Զս ած / մեր եւ յոժէ / զՎարդ զարարող
 խաչիս յիշեսջիք / եւ զ(ե)րբայրն / իմ զծանա/յն
 Զ(րիստո)սի, խաչ Զ(րիստո)սի է / փրկող
 սմբ/աստայ իշխանաց / իշխանի:

Transl.: *In the year 1070 (1621), this holy cross... Lord Jesus Christ... our... May you remember Vard, who created this cross, and my brother, who is Christ's servant. Christ's saving cross. Prince of Princes Smbat.*

Given the stylistic and artistic value of the cross memorial and the exceptional importance of its inscription, we should not confine ourselves to presenting only the verified version of its decipherment: it could be easily done by any specialist having at least some competence in the decipherment of Armenian epigraphy as the inscription is engraved with all the classical patterns regularly occurring in lapidary records of the 9th to 11th centuries.

As is apparent, the meaning of the first two letters of the inscription was simply ignored,²⁵ whereas in fact, they have numerical value, being differentiated by dots, and denote the year (the letter Ճ, marking the ten, is engraved in a slightly leaning position, as a result of which, some of the former researchers took it as Գ, thus erroneously deciphering it as 100).

The next two letters, քն, have a contraction mark above them and are separated from the text by two dots, simply marking a contraction of the word քնիկ (in the year). Such contractions are often found in Armenian inscriptions of the 10th century. Another letter, separated by a dot, is հ, which denotes a contracted word, հայոց, namely Armenian (this is not a rare example of such cases).

Thus, «ՆՃ քն. հ.» should be perceived as «961 (410+551=961) քնիկ հայոց» (in the year 961 (410+551=961) of the Armenian calendar). The authors of the book, who evidently have a strong desire to reduce the ancient age of everything Armenian, “cut” «Թ Ռ-Հ» from all this, eventually getting the year 1621.

However, the decrease of the age of a lapidary record by 660 years is not the only funny absurdity in its decipherment. It ends mentioning Prince of Princes Smbat,²⁶ something that should have “sobered up” the Georgian scholars harnessed to the “study” of Armenian monuments. The point is that they have completely neglected the historical fact that the Armenians did not have Princes of Princes from the 13th century onwards: in the 17th century, they had meliks of villages, cities or districts who perhaps could be called princes but not ever princes of princes.

Finally, we would like to note that the stylistic and artistic peculiarities of the cross relief adorning the memorial of Samshvilde are fully enough to exactly date the monument, which has parallels elsewhere. Indeed, this requires not only sufficient professional skills and experience, something the authors of the book evidently lack, but also scholarly conscientiousness, which is not discerned at all (at least for the monuments discussed).

25 Apparently, the Georgian co-authors settled the issue of these two letters quite easily: *Turning to the letters ՆԳ, found in the second line of the inscription, it should be stated that their meaning remains obscure. We can only suppose that they might mean conqueror (the Armenian equivalent of this word is «նվաճող»).* For some reason or another, the inscription is not complete (Gagoshidze, Chantladze, 76). It should be noted that the imaginary letters ւճ are engraved not in the second, but in the very first line of the inscription. Besides, the word նվաճող (the equivalent of conqueror) could not have been contracted like that (Armenian philology does not know any such cases).

26 At first the year of the inscription was not properly decoded and specialists could not find out the identity of Prince of Princes Smbat. At present it is fully deciphered and we hold that the reference may be ascribed to Ashot III the Merciful’s son, who started sharing the royal throne with his father in 958 and participated in the reign over the country. In 977 he assumed throne as King Smbat II Master of the Universe.

It should be noted that the city site of Samshvilde, and particularly, the adjacent sites retain a spate of medieval Armenian inscriptions which were not included in the work in question (we shall dwell on them on other occasions).²⁷

Another important site treated in the book is the Great Monastery of Bnidorz, the surviving lapidary inscriptions of which were published not in 1901 by Yer. Lalayan,²⁸ but in 1884 by S. Kamalian²⁹ (S. Jalalians presented only an incomplete publication of a single epigraph).³⁰ A comparative study of the publications of the first two scholars shows that Lalayan simply republished Kamalian’s decipherments, without examining the inscriptions himself and without referring to the original publisher.

