

Revd. NERSES (VREJ) NERSESSIAN

**ARMENIAN MEMORIAL MARBLE SLAB:
CAMBRIDGE: FITZWILLIAM MUSEUM –DEPARTMENT OF
ANTIQUITIES. INV. NR., GR. 62. 1865, IN THE CONTEXT OF THE
HISTORY OF CRIMEAN ARMENIAN COLONY**

Keywords: *Edward Daniel Clarke (1769-1822), Kaffa (Crimea), St. Oesent [i. e. Ogsent], David Kafayets‘i, Martiros Kafayets‘i, Khatchatur Kafayets‘i, Crimean manuscript colophons, Council of Florence (1438-1439), the capture of Crimea by the Turks in 1475; Ծնսկանիկ (Erroneous Easters); Armenian colonies of Crimea and Romania, Fatih Sultan Mehmed II (1451-1481).*

The English antiquarian and mineralogist in his travel memoirs called *Travels in Various Countries of Europe, Asia and Africa* includes a chapter entitled “From Kaffa to the capital of the Crimea ” in which he makes this very interesting observation on the ancient city of Theodosia (Russian Feodosia) :

“At the entrance of the city, near an edifice which was once a mint, are some ruins which may perhaps have belonged to the antient Theodosia. They appeared to be of remote date. For the rest it must be observed, there does not exist in the place anything which might lead to a conjecture, that such a city ever existed. An inscription in the walls of the fortress proves that it was completed so late as the year 1474, the very year of the capture of the city by the Turks, under Mahomet the Second [Mehmed II, 1451-1481]; and the earliest date of any inscription we could find, was not prior to the end of the fourteenth century”. He then goes on to say:

“We obtained one in the Armenian language, the letters of which were beautifully sculptured in relief upon a slab of white marble. That inscription

is now in the Vestibule of the University Library of Cambridge, and the translation of it appears in the account published there of the Greek Marbles. It merely commemorates work done to one of the churches of Caffa in the year 1400.

Another inscription in the wall of the fortress is in Latin language; and is remarkable for an error in the word **tempore**, which Oderico has also noticed. It is placed beneath three coats of arms, sculptured on the same stone, as follows:

TENPORE. MAGNIFICI. DOMINI. BATISTE
IVSTINIANI. CONSVLIS. MCCCCLXXIII¹.

Then in his catalogue of Greek Marbles he gives the following brief description of the Memorial stone followed by a translation in English of the Armenian inscription:

“A MARBLE, with an INSCRIPTION in the ARMENIAN Language; the letters sculptured in relief. It was found at KAFFA in the Crimea, and is of no remote date; commemorating work done to the church there A. D. 1400”.

Translation of the Inscription

“By the Grace of God, I, the Son of Chalats, have done my utmost, with the Son of Katranogloo, of the Family of Michael, to complete the Work of the Church of Saint Oesent, with the Aid of the Public, for the Salvation of Souls. Let him, who reads this, pray for our Souls. M. CCCC. CAFFA, of the CRIMEA”².

Before focusing on the Memorial stone and its provenance and the Armenian colony of Kaffa, it would be appropriate to provide some bibliographical information on Edward Daniel Clarke (1769-1822) who acquired the memorial stone and presented it to the “Public Library” in Cambridge.

¹ Lettere Lingustiche dell’Oderico, octavo, Bassano, 1792; **Edward Daniel Clark**, *Travels in Various Countries of Europe, Asia and Africa, Part the First. Russia Tartary and Turkey*, Cambridge University Press, 1810, p. 449.

² **Edward Daniel Clarke**, *Greek Marbles Brought from the Shores of the Euxine, Archipelago and Mediterranean and Deposited in the Vestibule of the Public Library of the University of Cambridge*, Cambridge M. DCCC. IX [1809], Entry no. VIII, p. 8.

A brief biography of Edward Daniel Clarke (1769-1822)
[henceforth EDC]

EDC was a fervent traveller and an avid collector of antiquities born on 5th June 1769 in Sussex. He was the second son of the Rev. Edward Clarke (traveller and author, 1730-1786) and the grandson of William Clarke the antiquary (1699-1771). In 1786 he entered Jesus College, Cambridge which he graduated in 1794. In July 1792, he made his first foreign trip to Italy with his sponsor Lord Berwick³. They visited Turin, Genoa, Bologna, Florence, Rome and Naples, keeping a detailed account of his travels giving lively accounts of his finds and acquisitions. In January 1800 he was in Southern Russia, Asia Minor, Palestine, and Greece in 1801.

His most famous discovery at Eleusis⁴ was the colossal Greek statue of a female figure (of the 4th or 3rd century), identified by him to be that of “Ceres” (Demeter) also known as “*Kistophoros*”⁵. The statue was first discovered at Eleusis in 1676 by the traveller Sir George Wheeler (1650-1723), and subsequently several British ambassadors had unsuccessfully made applications for its acquisition. Clarke bribed the Athenians, purchased the statue and obtained a *firman* from the Ottoman rulers, to have the statue removed and shipped to England. All the marble sculptures were, along with the “Ceres” he presented to the University of Cambridge. The statue was put on display in the vestibule of the public library in July 1808. The “Ceres” and the sculptures are now in the collections of the Fitzwilliam Museum. In 1809 Clarke published an account of these (see footnote 2); the whole collection has been re-catalogued by Prof. Adolf Michaelis⁶. In July of 1801 he

³ James Fitzjames, Duke of Berwick (1670-1734) was killed in the second siege of Philippsbourg in 1734. See *The Concise Dictionary of National Biography*, Oxford University Press, 1995, Vol. I, p. 1016 [henceforth CDBN].

⁴ Site of a “temple near Athens where mystery initiations were held.” See *The Oxford Dictionary of Late Antiquity*, ed. **Oliver Nicholson**, Oxford University Press, Vol. I, p. 531.

⁵ Originally an Italian deity representing the generative power of nature. Her first temple in Rome was found in 496 B. C. In Greece the goddess was identified with “Demeter, Goddess of agriculture, her name meaning “earth-mother” or “corn-mother.” See *The Oxford Companion to Classical Literature*, ed. **Sir Paul Harvey**, Oxford, 1955, p. 97 and 138.

⁶ **Adolf Michaelis**, *Ancient Marbles in Great Britain*, translated from the German by **C. A. M. Fennell**, Cambridge University Press, 1882, pp. 241-252.

was in Jerusalem. He visited the Armenian convent and wrote in his journal:

*“The Armenian Monastery is well worth seeing, being the largest in Jerusalem. It is maintained in a degree of splendour, accompanied at the same time with neatness, cleanliness and order, very surprising in this part of the world; and in particularly so because everything belonging to it is Oriental”*⁷.

In 1803 he returned to England with seventy-six cases of antiquities collected during his wanderings and soon after in 1810 he published the first instalment of his Travels (see footnote 1). Only twelve chapters of vol. VI were prepared for the press by the author, the rest were completed and published after his death by Rev. Robert Walpole (1781-1856)⁸.

On 13 February 1817 Clarke was appointed librarian of Cambridge University; which he held until his death, which took place on 9 March 1822 and was in the Chapel of Jesus college, Cambridge.

His important manuscript collection was bought by the Bodleian library (Oxford)⁹ and his coin collection estimated as “*very valuable*” was donated to the British Museum, as part of the Payne Knight bequest¹⁰.

My search for the Memorial slab began in August 2008, when I visited Fitzwilliam Museum to catalogue their Armenian manuscripts¹¹. The “Public Library” where the marble slab was first displayed was the name given to the present Cambridge University Library which until 1934 was located in the old School buildings but no one in the library had heard of the Armenian marble memorial. The library staff suggested to contact the curators at the Fitzwilliam Museum. The acquisition records indicated that the marble slab

⁷ **Edward Daniel Clarke**, *Travels... Greece, Egypt and the Holy Land*, Section the First, 1812, pp. 602-603.

⁸ CDNB, vol. III, p. 3114

⁹ **Thomas Gaisford**, *Catalogus, sive Notitia Manuscriptorum quae a cel. E. D. Clarke comparati in Bibliotheca Bodleiana adservatur*, Oxford, 1812.

¹⁰ **William Otter, Bishop of Chichester**, *The Life and Remains of Edward Daniel Clarke*, 2 vols., London, 1825; CDNB, vol. IV, Oxford University Press, 1963-64, pp. 421-424; **The late Revd. Dr. Clarke**, *A Catalogue of all the Entire Library of Books*, Cambridge, 1822.

¹¹ **Vrej Nerses Nersessian**, *A Catalogue of the Armenian Manuscripts in the British Library Acquired since the Year 1913 and of Collection in Other Libraries in the United Kingdom*, The British Library, 2 vols, 2012, pp. 188-191, 299-308.

was donated to the University of Cambridge by EDC “in or before 1803” and in 1865 transferred to the Fitzwilliam Museum”¹². The Memorial stone was not accessible until 06 May 2010 when it was found in the Museum’s stores in the University’s Art Faculty¹³.

The disintegration and extinction of Armenian statehood and political power in Eastern Armenia was accelerated by the repeated Seljuk incursions in 1048, 1054, 1062, resulting in 1064 with the fall and sack of Ani, the capital city of the Bagradit dynasty; while the Mamluks of Egypt delivered the *coup de grace* in 1375 to the independent Armenian Kingdom of Cilicia¹⁴. Both of these developments concurrent with and followed by centuries of Turco-Mongol invasions, and protracted Ottoman-Persian wars had made the Armenian homeland a theatre of wars and an object of contention.

In the wake of these events significant demographic changes took place in historical Armenia. Large numbers of Armenians had moved to Byzantium, Cilicia, Georgia, Northern Caucasus, the Coastal regions of the Black sea, the Ukraine, and Poland¹⁵. The major outcome of these development was the creation and continuous rejuvenation of the Armenian colonies in the Crimea, the Ukraine, Romania, Russia and, Bulgaria¹⁶.

¹² Letter from Dr. Lucilla Burn, Keeper of Antiquities, Fitzwilliam Museum, Cambridge, dated 06 August, 2008.

¹³ Letter from Lucilla Burn, dated 20 May 2010. In this same letter, in reply to my request if there are other items of Armenian interest, she writes that there is an Armenian textile in the Department of Applied Arts but unfortunately the textile expert and historian is not available. My search for the Memorial slab was following the same path as that of the “Fragment Frieze of the Temple of Garni” and the “left hand of the bronze head of Aphrodite/ Anahit” in the British Museum. See **Vrej Nerses Nersessian**, *Treasures from the Ark. 1700 Years of Armenian Christian Art*, The British Library, 2001, pp. 101-103 & 114-115.

