

XI. ARMENIAN INSCRIPTIONS FROM AND AROUND YEGHEGIS

Abstract / An unprecedented corpus of Armenian inscriptions found in Yeghegis and on its outskirts is presented here. Although many of the inscriptions have been published before, this compilation provides new readings and interpretations – verified *in situ* – and a first English translation of their texts. The product will serve as an important research tool for future studies on Yeghegis, Armenian epigraphy, and the area's social history.

Keywords / epigraphy, foundation of churches, medieval Yeghegis, Syunik'

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INTRODUCTION

The wealth of architectural heritage from Yeghegis is matched by its rich epigraphic evidence. This chapter presents a corpus from inside the village of Yeghegis and its immediate vicinity. Most of the inscriptions are known from earlier publications (see the relevant bibliography below), while a few have been identified by Hamlet Petrosyan during the field season carried out in 2018. Yet, besides the inscriptions from the so-called Örbēlean cemetery, the trilingual gravestone, and the Jewish cemetery, they have not been translated into a more accessible language, especially for a non-Armenologist scholarly public.¹ In all cases, Hamlet Petrosyan has scrutinized each inscription *in situ* and on occasion suggested a new reading. These are all duly marked below. The epigraphic legacy from Yeghegis constitutes yet another important source for the reconstruction of the history and social relationships not only in this settlement or region, but well beyond their borders.

This publication follows the principles adopted by the *Corpus Inscriptionum Armenicarum* (CIA), which have since become the basis for the majority of editions of Armenian inscriptions.² We have, however, adopted a different style of presentation: the text is given in minuscule letters, and we employ capital letters according to the orthography of modern Armenian. The CIA usage of providing the deciphered inscriptions in capital letters is not only complicated to read, but, more importantly, gives rise to ambiguities when it comes to distinguishing between common and proper names. Inscriptions or parts of inscriptions presented in italics are either published here for the first time or are interpreted differently compared to earlier editions. Names of the monuments or monument groups are those proposed by the celebrated epigraphist Sedrak Barkhudaryan, who published many of Yeghegis' inscriptions in the third volume of CIA, which are likewise adopted in all the chapters of this volume.³ In other cases, we provide an approximate description of the location of a given inscription in the present-day village. The inscriptions are arranged according to groups marked by a monument or their location in Yeghegis, moving from the western side of the village to the east.

As mentioned above, all the Armenian inscriptions have been checked *in situ* by Hamlet Petrosyan. The

translations into English are by Zaroui Pogossian. All notes to the Armenian originals are Petrosyan's; those relevant to the English translation are Pogossian's. Inscriptions from the Jewish cemetery have not been included in this collection as they are easily accessible in their original and English translation.⁴ After each inscription, we provide details of the previous publications according to the following abbreviations:

Alishan = Ghewond Alishan, *Sisakan. Teghagrut'awn Siwnests' ashkharhi* [Sisakan. A Topography of the Land of Siwnik'], Venice 1893.

Barkhudaryan = Sedrak Barkhudaryan, *Divan hay vimagrut'yan. Prak III. Vayots' Dzor: Yeghegnadzori ev Azizbekovi Shrijanner* [CIA, vol. III. Vayots' Dzor: Districts of Yeghegnadzor and Azizbekov], Yerevan 1967.

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- 1 Michael Stone has published and translated the inscriptions from the Örbēlean cemetery into English, see Michael Stone, "The Orbelian Family Cemetery in Elegis, Vayoc' Jor, Armenia", *Revue des études arméniennes*, 33 (2011), pp. 213–237. Stone and David Amit have studied the Jewish cemetery of Yeghegis and published its inscriptions in Hebrew and English, see David Amit, Michael Stone, "Reports of the Survey of a Medieval Jewish Cemetery in Eghegis, Vayots Dzor Region, Armenia", *Journal of Jewish Studies*, 3/1 (2002), pp. 66–106; *idem*, "The Second and Third Seasons of Research at the Medieval Jewish Cemetery in Eghegis, Vayots Dzor Region, Armenia", *Journal of Jewish Studies*, 57/1 (2006), pp. 99–135. A. Khachatryan has published the inscription of the trilingual gravestone from Yeghegis in the original Arabic, Persian, and Armenian, including his translation of these into Russian, see Alexandr Kachatrian, *Korpus arabskikh nadpisej Armenii. VIII–XVI vv.* [A Corpus of Arabic Inscriptions from Armenia. 8th–16th Centuries], Yerevan 1987, pp. 66–67. See also *Idem*, "Trexjazyčnaja nadpis' iz Elegisa" [The Trilingual Inscription from Yeghegis], *Kavkaz i Vizantija* [Caucasus and Byzantium], 3 (1982), pp. 124–134; *Idem*, "K interpretacii arabskix nadpisej Armenii (VIII–XVI vv.)" [On the Interpretation of Arabic Inscriptions of Armenia (8th–16th Centuries)], *Patmabanasirakan handes* [Historical Journal], 4 (1989), pp. 151–162, sp. pp. 155–159.
- 2 For the principles of publication, see Hovsep' Örbeli, *Ani k'aghak'* [The City of Ani] in CIA, vol. I, Yerevan 1966, pp. 27–31.
- 3 Sedrak Barkhudaryan, *Vayots' Dzor: Yeghegnadzori ev Azizbekovi Shrijanner* [Vayots' Dzor: Districts of Yeghegnadzor and Azizbekov], in CIA, vol. III, Yerevan 1967, pp. 104–106.
- 4 Amit/Stone, "Reports of the Survey" (n. 1), pp. 66–106; *idem*, "The Second and Third Seasons" (n. 1), pp. 99–135.

Donabédian = Patrick Donabédian, “Timpan ekhegisskogo nadgrobnogo pamjatnika 1273 g.” [Tympanum of a Funerary Monument from Yeghegis Dated to 1273], *Patmabanasirakan handes* [Historical Journal], 3 (1973), pp. 189–206.

Jalaleants’ = Sargis [vardapet] Jalaleants’, *Chana-parhordut’iwn i metsn Hayastan* [Travel to Great Armenia], vol. II, Tiflis 1853.

K’ajberuni = K’ajberuni [Gabriel Tēr-Yovhannisean], “Chanaparhordakan nkatoghut’iwnk’. LZ” [Travel Notes, 36], *Ararat*, 21 (1888), pp. 434–444.

Lalayan = Eruand Lalayan, “Vayots’ Dzor. Nshavor vank’er” [Vayots’ Dzor. Noteworthy Monasteries], *Azgagrakan handēs* [Etnographical Journal], 26 (1916), pp. 5–84.

MAC = *Materialy po arkheologii Kavkaza* [Materials on the Archaeology of the Caucasus], vol. XII, Moscow 1916.

Stone = Michael Stone, “The Orbelian Family Cemetery in Eġegis, Vayoc’ Jor, Armenia”, *Revue des études arméniennes*, 33 (2011), pp. 213–237.

Yeghiazaryan = H. Yeghiazaryan, *Azizbekovi shrjani kulturayi hushardzannerə* [Cultural Monuments of the Azizbekov Region], Yerevan 1955.

