

ARMENIAN CULTURAL MONUMENTS IN THE REGION OF KARABAKH

SAMVEL KARAPETIAN



ACADEMIC ADVISORS OF RESEARCH ON ARMENIAN ARCHITECTURE (RAA)

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SAMVEL KARAPETIAN

**ARMENIAN CULTURAL MONUMENTS IN
THE REGION OF KARABAKH**

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This book represents the results of research carried out since 1979, but especially during 1993-1996 on initiative of RAA organization in Karvajar (Kalbajar), Kashatagh (Lachin), Kashunik (Ghubatli), Zangelan, Jabrail, Fizuli, Baylakan, Aghdam, Aghjabedi, Tartar and Partav (Barda) districts. Numerous cultural monuments, sites and settlements of the area surrounding the Republic of Nagorno-Karabakh are presented on the background of the field material assembled during scientific expeditions, historical records (epigraphic material, historical sources, periodicals, old and new maps) and archive documents contributory to the understanding of the Armenian history of the medieval and late periods.

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*Dedicated to the 1700th Anniversary of
Adoption of Christianity by Armenia*

**PUBLISHED BY THE BENEVOLENCE OF
RAA USA**

SPEECH OF REGARD AND APPRECIATION

I am infinitely pleased to express my appreciation to Mr. Samvel Karapetian, who had undertaken this task with really apostolic commitment and profound understanding of the power of history, who had been dreaming of getting there, had gone there, wondered there, measured and documented over a thousand of Armenian monuments. Monasteries, churches, khachkars, inscriptions and residential were documented and published in numerous articles and several volumes, and thus saved from oblivion and apostasy. After this rewarding work Samvel Karapetian undertook a new, and actually exceptional volume of the "Armenian Cultural Monuments" by which over 1600 Armenian monuments will be ever saved from oblivion, destructive pace of time, work of the elements or premeditated destruction and damage. The land described by Samvel Karapetian is historical Armenia, part of the historical provinces of Artsakh, Utik and Paytakaran, Syunik and Vaspurakan, once Armenian land. Armenian world. And even if the people are silent and try to renounce the history of this sacred land, thousands of the stones of this book will cry out and say that Armenians had been living there, Armenians had been creating there, given breadth to the stones, given tongue to the stones...

On June 1977 I had an opportunity of visiting West Armenia - the land of my ancestors. I was in Cilicia, in the land of Sasoon, I was in Vaspurakan, and Ani. I had many reasons to pray, to cry, to rebel, to complain and protest. But above all was suffering. There were no graves. Turkey that invaded our land has not only dismantled, ruined and broken our houses, villages and towns, our temples and educational centres, but also, as if by premeditation or deliberation totally swept our graves. Our ancestors have no graves there, our fathers have no remembrance there, no inscriptions, no history.

That is why it is a miracle to me that Samvel Karapetian has succeeded in saving the reminders of our history, and as a result, the Armenians all over the world can recognize the "brave and manly lords of the Armenian history" (an inscription in Nakhichevan of 1387 of Vaykunik, or the land of Tzar, Upper Khachen, Handaber, Igadzor, Desert of Tsraget, Aghahejk...

This volume knits the lace of glory to those who liberated Dadi Vank on March 30, 1993, and those who shed their blood and perished while liberating Kalbajar on April 3, 1993 and those who ensured other victories of the Karabagh Liberation Movement thus returning us - the Armenians of Armenia and Diaspora our dignity, honor and pride.

I am grateful to RAA organization and its dedicated Chairman Dr. Armen Haghazarian and other contributors to the publication of this volume of Mr. Samvel Karapetian - Haik and Naira Torossian, Armen Mnatsakanian, Alec Poghossian and Vahagn Torchian. Alongside with them, I would like you to join me in thanking RAA USA, whose generous support enabled the publication of this beautiful volume.

I pray for the success of this book. God bless you.

Mesrop Archbishop Ashjian

Toros Toramanian laid the foundation of researches in classical Armenian architecture, which were interrupted by the World War I.

Architectural culture, the destruction of which is continuing up to the present and is not limited by the territory of Turkey only, has also fallen the victim of the great Genocide...

Liberation of the areas recognized as Karvajar and adjoining territories provided the RAA organization a unique opportunity of research, which was conducted by Samvel Karapetian.

Samvel Karapetian was there promptly, since the spring, 1993, when the hostilities were still going on, with the fire and smoke visible in the distance. He was there to take photos and make measurements, and copy the Armenian inscriptions of the churches. He went when the snow melted and stayed until the late autumn and the first snow, sometimes with his associates, but more often – alone, with sacred devotion and consistency, under heavy, sometimes dangerous conditions, ranging, searching and finding whatever he had been looking for – be it a monastery, hidden in the shade of a canyon, or a watch-tower, guarding the vicinity from its nest on top the rocks, chapels in the forest edges or arched bridges, churches and springs amid the villages, with the Life-trees on their fronts, and khachkars, numerous khachkars... Presently, pages of the book as if list on their own, confining the glance. They speak, they complain, they protest, they lament, sometimes even smile through their images. This book is a walk in the heavenly garden of Armenian architecture. It introduces numerous buildings, which were mainly unknown to us, high watersheds and innumerable eternal flowing streams, forests on the mountain slopes, velvety pastures and soft plough land. And alongside with all of this are the monuments in their peaceful undisturbed glory, an alliance, a harmony of nature and architecture.

Parallel to the assemblage of the architectural data Samvel Karapetian investigated the history of the monuments ranging from the early Christian period to the present day. Structures, which were first of all the function, and then light. The light is a key to Armenian architecture, with its simplicity and harmony, where one could see the Armenians' idea of the beautiful and their talent to express it. There is will and wisdom in these buildings.

Nomadic tribes residing in this region during the past two centuries used the churches and monasteries either as quarries for ready building material, or in the best case, as warehouses.

The people, that could spread some light on the history of the past centuries are gone long ago, but there are live witnesses - over 1700 structures, left by them and their ancestors.

This unprecedented investigation of Samvel Karapetian is like a return back home of the Armenian monuments, cemented with mortar mixed on love and suffering, and, which is most important, on the belief in the God's truth.

The architectural research of the liberated areas comes to fill a large scientific gap. At the same time to those who look, but do not want to see hundreds of historical monuments come to prove their indisputable Armenian provenance.

Dr. Armen Haghazarian
Chairman and Founder of RAA

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MAP OF THE REGION OF KARABAKH



PREFACE

In the course of historical events once vast area of Armenian habitation was constantly shrinking. Due to the World War I and the events of the next few years this process went on unprecedented scale. As a result the major part of Armenia was annexed to Turkey, and minor provinces - still under the Turkish pressure were joined to the newly established Republic of Azerbaijan, while the Republic of Armenia inherited only the tenth part of its former historical territories.

Thus, in 1920 about 30,000 sq. m (exceeding the territory of the present-day Republic of Armenia) were annexed to the Soviet Azerbaijan.

Later, certain areas, still inhabited by Armenians, were included into the Autonomous Region of Nagorno (Mountainous)-Karabakh (in 1923) and the Autonomous Republic of Nakhijevan (1924). As a matter of fact, 2 of the 15 provinces of Metz Haik (Greater Armenia) - namely the whole Artsakh and Utik, and separate parts of Syunik and Vaspurakan occurred under the Azerbaijanian control.

Within a few decades the main Armenian population of these territories was slowly and deliberately expelled (as, for example, in the Autonomous Republic of Nakhijevan), and those who still remained were forcibly displaced in 1988-89 (as the entire population of about 50 villages and towns of North Artsakh). As a result, the former Armenian territories annexed to Azerbaijan shrunk considerably, insulating and isolating the Armenians mainly within the borders of the present Nagorno-Karabakh Republic and Gardmank (North Artsakh).

As a result of such territorial losses, boundary delineation and later – administrative division of Azerbaijan countless pieces of culture, sanctuaries and shrines worshiped over the centuries and sacred for Armenians, were left under the foreign rule.

Nevertheless being still dissatisfied with the results achieved in 1989-1990 Azerbaijan unbound a real war against Karabakh.

In this really dramatic situation, being cut off Armenia, having nowhere to withdraw and no other means to protect their life and the right to live in their homeland the Armenians also took to arms.

During the six following years of national liberation war the Armenians liberated and retained their historical homeland. Access to the former Armenian villages and towns, monasteries and churches, fortresses and bridges, cemeteries and khachkars (cross stones) was finally gained and the monuments unknown to the scientific world because of the willful administrative restrictions and obstruction imposed by the Azerbaijanian authorities, were open for research.

The historical landmarks of the present day Nagorno-Karabakh Republic were more or less familiar by virtue of a number of publications, while the vast majority of the Armenian cultural monuments situated in the adjoining regions (currently under Armenian control) still remained obscure.

The present work is called to fill this obvious gap.

We should also mention that up to 1988-1989 the area of former Armenian habitation included much more administrative districts of Azerbaijan (particularly, Ghazakh, Shamkhor, Touz, Getabek, Dashkesan, Khanlar, Goran districts in North Artsakh; and Norashen, Nakhijevan, Shahbuz, Julfa and Ordubad districts in Autonomous Republic of Nakhijevan) than those eleven regions reflected in this research.

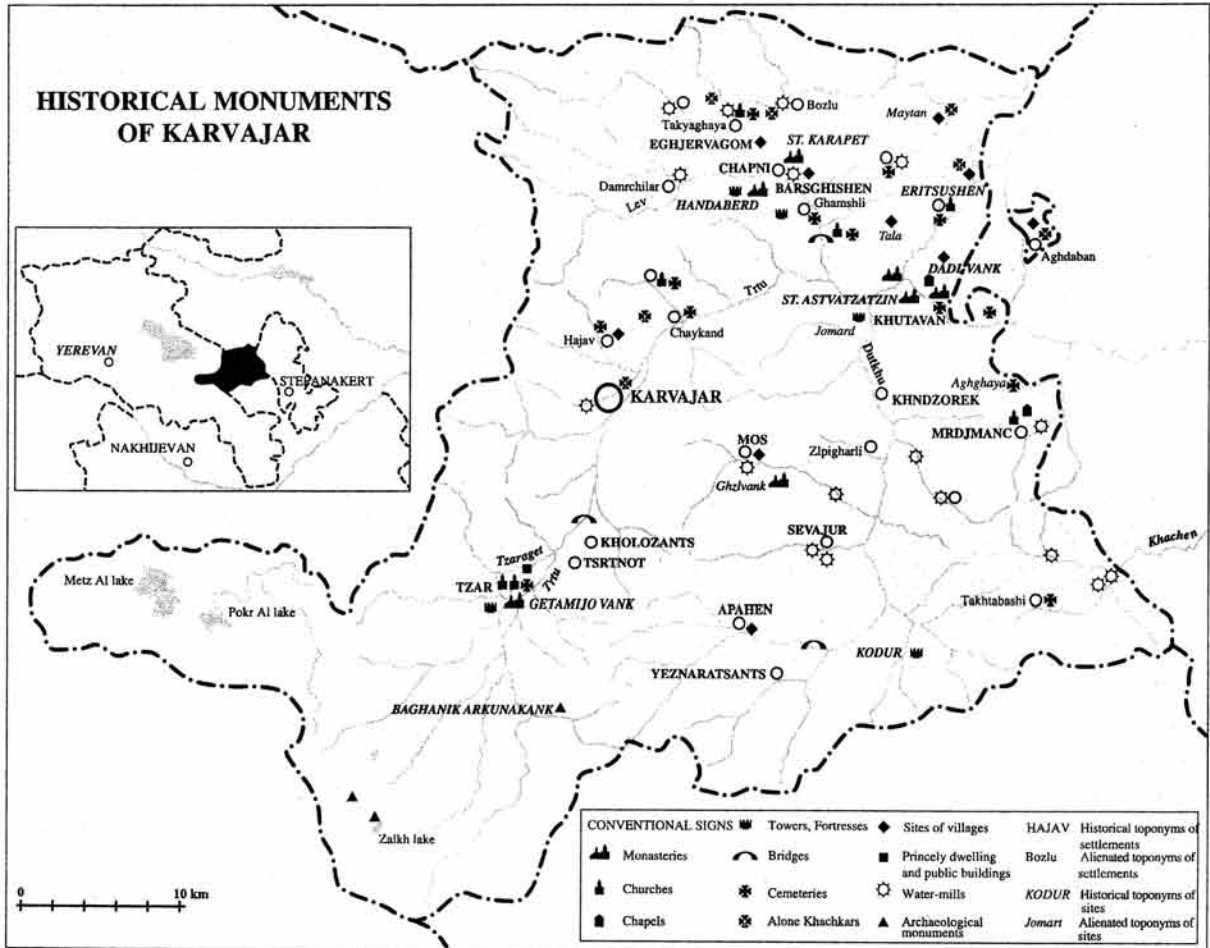
Numerous monuments of Armenian history and architecture still remain undocumented (particularly, in Ghazakh, Shamkhor, Touz, Getabek, Dashkesan, Khanlar, Goran districts, Northern Artsakh; or Norashen, Nakhijevan, Shahbooz, Julfa and Ordubad districts, Autonomous Republic of Nakhijevan). The RAA organization has provided for the complete investigation of these cultural monuments in its forthcoming issues.

The present research is based on data assembled by the scientific expeditions, comprising Hayk Assatrian (1984-85), Volodya Haroutyunian (1987), Vahagn Karapetian (1993) Hayk and Naira Torossians (1993-94), Armen Mnatsakanian (1994-95), Alec Poghossian (1995) and Vahagn Tashchian (1996) whose role may hardly be underestimated and I am extremely grateful for their kind assistance in this research.

Certain parts of this work were already published in the periodicals. Scientific popular version of this book was published in the daily "Republic of Armenia" (issues NN 183-191, 193-200, 218-227, 242, 244-251 for 1997, and NN 12-15, 30-34 for 1998).

Special thanks to RAA USA, for their valuable assistance in the publication of this volume.

KARVAJAR (KALBAJAR) DISTRICT



GEOGRAPHICAL ENVIRONMENT

The area. Total area of the district is 1936 sq. km., 1400 of which (the basin of Great and Small Al Lakes) was taken from Soviet Armenia and annexed to Azerbaijan as late as in 1923¹. It borders with Martakert (east) and Kashatagh districts of the NKR

¹ The area of Large and small Al lakes was taken from Armenia and given to Azerbaijan by the decision of the Land and Woods Disputes Settlement Commission by the Transcaucasian central Executive Committee, dated Feb. 2, 1923, later (on Feb. 18, 1923) confirmed by the decision of the Board of the Transcaucasian Central Executive Committee. Pursuant to it "it was resolved to take from Armenia the Alagol lakes and the adjoining pastures, occupying the area of 2000 desyatin, and give them to the Kurdistan district, i. e. to Azerbaijan." (R. Grigorian, Occupation of the By-Frontier Territory of Armenia by Azerbaijan in 1920-1923, "Areresum" 1996, # 16, p. 6 (in Arm.).

(south); Vardenis, Vayk and Sisian Districts of the Republic of Armenia (west and southwest) and Dashkesan and Khanlar Districts of Azerbaijan (north).

Mountain Ranges. The entire area of the district is mountainous and rugged, with numerous high peaks (altitude: Gamish – 3724 m.; Spitakkar – 3300.4 m; Qongur – 3043.2 m; Itsakar – 3125.8 m; Tsamaqasar (Susuzlugh) – 2845 m; Pahak – 2018.3 m; Kochler – 2525.0 m.; Lachin – 2261 m.; Qety – 3399 m.; Erkatasar – 2900.9 m, etc.).

The highest mountain ranges such as Mrav in the north, Rmbostyan – in the west and Tsavdeits – in the south extend along the borderline of the district.

Mountain Passes. Except for the eastern border the district is surrounded by high mountains serving natural watersheds. Communication with the neighboring regions is provided by a number of mountain passes.

Three of them: such as Zngrli (altitude 2885 m), Omar (3261 m) and Ghamish (3505) pass through the highest mountain range of Mrav. Other three passes: Rmbostyan or Sodk (altitude 2400 m), Norabak (2600 m) and Upper Shorzha-Zaylik (2751) go through the Vardenis or Rmbostyan mountain range, limiting the district from the west. Finally two main passes Naghdal-Takhtabash (altitude 2045), Lalabaghrlı-Ghazikhan (2215) and a few subsidiary passes, which are much more difficult of access, cross the range of Tsavdeits. The villages within Karvajar are also connected by a number of mountain passes, most important of which are those leading to the valleys of Khachen and Aragjur rivers (Kechilu-Aghjakand – altitude 2180 m. and Otakhlar-Mijman).

The Rivers. As an alpine zone Karvajar naturally abounds in rivers and streams and serves a water sump for one of the major Armenian rivers – the Trtu (Tartar). Hundreds of streams flowing out of the alpine springs feed the three main rivers of the region – the



The gorge of Trtu (Tartar) River in its upper course

Trtu (Tartar), Lev and Dukhtu. None of these rivers or their tributaries do dry out during the whole year, though the water is especially high in spring and in the beginning of summer, when the snow melts. Devastating seasonal floods deluging the valleys and washing away bridges and communications are quite usual. That is why only the pylons are often left of the numerous medieval bridges built over the rivers and streams.

Lakes. The largest of several alpine lakes (most of them -of volcanic origin) are Great and Small Al (Alagol), Gortagarak (Ghanligol), Sev (Gharagol) and Zalkha.

As a rule they are situated on the altitude over 2000 m. above the sea (altitude: Great Al - 2729 m. and

Small Al – 2739, Gortagarak – 2056 m., Zalkha – 3062 m). Majority of the lakes are close water sumps fed by the nearby streams, though Zalkha and Gortagarak feed respectively the Vorotan and Iritsajur rivers.

Waterfalls. Karvajar is a humid alpine zone with a number of not too high waterfalls situated mainly on smaller tributaries. Such are, for instance the waterfall on the Lakzu River, at the edge of Gharaguney village (altitude – 5 m.), or waterfalls on the left (8 m.) and right (5 m.) tributaries of the Lev, both of them are 2-2.5 km northwest of the Lev village, a waterfall of Ekhtsajur (3 m) situated about 0.5 km of the village Goydara, etc.

Forests. In spite of its indebtedness, 28.2 thousand ha of the total area of the district is covered with woods. The latter extend mainly along the valleys of the Trtu and Dotkhu rivers, and in the adjoining sub-alpine zones. Prevalent within plant species is the oak, more rare are fir trees, or wild fruit trees.

Fields and Meadows. Alpine meadows, situated on the altitude of 2000- 2800-m. above the sea cover most of the territory. Virtually there are no fields in the lower zones. Most frequent in this zone are stock-breeding farms and complexes.

Mineral Springs. As testified by a number of medieval sources, the medicinal properties of the Karvajar mineral springs were recognized long ago. As a rule, cold and hot mineral springs spurting out with remarkable regularity in the valleys or deep gorges, are situated not too far from the major riverbanks. Such are, for example, cold mineral springs in 1 km northwest of the village Kholozants, at the right bank of the Trtu, and the springs spurting out at both banks of the Trtu 2 km further to the northeast of the same village; or two cold springs in the edge of Karvajar (village of Boyakhli), at the right bank of the Trtu, or cold springs in 2.7 km southeast of the same village; another spring at the left bank of river Datikh; a cold spring situated 3 km south of the village Zilfugharli, at the left bank of the Dutkhu river; hot and cold springs in the southern side of the Jermajur (Istisu) resort; a cold spring in Ghalafalgh village; or cold springs situated 2.5 km west of Apahen or Tpel (Bashlibel) village.

Roads. The roads of Karvajar district pass mainly through the valleys sometimes crossing the mountain passes. As a rule, the existing and comparatively well maintained roads were in use since at least the Middle Ages, though under the Soviet rule they were sometimes widened, or paved (as, for example, the section of Jermajur-Khutavan). It is worth mentioning that being out of use for 1-2 years comparatively new countryside roads are almost totally destroyed, while the roads built in the medieval period (for instance, Tzar-Karvajar, or Kilisali-Ghushyuvasi) are still fit for use.

Still preserved is one of the oldest transit routs connecting the medieval Armenian capital Dvin with

the town of Partav, which passed through the basin of Lake Sevan, and crossed Karvajar in the section of the Lev river gorge.

ADMINISTRATIVE BACKGROUND

As far as we may judge from the available cuneiform sources the territory of Karvajar had once been included into the Van Kingdom. It should be also born in mind that Karvajar was one of the first in Eastern Armenia, to adopt the ideas of Christianity (it is traditionally assumed that the monastery of St Dad (hereinafter referred to as Dadi Vank), recorded as Episcopal See since the V cent. was founded at the end of the I cent. AD on the grave of Christian martyr Dadi - one of the 70 disciples of Apostle Thaddeus)². In the V-VI cent. Karvajar was included into Caucasian Albania, which at the time being was a Persian province (*marzpanutyun*). Later, in conformity with "Ashkharatsuyts", dating back to the VII cent., this district was included into the historical province of Artsakh as one of its twelve regions and was called *Vaykunik*³. Since the middle of the VII cent. and up to the end of the VIII cent. the district, as well as other parts of Artsakh were under the Arab rule.

The beginning of the IX cent. was marked by the establishment of a strong local Armenian dynasty of Aranshahik. Since that time princes of this dynasty took the most active part in the struggle against the Arab rule, strengthening or building new fortifications and strongholds.

The representatives of Vaykunik-Tzar dynasty were closely related to Zaqarian princes - *amirspasalars* (particularly, Dop, the sister of princes Zakareh and Ivane, was married with a local dynasty Hassan)⁴ who patronized and protected the province up to the Mongol invasion.

The boundaries of Tzar (or Upper Khachen) principality extended considerably in the XII-XIII cent., apparently because the dowry of princess Dop, donated by Prince Ivane Zakarian included estates, which extended along the entire southern coast of lake Sevan - from Sodk to Shoghvaga⁵. In the east the principality reached Akanaberd. The Dopian principality succeeded to remain within these frontiers till the beginning of the XIV cent. However, colophon of the New Testament copied in 1312 at Targmanchats

Monastery of Khachakap, outlined the boundaries as follows: "Grigor, prince of Armenia, the lord and master of Small Syunik, Handaberd and Akan, and the alpine sea of Guegham, from Sot to Shoghvaga, and our provinces consist namely of: Main Sot, and Berdadzor and Jokhants, Haskabaka, Atrenis, Kalër, Uriadzor and Khoruaget, Dvanots and other estates within the province, left by our ancestors, to the homeland with its four frontiers..."⁶ The Dopian dynasty bore significant losses during the invasion of Tamerlane in 1387. The population of Tzar region had been almost totally massacred, Prince Hassan and his wife Khondza, and their sons "brave and courageous masters" Grigor, Sargis, Shanshe, Jhanshe, Ajbughha and Shrvan took martyr death⁷. Nevertheless, the Dopian principality managed to sustain its existence till the beginning of the XVIII cent. Throughout all that period the Turkish and Tatar tribes that had already penetrated into some of East Armenian provinces, were not only denied access to Tzar, but being a strong province with reliable defense Tzar served a safe shelter for numerous Armenian refugees displaced as a consequence of war between Iran and Turkey. Thus in 1552, many Armenians that fled from Western Armenia as a result of devastating campaign led by Shah Tammaz, found refuge "in the God blessed stronghold of Tzar"⁸. Even though since the end of the XVI cent. the region, Tzar and the whole Eastern Armenia, were under the Persian rule, the descendants of Jhanshe, son of Hassan Dopian preserved their title to principality (the rank of *melik*), which was legitimized anew by the edict of Shah Abbas announced in 1603⁹. Thus the principality of Tzar survived till the early XVIII cent. This was a period of relative peace, when many old churches were renovated and new ones built, alongside with a variety of public structures, such as bridges, springs, etc., which date from this period. Names of the *meliks* - rulers of that region such as great prince Mirzajan (recorded in 1549, 1552)¹⁰, melik Balasan (1630)¹¹, Jhangir Bek (1676)¹², melik Mirzakhani (1684¹³, 1701¹⁴), Melik Bek (1717)¹⁵, etc. are mentioned in a number of documents and epi-

2 Michael Asori, Chronicle, Jerusalem, 1871, Annex, p. 33 (in Arm.)

3 Anania Shirakatsi, Matenagrutyun, Yerevan, 1979, p. 295 (in Arm.)

4 G. Hovsepian, The Khaghbakians or the Proshians in Armenian History, Vagharshapat, 1928, p. 19-20 (in Arm.)

5 Bishop Karapet, Materials Relating with an Armenian melikal Principality, Issue 2, The Dopians and the Melik-Shahnazarians, Echmiadzin, 1914, p. 34 (hereinafter referred to as "Materials on Armenian...") (in Arm.)

6 "Colophons of the Armenian Manuscripts of the XIV cent", Yerevan, 1950, p. 84 (in Arm.)

7 Grigor Khlatetsi, Memorandum of the Disaster, Vagharshapat, 1897, p. 6; Materials of the Armenian..., p. 84 (in Arm.)

8 "Small Chronicles", Vol. 2, Yerevan, 1956, p. 275 (in Arm.)

9 A. Hovhannissian, The Guegham and Tzar Princely Dynasties, "Banber of the Armenian Scientific Institute", Vol. 1 and 2, 1921-1922, p. 105-113; B. Ulubabian, The Principality of Khachen in the X-XVI cent", Yerevan, 1975 (in Arm.)

10 M. Bishop Barkhutariants, Artsakh, Baku, 1895, p. 406 (hereinafter - "Artsakh"), p. 275 (in Arm.)

11 "Ararat" periodical, 1914, p. 736 (in Arm.)

12 "Artsakh", p. 406.

13 "Ararat", 1915, p. 791.

14 "Corpus Inscriptionem Armenicarum", Issue 3, compiled by S. Barkhudarian, Yerevan, 1973, p. 332 (in Arm.)

15 Ibid.

graphic inscriptions¹⁶.

Beginning from the XVIII cent. the violent pressure of the Turkish tribes and heavy taxes imposed by Persian authorities caused more and more trouble to the population of the province and its princes.¹⁷ At the end of the XVII cent. the principality of Tzar dissolved within the neighboring principalities of Sodk and Jraberd. The second quarter of the XVIII cent. was the most troublesome, even dramatic for the homogenous Armenian population. This period was marked by the predatory campaigns of the Caucasian highlanders, particularly, Lezghians, which followed each other.¹⁸ On the other hand, Turkish and Kurdish nomads settling in the steppes between the rivers Kura and Arax, had set an eye on the heavy meadows of Karvajar. They arrived with their numerous flocks every other year as the summer began and occupied the alpine pastures of the whole region.

At the beginning of the XVIII cent. the Armenian meliks of Tzar¹⁹ following the meliks of Khamsa, prepared to fight for their independence. But in spite of special garrisons (*sghnakh*)²⁰ formed in the province, the Armenian population was slowly but steadily leaving a village after a village. Unprecedented mass exodus of Armenian population began after 1724, when contrary to numerous promises given to the Armenians of Artsakh, the Russian Emperor Peter the Great, signed the Peace Accord with Turkey. Ensuring the security of the by-Caspian Russian territories, conquered from Persia, yet, this accord virtually permitted Turkey to dispose of Transcaucasia (up to Shamakhi)²¹.

16 See the materials on this princely line also in Gh. Alishan, *Sisakan*, Venice, 1893, p. 37 (in Arm.).

17 The opinions of some researchers that Karvajar was emptied of Armenians in the beginning of the XVII cent during the enforced displacement organized by Shah Abbas are groundless (see e.g. H. Simonian, "Npatak" N 1, 1985, 1995, p. 1; G. Devrikian, "Handipum", 1995, N 9, p. 4-5; J. Tadevossian, "Azatamart", N 49, 1993, p. 13 - in Arm.). The population of Tzar wasn't actually displaced in the beginning of the XVII cent, because it was far from the regulatory actions between Persia and Turkey. Moreover, many of the Armenians that avoided displacement found refuge in Tzar. "When spring came, this wise and pious prince Mister Melik Shahnazari, being aware of the hatred in the heart of the Omar nation, and ordered to the entire country: "Come and seclude in the fortresses, so that not to remain under the heel of the invaders", and he himself went to the fortresses of Tzar and Tpel. And whoever went with him, those avoided the intruders' sword and captivity" (Colophons of the Armenian Manuscripts of the XVII cent. vol. 1, Yerevan 1974, p. 218 (in Arm.). More details on this issue are provided in our "Intelligent" Armenians and the Crime not Committed by Shah Abbas", in "Hayk" daily, 1995, June 13, N 105, p. 7 (in Arm.).

18 In regard of the devastating campaign of 1722 see: "Concise History of the Albanian Land composed by Yesayi Hassan-Jalalians, Catholicos of Albania, Jerusalem, 1868, p. 37-38 (in Arm.).

19 Beginning with that period the foreigners called this province "Colan".

20 "History of the Armenian People", vol. 4, Yerevan, 1972, p. 151 (in Arm.).

21 Ashot Hovhannissian, Petros di Sarkis Gilanents, Vagharshapat, 1916, p. 16 (in Arm.).

That very year the Ottomans deployed their troops in the region, firstly punishing the insurgent Armenians of Artsakh, who, anticipating the Russian support, dared to fight for their independence.

As the expatriation began, the lesser Armenian villages remained in Karvajar region, the heavier was the burden on those who stayed, thus accelerating the process.

In 1725 Grigor Vardapet (preceptor) was consecrated as *catholicos* in stead of his late brother, catholicos Yesayi. A decree announcing the election of the new catholicos to all the congregations, parishes, meliks and heads of Armenian settlements scolded the population to remain as loyal to the Holy See, as they had been before²². It is worth mentioning that the villages of the Zaruzibilu (or *Tzaray*) province are listed in the decree alongside with the villages of Gandzak and Maghavuz²³. Thus we may state that the main exodus took place after 1725, and within the next two or three decades the whole region was almost totally emptied. Artsakh was in the same situation. Immigration unified all the estates. The meliks of Gulistan found refuge in the towns of Telavi (Kakheti, Georgia) and Bolnisor (Bolnisi, then entering into the province of Gugark). Armenian immigrants occurred also in Tbilisi and in a number of Kartli villages. And while the immigrants from Artsakh founded about a hundred villages in the Shaki and Shirvan provinces, then being under the Persian rule, the Armenian population of Tzar moved mostly to Georgia. In particular, it is commonly recognized that the Armenians of Chirkin village resettled in Tbilisi, those of Hanshagh - settled not far from Tbilisi, in the village Tabakhmelik (currently the village Tabakhmela, Gardabani Distr., Georgia), while the part of Khutavan population moved to Shulaveri, etc.

Except Khutavan and the monastery of St Dadi being the Episcopal See (Dadi Vank), by 1760 the area of Karvajar was almost totally abandoned by Armenians.

Mesrop Magistros, travelling in Karvajar at the beginning of the XX cent. wrote: "Surrounded by countless Muslims, desperate of uneven struggle and deceived by the "Christian" Russian Tsar Peter, named "the Great", the native Armenian population, moved to the vast steppes of that tsar, to the regions of Mozdok and Kizlar, leaving their fatherland deserted and uninhabited. The model of the XVIII cent. tragedy repeated on a much larger scale during the "Great War" in the major part of Armenia"²⁴.

22 The State Central Historical Archive of the Republic of Armenia (hereinafter referred to as SCHARA), Fund 57, List 1, Case 4, p. 1 (in Arm.).

23 The present-day district of Kashatagh (Lachin) was mostly referred to as Maghavuz in the XVII-XIX cent.

24 Mesrop Magistros Archbishop Ter-Movsissian, Churches and Religious Structures of Three Large Armenian Monasteries: Tatevi, Haghartsin and Dadi Vank..., Jerusalem, 1938, p. 84 (in Arm.).

Since the second half of the XVIII cent. the waste highland was free for nomads, though during that period the latter were in constant movement. Particularly, in wintertime they left the vast highland meadows and descended to the steppes of Utik and Aran (Mooghan), for coming back again next summer as the snow melted.

The researches show that to the moment of penetration of nomadic tribes into the province, there still remained a few villages with Armenian population. This is also proved by toponyms, mostly calqued or distorted, as the Armenian toponyms were either modified to the phonetics of the nomads' mother tongue, or simply translated. For instance such toponyms as: Yeritsushen (Keshishkand- Keshish- 'a priest' and kand - 'a settlement'), Khndzorek - (Almalu - alma = 'apple), Tsrtnot - Soyughbulagh (soyugh = tsurt - 'cold' and bulagh - 'spring'), Apahen - Bashlibel (bash - 'head, chief, main' and hen < Arm. Henaran 'support' as bel - 'back' or 'spine'), Yeznaratsants - as Chovdar ('Livestock market, stockbreeder'), Sevajur - as Gharasu (ghara 'black' and su 'water') were calqued, while Mrjman - Marjumak, Tzar - Zar, Mos - Mozkand, etc. were distorted²⁵.