As for the decipherments of the Georgian authors, they contain fewer errors, perhaps thanks to the existence of the former publications. Below follow two epitaphs from the cemetery of the Great Monastery of Bnidorz:

Ես ի սս|զէն Ծ|ովանշէ|ցի| ան|խն իմ՝ Թ|ամազ կ|նշի, որ | շինեցի|ս ս(որ)ք եկ|եղեցի|ս յիշ(ա)տալկ ինձ եւ | ծնող|աց իմոց:

Transl.: *I am from the Tzovanshetsies’ family and my name is Tamaz. I built this holy church in memory of my parents and me.*

Այս է տապան Ասլամազի որդի Ալթանի|ին, | որ ի ազգէն Ծովանշէցի, որ փոխեցաւ առ ա(ստու)ծ, քվին Ռ-ՃԼԵ (1686):

Transl.: *In this grave reposes Aslamaz’s son Avtandil from the Tzovanshetsies’ family who departed this life in the year 1135 (1686).*

As can be seen, both the epitaphs say that the deceased were from the Tzovanshetsies’ family (the builder or one of the builders of the monastic church descended from the same family), whereas the Georgian authors have changed its name into a toponym:

I am from Tzovansheli District...³¹

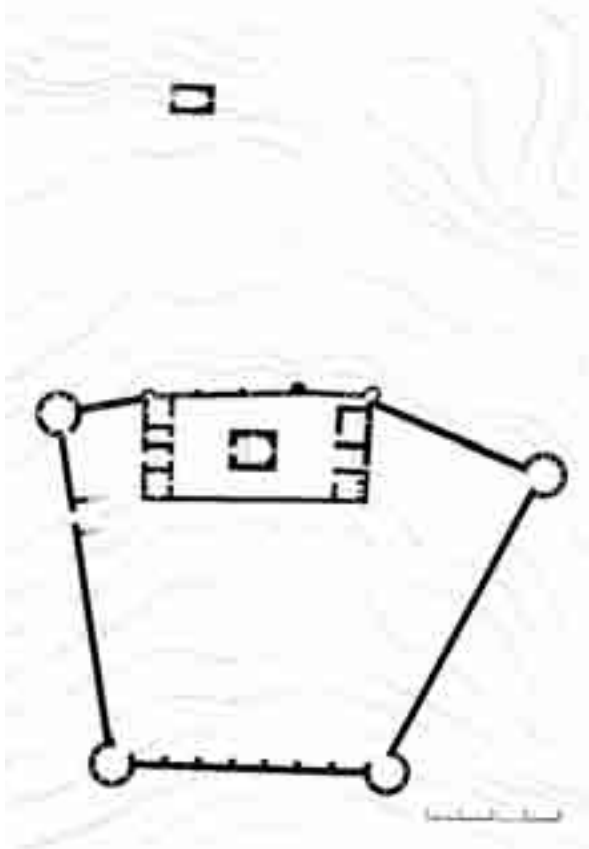
27 Our readers can get acquainted with a complete collection of the Armenian epigraphs of Samshvilde and numerous other sites in our forthcoming work on the Armenian inscriptions of Georgia.

28 **Լալայան Ե.**, Բորչալուի գաւառ [Yer. Lalayan, “Borchalu District”], «Ազգագրական հանդէս» [Ethnographical Journal], vols. 7-8 (Tiflis, 1901), 332.

29 **Քամալեան Ս.**, Ճանապարհորդական յիշատակարան [S. Kamalian, “Travel Notes”], «Արձագանք» [Arzagank], no. 42, 1884, 613.