¹⁴ **Jacob G. Ghazarian**, *The Armenian Kingdom of Cilicia during the Crusades. The intergration of Cilician Armenian with the Latins 1080-1393*, Curzon Press, London, 2000, pp.171-206.

¹⁵ **Dimitri Obolensky**, *The Byzantine Commonwealth. Eastern Europe 500-1453*, London, 1974; **Arnold Toynbee**, *Constantine Porphyrogenitus and his World*, Oxford University Press, 1973, pp. 394-410.

¹⁶ **Ա. Աբրահամյան**, *Համառոտ ուրվագիծ հայ գաղթավայրերի պատմության*, Երևան, 1964-1967, **Հ. Աճառյան**, *Հայ գաղթականության պատմություն*, Երևան, 2002, *Հայ սփյուռք հանրագիտարան*, իսրբ. **Հ. Այվազյան** և **Ա. Սարգսյան**, Երևան, 2002. For monographs and articles in European languages on individual colonies See **Vrej Nersessian**, *Armenia (World Bibliographical Series, volume 163)*, London & Oxford, 1993, pp. 89-97 and *A Bibliography of Articles on Armenian Studies in Western Journals*, 1869-1995, London, 1997, pp. 82-92.

The Armenian colony of Crimea.

The Armenian colony in Crimea is one of the few colonies which has its own chroniclers. The first is Davit‘ Ghrimets‘i, who on the bases of reliable written sources composed a history of the community in the form of a colophon preserved in a manuscript Menologium [*Yaysmawurk*] known as the Nestiva Chronicle after the name of the village in Nor Nakhijevan where it was discovered¹⁷. The second source is the poet Martiros Ghrimets‘i (1605?-1683) who in 1672 composed a history of Crimea in verse called *Patmut‘iwn Ghrimay Yerkri* [*«Պատմութիւն Գրիմայ յերկրի»*]¹⁸ based on “oral traditions” [*«անգիր գրուցաց»*] which gives a history of the colony from the earliest times until the XVII century. The third primary source is the priest Martiros Kafayets‘i’s chronology of eventful events of the period called «Ժամանակագրութիւն» (Chronicle) which contains significant information on the Armenian presence in Crimea¹⁹. The reign of Sultan Mehmed II (1451-1481) opened with the conquest of Constantinople in 1453, and by his death in 1481, he had pushed the empire’s borders west as far as Italy, north into Wallachia and Moldavia, south into the Morea, and east to the Tigris and Euphrates. When the Turks besieged Crimea in 1475, the Armenians and the Greeks staged a feeble resistance after which they were transported *en masse* to Constantinople. *The Turks gave Kafa* (or *Kefe*) the name of *Yarym Stanbol* (“half Stamboul”), and *koutchouk Stanbol* (“little Stamboul”), in regard to its considerable size, for at that time it had a population of 100, 000, with 50 Christian churches, numerous mosques, synagogues and

¹⁷ **Edmond Schultz**, “The Stages of Armenian Settlements in the Crimea,” *Transcaucasica, Venezia*, 1980, pp. 126-129. This Colophon was published by Minas Bzhshkian in 1790; **Լ. Խաչիկյան**, «Հայերը հին Մոսկվայի և Մոսկվա տանող համապարհնետի վրա», *ԲՄ* 13, 1980, էջ 24-26: This Mss is now M7442.

¹⁸ «Պատմութիւն Գրիմայ երկրին արարեալ [[ի] Մարտիրոս վարդապետէ Գրիմեցոյ ոտանատը չափով» 76 quatrains, the last containing the date of the composition in AE 1111(AD 1672). See **Rev. Sukias Baronian** and **F. C. Conybeare**, *Catalogue of the Armenian Manuscripts of the Bodleian Library*, Oxford, 1918, MS. Arm. f. 25, pp. 226-227. Printed text in **Ա. Մարտիրոսյան**, *Մարտիրոս Գրիմեցի: Ուսումնասիրութիւն և բնագրեր*, Երևան, 1958, էջ 142-152.

¹⁹ Ms M 2939, see *Մայր ցուցակ հայերէն ձեռագրաց Մաշտոցի անուան Մատենադարանի*, հ. Թ, Երևան, խմբ. **Գ. Տէր-Վարդանեան**, 2017, էջ 1614-1662:

other public buildings. Under Ottoman misrule the glory of Kafa soon passed away²⁰. From the thirteenth to the fifteenth centuries Armenian merchants of Crimea, along with Venetian and Genoese traders controlled the commercial traffic of the Black sea region and trade with Russia²¹.

Of far greater importance for our interest are the colophons of 500 manuscripts copied in the Crimea, which contain valuable information on the history of the community. Of the 111 manuscripts examined by Emma Korkhmazian, dating from the thirteenth century to 1727, eight manuscripts were copied before 1330, the earliest being 1249 (i. e. , the date of the mass migration of the Armenians from the lower Volga basin); sixty are dated between 1330 and 1475 (i. e. , the Ottoman conquest of Kaffa); no manuscripts survive from the years between 1474 to 1575) and the remaining forty are dated between 1536 and 1727²².

In the early decades of the fifteenth century, the Armenian presence in the Crimea was very impressive. In his letter of 1432, Pope Eugenius IV refers to the city of Sudak as partibus Armeniae maioris. In colophons of Armenian manuscripts copied in the Crimea between 1328-1365 the Armenian diocese of Crimea is called «Հայոց հիւսիսային կողմանք» [The Northern Re-

²⁰ **J. Buchan Telfer**, *The Crimea and Transcaucasia. Being the Narrative of a Journey in the Kouban, in Gouria, Georgia, Armenia, Ossety, Imeritia, Swannety, and Mingrelia, and in the Tauric Range*, Henry S. King & Co., London, 1876, in Two volumes. Vol.I, p. 73-74; Chapters XVIII-XXIII are devoted to Armenia. See **Vrej Nersessian**, *Treasures from the Ark*, pp. 101-103.

²¹ **Colin Imber**, “*The Conquest of Caffa*,” in *The Ottoman Empire 1300-1481*, Istanbul, 1990, pp. 225-228; **Donald M. Nicol**, *The Last Centuries of Byzantium 1261-1453*, London, 1972; **Thomas Sinclair**, “Trade, Administration, and Cities on the Plateau of Kars, and Ani, Thirteenth to Sixteenth Century,” in *Armenia, Kars and Ani*, ed. **Richard G. Hovannisian**, California, 2011, pp. 171-206.

²² **Эмма Корхмазян**, *Армянская миниатюра Крыма (XIV-XVII вв.)*, Ереван, 1978, сс. 113-119; **Vrej Nersessian**, “The Schools of Constantinople and Crimea ” in *Armenian Illuminated Gospel-books*, The British Library, 1987, pp. 36-41 [Published on the occasion of an exhibition of the same title at the British Library, 11 December 1987 – 6th March 1988]; **Krikor Maksoudian**, “Armenian communities in Eastern Europe” in **Richard G. Hovannisian** ed., *The Armenian People*, New York, 1997, vol.II, pp. 51-79; **Լ. Խաչիկյան**, *ժԻ դարի հայերեն ձեռագրերի հիշատակարաններ*, Երևան, 1950. For selected English translations covering the period between 1330-1480 see **Avedis K. Sanjian**, *Colophons of Armenian Manuscripts*, Harvard University Press, 1969.

gions of Armenia]²³. With the consent of Catholicos Kostandin VI Vahkats'i (1430-1439) delegates from the ecclesiastical metropolis of Crimea in the persons of Bishop Yovakim and Sargis vardapet Kafayets'i from Beria represented the Armenian church at the Council of Florence (1438-1439). The Council was the last expression of the vision of a politically and ecclesiastically united Christendom, based on the twin foundations of papal primacy in Rome and imperial power in Constantinople set out in the Decree of Union. In 1422 Pope Martin V (1362-1431) appealed to Emperor Manuel Palaeologus in words similar to those found in the letter of Pope Clement IV (1265-1268) which he wrote to Michael Palaeologus nearly two hundred years earlier:

The Turks will fear to attack you if they know you are united to the rest of Christendom, and Christians will come to your help with more eagerness if they know that you are in full agreement with them"²⁴.

While in the thirteenth century the above sentiments could be backed by the possibility of effective papal action; in the fifteenth century these were empty words. In 1439, the Greek delegates at Florence, led by their Emperor agreed to sign the *Decree for Union (Laetentur Caeli)*, in which the Pope was said to "possess the primacy over the whole world" as "successor to Saint Peter", as "first among the Apostles, true Vicar of Christ, head of the entire Church." The Greeks repudiated the decision in 1443, when a Crusade was said to be on the way²⁵.

²³ «Թի քվին ՊԱ. [801=1352] ի հայրապետութեան տեառն Մխիթարայ [I Gñnerç'i, 1341-1355] եւ ի յայսմ նահանգիս առաջնորդութեան տեառն Ստեփաննոսի արքեպիսկոպոսի ամենայն հիւսիսական կողմանց», Ms M 2630, see Մայր ցուցակ հայերէն ձեռագրաց Մաշտոցի անուան Մատենադարանի, հ. Ը, խմբ. Գ. Տէր-Վարդանեան, Երևան, 2013, էջ 815:

²⁴ R. W. Southern, *Western Society and the Church in the Middle Ages*, London, 1970 (The Pelican History of the Church 2), p. 87.

²⁵ Some Greeks were sharply against acceptance of the *filioque* for it would constitute the first step toward Latinization. In the words of one Byzantine monk, Joseph Bryennios: "Even if they did come," he warned, "it would be not to save us, but to destroy our city, our race and our name." See Deno John Geanakoplos, *Constantinople and the West*, Wisconsin Press, 1989, p. 271; J. M. Hussey, *The Orthodox Church in the Byzantine Empire*, Oxford University Press, 1986, pp. 267-294; Donald M. Nicol, *Church and Society in the Last Centuries of Byzantium. The Birkbeck Lectures 1977*, Cambridge University Press, 1979, pp. 109-112; J. Gill, *The Council of Florence*, Cambridge, 1959, pp. 270-304, esp. 289-96. The Latin text of the *Decree of Union* is reproduced *ibid.*, pp. 412-15.