Finally in 1813 the region was annexed to Russia. In 1868 it was included into the administrative district (*uezd*) of Jivanshir, which in its turn entered into the newly formed Yelizavetpol (Gandzak) province (*guberniya*).

Following the demand of the Russian authorities certain nomadic groups began though reluctantly to settle in some of the deserted villages, but the number of constantly occupied villages remained quite insignificant till 1850.

Meanwhile, the Armenians clergy of Artsakh, namely Archbishop Baghtasar, based on the legal deeds confirming the Title of Dadi Vank to its estates, started legal proceedings aimed to return the estates occupied by the nomads. It took years of immense efforts when finally the estate, almost equal to the half of the present Karvajar territory - 14 thousand *desyatinas* (1 *desyatina* = 1.09 ha) of land, adjoining the eastern border of Martakert district of NKR, was returned to the disposal of the monastery. Dadi Vank was in possession of that huge estate and more or less disposed of its income up to the establishment of the Soviet rule. The situation changed dramatically with the establishment of the USSR and the Soviet Republic of Azerbaijan in 1920. Firstly, the land of Dadi Vank was nationalized and the monastery abandoned, secondly, the district of Karvajar was separated from Artsakh and included directly into Azerbaijan. Later, in 1923 a new administrative unit - Red Kurdistan was

formed. After the liquidation of Kurdish autonomy in 1930, Karvajar was transformed into an ordinary administrative district within Soviet Azerbaijan.²⁶ Thus, the historical province of Tzar or Upper Khachen was included into Azerbaijan as one of its 60 administrative districts - Kalbajar, with the rural centre in Kalbajar (distortion of the former Armenian toponym Karvajar). It became an urban type settlement since 1960, and in 1980 it acquired the status of a town.²⁷

With the beginning of Karabakh liberation movement in 1988 the Kalbajar district situated in the rear of the NKR, was turned to a military standpoint threatening to the sole existence of Artsakh.

Dadi Vank was liberated on March 31, 1993, and within a few days (on Apr. 3, 1993) the military actions ended by the liberation of the administrative centre.

HISTORICAL TOPONYMS AND THEIR CHRONOLOGICAL CHANGES

Owing to its natural isolation by high mountain ranges, Karvajar had been perceived as a separate district within the Artsakh province since at least early Middle Ages. Early medieval sources name this region Vaykunik (Anania Shirakatsi, Movses Kaghankatvatsi), while the sources of later period use the toponym "the Land of Tzar" or the "province (*gavar*) of Tzar". To denote the same province (see, e.g. the epigraphic inscriptions of Dadi Vank) the records of the XII-XIII cent. often used the toponym Upper Khachen alongside with Tzar. At the beginning of the XVII cent. the foreigners especially, more often called the Tzar or Upper Khachen province - Zaruzibil / Zaruzivil.²⁸ This toponym occurred as a combination of names of the princely residence Tzar (pronounced by the Turks as Zār), and the neighboring village Zibil / Zivil (historical Armenian Zuar)²⁹. During the Persian rule the latter as a separate administrative entity was subordinated to "the *beklerbek* - the governor of Yerevan province.³⁰ Since the middle of the XVIII cent. the present-day Karvajar was more often called Kolani

25 For more details on this issue see our article "Was the Province of Tzar Totally Deserted by the Moment of Penetration of the Nomadic Tribes", in "AR" weekly, 1995, N 9, p. 5 (in Arm.).

26 As a matter of fact the Kalbajar district with the administrative center Kalbajar was established in 1930, consequently, it would be incorrect to assume that the province of Tzar, was also known as Karvajar since the XVII cent. (see A. Melkonian, "From the History of Kalbajar and Lachin" in "Haireniki Dzain", N 12, 1993, p. 6, or H. Simonian, the interview in "Noyatak", N 1, 1995, p. 1 - in Arm.)

27 The Soviet Azerbaijanian Encyclopaedia", vol. 5, Baku, 1981, p. 334 (in Azerb.).

28 The records of 1630 and 1725 are at hand ("Ararat", 1914, p. 730 and Historical Archive F. 57, L. 1, C. 4, p. 1 - in Arm.).

29 There is a village of identical name in Sodk.

30 Leo, Armenian History, vol. 3, book 1, Yerevan, 1969, p. 56 (in Arm.).

district.³¹ The etymology of this toponym is apparently connected with the ethnonym of Kolani - one of the nomadic tribes that used to frequent the pastures of Karvajar.

It should be added, that while foreign sources mention the district as Zaruzibil / Zaruzivil, Kolani, or Jvanshir, all the contemporary Armenian sources persistently use the ancient Armenian toponym Tzar.³²

POPULATION

Archaeological monuments discovered in the district, indicate that the region was inhabited since the most ancient times. This is proved, particularly, by natural caves in the gorge of the Trtu River accommodated for settling and rock carvings on comparatively smooth surfaces of basalt rock fragments on Ayichingil and Perichingil mounts, not far from Lake Zalkha. Stylistic peculiarities and execution technique, the composition and narratives of these rock-carvings resemble or are often similar to those found on the rocks of Vardenis or Syunik ranges, and may be dated accordingly by the IV-III Millennia BC.

Preliminary investigation of numerous and versatile medieval monuments, particularly, the settlements, revealed about 140 small and large settlements, existing over the centuries up to the first quarter of the XVIII cent. Available monuments of different periods witness to the course of uninterrupted life during two millennia. It is also obvious, that before the thirties of the XVIII cent. the population of this province consisted mainly of Armenians. In any case, neither historical monuments, nor the available sources provide any data proving the presence of other ethnic minorities in the region till 1730.

Since the middle of the XVIII cent., when the nomadic tribes began to use the region as summer pastures, the ethnic Armenian population, unable to withstand the multi-faceted oppressions (especially kidnapping, capture and hijack) of the highlanders, Turks and nomads, intruding into the region every other year started to flee.

An interesting episode of the mass exodus of Armenians, was told to Sarkis Kamalian by an elderly man called Guki in Haterk in 1892: "Why, *Vardapet* (preceptor), Khota Vank³³ was a surprisingly well to-do and rich monastery, but it was devastated by the cursed Lezghians. Any time when they were short of bread or

salt, they shamelessly ran to our grandfathers, stayed for months, demanded whatever they liked and tremendously enjoyed their life. Finally, to determine how to liberate themselves from the Lezghians, desperate Armenians convened a council of Armenian princes and elders and, to cut the long conversation short, priest Siptak, known to whole Jraberd said the following: the best thing we could do, would be to wake at night and cut the throats of Lezghian-dogs, sleeping at your homes, scare them well so that they won't put a step to our land any more. Except for a few cowards, the majority kept to this order. But when the news of slaughtering the Lezghians reached Dagestan, countless Lezghians burst to Khota Vank, and people took their families and found refuge in safe nooks, but their houses and whatever was left were torched. Upon long inquiries the Lezghians learnt that the massacre was caused by the advice of priest (*agh-keshish*) Siptak. An evil man, given a bribe, agreed to show where priest Siptak was hiding - and he was at the winepress. The Lezghians dragged him out and darting furiously, crushed his head with stones and murdered him. When the Armenians heard the news of that horrible punishment, they took their sons and daughters, and fled to the other side. Many years have passed since then but our country had not a single peaceful day. There was a Holy Symbol (*Surb Nshan*) in Khota Vank, blessed by its might, and it is not visible any more, who knows where did they take it or where it had been lost".³⁴ Concluding the story told by Guki, S. Kamalian added: "Some offsprings of Jalalians dynasty moved with a mass of people to Gueghama Sea (i.e. Lake Sevan), taking with them the Holy Symbol (*Surb Nshan*) of Khot and other relics". Unable to get back to Khot by the reason of repeated destruction and constraints, the descendants of the Jalaleants princely line were roaming from place to place. Finally the relics were brought to the settlement of Shulaver, in Borchalu province of Georgia. In accordance to what I've heard (from the oldest representative of the Jalalians family, Hekim Khecho, who is still alive and 86 years old) this happened at the beginning of the XIX century...³⁵

Upon the Armenian exodus the access to the vast highland meadows was virtually open for the nomadic tribes³⁶. Since the middle of the XVIII cent. the nomads began to settle (at first only in summertime) in the territories emptied of Armenians, moving mostly into the abandoned Armenian villages. Actually, the aspiration of nomadic tribes to get hold of

31 "Jambr" Assembled and Rendered by Simeon Catholicos Yerevantsi (hereinafter referred to as "Jambr"), Vagharshapat, 1873, p. 283 (in Arm.).

32 See also our article in "Hayastani Hanrapetutyun, hereinafter "HH", daily, 1995, Apr. 18, N 89, p. 2: "What is Finally Correct? (On the Toponym Karvajar)" (in Arm.).

33 i.e. Dadi Vank

34 S. Kamalians, The Holy Symbol (Surb Nshan) of Khota Vank", Ardzagank", 1892, N III, p. 1-2 (in Arm.).

35 Ibid.

36 Besides the area of Karvajar, the aborigine Armenian population left also the present day Kashatagh, Ghubatli, Zangelan, Jabrail, Karhat and Khanlar (the southern parts of the two latter districts), Getabek and Touz, alongside with the eastern shore of the lake Sevan, the valley of Getik and other areas during 1730-1750.

the region's heavy meadows was supported and patronized by the khans of Shushi. It was politically relevant for the emerging Shushi principality to obtain the support of the Muslim settlers in those parts of the country, where such support could not be granted by the Christians. Penetrating by treason to the very core of the land of Khamsa, inhabited by Armenians, Panah Khan very soon guessed, that the rocks of Shushi were not a foundation solid enough for the establishment of power, and hurried to attract by various privileges the nomadic Turkish tribes from the lands of neighboring khans. Thus such Georgian nomadic tribes as Pyusian, Karacharly, Jinli, Dmrchi-Hasanli, Ghzl-Hajili, Safi-Kyurd, Boy-Ahmedli, Sahatli, Kengerli, etc., occurred in Karvajar. Following his father, Ibrahim khan did not spare efforts to bring new Muslim residents from the outside.

However the entrance of the nomads into the waste highland was not that easy. Particularly, Leo, quoting Hovsep Emin wrote that in the sixties of the XVIII cent. the latter had eye-witnessed an interesting incident: "At the road passing along Lake Sevan the Lezghians encountered a nomadic Kurdish tribe Kolani moving from the Ararat valley to the northern highland of Karabakh. These nomads were gathered by the efforts of Ibrahim Khan of Shushi. The Kolani Kurds had just been reaching the shores of Sevan, for passing the highland through the upper course of the Tartar when the Lezghians attacked. The cruel and bloody combat ended with the Lezghian victory. Emin, who had been the eye-witness of the battle, told that the Lezghians took 814 Kurdish captives, 8000 heads of sheep, 2000 heads of cattle and 600 - mares. The booty costed 12,000 *tumans*."³⁷

In the course of time, the Kolanis, as well as other Kurdish and Turkish nomads did enter the desert highland, though at first, not as constant settlers.

This is how the contemporary characterized the Kolani tribe: "Kolani is a Turkish tribe, which does the same in Jivanshir, as the Kurdish cut-throats and hijackers in the Turkish part of Armenia. They have cruel outlook, bloodthirsty eyes, a gun on the shoulder, a dagger on the waist... Kolani are not hand to hand fighters... Being dissatisfied with the loot taken from the peasants, Kolanis sometimes attack monasteries, kill the monks (for instance the superior of Yeghishe Arakeal) and rob the monastery..."³⁸. The German horse-breeder Wilmann was also the victim of that tribe.

Thus, for many long decades (about 80-90 years) the region had no settled population.

When by 1830 Archbishop Baghdassar Hasan-Jalalian trying as hard as he could, finally won the case

and the Court action confirmed the legitimacy of Dadi Vank claims and established the borders of estates, many of the nomadic tribes had already been residing there (though not constantly). As a result of Court proceedings, the tribes settling within the boundaries of the estate were obliged to pay tribute to the monastery. In spite of the skepticism, of many contemporaries who considered Archbishop's efforts to return the estates vain and futile, the latter managed to achieve his purpose and Dadi Vank began to collect its annual rent from the nomads settling on almost 14,000 *desjatinas* of land³⁹. Unfortunately, after his death (in 1854) his successors failed to preserve what had been obtained, and little by little parts of the estate passed to the Muslim beks (Khurshid, daughter of Mehtidoli Khan, Davut agha Aghalarov, etc.). By 1895 the number of Turkish *ghshlaghs* (villages) exceeded 22 (150 households).

Closer to 1870 the Tsarist Government intended to displace the tribes reported as hijackers: "At the time of the former Viceroy already, it was ordered to expel the Kolani tribe outside the Russian borders, but they didn't succeed, and it seems, they would never succeed, as the displacement of an entire community by force is really a hard task..."⁴⁰

As a matter of fact income of the monastery was constantly falling until 1910⁴¹.

Meanwhile, the situation was desperate and had to be improved whatever the circumstances were, and Levon Ter-Avetikian, former resident of Tbilisi, the nominated manager of the monastery estate, set to it. Having consulted with his lawyer and getting the requisite advice in 1813, (which particularly reads: "the consistory permitted the residents of Ayrum to use the estate in agricultural purposes, i.e. under the condition of paying a certain fee (tribute) for the use of land and meadows... The use of Khotavan estates by the residents of Ayrum shall be deemed a temporary lease. Pursuant to the law the maximum term of lease shall not exceed 12 years. If we consider that the certificate issued by the Consistory is a Lease Agreement, then, in conformity with the law the term has expired in 1896, because, pursuant to the law, there are no such agreements without time limitation, and because the residents of Ayrum had been continuously using the land after the aforementioned date, and duly paying the rent for usage, we should assume that the Consistory had been prolonging or renewing the agreement by default, each time for one year term up to now. Under these conditions the Consistory may begin the Court proceedings against the Turks any time whenever it pleases, and expel them from the estate..."),⁴² he displaced some of the Muslims from the estate. By July 1914

37 Leo, *Ibid.*, vol. 3, book 2, Yerevan, 1973, p. 303 (in Arm.); see also *The life and Adventures of Joseph Emin*, London, 1792, p. 372; *Corpus (Collection) of Armenian History*, vol. 4, Tiflis, 1894, p. 494 (in Arm.).

38 "Meghu Hayastani", 1885, N 65, p. 3 (in Arm.).

39 "Taraz", 1913, N 7-8, p. 91 (in Arm.).

40 Meghu Hayastani, *Ibid.*

41 See the Chapter "Dadi Vank" hereunder.

42 SCHARA, F. 56, L. 18, C. 968, p. 1 (in Arm.).

Ter-Avetikian wrote: "I report to the Holy Synod, that after hard efforts and with extreme difficulty this year, we succeeded in taking the following summer pastures of Khotavank back from the Kurds and residents of Ayrum: Duz-Yurt, Haji-Daylu, Gamu-Yurt, Aghdash, Arpa-Tala, Behbut-Ali-Yurt, Ahmakhhan Yurt, and letting them on lease to other lessees, but it is just a small portion against the total..."⁴³ On March 31, 1915 owing to the efforts of the same manager and the order of the Viceroy 11 other summer pastures were taken back from the nomads and returned to the monastery, later the pastures were let on lease to the Turks under new lease contracts for the rent of 2250 rubles.⁴⁴

A number of documents testify that the first settled tribes occurred in the region after 1850 only, choosing the old villages abandoned by Armenians for their constant settlement. It is recognized that in 1861 the population of the whole region consisted of about 100 households of "Alianlu barbarian Kolanis" residing in 14 small villages.⁴⁵ In accordance with another census made in 1865, which seems more reliable and accurate, there were 9 new villages in the region, consisting of 102 households.⁴⁶

"... Before 1884-87 they (i.e. the Turkish and Kurdish tribes, S. K.) were mostly occupied with the trade inherited from their ancestors – brigandage. Recently, when their vandalism drew the attention of the Government and they were forced by different means to drop that occupation, they engaged in agriculture, but Allah only knows what agriculture. They were occupied only with stockbreeding, although not quite in the proper sense of the term..."⁴⁷

During the Armenian-Turkish conflict of 1905-06 no manager risked to enter the desolate monastery estates lorded by Turks and Kurds. Dadi-Vank lost all its income then, it was reported that "during the conflict the Turks and Kurds intended to burn the woods, but they were stopped. Nevertheless they managed to cut the trees, the estimated loss constituted about 50,000 rubles, and the fallen trees were left in the forest..."⁴⁸ In 1906 50 Kurdish riders armed with the guns of the latest model and led by Askarkhan, head of the Kolani band made attempts to attack such large Armenian villages as Haterk and Vank.⁴⁹

The situation of Dadi Vank itself was also desperate. By 1890 it was totally abandoned both by the monks and the superior. Numerous monastery structures were left to the disposal of a Kolani Seid-molla and his herds, later expelled by Bakhish Bek, owner of the Armenian village Metzshen⁵⁰.

As a matter of fact the anarchy incidental to the Armenian-Turkish conflict – created conditions exceptionally favorable for the further penetration of the nomadic tribes into the region. New kishlaks were founded just at that period. The number of settled villages in 1910 reached 40, and the number of households reached 1000⁵¹.

During the trip undertaken in 1911 for the purpose of inspecting the conditions at the estate, Archbishop Mesrop stated, that the number of newly settled families has reached 200. "The vast area of the estate was occupied by about 200 Kurdish households, small families leading pastoral life with their herds".⁵² Archbishop further mentioned the number of new households in certain villages. For instance: the village Chapni: "Passing forward by the course of the river Lev we reached a deserted village. Ruins of 12 water mills in the vicinity witnessed to the fact that the village was once densely populated. Now this very place was inhabited merely by one large Ayrum family, with numerous herds and flocks, which, taking advantage of the devastation in the environment behaved like medieval princes, profiting from the estate more than its real owners - the Armenian clergy of Karabakh or the Holy See of Echmiadzin".⁵³ During the same period of 1911 three shepherd families settled in the village Keshishkend, situated nearby.⁵⁴

The final shift of nomadic tribes to the settled life was completed only in the Soviet period (before the thirties of the XX cent.)

Immediately after the liquidation of Red Kurdistan (1930) the authorities of Azerbaijan commenced the transfer of the Turkish population of other regions into the area of Karvajar, which was still thinly populated. For this purpose part of the local Kurdish population was deported to remote regions of Azerbaijan. As a result, the remaining population was completed with the Turkish ethnic element, which led to the total assimilation of the Kurds living in the region. As for the Kurds, those who still remained occurred under conditions, which fostered their rapid assimilation and loss of national identity and customs.

43 Ibid., p. 9.

44 Ibid., p. 22. Meeting the violent resistance of the nomads, the manager applied other methods. One of them was to expel the Turks by means of other Turkish lessees (in 1914 the summer pastures of Beybut-Ali Yurt were let on lease to 4 Turkish residents of the Khanlarvand village of the Gandzak province), which however yielded no results, because the Ayrum Turks resisted to them, too (SCHARA, F. 56, L. 1, C. 1127, p. 4 – in Arm.); see also our article: "the Liberation of Karvajar Started in 1913" in "HH", 1995, March 13, N 52, p. 2 (in Arm.).

45 "Nor Dar", daily, 1885, N 104, p. 4 (in Arm.).

46 "Ararat" monthly, 1910, Apr., p. 58 (in Arm.).

47 "Nor Dar", 1892, N 15, p. 2 (in Arm.).

48 SCHARA F. 57, L. 2, C. 1851, p. 2-3 (in Arm.).

49 "Mshak", 1906, N 70, March 31, p.1 (in Arm.).

50 "Nor Dar", 1890, N 158, p. 3-4 (in Arm.).

51 "Ararat" monthly, 1910, Apr., p. 58

52 M. Ter-Movsissian, Ibid. p. 84.

53 Ibid., p. 93. The record of 1913 contains the accurate account, which indicates that the resident of Chapni, head of the village Hassan Kerbala Ali oghli, of the Ayrum descent, had 2000 heads of cattle (Histor. Archive, F. 56, L. 18, C. 968, p. 13 – in Arm.).

54 Ibid.

It deserves mentioning that the Musavat Government began the struggle against the local Kurdish population in 1918-1920 already. Such national policy was further adopted and promoted by Soviet Azerbaijan during the entire period of Soviet rule. If at the beginning of the Soviet period such villages as Zaylik, Aghjakand, Shurtan, Orujlu, Khalanli, Soyughbulagh, etc. were inhabited by the Kurds only⁵⁵, to the end of the twenties only 11 Kurdish villages remained in Karvajar.⁵⁶

However, between 1918-1960 the population of the region was still rather sparse. Intensive growth of the population began before 1980, when the average density of the population reached 21 people per 1 sq. km, and the whole region had in aggregate 40,300 inhabitants living in 122 villages and two towns⁵⁷. Besides, the census indicated to the homogenous Azerbaijanian population, as the Kurds were almost totally assimilated by that time. Up to 1988 the population of the region was still increasing (maximum 42,000 people), but it decreased sharply, before the events of 1993.

Finally, in April 1993 the huge wave of Artsakh liberation movement reached Karvajar. Concluding this chapter we should state that the Azerbaijanian and Kurdish population penetrated into this region at least 250 years ago and passed to semi-settled mode of life during the past 130 or 140 years, finally settling under the Soviet rule.

SETTLEMENTS

Owing to the natural conditions of the highland the overwhelming majority of the medieval settlements were situated in the valleys of major rivers or their tributaries. Settlements situated in higher elevations of the mountains and difficult to reach served mostly for defense purposes. While choosing the place for such a settlement or fortress the availability of water should certainly be taken into account. This may be exemplified by the princely town of Tzar, situated on the plateau at the altitude of 2050 m above the sea, over 300 m higher than the Trtu river (1730) passing through the gorge below.

The constructive peculiarities of Karvajar villages are sharply divergent. Pursuant to these peculiarities they may be subdivided to two main groups. The first one is comprised of the former Armenian villages

resettled by the nomads who simply adapted to the existing accommodations. Such villages preserve the peculiarities of the former planning and stand out for their compactness, density of structures, and quite discernible though sometimes a little curvy streets. The placement of houses is scrupulously selected – they are never built on the fertile soil, but on the mother bed only. Contrary to it, the Turkish villages built during the Soviet period have no regular planning, the houses are scattered, and a village consisting of 20-25 households may occupy the area of 1.0-1.5 sq. km, any streets or roads connecting one village to another are totally missing. Large cattle-sheds and byres surround each village spring. The planning peculiarities are so obvious, that an expert eye may instantly detect whether the village was founded by Azerbaijanians or inherited from the aborigines.

Unfortunately, not all the former Armenian toponyms have been preserved. There are no such detailed historical records, which would describe the district as for example, the Chronicle of Stephanos Orbelian for the regions of Syunik, listing the entire villages name by name in his Annex. To fill this gap, to the possible extent, we have assembled the data yielded by the chronicles, records and epigraphic material, which contain any references to the villages, settlements, or meadows in the region. Comparative and etymological study of the toponyms recorded since the 12th and until the XVIII cent. enabled us to reconstruct the historical names of certain villages, and trace their later distortions, renaming or calqueing. Beginning from the thirties of the XVIII cent. the majority of former Armenian settlements were renamed. By that reason most of the ancient toponyms were either forgotten or replaced by foreign ones, and only a few of such historical toponyms as Lev or Mos have survived. In the best case the toponyms were either calqued, or distorted.

Besides, the sources contain a number of toponyms (mostly settlements), the location of which is still obscure. Although it is difficult to mark them on the map with any accuracy, we may take for certain that all of these toponyms should be the historical Armenian counterparts of the later Turkish names. Location of the settlements presented by such toponyms as Havar, Grigoratagh, Berdakar, Tzovategh, Tzaghikants⁵⁸, Krapashtots, Sokhanants, Jajorants, Petrosabak, Cholbekiants, Voghnov, Dzuguniants Agarak, Arakhish (Rakhish), Dashtak, Mardaghuneants Surb Nshan, Tzraget Anapat, Gumer, Kazh, Anukhs, Hajar, Jumen, Karatak, Khrants, Motants, Pokr Davachkhur, Khozenek and Khozenakuts Metz Aygi, Mananadzor, etc. remains obscure.

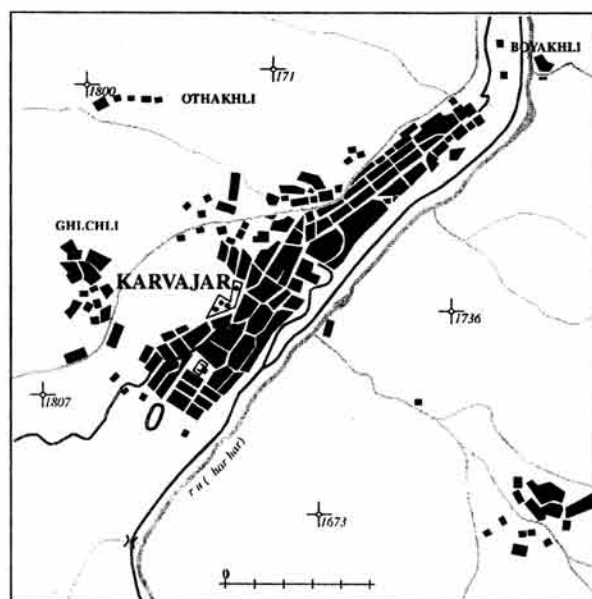
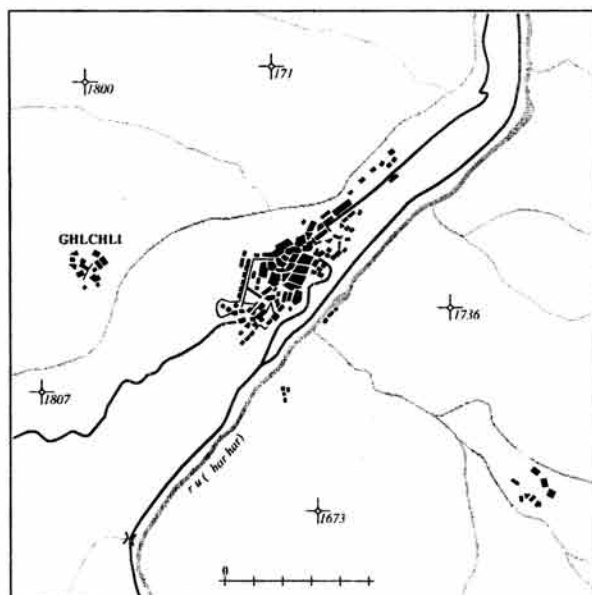
55 Garnik Asatrian and Nikolay Gevorgian, *Azerbaijan, Principle of Occupation and the Iranian World*, Yerevan, 1990, p. 19 (in Arm.).

56 A. Bukshpan, *The Azerbaijanian Kurds*, Baku, 1932, p. 34-36, 61, 72 (in Russian), Ashot Melkonian, *From the History of Kalvajar and Lachin*, "Hayreniki Dzayn", 1993, N 12, p. 6 (in Arm.).

57 Soviet Azerbaijanian Encyclopaedia, vol. 5, Baku, 1981, p. 334 (in Azerb.).

58 We assume that Tzaghikants is the present-day Chichakli Mount (literally calqued from Armenian).

Some of the villages and monasteries of Karvajar (such as Dadi Vank, Getamijo Vank, Tsraget Anapat (Desert), Apahen (or Tpel or Turk. Bashlibel), Arakhish (or Rakhish, location uncertain), Dashtak



Master plans of the town of Karvajar as of 1952 and 1972.

(location uncertain), Mos (currently Mozkand) and Karvajar) had been famous centers of medieval literature.

In conformity with the official information published before 1993 there had been 122 settlements in Karvajar. With the exception of a few large villages (e.g. Zar, Zlpgharli, Zaylik, Ghlichli, Bashlibel) with up to 200 households each, the number of households in the majority of villages varied from 30 to 60. There was also quite a number of minor settlements consisting of 10 households (e.g. Alchali, Ghushyuvasi, Otakhtar, Sariguney, Otghshlagh, Ghazikhanli,

Ghalafalgh, Ghalaboyun, etc). Actually a dense net of small villages, standing at the distance of 3 – 3.5 km of each other covered the whole vast region. It should be noted that small villages contained more cattle-sheds than houses.

Over 20 villages were established after 1960. Other villages, and the regional centre expanded rather rapidly (in comparison with the Master Plan of 1952, in 1972 the town was 4 times larger) though its population increased to 10 times.⁵⁹

INVESTIGATION OF HISTORICAL MONUMENTS BEFORE 1920

The history of investigations of the medieval landmarks of Karvajar is not particularly rich with events.

The first to investigate the most significant monasteries (Dadi Vank and Getamijo or Tzara Vank), copy and publish some of their inscriptions was Bishop Hovhannes, in 1830.⁶⁰

Approximately at the same time Sargis Vardapet (preceptor - later Archbishop) Jalaliants published the results of his expedition to the ancient settlements of Karvajar.⁶¹ In 1985 Yeghishe priest Geghamiants (Haykuni)⁶² published a study containing mainly descriptive material. In 1891 Khachik Vardapet (preceptor) Dadian (then deacon Vahan), whose valuable work is not yet published to now investigated the epigraphic records of Dadi Vank.⁶³

As far as we are informed there were no further researches in this field till 1895 when Bishop Makar published his unique research.⁶⁴ Fortunately the bishop managed to get to Tzar. It was a real success, because numerous epigraphic inscriptions scattered throughout that princely residence and lost during the years of Soviet rule, were copied and published by the bishop for the first and only time. However, the bishop's trip to other ancient sites was unexpectedly interrupted and other chapters of his research were limited to the description of newly established Azerbaijanian villages.

Finally, Mesrop Magistros, who visited the estates of Dadi Vank in 1911, provided a detailed survey of villages and historical monuments on his way

59 See S. Karapetian, How did They Occupy the Armenian Territories (Exemplified by the Town of Karvajar), "Azatamart", 1994, N 40, p. 13 (in Arm.).

60 Hovhannes Bishop Shahriatsi's - Signatures of the Catholicos of Echmiadzin and five Ararat Provinces, vol. 2, Echmiadzin, 1842, p. 356-365 (in Arm.).

61 Sarkis Vardapet Jalaliants, Trip to Great Armenia, part 1, Tiflis, 1842, p. 199-227 (in Arm.).

62 "Meghu Hayastani", 1885, N 65, 78, 80 (in Arm.).

63 SCHARA F. 319, L. 1, C. 5, p. 23-28 (in Arm.).

64 M. Barkhutariants, ibid.

(alongside with the copies of a number of inscriptions).⁶⁵ Provided for an insignificant number of brief reports,⁶⁶ that was the last fundamental research of the pre-Soviet period.

INVESTIGATIONS OF THE SOVIET PERIOD

During the first 40 years of the Soviet rule, up to 1960 there were almost no researches in this field, except the book of Russian archeologist Pchyolina, "Armenian Monuments in the Territory of Soviet Azerbaijan"⁶⁷ that included also some of Karvajar monuments. It seems, in this regard, that the quotation from the travel notes of the Russian investigator deserves some interest: "Numerous caves fit for residence, ruins of villages, fortress walls, chapels and churches were the witnesses of the lively past, in this almost uninhabited highland. Unfortunately, the overwhelming majority of these monuments is not only uninvestigated, but also not mentioned in the literature, even though for inventory purposes. The only testimony of once dense Armenian population of the past are vast cemeteries round half ruined churches, or standing apart of them".⁶⁸ Finally, after the pause of several decades, the historical monuments of Karvajar were highlighted once more by the epigraphic expedition of S. Barkhudarian, undertaken in 1960-1964.

The expedition pursued mainly epigraphic purposes, i. e. discovery and deciphering of Armenian inscriptions. Unfortunately it limited itself to visiting the sites which had already been studied in the past. In spite of it the expedition discovered 35 additional inscriptions (+ to 72 inscriptions published before) thus fully completing the assemblage of epigraphic material partially published by former investigators and bringing the total number of epigraphic inscriptions assembled within the region to 107 pieces. These inscriptions were published with a considerable delay, in 1982 only (due to the death of Prof. S. Barkhudarian in 1970) under the auspices of the Institute of Archeology and Ethnography of the NAS of Armenia.⁶⁹

Several articles relating Dadi Vank were published during the seventies and eighties.⁷⁰

65 M. Ter-Movsissian, *Ibid.*

66 "Arzagank", 1886, N 44, p. 577-578; "Nor Dar", 1890, N 158, p. 3-4; *Ibid.*, 1891, N 123; *Ibid.*, 1892, N 15, p. 2; "Ararat", 1896, Jan. p. 42-43, etc. (in Arm.).