30 Jalalians, 80.

31 Gagoshidze, Chantladze, 87. Indeed, the co-authors of the book do not know that there is no such a district, and a village site of the same name used to be situated within hardly a kilometre of the Great Monastery of Bnidorz. This is attested by folklorist Sargis Kamalian: *The first, most excellent and powerfully impressive of them, boasting an unmatched, glorious position, was Tzovansh or Tzovashen lying between the village of Siptak, towering on the slope of the Khachyal, and Dzorashen. All the villages lived side by side in peace and tranquillity. The monastery of Tzovashen was built in 1112 (1663) of the Armenian calendar...* Another record states: *That gorge was like a sea, very populous and teeming with fruits and various cereals. It abounded in*



The main church of the Great Monastery of Bnidzor in the 1900s (photo by Hayk Ashtaraketsy) and its general plan (measurement by S. Karapetian, 1990)

The four cryptograms engraved beneath the construction inscription of the tympanum of the church may be decoded as follows:

- a. Karaypet³²
- b. Tamaz³³
- c. Navaysart³⁴
- d. perhaps, Hazare.³⁵

The authors of the book also speak about the renowned quadrilateral stele of Brdadzor, which has been moved to Tbilisi. In fact, they do not say anything essential regarding the monument, but they do not forget to underline its “Georgian origin”³⁶ probably, merely for the reason that it is kept in one of the museums of Tbilisi and not Yerevan.

everything and for this very reason, it was called Tzovashen [tzov is the Armenian equivalent of sea - translator] (Museum of Art and Literature, list 2, section VI, file 12, pp. 2-3).

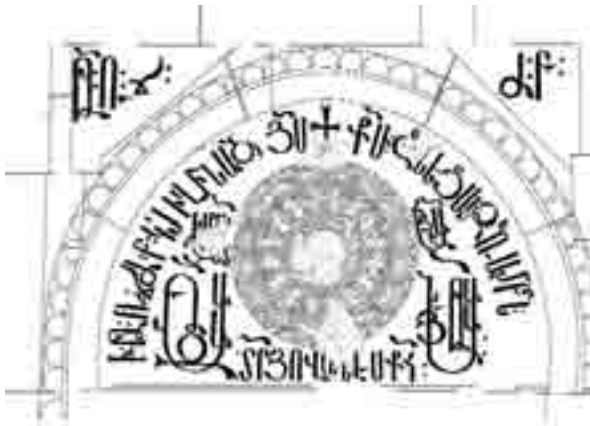
³² The name was not deciphered as it was partly damaged.

³³ Gagoshidze, Chantladze, 85.

³⁴ Ibid. As in Bolnis-Khachen, here the name of Navasard (Navaysart) is erroneously presented as Navata, a personal name that does not exist at all. An inscription engraved close to a sundial preserved on the southern facade of the church reveals that Navasard is the architect of the church (as already mentioned above, other churches erected or repaired according to his plans include Sourb Nshan (1655) in Haghpat; Sourb Kiraki (1656) in Bolnis-Khachen and Sourb Nshan Sourb Nikoghayosi (1662) in Tpghis).

³⁵ The encoded name has been deciphered as *Hatsavet* (Gagoshidze, Chantladze, 85), but there is no such a personal name. We offer the version of *Hazare*, although we are not sure about its authenticity.

³⁶ Ibid., 90-91.



Inscriptions engraved on the tympanum and sundial of the main church of the Great Monastery of Bnidor

Touching on the epigraphy of Shahumian (Great Shulaver, historically: Sheghver) Township, the authors of the book pretend not having noticed the 18th-century epitaphs of its cemetery and present only a single one dating from the 19th century. However, their decipherment of this epigraph again contains mistakes as they have increased the age of the burial house of 1864 by 60 years (at least the century remains the same), ignoring the noble title of its builder. The actual epitaph reads:

Այս մատուռն պատկանի կանն... պրապօրչիկ ազնիւ Գրիգոր պէգ Բալանթարովին, 1864, յունվարի 10:

Transl.: *This chapel belongs to... Ensign Grigor Bey Kalantarov of noble origin, 10 January 1864.*

Instead of this, the Georgian authors have read the following:

Այս մատուռը պատ...նի կան... ք ...պրապօրչիկ ... Գրիգոր պէգ Բալանթարովին, 1804, յունվարի 10³⁷:

Transl.: *This chapel ... Ensign... Grigor Bey Kalantarov, 10 January 1804.*

It should be noted that this epitaph was published some years ago together with 43 others found in this cemetery,³⁸ but the Georgian authors of the book were probably unaware of this.