According to Henry Chadwick “Eugenius” (IV, 1383-1447) search for primacy was enhanced by the arrival on 13 August 1439 of delegation from the Armenian Church who affirmed Eugenius to be St. Peter’s successor and also to be “mother and mistress of all the faithful”²⁶. On November 22, 1439, Eugenius IV issued a Bull called *Exultate Deo*, in which he declared that the Armenian Church which had been for 900 years isolated, was now re-united with the Church of Rome. The same invitation by Catholicos Kostandin Vahkats‘i and Pope Eugenius IV was also extended to the poet Mkrtitch Naghash, who saw the offering union of the Churches as a bait, declined to attend the meeting warning the Armenians against the perils of “Latinisation”: he responded “the Armenian church does not accept or long for such synods for the Armenian church remains unshakably loyal to its roots, and even if one man remains from the entire Aramian nation, it will not accept [the Council] of Chalcedon”²⁷. The Armenian delegation returned not to Sis, but to Crimea and the so called “union” was never ratified by any Armenian Synod. By the time the Council of Florence concluded its deliberations the Armenian Kingdom of Cilicia had ceased to function and the Seat of the Catholicate of All Armenians had “returned” to its original site in Holy Etchmiadzin in 1441. The union with the Oriental Orthodox Churches (Syria and Egypt) was also agreed but never really carried out in Egypt²⁸.

Kh. A. P‘ork‘eshyan in his study “When did the Armenians emigrate

²⁶ **Ս. Կոզեան**, *Հայոց եկեղեցին մինչ Փլորենտեան ժողովը*, Բէյրութ, 1951, էջ 484-488, **Henry Chadwick**, *East and West. The Making of a Rift in the Church. From Apostolic Times until the Council of Florence*, Oxford University Press, 2003, p. 270. See particularly the section titled “Armenians in Poland Reconciled”, pp. 272-273; **Aristeides Papadakis**, *The Christian East and the Rise of the Papacy. The Church 1071-1453 A. D.*, St. Vladimir’s Seminary Press, 1994, pp. 404-408; **Մ. Օրմանեան**, Ազգապատում, Պէյրութ, հտ. Բ, գիրք Ա, 1960, էջ 2073-2087, **Ա. Միխայելյան**, «Հայ-կաթոլիկ առնչությունները Դրիմում», *ԼՂ*, 1993, 4, էջ 58.

²⁷ **Էդ. Խոնդկարյան**, *Մկրտիչ Նաղաշ*, Երևան, 1965, էջ 37-38. «ոչ ընդունի Հայաստանեացս եկեղեցի եւ ոչ կարատանայ այդպիսի Սինոնոդոս... Ձի անխորտակելի է մնացեալ ի վերայ հիմանն հաստատութեան եւ եթէ մի անձն մնա ազգէ Արամեան, անհնարին է հետեւել Քաղփեղոնի»։ The document called Դաշանց թուղթ (*Letter of Concord*) was composed by Latinophile Armenians in Cilicia at this time.

²⁸ **Donald Attwater**, *The Christian Churches of the East*. Volume II: Churches not in Communion with Rome, London, 1961, p. 221; **Leon Arpee**, *A History of Armenian Christianity from the Beginning to Our Time*, New York, 1946, p. 163.

to Crimea ?²⁹” reports of finding documents in the archives of the Genoese Bank of St. George dated 1290, 1313 and others in which there are references to the Armenian bishop of Kaffa as being the owner of the water ducts. In a letter dated 1316 addressed to the Genoese Ambassador there is an unequivocal reminder to others to avoid those lands on which stand three Armenian churches, one in working condition and the other partially destroyed. A series of commercial documents dated between 1281-1290 irrefutably confirm that the Armenians played a major role in the economic life of the city of Crimea. In these letters several Armenian residents of Kaffa are mentioned by name. P’ork’eshyan has proved beyond doubt that the Armenians in Crimea, particularly those on the Eastern sea-shore were active long before the arrival of the Genoese. In a Greek Menologium copied in Sudak it is recalled that the Armenians of that city celebrated “Erroneous Easter” [Ծռազատիկ] in the year 1292. The existence in 1313 of a partially destroyed church in Kaffa and the fact that Armenians marked “Erroneous Easter” in 1292 is the most compelling evidence for the existence of a well organised Armenian colony³⁰.

There is some consensus of opinion among historians of the Armenian diaspora that the Armenians who settled in Crimea were from the city of Ani. Crimean Armenians were intensely patriotic and continued the cultural traditions of that city. They built a number of churches and monasteries, in which they carried on the tradition of domed construction which had been perfected in early medieval Armenia. They were skilful stone masons who decorated the walls of their churches and stone crosses with finely carved sculptures.

Martiros Ghrimets‘i in his poem sets out the migration of Armenians

²⁹ **Խ. Ա. Փորֆեշյան**, «Ե՛րբ է կատարվել հայերի մուսֆը Ղրիմ», *ՊԲՀ*, 1962, 2, էջ 104-117:

³⁰ **Զ. Էյնաթյան**, «Զատիկ և ծոազատիկ 2. Հայոց երկրորդ ՇԼԲ-ի՝ 1102, 1197, 1292 և 1539 թթ. ծոազատիկները» [Easter and Erroneous Easter (2), Armenian Erroneous Easterns occurring in 1102, 1197, 1292 and 1539], *ԲՄՂ* 24, 2017, էջ 261-284; MS M 2534 copied in 1656 provides this information: «Եւ յետ ե[5] ամ անցելոյ, որ հայոց թիւն ՌԶԳ էր, էլէւ Ծոազատիկ հոռոմոց և էլէւ գժտութիւն ի մէջ հայոց և հոռոմոց, վասն որոյ քանտեալ անտեցին զեկեղեցի» [“When 5 years had passed which corresponds to the Armenian era 1083 and the Greek Erroneous Easter occurred and caused a feud between the Greeks and the Armenian and as a consequence the Armenian church was destroyed”], *Մայր ցուցակ հայերէն ձեռագրաց Մաշտոցի անուան Մատենադարանի*, հ. Ը, էջ 408, **Լ. Խաչիկյան**, «Հայերը հին Մոսկվայի և Մոսկվա տանող ճանապարհների վրա», էջ 31, **Հ. Անադյան**, *Հայ գաղթականության պատմություն*, էջ 165:

to the Crimea as taking place in two stages; the first in 1331 following the fall of Ani and the second in 1601 during the uprising of the Jalalians³¹.

125. “The coming of the Armenian nation to Ghrim,
In our year of seven hundred and eighty (780 + 551=1331),
Settled and stayed where they said
In Kafay, in Ghrim in Poland and Akhk‘irman.

130. And those who made Kafay their own,
and the city of Ghrim which they named Sulkhat³²
They filled the whole place with churches,
In place of the churches which were in Shirakvan³³.

Folklore has preserved the story that the inhabitants of Ani had built 1001 churches and those who emigrated to Crimea recalling the metropolitan art and architecture of Ani and Cilicia tried hard to replicate it in memory of their abandoned home. This poem by Martiros was expanded few decades later in 1690, by the scribe David Ghrimets‘i in the form of a colophon and inserted in a *Yaysmawurk‘* (Menologium). In his assessment after the capture of Ani by the Mongols in 1236, its inhabitants dispersed worldwide “some of them went to Julfa, others to Van, and others to Sis, and some came to Akhsaray and received permission to settle their from the T‘at‘ar *khan* in 1299”³⁴.

³¹ Ա. Մարտիրոսյան, *Մարտիրոս Գրիմեցի*, էջ 46; cf. MS M2939, fols. 444a-450a.

³² Sulkhat‘ or Surlat‘ [Սուլխաթ], a town in the Crimea now called Stary Krim; Turkish: Eski Krim.

³³ Shirakvan or Sirakavan (Shuragial) city on the right bank of the river Akhuryan was once the capital city of the Bagratuni kingdom, see Գ. Ալիշան, *Շիրակ*, Վենետիկ, 1881.

See Ա. Մարտիրոսյան, *Մարտիրոս Գրիմեցի*, «Պատմութիւն Գրիմայ երկրի», էջ 146.

«Ի գալն ազգիս հայոց յերկիր Գրիմայն
Եօթն հարիւր ութսուն եւ մեր թուական [780 +551=1331]
Զետեղեալ մնացին ուր եւ ասացան՝
Ի Կաֆայ, ի Գրիմ, ի Լեն ւ Ախիւրման:
Իսկ այնք, որք ի Կաֆայ կացին սեփնական
Եւ ի Գրիմ հաղաք Սուլխաթ կոչական,
Եկեղեցովք լցին զվայրսն ամենայն
Փոխան եկեղեացն, որք ի Շիրակվան»); cf. Ms M2939, fols. 471a-472a.

The Franciscan monk, William of Rubruck on his way back from Mongolia on February 2, 1255 wrote: “I was in a city called Ani, which belongs to the Sahensa. Its position is extremely strong: it contains a thousand Armenian churches and two Saracen synagogues, and the Tatars [Mongol] station a commissioner there.” See *The Mission of Friar William of Rubruck*, trans. Peter Jackson, London, 1990, p. 270.