67 Pchyolina E. G., *The Armenian Landmarks in the Territory of Azerbaijanian SSR, Acts of the Oriental Dept. of Hermitage*, vol. 30, Leningrad, 1940, p. 92-243 (in Russian)

68 *Ibid.*, p. 243.

69 "Corpus", Issue 5, compiled by S. Barkhudarian, Yerevan, 1982, p. 197-227.

70 B. Ulubabian, Dadi or Khuta Vank, *Echmiadzin*, 1971, N 6-7; M. Hasratian, Dadi Vank, "Gitutyun ev Technika", 1981, N 9 (in Arm.).

The first of Dadi Vank investigators to make the measurement of the monastery complex was architect M. Hasratian. His materials have been widely used in the works by Sh. Musheghian.⁷¹

RESEARCHES CONDUCTED IN KARVAJAR DURING 1979-1987

Since 1979, when I was provided the first opportunity to visit Karvajar, and round the following 9 years, I had been investigating the historical landmarks of the "land of Tzar" (making measurements, taking photos, copying epigraphic inscriptions and mapping). Thus the complexes in Handaberd and Chapni (half-ruined church of the latter served as a residential apartment for some Amiraslan Mamedov), the southern part of Ghamishli, the pylon of a single-span bridge over the Lev (1980), which had fallen a victim of floods, Surb Astvatzatin (Holy Virgin) monastery, situated on the right bank of the river Trtu, the church of Yeritsushen, khachkars, etc. were studied and mapped.

It should be mentioned that the researchers from Baku started their investigation of the region after 1980. Such researches resulted in misrepresentation and labeling of a number of Armenian historical landmarks as "Albanian". Dadi Vank, Surb Astvatzatin Monastery, the church of Kilisa and other Armenian architectural monuments were represented as the cultural heritage of their Christian ancestors. Armenian visitors were strictly prohibited (sure, by the instruction of Baku) to take photos in Handaberd and Dadi Vank. The main responsibility of the supervisors serving at those monuments was to observe that no stranger could take any photos.

To avoid further complications of the fieldwork, difficult in itself, we abstained from publishing these materials over the entire period. The situation changed only in 1988.

INVESTIGATIONS AFTER 1988

Since 1988 the further continuation of field works has become altogether impossible. On the other hand it was a time demand to consider the works of Azerbaijanian scientists, and reveal their falsification, moreover that it was on the peak of Karabakh Liberation Movement. Thus in 1989 we published an

71 Sh. Mkrtchian, *Historical Architectural Landmarks of the Mountaneous Gharabagh*, Yerevan, 1980, p. 34; the second publication of the same, Yerevan, 1985 (in Arm.), p. 38-46; the same in Russ. - p. 34-39.

article in co-authorship with V. Harutyunian on the occasion of T. Abdullayev's work, containing the detailed investigation of Surb Astvatatzin monastery.⁷²

Later we published several other articles.⁷³

Unfortunately, before the liberation of the region by Armenians (1989-1992) numerous epigraphic inscriptions on a number of churches were fully demolished by Azerbaijanians (particularly, they erased about ten inscriptions of Surb Astvatatzin Monastery of the XII-XIII cent. containing valuable historical information, and crashed finely carved inscribed khachkars).

INVESTIGATIONS UNDER THE AUSPICES OF RAA DURING 1979-1987

Liberation of the historical "land of Tzar" in April 1993 provided an unprecedented opportunity for free continuation of interrupted works. Further researches were resumed under the auspices of Research on Armenian Architecture (RAA) organization, to which I am extremely grateful for funding and moral support.

Works related to the discovery and investigation of the monuments were resumed in the beginning of June 1993. Regular scientific expeditions explored almost every village, settlement and site of the highland till November 1996. During that period we discovered a number of yet unknown sites and investigated the old sites anew. Unfortunately, as we revealed on the spot, the former investigators left numerous drawbacks, beginning with the most important – copying and reading of the total epigraphic material and ending with mapping and measurement of architectural monuments. By necessity, we had to implement these works anew from the "zero point", as it was much easier to carry the work again than to engage in making numerous corrections and amendments. Undeciphered pieces of epigraphic left out by the expedition of 1960-1964, as well as newly discovered inscriptions made on the inner plastering were read.

As a result of 4 years work the number of discovered and registered historical monuments of Karvajar reached 518 units, but this figure may still be incomplete, as it is not excluded that we could have left some monuments out of sight. However the material collected is quite sufficient to provide the comprehen-

sive description of the cultural heritage of the historical "land of Tzar", which had been the integral and relevant part of Armenia both by its architecture, and history.

Alongside with the research of Armenian historical landmarks we investigated and registered the Kurdish and Azerbaijanian monuments of the XIX-XX cent. The latter are represented mainly by tombstones, or sepulchers (*kyumbaz*), included horse-shaped or ram-shaped tombstones, characteristic of the Kurdish burial tradition. The oldest of them dates back to 1870.⁷⁴ By clear reasons the Moslem mosques are virtually missing in Karvajar: before the establishment of the Soviet Union the villages were semi-settled, and had no constant population, which would require mosques. Later any religious practice was prohibited under the Soviet law. The only mosque founded in 1990 (in the Southern side of the Zlggharli village) was left incomplete.⁷⁵ Dome-shaped sepulchers called *kyumbaz* (the oldest were built 110-120 years ago) are still standing in Mos, Aghyatagh, Damrchiedam, Susuzlugh, etc., while animal shaped tombstones occur mostly in the cemeteries of the town of Karvajar, Tzar and other villages. During the Soviet period they used to build more *kyumbaz*- type tombs.

HANDABERD AND THE VICINITY

Mighty system of fortifications distinguishes the fortress of Handaberd not only among other fortresses of the Tzar principality, but also among the strongholds of Artsakh and the entire Eastern Armenia in general. It is situated between the villages Chapni and Ghanlikyand, 600 m south of the right bank of the Lev River, on the summit with almost steep woody slopes, on the altitude of 1665 m, about 280 m above the riverbank. A narrow path passing through the rocks under the southwestern wall, which approaches to the main entrance in the north provides the only access to the fortress, standing on almost vertical rocks.

As a fortress with glorious historical background Handaberd is mentioned in a number of Armenian chronicles. As witnessed by Kaghankatvatsi, "this fortress of Hand was erected by Atrnerseh, the son of Sahl Smbatian, descendant of Armenian Aranshahik princely dynasty" presumably at the second quarter of the IX cent.⁷⁶

As far as Atrnerseh died in the seventies of the IX cent. and Samara - residence of the Arab Khalifas was taken by commander Bugha in 854, we assume

72 V. A. Harutyunian, S. G. Karapetian, N. M. Sarkissian, The Holy Virgin (Surb Astvatatzin) Monastery Complex in the province of Tzar, Lraber, 1989, N 7, p. 82-92 (in Arm.)

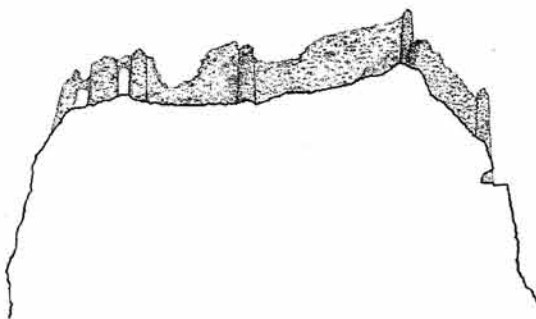
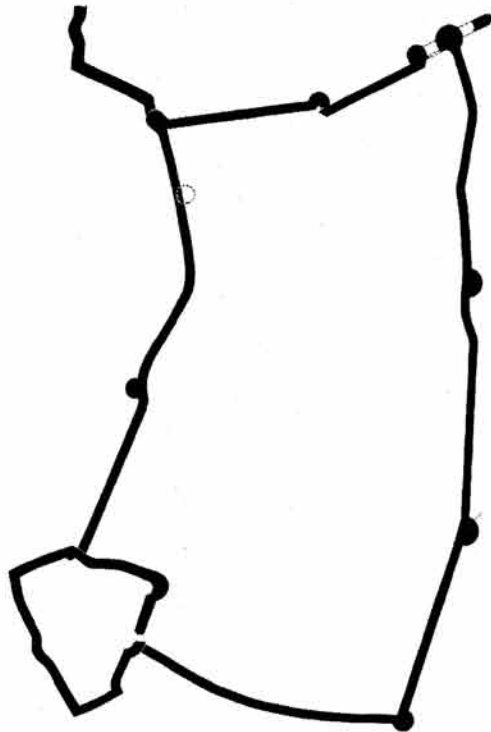
73 S. Karapetian, The Estate of Dadi (Khuta) Vank, "Azatamart" weekly, 1992, N 15, p. 14 (in Arm.); Armenian Historical Monuments of Kalbajar of the same author, Azatamart, 1992, N 22, p. 14 (in Arm.). The same in Russian, Azatamart, 1992, N 7.

74 Efendiev Rasim Samed Oghli, The Stones Speak, Baku, 1980 (in Azerb.).

75 S. Karapetian, History of the Only Mosque in Karvajar, "Azatamart", 1994, N 47 (192), p. 13 (in Arm.).

76 Movses Kaghankatvatsi, History of the Albanian Land, Yerevan, 1983, p. 340 (in Arm.).

that the fortress was built before 854. It deserves mentioning that investigation of the wall masonry revealed that initially Handaberd was a small fortification with irregular perimeter walls and a single entrance in the eastern side. Its interior dimensions were 19x16 m. This section of the fortress later turned to the citadel, showed apparent signs of an earlier structure, presumably of the V cent., which was expanded by the prince



Handaberd. General plan and the northern facade.

and fortified anew by massive walls and reliable accommodations necessary for long defense under the siege (water pits cut deep in the rocks, false entrances, 8 counterforts for the purpose of strengthening the walls, etc.)

In conformity with the inscription on one of the Dadi-Vank khachkars, in 1142-1182 Handaberd belonged to Hassan Vakhtanghian, the prince of Upper

Khachen. It is mentioned again in 1250 in the History by Kirakos Gandzaketsi.⁷⁷

As one of the strongholds of Dopian principality Handaberd is recorded once more in the colophon of the New Testament of the Khachakap Targmanchats Church.⁷⁸

Handaberd (and its small citadel) was enlarged after the constructive changes made by Atrnerseh. Inner dimensions of the fortress are 92x60 sq. m. It was planned as an irregular quadrangle, with walls slightly bent eastwards. Medium thickness of the walls was 1.30 m and the maximum height preserved - 8 m. Besides 5 or 6 deep pits cut in the rock (their depth reached 5 m, even though they were partially filled with the debris of the fallen masonry), there were the ruins of an oblong building within the fortress. Both of them - the small building and the whole complex of the fortress were built of the coarse local stone cemented with lime mortar. Right under the northwestern tower, on the edge of the narrow rocky path leading to the fortress, in one of the perpendicular rocks facing westwards there was a small semi-circular room with smooth floor, wholly cut in the rock, which might have served a shelter for the guards, or a chapel for praying.

In the beginning of this century mine engineer Aghabalian discovered an inscribed khachkar in the fortress. Its inscription was published by M. Ter-Movsissian. It contained 17 lines carved under the cross wings and continued on the northern rib of the stone. It reads:

ԹՎ(ԻՆ): ՈՒՆԵ: (1196) ԵՍ Կ... | ԲԱԳ| ԼՍ ...
| (ԿԱ)ՆԳՆ|(ԵՑ)Ի | ԶԽԱԶ(Ս) | ԲԱՐԵ-
ԽԱԲՍՈՒԹԵՆ ՈՐԴՈ ԻՍ|Ո ԽՈՍՍ|ՐՈՎԻԿԱ,
ՈՐ ՎԱԽՉ|ԱՆԵՑԱԲ | Ի ՍԵՋ Ա(Յ)|ԼԱԶ(ԳԵԱՅ),
ՈՐՔ Կ(ԱՐ)ԴԱՅ(Ք)....

“DATE: 1196. I ERECTED THIS KHACHKAR IN THE MEMORY OF MY SON KHOSROV WHO DIED AMID THE STRANGERS, WHOEVER READS THIS INSCRIPTION...”⁷⁹

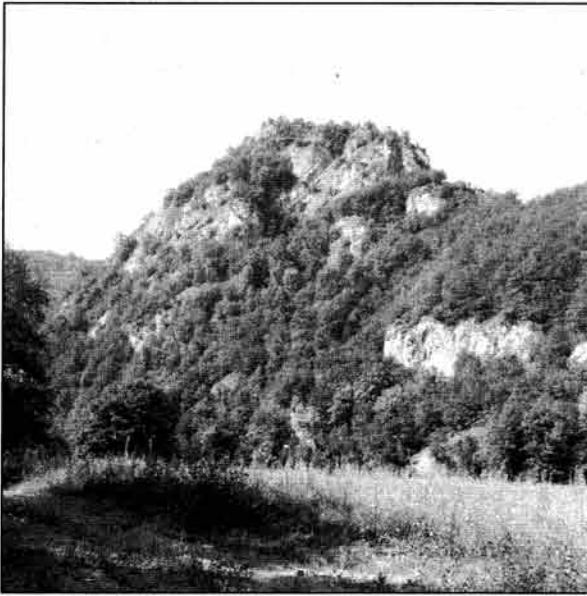
Unfortunately this khachkar bearing the only inscription of the site is now missing.

As a part of mighty defense system Handaberd was associated with watchtowers, which patrolled the vicinity from the mountain peaks. One of such watchtowers was situated on the altitude of 2018 m above the sea, on top the mount Pahak ‘Guard’ (or Turk. Gharaul), wherefrom it could signal to the northeastern tower of Handaberd. The distance between Handaberd and this watchtower is 2.4 km. The watchtower was planned as a quadrangle and built in the same technique as the fortress – with coarse stone cemented with lime mortar. Its external dimensions were 4.30x3.30 m.

⁷⁷ Kirakos Gandzaketsi, Armenian History, Yerevan, 1961, p. 322 (in Arm.).

⁷⁸ “Colophons of the Armenian Manuscripts of the XIV cent.”, Yerevan, 1950, p.84. (in Arm.)

⁷⁹ M. Ter-Movsissian, Ibid., p. 93; see also “Corpus”, Issue 5, p. 225.



Handaberd. The mount seen from northeast and southwest. Section of the fortress wall. Counterfort in the western wall.

the walls were 70 cm wide, and the maximum height of preserved walls was 3m.

The mounts Tzaghikants (altitude 2267 m) and Jomard (altitude 1876 m) with the fortress of identical name are situated southeast of the watchtower and mount Pahak.

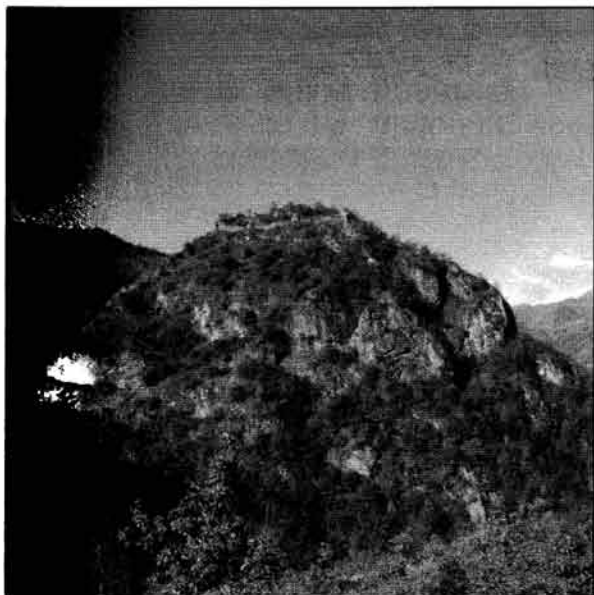
Ruins of an ancient monastery lie 0,8 km eastwards of Handaberd and 0,5 km south of the right bank of the Lev, in the centre of a spectacular valley surrounded by thick woody mountains. Architect M. Hasratian measured this complex for the first time in 1985. He also copied the two inscriptions found in situ.

The monastery consisted of a domed church, and a chapel linked to it. The bell-tower stands a little to the north. Compositionally this complex resembles the old church of Kichan Anapat (Desert) (cross-

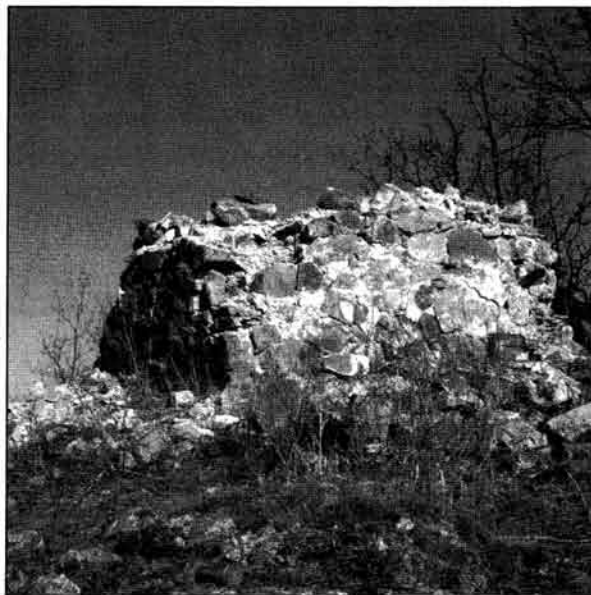
planned, but without a dome). The resolution of the church vault represented particular interest, with its so-called octagonal "false dome" in the centre (similar to Khatravank, the bell-tower and the temple of Dadi Vank) of which little has remained. There were traces of frescoes on the interior walls of the church. The fragments of ceramic roof tiles among the ruins testified that once the roof was covered with tiles. The complex was built of coarse or semi-squared stones cemented with lime mortar. Inscriptions, which might spread some light on the history of this particular monument, and Artsakh as a whole, are preserved in situ.

Of extreme importance was the building inscription of 7 lines, found not far from the western wall of the bell tower (168x76x16):

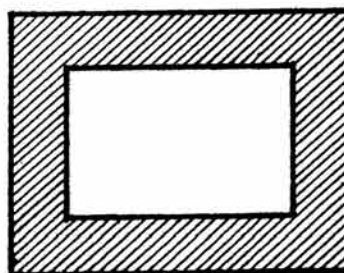
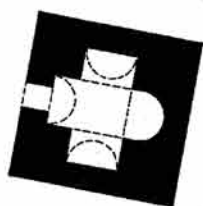
ՉԻԵ(1276) Թ-(ՎԻՆ) | Ա(ՍՏՈՒԾՈ)Վ



Handaberd. False gateway seen from the south.

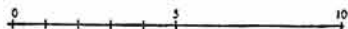
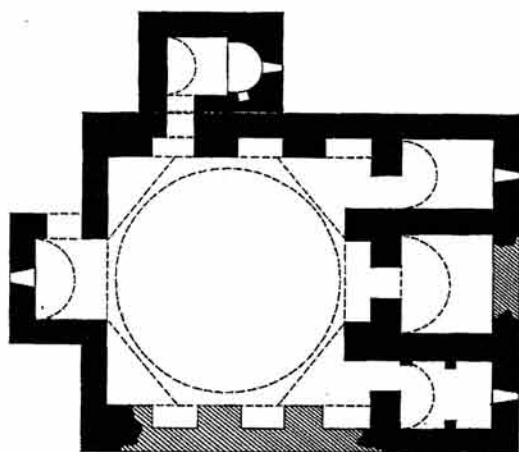


Mount Pahak. The watchtower.

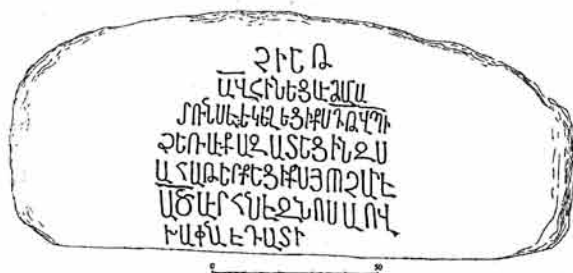


Mount Pahak. Cross-section of the watchtower.

ՇԻՆԵՑԱԲ ԺԱՄԱՍՏՈՒՆՍ ԵՒ ԵԿԵՂԵՑԻՔՍ
 Դ(ԱԲԻ)Թ Վ(ԱՐԴ)Պ(ԵՏ)Ի | ՉԵՌԱԲԸ. ԱԶԱ-
 ՏԵՑԻՆ ԶՍՂԱ ՀԱԹԵՐԸԵՑԻՔՆ Յ..(?) ՉԱՐԷ |
 Ա(ՍՏՈՒԱ)Ծ ԱԲՐՀՆԷ ԶՆՈՍԱ, ՈՎ | ԽԱՓԱՆԷ
 ԴԱՏԻ:



Handaberd. General plan of the nameless church.

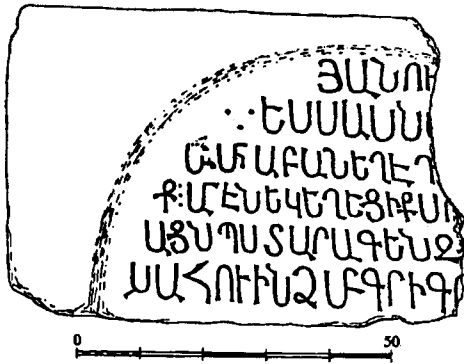


“WITH THE HELP OF GOD THIS BELL
 TOWER AND THE CHURCHES WERE BUILT BY
 THE HAND OF DAVIT PRECEPTOR IN YEAR

1276. THE INHABITANTS OF HATERK WERE SAVED FROM EVIL. GOD BLESS THEM, AND GOD JUDGE THOSE WHO DESTROY THIS STRUCTURE”

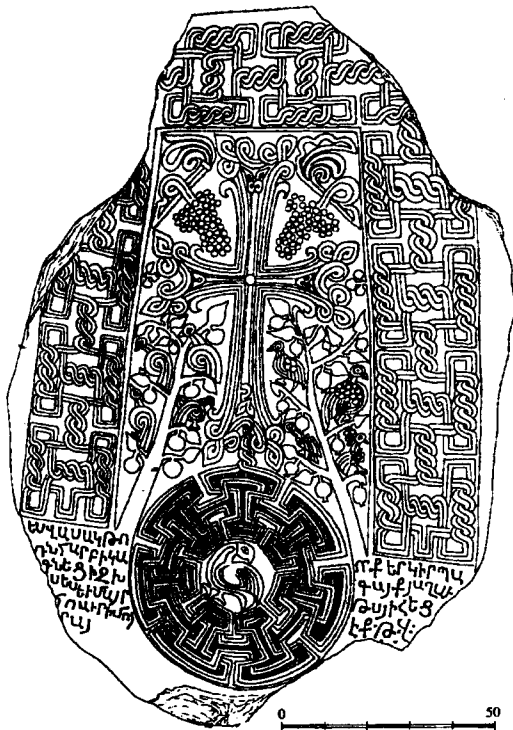
Another fragmented building inscription (49x73x9,5 cm) was preserved inside the church:

ՅԱՆՈՒ[Ն]... | ԵՍ ՍԱՍՆ ... | .. ՄԻԱԲԱՆ ԵՂԷ Դ. | Բ: ԱՄԷՆ ԵԿԵՂԵՑԻՔՍ ... | ԱՅՆ ՊԱՏԱՐԱԳԵՆ Զ... | ԱՀՈՒ ԻՆՁ Ս(ՈՒՐ)Բ ԳՐԻԳՈՐԻ ...:



“IN THE NAME OF...[THE GOD] I SASN [BUILT THIS] CONVENT? ALL THE CHURCHES ... THE MASS... [IN THE FEAST OF] SAINT GRIGOR...”⁸⁰

There is an inscription in the lower part of a beautiful khachkar (158x110x14) distinguishing by the



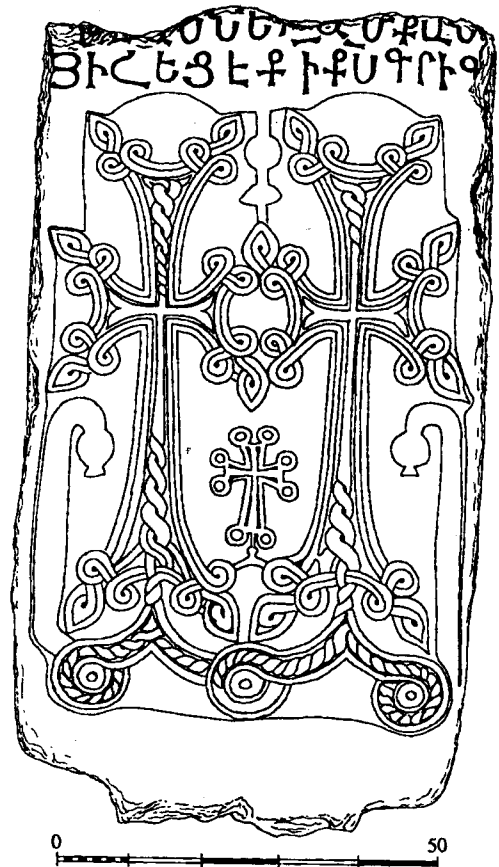
abundance of relief ornaments and decorations, which reads:

ԵՍ ՎԱՍԱԿ ԹՈՂՈՆ ՀԱՐԲԻ ԿԱՎ(Ն)ԳՆԵՑԻ ԶԽ(Ա)ՉՅՍ. ԵՍ ԵՒ ՄԱՅՐ | Հ[Ո]ԱԲԻ ԻՍՈՅ | ...ՐԱՅ, | ՈՐՔ ԵՐԿԻՐՊԱԳԱՅՔ ՅԱՂԱԻ-ԹՍ ՅԻՇԵՑԻՔ, ԹՎ(ԻՆ) ...:

“I VASAK, THE GRANDSON OF HARB, ERECTED THIS CROSS , I AND MY MOTHER, WHOEVER WORSHIP... REMEMBER MY PRAYERS, IN THE YEAR...”

Not far to the west of the church there is an almost totally preserved khachkar (106x62x14), the upper part of which is inscribed as follows:

... ԱՍՆ ԵՒ [Ս] ԱՄՔԱՆ | ՅԻՇԵՑԻՔ Ի Զ(ՐԻՍՏՈ)Ս. ԳՐԻԳ(ՈՐ):



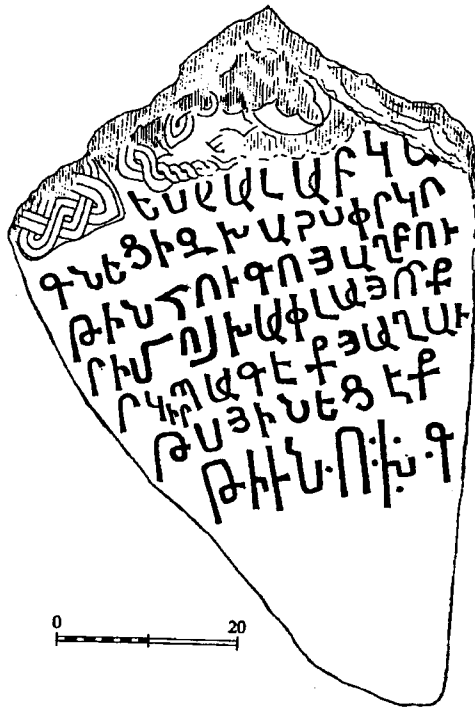
“REMEMBER GRIGOR IN JESUS CHRIST”.

A fragmented khachkar with an inscription on its lower part in the northwestern side of the monastery reads:

ԵՍ ԶԱԼԱԲ ԿԱ(Ն)ԳՆԵՑԻ ԶԽԱԶՍ (Ի) ՓՐԿՈ(Բ)ԹԻ(Բ)Ն ՀՈ[Ի]ԳՈՅ ԱՂԱՌ[Ի]Ր ԻՍՈՅ ԽԱՓԼԱՅ, ՈՐ (Ե)ՐԿԻՐՊԱԳԷՔ ՅԱՂ ԱԻ | ԹՍ ՅԻՇԵՑԻՔ, | ԹԻՒՆ ՈՆ Գ (1194):

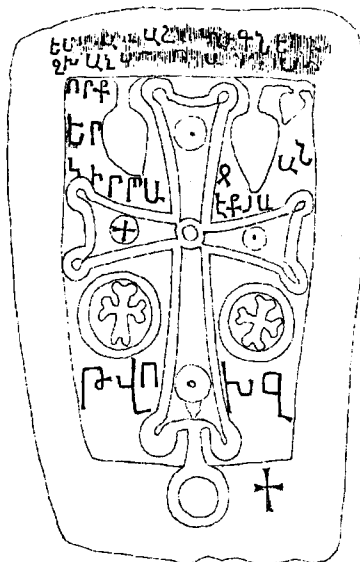
“I, JALAB, ERECTED THIS CROSS FOR THE SALVATION OF THE SOUL OF MY BROTHER KHAPL, SO THAT YOU MAY WORSHIP AND REMEMBER MY PRAYERS. IN YEAR 1194”.

80 As witnessed by M. Hasratian, in 1985 part of the inscription bore evident traces of fresh cutting.



Another badly weathered khachkar dating from 1197, bears the following inscription:

ԵՍ ԱՐ ... [ԿԱՆԳՆԵՑԻ] ԶԻՆԱՉՍ ... | ՈՐՔ
| ԵՐԿԻՐՊԱԳԱՆԷՔ Յ(ԱՂԱԹ)Ս. | ԹՎ(ԻՆ)
ՈՒՅԶ (1197):

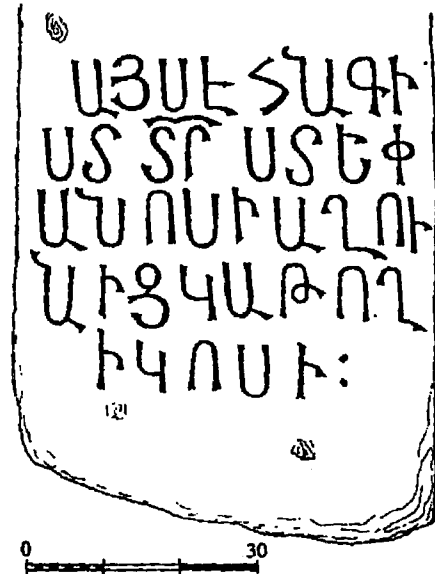


"I, AR... ERECTED THIS CROSS FOR THE WORSHIP AND REMEMBRANCE OF MY PRAYERS. YEAR 1197."

Finally the inscription of particular historical value was discovered on a tombstone (132x54x15 cm), which was displaced to the very edge of the gorge. The

inscription was undated and contained 5 lines, which read:

ԱՅՍ Է ՀԱՆԳԻՍՏ Տ(Է)Ր ՍՏԵՓԱՆՍԻ
ԱՂՈՒԱՆԻՑ ԿԱԹՈՂԻԿՈՍԻ:



"IT IS THE LAST REST OF STEPHANOS CATHOLICOS OF (CAUCASIAN) ALBANIA".

It deserves mentioning that during the whole history of the Albanian catholicosate subject to the Armenian church there were 5 catholicoses named Stephanos (Stephanos A, before 1079, Stephanos B 1129-1131, Stephanos C 1155-1195, Stephanos D 1262-1323, Stephanos E – mentioned in 1476). Taking into consideration the paleographic peculiarities of this inscription, it seems that this should be the tombstone of Stephanos D, Head of the Albanian church during 1262-1323.

To the east and southeast of Handaber, in the valley of the River Lev or on the slopes of its gorge there are traces of ancient settlements, later (in the XIX or XX cent.) reinhabited by Kurdish or Turkish tribes. These are the current Ghanlikand (as translated 'Blood village), Elyasalilar or Ella Zallar, Maraldam, Babashlar, Takyadam or Takyaghaya and Bozlu. All of these villages, particularly, Bozlu, where double crosses were carved on the surface of the rock buried in the centre of the village, have preserved the traces of earlier Armenian presence. Judging from the execution technique and stylistic peculiarities these crosses date back to the XII or XIII cent.

2 km southeast of Bozlu, at the altitude of 1950 m above the sea, on the southern slope of the mountain there is the village Babashlar, and in 1.5 km to the southwest - village Maraldam (presumably this is a calque of the Armenian toponym Eghjeruenik). Between these two villages, right on the edge of the gorge there is an unscribed khachkar lying on its back, with modest ornaments characteristic of the XI-XII cent.