According to the authors of the book, the construction inscription (1615) of one of the two Armenian churches of Gorel (it had already disappeared as of 1990) used to be located in the “Georgian church” of the city site. Failing to find any other records regarding the personalities mentioned in this epigraph, they declare it as gerrymandered:

D. Muskhelishvili holds that Armenian Melik Atabek, who is mentioned in the inscription, is known from Hovsep Tbileli’s “Didmouravie,” but it remains obscure who Miriman Baghdad Khan was: generally speaking, no traces of such a family are preserved either in the place of the epigraph or anywhere else in Armenia. For this reason, we regard this inscription as a fabrication: we cannot understand who concocted it and how it appeared in Goruli.³⁹

It goes without saying that the Georgian authors have distorted certain personal names found in the inscription, which actually reads as follows:

Թ(վիւն) ՌԿԴ (1615). ես պ(ա)ր(ոն) Մամքանիս⁴⁰, շինեցի ս(ուր)բ եկ(ե)ղ(ե)ցիս | վ(ա)ս(ն) փրկութի(ւն) հ(ո)գոյ իմոյ, | ունէի Զ (6) որդի, մեծն՝

³⁷ Ibid., 95.

³⁸ Ասլանյան Ս., Կարապետյան Ս., Շուլավեր [S. Aslanian, S. Karapetian, Shulaver] (Yerevan, 2002), 47.

³⁹ Gagoshidze, Chantladze, 97. Should we be guided by this illogical “logic,” we would have to regard a considerable part of both Armenian and Georgian epigraphs as falsified, for they remain the only sources on many historical events and personalities.

⁴⁰ The book under review offers the erroneous version of Mavkos (p. 96). Generally speaking, Mamkan is known as a female name.



ս(ա)ր(ան) Աթաբէկ⁴¹, որ երկրիս մէլիք էր, Սիրի-
ման՝ Բաղդաստ խանն էր, Ասլան զխազունն, ս(ա)-
ր(ան) Սանթաշ⁴², Զամա[զ]⁴³:

Transl.: *In the year 1064 (1615), I, Mr. Mamkan, built this holy church for my soul's salvation. I had 6 sons, the eldest of whom was Mr. Atabek, the Melik of the land. Miriman was a khan in Baghdad; Aslan in Zagum [Zakam], Mr. Mantash, Kama[z?].*

Gagoshidze and Chantladze have read only the first line of a three-line inscription⁴⁴ engraved on an ornate

In this case, it is either used as a male name or is an address form of respect used with reference to a woman (like mister used for men): such forms of address were widespread amidst the Armenians of New Jugha.

41 Probably, the inscription means the famous prince of Somkhethi, Atabek, mentioned by Davrizhetsy: one of his brothers, who was held captive by the Persians, adopted Islam and changed his name into Tahmazghuli: ...*Prince of Somkheth Atabek's brother, whose name was Tahmazghuli (Առաքել Գաթրիճեցի, Գիրք պատմութեանց [Arakel Davrizhetsy, History] (Yerevan, 1990), 61.*

42 Mr. Mantash is also mentioned in the 1657 construction inscription of the church of the adjacent village site of Zargyar.