³⁴ Լ. Խաչիկյան, «Հայերը հին Մոսկվայի և Մոսկվա տանող ճանապարհների վրա», էջ 26:

According to primary sources of the 45 churches, 24 were serving the community until 1475, when Crimea was captured by the Turks. The presence of the 24 churches is confirmed by the traveller Ch. Peysonel in 1775³⁵. The Armenian priest Petros Mamikonian writing in 1894 states emphatically that “Until 1772 when the Armenians in Crimea began to emigrate to other lands they had 24 working churches of which five are still standing in the square of Theodosia close to the tax office”³⁶. The priest Martiros from Nor Nakhijevan in his work called *Collection of Armenian Historians*” [«Ժողովածու Պատմագիրք»] (dated 1787) lists by name 27 Armenian churches in Kaffa:

“St. Sarkis, Archangels, St. Nikoghos, St. Hakob, Holy Cross, St. Illuminator, Holy Resurrection, St. Peter, Holy Theotokos, St. Ogsent, St. Aharon, St. Khunk, St. Minas, St. John, St. Stephen, Holy Ascension, St. George [“Kashot”], St. Anna, St. Thaddeus, St. George, St. Simeon, St. Simeon [“inner”]. Holy Theotokos [“Khochin”], St. Arak‘el, St. Urbat‘, Holy Trinity, St. Theotokos [“Kalin”]”³⁷. A member of the Armenian Mxkhit‘arist Congregation in his study on the spiritual and cultural centres serving the Armenian colony of Crimea, confirms that of the 45 churches “24 were still in working state until the end of the century of which 16 were located outside the fortifications of the city”³⁸. He then quotes as evidence

³⁵ **Գ. Մ. Գրիգորյան**, *Գիվան հայ վիճագրություն*, պրակ 7, *Ուկրաինա, Մոլդովա*, Երևան, 1996, էջ 12, ծան.:

³⁶ **Պ. Մամիկոնեան**, *Ռուսմանահայոց ներկայն և ապագայն*, Կալաց, 1895, էջ 14-15. «Խրիմէն մեկնող Հայոց գաղթման մասին խօսելէ առաջ հարկ կը համարիմք յիշել թէ՛ յամի Տեառն 1772՝ ԻԿաֆֆա Հայք դեռ ունէին 24 եկեղեցիներ՝ որոնցմէ հինգն Թէոդոսիոյ մահաստան հրապարակին վրայ կը մնան, մին իբր եկեղեցի Ռուսաց միւս իբր մթերանոց, որպէս եւ կան տակաւին չորս եկեղեցիներ Ս. Հրեշտակապետաց, Ս. Գէորգ, Ս. Աննա յոր կտնուոյ «Աոյս Պարոն» նահատակի գերեզմանն, եւ Ս. Սարգիս որ գերապատիւ Հայր Ստեփանէի ջանքիմ 1888ին վերանորոգուած է եւ ուր կը կատարուի ժամասացութիւն... »:

³⁷ **Գ. Մ. Գրիգորյան**, *Գիվան հայ վիճագրություն*, պրակ 7, էջ 18. Vazgen Hakobyan inserts this annotation into the text for Khatchatur Kafayets‘i’s “Taregrut” iwn [«Տարեգրութիւն»], see **Վ. Հակոբյան**, *Մանր ժամանակագրություններ*, XIII-XVIII դդ., Կ. 1, Երևան, 1951, էջ 230. Ms M7709 (pp. 205-236) : “Ms M 2939 preserves this information on the Armenian churches. In 1331 when the Turks ceased Kaffa of the 45 churches some were converted into mosques leaving 29 in the hands of the Armenians, among them the Church of Holy Urbat and Holy Theotokos”.

³⁸ **Հ. Ք. Քույներեան**, *Պատմութիւն գաղթականութեան Խրիմու հայոց*, Վենետիկ, 1895, էջ 141, **Հ. Անադյան**, *Հայ գաղթականության պատմություն*, էջ 77, **Պ. Մամիկոնեան**, *Ռուսմանահայոց ներկայն և ապագայն*, էջ 13-16:

the unique topographical poem of Vardan Kafayets‘i, who not only names the 24 churches but also indicates their precise locations. Here I shall only provide a partial summary of the poem and focus on the church of St. Ogsent to which this memorial slab belongs.

They say K‘efe is a big city,
 founded by kings,
 has 24 churches
 all carved in stone
 K‘efe is a city on the sea front
 with churches beautifully decorated
 St. Anna is on a hill
 Holy Theotokos is next to it
 a convent for monks....
 St. John has low walls, is fortified on all sides
 Saint **Ogsent** is a great *doctor*...³⁹

³⁹ MS M2939, fol. 471. For full text see **Գ.Մ. Գրիգորյան**, *Գիվան հայ վիճագրություն*, պրակ 7, էջ 19. While we have the names of the 24 churches and their locations (Vardan Kafayets‘i) we do not have dates for their constructions. **Artashes Mat‘evosyan** in his *Armenian Manuscript Colophons as Primary Sources for the Study of Medieval Armenian Culture* (**Ա. Մաթևոսյան**, *Հայերեն ձեռագրերի հիշատակարանները միջնադարյան հայ մշակույթի ուսումնասիրության սկզբնաղբյուր*, խմբ. **Լ. Հովսեփյան և Ա. Ղազարոսյան**, Երևան, 1998), under the heading “Colophons on Architectural Monuments and Their Constructions” (pp. 105-113) lists the names of the churches and monasteries mentioned in **Լ. Խաչիկյան**, *ԺԴ դարի հայերեն ձեռագրերի հիշատակարաններ*. I will list here the names and the dates of those Churches built in Crimea in Chronological order: Holy Trinity of Kafa, 1305; Holy Mother of God (Աստուածածին), Kamchak, Kaffa, 1334; Holy Mother of God, Surkhat‘, 1336; St. Gregory the Illuminator, Ghrim, Kok’su, 1358; St Peter and Khochay Azzi, 1372; St. Nikoghaos church and refectory, Ghrim, 1358. From other sources: St. Sargis 1363; St. Hovhannes, 1348; St. Khatch (Stary Ghrim, 1358; St. Gabriel and Mik‘ael, 1408; Holy Archangels (**Հրեշտակապետաց**) 1408; Holy Nshan (later Holy Cross), 1430; St. Tadeos, 1447; St. Step‘annos, 1356.

« Քէֆէ, կասեն. մեծ քաղաք է
 թագաւորաց հաստատած է
 Քսանուչուրս եկեղեցի է.
 Քարերն ամեն սրբբառաշ է:
 Քէֆէ քաղաք ծովահայեաց,
 եկեղեցիքն զարդարած:
 Սուրբ Աննա բարձր տեղ է.
 Աստուածածին անոր քովն է,
 Վարդապետաց օթարան է...
 Սուրբ Օվանես պատըն ցած է
 Սուրբ Օգսէնա մեծ բըժիշկ է...»

At this stage an important fact has to be stressed. Large number of monuments from the city of Crimea are no longer in their original locations. E. D. Clarke in his account *From Caffa to the capital of the Crimea* writes:

“The sculptured marbles of its ancient Grecian inhabitants had not shared a better fate. All that even Mahometans had spared of bas-reliefs, of inscriptions, or architectural pillars, were broken by the Russians, and sold as materials to construct their miserable barracks. We found the identical marbles, described by Oderico broken and exposed for sale in the ruins of the old Genoese fortress. These were of peculiar interest, because they related to the history of the town”⁴⁰. Some of those sculptures, tombstones and stone crosses Crimean Armenians who migrated took with them to Nor Nakhijevan; others found their way into the collections of the State Historical Museum of Yerevan, others were presented to the Hermitage in St. Petersburg⁴¹. According to the evidence of Yu. F. Kolomichevsky, three stone crosses were sent to Germany after the Second World War⁴². There are over hundred stone crosses housed in the Mineralogy Museum in Crimea and others are embedded into the walls of the churches of St. Sargis and Holy Archangels. During the time of the visit of Minas Bzhshkian (1777-1851) a large number of decorated marble stone crosses were assembled in a Tatar Mosque.⁴³ Could these be the antiquities that were later taken and housed in the Mineralogy Museum?

In a folk-song called *Գովասանութիւնն ի վերայ Կաֆայ քաղաքին, ասացեալ է ի ըմտեփանոս իրիցուէ* (Ms M2939, fols. 469-470b), also quoted by Lewond Alisan, the city of Kaffa is likened to: “Paradise, Jerusalem, Rome, Istanbul, Damascus, Egypt, Amid and Diarberkir” in these words:

«Կաֆայ քաղաք նրման դրախտի
ի Երուսաղէմ սուրբ քաղաքի
Մեծ Հրոռմա եւ Ըստանպօլի

Շամայ, Համբայ, եւ Եգիպտոս»։ See Ղ. Ալիշան, *Հայաստանում, Վեներիկ, 1901*, էջ 583.

⁴⁰ Edward Daniel Clark, *Travels in Various Countries of Europe, Asia...*, p. 448.

⁴¹ А. Л. Якобсон, “Армянская средневековая архитектура в Крыму...”, *Византийский временник*, т. 8 (33), 1956, сс. 166-191.

⁴² Գ.Մ. Գրիգորյան, *Գիվան հայ վիճագրություն, պրակ 7*, էջ 20:

⁴³ Մ. Բժշկեան, *Ճանապարհորդութիւնն ի Լեհաստան և յայլ կողմանս բնակեալս ի Հայկազանց սերելոց ի նախնեաց Անի քաղաքին*, Վեներիկ, 1830, էջ 344, 348:

The Church of St. Ogsent

Awk'sentios (Աւփսնաթիոս), Ok'sentios (Օփսնաթիոս), Ogsentios (Օգսնաթիոս), Ogsentos (Օգսնաոս), Ogsendos (Օգսնոս), Ogsend (Օգսնո), Awk'send (Աւփսնո) [Latin: Auxentius] is the name of one of the five martyrs whose name appears in *The Acts of Eustratios and his Companions*: Auxentios, Eugenios, Mardarios, and Orestes, were Armenian Christians from the cities of Sebaste, Nicopolis, Satala and Melitine. They were in a military garrisons during the “Great Persecution” that broke out during the reign of Emperor Diocletian (d. 316). Ogsentios [*Auxentius*] was executed on Mount Sur c. 302 and his Feast day falls in the Armenian month of Areg 23 (March) [December 13]. Mkrtitch Avgerian [Aucher] in the introduction to his *Complete Lives and Martyrologies of Saints*⁴⁴, regards these five martyrs of Sebaste as the “glorious martyrs who are the pride of the Armenians, from the territory of Armenia Minor⁴⁵. These martyrs belong to the pre-Christian period of Armenia.