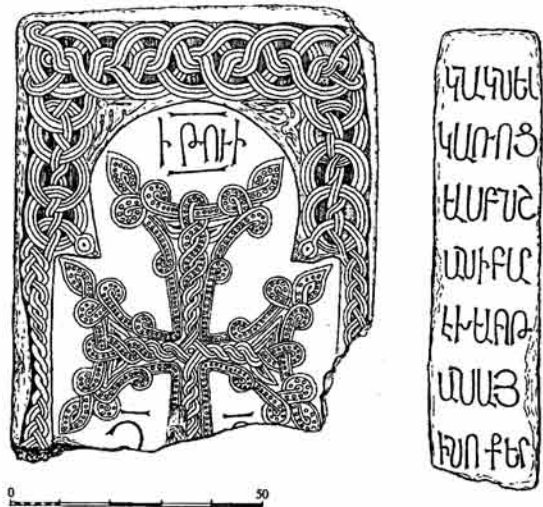


Handaberd. Khachkar within the area of the monastery. The chapel seen from the west. Part of the khachkar rosette inside the church and the tombstone of Stephanos, Catholicos of Albania.



Handaberd. The khachkar inside the church (XIII Cent).

The church situated in the northern outskirts of the village Takyaghaya, at the left bank of the Lev, not far from Handaberd, stands out for its peculiarities.⁸¹ It is exceptionally compact and executed with high feeling of architectural style. This church may be rightfully called the most characteristic and peculiar sample of



Handaberd. The monastery seen from south. Khachkar fastened into the northern wall of the chapel. Lower part of the same khachkar (XII-XIII Cent)

⁸¹ S. Karapetian, Newly discovered Armenian Historical Monuments of Karvajar Region, "Hayreniqi Dzayn", 1993, NN 19-20.

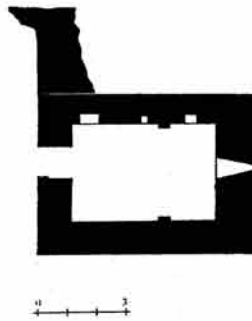


The church in Takyaghaya. Western facade, northwestern elevation, part of the western wall.

the Artsakh school of architecture and carving.⁸² Although the vault of the basilica has totally collapsed, its eastern facade covered with ornamented crosses was

⁸² The detailed description of this site, alongside with the photographs and readings was first published by us in "Hayreniki Dzayn" weekly (N 19-20, 1993); a year later in "Yerkir" (N 166, 1994) archaeologist V. Gayserian stated that the church of Takyaghaya (transliterated by unknown reasons as "Tektaghaya") was discovered by him and his associates. It seems, Gayserian is in certain confusion.

really impressive. The church itself was built of coarse semi-processed stones connected with lime mortar. Its external dimensions were 7.46x5.58 m. The walls were thicker than usual (the width of the western wall is 117 cm). An important peculiarity was its quadrangular altar apse. The cross fastened into the tympanum is a real masterpiece. Though there are no inscriptions on the preserved walls of the church, stylistic and technical peculiarities of the crosses are characteristic of the XIII-XIV cent. Dating of the structure may be done



*Takyaghaya. Khachkars from the church graveyard.
General plan of the church.*

with more certainty owing to the discovery of an inscribed khachkar fragment, which exactly imitated the motifs of crosses carved on the tympanum of the church. The resemblance was so strong that one might assume that the same craftsman carved both crosses. The inscription was carved on the narrow side and between the wings of the cross. It read:

ԿԱՆԿՆԵ(Ա)Լ | ԿԱՌՈ(Ի)Յ|ԱԲ Ս(ՈՒՐ)Բ
ՆՇ|ԱՆ Ի ԲԱՐ|ԷԽԱԲ(Ս)ՈՒԹ(ԻԻՆ)| ԱՆԱՅԻՆ,
ՈՔ ԵՐ(ԿԻՐՊԱԳԱՆԷՔ ՅԱՂԱԲԹՍ ՅԻՇԵՅԷՔ):|
Ի ԹՈՒԻ(Ն) Չ[2]...:

“I ERECTED THIS HOLY SYMBOL FOR THE SALVATION OF ANA. WHILE YOU WORSHIP, REMEMBER MY PRAYERS. IN THE YEAR 1330.”

Having discovered the fragment of the upper part of the khachkar (dimensions: 69x71x21) we searched for the other part hoping to find it, but reached no results. However the dating of the khachkar enables us to date the church by the end of the XIII or the beginning of the XIV cent.

The area adjoining the church from the north and south is an old cemetery, with 5 or six finely decorated khachkars. Neither of them was inscribed.

An old village on the bank of the Lev is called Keshishkend. Prof. Haykuni (Eghishe senior priest Gueghamian) described this settlement for the first time in a report published in 1885. He wrote: “We saw the historical ruins of the village called Keshishkand, which (they said) had many inscriptions...”⁸³ The second author, M. Ter-Movsissian provided somewhat occasional information about the village seen from the distance: “Keshishkand – a ruined village known by this name was also situated at the bank of the Levonaget, in the point of its confluence with one of the foamy tributaries, streaming down through the steep gorge. There were only three Ayrum households and an old church - absolutely undestroyed. I watched the structure from the distance. Because of the falling dusk I couldn’t stop and read the inscription, moreover that being tired of intolerable roads, an insignificant building made of coarse stone did not particularly attract me. It was a simple village church, quite like those, which I saw later in other places”.⁸⁴

It is difficult to insist, though taking into account the description of the place, it seems that the author was speaking about the village of Takyaghaya and its church.

The deserted village Chapni with its numerous medieval monuments is situated 2.5 km North-East of Handaberd, at the left bank of the Lev, on the altitude of 1430-1440 m. The village consisted of two – large and small dwelling quarters. The ruins of a church, a chapel, a tomb and a vast cemetery abound in khachkars, are situated in the northern side of Large Chapni, in the upper part of a sloping ground between two streams.

The complex of Chapni is one of the rare sites, which had been investigated earlier. Visiting the village in the middle of XIX cent. S. Jalalians wrote: “Its tragic ruins show the richness of the past and witness only to their enviable glory”.⁸⁵ Briefly describing the standing structures Jalalians copied two epigraphic inscriptions: the first was on the wall of the tomb, and the second - on the back of the khachkar erected on the same tomb.

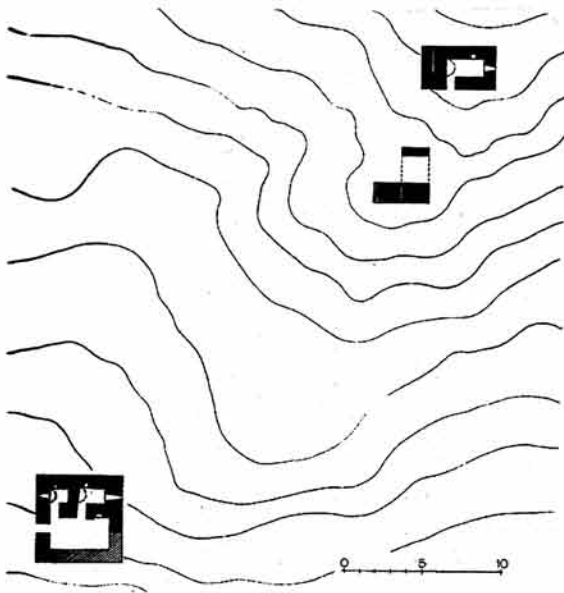
⁸³ “Meghu Hayastani”, 1885, N 80, p. 3 (in Arm.)

⁸⁴ “Anthropological Review”, 1913, vol. XXV, N 2, p. 76; see also

Mesrop Ter-Movsissian, *ibid.*, p. 93-94.

⁸⁵ S. Jalalians, *ibid.* p. 215.



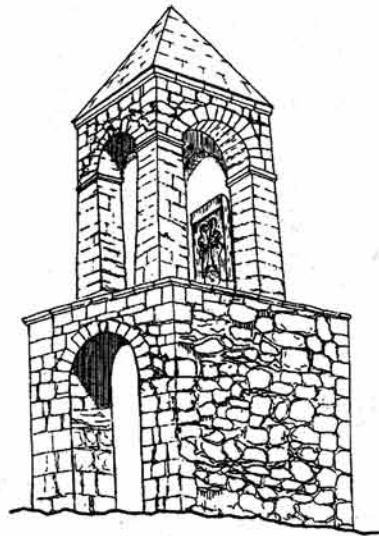
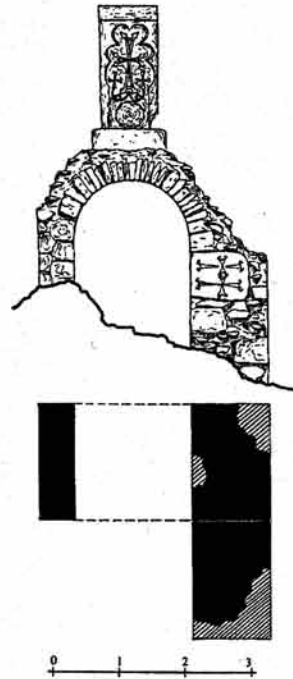


Master plan of the compound. The main church seen from south. The tomb seen from southwest. Khachkar of the tomb seen from west and east. Inscription within the area of the compound. The tomb seen from northeast.

Other investigators of this site, M. Ter-Movsissian,⁸⁶ in the beginning of the present century and S. Barkhudarian⁸⁷ - in the sixties have added practically nothing. It seems, the latter hadn't been at the site and wrote merely hypothetically: "almost nothing has been preserved in this village former inhabited by Armenians..."⁸⁸ And what did really preserve, when we visited the site during the expeditions of 1984 and 1993?

First of all we saw a partially destroyed church in the southwestern end of the complex with a quadrangular altar and two sacristies in the northern side. It was a vaulted structure built of coarse stone and mortar, of which the northern part has remained, while the southern section was almost totally collapsed. There were no inscriptions on the preserved walls. The length of the church was 5.50 m, width of the walls - 80 cm. The planning was exactly identical to that of Otzka Vank (the monastery near the village Ptretsik),⁸⁹ which was doubtlessly built in the XIII cent.

About 24-m northeast of the church there was a vaulted tomb with a khachkar still standing on it. Fortunately the former investigators (Jalalians and Ter-Movsissian) have provided the detailed description of the tomb, owing to which we may now reconstruct its initial form: "A double-storied tomb with a khachkar inside. Its lower floor is rectangular, with the height of 2.5 m, the facade is open, and three other



The same tomb as seen by Akhundov in 1962 (reprint) and reconstruction of the same based on the description of M. Ter-Movsisean.

86 Mesrop Ter-Movsissian, *ibid.*, p. 93.

87 "Corpus", p. 225.

88 *Ibid.*

89 S. Karapetian, *Historical Architectural Monuments of the Ptretsik Valley Related in the Newly Discovered Inscriptions*, Lraber, 1984, N 8 (see the plan on p. 84 - in Arm.).



*Chapni. Khachkars of the XIII-XIV Cent. Tombstone in the eastern side of the Tomb.
Fragmented tombstones of the XIII-XIV Cent.*

sides are built of finely processed stone. The second floor consists of four one-piece pillars crowned with a small dome. Under the dome and between the columns there is a beautiful cross with rich ornament, and deficient inscription".⁹⁰ D. Akhundov has published the photography of the tomb, taken probably in the sixties.⁹¹ Currently, except the pillared dome, under which the khachkar was erected, other parts of the tomb are almost totally preserved, though badly worn. By some magic the fallen dome didn't damage the cross.

An inscription of 7 lines was carved on the rear of the khachkar (dimensions: 190x90x18 cm). It reads:

ԹԻՒՆ: Չ. Ի. Դ. (1275) | ԿԱՍԱԲՆ
Ա(ՍՏՈՒԾՈՅ) | ԵՍ ՍՈՒՔՍԱՆ ԵՒ | ՈՒՔԱՆ
ԿԱՆԳՆԵՑ|ԱՔ ԶԽԱԶՍ ՀԱԻՐ |
ՄԵՐՈՅ՝ԱՇՈՏԱՅ | ԵՒ ՄԱԻՐ, ՅԱՂԱԲԹՍ:

"YEAR 1275. BY THE WILL OF GOD, WE, SUKMA AND UKA ERECTED THIS STONE FOR OUR FATHER ASHOT AND MOTHER, PRAYERS"⁹².

3-4 m north of the tomb there was a small vaulted chapel, still standing though mostly buried in the ground. It was also built of coarse stone and lime mortar. Like other structures of this area it had the same constructive and stylistic peculiarities, characteristic of the XIII cent.

Besides the above mentioned constructions there were remainders and traces of other buildings in the site, about twenty wholesome or fragmented finely carved khachkars, some of them with inscriptions. Among the ruins we discovered a few inscribed stones of the facing.

The content of khachkar inscriptions is mostly quite traditional. It contains the name of the deceased, name of the builder and remembrance prayer. What is most important, they provide the dating for the complexes, which by some reasons lack building inscriptions. In such cases the available data of the contemporaneous khachkars may enhance the dating of the entire complex.

Thus a khachkar (dimensions: 143x66x17) fallen on its back 15 m southeast of the tomb provides only the date – ԹՎ(ԻՆ) | ՈՂԸ(1249). IN YEAR 1249.

5-6 m to the south of the church there is a khachkar half buried in the soil, in situ, facing westwards (135x74x27cm). On both sides of the rosette there is a small inscription:

ՀԱՍԱՆ | ՄԱՆԷՐՆՍ(Ը) | ՅԱՂԱԲԹՍ |
ՅԻՇԵՑԷՔ:

"HASSAN, MANERNS? REMEMBER MY PRAYERS".

About 50 m south of the church, on the side of



Chapni. Khachkar in the cemetery extending in the eastern side of the compound. Khachkar (nearby the former), dating 1289. Khachkar fastened into the western facade of the Tomb (XIII Cent). Khachkar from the Tomb dating 1249.

90 Mesrop Ter-Movsissian, *ibid.*, p. 93.

91 D. A. Akhundov, *Architecture of the Ancient and Early Medieval Azerbaijan*, Baku 1986, p. 227, Fig. 263 (in Rus.).

92 The former Investigators published these inscriptions with insignificant mistakes.



a beautiful khachkar fallen on the back, there is an inscription containing 16 lines and continued under both wings of the cross (200x90 cm). It reads:

ՄԽԻԹԱՐ:| ԵՍ ՍԱՂՈՒՄԻՆ ՈՒ | ԴՈՒԴԻ ԿԱՆԳ(Ն)|ԵՅԱԶԷ | ԽԱԶՍ | ՍՐԱՀԱՆԳԻՆ ՅԱՂԱԲԹՍ ՅԻՇԵՅԷՔ | ԹՎ(ԻՆ) ԶԹ (1260):

“MKHITAR. WE, SADU AND DUDI ERECTED THIS CROSS..... REMEMBER OUR PRAYERS. YEAR 1260”.

Another finely carved inscribed khachkar (190x61x22) fallen on its back is about 35 m west of the tomb, in the cemetery, spread over the hill. The inscription made on its side reads:

ԹՎ(ԻՆ) ՈՉԶ (1237)| ԵՍ ՌՆ| Ա...ՎԱ| Դ...Տ|

ՈՒՆԱՅՐԿ(Դ)| ԴԵՂ ԿԱՆ(ԳՆ)|ԵՅԱԶԷ ԶԽԱԶՍ ՀԱԻՐ| ԵՒ ՍԱԲԻ ԵՒ ԵՂԱԲԹ | ՄԵՐՈՅ ՄՈ...| ...ԻՆ| ...ԶԲԵՅ...ԱՇԽՈՒ...ՈՐԵՅ| ...ՈՐԷ ԵՂԿԻ-ՊԱԳԷՔ ՅԱՂԱԲԹՍ ՅԻՇԵՅԷՔ:

“IN YEAR 1237. WE ... ERECTED THIS CROSS IN THE MEMORY OF OUR FATHER, MOTHER AND BROTHER. WHILE WORSHIPING, REMEMBER OUR PRAYERS”.

Another khachkar inscribed on its rib stands on top the hill to the east of the tomb (130x63x25). The inscription contains 11 lines:

Ա(ՍՏՈՒԱ)Ծ Ա(ԻՐ)Հ(ՆՈՒԱԾ),| ԹՎ(ԻՆ) ԶԼԸ (1289)| Ա(ՍՏՈՒԱ)Ծ ՈՂՈՐՄԻ ԳԱԳԻԿԱ ԵՒ ՆՆԶԵՅ(ԵԼՈՅ) ԻԻՐՈՅ, ԱՄԷՆ: Ս(ՈՒՐ)Բ | ՅՈՎԱՆՆԵՍԻՆ | ԱՄԷՆ:

“GOD BLESSED. IN YEAR 1289. LORD, HAVE MERCY UPON GAGIK AND HIS LATE KIN. AMEN. TO SAINT JOHANNES. AMEN.”

Both fragments of a broken khachkar (40x38x9) situated to the west of the tomb constitute an inscription of one line:

Ա(ՍՏՈՒԱ)Ծ ՈՂՈՐՄԷ...: “LORD HAVE MERCY...”

The broken fragment of processed facing (55x30x22 cm) contains an inscription of 4 lines:

Ա(ՍՏՈՒԱ)Ծ | ՈՂՈՐՄԻ ԱԶԱՏԻՆ | ՄԻԱԿԵՅ...:

“LORD, HAVE MERCY UPON AZAT, THE MONK”

The other fragment of facing discovered between the tomb and the church (61x48) contains an inscription of 9 lines:

ԵՍ ԽՈՇԱԲՐՈՐ(Ն)ՈՐԴԻՔ | ԳՐ(Ի)ԳՈՐ Զ(Ա)Հ(ԱՆԱՅԻՆ) ՄԻԱԲԱՆ|ԵՅԱԶԷ Ս(ՈՒՐ)Բ ԿԱՐԱՊԵՏԻՍ | ՍՊԱՍԱԲՈՐԶ ՍՈՐԱ ԽՈՍՏԱՅԱՆ: Բ: (2) ՊԱՏԱՐԱԳ ԶՍ(ՈՒՐ)Բ | ԳՐ(Ի)ԳՈՐ(Ի) ՏԱԻՆԻՆ, ՈՐ ԱՂՈՒՀԱՅԶԻՆ: Ա: (1) ԳՐԻԳՈՐԱ: Ա:(1)...| ...ԽԱԹՈՒՆ, ԱՌԱՋՆՈՐ| ...[Տ]ԱՐԻՉԶԷ...|...

“WE, KHOSHOROR, ... THE SONS OF PRIEST GRIGOR, THE MONKS OF ST. KARAPET (I.E. ST. JOHN THE BAPTIST), PROVIDED THE SERVICES: TWO MASSES ON THE FEAST OF SAINT GRIGOR OF ALBANIA: 1 FOR GRIGOR AND 1 [FOR] KHATUN, THE LEADER (HEAD?) TARICHKN.”

Another inscribed fragment of facing (63x47x12) was discovered among the ruins near the northwestern corner of the tomb. Its five lines read:

(ԿԱՄԱ)ԻՆ Ա(ՍՏՈՒԱԾՈ)Յ, ԻՇԽԱՆՈՒ-ԹԵ(ԱՄԲ)| ՊԱՊԱԶԻՆ, ԵՍ ՎԱՐԴԱՆ Տ...| ՏԵՐՈՒՆԵՍ ԿՈՒՏՐԱԿ...| ՊԵՏԻՆ ԵՒ ՄԻԱԲԱՆԶՍ ԽՈՍ(ՏԱՅԱՆ)...| Ս(ՈՒՐ)Բ ԳՐԻԳՈՐԻՆ...:

“DURING THE PRINCIPALITY OF PAPAK. BY THE WILL OF GOD, WE, VARDAN T ... TERUNES, KUTRAK, THE SUPERIOR AND THE

MONKS PROMISED TO SAINT GRIGOR..."

Finally, the inscription found on the wall of the tomb and published by S. Jalalians, and later republished by M. Ter-Movsissian and S. Barkhudarian reads:

ՅՈՒՍՈՎՆ ԱՍՏՈՒԾՈՅ ԵՍ ՀԱՍԱՆ ԵՒ
ԶՈՂԱԲԷԳ ԵՒ ԻՆԱՆԿ ԽԱԹՈՒՆ ԶԻՆԳ ԱՐԹՈՒ-
ՐԱՅ ՈՐԴԻՈՒՅՆ ԿԱՅՐ ԾԱԽԵՅԱԶ ՀԱՍԱՆԱՅ
ՀՈՂՈՎ ԵՒ ՄԱՐԳՈՎ ՍՈՒՐԲ ԿԱՐԱՊԵՏԻՆ.
ԵՏՈՒՆ ԱՍԵՆԱՅՆ ԵԿԵՂԵՅԻԶ ՀԱՍԱՆԱՅ.
ԿԱՏԱՐԻԶԶ ԱՐՀՆԻՆ ՅԱՍՏՈՒԾՈՅ:

"TRUSTING IN THE LORD, WE HASSAN,
AND JOGHBEG, AND INANK KHATUN, THE
SONS OF ARTUR, GAVE THE PLOT FROM HAS-
SAN'S LANDS TO SURB KARAPET, TO THE
CHURCHES OF HASSAN. GOD BLESS THOSE
WHO DID IT."

LEV AND THE VICINITY

The village Lev is situated on the left slope of the gorge, in the upper alpine zone (altitude of 1730-1840 m above the sea) of the river Lev. In the beginning of the XX cent., this historical settlement was occupied by the shepherds. The new quarter of the village was built on the right slope of the gorge during 1960-80.

In 1908 Lev had only 46 Kurdish residents,⁹³ in 1952 there were 45 households,⁹⁴ in 1972 – 65 households,⁹⁵ and in 1981 – 496 inhabitants,⁹⁶ i.e. the population increased over ten times though the ethnic Kurds lost their national identity.

Although Lev was an Armenian village existing since at least the Middle Ages, it is recorded for the first time only in 1763, in the inventory of Dadi Vank estates.⁹⁷ This village was still considered to be a monastery estate as late as in 1913,⁹⁸ probably up to the establishment of the Soviet rule.

Several simple crosses were carved on the western side of a rock bursting out in the centre of the village; the other finely carved khachkar was lying 1.6 km east of the village, beneath an isolated rock. It was unbroken and measured 180x93x20 cm.

A few villages in the vicinity of Lev were reinhabited by the Turkish or Kurdish nomads in the beginning of the XIX cent. Unfortunately, the historical Armenian names of those villages are forgotten and we know only their present names. Takhdam and



Lev. Khachkar (XII c.) found in the vicinity of the village.

Kyurddam are situated upper by the river course, at the left bank of the Lev, 2-3 km away from the village Lev. A little further, 4-6 km southwest of Lev are the villages Jamillu and Damrchidam (or Arm. Darbnots 'Smithshop'), later reinhabited by the Turks of Ayrum and Ghamishlu tribes.⁹⁹ The villages Bashdam or Seydlar, and 1 or 2 km south of Lev - villages Chupurlu and Elyasalilar or Ella Zallar are situated close to each other, at the confluence of the streams Urijur and Jamillu (3.5 km of Lev village).

HANSHAGH AND ITS VICINITY

Hanshagh is one of the oldest settlements in the region. It is situated on the left slope of the gorge of the Meydan – the fullest tributary to the Lev, on the altitude of 1700-1750 m.

The village was mentioned for the first time under the same name in 1662, in the colophon of the manuscript Typicon ("Mashtots"): "I handed this Holy Mashtots of my soul to priest David in the memory of pious Hur who was the spouse of Avazak, from the land of Tzar, from the village of Hanshagh. Whoever reads let him say "Lord have mercy, amen."¹⁰⁰

About a hundred years later (in 1763) the village is mentioned among the estates of Dadi Vank.¹⁰¹

This village was reinhabited at the end of the XIX cent. by a few Kolani Kurdish families,¹⁰² later,

93 The Caucasian Calendar for 1910, Tiflis, 1909 (in Rus.)

94 "Hayreniki dzayn", 1993, N 20, p. 5 (in Arm.).

95 Ibid.

96 Soviet Azerbaijanian Encyclopaedia, vol. 6, Baku, 1982, p. 176 (in Azerb.).

97 Jambur, p. 283.

98 "Ardzagank", Tiflis, 1886, N 44, p. 577; SCHARA, F. 57, L. 1, C. 400, p. 1; see also "Azatamart" 1992, N 15, p. 14 (S. Karapetian, The Estates of Dadi Vank) (in Arm.).

99 Leo, History of the Armenian Parish Schools in Karabakh in 1838-1913, Tiflis, 1914, p. 677 (in Arm.).

100 Artsakh, p. 22.

101 Jambur, p. 283.

102 Leo, *ibid.*, p. 686.



Gortagarak. Khachkar in the western shore of the lake.

particularly during the Soviet period they were totally assimilated.

As regards the aboriginal population, they left the village in the middle of the XVIII cent. together with the inhabitants of many other Armenian villages. As many others the population of Hanshagh resettled in Georgia, in the village of Tabakhmela (Tabakhmelik) not far from Tbilisi. Currently this village is still populated with a large number of Armenians, speaking mostly Georgian, bearing the family name of Hanshaghians (or now Hanshaghov, or Hanshaghishvili)¹⁰³.

¹⁰³ The inscription on the altar stone of the Tabakhmela St. George church indicated the church was founded in 1840-ies by the Hanshaghians family, and renovated by the off-springs of the founder in 1877:

1877 ԱՄԻ ԱՅՍ ՍԲ ԳԵՈՐԳԱՅ ԵԿԵՂԵՑԻՆ, ՈՐ ՀԻՍ-
ՆԱՐԿԱՅ Է ԵԱՆՇԱԳԵԱՆՅԻ, ԿՐԿԻՆ ՆՈՐՈԳԵՑԻՆ
ՆՈՐԱ ՈՐՐԻՔ ԴԱԻՐ, ԿՕՆԻ, ՊԵՏՐՈՍ, ՍԱՐԳԻՍ, ԳՈ-
ԳԻ, ՅԱՐՈՒԹԻՒՆ, ԳԵՈՐԳԻ, ԳՈՂԱՅ ԵԱՆՇԱԳԵԱՆՅ-
ՆԵՐԸ: ՅԻՇԱՏԱԿ Է ԱՅՍ ՍԲ ԳԵՈՐԳԱՅ ՀԻՆ ԵԿԵՂԵ-
ՑԻՆ ԿՐԿԻՆ ԱՆԳԱՍ ՆՈՐՈԳԵՑԻՆ ԵԱՆՇԱԳԵԱՆՅԻ
ՈՐՐԻՔԸ:

IN YEAR 1877. THIS CHURCH OF ST. GEORGE, WHICH
WAS ESTABLISHED BY HANSHAGHIANTS. IT WAS
RENOVATED AGAIN BY HIS SONS DAVID, KONI, PET-
ROS, SARKIS, GOGI, HARUTYUN, GEORGE, GODLA
HANSHAGHIANTS: THIS OLD CHURCH OF ST. GEORGE
WAS RENOVATED IN THE MEMORY OF THE SONS OF
HANSHAGHIANTS. A few tombstones of the Hanshaghians'
are inscribed in Georgian.

The Artsakh immigrants of the second half of the XVIII cent. constituted considerable part of the population of Tiflis and especially the adjoining villages, e.g. the communities of Shamkhor and Gandzak established in Havlabar, the communities of Brajrar and Voskanapat established in the village Lis, that of Hanshagh established in Tabakhmela, etc. It seems the renowned Chirkinians family was outcomers from the Chirkin village of Karvajar district.

Except for a few khachkars preserved in Hanshagh, we found no traces of a church, which should have been there. Thus in 4 km of the village on the edge of the road leading to lake Gortagarak (or Turk. Ghanligol) there is a badly weathered khachkar, with a worn inscription:

ԵՍ...ԻՆ ԳԻՆԵ(?) ԶԽԱԶՍ...ԻՆ
ՀՈԳՈՅ|...ՈՒՂ ՈՐՍ...:

“I [ERECTED THIS C]ROSS SOUL ...”

The cross is carved on the smoothed surface of a whitish marble rock. The upper parts of the stone to the left and right of the cross wings, are ornamented with wine-grapes. The smooth surface of the rock is 160x120 cm.

Traces of an ancient settlement are outlined on the southern and western shores of lake Gortagarak. It is not excluded that this was the Gortagarak, or Ughtapan, village mentioned by Sarkis Jalalians: “Climbing over the slopes of the mount Mrav we reached a place, which was earlier called Gortagarak, and now they call it Ughtapan. These ruins are situated above Dadi Vank, in the firm mountains of Mrav, near the lake that the Tajiks (i. e. Turks) call Ghanligol, after the murder, which took place near that very lake, and the bodies were thrown into the water. This place had once been a refuge to numerous Christians fleeing from the wild Caucasian highlanders...”¹⁰⁴

5-km southwest of Hanshagh there are the ruins of the village Meydan, situated on the stream of identical name. This village was also mentioned in the cadastre of monastery estates of 1763.¹⁰⁵ It is located 4 km away of the Omar mountain pass. The Armenian Liberation Army fighters Manuel Ghazarian and his friends discovered two khachkars here. One of them had fallen, the other - adorned with large crosses in the centre and smaller crosses by both sides, was still standing. The shields on the crosses were ornamented with stylized symbols of everlasting light. The upper part of the standing khachkar was broken.”¹⁰⁶

There are two more villages in the vicinity - Dasmbinasi and Hanshaghbina.

In 1977 the Central Board of the Preservation of Historical Monuments of Armenia received an anonymous letter from Hanshagh informing that the authorities are destroying the cemetery of Seydanlu, situated in five km of Hanshagh. Historian Suren Saghumian, who visited the site shortly after this warning, saw a pile of cross- and tombstone fragments bulldozed from the cemetery... The upper tomb stone fragment read:

ԱՅՍ Է ՀԱՆՏԳԻՍՏ ԵԳԱՆԻՆ, ԹՎԻՆ
ՈՒՇՕԳ (1704) ԷՐ:

¹⁰⁴ S. Jalalians, *Ibid.*, p. 221.

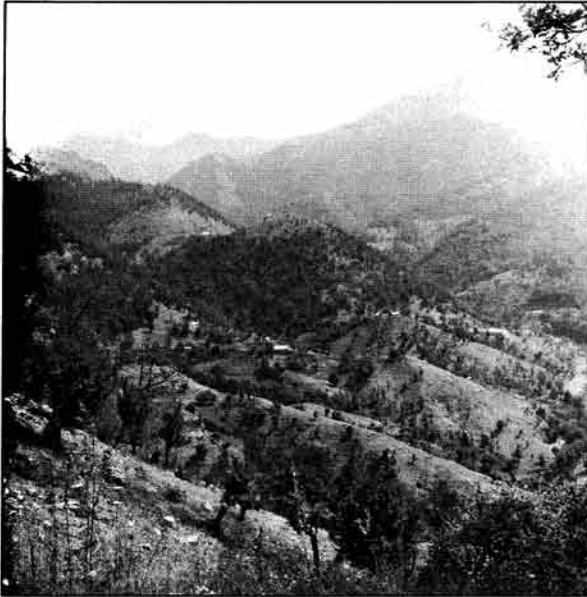
¹⁰⁵ Jambir, p. 283.

¹⁰⁶ “Yerkir” daily, N 107 (701), June 8, 1994, p. 6 (we haven’t yet visited this site).

“THIS IS THE ETERNAL REST OF YEGAN, YEAR 1704”.¹⁰⁷

IGADZOR AND YERITSUSHEN

The villages Yeritsushen and Igadzor are situated at the left bank of a stream flowing out of the lake Gortarak (Iritsajur), that passes through the deep gorge. Both villages are surrounded by thick forests and are built in smaller ravines along the streams (especially Igadzor).



Igadzor.

There are no written records relating Igadzor as a whole, but one of the quarters of this once flourishing village was mentioned as an estate donated to the Holy Virgin convent (Surb Astvatzatzin), in the donatory inscription discovered 4 km southwest of the village, near the confluence of the Trtu and Igadzor. Igadzor was actually divided to several quarters since the Middle Ages. This was witnessed by another inscription of Surb Astvatzatzin convent, which, though undated, manifested apparent paleographic features characteristic of the XII-XIII cent.¹⁰⁸

There are fragments of 2 khachkars in the Armenian cemetery of the southern quarter of Igadzor. One of them contained the beginning of the inscription:

ԵՍ ԳՐԻԳՈՐ ԵՒ ԱՅԵԼԼ [Յ]Ա ԵՂԲԱԵՐԻՆ ԻՄ ՀԱՆԱՆ | ԿԱՆԳՆ(ԵՑԻ ԶԽԱԶ)...:

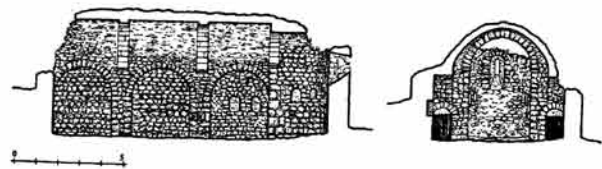
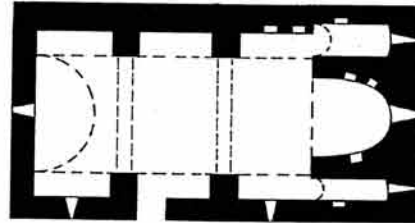
“I, GRIGOR AND AELIA, MY BROTHER ERECTED THIS CROSS...”