Yovsēp’ean = Garegin Yovsēp’ean, *Tarsayich Ōrbēleani ew Mina Khat’uni serundə* [The Progeny of Tarsayich Ōrbēlean and Mina Khat’un], Antilias 1948.

The following symbols have been employed:

[] reconstructions. This has been maintained in the English translations, too, attempting to indicate what is reconstructed in the Armenian version

< > words/letters added to the English translation in order to respect the syntax of that language

{ } resolving the abbreviations, especially of *nomina sacra*

/ line breaks

When the inscription is fragmentary and impossible to reconstruct, the English translation reproduces the Armenian letters according to the Library of Congress transliteration system, in bold.

THE CHURCH OF ZORATS’ AND THE SURROUNDING AREA

THE CHURCH

1.1 Eastern wall, exterior, around the lunette of the southern niche, two lines [fig. 1.1].

*Շինող յարկիս նվիրանի/ որդիի մեծի
Էլիկումի/ Բիրթել անուն քաջասերի... /
Բեշքեն որդուն իւր գովելի...⁵*

*The builder of this sacred structure <is> the
son of the great Ēlikum/ lover of bravery called
Birt’el... / for his praiseworthy son Beshk’en...*

Barkhudaryan, p. 108.

1.2 Eastern wall exterior, around the lunette of the northern niche, two lines [fig. 1.2].

*Ես տ[Է]ր Ստեփանոս, որդի Ջալալին,
թոռն մեծի Տարսաիճին հիմնարկել շինեցի
եկեղեցիս յանո[ւ]ն սրբուհոյ Ած{ած}
նայ ... / ...որդոցն Բեշքենին եւ Իվանին*

5 Barkhudaryan, *Vayots’ Dzor* (n. 3), p. 108 reads this as follows: “... յիշատակի եւ նվիրանի ուղերձ մեծի Էլիկումի, Բիրթել անուն քաջ”, [...a missive of commemoration and donation to (or “of”, Z.P.) great Elikum, the brave <one> named Birt’el...]. During fieldwork in 2018, H. Petrosyan was able to scrutinize the inscription from a much closer distance, from a ladder, which allowed him to provide a better reading of the text. Unlike what has been suggested before, it is important to stress that the building of the church is presented as the initiative of the contemporary presiding prince Burt’el Ōrbēlean first and foremost. Indeed, this inscription is placed around the lunette of the eastern niche which means that it appears *before* the inscription of Step’anos Tarsayich around the frame of the eastern window where Princes Burt’el, and his sons Beshk’en and Ivanē are mentioned. Because Step’anos Tarsayich’s inscription the names of Burt’el’s sons Beshk’en and Ivanē, it leads us to conclude that the foundation of the church (and perhaps the entire monastic complex) was a joint initiative by the secular lords and the religious leader of Vayots’ Dzor/Syunik’. In this inscription, the last letter “ի” in the word քաջասեր[ի] is H. Petrosyan’s reading, who hypothesizes that the inscription was meant to be versified. For a genealogical table of the Syuni family in this period, including Burt’el and his sons Beshk’en and Ivanē, see p. 42.

I, Lord Step'anos, son of Jalal, grandson of great Tarsaich laid the foundation <and> built this church in the name of the holy Mother of God ... / ... for⁶ the sons *Bēshk'ēn and Ivanē*.

K'ajberuni, p. 444; Alishan, p. 148; Lalayean, p. 65; Barkhudaryan, p. 108.

1.3 Eastern wall exterior, around the central window, seven lines [fig. 1.3].

Տր Ած/ Յս Քս/ աւգնէ Բիրթելին/
Բէշքէն/ին եւ/ Իւաւ/նէի
Lord God/ Jesus Christ/ help
Birt'el/ Bēshk'ēn and/ Iwanē.⁷

K'ajberuni, p. 444; Alishan, p. 148;
Lalayean, p. 65; Barkhudaryan, p. 108.

1.4 On a *khach'k'ar* (1) built into the western façade, three lines [fig. 1.4].

Քս ո/դորմի Իգնա/տիոսի ամէն
Christ/ have mercy on Igna/tios. Amen.

K'ajberuni, p. 444; Lalayean, p. 65;
Barkhudaryan, p. 109.

1.5 On a *khach'k'ar* (2) built into the western façade, four lines [fig. 1.5].

Ած/ ող/որմի Գրիգորայ եւ ծ/նողաց իւրոց
God/ have/ mercy on Grigor and/ his parents.

Barkhudaryan, p. 109.

1.6 Exterior wall of the northern altar, to the right of the entrance, on one slab, four lines [fig. 1.6].

...Սիմեոն յիշ/[եցեք] : ԹՎ : ԶՅԷ :
(1328)/ ...[յ]իշեցեք Քս/ ...յսծայից
...Remember/ Simeon⁸/ Year 777 (1328)/
...[r]emember Christ/ ... *ystssyits'* (?).⁹

Barkhudaryan, p. 109.

1.7 Southern side of the western entrance to the northern altar, seven lines [fig. 1.7].

Թվիս : ԶՂԷ : (1348)/ ես Բախտիար/իս որդի
Սարխա/նս տվաք/ իզին մեր/ վանուլց. ով որ
խափ[անի]՝ դատի յԱ[ստուծոյ], իր սրբոց
In the year 797 (1348)/ I, Bakhtiar's son
Sarkhan/ gave/ our orchard/ to the mon-
astery. Whoever removes <it>/ may he
be judged by God <and> his saints.

K'ajberuni, p. 444; Barkhudaryan, p. 109.

1.8 Southern exterior wall, on the edges of hour markers on the sundial [fig. 1.8].

Ա, Բ, Գ, Դ, Ե, Զ, Է, Ը..

The first eight letters of the Armenian alphabet. Judging from the irregular shape of the letters, these were most likely added later.

THE EASTERN COURTYARD OF THE COMPLEX

The first row of three flat gravestones, counting from east to west:

1.9 Gravestone 1 [fig. 1.9].

Այս է հանգիստ պարոն Շահին./ թվ. : ԶՅԸ : (1329)
This is the resting <place> of paron¹⁰
Shah/ year 778 (1329).

Barkhudaryan, p. 109

1.10 Gravestone 2 [fig. 1.10].

Թվ. : ԶՂԶ : (1347)/ Այս է հանգիստ/ պարոն
Վախթանգին, որդոյ պարոն/ Ումէլին

6 Because of the fragmentary nature of the inscription, it cannot be determined with precision whether որդ(ւ)ոցն is used in the genitive, dative or even ablative plural case, although the translation hypothesizes the use of the dative.

7 These are Burt'el Ōrbēlean and his two sons Beshk'ēn and Ivanē. For a genealogical tree of the Ōrbēlean family, see p. 42.

8 In the Armenian text Simeon comes first and is thus on the first line, followed by “remember” on the second.

9 The series of legible letters do not render themselves to interpretation, nor, obviously, to translation.

10 I have not translated this word which came to roughly signify “lord” or “patron” in Armenian and is supposed to be a technical term.