Following the occupation of Crimea by the Turks in 1475 those Armenian residents who refused to adopt the Islamic faith or be persecuted fled to the north-west, to swell the colonies of Poland, Ukraine and Romania⁴⁶. This became the fourth emigration of Armenians to Romania. The

⁴⁴ *Կիակատար վարք եւ վկայաբանութիւնք սրբոց, հանդերձ ծանօթութեամբ ի հ. Մկրտիչ վարդապետէ Ազգերեան, 12 vols. Venice, 1810-1815; Թորգոմ պատրիարք [Գուշակեան], Սուրբք եւ տօնք Հայաստանեայց եկեղեցւոյ [Saints and Feasts of the Armenian Church], Անթիլիաս, 1981; F. C. Conybeare, *A Catalogue of the Armenian Manuscripts in the British Museum*, London, 1913, “Menologia”, Ms Or. 4787, fl. 347, p. 174b.*

⁴⁵ **Vrej Nerses Nersessian**, “Armenian Christianity” in *The Blackwell Companion to Eastern Christianity*, ed. **Ken Parry**, Blackwell, 2007, p. 25. See Ms. M 423, *Գանձարան* [Collection of chants], fols. 32b-33a: «Տաղ Սուրբ Աստուատիոս, Օփսնաթիոս եւ Ուրէստիս վկայք», *Մայր ցուցակ հայերէն ձեռագրաց Մաշտոցի անուան Մատենադարանի*, հ. Բ, Երևան, 2004, էջ 487. Ogsend was also the name of a prolific scribe and artist of the 15th century active in Crimea from the scriptorium attached to the monastery of St. Antony. In the Matenadaran collection of manuscripts there are eight manuscripts copied and illustrated by him between the years 1434-1456. See **Ս. Քոլանջյան**, «Գերլայի հայերեն ձեռագրերը» [Armenian manuscripts of Gherla], *ԲՄ* 6, 1962, էջ 525, **Ա. Գևորգյան**, *Հայ մանրանկարիչներ, մատենագիտութիւն, IX-XIX դդ.*, Գանիբե-Երևան, 1996, էջ 746-748, **Տ. Սարգսյան**, «Կաֆայի սուրբ Անտոնի վանքը», *ԲՄ* 24, 2017, էջ 85-111.

⁴⁶ *The Travel Accounts of Simeon of Poland, Annotated Translation and Introduction*” by **George**

Armenian traveller Simeon Lehats‘i (of Poland) in 1608 (1057 of the Armenian era) stops at Suceava and provides this remarkable information: “After nine days, we reached with God’s help, the city of Sechov, which is the seat of the Moldavian *hospodars* (governors appointed by the Ottomans) and the bishopric of the Armenians and Olakhts‘ [Օլախաց = Walachians]. Suceava was located on a very elevated, pleasant looking, and pretty place... There were some three to four hundred Armenian families in this city. There were three stone churches and two very beautiful and superb stone monasteries outside the city”⁴⁷. The oldest architectural monument associated with the Armenian community in Romania is St. Mary’s Church in Bostosani erected in 1350, which among its treasures brought over from Crimea are two Gospel manuscripts copied in 1351 and 1354, which are testimonies to the aforementioned migration direction⁴⁸. The city of Suceava had two monasteries to which the Simeon Lehats‘i refers to but does not mention in names. These were the monastery of St. Ogsent or Zamka and St. Theotokos Hachoyakatar (Հահոյակար, Խնդրակատար – fulfiller of desires and supplications). The former, some suggest was erected in 1551 based on the incorrect rendering of the date on the tombstone of a resident of the city Vardan Yakobshah which records: “Here lies Yakobshah the builder of this church, in the Armenian era Ղ [=1000]”⁴⁹. The date on the tombstone is actually ՂԿԱ [ՌԿԱ] which corresponds to 1000 + 61 giving 1621, which is the actual date of his death⁵⁰. Suren K‘olanjyan in an article devoted to the survey of manuscripts kept in Gherla describes two manuscripts; the first of which was a Hymnal [Շարակնոց] “copied in the city of Sechov [i. e. Suceava] under the shelter of the monastery of St. Ogsent in the Armenian era ՂԻԵ

A. Bournoutian, California, 2007; Հ. Գ. Սիրունի, Հայ եկեղեցին ոտմեն հողի վրա [The Armenian Church on Romanian Soil], էջմիածին, 1966.

⁴⁷ *The Travel Accounts of Simeon of Poland*, pp. 28-29; Աշ. Աբրահամյան, Համառոտ ուրվագիծ հայ գաղթավայրերի պատմության, էջ 344-345.

⁴⁸ Pal Judit, *Armeni in Transilvania = Armenians in Transilvania*, Translated by Bogdan Aldea, Cluj-Napoca, 2005, p. 88.

⁴⁹ «Աստ հանգչի Յակոբշահ շինող տաճարիս թվին Հայոց Ռ» quoted by Petros khny. Mamikonian, see Պ. Մամիկոնեան, Ռումինահայոց ներկայն և ապագայն, էջ 26.

⁵⁰ Ս. Քոլանջյան, Ռումինահայութեան Անին՝ Սուչավայի հայ գաղութը [The community of Suceava; The Ani of the Romanian Armenians], Երևան, 2000, էջ 79:

(=1628) and the second a Menologium “started in the monastery of St. Hachoyakatar and Saint Estratioseanc” and St. Illuminator [St. Gregory] and completed in the monastery of Saint Ogsent in the Armenia era RHE (= 1629) in the city of Sechov [Suceava]”⁵¹. It is important to mention that on the second floor of the monastery of St. Ogsent in Suceava there was a chapel dedicated to St. Gregory the Illuminator and on the second floor of the primate’s residence was a chapel dedicated to the Theotokos [Սուրբ Աստուածածին]. The St. Ogsent monastery was destroyed in 1551 and it was rebuilt in 1612 by Yakobshafi, whose tombstone has survived (see above). Until 1686 the monastery of St. Ogsent was the religious centre of the Armenian Eparchy. In 1795 the monastery of St. Ogsent was rebuilt again by the benefactor Anton Khevlian and named Holy Trinity and the third time it was restored in 1832⁵².

This brief digression was prompted by the fact that a monastery called St. Ogsent existed also in Suceava which should not be confused with the monastery in Crimea. It is also worth recording here that a colophon of a manuscript of a Gandzaran («Գանձարան») is recorded among the colophons of 17th century manuscripts, which mentions a church called S. Ogsent located in the province of Khakhtik («Խախտիք, Խաղտիք») in the city of Karin dated 1605⁵³.

⁵¹ **Ս. Քոլանջյան**, «Համառոտ ցուցակ հայերեն ձեռագրաց Գեղիա Հայաֆաղաֆի» [“A Brief Catalogue of Armenian Manuscripts of the Armenian City of Gherla (ancient Armenopolis)”], *ԲՄ* 9, 1969, էջ 433-485; **Վ. Հակոբյան**, *Հայերեն ձեռագրերի ժէ դարի հիշատակարաններ*, հ. Բ, Երևան, 1978, էջ 361, Nր. 528.

(1). «Շարական... Ի քվականութեան Հայոց ՌՉԷ... ի ֆաղաֆն, որ կոչի Սէշով, ընդ հովանեաւ Սուրբ Օգսէնի վանիցն եւ առ ոտն Սուրբ Լուսաւորչին»; (2). «Յայսմատուրֆ... ի թուականութեանս հայկական սեղի ՌՉԷ -ին ի ֆաղաֆս Սէշով, ընդ հովանեաւ վանորէիցն Սուրբ Հանակատարի եւ Սուրբ Ըստրատոսեանցն եւ Սուրբ Լուսավորչին, ֆանգի սկիզբն ի Հանակատարն արարի եւ յաւարտն ի Սուրբ Օգսէնա», pp. 445-448, cf. **Սուրեն Քոլանջյան**, «Համառոտ ցուցակ հայերեն ձեռագրաց Գեղիա Հայաֆաղաֆի», էջ 516.

⁵² **Հ. Աճառյան**, *Հայ գաղթականության պատմություն*, էջ 165, Հայ սփյուտֆ հանրագիտարան, էջ 448-449.

⁵³ «Փառֆ... աւարտեցի... ի ֆաղաֆիս որ կոչի Խախտեաց գաւառն, ընդ հովանեաւ սր.էկէղեցոյս Յոհաննայ, եւ Ս. Օգսէնտի, եւ Ս.Սիմէոնի, եւ Ս.Սարգսի զօրավարին եւ որդոյ նորա Մարտիրոսին... ի մեծ թուականիս Հայոց ՌՄԴ (1605). See **Վազգեն Հակոբյան**, *Հայերեն ձեռագրերի ժէ դարի հիշատակարաններ*, Երևան, 1974, Հտ. Ա., էջ 179 (222).

The church of St. Ogsent of Akkermann and the memorial stones in the vicinity of the Church.

Below I shall provide a brief description of the Marble Memorial Slab.

*GR. 62. 1865. Marble Memorial Slab, inscription of Caffa, in Armenia, circa 1400. The Fitzwilliam Museum, Cambridge, Art Faculty of the University (Sidgwick Street site)
Length 660 mm; width 663mm; depth 98mm.*

The inscription is in large regular capitals in 9 lines within clearly



engraved margins. There are no decorations. There is a small chip on the left outer margin of the fifth line and another on the corners of the last line. But none of these are a hindrance to the completeness of the text. The most crucial issue in the decipherment of the inscription is the date.

The only conclusion to draw from this is that EDC has assumed that the date in the Latin language inscription on the wall of the fortress [M. CCCC] also applies to the inscription on the Marble slab.

Below I shall provide my rendering of the inscription:

1. ՈՂՈՐՄՈՒԹԵԱՄԻՔ Ա[ՍՏՈՒԾՈՅ] ԵՒ ՀՐԱՄԱՆԱԻ Թ[Ա]
2. ԳԱԻՈՐԻՆ ԵՒ ԱՇԽԱՏՈՒԹԵԱՄԻՔ ՀԱԼԱ
3. ՃՕՂԼ Մ[Ա.]Հ[ԴԵՍ]Ի ՊՕՂՈՍԻՆ ԵՒ Ի ԲԱՆԻ ՎԵՐ
4. ԱԿԱՅՈՒ ԵՒ ԱՇԽԱՏԱԻՈՐ ԽԱԴՐԱՆ
5. ՕՂԼԻ Մ[Ա.]Հ[ԴԵՍ]Ի ՄԻՔԱՅԷԼԻՆ, ՎԵՐԸՍՏԻՆ ՆՈՐ
6. ՈԳԵՑԱԻ ԳԵՂԵՑԿԱՇԷՆ ԵՒ ԲԺՇԿԱԳՈՐԾ
7. Ս[ՈՒՐ]Ի ՕԳՍԷՆԴ ԵԿԵՂԵՑԻՄ Տ[Է]ՐՕՔ ԵՒ Ո
8. ՂՈՐՄՈՒԹԵԱՄԻՔ ՀԱՄԱՅՆ ԵՒ ՀԱԻԱՍԱՐ Ժ[Ո]
9. ՂՈՎՐԴՈՅՆ Ի ՅԻՇԱՏԱԿ, ԹՎ[ԻՆ] ՌՄԻԱ. [= AE 1222]

Translation

By the mercy of God and the command of the king

And through the labour of Halachoghli *mahdasi* Poghos (Paul) and the servant of the “word” and labourer Khadranychli *mahdasi* Mik‘ayel (Michael) again restored the beautiful and healing church of Saint Ogsend [by the will of] the Lord and mercy of the whole and equal [participation] of the people in memory in the year RMIA [1222].