This finely carved cross (fragmented, dimensions 46x58x11cm) was made of solid violet sandstone.

The second fragment (77x31x16 cm), which is still standing in situ, constituted the left part of a cross cut in the centre. In spite of elaborate wicker trimming on the edges, other ornaments and the cross itself are strict and reserved.

The name of this village was later almost calqued – Baghrlu.

Yeritsushen is hardly one km away of Igadzor, in the northeast. Its altitude is 1550-1600 m, 50 or 60 m



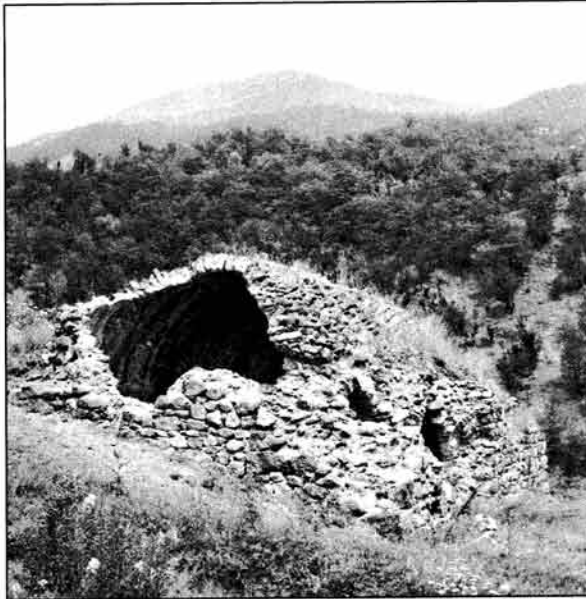
Yeritsushen. General plan of the church of the XVII Cent. Northern and eastern sections.

higher than the latter. The only written evidence on the village is the cadastre of 1763.¹⁰⁹ This village was also later reinhabited by the Turkish nomads who simply translated its name to Keshishkand.

A single nave basilica (external dimensions 14.2x7.6 m)¹¹⁰ though partially destroyed is up to now standing in the upper end of the village, at the right bank of Iritsajur. The vault of that church covered by a gabled roof was supported from the inside by span arches based on two pairs of pilasters. There were sacristies by both sides of the altar apse. The only entrance was made in the southern wall. With the exception of the span arches and pilasters, which were made of hewed stone, other parts of the church were built of coarse stone. The walls were totally plastered inside but the plastering had now mostly decayed. There were three khachkars fastened into the interior walls. Two of them were large, finely

107 Taking advantage of the opportunity, we'd like to express our gratitude to the historian and epigraphist Suren Saghumian for his kind assistance in the provision of this material and reading.
108 See the reading of this inscription on p. 77 hereunder.

109 Jambr, p. 283.
110 I learnt about this church from the mathematician Volodya Harutyunian, who had been in the site in 1986. In 1987 he accompanied me there.



*Igadzor. Fragmented khachkars of the XII-XIII Cent.
Yeritsushen. The church seen from southwest. Interior of the church seen from east.*

carved and executed in the similar style as if by one and the same artisan. These two crosses were fastened into the northern and southern walls of the church, at the entrance to the sacristies. The khachkar in the northern wall and another cross nearby the pilasters were inscribed, and fortunately, even dated. Chronologically the oldest is the khachkar fastened near the pilaster (dimensions: 68x46 cm). It is rather simple. A stylized Life tree in the centre turns into a cross, with wine grapes by both sides of the upper part of the cross. The inscription consisting of a single line beneath the wings of the cross reads:

ԹԻՒ ՈՒՆԵ (1196):
“YEAR 1196”.

The second inscribed khachkar (dimensions: 2.40x1.20 cm), fastened into the northern wall of the church, beneath the baptistery was very impressive. Double rosettes made of whickered geometrical ornaments in the lower part, divide the stone in the centre to two parts framed by three whickered decorative belts. Two finely carved elaborate crosses are located within such frames. The cross wings are surrounded by winegrapes and other symbols of fertility. The inscription was engraved both in the upper part of the khachkar (4 lines) and in the lower part (5 short lines).

Թ(ՎԻՆ) ՈՂԱ (1222) ԷՐ | ԵՍ ԱՌԱՏՍ
ԿԱՆԳՆԵՑԻ | ԶԽԱԶՍ ԻՆՁ ԵՒ ՍԱԲԻ ԻՍՈՅ
Ա...|ՍԻԿԱՅ, ԱԲԳՆԱԿԱՆՈՒԹԻՒՆ ԱՆՈՒՆԱՅ | ԵՒ
ՀԱ|ՍԱՆ|ԱՅ Յ|ԱՂԱԲ|ԹՍ ԻՇԵՑԷՔ ԶԳՈՐԾՈՂԱ:



Yeritsushen. Khachkars fastened into the interior walls of the church: 1. 1196; 2. 1222; 3. XII-XIII Cent.

“YEAR 1222. I ARAT ERECTED THIS CROSS FOR ME AND MY MOTHER A ... MIK, HELP MY NAME ? AND HASSAN. REMEMBER MY PRACTICAL PRAYERS”.

The beautiful khachkar built into the southern wall deserves interest though it is unscripted (dimensions: 2.00x90 cm). Its characteristic peculiarity is the relief of an armor-clad rider. Compositionally and by execution technique it resembles many other khachkars with riders found in the province of Khachen (Koshik Anapat, Gandzasar, Okhte Yeghtsi, etc.). Based on the comparative material this khachkar may be dated by

the beginning of the XIII cent., while the church was built in the XVII cent. That is to say the Armenians lived in Yeritsushen at least from the XII and to the middle of the XVIII cent.

BARSGHISHEN AND THE VICINITY

Barsghishen is situated on the altitude of 1650-1740 m, 2 km southwest of Hanshagh, on the Southern slope of the canyon of a small left tributary to the Lev.

The only written testimony of this village is the cadastre of Dadi Vank estates, composed in 1763.¹¹¹

The Kolani Kurds that established here by the end of the XIX cent. have actually simply distorted the historical toponym, pronouncing it as Baghrsagh.

The villages Tala and Ghamishli are situated nearby, the first is 2 km southwards, on the woody eastern slope, and the second is in the Lev River valley, at its right bank. The walls of residential houses in these villages were built of numerous khachkars, or processed stones of secondary usage, even the inscribed tympanum of the church entrance was reused. Apparently to provide the building material for their houses, the shepherds used the nearby Armenian churches and cemeteries as a quarry. One of the khachkars bears the following inscription:



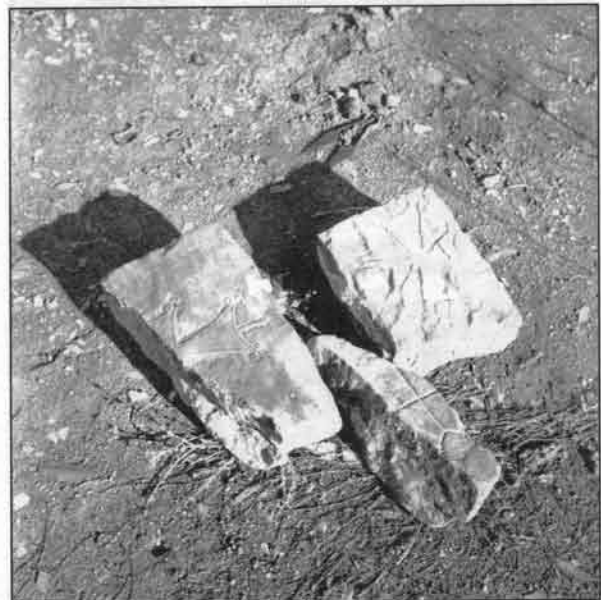
Barsghishen

ԵՍ ԴԱԲԻԻԹ ԿԱՆԳՆԵՑԻ ԶԽ(ԱՉ)Ս |
 ԶԱՊ... ՄԱԻՐ ԻՄՈՅ Ի... ՅԻՇԵՅԻԷՔ, ԹԻԻՆ...:
 “I, DAVID ERECTED THIS CROSS FOR ...
 MY MOTHER ... REMEMBER. YEAR ...”.

It seems reasonable to suggest that this cross, as well as many other unscripted khachkars (all of them rather simple) belonged to the same church and were taken from its facing.

The fragmented tympanum is of extreme historical value. The inscription contained on its two frag-

¹¹¹ Jambr, p. 283.



Fragmented inscriptions and khachkars in Ghamishli.

ments belonged to the princess Arzu Khatun:

ԵՍ ԱՌՋՈՒ ԽԱՂԹՈՒՆՍ ԱՄՈՒՄԻՆ ՎԱԽՍԻ(ՏԱՆԳԱ) ԵՒ ՄԱՍԱ ԽԱՂԹՈՒՆ ԶՈՅՐ ԻՄ ՇԻՆԵ(ՅԻՆԶ ՍՈՒՐԲ ԵԿԵՂԵՑԻՍ) ՅԱՂԱԲԹՍ ՅԻՇԵՑԷԶ)....:

“I, ARZU¹¹² KHATUN, THE SPOUSE OF VAKHTANG, AND MAMAKHATUN, MY SISTER BUILT THIS HOLY CHURCH. REMEMBER OUR PRAYERS...”¹¹³.

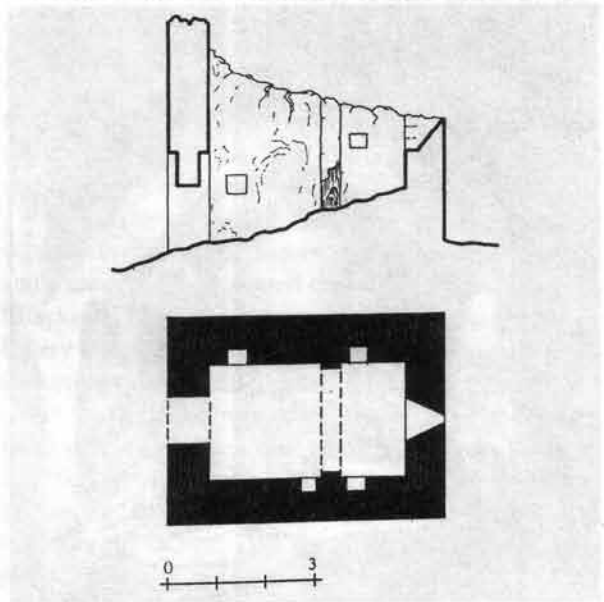
112 Arzu Khatun, known also as the founder of the Dadi Vank cathedral was the spouse of Vakhtang, prince of Upper Khachen. This inscription indicates that the princess and her sister founded another church nearby the present-day Ghamishli in the early XIII cent. The same Arzu Khatun built another church in Otzka Vank (near the village Ptretsik).

113 By the proposal of archaeologist H. Simonian, inscribed fragments of the tympanum were taken to the Berdzor (Lachin) historical museum.

1.5 km of Ghamishli, up by the course of the Lev, there is an obviously old bridge called “Shahi” (the King’s), which bears traces of numerous repairs and renovations. There had been another larger bridge over the river in the southern edge of the village. Its pylon was still standing in the beginning of the eighties, but later it was totally destroyed by the flood.

The walls of a little beautiful church between Barsghishen and Ghamishli, closer to the latter (only 0.6 km to the east) are still preserved though the upper part of the walls alongside with the vault have totally collapsed. The only entrance is in the western wall. The church was built of coarse stone and mortar.

Votive crosses covered many of the facing stones. Two of them had brief inscriptions, one on the western, and the other on the southern facades. The



The church situated between the villages Barsghishen and Ghamishli seen from southwest. Inscription on the western wall of the church. Crosses engraved on the western facade of the church. Section and the general plan of the same church.

contents of the first is:

Ա(ՍՏՈՒԱ)Ծ ՈՂՈՐՄԻ ԳԱԳ(ԻԿԻՆ):

“LORD, HAVE MERCY UPON GAGIK”, and

the second reads:

ԳՐ(Ի)ԳՈՐԻ...| Ի... ՈՅԱ ՈՂՈՐՄԻ

Ա(ՍՏՈՒԱ)Ծ:

“GRIGOR... LORD, HAVE MERCY”.

The interior of the church was plastered. The altar was quadrangular. Its external dimensions were 5.68x4.22 cm.

A small cemetery surrounding the church consisted of several rectangular, processed, uninscribed tombstones. Based on their compositional and stylistic peculiarities they may be dated by the XIII-XIV cent.

Another partially destroyed small basilica (only walls have been preserved) is standing in 1 km south-

east of the above-mentioned settlement, in the forest on the northern slope of Tzaghikants. Several finely carved khachkars are preserved in situ. One of the facing stones adorned with a cross (XIII-XIV cent.) has now been delivered to the village Ghamishli.

JERMAGHBYUR AND THE VICINITY

Jermaghbyur is situated on the left tributary of the Trtu, along the road leading to Rmbostyan mountain pass. The Turkish name of the village is Istibulagh (calqued ‘hot spring’).

1.5 km Southeast of Jermaghbyur or Istibulagh, on the slope over the left bank of the same stream there



Kilisa and Mishni Villages. Interior of the church in Kilisa seen from east. Khachkars fastened into the entrance of the church (XIII Cent).

is a village called in Turkish Kilisa ('church').

A vaulted one nave basilica of the XVII cent. built of coarse stone and mortar is still standing (external dimensions: 14.5x7.80 m). The only tympanum in the southern wall is decorated with three fine khachkars. Two of them were inscribed, one contained also inscriptions of two lines on the pedestal, and four lines on the body of the cross. The latter had the following contents:

ԵՍ ՀԱՍԱՆ ՍԱԿ(Ր)ՈՒԲՈՐ ԿԱՆԳՆԵՅԻ Ս(ՈՒՐ)Բ ՆՇԼՆՍ ԲԱՐԵԽԱԲՍ Ի(Ն)Ձ ԵՒ ԻՄ Ն(Ն)ՋԵՅԵԼ(ՈՅՆ):

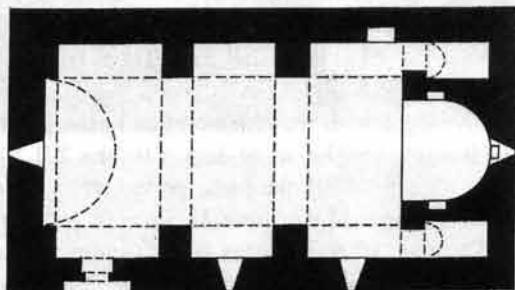
"I, HASSAN SAK[R]VOR ERECTED THIS HOLY SYMBOL (SURB NSHAN) TO PLEAD FOR ME AND MY DECEASED".

The pedestal inscription reads:

Ի ԹՎԻՍ ՀԱՅՈՑ: Ո: Ղ: Ե: (1246) | ԷՐ: ԵՍ ԳՐԻԳՈՐ ԴԱՐԲՈՅՆ ԿԱ(Ն)ԳՆԵՅԻ ՁԽԱԶՍ | ԻՆՁ ԵՒ ...ԻՍՈՅ...:

"IN YEAR OF ARMENIAN DATING 1246. I GRIGOR DARBUYN ERECTED THIS CROSS FOR MY [DECEASED] AND ME".¹¹⁴

¹¹⁴ The inscriptions were first read by Ter-Movsissian (ibid., p. 99) with a number of mistakes and misprints, and were republished in "Corpus" without any corrections (vol. 5, p. 226). Of four inscriptions the provenance of which as mentioned by "Corpus", is Kilisalu, only two are located within the Kilisalu village. Two other inscriptions are inscribed on the khachkars located in historical Hajav (Oktyabrkan) and near its spring.



Chaykand. The church facing ornamented with crosses. Sole Khachkar situated between the villages Nerkin Khach and Chaykand (XIII-XVI Cent). General plan of the church in Kilisa.

In the cemetery situated in the southern, currently wrecked side of the church, there is a tombstone with irregular edges, and a defective inscription of 7 lines made on its smoothed surface.

Both, the church and khachkars are described in the article of Tofic Abdullayev titled "An Albanian

Church in Kalbajar".¹¹⁵ The author intended to convince the reader that the church was built by Christian Albanians - ancestors of the modern Azerbaijanians.¹¹⁶

There are two more villages - Mishni and Nerkin or Ashagha (Lower) Khach in the basin of the Jermaghbyur tributary. The former was renamed in the Soviet period after the village Mishni of the Lachin District owing to the Kurds who moved here bringing the name of their native village with themselves, and the second was presumably named after the khachkars standing in the vicinity. We succeeded to find only one of them. It is an uninscribed lonely cross with strict ornaments characteristic of the XII-XIII cent. It might possibly have served as a boundary mark. It is located 1 km southeast of Nerkin Khach on top the hill, on the altitude of 1711 m. above the sea. The upper part of the cross is a little damaged. Its dimensions are 155x78x17 cm.

Villages Goydara and Aldash are situated at the left bank of the same tributary. A little lower by the course of the Trtu (before its confluence with the Lev) there are villages Alchali, Saridash, Kendiri, Kavshan, Guneypaya, Nadrkhanli (left of the Trtu), Ghuzechirkin, Snkhkilisa, Bashkand, Milli 1, 2, 3 (right of the Trtu), Chaykand and Ghlchli, situated just at the bank.

The area of these villages is still in need of detailed investigation. Traces of Armenian cemetery and a church are discovered only in the central part of Chaykand. The walls of some dwelling houses and the bakery were built of fragmented khachkars and broken tombstones delivered from the cemetery. A khachkar of the church facing was fastened into the bakery wall. Later the fighters of Artsakh Liberation Army dismantled the cross and transferred it to the village Charektar in Nagorno-Karabakh. Neither of these khachkars contained any inscription, but judging from their stylistic peculiarities they may date back to the XII-XIV cent.

A fragment of a khachkar is located in a garden of a house, in the right quarters of Chaykand village.



¹¹⁵ "Elm-ve Hayat" (Science and Life), 1987, N 3, p. 20-21 (in Azerb.)

¹¹⁶ S. Karapetian, The Church of Kilisa, Hayreniki dzayn, 1993, N 26, p. 5 (in Arm.).

Only the date is inscribed on two sides of lower wings of the khachkar, about the location site of which we were informed from Martiros Chalumian, a resident of the same village.

ԹԻՒՆ ՈՒՅԷ (1198) ԷՐ:
“YEAR 1198”.

HAJAV AND THE VICINITY

One of the most significant settlements in the province, the historical village of Hajav, is situated 3.5 km north of the regional centre Karvajar, on a bare slope extending like an amphitheater over the stream, 1690-1820 m above the sea. During the Soviet period the village inhabited by assimilated Kurds, was twice renamed - to Molotov, then - to Oktyabrskand.

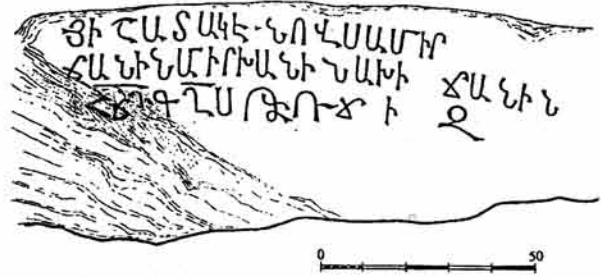


Hajav seen from the south.

Hajav is one of the oldest settlements that have fully preserved the planning peculiarities of the medieval period (similar to Tzar, Mos, Jrag and other villages). It is really remarkable for the density of building, and other details characteristic of old Armenian settlements: houses built on bare rocks along the streets, long basement walls built of huge stones.

Although this settlement was first mentioned in the XIII cent., and for the second time – in 1661 only,¹¹⁷ about ten khachkars standing in situ witness that the settlement had been one of the most densely populated and flourishing villages in the province. As witnessed by the inscription made on the face of a stone reservoir (dimensions: 236x86x58 cm) beneath the spring in the centre of the village, the spring was constructed in 1677.

It was a building inscription of three lines, which read:
ՅԻՇԱՏԱԿ Է ՆՈՎՍ ԱՍԻՐ|ՃԱՆԻՆ,
ԱՍԻՐԽԱՆԻՆ, ԱՍԻՐՃԱՆԻՆ, | Հ(Ա)Ճ(Ա)Բ Գ(Ե)ՂՍ
ԹՎ(ԻՆ) ՌՃԻԶ (1677):



“TO COMMEMORATE ... AMIRJAN, AMIRKHAN, AKHIJAN FOR THE VILLAGE HAJAV. YEAR 1677.”¹¹⁸

During the building works over the spring the masons re-used two window casings of some medieval church putting them in its foundation and fastened two old khachkars into the walls. The spring was surrounded by displaced gravestones, khachkar pedestals and 10 fragmented but finely carved khachkars. Only one of them (lying on the edge of the street) had an undated inscription of six lines, which read:

ՅԱՆՈՒՆ ԱՍՏՈՒԾՈՅ ԵՍ ՍԱՐԳԻՍՍ ՏՈՒԻ
ԶԱՆԻՐՈՒՅ ՀՈՂՆ Ի ՀԱՃԱԲԱ | ԵԿԵՂԵՅԻՆ:Ա: |
(1) ԺԱՍ ԻՍ ՀԱԲՐՆ ԳԱՆԳԱՅ, ՈՎ ԽԱՓԱՆԷ|
ՍԵՐ ՍԵՂԱՅՆ ՏԷՐ Է:

“IN THE NAME OF GOD I, SARKIS GAVE THE PLOT ZANIB TO THE CHURCH OF HAJAV: 1 MASS FOR MY FATHER GANG. WHOEVER DESTROYS WILL SIN AGAINST US.”¹¹⁹

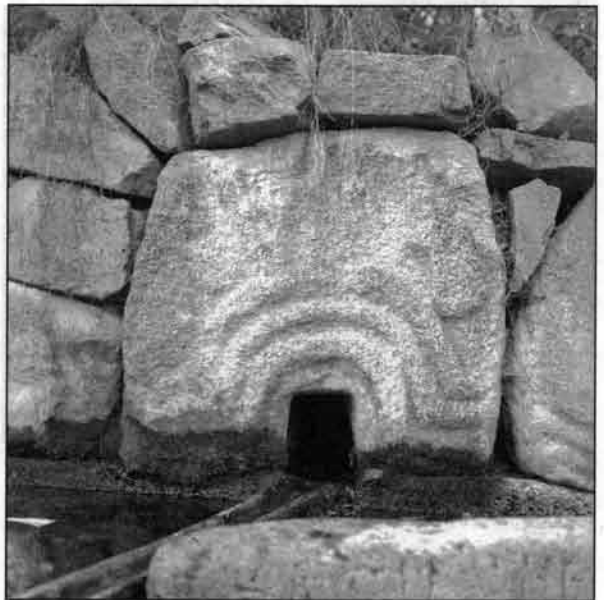
Investigation of the ornaments and paleography of the khachkar enables us to date it by the XII-XIII cent., i.e. approximately the same period when Hajav was first mentioned by historical sources.

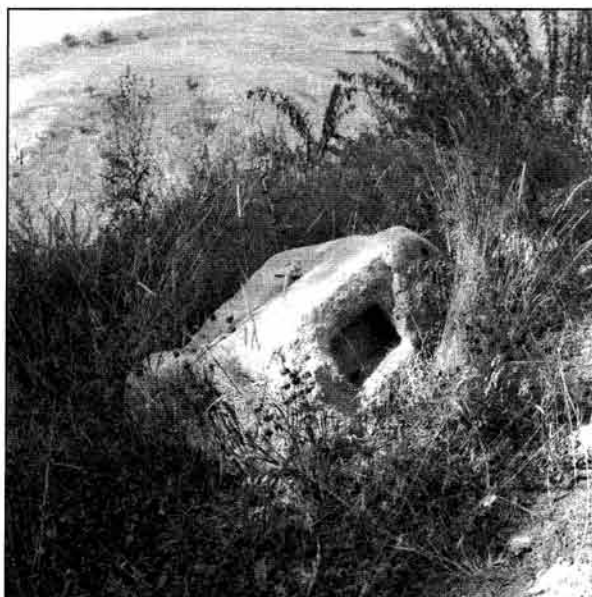
There are several villages in the vicinity, known only under the names given by shepherds: Upper and Lower Ayrums, Alchali, Alikand, Sariguney and Otakhli.

¹¹⁸ This inscription was first published by S. Barkhudarian with a number of misprints (“Corpus” Inscriptionum Armenicarum, p. 226) who noted that the spring was situated near the Kilisalu village church (an obvious mistake). That confusion was even deepened by the report of H. Simonian (see “Npatak”, 1995, N 1, p. 1; “Armenian World Assembly”, 1995, N 1), which located the spring in Otakhli, and dated it by the XV cent, in spite of the dating just on the facade of the spring by 1677. Clarifications on the issue may be provided by S. Karapetian, “Will the Search of Hajav Village Ever End?”, “Aravot” daily, 1995, March 2, N 23, p. 6 (in Arm.).

¹¹⁹ The only publisher of this inscription was S. Barkhudarian, who noted that it is situated in Kilisalu (“Corpus”, *ibid.*) He transcribed the toponym Hajav as Hajav, though stated that it is possible, that it should be read Hajav.

¹¹⁷ SCHARA, F. 57, L. 1, C. 4, p. 4 (in Arm.).





The spring in Hajav (1677). Eaves of the church windows reused for the spring. Khachkars, paving the approaches to the spring. Fragmented khachkar of the XIII Cent in Hajav. Base of the khachkar and fragmented cross in the destroyed cemetery of Hajav.

KARVAJAR AND THE VICINITY

Karvajar is one of the most important historical villages of the Tzar province. It is situated on the elevated left slope of the deep gorge of the Trtu, about 180 m above the river bank (average altitude of the town Karvajar is 1600 m above the sea).

As a centre of medieval Armenian literature Karvajar is first recorded in the manuscript of 1402. Here Thovma Syunetsi has rewritten the "Comments to St. Mathew's Gospel by Grigor Tatevatsi".¹²⁰ This manuscript mentioned the toponym as *Karavajar*. A document dating back to 1661 mentioned already *Karvajar* (without intermediary – a) alongside with

Hajav, Boru, Gumer and Zuar.¹²¹

As reasonably noted by H. Karagozian the attempts to etymologize the toponym as the market place for selling stones (*kar-vacarel*) look like folk etymology. H. Karagozian considers that the most plausible etymology is the word *-kar* used in ancient Near East to denote the trade factories, wide spread both in Mesopotamia and out of it. For instance the Kassite name of Babylon *Kar-Duniash*, or *Kar-Bassi* (a Kaskian settlement in Media), *Kar-Ninlil* (in Assyria), *Kar-Tukulti-Ninurta* (also in Assyria), *Kar-Samasnasir* (a settlement in Assyria), *Kar-nuri* (also in Assyria), *Kar-Sulmanu-asared* (Til-Barsib), *Kar-ubi-galli* (the Assyrian name for Median settlement *Kisasa*), *Kar-Sippur* (a fortress and district in the basin of Large Zab River), etc.¹²²

However we assume that the meaning of this formant of the complex toponym Karvajar was quite different. Particularly, names of many fortresses in the Armenian Highland, contain the component *-kar* in combination, which in all the cases comes to substitute the word *-berd* or *amroc* ('fortress'), as their full synonym. As an example such names of fortresses as *Karherdz* (a fortress in Zakam), *Kar Amyuk* (or *Kar Amkoy*) and *Kar-Manazkert* (a fortress in Vaspurakan), *Karn Sarvandin* and *Deghnkar* (in Cilicia), etc. may be quoted. Thus taking into consideration the location of Karvajar, which meets any criteria required for the fortress: difficulty of access, availability of water, control of an important mountain pass – a gorge and the road below, we are inclined to connect the first component of the toponym Karvajar particularly with the fact that it had once been a fortress.

It's quite probable that the Armenians lived in Karvajar till the thirties of the XVIII cent., then the town was abandoned simultaneously with other regions of the province. In the middle of the XIX cent. it was occupied by the Kurds that modified the Armenian toponym to the phonetics of their mother tongue, calling it *Kyarvajar* or *Kalbajar*.

It should be mentioned that in a message dated 1873 the settlement was still mentioned under its Armenian name: "As refers to Tutkhu and Karvajar, the monastery estates, we strived as hard as we could, to prove that it should remain as it had been in the past, so that the consistory won't be deprived of its property..."¹²³

In 1930 Karvajar-Kalbajar was turned to a regional centre. Since 1960 Kalbajar had become a rural type settlement and in 1980 it acquired the status of a town.¹²⁴ The insignificant village began to expand since 1960 owing to large-scale investments. It was

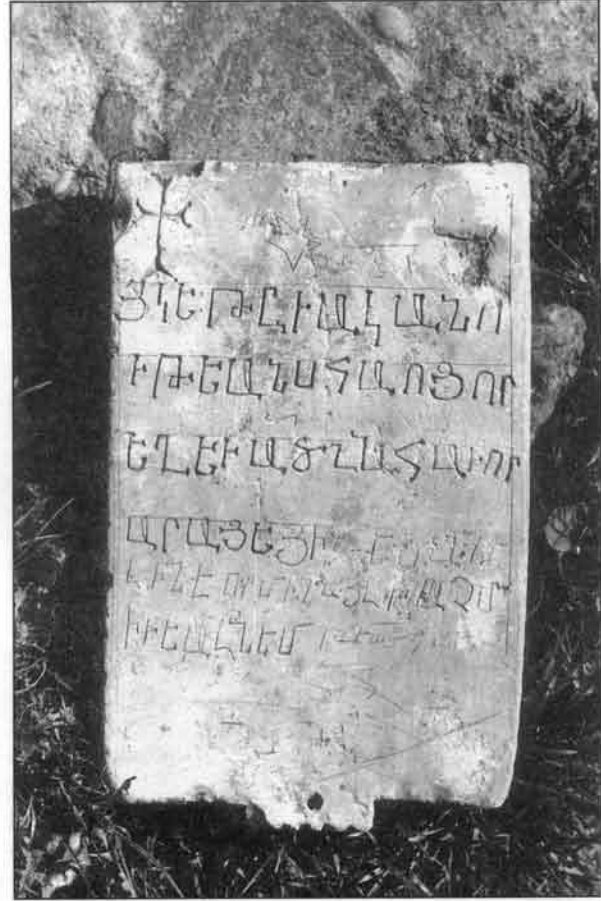
121 SCHARA, F. 57, L. 1, C. 4, p. 4 (in Arm.).

122 H. Karagozian, *Anti-Armenian Wedge and its Four Administrative Centers, "Yerkir"*, 1994, N 131, p. 5 (in Arm.).

123 SCHARA, F. 468, L. 1, C. 73, p. 1 (in Arm.).

124 Soviet Azerbaijanian Encyclopaedia, vol. 5, Baku, 1981, p. 334 (in Azerb.).

120 Colophons of Armenian Manuscripts of the XV cent, vol. 1, Yerevan, 1955, p. 24 (manuscript N 3578).



*Karvajar. Settlement seen from south and rocks edging the settlement from the east.
Karvajar. Khachkar of 916.*

developing with extreme speed particularly after 1980 and to 1992. During that period the government of Azerbaijan spared no efforts to strengthen the district separating Armenia from Karabakh. As a result, during that period both the dimensions of the settlement and its population increased 6 or 7 times.¹²⁵

The church of Karvajar, as well as the Armenian

cemetery fell a victim of the local tendency to destroy any trace of Armenians. Nevertheless, the khachkar exhibited in the historical museum of the town till April 1993, was the most interesting sample of the ancient art¹²⁶. It was carved on white limestone (dimensions: 28.5x19.0x4.5) and contained a dated inscription of 6 lines on the rear. That khachkar had been brought

125 S. Karapetian, How did they Annex the Armenian Territories (Exemplified by the town of Karvajar), Azatamart, N 40, p. 13 (in Arm.)

124 S. Karapetian, The Khachkar from Karvajar, Erected in 916, "Azg" daily, 1995, N 2, p. 6. See also "The Ancient Khachkar in Karvajar", "HH" daily, 1995, Aug, 28, N 216, p. 1 (in Arm.).