Year 796 (1347 A.D.)/ This is the resting <place>/ of paron Vakht'ang, son of paron/ Umēk.¹¹

Jalaleants', p. 152; Alishan, p. 149; Lalayean, p. 66; Barkhudaryan, p. 110.

1.11 Gravestone 3 [fig. 1.11].

Ի թվ.:ՉՁԲ: (1343): Այս է հանգիստ Խոշին,
դուստր Դոփենց Վահրամին
In the year 792 (1343) / This is the resting <place>
of Khosh, the daugh/ter of Vahram Dop'ents'.

Jalaleants', p. 152; Alishan, p. 148; Lalayean, p. 65; Barkhudaryan, p. 110.

1.12 A cradle-shaped gravestone, eastern end, four lines [fig. 1.12].

Այս է/ հանգիստ Վարդանի/ն
This is/ the resting <place> of Vardom.

1.13 A cradle-shaped gravestone.

13a Eastern end, above a rectangular cavity with a hole, in the four corners of the carved cross [fig. 1.13a].

Թվ.:ՌԺԵ: (1566)
Year/ 1015 (1566)

13b Western end [fig. 1.13b].

Այս է հանգիստ Աղամ[ի]րին, ամեն
This is the resting <place> of Agham[i]r. Amen.

THE WESTERN COURTYARD OF THE COMPLEX
The first row of gravestones adjacent to the *gawit'*.

1.14 The second gravestone [fig. 1.14].

Այս է հանգիստ Կիրակին, թվ. :ՉԾԲ: (1303)
This is the resting <place> of Kirak. Year 752 (1303).

1.15 The fourth gravestone [fig. 1.15].

Այս է հանգիստ պարոն/ Շավիին՝
Սեվադի որդին. Թվ. :ՉՁ: (1331)
This is the resting <place> of paron / Shalva
son of Sevad. Year 752 (1331).

The second row of flat gravestones adjacent to the *gawit'*.

1.16 The second gravestone [fig. 1.16].

Այս է հանգիստ Առջո/Լթանին՝ դուստր
Շավլ[ի]ն. Թվ. :ՉՂԵ: (1348)
This is the resting <place> of Arjo/wt'an
the daughter of Shalva. Year 797 (1348).

Barkhudaryan, p. 110.

1.17 A *khach'k'ar* fallen inside the *gawit'*, below bas-relief decorations, in the right corner [fig. 1.17].

Թվ. :ՌԻ: (1571)
Year 1020 (1571).

1.18 A rectangular pedestal of a *stela*, 300 meters east of the Zorats' complex, in the fields. It has a cross-shaped bas-relief decoration on the western side, an inscription on the southern side, a cross-shaped bas-relief and inscription on the eastern side, and a mounted warrior with a lance, possibly St George, on the northern side.

18a The southern side, six lines (only the lower halves of two letters of the first line are preserved) [fig. 1.18a].

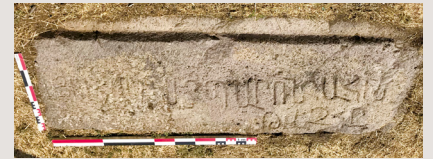
...եւ Գիորգ [լ]/եր աւզնակ[ան]/ եւ
բարեխ[աւ]ս ծառաին [ք]ո Սողոմոնի
...and Giorg <may you> help and intercede
<for> your servant Soghomon.

18b The eastern side, two lines above and below the cross-shaped decoration [fig. 1.18b–c].

Տր իմ Ած/ աւզնեայ ի...
My Lord God help i...

Barkhudaryan, p. 107.

¹¹ On the identity and intriguing history of Umek and his family, see Garegin Yovsēp'ean, "Vakht'ang ordi Umeka" [Vakht'ang, Son of Umek], in *Niwt'er eu usumnasirut'iwrtner hay arvesti ev mshakoyt'i patmut'ean* [Materials and Studies on the History of Armenian Art and Culture], vol. 1, Jerusalem 1935, pp. 1–14. Reprinted in *Idem*, *Nyut'er eu usumnasirut'yunner hay arvesti patmut'yan* [Materials and Studies on the History of Armenian Art], vol. 1, Yerevan 1983, pp. 217–233.



[fig. 1.1] The Zorats' Church. Inscription on the eastern exterior wall, around the lunette of the southern niche

[fig. 1.2] The Zorats' Church. Inscription on the eastern exterior wall, around the lunette of the northern niche

[fig. 1.3] The Zorats' Church. Inscription on the eastern exterior wall, around the central window

[fig. 1.4] The Zorats' Church. Inscription on the *khach'k'ar* (1) built into the western façade

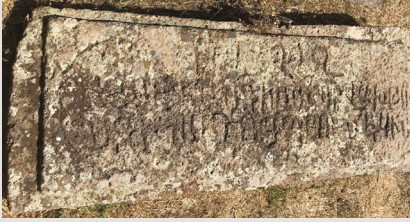
[fig. 1.5] The Zorats' Church. Inscription on the *khach'k'ar* (2) built into the western façade

[fig. 1.6] The Zorats' Church. Inscription on the exterior wall of the northern altar, to the right of the entrance, on one slab

[fig. 1.7] The Zorats' Church. Inscription on the southern side of the western entrance to the northern altar

[fig. 1.8] The Zorats' Church. Inscription on the southern exterior wall, on the edges of hour markers on the sundial

[fig. 1.9] The Zorats' Church, eastern courtyard. Inscription on the gravestone 1



[fig. 1.10] The Zorats' Church, eastern courtyard. Inscription on the gravestone 2

[fig. 1.11] The Zorats' Church, eastern courtyard. Inscription on the gravestone 3

[fig. 1.12] The Zorats' Church, eastern courtyard. Inscription on a cradle-shaped gravestone, eastern end

[fig. 1.13a–b] The Zorats' Church, eastern courtyard. Inscription on a cradle-shaped gravestone:
a) eastern end;
b) western end

[fig. 1.14] The Zorats' Church, western courtyard (first row of gravestones adjacent to the *gawit'*). Inscription on the second gravestone

[fig. 1.15] The Zorats' Church, western courtyard (first row of gravestones adjacent to the *gawit'*). Inscription on the fourth gravestone

[fig. 1.16] The Zorats' Church, western courtyard (second row of gravestones adjacent to the *gawit'*). Inscription on the second gravestone

[fig. 1.17] The Zorats' Church, western courtyard (second row of gravestones adjacent to the *gawit'*). Inscription on a *khach'k'ar* fallen inside the *gawit'*



[fig. 1.18a–c] A rectangular pedestal of a stela, 300 meters east of the Zorats' complex:
a) southern side
b) eastern side
c) northern side

THE CUPOLA CHURCH AND ITS VICINITY

THE WESTERN COURTYARD

II.1 A cradle-shaped gravestone, the inscription is on the two sides of the pointed arch and on the western side [fig. 11.1].

*Այս է դիր հանգստեան/ ճշմարիտ ծառայի
Ահառուծոյ պարոնի/ Լուսին/ Ի թվ. :ՉԿԹ: (1320)
This is the resting place/ of the true servant
of God paron Lus/ in the year 769 (1320).*

II.2 A flat gravestone, divided into two and used as steps leading to the church entrance. The inscriptions are on three narrow edges (western, southern, eastern) [fig. 11.2].