43 Most presumably, one of the descendants (probably, the grandchild) of this family was Kyamar or Kyamaz Bey, the Governor of Somkhethi who is mentioned in the *History of Kartli* by Vakhushy Bagrationy in 1687 (...*The Melik of Somkhethi was Kyamar Bey*) and 1719 (...*King Vakhtang arrested Melik of Somkhethi Kyamaz Bey, who was shot to death*). See **Melikset-Bek**, 64-65. At least the initial four letters of this name are clearly intelligible, whereas the co-authors have invented the letters Քն, which say absolutely nothing.

44 For the first publication of the inscription, see **Aslanian, Karapetian**, 56.



The construction inscription (1615) of one of the churches of Gorel City Site (photo by S. Darchinian, 1976) and its tracing



A cross-stone (1651) in the cemetery of the Small Monastery of Bnidzor (photo by S. Karapetian, 1984)



A cross-stone of 1651 that was moved from the cemetery of the Small Monastery of Bnidzor to Sourb Astvatzatzin Church of Shahumian (Great Shulaver) Township in 1988 (photos by S. Karapetian, 1984 & 2007)

cross-stone which was moved from the graveyard of the Small Monastery of Bnidzor to Sourb Astvatzatzin Church of Shahumian (Great Shulaver) Township in 1988. Allegedly, the year is not found on the khachkar.⁴⁵

Below follows a complete decipherment of the inscription:

*Մ(ուր)ր իս(ա)չս բարեխ(աւ)ս է Բշենց Խ(ա)չ(ա)-
տր(իւ) | եւ իր կ(ողակ)ցի(ւ), | թվ(ին) Ռ-Ճ (1651):*

45 Gagoshidze, Chantladze, 101.

Transl.: *May the holy cross protect Bshents Khachatur and his spouse. In the year 1100 (1651).*

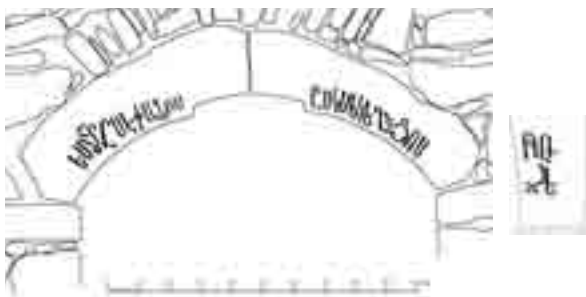
The inscription commemorating the foundation of Sourb Astvatzatzin (Holy Virgin) Church of Zargyar Village Site is presented as follows:

*Թվ(ին) Ռ-ՃԵ, եւ ս(է)ր ...սէնան ... ըսկս(եցի)
եկեղեցու⁴⁶:*

46 Ibid., 104.



Sourb Astvatzatzin (Holy Virgin) Church of Zargyar Village Site from the north-west (photo by S. Karapetian, 2012)



Transl.: *In the year 1105, I, Father... began ...of the church.*

In fact, it (a single line on the arched front of the entrance and two others in the door arch) reads the following:

Ես՝ տ(է)ր Լստէփանոս⁴⁷, ըսկս(եցի) եկեղեցոյս (շինութիւնը), | թվ(ին) Ռ՛ՃԵ (1656):

Transl.: *I, Father Stepanos, began the construction of this church in the year 1105 (1656).*

⁴⁷ The cemetery of Zargyar Village Site retains the epitaph of Father Stepanos' spouse Tamam: Այս է տապան Թա/մամին, կո/ղ(ա)կ(ց)ին տ(է)ր [տր] Լստէփանոսին, թվ(ին) Ռ՛ՃԻ (1671) transl.: *In this grave reposes Tamam, the spouse of Father Stepanos. In the year 1120 (1671).*

The year 1656 is also carved on the keystone of a window opening from the same facade of the church.