*Karvajar. Fragmented tombstone of the XVI-XVII Cent (face and the rib).
Fragmented tombstone of the XVI-XVII Cent (both ribs).*

to the museum on Nov. 4, 1965. Unfortunately, its provenance is not clear. It was exhibited in the museum during the last 28 years and the label in Azerbaijanian and Russian explained to the visitors that it was an Albanian “Khachdash” ‘khachkar’, while the inscription reads:

ՅԿԵ (365+551=916) ԹՂԻԱԿԱՆՈՒԹԵԱՆՍ
 ՀԱ(Յ)ՈՅ,ՈՐ | ԵՂԵԻ ԱՍՏՈՒԱԾ ՇՆԱՀԱԲՈՐ |
 ԱՐԱ(Ս)ՅԵ ՅԻՇԵՑԱՆԷ | ԼԻՆԷ ՈՐ ՄԻՆ ԱՅԼ
 ԽԱՉ ՄԻԻԲԵԼԱՆԵՄ () , ԹԵ Ա(ՍՏՈՒԱԾ) ԿԱՍԻԻ:
 “YEAR 916 OF ARMENIAN DATING, IF

THERE IS THE WILL OF GOD, I WILL DO ANOTHER CROSS WITH THE PROVIDENCE OF THE GOD”.

The meaning of the last two lines is rather enigmatic. However, it should be born in mind that as far as we are informed, the oldest Armenian khachkar dates back to 876,¹²⁷ thus this sample is only 40 years younger. Currently, for security considerations, the

127 S. Karapetian, Newly Discovered Khachkar of the Most Ancient Age, Echmiadzin monthly, 1987, 5-6, p. 80-81 (in Arm.).

cross was taken to the Gandzasar monastery.

The fragmented tombstone also kept in the Karvajar museum reads:

ՊԱՅԻՃԱՆԻՆ:

“TO PAHIJAN”, and an inscribed fragment of the church facing (37x26x13 cm) reads:

... Ս(ՈՒՐ)Բ ՊՈՒՄԻ ...|...ԿԱՄՊԻՈ ...|... ԶՄԵԾ Տ(Է)Ր...

“SAINT PRO...KOPIO..., GREAT LORD...”

Once more inscription has been discovered in Karvajar town and it is inscribed on a rectangular hewed stone (58x43 cm) and has 14 lines. It tells about that the house of Hovhannes clergyman was exempted from water tribute named “abgan” according to the order of the prince of Khachen, Jalal-Dola. The inscription should be dated up to 1261 when Prince Jala-Dola died.

ԿԱՄՈՒ(Թ)Ի(ԱՄԲՆ) Ա(ՍՏՈՒԾՈ)Յ | ԵՍ ԶԱԼԱԼ ԴՊԻԼԱՍ ԳԻՐԱՅ ՏՎԻ ՈՎԱՆԱՅՍ ԻՐԻՅՈ, ԶՆՐԱՅ ՏՈՒՆՆ ԱԲԳԱՆ ԱԶՁԱՏ ԱՐԱՐԻ, ՎՈՐ | ԶԱՍ ԽԱՓ(ԱՆ)Ի ԴԱՍԻ ՅԱՅ(ՍՏՈՒԾՈՅ)Ի ԱՆՈՒՆԱՅ | Ի ԱՅՍ Տ(Է)Ր ԳԻԱՅԸ () ԳՈՒՐՍԱԼ ՄԻԱԲ(ԱՆ)ՔԻՍ ՊԱՐՈՆԻՆ ՀՐԱՄԱՆԻՆ ԶԵՐԱՅՆ ԱԲԳԱՆ ԱԶԱՏ ԱՐԱՐԱՔ ...:



BY THE WILL OF GOD I, JALAL-DOLA, MADE HOVHANNES CLERGYMAN WRITE THAT HIS HOUSE TO BE EXEMPTED FROM ABGAN, WHOEVER HAMPERS, LET HE IS JUDGED ON BEHALF OF GOD... ACCORDING TO THE ORDER OF THE MISTER I EXEMPTED HIM FROM ABGAN.

In museum of Karvajar fragments of a khachkar were founded which have an inscription.

Թ ԶԻԵ (1276) | ԵՍ ԲԱՐՍԵՂ ԵՒ ԱՄՈՒՍԻՆ ԻՄ ԳՈՒԼԱԿ ԿԱՆԳՆԵՑԱՔ ԶՍ ՈՒՐ)Բ ԳԻՐԳՈՐԱ ՀՈԳՈՅ ՄԵՐ, ՈՐՔ ԻՐԿԻՐՊԱԳԱՆԷՔ ԱՂ(ԱԲԹՍ ՅԻՇԵՅԷՔ):

YEAR 1276. I, BARSEGH AND MY HUSBAND GOULAK ERECTED [THE KHACHKAR] IN [THE MEMORY] OF ST. GRIGORY. FOR [THE SALVATION] OF OUR SOUL, WHOEVER WORSHIP REMEMBER MY PRAYERS.



There are several natural caves in the rocks extending in the eastern side of Karvajar. At least one of them was obviously used in the past as a dwelling.

A few settlements in the vicinity are known only by their Turkish names: Gharaghshlagh, Ghlechli, Alolar, Otghshlagh, Bormakhbina (maybe historical Boru?), Elija, Takdam, Armudlu, Boyakhli, Gharakhanbina, Shaplar, Mamedushaghi, Tatlar, Imambinasi, Keyshtagh or Keshdek (maybe historical Dashtak?) and Main, Upper and Middle Gharashanli, with no interesting antiquities of Armenian origin.

TSRTNOT AND KHOLOZANTS

These two villages, which are known both by their Turkish and historical Armenian names, are situated in the gorges, respectively 9 and 11 km south of Karvajar, at the right bank of a small tributary flowing to the Trtu. The first of them, situated on the altitude of 1950-2070 m, on the bare ground is renamed by later Kurdish inhabitants to Soyughbulagh (literally ‘cold spring’). There is a high probability that it’s ancient Tsrtnot (in this case the meaning of the toponym was calqued). 2.2 km far of the latter there is a village currently called Kholagel-Alkhasli, which may be



Tsrtnot. Bridge over the Trtu River (XII-XIII Cent).

doubtlessly identified with historical Kholozants. In this case the toponym was distorted.

Tsrtnot was recorded once in the document of Dopian dynasty (probably dating back to the XIV cent.),¹²⁸ relating to the donation of this village to some of the monasteries in the province, and Kholozants was mentioned in the cadastre of Dadi Vank estates compiled in 1763.¹²⁹

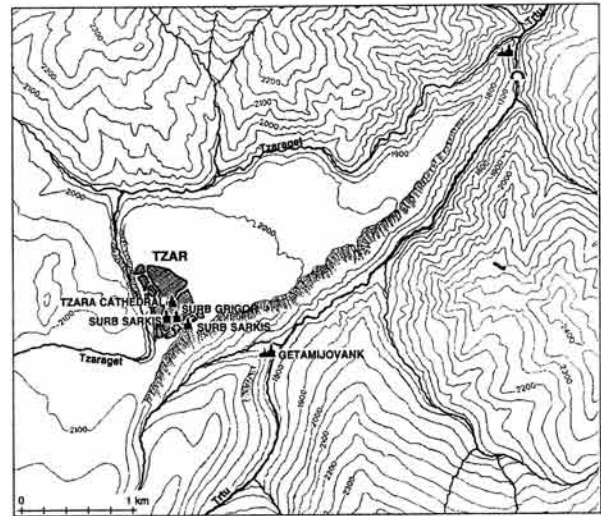
Both villages were built up quite densely. The Kurds that settled in the villages later adapted to the existing conditions. They didn't change the planning even during the Soviet period, and built new houses on old foundations. Tsrtnot and Kholozants communicated with each other by a well preserved medieval bridge over the Trtu. It was a single span bridge 2.05 m wide, built of coarse stone (mainly pebbles) and mortar. The length of the span was 7.10 m. Judging from the constructive peculiarities and comparison with other similar bridges it may be dated by XIII-XVI cent. During the eighties it was repaired by local authorities – paved anew by a thick layer of concrete, which has increased the load on the vault. Fortunately the structure remained undamaged.

TZAR AND THE VICINITY

“God blessed stronghold of Tzar” this is how the medieval authors named this fortified princely residence of the province. It is situated in the upper stream of the river Trtu, on the higher elevation of a triangular plateau formed by the confluence of the Trtu and its

tributary Tzaraget, 2030-2050 m above the sea. The plateau is isolated by deep gorges, and is 300-310 m higher than the bank of the Trtu flowing on the eastern and southeastern sides of the town, and 120-130 m higher than the bank of the Tzaraget streaming on the north. The only unprotected part is the narrow strip of land connecting the southwestern angle of the plateau with the mountain range. This section, approximately 250 m long, was fortified since the antiquity, owing to which Tzar and the surrounding plateau might, in the case of necessity, be turned into an invincible fortress.

Tzar was mentioned in historical records since the Middle Ages. Although the region or the Tzar province is recorded much more frequently than the town Tzar (as, for instance, by Stepanos Orbelian),¹³⁰ there is a reason to believe that the province should have been named after the administrative centre of the whole region, being the residential of princes or later



Tzar. Master plan of the village and its environs.

meliks. Thus we may assume that the fortress of Tzar existed at least as long as the province.

“The village, which is called Tzar” was first mentioned in 1289.¹³¹ It is noteworthy that in spite of the fact that there was no other settlement with the identical name, the cadastre of Dadi Vank, dated 1763, mentioned it as “Metzn ‘Great’ Tzar”.¹³²

Tzar was really large even being devastated. Four churches, cemeteries with numerous khachkars, and two monasteries nearby prove that once it had been a densely populated town. After the withdrawal of Armenian population from the town, numerous pieces of culture were left without care. The place was occupied by nomadic tribe Parakhkanlu, that initially merely used (or accommodated) the structures inherited

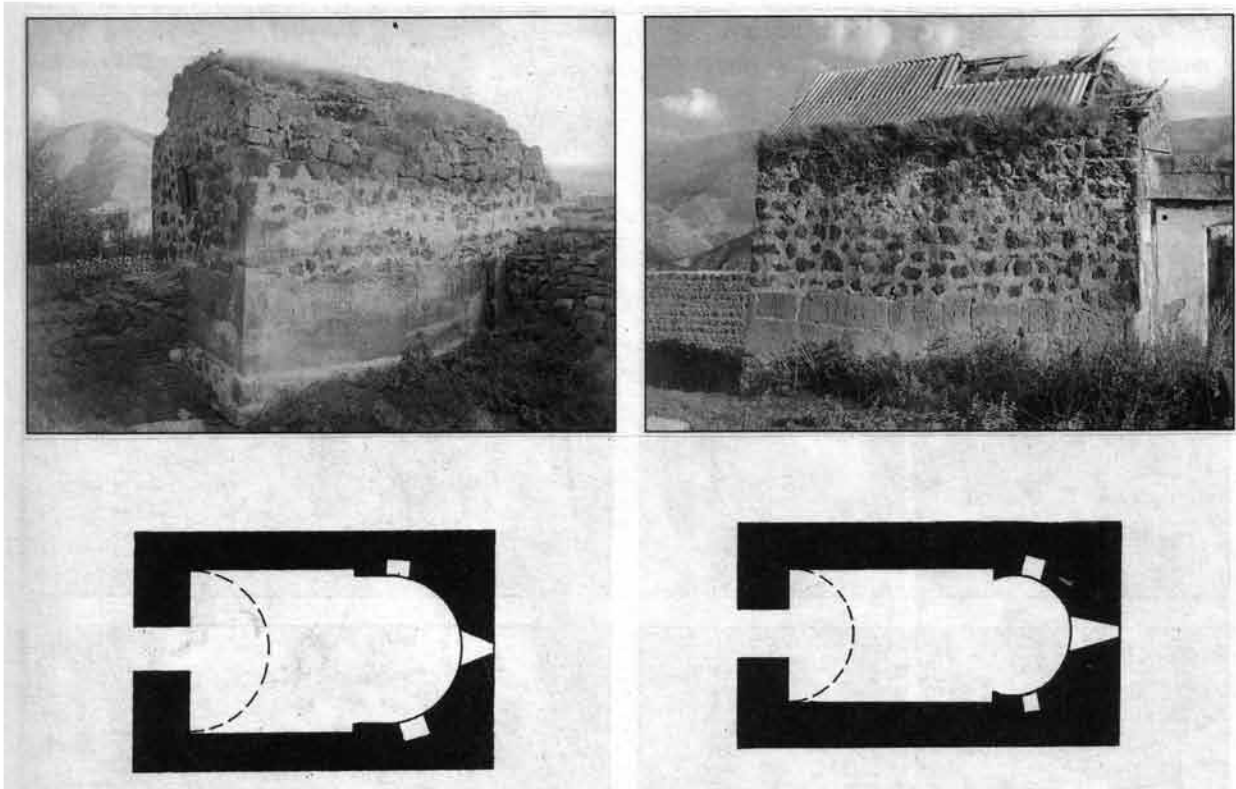
¹³⁰ St. Orbelian, *History of Syunik*, Yerevan, 1986, p. 263 (in Arm.).

¹³¹ “Corpus”, p. 222.

¹³² Jamb, p. 283. Possibly to differ from the identical village in the neighboring province of Sodk.

¹²⁸ “Corpus”, vol. 5, p. 216.

¹²⁹ Jamb, p. 283.



*Tzar. The churches of Surb Sarkis seen from northeast and Surb Grigor from the north.
Tzar. General plans of Surb Sarkis and Surb Grigor.*

from the former Christian population. Disastrous destruction began when they passed to the settled mode of life. Visiting Tzar in 1880 Archbishop Makar stated that there were many tombs and khachkars at the outskirts of the village, but the “Kurds have partly broken them, partly erased the inscriptions”.¹³³ The destruction of Armenian monuments continued even on the larger scale upon the establishment of the Soviet power, and especially in the period between 1940-50. Two of four churches inside the village, alongside with both monasteries situated nearby, and old cemeteries were totally destroyed during that decade. The stone was reused while building schools or other public structures in Tzar and Chragh.

The cathedral, or the Large Temple¹³⁴ situated in the centre of the village, very close (from the north) to Surb Sarkis (St Serrgius) church, is still preserved. Presumably, it was a vast (external dimensions 26.10x11.55 m) vaulted basilica.

The vault had collapsed at the end of the past century already, but the walls were still standing, and

the inscription carved on the lower part of the khachkar fastened into the southern entrance read:

Ի ԹՈՒԻՆ ՈՂԴ (1225) ԵՍ ՄԵԼԼՔ
ՀՈԳԵԻՈՐԴԻ ԻՄ ԱՎՈՒՏԻՆ ՈՒ ՄԽԻԹԱՐ
ԵՂԲԱՅԻ ԿԱՆԳՆԵՑԱՔ ԶԻԱԶՍ:

“I MELIK, AND MY GOD-SON AKUTIN,
AND MY BROTHER MKHITAR ERECTED THIS
CROSS IN YEAR 1225.”¹³⁵

The church of Surb Grigor (St Geregory the Illuminator) was also preserved. It was a single nave vaulted basilica, built of finely processed stone in 1274 (external dimensions are 6.38x4.40 m). There were obvious traces of later renovation made by coarse stone in the XVII cent.

Before the liberation of the area, a Kurdish family used this church as the supplemental part of their house. They plastered the western and southern facades of the church and annexed other outhouses.

The inscriptions on the church were first published by bishop Barkhutariants.

The only tympanum of the western facade contained an inscription of five lines:

ԽՈՐԲ Տ(Է)Ր ՇԻՆԵՑԻ | Ս(ՈՒ)ՐԲ ԳՐԻԳՈՐ

133 Artsakh, p. 405.

134 The historical monuments of Tzar are presented in chronological sequence.

135 Artsakh, p. 407; “Corpus”, p. 223.



The khachkar fastened into the same facade contained the following inscription:

ԳՐԻԳՈՐ ԶԱԶՈՒՆ ԿԱՆԳՆԵՅԱՔ ԽԱԶՍ ՄԵԶ ԵՒ ԾՆՈՂԱՅ ՄԵՐՈՅ. ԱՍՏՈՒԱԾ ՈՂՈՐՄԻ Ը: (1051):

“GRIGOR AND JAJUR ERECTED THIS CROSS. LORD HAVE MERCY UPON US AND OUR PARENTS. YEAR 1051.”¹³⁹

An inscription on the rear of the cross lying about 60 m north of Surb Grigor read:

Ա(ՍՏՈՒԱԾ) ՈՂՈՐՄԻ ՀԱՍԱՆԻՆ ԵՒ ԿԵՆԱՎԱԿԻՆ ԻՐՈՅ ՆԵՐԿԻԶԻՆ ՅԻՇԵ(ՅԷՔ):



Tzar. Khachkar found 60 m north of Surb Grigor (XIV Cent).

“LORD HAVE MERCY UPON HASSAN AND HIS CONCUBINE, NERKIZ. REMEMBER”.

The chapel of Surb Sargis was built in the same year 1274 and destroyed in the forties of the current century. In conformity with the descriptions it was a single nave-vaulted basilica (external dimensions: 7.15x4.75 m). The khachkar fastened into the tympanum read:

ՍՈՒՐԲ ՍԱՐԳԻՍ: ՔՐԻՍՏՈՍ ՈՐԴԻ ԴԱԹԻ ԱԻԳՆԷ ՎԱՍՆ ՀԱՍԱՆԱՅ ԱՆԱՐԺԱՆ ԾԱՌԱՅԻՍ ՅԱՒՈՒՐՆ ԱՏԵՆԻ... ԱՄԷՆ. ԹՎ. ՉԻԳ (1274):

“SURB SARKIS. CHRIST, SON OF DAVID HELP THE UNDESERVING SERVANT OF HASSAN WHEREVER HE IS. AMEN, YEAR 1274”.¹⁴⁰

The end of this inscription made on the processed stone (50x25 cm) was fastened into the northwestern corner of the school constructed in the fifties.¹⁴¹

Besides, there is an inscribed fragment of a khachkar (68x21cm) built into the window casing in the western wall of the same school.¹⁴²

The church was surrounded by an old cemetery, now totally demolished. At the end of the past century there were several finely carved khachkars described by the visitors. One of them, situated to the south of the entrance had the following inscription carved on the stairs of the pedestal.

ԹՎԻՍ ՀԱՅՈՅ ՉԼԸ (1289): ԵՍ ԳՐԻԳՈՐ ՈՐԴԻ ՀԱՍԱՆԱՅ, ՔԱԶ ԵՒ ՅԱՂԹՈՂ ԶԱԻՐԱՎԱՐԻՆ ԵՒ ՄԵԾԻ ԻՇԽԱՆԻՆ՝ ԱԿԱՆՈՅ, ՀԱՆԴԱԲԵՐԴՈՅ, ՍՈԹԻՅ, ՇՈՂԳԱՀՈ ԵՒ ԱՅԼ ԲԱԶՈՒՄ ԳԱԻԱՌԱՅ, ԿԱՆԳՆԵՅԻ ԶԽԱԶՍ Ի ԳԵՂՍ, ՈՐ ԿՈՉԻ ԾԱՐ, ՄԻՐԵՅԵԼՈՅՆ ՀԱԻՐՆ



Tzar. Fragmented Khachkar ornamented with bird relieves (XIII cent.).

ԻՄՈՅ ՀԱՅՐԵՆԻՔ ԵՒ ՊԱՐԳԵՒ ԲԱԶՈՒԹԵԱՆ:

“IN YEAR OF ARMENIAN DATING 1289. WITH THE GOD, I, GRIGOR, THE SON OF HASSAN, BRAVE AND VICTORIOUS ARMY COMMANDER, AND THE GREAT PRINCE OF AKAN, HANDABERD, SOT, SHOGHGAH AND MANY OTHER PROVINCES, ERECTED THIS CROSS IN MY VILLAGE, WHICH IS CALLED TZAR, FOR MY BELOVED FATHER, FATHERLAND AND AS AN AWARD FOR THE BRAVERY.”¹⁴³

This large khachkar containing the most relevant information is now totally destroyed. Only a small fragment (24x19 cm), also fastened into the window casing of the same school is preserved. There were only four letters left:

...ՇՈՂԳ...
“... SHOGHG...”¹⁴⁴

Another khachkar of no lesser historical or artistic value was also destroyed. Its upper part repre-

139 Ibid.

140 Artsakh, p. 405; “Corpus”, p. 222.

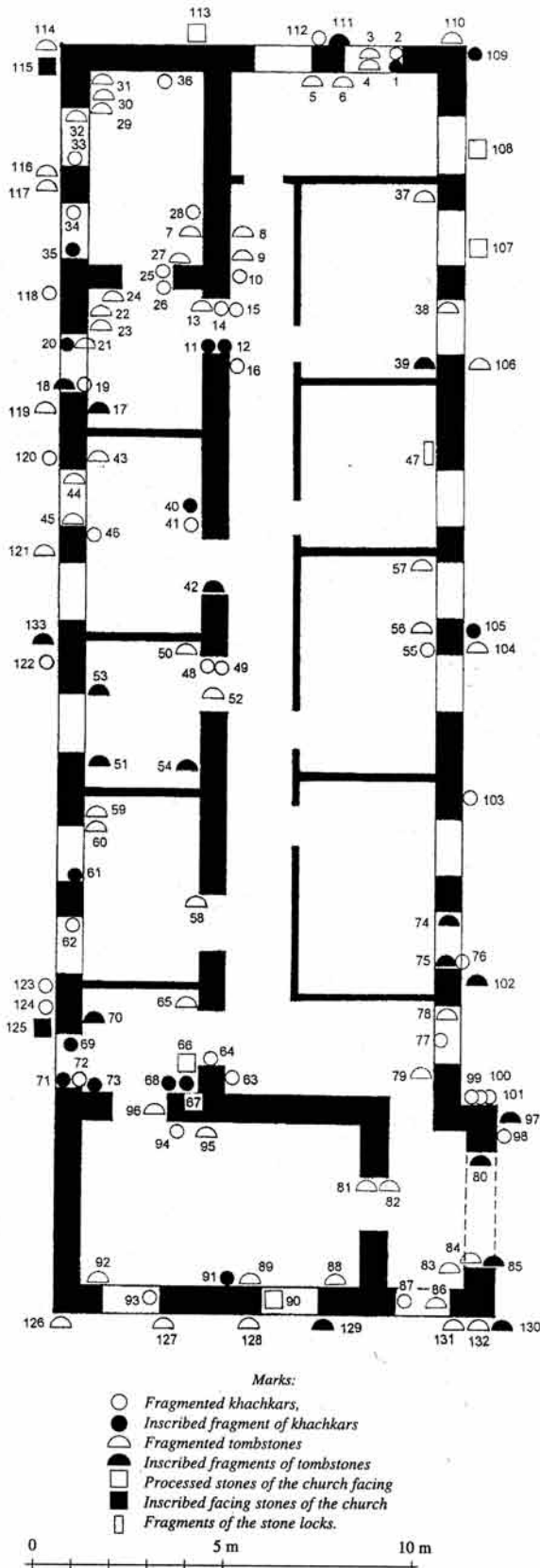
141 The fragment fastened into the wall of the school is conventionally marked on the plan by N 115; see the photograph on p. 62 herein.

142 The fragment fastened into the wall of the school is conventionally marked on the plan by N 69.

143 Artsakh, p. 405; “Corpus”, p. 222.

144 The fragment fastened into the wall of the school is conventionally marked on the plan by N 73.

General plan of the Azerbaijanian school built in Tzar (Zar) in 1950-ies.



sented the sculpture of the Holy Virgin with infant Jesus Christ on her lap. The holy scene was surrounded by goat-like animals, Holy Spirit, the Sun and a bird – in the lower part of the cross.”

ՍՈՒՐԲ ԱՍՏՈՒԾԱԾԻՆ ԶՐԻՍՏՈՍ ԱՍՏՈՒԾ ... ԵՍ ՄԱՍՔԱՆ ԴՈՒՍՏՐ ԶՐԴԻՆ ՈՒ ԽՈՐԻՇԱՀԻ, ԱՍՈՒՍԻՆ՝ ՀԱՍԱՆԱՅ ԿԱՆԳՆԵՅԻ ԶԽԱԶՍ:

“HOLY VIRGIN, CHRIST, THE LORD... I, MAMKAN, THE DAUGHTER OF KR DIN AND KHORISHAH, THE SPOUSE OF HASSAN ERECT-ED THIS CROSS”¹⁴⁵

Two small fragments (50x31 and 41x18 cm) of this cross were fastened into the walls of the same school.¹⁴⁶ Each of the fragments contained only three lines and separate letters:

ԵՍ ՄԱ(Մ)ՔԱՆ (Դ)ՈՒՍՏ(Ր) (ԶՐ)ԴԻ(Ն) ՈՒ Խ(ՈՐ)ԻՇ(ԱՀԻ) ...

“I, MAMKAN, THE [D]AUGHTE[R] OF [KR] DI[N] AND KH[OR]ISH[AH]”.

Judging from the fragments preserved, the inscription consisted of many lines and covered the whole rib of the khachkar.

In conformity with Barkhutariants, a few steps to the west of the cross erected by the princess Mamkan, there was another khachkar with the following inscription:

ԶՐԻՍՏՈՍ ԱՍՏՈՒԾ. ՆՇԱՆՍ ԲԱՐԵ-ԽԱՒՍ ԴԱՖԼԱԹԻՆ. ԱՍՏՈՒԾՈՎ ԵՍ ԴԱՖԼԱԹՍ ԱՍՈՒՍԻՆ ԻՄ ՄԵԾ ԻՇԽԱՆ ՄԻՐԶԱԶԱՆ, ԽԻԿԱՐ, ՈՐԴԻՋՍ ԻՄ ՏԱԻՏ ԲԵԿ, ՄԷԼԻՔ ՊԷԿԻ ԳԱՆԳՆԵՅԻՆ ԶԽԱԶՍ ՓՐԿՈՒԹԻՆ ՀՈԳՈՅ Ի ՏԱՆԷՆ ԳԵՂԱՍԱՅ. ԴՈՒՍՏՐ ՄԷԼԻՔ ԴՈՒԿԱՍԻՆ Թ. ԶՂԸ (1549):

“CHRIST, THE LORD, THIS HOLY SYMBOL TO PLEAD FOR DOVLAT. WITH THE HELP OF GOD, I, DOVLAT, MY HUSBAND, GREAT PRINCE MIRZAJAN, KHIKAR, MY SONS TOVIT BEK, MELIK BEK ERECTED THIS CROSS FOR THE SALVATION OF THE SOUL OF THE DAUGHTER OF MELIK GHUKAS, (DESCENDANT) OF THE HOUSE OF GUEGHAM, YEAR 1549.”¹⁴⁷

We discovered three fragments of this inscription within the walls of the school.¹⁴⁸

Altogether the fragments contained 12 lines. It is obvious that this inscription was also carved on the entire

145 Artsakh, *ibid.*; “Corpus”. *Ibid.*

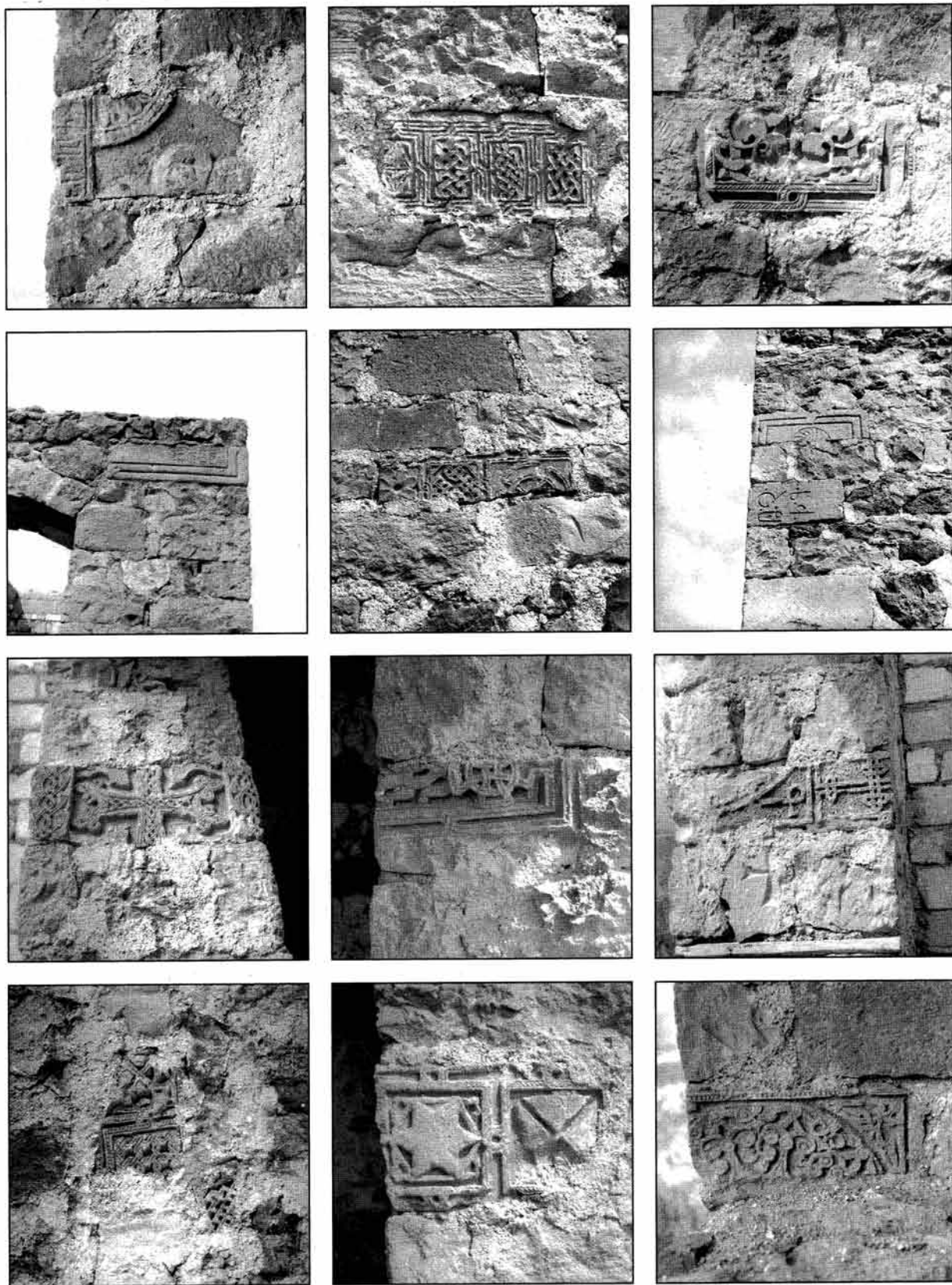
146 The fragment fastened into the wall of the school is conventionally marked on the plan by N 67 and 71.

147 Artsakh, p. 406, “Corpus”, p. 222. The author of the “Corpus” proposed that the bishop has confused the lines and rearranged them as follows: “Christ, the God, this Symbol intercessor for Dovlat, with the God, I, Dovlat, from the House of Guegham, daughter of Melik Ghukas, spouse of the great prince Mirzajan, my sons Davit Bek, Melik Bek, erected this cross for the salvation of the souls in year 1549”.

