

fourth face are three pointed triangles, one above the other, inclosing smaller similar triangles (Fig. 70a). They must have a symbolic meaning. Similar forms appear on another stele, the upper part of which is broken off (Fig 70b).

We mentioned the figure of a woman in the form of a pig (Fig. 41). Here, the pig's snout is sharper and more delicate, and she has a veil over her head and a halo around it. In her right hand she holds a cross raised on a bar, or a bar with cross-shaped top, such as we saw in Otsoun and Goghpa (Fig. 56), and shall see at Lumpadavank as well as on other monuments of Talin. In contradistinction to the male pig-headed figure, this one has a round halo, she wears a long feminine dress with a mantle thrown over her shoulders, the two ends of which fall down in front. She has her right hand on her breast. (*) In the upper part of the stele there is a Persian acanthus formed of four leaves, two of them upright, the other two, smaller and hanging down, a type frequently used at Talin and elsewhere.

The reverse side of this stele is again divided into two parts. In the upper half is carved a lily with two leaves on the sides, while below stands a nimbed saint, with short hair cut near the ears, hands joined (?) and wearing a camel's-hair garment like that of John the Baptist. The face is damaged. (Fig. 71). A cross raised on a staff is placed next to him.

The third side of the stele also has two scenes. Above, stands a winged angel in full size, blessing (?) with his right hand, the left on his breast; the face is broken off, only his curly hair and part of the nimb are visible on the left. He wears a long tunic, with a girdle of cloth around the waist, the ends of which come down. The lower edge of the trouser is visible. The heels of the shoes are close together, the toes pointing in opposite directions—

* In his *Armenische Baukunst*, page 719, Strzygowski has published this picture identifying it with Dirdad, which is wrong. The sculpture is that of a woman without question, not only with a more delicate face, but also a feminine dress.

a mark of antiquity. He wears an overgarment in the shape of a cope, with narrow folds on the shoulders and the breast. (Fig. 72 and 73).

Under this is the enthroned Virgin with Jesus in her arms. She has a circular halo around her head, her face is erased, but one can see on the right and left two ringlets falling on her breast. Her tunic, with horizontal folds, reaches as far down as her feet; over it she has a cloak with similar folds. On her left knee, or rather on her lap, leaning on the mother's left arm, is seated Jesus, not the infant Jesus, but almost an adolescent, whom his mother is holding with her left hand, while touching his knees lightly with her right hand. Jesus wears a long tunic, decorated in oriental fashion. His feet are visible, both pointing to the right. He holds the Gospel in his left hand and blesses with the right. His face is turned toward the left. There was a footstool under Mary's feet, or in the representation of the Virgin of Ouchan but it is broken here. The stele is 120 centimeters high, and 37 centimeters wide.

In the upper part of the fourth face, we see an acanthus; below a nimbed man holds in his right hand a cross set in a bar, his left hand rests on his breast (Fig. 72). This man may be the deceased. The picture gives an idea of the shape of the stele.

On another monument with two scenes, we see above a winged angel, slightly different from the preceding one. He has a large, round halo around his head; his hair is cut near the ears; he wears a long tunic reaching the ankles, and a cloak over his shoulders, the two ends of which fall down on the front. The heels are placed close together, the feet pointing in opposite directions. His right hand is raised with the palm open toward the onlooker, while in his left hand he holds a globe. The gesture of the angel is particularly interesting; we see it on the representations of the Virgin, for instance on a sepulchral stele imbedded in the north wall of the apse of the ruined church in the village of Aygebad, Lorri County. The Virgin car-