Another, 6-line, inscription engraved on a stone set above the window of the church recounts the complete story of its construction and commemorates its accomplishment in 1657:

Ի թվին Ռ՛ՃԶ (1657), ի թագաորութի(ւն) պարսից | Շահապագին, իշխանութի(ւն) Բար(ր)ատ(ու)ն(ե)աց Ուռ/ըստամին, ի հայրապ(ե)տութե(ան)⁴⁸ տ(եառ)ն Յակոբին, առ(ա)ջն(ո)ր/(դու)թի(ան) Սարգիս արհեպ(իս)կ(ոպո)սին, մեր աս է՝ շալեցի Մանթա/շրս⁴⁹, Ուլխանը⁵⁰, Սարգ(ի)ս, Հաթերց, միաբանութ | շինեցինք Ս(ուր)բ Ա(ստուա)ծածինս, յիշատակ ծնողաց եւ որդոց մեր:

⁴⁸ In the Georgian translation of the inscription, հայրապ(ե)տ (hayrapet, literally: *supreme father*) in the word հայրապ(ե)տութե(ան) is rendered as *patriarch*, which is wrong, as hayrapet is the equivalent of *catholicos* (Gagoshidze, Chantladze, 103).

⁴⁹⁻⁵⁰ Shaluk's sons Mantash and Ulkhan are buried in the cemetery of Zargyar Village Site. Their tombstones have the following epitaphs:

Այս է տապան Շալուկի որդի պարոն Մանթաշ(ին)...

In this grave reposes Shaluk's son, Mr. Mantash...

Այս է տապան Շալուկի որդի պարոն Ուլխան(ին), թվ(ին) Ռ՛ՃԻԹ (1680):

In this grave reposes Shaluk's son, Mr. Ulkhan. In the year 1129 (1680).



Transl.: *In the year 1106 (1657), under the reign of Persian Shah Abas and Rustam the Bagratid, in the days of Catholicos Hakob and Primate Sargis, an archbishop, we, Mantash, Ulkhan, Sargis and Haterts from Shal, built Sourb Astvatzatzin with united efforts in memory of our parents and sons.*

Next the authors of the book speak about a cross-stone confusing its location as it is situated not in the church they mention,⁵¹ but within 300 metres of it, in another church (together with several other khachkars) rising at a mountain top in a site called Aghkend by the people of the neighbourhood.

The book further discusses a site which should not have been included in a work entitled *The Miaphysite Monuments of Georgia* for the simple reason that it is situated in Lori Region of the Republic of Armenia⁵²: it is the village site of Khendzorex lying in a plot of land belonging to Jiliz Village and retaining the semi-ruined monastery of Shikero St. Sargis, which consists of two adjoining churches and annexe remnants. The Georgian authors have neglected an important donation inscription which is older than the construction inscription of the northern church (the standing one) of the monastery, although they speak about its existence.⁵³ It comprises 6 lines engraved on a fallen finely-dressed revetment stone (44 x 38 cm):

Կամաւ բարերարին. ես՝ / Բախտատորս, միարա-
(նե)ցա ս(ուր)ք ուխտիս եւ ետուն ինձ ժամ զՆոր
Կիրակէն, ով խափ(ան)է, նզ(ովեալ եղիցի), ՈԾԷ
(1208):

Transl.: *By the grace of God, I, Bakhtavor, reached an agreement with the holy monastery and was given an hour [of a divine service] on New Sunday. May those who hinder this be cursed. 657 (1208).*

Another inscription of 9 lines, engraved on the tympanum of St. Sargis Church of the monastery (stone dimensions: 200 x 75 cm) and divided in two parts by its contents, has been deciphered with almost no mistakes. However, the authors were unable to read the name of the monastery, as a result of which, they have burdened the text with “scholarly” meditations:

Ի թվի(ն) ՈԿԸ (1213) յանուն ա(ստուծոյ) յորդիքս
Քարթւելին՝ Գրիգոր ու Սարգիս, միարանեցաք
ս(ուր)ք ուխտիս Սուրբ Սարգսի, սպարապետու-
թե(ան)ն/ հա(յ)ոց Շահնշահի որդո Չաքարե(ն), ա-
ռաջնորդութե(ամ)ք Սարկաւա/զ վարդապետի շի-
նեցաք զեկեղեցիս եւ ետուն մեզ ժամ սուրբ Խաչա-
(տու)ր(ն), / զեկեղեցիքս :Բ:(2)՝ ինձ՝ Սարգսի, :Բ:(2)՝
Գրիգորո, :Բ: (2)՝ աղբե(րց...):