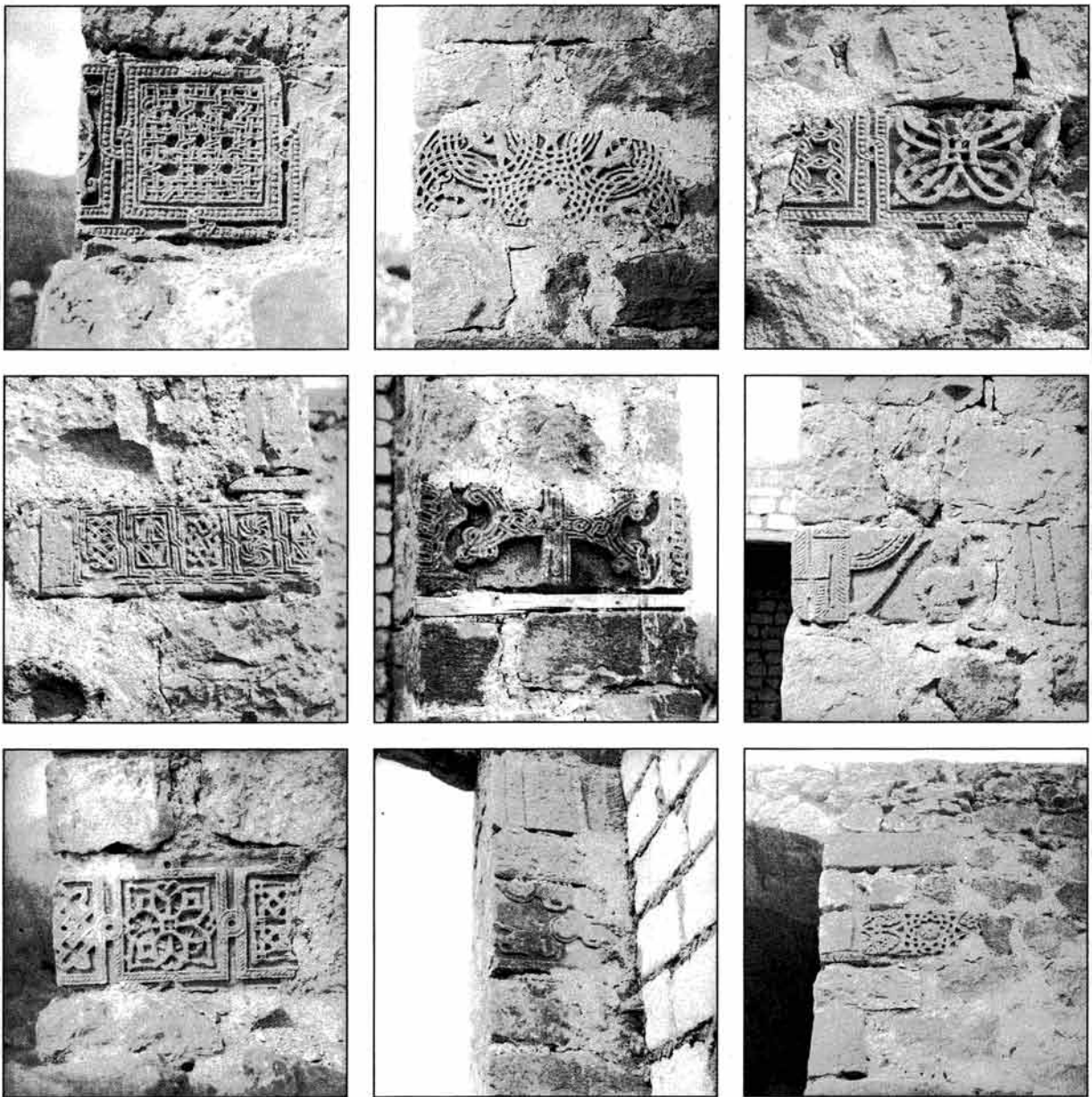
148 The fragment fastened into the wall of the school is conventionally marked on the plan by N 11, 35 and 109.



Tzar. Fragmented khachkars, tombstones and inscriptions reused in the masonry of the school built in 1950-ies.



Tzar. Fragmented khachkars, tombstones and inscriptions reused in the masonry of the same school.



Tzar. Fragmented khachkars, tombstones and inscriptions reused in the masonry of the school.

narrow rib of the cross and consisted of many short lines.

Two tombstones beside each other read:

ԱՅՍ Է ՀԱՆԳԻՍ ՊԱՐՈՆ ՃՀԱՆԿԻՐ
ԲԷԿԻՆ, ԹՎ. ՌՃԻԵ (1676):

“THIS IS THE LAST REST OF LORD
JHANGIR BEK. YEAR 1676”¹⁴⁹

It seems the fragment of this tombstone was
also built into the wall of the school.¹⁵⁰

The inscription on the other tombstone reads:

ԱՅՍ Է ՀԱՆԳԻՍՍ ՍԷԼԻՔ ՊԷԿԻՆ
ԿՈՂԱԿԻՑ ՇԱՅԱՄԻՆ, ՈՐ ՀԱՆԳՈՒՅԱԲ
ՏԱՊԱՆՍ ԹՎ(ԻՆ) ՌՃԿԶ (1717):

“THIS IS THE LAST REST OF SHAYAM,
THE SPOUSE OF MELIK BEK, WHO DESCENDED
TO THE GRAVE IN 1717.”¹⁵¹

A fragment of this inscription, containing four
lines, was also found in the wall of the school.¹⁵²

The khachkar situated in the northern side of
Surb Sarkis chapel contained an inscription:

...ՄԻՐՉԱ ՃՀԱՆ ԿԱՆԳԵՅԱՔ ԶԽԱՉՍ
ԲԱՐԵԽԱԲՍ ԵՂԲԱԲԻՆ ԻՄ ՊԱՐՈՆ ՃՀԱՆ
ԲՆՈՒՐ (?) ՇԱՀԻՃԱՄԻՆ ... ԹՎ(ԻՆ) ԶԿ (1511):

“... MIRZA JAN ERECTED THIS CROSS TO
PLEAD FOR HIS BROTHER, PARON JAN, BNUR
(?) SHAHJAN... IN 1511.”¹⁵³

149 Artsakh, p. 406; “Corpus”, p. 222.

150 The fragment fastened into the wall of the school is conventionally marked on the plan by N 70.

151 Ibid.

152 Ibid.

153 Ibid.



Tzar. A low relief fragment reused in the masonry of the school. Khachkar west of the school. Surb Grigor church seen from west. Inscribed capitol and pillar base of the house with hipped roof.

Presumably, two fragments of this khachkar were also built into the walls of the school.¹⁵⁴

The fourth church of Tzar was also called Surb Sarkis.

Owing to the renovation conducted in the XVII cent., it was totally preserved. Obvious traces of repair were visible on the upper parts of facades. In conformity with the defective inscription, carved on the only entrance in the western facade this church was constructed in 1279:

Թ(ՎԻՆ) ՉԻԸ (1279): | Ի ՀԱՅՐԱՊԵՏՈՒԹԻ(ԱՆ) Տ(Է)Ր ԱԹ|ԱՆԱՍԻ, Ի ՊԱՐՈՆՈՒԹԻ(ԱՆ) ԴՈՒՓԻՆ ՈՐԴ|ՈՅՆ: ՈՀԱՆ ԵՐԷՅ ՈՒ ՈՀԱՆԷՍ ՇԻՆԵ|ՅԱՔ ԶՍ(ՈՒՐ)Բ ՍԱՐԳԻՍՍ. ԿԵՆԱՅ ԲԱՐԷԽ|ԱԲՍ ՀՈԳՈՅ ՓՐԿՈՒԹԻ(ԻՆ), ՈՎ ԿԱՐԴ...:

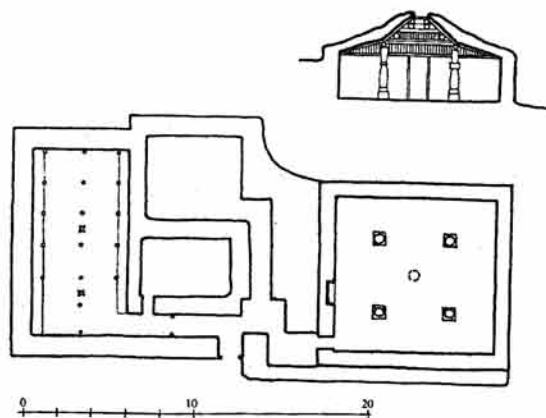
“IN YEAR 1279. UNDER THE PRIORSHIP OF FATHER ATHANAS, UNDER THE RULE OF THE SON OF DOOP, DEACON OHAN AND OHANNES BUILT THIS SURB SARGIS, TO PLEAD FOR THE LIFE AND SALVATION OF SOULS. WHOEVER READ...”¹⁵⁵

The walls of Surb Sarkis bear 7 additional epigraphic inscriptions, mostly votive, dated between 1285 and 1311.¹⁵⁶ The church was a vaulted single-nave basilica with external dimensions 6.70 x 4.60-m. Not much has been preserved of the cemetery surrounding the church. Particularly, an inscribed tombstone adorned with crosses was put as a base stone (dimensions: 105x85 cm) into the prop-wall of a residential house situated in the southern side of the church. Its ornaments and paleography were characteristic of the XVII cent. It read:

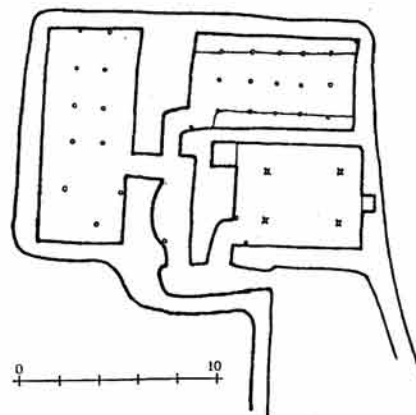
ԱԾ ՈՂՈՐՍԻ ՆԻԿԱՐԻՆ, ԻԻՐ ՈՐԴՈՅՆ ՃՀԱՆԿԻՐԻՆ, ԳԱՍՊԱՐԻՆ:

“LORD HAVE MERCY UPON NIKAR, HIS SON JHANKIR, GASPAS.” Not far to the east, at the entrance of an old house there was an inscribed khachkar, characteristic of the XIII cent. It was fragmented to two pieces and ornamented with beautiful bird-relieves.

Of exceptional interest was the house with a hipped roof (*hazarashen*) built by some Avanes in 1658. Four of its columns were built of stone, instead of commonly used timber.¹⁵⁷ A defective



Tzar. Section and the plan of the princely house built in 1658.



Tzar. Plans of the residential quarters and supplemental structures (measurement by architect Manvel Sargsian).

inscription on one of the pillar bases read:

Թ(ՎԻՆ) :ՌՃԸ: (1658) ԷՐ Տ(Է)Ր...Ս, ՇԻՆՆՕՂ ԴԱՆՍ:

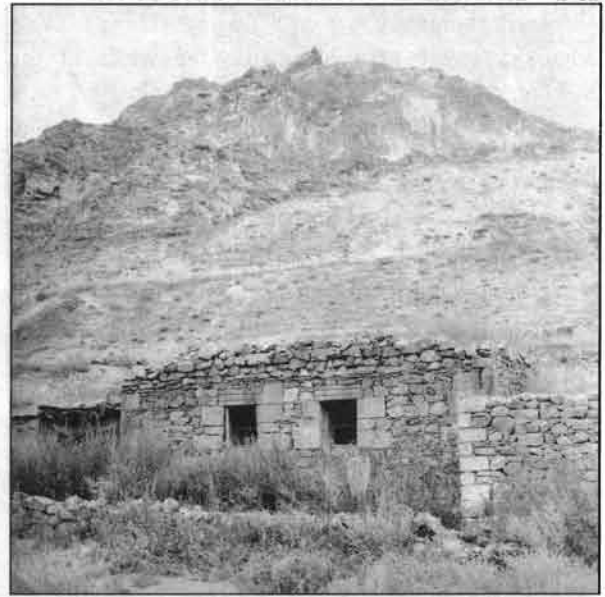
154 The fragment fastened into the wall of the school is conventionally marked on the plan by N 12 and 40.

155 This inscription was first published by M. Barkhutarian (Artsakh, p. 406) and republished in the “Corpus”, p. 218.

156 “Corpus” N 767-773 (p. 218-219).

157 Building inscriptions of the church, engraved on the base of the pillar, and on the arch, supported by the capitol was first pub-

lished by Bakhish Bek, the landlord of the village Metz Shen of Jraber district (“Nor Dar” daily, 1890, N 158, p. 3-4). “Corpus” represents its copy as the first publication.



Confluence of the Trtu and Jermajur rivers, the village Vank, surrounding Getamijo Surb Astvatzatzin monastery, dismantled in the 1950-ies.

“IN YEAR 1658. THE LORD ... THE BUILDER DANS.”

Another inscription was engraved on the capitol of the column opposite the latter:

ԵՍ ԱՎԱՆՆԻՆԷՍ ԸՆԴՆԵՑԻ:
“I, AVANNES BUILT”.

In the XIX cent. the population of Jraberd still believed that this was a “royal palace”.¹⁵⁸

As soon as Tzar was the princely headquarters of the province, there certainly, should have been palaces, or *aparakns*, houses of late medieval meliks. The house with hipped roof (*hazarashen*) might, perhaps, be a melik’s residential. Due to severe climatic conditions of

the region, it lacked architectural details characteristic of other princely houses (vault, second floor, wooden balconies, etc.). It is quite modest, the vault is replaced by traditional hipped roof (*hazarashen*), common for this region, but it is much larger than other houses and wooden columns are substituted by stone ones.

Tzar was also the centre of literature. The Sermon book (*Karozcharan*) kept in Matenadaran as item N 2067 was written in 1684 in Tzar by scribe Varvare, and illustrated by Father Barsegh for Petros Preceptor.¹⁵⁹

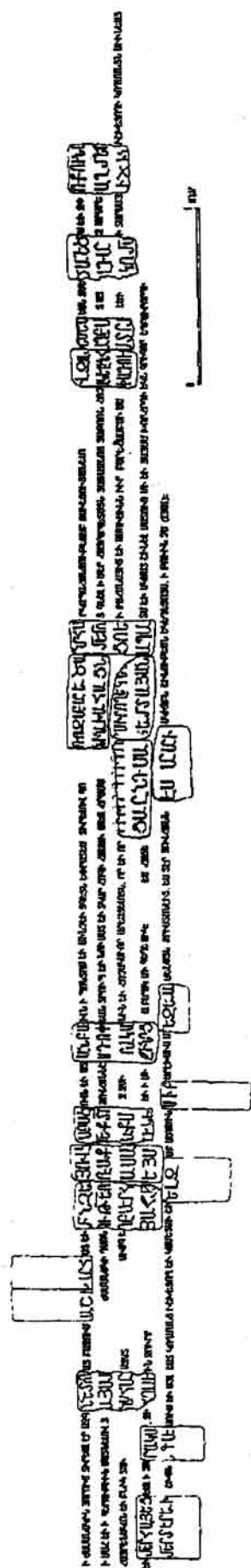
As other settlements in the province Tzar was deserted in the second quarter of the XVIII cent.

¹⁵⁸ “Nor Dar”, *ibid.*

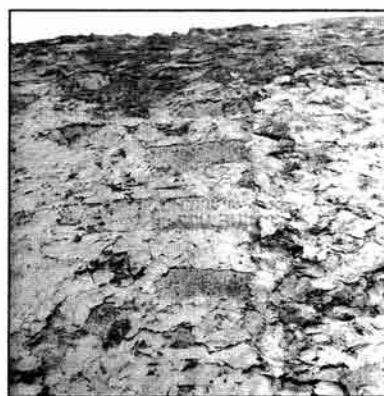
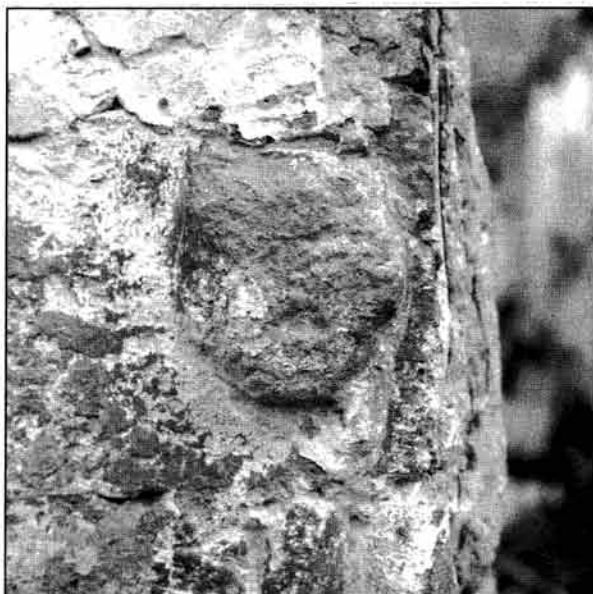
¹⁵⁹ List of Manuscripts, vol. 1, Yerevan, 1965, p. 712 (in Arm.)



Vank. Architectural details, fragments of tombstones and khachkars. Khachkar of the XII-XIII Cent. Fragmented khachkar of 1493 fastened into the masonry of a residential house. Reconstruction of the building inscription of Getamijo monastery based on 22 fragments of inscription, fastened into the masonry of the school in Chragh.







*Chragh. The school built in the 1950-ies. Fragments of inscriptions and relieves, fastened into the school masonry (initially being part of Getamijo monastery). Lion heads fastened to the right and left of the school entrance (apparently belonging to Getamijo monastery).
Khachkar in Chragh. The road Chragh-Istisu. Fragment with relieves and inscriptions fastened into the school masonry.*

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Other fragments of the building inscription on the southern facade of Getamijo, fastened into the walls of the school in Chragh.

In the middle of the XVIII cent. the Kurdish tribe Parakhkanli (Farikean) occupied Tzar,¹⁶⁰ but it took them almost 100 years to settle there constantly. The toponym Tzar was distorted to Zar. In 1908 Zar still remained the most densely populated settlement of the province, though the number of its Kurdish inhabitants reached only 383 people.¹⁶¹ Later and during the Soviet period Zar was the second largest village after the regional centre Kalbajar by the number of population (1002 inhabitants in 1979, consisting mainly of Turkophone Kurds).¹⁶²

The Soviet period was first of all symbolized by the process of deliberate and mass destruction of the local Armenian culture. Besides two churches and cemeteries inside the village, two monastery complexes situated a little below, in the gorge under the rocks in the southern and northwestern outskirts of the village were also totally destroyed. The first of them was the famous Getamijo Surb Astvatzatzin (Holy Virgin of the Confluence) monastery, founded in 1301. Turning them to quarries, the Kurds built rather a large school in the centre of the village, using the khachkars, tombstones and inscriptions merely as a building material for the project. We have registered 133 fragments, within the walls of that school, of which 37 are inscribed.¹⁶³ As for Getamijo Vank – its stones were mainly delivered to the nearby village Chragh, for the construction of another school. Besides numerous fragments of crosses and relieves found here upon removing the plaster, we discovered 22 inscribed fragments of the large building inscription of Getamijo Vank, which enabled us to interpret the original inscription anew.¹⁶⁴

A few strict and simple khachkars are still preserved in the vicinity of Chragh and inside the village.¹⁶⁵

During the Soviet period another small Kurdish village called Vank, grew up at the place once occupied by Getamijo Surb Astvatzatzin monastery. Many of its cattle sheds and houses are built of processed monastery stones and crudely broken khachkar fragments. One of these fragments (83x30 cm), fastened into the lower part of the window casing was still legible:

ՋԵՐԲ (1493) ... (ԿԱՆԳՆԵ)ՅԻ ԶԵՆԱՉՍ
ՅԻՆՈՍԱՍԿ ԸՈԳՈՅ...:

“1493 [I ERECTED THIS CROSS FOR THE
REMEMBRANCE OF THE SOUL...”

A processed facing stone, fastened into the wall masonry still preserved three simple crosses and a few words which remained of the votive inscription:

¹⁶⁰ Leo, *ibid.*, p. 677; Artsakh, p. 409.

¹⁶¹ Caucasian Calendar for 1910, Tiflis, 1909 (in Rus.).

¹⁶² Soviet Azerbaijanian Encyclopaedia, vol. 4, Baku, 1980, p. 299 (in Azerb.).

¹⁶³ S. Karapetian, Turkish School... from Armenian Khachkars, “HH”, 1995, March 10, N 49, p. 2 (in Arm.).

¹⁶⁴ S. Karapetian, Tracing One Inscription, Azatamart weekly, 1994, N 44, p. 14 (in Arm.).

¹⁶⁵ Maybe this is the village Jrag, as Jraghidzor, Getashen was distorted to Chraghidzor.

(Ե)Ի ԱՅԼ Մ(ԻՊԱՐԱՆՔ)...

“AND OTHER MONKS? CONGREGATIONS?...”.

The villages Zaglik, Bazirkhana, Sheinli, Khopurli, Kuyughaysi, Zivil (historical Zvar), Mamadsapi, Istisu, Baghrsagh, Upper, Lower and Middle Shorotan are situated in the vicinity of Tzar.

APAHEN AND YEZNARATZANTS

These two historical villages were recorded for the first time in the bequest to be inherited by the monastery, later as its estate in the building inscription of Dadi Vank, dated 1214: “...And we assigned a village and a settlement within their borders: Apahen and Yeznaratzants as the bequest of the church...”¹⁶⁶ Once more Apahen and Yeznaratzants were mentioned as monastery estate in a document of the XIV cent. already.¹⁶⁷ Contrary to Yeznaratzants that was not mentioned any more, Apahen was still mentioned in various records. Particularly, in 1652 the colophon of a Hymnal (“*Sharaknots*”) rewritten, illustrated and compiled by Movses, the church scribe, referred the place of compilation as: “in the land of Tzar, in the village, which is called Apahen”¹⁶⁸. Another manuscript completed in 1659 mentions: “Deacon Johannes, who comes from the village Apahen...”¹⁶⁹ Apahen was mentioned under the same name in the cadastre of Dadi Vank estates dated 1763.¹⁷⁰ After being emptied of Armenians, Apahen sank into oblivion, to such extent, that even its geographical location was a matter of dispute. But if we consider the etymology of the Turkish toponym Bashlibel, located in the upper stream of the river Dutkhu, we might arrive at a conclusion that the Armenian toponym is disguised under the Turkish calque (see the etymology in the Chapter “Administrative Background”).

Bashlibel was reinhabited by the Kurdish Mollamamatlu tribe. In 1908 the village had 240 inhabitants only,¹⁷¹ while in 1976 the number of residents reached 1065.¹⁷²

In conformity with a research¹⁷³ Bashlibel (former Bashtubel) should be identified with historical Tpel,

¹⁶⁶ “Corpus”, p. 199.

¹⁶⁷ *Ibid.* p. 216.

¹⁶⁸ Colophons of Armenian manuscripts of the XVII cent., Yerevan 1984, p. 488-489 (in Armenian).

¹⁶⁹ *Ibid.* p. 865.

¹⁷⁰ Jambr, p. 283 (in Armenian).

¹⁷¹ Caucasian Calendar of 1910, Tiflis, 1909 (In Russian).

¹⁷² The Soviet Encyclopaedia of Azerbaijan, vol. 2, Baku, 1978, p. 53 (in Azerbaijanian).

¹⁷³ Hakobian A. H., Simonian H. E., The Newly Discovered Inscription of Dadi Vank and the Location of Tpel. “PBH”, 1998, N 1-2, p. 227-231. (in Armenian).

mentioned as an administrative district in a record relating to the events of the beginning of the XVII cent. It seems that being the main settlement of a small district, Apahen in the late Middle Ages was identified with Tpel, taking the name of the province.

Apahen is located on the slope of the gorge, on the altitude of 1900 m, and extends (especially its old part) along the left (southern) bank of the Dotkhu. Contrary to rich historical past of the village, there are almost no traces of Armenians here. The walls of the spring situated 4.5 km southwest of the village are repaired by processed base stones apparently taken from the facing of some destroyed church.

Based on the building inscription of Dadi Vank dated 1214, we may assume that Yeznaratzants was a village situated rather close to Apahen, or in any case not too far of it. Actually, 4 km southeast of Apahen, at the left bank of one of the full right tributaries of the Dukhtu river, where the forest ends giving way to Alpine meadows, there is a small village called Chovdar. We are convinced that this should be the historical Yeznaratzants, the name of which has been literally translated (Yeznaratzants means the place of 'oxen grassing', or 'ox shepherd', while Pers. 'Chovdar' means 'stockbreeder').

Several villages in the vicinity of Apahen and Yeznaratzants are known only by their present names: Shahkaram, Alirzalar, Gharakhanchali, Khalanli (Davachkhur in Dadi Vank cadastre of estates), Turkishavand, Ghalafalgh, Ghalaboyun and Ghazikhanli.

VILLAGE AND FORTRESS OF KOTOR (KODUR)

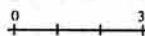
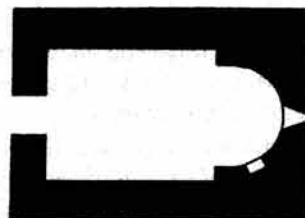
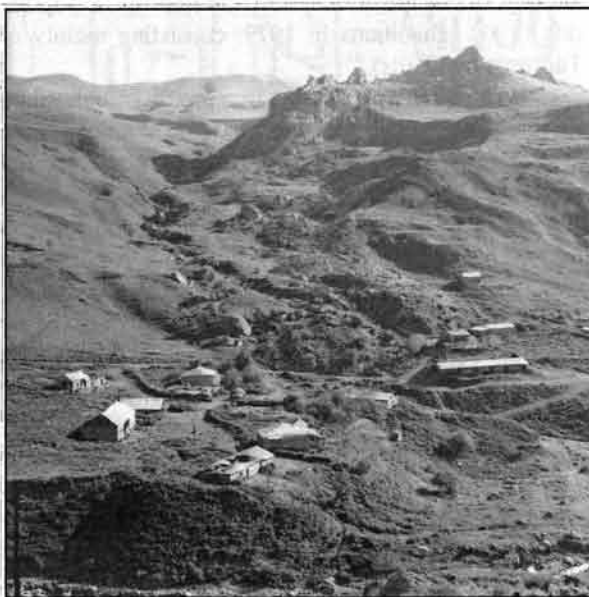
Kotor was witnessed in the epigraphic inscription of Dadi Vank, dating back to 1259, as the birthplace of some Hovannes Yerets, one of the benefactors of Dadi Vank.¹⁷⁴ The village has preserved its historical name up to now (currently pronounced Kotur or Ghoturli). It is situated on one of the main right tributaries of the Dotkhu, at the riverside, in a deep gorge, 1780 m above the sea.

The fortress of identical name is still standing on top a lone rock (altitude 2149 m) 0.7 km northeast of the village. The southern and eastern sides of the cliff are very steep, but the summit is smooth, small caves cover the western side of the rock. The fortress masonry is characteristic of the flourishing period of Middle Ages (XII-XIII cent.).

It seems noteworthy that there was another fortress of identical name in the province of Andzkhadzor, Vaspurakan.¹⁷⁵

MOS AND KARMIRVANK

Mos is one of the rare Armenian villages that has preserved its historical name (currently it is called Mozkand). Like Apahen Mos was a centre of creation of the medieval manuscripts. A manuscript Gospel was rewritten here for Thaddeus Rakhishetsi by scribe Martyros Khndzorektsi and miniaturist and compiler Movses Yerets



Mos. General plan of Karmir Vank.

(deacon) in 1653-54.¹⁷⁶ In the middle of the XVIII cent. Mos was mentioned again in the cadastre of Dadi Vank estates.¹⁷⁷

Mos is situated in the alpine zone, in the upper course of the left tributary of the Dotkhu River, 1800 m above the sea.

The planning peculiarities of the village, especially the density of structures built along obviously old streets witness, that this ancient settlement was finally shaped in the Middle Ages. In spite of it what did remain of the former population were only a few badly weathered khachkars, put on the floors or at the doorways of cattle sheds.

¹⁷⁴ "Corpus", p. 204.

¹⁷⁵ H. S. Eprikian, Dictionary of Toponyms, Venice, 1900, p. 213.

¹⁷⁶ The List of Manuscripts, Vol. A, Yerevan, 1965, N 3647 (in Armenian).

¹⁷⁷ Jambr, the same page.



Karmir Vank seen from north, west, southwest and the apse.

1 km Southwest of Mos, there is a little Kurdish cemetery with a circular *kyumbaz* built of coarse stone in the end of the XIX cent.

1.5 km east of Mos, on a hill, at the right bank of a stream also called Mos there are walls of a basilica church, built of semi-processed and processed stones. Although the tympanum of the only entrance in the western facade, is not inscribed, stylistic and constructive peculiarities of this church are characteristic of the XII-XIII cent. The walls are 78-80 cm wide, and external dimensions are 6.90x4.83 m.

The map of the Russian Chief Military Headquarters published in 1911¹⁷⁸ marked this church as Karmirvank (or in Turkish – Ghzlvank).

178 "Publications of the Military-Topographic Dept. of the Chief Headquarters", 1911 (in Russian).

KHNDZOREK AND THE VICINITY

This village was mentioned for the first time in 1653-54, in the manuscript Gospel of the scribe Martiros Khndzorektsi.¹⁷⁹ In conformity with the cadastre of 1763 Khndzorek was one of the estates belonging to Dadi Vank monastery.¹⁸⁰ It is situated on the right bank of Dutkhu, in a fertile valley, and the later population simply calqued its name to Almalu ('khndzor' means 'apple').

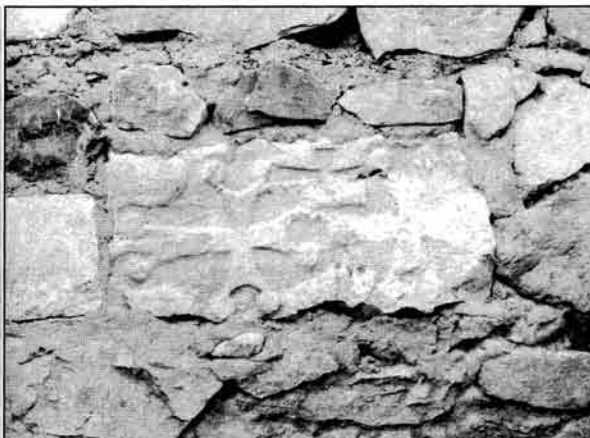
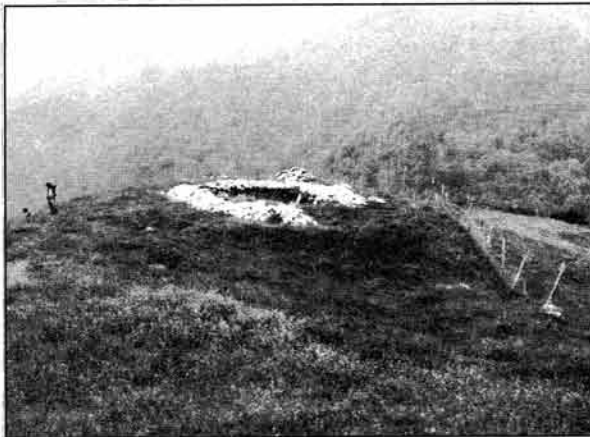
179 The List of Manuscripts, Vol. A, Yerevan, 1965, N 3647.

180 Jambir, *ibid.* Years ago a hunter from Vaghuh has told that there are Armenian churches preserved in the thick forest between the villages Almalu and Ghushyuvasi. However our searches to discover them did not yield results.

Villages Ghushyuvasi, Otakhtar, Kilsyali, Alchali, Jomard, Gharaguney, Gozdi Bulagh, Najafalilar and Lachin surround Khndzorek.

Ruins of a small fortress Jomart still dominate over the valley, on the summit with absolute altitude about 700 m (1876 m above the sea), 1.5 km north of the village Jomard.

MRJMAN AND THE VICINITY



Mrjman. Prop walls of the dismantled church in the outskirts of the village. Khachkar fastened into the masonry of a residential house.

Historical village Mrjman is situated 9.5 km southeast of Dadi Vank, in the source of Aragjur, tributary of the Trtu. The vicinity is woody, with numerous creeks spurting out of the ground. Despite numerous historical monuments, which have witnessed to the existence of this village since at least the XII-XIII cent., it is recorded for the first time in 1729 only in the colophon of the manuscript Typicon (*"Mashtots"*). The colophon was copied there by Bishop Makar at the end of the XIX cent. in the village of Maghavuz of Jraberd region: "I, Markos, son of Father Melikset of Mrchman... Year 1729."¹⁸¹

¹⁸¹ Artsakh, p. 221.

Consequently, the villages situated in the eastern outskirts of the present-day Karvajar, such as Mrjman remained Armenian until at least the second quarter of the XVIII cent.

Although Mrjman was not mentioned in the cadastre of monastery estates compiled by catholicos Simeon in the middle of the XVIII cent., the document of 1905¹⁸² proved that it also belonged to the monastery (mentioned as Marjumak).

In 1906 the population of Mrjman-Marjumak consisted of 89 Kurds. During the Soviet period the latter were totally assimilated with Turks.

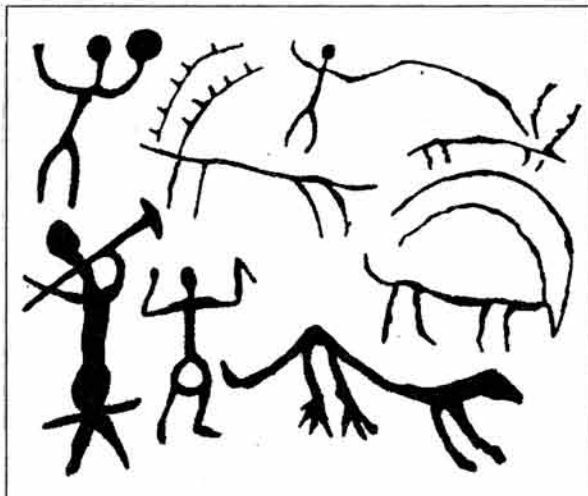
Up to the end of the seventies there were two vaulted churches: one inside the village and the second - 1 km east of it. The latter had a building inscription of 9 lines, which contained the dating: 1304.¹⁸³

Both the churches and the Armenian cemetery inside the village are now totally demolished. In stead we saw many houses and cattle sheds, the walls of which were built of stones ornamented with crosses and relieves.