*Թվ. :ՉՁ: (1331)/ Այս է հանգիստ/
Մախատունին. / .ակիրս:
Year 780 (1331)/ This is the resting
<place>/ of Makhat'un. / .akirs.¹²*

II.3 A *khach'k'ar* to the left of the church entrance. The inscription runs along the two long ends, framing the *khach'k'ar*, two lines [fig. 11.3].

*[Մուր]ք հաչս բարեխաւ¹³ է Յոգ/
աղեղին. Թվ. :ՉԾԴ: 505)
This holy cross is <for> the benediction
of Hog/adegh. Year 954 (1505).*

II.4 A *khach'k'ar* to the right of the church entrance. The inscription is engraved below the central cross and below the right arm of the cross on the lower right, two lines [fig. 11.4–5].

*Պարոն Ն[ա]տին. Թվ. :ՉԽԵ: (1496)
To paron Nat. Year 945 (1496).*

II.5 A *khach'k'ar* to the right of the church entrance. The inscription is engraved on the upper cornice and in the tabernacle, in the four corners of the central cross, four lines.

*Սք իս[ա]չս ի բարեխաւու[թ]իւն
Կաւ.../ Թվ. :ՉՂ/Թ: (1550)*

¹² The word is fragmentary and not possible to interpret or translate.
¹³ The letter j is superfluous according to the classical orthography.

*This holy cross [is] for the benediction
of Kaz... / Year/ 99/9 (1550).*

II.6 A *khach'k'ar* to the right of the church entrance. The inscription runs on the upper cornice and along the two vertical frames [fig. II.6].

*Բարեխաւս է խաչս/ Խոնդշին. :ՁԾԲ: (1503)
This cross is for the benediction of/
Xondsh. 952 (1503).*

THE SOUTHERN COURTYARD

II.7 Two fragments from the lintel of a monumental composition. In scholarly literature, the inscription is known as the “inscription of Tarsayich and Mina Khat’un.” The extant fragments – Աճ, ԹՎ, ԻԳ, այ – are portions of the lower section of the lintel. The entire inscription was published by G. Yovsēp’ean. In the reproduction and translation below, the extant fragments are signaled with an underline [fig. II.7].

Աճ շնհաւոր անէ դարաբաս պարոն
Տարսայիճին, Մինայ Խաթին՝
իւրեան ամ... ԹՎ. :ՉԻԳ (1274)
May God grace¹⁴ the court of paron Tarsayich,
Minay Xat’in his sp<ouse?>.
Year 723 (1274).

Jalaleants’, p. 184; K’ajberuni, p. 438, Alishan,
p. 151; Lalayean, pp. 26, 89; Yovsēp’ean,
p. 4, Barkhudaryan, p. 115–116.

II.8 A flat gravestone in the south-eastern part of the courtyard [fig. II.8].

*Այս է հանգիստ Մամավթին
This is the resting <place> of Mamavt’.*

THE EASTERN COURTYARD

II.9 A cradle-shaped gravestone with a triangular pointed top. The inscription is engraved on the two slanted sides of the top, two lines [fig. II.9].

*Այս է հանգիստ Փռա/նկշահի. թ. :ՉՅԴ: (1325)
This is the resting <place> of P’ra/nkshah.
Year 774 (1325).*

Lalayean, p. 26; Barkhudaryan, p. 112.

II.10 A flat gravestone with a semicircular top, with a hole. The inscription is carved along the width of the stone, four lines [fig. II.10].

*Այս է հանկիստ Աստ/ուածատորոյ սար/
կաւազի եւ նահա/տակի. թվ. :ՊԾԳ: (1403).
This is the resting <place> of Ast/uacatur
the deacon and martyr.¹⁵ Year 852 (1403).*

II.11 A flat gravestone. Only the lower part of the slab and the lower half of the inscription have been preserved, two lines [fig. II.11].

*...սզին. թվ. :ՊԺԳ: (1364)
...agin(?). Year 813 (1364).*

II.12 A flat gravestone. The inscription is carved along the length of the stone, two lines [fig. II.12].

*Այս է հանգիստ/ Ստեփանէն. ի թվ. :ՉՂԸ: (1349)
This is the resting <place>/ of Step’an.¹⁶ Year 798 (1349).*

Barkhudaryan, p. 112.

II.13 A cradle-shaped gravestone. The inscription is carved on the southern end, two lines [fig. II.13].

*Թ. :ՉԿԵ: (1316): Այս է հան/զիստ Դպէլին
Year 765 (1316). This is the resting <place> of Ghpēl.*

Barkhudaryan, p. 112.

II.14 A cradle-shaped gravestone. The inscription is on two sides, three lines [fig. II.14].

*Այս է հանգիստ/ ...ուրիւրիսայթու[ն]
ին. Թվ. :ՉՂ: (1341)
This is the resting <place>/ of ...ut’lukhat’u[n].
Year 790 (1341).*

14 One may translate this also as “bless.”

15 The term նահաւսակ literally means “athlete, champion, hero,” but allegorically, a “champion of God,” thus a “martyr” in a religious context, which is how I have translated it.

16 The genitive case of Step’an is irregular in this inscription and appears as an ablative. This use is attested on other occasions and may reflect vernacular speech conventions. Samvel Karapetyan, Jean-Pierre Mahé, “The Hoiomos Inscriptions”, in *Hoiomos Monastery: Art and History*, Edda Vardanyan ed., Paris 2015, pp. 363–527, sp. p. 451.

II.15 A flat gravestone, two lines [fig. II.15].

Այս է հանգ/իստ Մամխատ[ունի]
This is the rest/ing <place> of Mamkhat[un].

II.16 A flat gravestone, the inscription is carved with irregular letters, three lines [fig. II.16].

Այս է հա[նգ]իստ/ Սեփսեփի/ Է(Կ)
արքեցի. Թ. :ՉԾԵ: (1306)
This is the resting <place>/of Sēp'sep/
E(K?)arbets'i. Year 755 (1306).

II.17 A flat gravestone. The inscription is carved along the height of the surface, two lines [fig. II.17].

Այս է հանգիստ Չաքարէ. :ՉՀ: (1321)
This is the resting <place> of Zak'ar.¹⁷ 770 (1321).

II.18 A flat gravestone, the inscription is carved along the width of the surface, four lines [fig. II.18].

Այս է/ հա[նգ]իստ/ Սոհահի/ն. ի թվ. :ՉՀԸ: (1329)¹⁸
This is/the resting <place>/ of Sochah.
Year 778 (1329).

Barkhudaryan, p. 112.

THE NORTHERN COURTYARD

II.19 A flat gravestone, which may have been the pedestal of a wooden column, as there is a circular hollow in the middle. This possibly served to anchor the column's base. The inscription runs seven lines and is engraved around the cavity¹⁹ [fig. II.19].