Յանուն ա(ստուծոյ) եւ՝ Դեդս Քառաշանց, որդի
Հաղսանայ, միարանեցա ս(ուր)ք ուխտիս Շիկե-
րոյս ընձաիւք առաջնորդութե(ամ)ք Սարկաւազ
վարդապետի եւ այլ եղբարցս եւ ետուն ինձ ժամ /
զեկեղեցիքս Համբարձման, արդ ով խափանե,
նզովաժ է:

Transl.: *In the year 662 (1213), in the name of God, Kartvel's sons Grigor and Sargis, reached an agreement with the holy monastery of St. Sargis. In the days*

51 Gagoshidze, Chantladze, 107.

52 At least the title should have been expressed in some other way.

53 Ibid., 122.



The uni-nave church of Aghkend Village Site from the south-east and the cross-stone in question (photos by S. Karapetian, 1992)

of Armenian Commander-in-Chief Shahenshah, Zakare's son, and Prior Sarkavag, an archimandrite, we built this church and were promised divine services on the feast of St. Khachatur, 2 hours for Grigor, 2 for our brothers and 2 for me (Sargis)...

In the name of the Lord, I, Degh Karashants, Hasan's son, agreed with the holy monastery of Shiker... in the days of Father Superior Sarkavag, an archimandrite, and other brethren, being promised an hour [of a divine service] on the feast of the Ascension. May those who impede this be cursed.

Gagoshidze and Chantladze also speak about Sourb Nshan (Holy Sign) Church of Khozhorni, which was in fact “studied” for a single, already trite, conclusion repeatedly found on numerous pages of the work:

...both Khozhorni and its neighbourhood were densely-populated by Georgians.⁵⁴

To summarise, we would like to underline that even this brief analysis of the work in question revealed a spate of errors and omissions which are simply unbecoming to a scholarly research. It is very regretful that the work carried out loses its importance and value because of restricted and biased approaches, observations and conclusions. Its authors have not attached importance to the comprehensive study of monuments of material culture in compliance with scientific norms: they have adopted the regretfully anti-scholarly, futile and trite tactics of somehow substantiating the desired “Georgian roots” of certain lands on the basis of so-called scholarly research.



⁵⁴ Ibid., 130.

RAA NEW PROJECTS

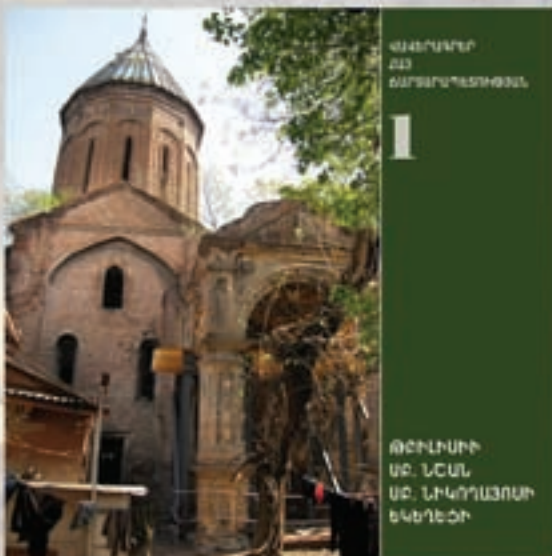
In commemoration of the 100th anniversary of the Great Armenian Genocide of 1915 and in token of deepest respect of the memory of its innocent victims, the RAA intends to complete its decades-long research in Western Armenia in 2015 and present the history of its over 70 districts in 36 volumes.



The members of the RAA are also preparing a series of publications on the history and material culture of the towns and villages of Artsakh.



RAA NEW PUBLICATIONS



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