As stated above the inscription on the memorial slab adheres to classical Armenian epigraphy. It employs all the basic features of Armenian manuscript colophons perpetuated through the centuries. Frequently used words have their standardized abbreviated forms clearly indicated by the use of ligature symbol: ԱԾ [Աստուած], ՄՀԻ [Մահիդեսի], ՍԲ [Սուրբ], Թ [թիւն]. In the names Հալախօղլի, Պօղոս, Օգսէնդ the letter “O” is used in place of the diphthong “աւ” indicating a period after the 12th century, when as a result of phonetic change the classical *aw* [աւ] sounded as o, and the Latin “O” was introduced into the Armenian alphabet replacing *աւ* [aw]. The Turkish or Persian “*oghlu*” ending in the names Halach-*oghlu* and Khadra-*oghlu* are very common for this period⁵⁴. Both sponsors have the epithet *mahdasi*⁵⁵

⁵⁴ Օղլու –female or masculine ending for Turkish or Persian names as in Kirzi-oghlu or Kutuk-oghlu meaning “son”, “minor son” of. First appears in Armenian manuscript in 1311. See Հրաչյա Աճառյան, Հայոց անձնանունների բառարան, Բ. 5, Երևան, 1962, էջ 234. Halachian [Հալախեան] is a common surname among Turkish Armenians.

indicating that they had performed the pilgrimage to the Holy Places in Jerusalem. The second sponsor *mahdasi* Khadra-oghlu has also the honorary title «Բանի վերակացու»⁵⁶ [*“master of the word”*] which may indicate he was a priest.

In the inscription the epithet given to St. Ogsent is “healer, *doctor*” [«Բժըշկագործ»] which is the nickname used for the saint by the poet Vardan Kafayets‘i [«Սուրբ Օգսէնա մեծ Բժիշկ է» (Ms M2939, fol. 471) and “Master physician” [«Բժշկապետ»] in the colophon of a manuscript (SOAS Ms. Nr. 41463)⁵⁷.

The wording used for the dating is identical with all the examples quoted above, which is “in the year” [«ԹՎ»] followed by the numerals in Armenian large capitals «ՌՄԻ...». The date given by EDC in his *Greek Marbles* as 1400 does not agree with the Armenian date. In the Armenian text the first letter is clearly R (Ռ– 1000), the second is M (Մ– 200) and the third is I (Ի – 20) which corresponds to AE 1220. To get a date of 1400 the 2nd letter should be N (Ն) which it clearly is not. If the dating in this inscription is according to the Armenian era, in order to ascertain the Christian era we should add the differential of 551 which will give 1772⁵⁸. This date as implied in the wording of the inscription is the year when the church of St. Ogsent was “restored once again” [«վերստին նորոգեցաւ»]. EDC is correct in his assessment that the date “merely commemorates work done to one of the Churches of Caffa” but not “in the year 1400”⁵⁹.

⁵⁵ Mahdasi (variant: *maghdasi*) derived from Arabic *makdisi* or *mukhaddasi*, meaning Holy, sacred, sanctified, and is equivalent to the Arabic term hajji. Not listed in Մկրտիչ Էպի. Աղանունի, Միաբանք եւ այցելուք հայ երուսաղէմի [Members and Visitors to Armenian Jerusalem], Երուսաղէմ, 1929.

⁵⁶ «Բան» in this context corresponds to “Word” or “Logos” as in the Prologue of St John’s Gospel. It is also used as in «Բանի սպասաւոր Կաֆացի» MS M7699 dated 1608 very similar to the expression «Բանի վերակացու».

⁵⁷ In none of the biographies of the saint this epithet is used.

⁵⁸ In Եվգինե Մուշեղյան, Հատկանշական ցուցակ թանգարանային հավաքածուների [Significant Inscriptions of Museum Articles], մաս 1, Երևան, 1964, on p. 56 entry nr. 19(911), the author reproduces the inscription on the door of the printing press building in Etchmiadzin as ՌՄԻ [1220=1771] identical with the dating on the marble Memorial.

⁵⁹ Edward Daniel Clark, *Travels in Various Countries of Europe, Asia...*, p. 449.

Church of St. Ogsentios was renovated and restored several times and renamed the Church of Mother of God (Ս. Աստուածածին). Above the entrance of the church in Gharasubazar there had been this memorial inscription. I shall quote the text in full for comparison with the text of the inscription under review:

«Վերստին նորոգեցաւ սուրբ Օգսենոս եկեղեցին. զի յառաջ հնացեալ էր, յետոյ վասն մեղաց մերոց այրեցաւ, իսկ աստուածային հրամանաւն եւ սիրոյ սուրբ եկեղեցոյս վասն որոյ իսկ եղև թեանի աղան, որոյ բազում աշխատանս կրեաց մինչեւ աւարտումն սուրբ տանս ամենայն կողմանէ *իզնի շէրով* թագաւորի հրամանաւ շինեալ կատարեցաւ, յիշատակն օրհնութեամբ եղիցի որդոցն եւ զաւակացն եւ ամենայն զարմից կամ եօթն պորտին եւ առաւել բարի ծնողացն հոգոյն. Ամէն. կամ Ղարաասուլի եղեալ ժողովուրդս այր եւ կին ամենեւեան օգնութիւն արարին մինչեւ ի աւարտումն սուրբ եկեղեցոյս. ողորմի իւրեանց ծնողացն, շատ եւ քիչ աշխատանք կրողացն. ամէն: Այս սուրբ եկեղեցիս Ֆէթիհէն մնացեալ էր. Այս եղև թվին ՌՃՁԻ [1184+551= 1735]⁶⁰.

Aghk'rman –Akkerman [Ակկերման- Աղկրմամ] was a fortified city on the sea front of the river Dnestr with a very large Armenian population. During the time of Minas Bhzshkian's visit the Armenian population was estimated to be 150 families. By the time of the 1861 census the number had

⁶⁰ **Գ. Մ. Գրիգորյան**, *Դիվան հայ վիճազրույթյան*, Պ. 7, էջ 113 provides the full text of an inscription placed above the door of the church of St. Ogsentios situated on the south side of the city of *Gharasubazar* in a garden with a vicarage, a bookshop and a museum of antiquities. Until 1790 it was called St. Ogsentios. At one time it was converted into a mosque and after re-consecration it was named Holy Mother of God. It has been renovated several times: "The church of St. Ogsent was once again rebuilt. For it was from the beginning old, and then because of our sins it burnt down. But by God's command and our love for our church T'ewan agha became the sponsor of this and with great amount of work completed this holy house from every aspect. In accordance with sharia law and command from the king completed the reconstruction. Blessed be the memory of his son and children and all relatives and of seven generations and more so the souls of his benevolent parents. Amen. Also the residents of Gharasu, all the women and men who helped in the completion of this Holy church. May the Lord have mercy on their parents, and everyone who laboured a lot or little. Amen. This is the church that was in existence [from the time of Fet'ihe [Fatih Sultan Mehmed II, r. 444-1446 and 1451-1481]. This happened in the year 1184 (AD 1735).

risen to 926 homes and they were served by three churches one of which was called after Saint Ogsent which is now a converted museum of religion⁶¹.

St. Ogsent is a single rectangular nave basilica with umbrella shaped roof, has at the end of its eastern side as mall vestry on the left and right sides. The whole structure is semi-underground which reminds the viewer of the ancient Christian catacombs when the services were conducted below ground. Twelve steps lead into the nave⁶².

The Armenian historian Grigor Koilyav, relying on an inscription found in the church dated 967 suggests that Armenians settled in Akkerman in the tenth century. But other scholars disagree suggesting that the said inscription was brought there from another location and the correct date for the emergence of an Armenian colony in Akkerman is sometime in the late 13th century or to be more precise in 1331⁶³. The final conclusion reached is that the Armenian church in Akkerman was built in the 15th century, prior to the invasion of the Ottoman Turks in 1474 and destroyed in a fire in 1511⁶⁴. The Armenian community in Akkerman continued to exist until 1792, when with the permission of Catherine II the Great, 3000 families migrated and settled in Grigoriopolis, whom the locals called “*Hermen*” or “*germins*”⁶⁵.

There are several marble tombstones with the inscriptions dating from the XV to the XVIII centuries. The walls inside the church have embedded decorated fittings of inscribed stone crosses. According to one inscription on a memorial stone fixed to the east wall of the vestry the church was built in 1669. The said inscription reads:

«Կաման անմահին Ա. [ստուծոյ], մե՛հ Աղբամանա ժողով [ու]րոյ եւ վ [ա]ն [ա]ն [ա [կ [ան]ք, շինեցաք զ[Սուր]բ Օգսէնա եկեղեցիս: Նպաստութեամբ

⁶¹ Ա. Քորամանյան, *Մոլդավիայի հայկական պատմաճարտարապետական հուշարձանները* [The historical architectural Armenian monuments in Moldovia], Երևան, 1986, էջ 8:

⁶² Ibid., pp. 10-17.

⁶³ H. Dj. Siruni, *Tara voevodului Stefan*, Bucuresti, 1941, pp. 11-12.

⁶⁴ Ա. Վ. Գրիգորյան, «Վենետիկյան տարեգրություն» [Venetian annals], ԼՀԳ, 1980, 5, էջ 96.

⁶⁵ Խանակ վարդ. Մրապեան, «Հայք ի Խարասուբազար» [Armenians in Kharasubazar], *Huschardzan* («Յուշարձան»), Vienna, 1911, pp. 379-380.

Աթանաս Վարդ[ա]յ[ե]տին Մայր[ա]ցո [Մայրագոյն]: Աղաչեմք յիշել [ի] Տէր, թվին ՌՃԽԸ (1148+551= 1699)».

“By the will of God, we the people of Aghk‘raman and [its] merchants built this Holy Church of Ogsent. Through a donation from Athanas *vardapet* dsayrats‘o [dsayragoyn]. We beseech remember to the Lord in the year ՌՃԽԸ (1148+551= 1699).