Այս է հանգ/ըստարան Աբ/
գարին/. յաղաւ/թս յիշ/եցէ/ք
This is the rest/ing <place> of Ab/gar. In
[your] pra/yers rem/ember <him>.

II.20 A *khach'k'ar*. The inscription is engraved on the cornice and below the cross, five lines [fig. II.20].

[Սուրբ իսախ քա]ր[ե]հասա/
Փաշիկին/. թվ. :ՉՂԸԸ: (1349)
This holy cross <is for the> b]en/ediction
of P'ashik/ Year 798 (1349).

There is a graveyard to the north-west of the Cupola Church, currently within a private orchard, where there is a group of monuments composed of four monumental *khach'k'ars* placed on a single pedestal, another *khach'k'ar* which is obviously no longer in its original location, and three cradle-shaped gravestones.

II.21 Within the complex of four *khach'k'ars* on a single pedestal, the first inscription is engraved on the lower part of the two northern *khach'k'ars*, below the sculptural decoration, two lines on each *khach'k'ar* [fig. II.21a–b].

Թվ. :ՉԲ: (1253): Ես Մխիթար կանգնեցի իսա/
չերս հաւր իմն Արկանն եւ մաւր իմն Ամ/
խթէ: Ես Ապիկ գնեցի զայ/ս հողս :ԻԷ:
(25) դեկան. արարի գերեզմանք հա...²⁰
Year 1253. I Mkhit'ar raised these cross/
es for my father Ablik and my mother Am/
ist'.²¹ I, Aplik²² bought this land for 25 *dekans*
and built the graves of/for ha(?)²³...

II.22 The second inscription of this group is engraved along the lower part of the two southern *khach'k'ars*, below the sculptural decoration, three lines [fig. II.22].

Թիվիս :ՉԲ:/ (1253): Կաման Ա[ստուծոյ]
ես Մար/գարէս կանգնեցի զիսաչ/երս
ի բարեխաւտու/թե[ա]ն հողոյ [իմոյ]
եւ ամիս/նոյ իմոյ եւ զաւակաց իմ²⁴

17 In the English translation it is assumed that “Zak’arē” is another attestation of the irregular form of the genitive case, employing the ablative form.

18 Barkhudaryan interpreted Չ [700] as Շ [500] which is obviously an error.

19 There are other such gravestones in the vicinity, with a similarly sized circular cavity, but without inscriptions.

20 Barkhudaryan restored the last part of this inscription as հա[լր եւ մաւր], i.e., “for [my] father and mother.” In this edition I refrain from adding these words, since an *in situ* inspection has not allowed me to establish any facts or conclude that Aplik’s parents’ graves were located here. On the contrary, the first inscription was commissioned by Ablik/Aplik’s son and the relevant *khach'k'ars* were raised in memory of his own parents, i.e., Ablik/Aplik and his wife.

21 The English translation assumes that Amist’ē is the (irregular) genitive case of Amist’. See also notes 16 and 17 above.

22 The same name is spelled differently on the different lines of the inscription, where the letters բ [b] and պ [p] are interchangeable.

23 On difficulties in interpreting this word, see note 18. Because of the *lacuna*, it cannot be established whether the relevant case would be a genitive or a dative; hence, the two possible prepositions.

24 No space was left for the last letter Մ and for this reason the master carver had to add it between the second and third lines.

In the year 702 (= 1253 A.D.) by the will of God I, Mar/garē raised these cross/es for the benedic/tion of [my] soul and of my spou/se²⁵ and my offsprings.

Jalaleants', p. 154; K'ajberuni, p. 438, Alishan, p. 151; Lalayean, pp. 26, 69; Barkhudaryan, p. 114.

II.23 A cradle-shaped gravestone with sculptural decoration on the northern side. The inscription is carved above the decoration, one line [fig. II.23a–b].

Այս է հանգիստ Մուխթարին
This is the resting <place> of Mukht'ar.

II.24 A trilingual gravestone in a chapel located south of the church on marble slabs [fig. II.24]. This gravestone is discussed by Michael Pifer in this volume, including the publication of the full text in all three languages.



[fig. II.1] The Cupola Church, western courtyard. Inscription on a cradle-shaped gravestone, western side

[fig. II.2] The Cupola Church, western courtyard. Inscription on a flat gravestone

[fig. II.3] The Cupola Church, western courtyard. Inscription on a khach'k'ar to the left of the church entrance

25 The orthography *անխուն* (spouse) instead of *անուսն* is irregular.



[fig. 11.4–5] The Cupola Church, western courtyard. Inscription on a *khach'k'ar* (1) to the right of the church entrance

[fig. 11.6] The Cupola Church, western courtyard. Inscription on a *khach'k'ar* (3) to the right of the church entrance

[fig. 11.7] The Cupola Church, southern courtyard. Inscription on two fragments from the lintel of a monumental composition



[fig. 11.8] The Cupola Church, southern courtyard. Inscription on a flat gravestone in the south-eastern part

[fig. 11.9] The Cupola Church, eastern courtyard. Inscription on a cradle-shaped gravestone with a triangular pointed top

[fig. 11.10] The Cupola Church, eastern courtyard. Inscription on a flat gravestone with a semicircular top



[fig. 11.11] The Cupola Church, eastern courtyard. Inscription on a flat gravestone (1)

[fig. 11.12] The Cupola Church, eastern courtyard. Inscription on a flat gravestone (2)

[fig. 11.13] The Cupola Church, eastern courtyard. Inscription on a cradle-shaped gravestone (1)



[fig. 11.14] The Cupola Church, eastern courtyard. Inscription on a cradle-shaped gravestone (2)

[fig. 11.15] The Cupola Church, eastern courtyard. Inscription on a flat gravestone (3)

[fig. 11.16] The Cupola Church, eastern courtyard. Inscription on a flat gravestone (4)

[fig. 11.17] The Cupola Church, eastern courtyard. Inscription on a flat gravestone

[fig. 11.18] The Cupola Church, eastern courtyard. Inscription on a flat gravestone

[fig. 11.19] The Cupola Church, northern courtyard. Inscription on a flat gravestone (maybe the pedestal of a wooden column)

[fig. 11.20] The Cupola Church, northern courtyard. Inscription on a *khach'kar*



[fig. 11.21] The Cupola Church, north-western graveyard (private orchard). Complex of four *khach'k'ars* on a single pedestal

[fig. 11.21a–b] The Cupola Church, north-western graveyard (private orchard). Inscription within the complex of four *khach'k'ars* on a single pedestal

[fig. 11.22] The Cupola Church, north-western graveyard (private orchard). Inscription on the lower part of the two southern *khach'k'ars*

[fig. 11.23a–b] The Cupola Church, north-western graveyard (private orchard). Inscription on a cradle-shaped gravestone

[fig. 11.24] The Cupola Church, south of the church. Trilingual inscription

THE CHURCH OF THE MOTHER OF GOD (ASTUATSATSIN)

III.1 On the upper border of the bema of the church's main altar, one line. The inscription is probably to be dated to the ninth or tenth centuries, and is among the earliest epigraphic testimonies from Yeghegis [fig. III.1a–c].

