

at Goghpa (Figures 58 and 59), on the steles of Gharachalar (Fig. 60), and, particularly of Otsoun, and on the western window of Budghavank. On the other side of this base is a cross of equal arms in a square frame, with a ball at the end of each arm and in the center. This is one of the oldest examples, dating as far back as the 4th century (Fig. 84). The two figures of a third base—probably a dead couple—stand with one hand raised as a sign of worship, while the other rests on his neighbor's shoulder. The costumes, typical of the early Byzantine period, are particularly interesting; we saw other examples of this in Figure 68. One of the three figures on the other face of the same base seems to be that of the angel, who with lifted hand is announcing Christ's resurrection to the women who had brought oil to anoint the body of Jesus (Fig. 86).

Let us not forget to mention that at Talin are other small fragments of steles or crosses contemporary with those mentioned. We have already seen steles like the one reproduced in Fig. 87, and examples like the steles shown in Figures 88 and 89, with a marked hellenistic stamp, and others with equal-armed crosses as in Fig. 90.

## IX

No steles attached to their bases survive at Talin, but they are not lacking in other places. We might mention examples in two widely separated localities, such as the steles of Harij (Figures 91, 92, 93), and Dzarrayishen (Fig. 19). We know nothing of the early history of Harij. The present church is a work of the time of the **spasalars** (generals) Zakaré and Ivané, that is, of the first quarter of the 13th century. We also have inscriptions and valuable manuscripts belonging to that time (\*) but judging from the remains in the surrounding area, this site must be one of our old-

\* Alishan, Shirag 15, and following pages. During the Primacy of Krikor Vartabed, son of Apas, written in 1219, Etchmiadzin Manuscript No. 1382. See our *Khaghpakiank*, Vol. I, page 165.

est shrines. We see a specimen of this early work in a monument with interesting carvings which has retained its base (Fig. 91). The upper part is incomplete, for one can see a cavity on which must have been set the missing part. The first face of the statue is the best preserved part. On the base is Daniel between two lions licking the prophet's garments. [The rear parts of the lions' bodies are on the other face of the base. In the historic village of Eylas, not far from Erivan, there is a capital, with the same representation, larger and better preserved than this capital, and which perhaps formed the base of a stele. Incidentally, there is in this village a hieroglyphic inscription on a rock. As Harij Daniel wears the costume of the Sasanian period. The hem of his tunic, as also the cuffs of his sleeves, are ornate. He has a wide girdle around his waist, and a mantle over his shoulders. His arms are raised in a praying attitude. He has a beard and whiskers. The front part of his hat is ornate, as that of a prince. Part of the headgear hangs down at the sides, over his ears.

On the face of the stele itself stands the Saviour with a halo around his head, his long hair falling on both sides covering the ears and resting in ringlets on his shoulder. He wears a long tunic, with vertical folds reaching the feet, and over it a pleated **himation**, the upper part of which falls over his breast while the lower part is diagonally stretched across his knees and thighs. In his left hand he holds a Gospel, while He blesses with the right hand. We see here one of the oldest examples of the eastern type of Christ, bearing a Syro-Mesopotamian stamp.

Under the feet of Jesus is another sculpture, unfortunately in a damaged condition. It seems to represent a figure, seated crosslegged, who with both hands raised holds the beam under the feet of Jesus. It is impossible to guess who he may be.

The second face of the base is marred. The two figures standing one above the other on the stele (Fig. 92) — the lower one smaller than the other — are pictured