Although in the dating system the designation “in the Armenian era” [«ի թուականիս Հայոց» is not stated, the dates are recorded in the “Armenian era” with the abbreviated form of «ԹՎԻՆ»⁶⁶. This has caused confusion in the minds of scholars and some have suggested that the word “we built” [շինեցաք] in this context should be understood to mean “restored” [«նորոգեցաք»], since all the inscriptions on the walls of the church belong to the first half of the XV century. This is not altogether correct. There are three memorial stones with dates 1624, 1650 and 1659 respectively. Examples:

«Այս է տապան հանգրստեան Տանակերցի Փիրգուլի որդի Նիկաղայոսին, որ փոխեցաւ թվին ՌՃԳ (1073+551= 1624)» “This is the tombstone of Tanakertts‘i P‘irguli, son of Nikaghayos, who died in the year 1074 (+551= 1624).”

«[Այ]ս է տապան հանգ[ստ]եան տիրացու եւ. . . [Անդր]եասի որդի [Յո]վհանէսըն, որ փո [խեց]աւ ի կեանքս թվին ՌՂԹ (1099+551=1650)» “This is the tomb of the clerk and. . . Andreas son of Yovhanes who departed from this life in the year 1099 (+551= 1650).”

«Այս է տապան հանգստեան Կափայե[ցի] [Աստուածատուրի որդի Եզեկիէլին, որ երիտասարդ հասակաւ փոխեցաւ առ Ք[րիստո]ս Տէր: Թվին ՌՃԸ (1108+551=1659), Յունվարի ԻԲ(22)» – “This is the resting place of As-tuadsatur from Kaffa, son of Ezekiel, who in young age departed to Christ the Lord. In the year 1108 (+551= 1659) on 22 January”⁶⁷.

⁶⁶ The Great Armenian Era was the most important among the various eras created by Armenian chronologists. The difference between the Armenian era and the modern calendar is 551 years. See Vrej Nerses Nersessian, “The various dating systems employed by Armenian scribes in the colophons of manuscripts”, *Semítica et Classica: International Journal of Oriental and Mediterranean Studies*, vol.VIII (2015), pp. 199-210.

⁶⁷ Գ. Մ. Գրիգորյան, *Դիվան հայ վիճագրության*, պրակ 7, էջ 268-269, Nrs. 642, 636-37.

Here are a few examples of inscriptions from the first half of the XV century listed in *Corpus Inscriptionum Armenicarum* by G. M. Grigoryan:

«Ս[ուր]բ խաչս ընդրեալ անուամբ Փրկչին, որ Ս [ուր]բ Նշան անուն կոչին, սա յիշատակ ե (է) Տիկարին եւ ծնողաց նորին: Թվ[[ին] ՊՂԵ (895 + 551=1446)» – “This Holy cross elected in the name of the Saviour, which is name Holy Sign is in the memory of Tikar and his parents. Date ՊՂԵ (895 + 551= 1446)⁶⁸.

«Բարեխաաս է սուրբ նշան Ալեքսին, Սալումանին եւ Էմինալէին. Թվ ՊՂԶ, դեկտեմբեր» [896+551=1447] - “This Holy Sign [i. e. cross] is a supplication for Alek’s, Saluman and Emin Bey. Date ՊՂԶ (896+551= 1447) December”.

«Յիշատակ է Սուրբ նշանֆս Սարգսին եւ Գալուստին եւ ծնողացն. թվին ԶԻԳ (923 + 551=1474)» – “This Holy Sign (i. e. Cross) is in memory of Sargis and Galust and [their] parents. In the year ԶԻԳ (923 + 551=1474).

Others listed have these dates: 1713 (2), 1715, 1749, 1756, 1759 (2), and 1798⁶⁹.

In Vazgen Hakobyan’s Colophons of 17th Century Armenian manuscripts copied in the monastery of St. Ogsent, there is one which has escaped the attention of scholars fundamental for our investigation. The manuscript is a *Gandzaran* copied by the scribe Step‘anos T‘okhat‘ets‘i in Kaffa in 1607. The manuscript has several corrections, annotations and additions in the margins, one of which on fol. 37b dated 1381 belongs to the exemplar copy. For its importance I shall provide the entire text:

«Գանն աստոածայայտնութեան եւ ծընդեան եւ մկրտութեան Տեան մերոյ Յիսուսի Քրիստոսի, Յովհանէս վարդապետէ Սեբաստացոյ ասցեալ, որ Գ [3] եղբարք եկին ի Կաֆայ ՊՂ [830 + 551=1381] թվականին եւ շինեցին զԿաֆայու զՍուրբ Քառասնֆն եւ զՍուրբ Ասգէնդն եւ զԼրիմու զՍուրբ Նշանի վանֆն: Յովհանէս հիսախական առաջնորդիս հօրն անունն Պարոնշահ է, եւ մօրն՝ Տիկին, եւ եղբարցն՝ պարոն Յակոբ եւ Ղազար գլորմարտիկ» – “Canticle for the Theophany Birth and Baptism of our Lord Jesus Christ composed by Yovhanes *vardapet* Sebstats‘i”, when 3 brothers came to Kaffa in 1381

⁶⁸ Գ. Մ. Գրիգորյան, *Դիվան հայ վիճագրության*, Պ. 7, էջ 262, Որ. 626.

⁶⁹ Նույն տեղում, Պ. 7, էջ 264-267, Որ. 631-635, էջ 269-270, Որ. 643, 645.

[830+551] and built Kaffa's St. Forty [Martyrs], Saint Awsgend, and Crimea's Saint Nshan monastery. Yovhanes was the primate of the Northern regions whose father's name was Paronshah and mother's name was Tikin, and brothers Paron Yakob and Ghazar"⁷⁰. The author of the hymn devoted to the Feast of Theophany is Yovhannes *vardapet* Sebastats'i, Archbishop of Crimea in 1362⁷¹.

In support of the above date for the building of the church of St. Ogsent valuable evidence is provided by a colophon in a manuscript of the Four Gospels dated 1608 (M 7699) which records:

«... Աւետարանս եւ եղին յիշատակ ի դուռն Սբ. Օգսէնա տաճարին»; a later inscription added on fol. 1a in 1713 by the scribe Step'annos a resident of Kaffa («բանի սպասաւոր կաֆացի») says: «Եւ Աստուած հաստատ պահէ Ս. Օգսէնա եկեղեցին, որ եւ նորա ժողովուրդ եմ անշահ» [...placed the manuscript at the door of the church St. Ogsent" and "Let God keep unshakable the church of St. Ogsent of whose congregation I am a profitless member]⁷². While Yovannes *erets'* who is the scribe of a two Lectionaries (Mss M7412 and M7419) copied in Gharasu [Ղարասու] in 1658 "planned the writing of

⁷⁰ Ms M 2672, see **Վազգեն Հակոբյան**, *Հայերեն ձեռագրերի ժէ դարի հիշատակարանները*, Բ. 1, էջ 253 (see also Ms M 555, *ibid.*, vol. III, p. 349, date 1649); *Մայր ցուցակ հայերէն ձեռագրաց Մաշտոցի անուան Մատենադարանի*, Բ. Բ, էջ 1089-1090. The poet, scribe, artist Khatchatur Khaspek Kafats'i (1610-1686) has copied and illuminated several manuscripts one of which is Nerses Shnorhali's *Յիսուս Որդի* copied 27th August 1092 [= 1643] in «Հոնաց երկրիս Ղարասուի, Նաեւ առ ոտս սուրբ Աւգսենոսի, Քսան եւ ուրն ազոստոսի». See Ms M 1558, *Մայր ցուցակ հայերէն ձեռագրաց Մաշտոցի անուան Մատենադարանի*, Բ. Ե, էջ 471-72 and *Ներսէս Ակինեան, Խաչատուր Խասպէկ երէց Կաֆացի Տաղասաց* (Ազգային մատենադարան, Բ. 145), Վիեննա, 1938, էջ 173-189 (Nr. 17).

⁷¹ **Հրաչյա Աճառյան**, *Հայոց անձնանունների բառարան*, Բ. 3, էջ 626, who according to the colophon above was still alive in 1381 (and not 1380 as recorded by Acharyan). **Yovhannes vrd Sebastatsi** is also the recipient of a manuscript of a "Definitions against Pyrrhon" of David Anyalt" copied in the Armenian era 812 (A. D. 1362) by "the unworthy priest Step'annos" in the I and of the Huns in the famous city of Sulkhat" [Սուլխաթ], under the shelter of the church of St. Sargis...Remember, the owner Ter Yovhannes and his parents, Paron Paronshah and Tikin his mother and brothers Paron Jacob and Ghazar the grammarian", See **F. C. Conybeare**, *A Catalogue of the Armenian Manuscripts*, Ms Add. 19, 732 pp. 246- 249 (I have added the name of his mother Tikin which Conybeare has taken to mean "his lady").

⁷² Ms M 370, see **Վազգեն Հակոբյան**, *Հայերեն ձեռագրերի ժէ դարի հիշատակարանները*, Բ. 1, էջ 306:

this colophon in the land of the Huns [Հոնսաց], which now is called Ghrim, in the big canton of Gharasu [Ղարասու...under the shelter newly restored lords abode church of St. Ogsent”⁷³.

Finally, a recently catalogued manuscript of a Lectionary copied in Kaffa in 1472 has a very interesting extensive colophon which also has particular bearing for the present study. The scribal colophon mentions that the manuscript was copied in the “famous capital city of Kaffa at the feet of Saint Awgsent *the physician* of our convent” [«ի հոշակատւո ւայրաբաղաբս ի Կաֆասս առ ոսոս սրբոյն Աւգսէնդի բժշկասպետի անապատիս»⁷⁴. In this quotation I have highlighted the epitaph “*physician*” employed for Saint Ogsent.