[Ե]յս Սոււմբայս²⁶ որդի [Ա]շոտ Շահ[ն]
շա[hի] կանկ... [յ]ալակա[ց]
I, Sumbay, son of [A]shot Shah[n]
shah raised ... for children.²⁷

Jalaleants', p. 153; K'ajberuni, p. 436;
Barkhudaryan, p. 110.

III.2 On the tympanum of the western entrance. The inscription is two lines long, by an inexperienced hand [fig. III.2].

Եղկի (եկեղեցի²⁸)/ Թվի[ն] :ՌՃԾԲ: (1703)
Church (?)/ In the year 1152 (1703).

K'ajberuni, p. 436; Barkhudaryan, p. 111.

III.3 A gravestone, external, south-western corner [fig. III.3].

Թվ[ի]ն/ :ԶՂԴ: (1345)/ Այս է դիր/
հանգստ/էն²⁸ Շատե[ր]ի[ն]
In the year/ 794 (1345). This is the
resting/ place of Shatēr.

Barkhudaryan, p. 110.

III.4 A *khach'k'ar*, near the upper left corner of the southern entrance. The epigraph runs on the cornice and below the cross. The inscription on the cornice is almost completely erased, except for traces of some letters [fig. III.4].

Ի փրկութի[ն] / հոգոյ հ[աւր] / իմ Մելիքշին
For the salvation/ of the soul of my father Melik'sh.

Barkhudaryan, p. 111.

III.5 A reused *khach'k'ar* built into the upper section of the western entrance. The stone was cut to fit the available space. As a result, the upper and lower parts of the inscription, which ran along the two vertical borders, have disappeared. The inscription is probably to be dated to the thirteenth–fourteenth centuries [fig. III.5].

[Սուր]ք պիսաւս յիշատակ Մ.../ ...
ամաթ եւ Ռսկան կէ...:
This holy cross <is for> the commemoration
of M.../...amat(?) and Oskan kē(?)...

III.6 Two angular fragments of the frame of a *khach'k'ar* built into a wall, fallen near the western wall of the church. These are probably to be dated to the thirteenth–fourteenth centuries [fig. III.6a–b].

...ցդ խաւս ինն.../ ...ու ամուսն
ի[մոյ] եւ զ[աւակաց]...
...ts'd(?) this cross <is> for me .../...and my spouse
and children...

Barkhudaryan, p. 111

III.7 A *khach'k'ar* cut into two halves, reused as the upper frame for the second aumbry of the southern nave. The inscription on the cornice of the *khach'k'ar* is one line long [fig. III.7].

...ին, Արապե[ր]ին, Շահին, թվին :ԶԺԶ: (1467)
...in, for Awpel, Shah, in the year 916 (1467).

III.8 A *khach'k'ar* reused below the aumbry of the northern sacristy, as ashlar (from the two slabs, the one to the left) [fig. III.8].

Ի Թի[ն] / Յայոց :ՆԾ/2: (1007), Աւայ
In the Armenian year 456 (1007), Away.

26 The scribe has carved the letter Յ [y], however, considering the similarity between the letters Յ and Տ, it is possible that he confused the two. On the contrary, it is also possible to decipher the name as Սոււմբայ[ն]ս [Sumbay[t]s].

27 The fragmentary nature of the inscription does not allow to affirm whether [q]ալակա[ց] is employed in the genitive, dative or ablative plural case.

28 This is another case of a genitive ending in -էն of the ablative case.

III.9 A *khach'k'ar* reused as a seal of the southern aumbry in the northern sacristy. The inscription runs along the two frames [fig. III.9].

*Եւ Յովանէս երէցս/ կանկնէ
ցի իսխչս փրկ[ութիւն] յոգ[ոյս]
I, priest Yovanēs, raised this cross
for the salvation of my soul.*



[fig. III.1a–c] The church of the Mother of God (Astuatsatsin). Inscription on the bema of the main altar

[fig. III.2] The church of the Mother of God (Astuatsatsin). Inscription on the tympanum of the western entrance



[fig. III.3] The church of the Mother of God (Astuatsatsin). Inscription on a gravestone

[fig. III.5] The church of the Mother of God (Astuatsatsin). Inscription on a reused *khach'k'ar* built into the upper section of the western entrance

[fig. III.7] The church of the Mother of God (Astuatsatsin). Inscription on a cut and reused *khach'k'ar* in the southern nave

[fig. III.4] The church of the Mother of God (Astuatsatsin). Inscription on a *khach'k'ar*

[fig. III.6a–b] The church of the Mother of God (Astuatsatsin). Inscription on two fragments of a *khach'k'ar* built into a wall

[fig. III.8] The church of the Mother of God (Astuatsatsin). Inscription on a reused *khach'k'ar* in the northern sacristy

[fig. III.9] The church of the Mother of God (Astuatsatsin). Inscription on a reused *khach'k'ar* in the northern sacristy

THE ŌRBĒLEAN CEMETERY

Although this area has been dubbed “the Ōrbēlean Cemetery,” we have no proof that this was, indeed, an Ōrbēlean dynastic cemetery site. The main burial ground of the Ōrbēlean s was at the Noravank’ Monastery. Nevertheless, in this article, the convention of calling this area the “Ōrbēlean Cemetery” has been maintained.

IV.1 Two *khach’k’ars* set together into a wall and surmounted by a tympanum.

An inscription once ran along the entire border of the monument, but only a fragment has survived and was placed on the right side of the complex during restoration. Yet, judging from the direction of the writing, which goes from bottom up, originally the fragment must have been on the left side [fig. iv.1a–b].

[Ի բարե]պաշտ իշխան[ւ]թ[եան] Տարս[աիճին]...
հալալ արդեամբ... հորադրայր Սմպատայ Գ...
During the blessed rule of Tars[aich] ... with
honest income ... to uncle²⁹ Smpat G ...

Barkhudaryan, p. 113, Stone, p. 219.

IV.2 A cradle-shaped gravestone with a pointed arch. The inscription is engraved on the northern lower side of the base and on the western end [fig. iv.2a–b].

Այս է հան[գ]իստ Սմպատայ:/ Թ: :ՉԻԹ: (1280)
This is the resting <place> of Smpat. Year 729 (1280).

Barkhudaryan, p.113, Stone, p. 217.

IV.3 A cradle-shaped gravestone with a pointed arch. The inscription is carved on the base of the southern side, the northern base, and the western end [fig. iv.3a–b].

Այս է հանգիստ Հասայրդեղին/
եւ Հասանպուղին: Թվ. :ՉԾԲ:
(1303)/ Աժ ողո/րմի Նջ[իսին]
This is the resting <place> of *Haz-*
ayrdegh/ and Hasanpugh. Year 752
(1303)/ God have/ mercy on Nj[is].

Yeghiazaryan, p. 61; Barkhudaryan, p. 113; Stone, p. 221.

IV.4 A cradle-shaped gravestone. The inscription is engraved at the base of the northern side, the western end, and the eastern side [fig. iv.4a–b].

Այս է հանկի[ս]տ Ամթունի:/ Թ: :ՉԽԱ: (1292)/ Ա
This is the resting <place> of *Amt’un*./
Year 741 (1292)/ **A**.

