

his resurrection and ascension to heaven, all these are portrayed in churches". In concluding, he declares, "Wherefore it is quite obvious that picture worship is not contrary to the Holy Scriptures" (*). Objects of such worship are also the Cross and the Gospel, as we have seen in Chapter VIII, page 98 (page 26 in the English version.—Translator).

After Vertanes comes Hohan Mayranatsi, who lived in the first quarter of the 7th century and who fought against the extreme iconoclasts. Then the Catholicos John of Otsoun (718-28) in his essay against the Paulicians (**), defending, specifically, the worship and the representa-

tion of the Saviour and the Cross. The Arab rule was unfavorable to pictorial art, in particular to figure sculpture. A historian of that period (***) reports that "during the first quarter of the 8th century, the Arabs destroyed the life-like pictures of the true Incarnation of our Lord and Saviour and of His disciples", or the image of the glorious Cross of Christ", which may refer specifically to the statues or steles outside the churches. The information given by these literary sources should be used along with the changes in artistic trend, in trying to determine the time when the sepulchral steles ceased to be made.

* Haghaks Badgeramardits — *Յաղագս Պատկերամարտից* — Concerning the Iconoclasts, by Vertanes the Poet, published by Patriarch Yeghishe Tourian, Sion, 1927. Jerusalem, pages 23 and 61.

** Gaghangadouati — *Կաղանկաստուացի* published by Shahnazarian, Paris. The Works of Hohannes the Philosopher, 1895.

*** Ghevont, Publication of Yezian, 1887, 100, 152.