Conclusion

As the emergence of the colony was through stages of settlements so also its decline was not a single event, but a process entailed by the atrocities and the deterioration of the economic situation. The sharp dividing line between the stages was drawn by the Turkish conquest (1475) when the majority of the Armenian population left the Crimea for Poland and Moldova. In 1774, after the conclusion of the Treaty of Kuchuk Kainarji (Kucuk Kaynarca), Russia reacquired Azov and the adjacent territories. In order to consolidate its rule over the southern region the Christians were moved out from the Crimea, the Greeks to Ekaterinoslav, the Armenians to a newly created and designed town of Nor-Nakhijevan, next to the site of present Rostov-on-the Don and eight neighbouring villages. From the census drawn

⁷³ Վազգեն Հակոբյան, Հայերեն ձեռագրերի ժէ դարի հիշատակարանները, հ. 3, 828 and identical repetition on p. 830: «Եղև ծրագրոսին մատենագիր յիշատակարանիս ի յաշխարհիս Հոնսաց, որ այժմ կոչի Ղրիմ, ի մեծի գիպաբաղաբիս Ղարասու..... ընդ հովանեաւ սրբանորոգ տիրաբնակ Ս. Աւգսէնդ եկեղեցոյս... հիսախսական կողմանցս վիրադիսողի»:

⁷⁴ Vrej Nerses Nersessian, *A Catalogue of the Armenian Manuscripts in the British Library*, Ms. No [119], pp. 604-610.

up by general A. V. Suvorov⁷⁵ for the government the number of Armenians was 12, 600 of which 5, 500 were from Caffa, 2, 800 from Gharasubazar⁷⁶. In 1778 some fifteen or twenty thousand Armenians were settled near Taganrog. By 1781 the town had become a major trade centre dealing with Black Sea-Caucasus-Russian trade. The 300 hundred Armenian manuscripts copied in Crimea were taken to Nor Nakhijevan in 1778 and during the Soviet rule were repatriated to the Mashtots Institute of Ancient Manuscripts (Matenadaran) in Yerevan⁷⁷.

Among the names of the 27 churches mentioned by the priest Martiros from Nor Nakhijevan in his *Collection of Armenian Historians* (1787) and Vardan Kafayets' i in his Topographical poem on the city of Kaffa (Ms M2939) the name of the Church of St. Awgsent is present but none provide a date for its construction. Only in a colophon of an Armenian manuscript copied in 1607 we find an annotation which attributes the building of the Church of the Forty Martyrs, St. Awgsend and the Monastery of St. Nshan, later called Holy Cross (1358), to the three brothers who came to Kafay in 1381 [ՊԼ (AE 830)].

The church of St. Awgsend was built by the three brothers in 1381, was restored several times (1658, 1669, 1735) and “once again” in 1772 to which this newly discovered marble memorial monument bears witness.

⁷⁵ Մ. Գ. Ներսիսյան, «Սուվորովը և ռուս-հայկական հարաբերությունները 1770-1790» [A. V. Suvorov and Russian Armenian relations, 1770-1790], *Տեղեկագիր*, 1943, 2, էջ: Խ. Ա. Փորֆեշյան, «Նոր Նախիջևանի գաղութի պատմությունից» [On the history of Nor Nakhijevan colony], *Տեղեկագիր*, 1957, 10, էջ 54-55:

⁷⁶ Edmond Schutz, *The Stages of Armenian Settlements in the Crimea*, p. 135.

⁷⁷ Աշոտ Աբրահամյան, *Համառոտ ուրվագիծ հայ գաղթականների պատմության*, էջ 196:

ՎՐԵՃ ՆԵՐՍԵՍ ՆԵՐՍԵՍՅԱՆ

ՀԱՅԵՐԵՆ ԱՐՁԱՆԱԳՐՈՒԹՅԱՄԲ ՄԱՐՄԱՐԵ ՍԱԼԸ՝ ՔԵՄԲՐԻՉԻ
ՖԻԹՉՈՒԻԼՅԱՄ ԹՎՆԳԱՐԱՆԻՑ (ՀՆՈՒԹՅՈՒՆՆԵՐԻ ԲԱԺԻՆ,
ԳՈՒՅՔԱՀԱՄԱՐ GR. 62. 1865)՝ ՂՐԻՄԻ ՀԱՅԿԱԿԱՆ ԳԱՂՈՒԹԻ
ՊԱՏՄՈՒԹՅԱՆ ՀԱՄԱՏԵՔՍՈՒՄ

Բանալի բառեր՝ Էդուարդ Դանիել Քլարֆ (1769-1822), Կաֆա (Ղրիմ), Ս. Օգսենտ, Դավիթ Կաֆայեցի, Մարտիրոս Կաֆայեցի, Խաչատուր Կաֆայեցի, Ղրիմի ձեռագրերի հիշատակարաններ, Ֆլորենցիայի եկեղեցական ժողով (1438-1439), Ղրիմի գրավումը թուրքերի կողմից 1475, Ծոպաատիկ, Ղրիմի և Ռումինիայի հայկական գաղութներ, սուլթան Ֆաթիհ Մեհմեդ Բ (1451-1481):

Սույն ուսումնասիրության առարկան մի արձանագրություն է Ղրիմի Ակկերմանի հայոց գաղութի Սուրբ Օգսենտ «Բժշկագործ» եկեղեցու, որը վերաբերում է «վերըստին» նորոգման աշխատանքներին: Հեղինակը արձանագրությունը հայտնաբերել է Անգլիայի նշանավոր Ֆիթզվիլիամ Թանգարանի [Fitzwilliam Museum] պահեստներից մեկում, 2008 թվականին, երբ ուսումնասիրում էր սույն թանգարանի հայկական ձեռագրերը: Անգլիացի հնագետ Էդուարդ Դանիել Քլարֆը (1769-1822) 1800 թ. հարավային Ռուսաստան կատարած ճամփորդության ընթացքում հայաշատ Ղրիմով անցնելիս, հունական կոթողների հետ Անգլիա է տեղափոխել նաև Ակկերմանի սպիտակ մարմարե սալը՝ ինը տողից բաղկացած հայերեն արձանագրությամբ: Հնագետի ճամփորդական հուշագրության համաձայն, մարմարյա կոթողը նախ ցուցադրվել է Քեմբրիջի Համալսարանի գրադարանի նախամուտքի սրահում, ապա 1865 թվականին, այդ գեղեցիկ հուշարձանը նվիրաբերվել է Ֆիթզվիլիամ թանգարանին:

Անգլիացի հնագետն իր բազմահատոր «Ճամփորդական հուշագրություններ»-ում անդրադարձել է հուշարձանի գտնվելու վայրին, իսկ «Հունական Մարմարներ» աշխատության մեջ ընդգրկել նաև հուշարձանի ֆիզիկական նկարագրությունը և հայերեն արձանագրության թերի անգլերեն թարգմանությունը: Հիմնական թերությունը հայկական թվականի վերծանումն է: Արձանագրության

Թվականն, ըստ նրա, 1400 թ. է, սակայն այն շատ հստակորեն կարդացվում է «Թվ. ՌՄԻ [Ա]», ինչը համապատասխանում է «ի Թվին Քրիստոսի 1220 + 551 = 1771 [կամ 1772]»:

Բազմաթիվ արձանագրությունների վկայությունների հիման վրա հեղինակը հանգում է այն եզրակացության, որ Ս. Օգսենտ եկեղեցին կառուցվել է 1381 թ. և վերջին անգամ վերանորոգվել 1772 թ., որից հետո Ակկերմանի հայոց գաղութի բնակչության զգալի մասը 1792 թ. Եկատերինա II-ի հրովարտակով տեղափոխվել է Գրիգորիոպոլիս:

Вреж Нерсес Нерсесян

**МРАМОРНАЯ ПЛИТА С АРМЯНСКОЙ НАДПИСЬЮ ИЗ МУЗЕЯ
ФИЦУИЛЬЯМА В КЕМБРИДЖЕ (ОТДЕЛ ДРЕВНОСТЕЙ, ИНВ.
НОМЕР GR. 62. 1865) В КОНТЕКСТЕ ИСТОРИИ АРМЯНСКОЙ
ОБЩИНЫ КРЫМА**

Ключевые слова: Эдвард Дэниэл Кларк (1769-1822), Кафа (Крым), Св. Огсент (Авксентий), Давид Кафайеци, Мартирос Кафайеци, Хачатур Кафайеци, колофоны крымских рукописей, Флорентийский церковный собор (1438-1439), завоевание Крыма турками в 1475 г., Օրսիստիկ (“кривая пасха”), армянские колонии Крыма и Румынии, султан Мехмед II (1451-1481).

Предмет данного исследования – армянская надпись из церкви св. Огсента (Авксентия) Целителя в Аккермане (Крым), сделанная по поводу повторной реставрации храма. Автор обнаружил надпись в одном из запасников знаменитого музея Фицуильяма (Fitzwilliam Museum) в 2008 году, когда изучал армянские рукописи этого музея. Во время путешествия по южной России в 1880 г. английский археолог Эдвард Дэниэл Кларк (1769-1822), проезжая через Крым, где проживало много армян, вместе с греческими памятниками увез в Англию также аккерманскую плиту из белого мрамора с армянской надписью в девять строк. Согласно путевым заметкам археолога, мраморная плита была найдена в церкви св. Огсента (Авксентия) Целителя в Аккермане (Крым), сделанная по поводу повторной реставрации храма. Автор обнаружил надпись в одном из запасников знаменитого музея Фицуильяма (Fitzwilliam Museum) в 2008 году, когда изучал армянские рукописи этого музея. Во время путешествия по южной России в 1880 г. английский археолог Эдвард Дэниэл Кларк (1769-1822), проезжая через Крым, где проживало много армян, вместе с греческими памятниками увез в Англию также аккерманскую плиту из белого мрамора с армянской надписью в девять строк. Согласно путевым заметкам археолога, мраморная плита была найдена в церкви св. Огсента (Авксентия) Целителя в Аккермане (Крым), сделанная по поводу повторной реставрации храма.

морная плита сначала выставлялась в вестибюле библиотеки Кембриджского университета, затем, в 1865 г., этот красивый памятник был подарен музею Фицуильяма.

В своих многотомных “Путевых заметках” английский археолог пишет о месте нахождения плиты, а в работе “Греческие мраморные плиты” (Greek Marbles) дает также физическое описание памятника и неполный английский перевод армянской надписи. Главный его недостаток – расшифровка даты по армянскому летоисчислению. По его мнению, дата надписи – 1400 г., однако в ней четко читается «ԹՎ. ՌՄԻ [Ա.]», что соответствует «Ի թվին Քրիստոսի» [“в лето Христово”] $1220+551 = 1771$ [или 1772]:

На основе свидетельств множества надписей автор приходит к выводу, что церковь св. Огсента была построена в 1381 г., а в последний раз реставрировалась в 1772 г., после чего, в 1792 г., значительная часть армянской общины Аккермана по указу Екатерины II переселилась в Григориополь.