Stone, p. 216.

IV.5 A fragment of the border of a *khach’k’ar* built into a wall [fig. iv.5].

...նեցի...
...nets’i...³⁰

Stone, p. 218.

29 Literally “brother of the father.” The case employed could be genitive or dative.

30 As Michael Stone has indicated, this is probably the “end of a local designator.” See Stone, “The Orbelian Family Cemetery” (n. 1), p. 218.



[fig. iv.1a–b] The Īrbēlean cemetery.
Two *khach'kars* surmounted by a tympanum:
a) panoramic view;
b) fragment of the inscription on the cornice



[fig. iv.2a–b] The Īrbēlean cemetery.
A cradle shaped gravestone (1):
a) northern side;
b) western end

[fig. iv.3a–b] The Īrbēlean cemetery.
A cradle shaped gravestone (2):
a) base of the northern side;
b) western end



[fig. iv.4a–b] The Īrbēlean cemetery.
A cradle shaped gravestone:
a) northern side;
b) eastern end

[fig. iv.5] The Īrbēlean cemetery. A fragment
of the border of a *khach'kar* built into a wall

THE SOUTH-EASTERN GRAVEYARD

This graveyard is located at the south-eastern edge of the village, south of the main road, on a slope, extending ca 50 × 50 square meters. There are about twenty *khach'k'ars* on the slope, in five rows, from the north to the south. They are presented according to rows, moving from west to east, and according to specific tombstones, moving from north to south.

v.1 A cradle-shaped gravestone. Has sculptural and *khach'k'ar* decorations on the northern side and cross-shaped decorations on the southern side. The inscription is engraved on the western end, three lines [fig. v.1].

Այս է / հ[ան]գ[ի]ստ Անէտ/հն
This is/ the resting <place> of Aw/nēs.

v.2 A rectangular parallelepiped gravestone. A horizontal human figure on the northern side represents the interred. There is a cross-shaped decoration on the southern side. The inscription is on the upper flat surface, one line [fig. v.2].

Այս է հանգիստ Աղչար[ա]ն
This is the resting <place> of Aghzar[a]n.

v.3 A cradle-shaped gravestone with a pointed arch. The inscription is engraved on the western end, five lines [fig. v.3].

Այս է հանգիստ Ղ/ամբար/
սարկաւազ/հն. թվ. :ՌԺԳ: (1564)
This is the resting <place> of Gh/am-
bar/ deacon./ Year 1014 (1564).

v.4 A cradle-shaped gravestone, with a sculptural decoration on the northern end and a cross decoration on the southern end. The inscription is engraved on the eastern narrow end – five lines [fig. v.4a] – and on the western end – two lines [fig. v.4b], between the upper and lower wings of the cross.

Այս է հանգիստ Ակ/ոբին, որ տղայ հ[ա]ս[ա]կ[ա]կ
փ[ր]իս[տ]ի/գ/աւ ի Քու. ող[որմ]ի:/Թվ. :ՌԵ: (1556)
This is the resting <place> of Ak/ob, who departed
to Christ in young age. Mercy <on him>.
Year 100/5 (1556).

v.5 A rectangular parallelepiped gravestone with no decorations. The inscription is on the northern side, two lines [fig. v.5].

Այս է հանգ[ի]ստ Խոբտ/պաղիս
This is the resting <place> of Khobt'a/ypaghish.

v.6 A funerary complex composed of a *khach'k'ar* and a gravestone.

6a The inscription on the *khach'k'ar* is engraved on the upper cornice and in the lower band, below the sculptural decoration, three lines [fig. v.6a].

Կ[ա]ն[կ]ն[ե]ց[ա]ւ խաչ[ա]ւ/ ի փրկ[ու]մ
թ[ի]ւն Սս/րին. Թ :ՁԺԷ: (1468)
This cross was raised/ for the salva-
tion of Ms/r. Year 917 (1468).

Barkhudaryan, p. 114; Stone, p. 224
(based on Barkhudaryan).

6b On the flat upper surface of the gravestone [fig. v.6b].

Այս է հանգիստ Մսիր աղիս
This is the resting <place> of Msir agha.

v.7 A small, cradle-shaped gravestone, with a cross decoration on the southern side and a horizontal bas-relief of the interred on the northern side, above which there is a one-line inscription [fig. v.7].

Այս է հանգիստ Եղծկ[ի]ն
This is the resting <place> of Yeghts<i>k.



[fig. v.1] The south-eastern graveyard.
A cradle-shaped gravestone; western end

[fig. v.2] The south-eastern graveyard. A rectangular parallelepiped gravestone; upper surface

[fig. v.3] The south-eastern graveyard.
A cradle-shaped gravestone; western end

[fig. v.4a–b] The south-eastern graveyard.
A cradle-shaped gravestone:
a) eastern end;
b) southern end (inscription of the date
between the wings of the cross)

[fig. v.5] The south-eastern graveyard.
A rectangular parallelepiped
gravestone; northern side

[fig. v.6a–b] The south-eastern graveyard:
a) *khach'kar* with an inscription on the upper
cornice and on the lower band;
b) gravestone with an inscription
on the upper surface

[fig. v.7] The south-eastern graveyard.
A cradle-shaped gravestone; northern side

THE OLD CHURCH

The Old Church is a single-nave basilica structure, with an arched southern entrance, a rectangular western entrance, a bema with one step, and a semi-circular apse. It is located at the south-eastern edge of Yeghegis. The inscriptions, published here for the first time, are of exceptional value, particularly the first one, since it represents the earliest dated epigraphic testimony from Yeghegis.

VI.1 Inside the eastern frame of the southern entrance, on one slab, five lines in large vertical uncial (majuscule) with irregular letters [fig. vi.1].

*ԹՎ. Յ: (851) Թագ/են թագաւ/որ տվի
ի Ծաղկոցն ի սա/լքս յեկեղէց/իս
Year 300 (851) <I> king T'ag/en (?) gave from
Tsaghkots' for the ash/lars of this chur/ch.³¹*

VI.2 On the western corner of the southern wall, exterior, on four slabs, two lines, large uncial letters (*erkat'agir*), with an irregular arrangement [fig. vi.2].

Ա...ունին սուր[ք]/յոզոյ ծ...
A ...<they> have from the Holy Spirit ts.



31 The inscription is difficult to interpret and, thus, translate. From the structure of the phrase “T’agen” seems to be a personal name, but is not attested anywhere else. Nor does “T’agen king” appear to be a historically attested person, if, indeed, T’agen is a personal name.

[fig. vi.1] The Old Church. Inscription inside the eastern frame of the southern entrance

[fig. vi.2] The Old Church. Inscription on the western corner of the southern wall

VARIOUS MONUMENTS INSIDE AND IN THE VICINITY OF YEGHEGIS

VII.1 A *khach'k'ar* built into a wall with a triangular tympanum, located outside the western edge of the village, on the right side of the road leading to it. The bas-relief of the *Deesis* is sculpted on the lintel, with Christ sitting on the tetramorphic throne, Virgin Mary to his right and John the Baptist to his left. The inscription runs along the border of the *khach'k'ar*, while the names of Jesus, Mary, and John are engraved on the upper cornice [fig. vii.1a–b].

Այս գայիսն միսե[ալ] արե[ա]մբ աւծ[ել]ոյն
Յի կանկնեցաւ իշխանութե[ա]մբն պարոն
Բիրթելին: Մեք՝ Գրիգոր եւ Միսիթար ... ի
բարեխոսութիւն մեզ և ծնողաց մերոց: Թվին
:ՉՁԹ: (1340): Յս Քս: Մարիամ: Յոհ[աննէս]
This scepter, strengthened with the blood of the
anointed Jesus was raised during the rule of paron
Birt'el. We, Grigor and Mkhitar ... for the bene-
diction of ourselves and our parents. In the year
789 (1340). Jesus Christ. Mariam. Yoh[annēs].

Jalaleants', p. 152; Alishan, p. 152; Lalayean, p. 73;
Barkhudaryan, pp. 117–118.

VII.2 A *khach'k'ar* built into a wall and a gravestone, outside the western edge of the village, on the left side of the road leading to the village [fig. vii.2a].

From the support wall/complex, only the *khach'k'ar* and the tympanum have survived. The inscription was engraved on the cornice of the wall and on the cornice of the *khach'k'ar*. Presently, only a fragment on the *khach'k'ar's* cornice is extant. The surviving parts are underlined [fig. vii.2b].

Ի քարեպաշտ իշխանութե[անն] Տարսաիճին...
եւ Աւետիս, Միսիթար՝ որդիք Խացադեղա ոս ... /
մերոց. յիշե Ք[րիստո]ս Ա[ստուա]ծ: Թվ. :ՉԼԲ: (1283)
During the pious rule of Tarsaich... I, Awetis,
Mkhitar, sons of Khats'adegh **os...** / of our ... Re-
member <in> Christ God. Year 732 (1283).

Jalaleants', p. 155; Alishan, p. 152; Lalayean,
p. 72; MAC, p. 105; Barkhudaryan, p. 117.

A cradle-shaped gravestone. The inscription is engraved on the southern and eastern sides of the base [figs vii.2c–d].

[Այս է] հանկիստ Աւետիսին: Թ.: :ՉԾԵ: (1306)
This is the resting <place> of Awetis. Year 755 (1306).

VII.3 A *khach'k'ar* fitted into a wall, outside the western edge of the village, on the left side of the road leading to the village. Only the *khach'k'ar* and the lower left stone of the border have been preserved. The inscription is engraved on the cornice and the framing border, in separate segments [fig. vii.3a–b].

...Գր[ի]գոր. կա/նկ/եց/ի պ/հաա/չ/ս/ յի/շ/ա/ա³²տ/
ակ/ Գա³³ հաւր/ իմ/ոյ/: Որ կ/[արդար]...
...Grigor. I raised this cross in memory of Ga³⁴
my father. <Those> who read...

VII.4 A *khach'k'ar* outside the western edge of the village, on the right side of the road leading to the village. The inscription is engraved on the upper cornice, the border framing the cross, and below the cross [fig. vii.4].

:ՉԿԲ: (1313): / Ես՝ Էլիսաթունս կանկեցի պիսաչս/
ի [կիրկութի]ն հոգս իմն/ եւ ծնողաց իմոց
762 (1313)/ I, Elkhat'un raised this cross/ for the
[salvation] of my soul and of my parents.

Later, another inscription was added on the cornice.

Ես՝ Այսունս դ...
I, Aysun d.

VII.5 A *khach'k'ar* built into a wall, on the north-eastern end of the village, in front of the Jewish cemetery, on the southern slope of the Zorats' Church. The inscription is engraved on the base of the tympanum (5a) [fig. vii.5a], the borders framing the wall (5b) [fig. vii.5b], along the upper perimeter of the tympanum (5c), and on the sculpted figures (5d).

32 The scribe has erroneously carved an extra letter *ա*.

33 One may suppose that the scribe omitted the rest of the letters of the name.

34 See note 33.

5a Թ. Յ. :ՉԻԲ: (1273) ի բարեպաշտ իշխանութ[եա]ն
 Սնպա[տայ]
 The year of the Armenians 722 (1273)
 during the pious rule of Snpat.

5b ...մ եւ հար, Սնպատ, Սարգիս, Աւետիս, Վարդայշահ
 որդի[ք]...զամուսնոց [մերոց]
 ...m and father, Smpat, Sargis, Awetis, Vardayshah
 sons ... of [our] spouses.

5c Աւրինեալ [Է Ած]ած[ինն], իւր միայծին Յ[իսու]ս
 Ք[րիստո]ս Ա[ստու]ած
 Blessed is the Mother of God, her only begotten
 <son> Jesus Christ God.

5d Ք[րիստո]ս Ա[ստու]ած
 Christ God.

Alishan p. 152; Lalayean p. 72; Barkhudaryan
 p. 117; Donabédian pp. 189–191.

VII.6 A *khach'k'ar* at the north-eastern edge of the
 village. The inscription covers the entire surface of
 the slab [fig. vii.6].

Թ[վին] :ՉԻԸ: (1278), ի բարեպաշտ
 իշխանութիւն]^{35/} Տարսաիճին, Շիրեւշ/ահ՝ որդի
 Գիրգոր[այ]/ կանկեցի իւ/աչս ինձ, ամ/[ո]ւսնո
 իմո, զավակաց իմոց Ա[ստու]ած ողորմի: Տիկո:
 In the year 727 (1278), during the pious rule
 of Tarsaich, <I> Shirewsh/ah, son of Grig-
 or, raised this cross for myself, my spouse,
 my children. Lord have mercy. Tiko.

K'ajberuni, p. 443; Alishan, pp. 149–150;
 Barkhudaryan, p. 116.

35 The correct form should have been իշխանութե[ան], but the
 letter ի is visible and the only way to resolve the inscription is as
 it appears above.



[fig. vii.1a–b]

a) A *khach'k'ar* built into a wall with a triangular
 tympanum, located outside the western edge
 of the village, on the right side of the road leading to it;
 b) detail of the *Deesis* sculpted on the lintel
 of the *khach'k'ar*



[fig. vii.2a–d]

- a) A *khach'kar* built into a wall and a gravestone, outside the western edge of Yeghegis, on the left side of the road leading to it;
- b) inscription on the cornice of the *khach'kar*;
- c) southern side of a cradle-shaped gravestone;
- d) eastern end of a cradle-shaped gravestone



[fig. vii.3a–b]

- a) *Khach'kar* fitted into a wall, outside the western edge of Yeghegis, on the left side of the road leading to it;
- b) detail of the tympanum of the *khach'kar*



[fig. vii.4] A *khach'kar* outside the western edge of Yeghegis, on the right side of the road leading to it



[fig. vii.5]
a) A *khach'k'ar* built into a wall, on the southern slope of the Zorats' Church;
b) detail of the sculpted lunette of the *khach'k'ar*



[fig. vii.6] A *khach'k'ar* at the north-eastern edge of Yeghegis