A few fragmented and removed crosses reminding that once there had been an Armenian cemetery are situated 3 km north of Mrjman, within the area of the Agghaya village.

ROCK CARVINGS IN THE VICINITY OF LAKES SEV AND ZALKHA

The surface of basalt rocks south of the village Chragh, in the area between lakes Sev (Gharagol) and



A rock carving found nearby Lake Zalkha, south-east of Jermaghbyur (reprint from the Soviet Azerbaijanian Encyclopaedia, vol.5, Baku, 1981, p. 334.)

¹⁸² SCHARA, Fund 56, List 1, case 10403, p. 166 (in Armenian).

¹⁸³ The only compiler of this inscription in situ was **Mesrop Ter-Movsissian** (see, the mentioned work, p. 996), in 1911. The inscription has been later republished by **S. Barkhudarian** (see, "Corpus", p. 226) without any changes.

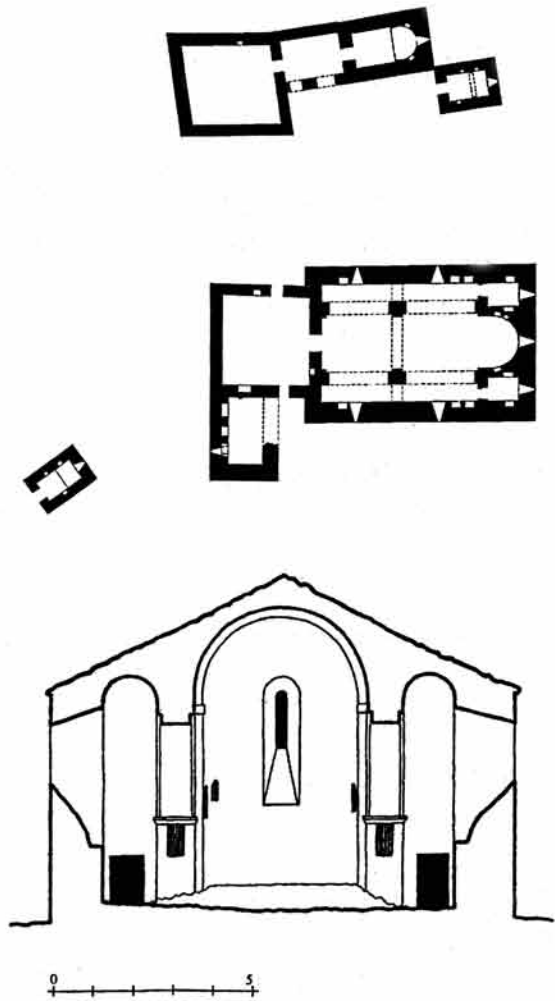
Zalkha, over 3000 m above the sea is covered by numerous and versatile rock carvings dating back to the IV-III Mill. BC. It seems, they are quite similar to the rock carvings discovered in the Gueghama, Vardenis and Syunik mountain ranges of Armenia, but due to the fact that Karvajar was included into Azerbaijan they missed the attention of Armenian scientists. Beginning with 1976 these rock carvings were investigated by archeologist Gudrat Ismayilov, later also by Nasir Rzayev¹⁸⁴ from Baku.

SURB ASTVATZATZIN VANK (HOLY VIRGIN MONASTERY)

This monastery is situated at the right bank of the Trtu, in the point of its confluence with the tributary Iritsajur, which flows through the narrow canyon of Igadzor. The monastery was built immediately at the right riverbank, on a smooth terrace, surrounded by rather steep woody mountains. Although the monastery was founded in the XII cent., it was perpetually expanding by addition of new structures till the XVII century.

In the opinion of T. Abdullayev (see his report made in 1982), naturally ungrounded, this monastery complex is an Albanian monument.¹⁸⁵ During my trip of 1987, I copied all of the thirteen epigraphic inscriptions found in situ, preserving their paleography. The results of this research were published in 1989.¹⁸⁶ Years passed. By clear reasons, before April 1993 there was no access to the territory of Kalbajar, particularly to the monastery of Surb Astavatzatzin. The scene of vandalism we saw after the liberation of the region in June 1993, is difficult to describe. Almost all epigraphic inscriptions made on various monastery structures (included inscriptions on the wall plastering and stone facing, or khachkars), which we saw and copied five years ago, were ruthlessly erased. Nothing was left of such valuable epigraphic monuments as building, donatory or renovation inscriptions, or other inscriptions of exceptional historic value.¹⁸⁷

The earliest section of the complex consists of several linked buildings extending in east-west direc-



Surb Astvatzatzin Vank (Holy Virgin monastery). General plan and section of the church built in the XVII Cent (eastern part).

tion. Two of them are rather small churches (external dimensions: 4.50x3.60 m and 6.60x4.70 m), two others consist of a columnar hall (5.0x4.80 m), and a church-porch linked to it.

Except for the church-porch three other structures are still standing, even though they are weathered. All of the structures were built of coarse stone and mortar, the interior was plastered.

In conformity with the building inscription of 6 lines made on the facing, the oldest church of the complex was built in 1174:

ՈՒԳ (1174) ԹՈՒԻ(ԻՆ) | ԵՍ ԹԱԳՈՒՀԻՍ՝
ԴՈՒՄ(ՏՐ) (Կ)ԻԻՐԻԿԵԼԻ ԹԱԳՈՒՈՐԻ | (ՇԻՆԵ)-
ՅԻ ԶԵԿԵՂԵՑԻՍ ՎԱՍՆ ԻՄ Ե(Բ) | (Ի)Մ ԾՆՈ-
ՂԱՅՆ ՅԱՂԱԹՍ | ՅԻՇԵՑԷՔ:

“YEAR 1174. I, THE QUEEN, THE DAUGHTER OF KING KYURIKE BUILT THIS CHURCH FOR THE REMEMBRANCE OF MY AND MY PARENTS PRAYERS.”

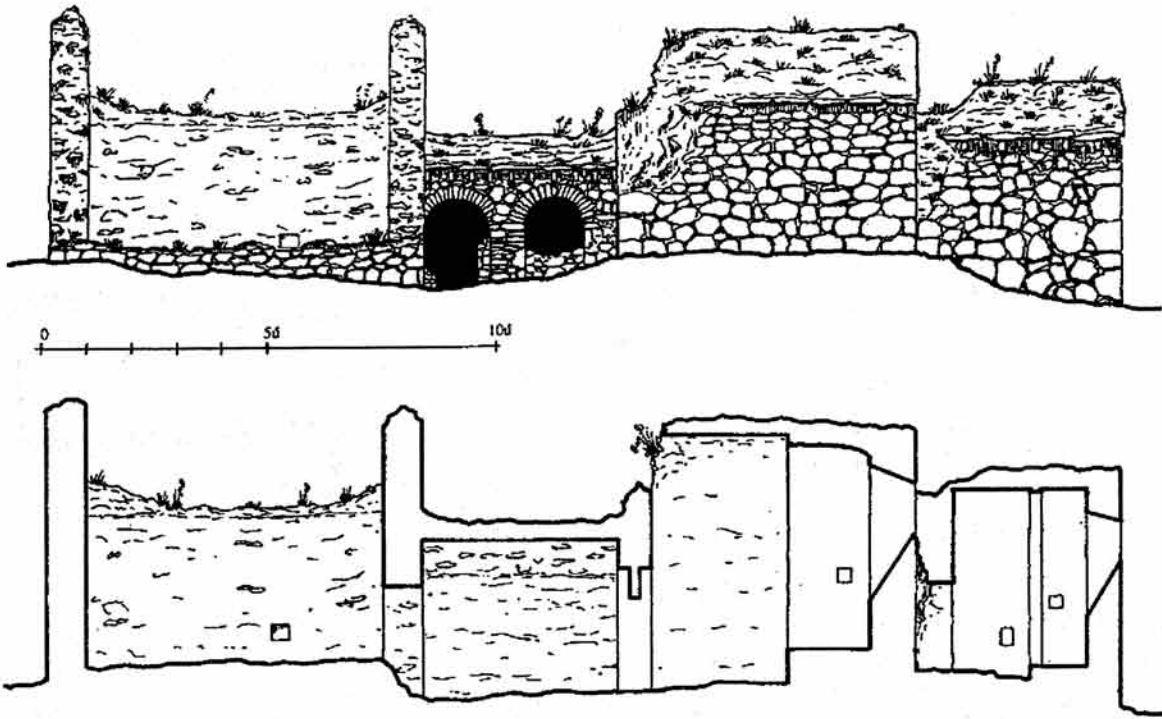
The second building inscription was fragmented and displaced, it might, probably, belong to the second

184 Nasir Rzayev, *The Rocks are Speaking* (in Azerbaijanian), Baku, 1985, p. 43-45.

185 T. A. Abdullayev, *The Albanian Monastery at the Confluence of Bulalli-su and Tertercay* (Summary of report at the Republican Scientific Conference on the Problems of the Development of Architecture and City Planning in Azerbaijanian SSR, Baku, 1982 (in Rus.)).

186 V. A. Haroutyunian, S. G. Karapetian, N. M. Sargsian, *The Monastery Complex of Surb Astvatzatzin in the Province of Tzar, LHG, 1989, N 7, p. 82-92* (in Russian) (see also the Chapter of this monograph: *Researches Before the Liberation of Karvajar*)

187 5 of inscriptions found within the monastery complex respectively date by 1174, 1175, 1178, 1195, 1248, 1261.



Surb Astvatzatzin Vank (Holy Virgin monastery). Southern facade of the oldest part of the compound (XII Cent) and section (northwards).

structure, resembling a chapel or a small church, situated to the southeast of the former. It contained five lines, which read:

Ի Թ-(ՎԻՆ) Հ(ԱՅՈՑ) ՈՒԷ (1178) ԵՍ ՄԱՄԱ ԹԱԳՈՒԻ ԴՈՒՍՐ ԿԻՐԻ(ԿԷԻ) (ՇԻՆԵ)ՅԻ ԶԵԿԵՂԵՅԻՍ ԵՒ ... Ս, | ՈՐՔ ԸՆԹԵՆՆ(ՈՅՔ) (ՅԻ)Շ|(ԵՑԷՔ Ի ԲՐԻՍՏՈՍ):

“IN YEAR 1178 OF ARMENIAN DATING, I, MAMA, THE QUEEN, THE DAUGHTER OF KYURIKE BUILT THIS CHURCH AND [...], WHOEVER MAY READ, REME [MBER ME IN JESUS CHRIST]”.

Inscription related to the renovation of one of the above-mentioned churches, which disappeared during 1989-1992, read:

ԵՍ ՄԱՄԱՅ | ԹԱԳՈՒՀԻ ՆՈՐՈԳԵ(ՅԻ) (ԶԵԿ)ԵՂԵՅԻՍ ԽԱԽՏԵԱ(Լ) (ՀԱՍՏ)ՍԱՏ ՇԻՆ-ԲԱՇՈՎ | (Ի) ՆԵՂ ԵՒ ՅԻ...

“I, MAMA, THE QUEEN, RENOVATED THIS SHAKY CHURCH BY FIRM MASONRY.... AND RE[MEMBER...]”.

Up to 1989 there were two finely carved inscribed khachkars standing in situ, near each other at the entrance to a small church. Unfortunately, not even a trace of them had been preserved in 1993.

The inscription on the first khachkar reads:

ԵՍ ԳՈՐ|ԱՆԴՈՒԽՍ ԴԱՅԷԿ Թ|ԱԳՈՒՀՈՅՍ ԿԱՆԳՆԵ|ԱՅԻ ԶՍՈՒՐԲ ՆՇԱՆ|Ս ՀՈԳՈՅ ԻՄՈՅ ՅԻՇԱ|ՏԱԿ, ՈՐՔ ԸՆԹԵՆՆԱՅ|Ք ՅԱ-

ՂԱԹՍ ՅԻՇԷՔ, ԹԻՒՆ ՈՂԷ (1248):

“I, GORANDUKHT DAYEK, THE QUEEN, ERECTED THIS HOLY SYMBOL FOR THE REMEMBRANCE OF MY SOUL, WHOEVER READS THIS, REMEMBER MY PRAYERS. IN YEAR 1248”.

The second reads:

Թ-(ՎԻՆ) ՈՒԿ (1195) | ԵՍ ՄԱՓԻ ՈՐԴԻ ԹԻՐԹԻ ՅԱՂԱԶԻՍ ՏՈՒՆ ԾԱՌԱ ԹԱԳ(ՈՒ)Հ(Ո)ԻՆ: | ՅԱՂԱԹՍ ԻՇԵՑԷՔ:

“IN YEAR 1195, I SAPI, SON OF TIRKI, HAGHAKIS, THE SERVANT OF QUEEN TOV. REMEMBER MY PRAYERS”.

Several donatory inscriptions of great historical value were also destroyed during 1989-1992.

ԵՍ ՇԱՏԲԱՐԻ :Դ: (4) ՀԱՄԱԴԻԿԻ ՀՈՂ Ի ՀԱԲԱՐ ԵՏՈ(Բ) Ա(ՍՏՈԲԱ)Շ|ԱՇԻՆՍ, ՏՈՒ(Ի)Ն Ի ՏԱՐՈՒՄ(Ն) ...

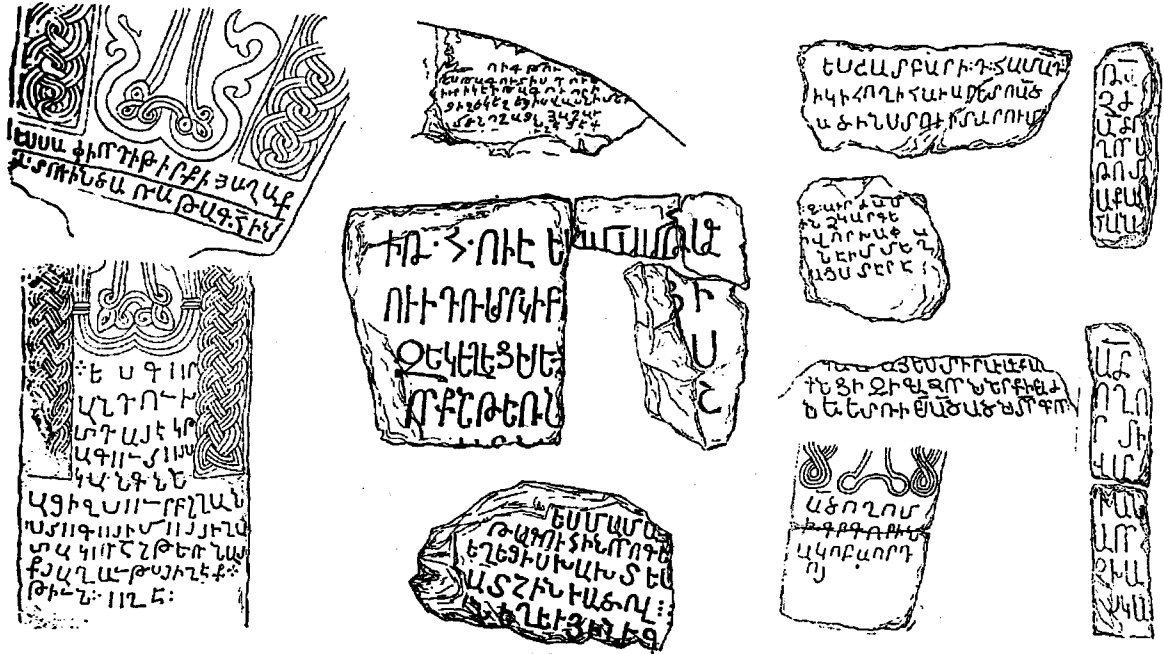
“I, SHATBARI, GAVE 4 HAMADIKI OF LAND TO THE POSSESSION OF ASTVATZATZIN ...”

:Զ:(6) ԱԻՐ ԺԱՄ | (Ի)ՆՁ ԿԱՐԳԵՅԻ(Ն)|, (Ո)Վ ՈՐ ԽԱՓ|(Ա)ՆԷ ԻՄ ՄԵՂ(Ա)|ՅՍ ՏԷՐ Է:

“THEY ESTABLISHED FOR ME 6 DAYS OF LITURGY A YEAR. WHOEVER DESTROYS WILL BEAR MY SINS”.

ԿԱՄԱԲՆ Ա(ՍՏՈԲՈ)Յ ԵՍ ՏԻՐԱԲԱԳ ԲԱՀ(ԱՆԱՅ) | ԳՆԵՅԻ ԶԻԳԱԶՈՐԻՆ ՆԵՐՔԻ ԲԱՄԺԻՆ ԵՒ ԵՏՈՒ Ի Ս(ՈՒՐ)Բ Ա(ՍՏՈԲԱ)-ԾԱՇՆԻՍ, | ՏԷՐ ԳՐԻԳՈՐ:

“BY THE WILL OF GOD, I, PREACHER



Surb Astvatzatzin Vank (Holy Virgin monastery). Copies of inscriptions found within the area.

TIRAVAG BOUGHT THE LOWER PART OF IGADZOR AND GAVE IT TO FATHER GREGORY (THE PRIOR OF) HOLY VIRGIN (MONASTERY OF SURB ASTVATZATZIN) “.

ԱՎՈՔԱ ՈՐԴՈՅ:

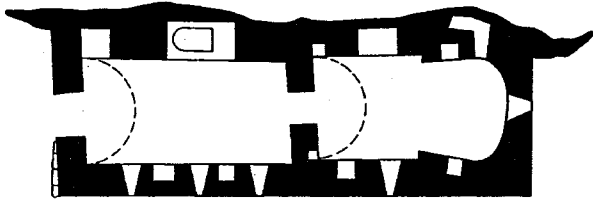
“LORD, HAVE MERCY UPON GRIGOR, SON OF HACOB”.

A few displaced and badly fragmented khachkars with inscriptions are scattered within the territory of the monument:

Ա(ՍՏՈՒԱ)Ծ ՈՂՈՐՍԻ ՍԱՐԳՍԻ(Ն):
“LORD, HAVE MERCY UPON SARKIS”
Թ(ՎԻՆ) | ՈՒԴ (1174) (Է)Ր | ԶՎԱՐՍԱ



The church opposite the Holy Virgin monastery, at the left bank of the Trtu seen from southwest.



Plan of the church opposite the Holy Virgin monastery, at the left bank of the Trtu.

Յ|ԱՂ|ԱԲԹ|Ս ՅԻՇ|ԵՅԷ|Թ:
“YEAR 1174, ZVARAM, REMEMBER MY PRAYERS”
Ա(ՍՏՈՒԱ)Ծ ՈՂՈՐ(Ս)Ի ԳՐ(Ի)ԳՈՐԻՆ, |

ԹՈՒ(ԻՆ) ԶԺ (1261) | Ա(ՍՏՈՒԱ)Ծ ՈՂՈՐ-ՍԻ | ԹՈՍ|Ա ԶԱ|ՀԱՆԱ|(ՅԻՆ) | ...
“YEAR 1261, LORD HAVE MERCY UPON PRIEST THOMA”.



Surb Astvatzatzin Vank (Holy Virgin monastery). Chapel (XII Cent) in the southwestern part of the monastery (seen from northwest and northeast). New church of the monastery seen from the southeast and west. Apse of the old church (1174). Interior of the new church (eastwards direction).



Surb Astvatzatzin Vank (Holy Virgin monastery). Oldest structures seen from southwest. Hall seen from the south. Old parvis (XII Cent) seen from the west. The church (XII Cent) seen from southwest. Khachkar in the destroyed monastery graveyard. Khachkars ruined during 1989-1992 (photograph of 1987).

Ա(ՍՏՈՒԱ)Ծ ՈՂՈՂՐՄԻ ՎԱՐՂԱՆՍԱ, ՈՐ | ԶԽԱՂ(Չ)Ս ԿԱՆ(ԳՆԵՑ):

“LORD HAVE MERCY UPON VARDAN WHO ERECTED THIS CROSS”.

12-13 m southwards of the old monastery churches there are later structures with a large three-*na*ve basilica (17.0x11.60 m) in the centre. Its gabled roof is supported by a pair of thick pilasters from the inside. Unlike the old churches of the complex it is provided by sacristies on both sides of the altar apse and a reservoir in the northern wall. The ruins of a little *parvis* (8.40x7.40 m) and another supplemental building were linked to the western side of the basilica. Neither of these buildings contained any epigraphic inscriptions, thought judging from their constructive and compositional peculiarities they may be definitely dated by the XVII cent. The southwestern section of the complex consists of a chapel built in the XII-XIII cent., and ruins of monastery structures extending along the southern side.

Another vaulted church with a *parvis* annexed to its western wall (external dimensions: 14.30x5.0 m), is still standing at the opposite bank of the *Trtu*, approximately 400 m northwest of *Surb Astvatzatzna Vank*, at the bottom of steep high rocks. In spite of the absence of any inscriptions the monument may be doubtlessly dated by the XII-XIII cent.

AGHDABAN

Azerbaijani villages Aghdaban, and the neighboring Chayghovushan were established at the end of the XIX cent. During the Soviet period these two villages situated within Martakert District of Nagorno-Karabakh were annexed to Kalbajar District as an enclave.

The vicinity of Aghdaban was investigated by Khachik preceptor Dadian in 1894 already. Two inscribed khachkars of great historical significance and certain aesthetic value discovered by Dadian were situated at some distance from each other. Khachik preceptor Dadian writes: “I passed the Karakin get (river) or Aghtabancay near the Turkish village and *kyumbaz* of Karamlu, along Gharakeozlu *ghshlagh* and Adak. The inscription on the khachkar situated near the source read:

ՈՃԲ (1203) ԷՂՐ ԹՈՒՂԱԿԱՆՆ ԵՍ ԳԵՐԳԱ | ՀԱՍԱՆ ՈՂՂԻԲ ՆԱ ԵՂԱՒՈՎԻՆ | ԿԱՆԳՆԵՑԱՔ | ԶԽԱՉՍ ՄԵՐ | ԱՂԲԱՅՐ ԱՂԲԱՍՐԱ, | ՅԱՂԱԲԹՍ ՅԻՇԵՅԷԷ:

“YEAR 1203, I GERGA, THE SON OF HASSAN...ERECTED OUR CROSS AT THE SPRING OF AGHBASRA. REMEMBER OUR PRAYERS”. (Description of the cross: A rider armed with a sword and spear, with a round helmet on the head). The

inscription of the cross situated on the hill Huseinbek–Temurkhanbek, not far from Aghdaban, (fragmented, lying on the face, part of the inscription missing) reads:

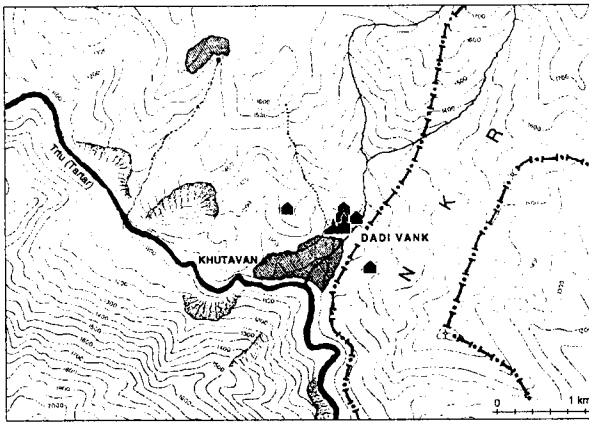
...ԸՆ ՇԱՀԻ Ի ԺԱՍԱՆԱԿՍ ԵՏՈՒՆ ... ԱՆՈԹԻ ԳԱՒԱՌԻՍ Ի ԶԵՌՍ ԻՄ ԶԽԱՉԻՆՈՅՍ, ԳԵՂԱՔՈՆՈՅ ԵՒ ԱԲԳՆԱԿԱՆՈՒԹ(ԵԱՍ)Բ ԱՅԼ ԵՒ ԱՂԱԲԹԻԲԷ | ԱՍԵՆԱՅՆ ՍՐԲՈՅ ՍԱՆԱԻԱՆԴ Ս(ՈՒՐ)Բ ԾՆՈՂԻՆ ԻՄՈ | Ա(ՍՏՈՒԱ)-ԾԱՍԷՐ ԵՒ ՍԱԴԱՎԱԼ ԴՈՓԻՆԻՆ ԵՂԵՒ Ի ՀՈՐԲ ԺԱՍԱՆԱԿԻՍ ԱՅԺՄ ԶԱԲԻԱՅԱՆ ՉԱՐՔՆ ԱՐԵԲԷԼՔԻՅ ԼԱՄԻ | ԶՏՓԻՍ ԵՒ ԱՍԵՆ ... ԿԱՆԳՆԵՑ ԶԽԱՉՍ | ՏԵՐՈՒՆԱԿԱՆ ՏԱՍՐԱԿԱՊԻՍ ՅԻՇԱՏԱԿ ՀԱՒՐ ԻՄ ՀԱՍԱՆԱ, ԲԱՐԵԽԱՄՍ ԱՆՉԱՆՅ ԻՄ ԵՒ ՀՈԳՈՅ ՆՈՐԱՅ ԱՌՔ(ՐԻՍՏՈ)Ս, ԱՐԴ Ա...:

“... AT THE TIME OF SHAH... GAVE ... IN MY HANDS KHACHEN, GEGHARKONIK, THESE PROVINCES SUFFERING OF FAMINE, AND WITH OTHER HELP AND PRAYERS TO ALL THE SAINTS, ESPECIALLY TO MY HOLY PARENT, PIOUS AND NOBLE (PURE) DOPIN. IT HAPPENED IN THE TIME OF HORB. NOW THE EVIL OF THE EAST... HAS STRENGTHENED, TPIS AND ALL ... STAND THIS LORDLY CROSS, IN THE MEMORY OF MY FATHER HASSAN, TO PLEAD FOR ME AND FOR HIS SOUL IN CHRIST, NOW...”¹⁸⁸

DADI VANK (MONASTERY OF ST. DAD)

Dadi Vank has been in the focus of the researchers' attention since the XIX cent. The first to investigate numerous epigraphic inscriptions preserved in situ were Hovh. Shahkhatunians, and S. Jalalians. Problems of the monastery history and architecture were investigated later (Makar bishop Barkhutarians, M. Archbishop Ter-Movsissian). During the Soviet period epigraphic inscriptions were updated anew by S. Barkhudarian, the first measurements were conducted by architect M. Hasratian, historical studies were conducted by B. Ulubabian and Sh. Mkrтчian, and the frescoes preserved were studied by L. Durnovo. During the eighties a research of the monastery was finally undertaken by Azerbaijani investigators R. Geyushev and D. Akhundov.

A new phase of multi-lateral research work began in 1993, upon the liberation of the area of Dadi Vank and Kalbajar as a whole (March 31, 1993). Investigations conducted over two years clearly indicated that the works up to now carried in all three fields of research (epigraphic, historiography and architec-



Dadi Vank. Location of the chapels in the Trtu valley.

ture) were quite insufficient and missed many details. Particularly, besides a number of misreadings and misinterpretations, numerous inscriptions missed the attention of the scientists at all, either because they had been neglected, or because they were considered obscure, and thus omitted wholly or partially. Researches made in the field of the convent history are also quite deficient particularly by the cause of neglecting the data of the archive documents or pre-Soviet periodicals.

As for the architectural investigation, nothing had been added, provided for the measurements made by M. Hasratian, R. Geyushev and D. Akhundov (cross section, plan, southern facade of the main group of monuments and the western facade of the 2nd domed church).

We have made an attempt to present a possibly complete description of the history and architecture of Dadi Vank based on additional historical sources, complete measurements and epigraphic inscriptions.

Geography. Dadi Vank is located in the east of the historical Upper Khachen or Tzar province, constituting the integral part of the medieval Artsakh (presently Kalbajar district). It is situated 0.5 km north of the left bank of the Trtu (Tartar), very close to the borderline of the Martakert district of the NKR, barely 200 m away of it, on the southern slope of a woody mountain. Its altitude is 1100 m above the sea and 75 m above the bank of the Trtu. The convent is separated from the river by the ruins of historical village Khut, or Khutavan, situated in the valley of a small stream flowing into the Trtu. During the Soviet period this village was rehhabited by Kurds and renamed to Kulanlu, or Vank ('Monastery').

The main complex is surrounded by a number of chapels erected on the elevations nearby. Particularly, there is a chapel situated 300 m west of Dadi Vank, on top the cliff (altitude 1255, 155 m higher than Dadi Vank), and another chapel built on the same distance but in the southeastern direction, on the edge of a mountain spur reminding a cape, over 30 m above Dadi Vank. The altitude of the chapels situated

to the north and northeast of the main convent structures, is only 5 - 10 m. higher than Dadi Vank. The sloping area of the main monastery complex is limited in the east and west by small ravines. Joining each other a little below these ravines as if emphasize the resemblance of this area to an amphitheater. In the course of time this area was totally covered by structures of various assignment.

History. In conformity with the Armenian historic tradition Dadi Vank was founded as early as in the I cent. already, on the grave of St. Dad, martyred for preaching Christianity.¹⁸⁹ "Some Thaddeus, from the pagans, who went to Metz Hayk and to the northern lands by the commission of Thaddeus (Apostle), and upon hearing about the death of Abgar, turned and moved to Smaller Syunik and was murdered for secret preaching. The monastery was built in that place and named after him."¹⁹⁰ By that reason it is often called Arakelots 'Apostolic' and Mkhitar Gosh directly named it: "Arakeladir", i. e. 'founded by Apostle'.¹⁹¹ Possibly, a timber chapel might have been initially built on the grave of the martyred disciple. Later, probably, after the conversion to Christianity, as early as in the IV cent. it was substituted by the first and oldest church of the monastery.

The first records to mention Dadi Vank come from the beginning of the IX cent. Describing sacred places related with martyrdom, Nerses Philipian mentioned a monastery "... in Khoradzor, which is called Dadoyi Vank" as the place of the martyr death taken in the Albanian kingdom.¹⁹²

Like other fortresses and convents of Upper Khachen Dadi Vank was devastated in 1145-46 by the troops of Persian army commander Choli, shortly after the conquest of the Gandzak city in 1142. As witnessed by the historiographer "... he burnt also the Holy Convent founded by the Apostle, which is called Dadui Vank."¹⁹³ However, beginning with the seventies of the same century the old monastery structures were

189 It is difficult to insist, that this Dadi and Dad as if canonized in Mesopotamia were identical, based on the Volksetimologie of Serovbe Karnetsy of Bagdad: "This famous city situated on the Eastern bank of Tigris, was built in 762 AD by Khalifa Abuljafar Al-Mansur in a place where a saint named Dad used to live. Of his name the toponym meaning the "Gardens of Dad" or Baghdad" was formed. (Serovbe Karnetsy, The voyage from Baghdad to Echmiadzin, Yerevan, 1968, p. 45) (in Armenian)

190 The Chronicle of **Father Michael, Patriarch of Syria**, Jerusalem, 1871, p. 33. See also Gh. Alishan, Artsakh, Yerevan, 1993, p. 52 (in Armenian).

191 **Gh. Alishan**, Armenia, Venice, 1901, p. 386 (in Armenian).

192 **Movses Kaghankatvatsi**, History of Albania, Yerevan, 1983, p. 340 (in Armenian).

193 See also **H. Manandian**, Critical Survey of the History of Armenians, vol. 3, Yerevan, 1952, p. 101. **Gh. Alishan**, Artsakh, Yerevan, 1993, p. 53; **Samuel Anetsi**, Selected Works of Historians, Vagharshapat, 1893, p. 132; **Mkhitar Gosh**, Catholicoses and Events in Albania of the XII cent. (see: **Gh. Alishan**, About Armenians, Venice, 1901, p. 386) (in Armenian).

restored or rebuilt and new religious and secular structures erected. Dadi Vank continued to remain the Episcopal See. The records have preserved the names of the superiors, e.g. Father Grigoris, son of Vakhtang (mentioned in 1182-1190), Father Grigoris, son of Vasak, the Martyr (mentioned in 1224, 1233, 1241, 1253), father Athanas, son of Hassan (mentioned in 1263, 1265, 1283, 1291), father Sarkis (1309, 1312, 1340),¹⁹⁴ archbishop Zacariah (1402, 1411),¹⁹⁵ Father Grigoris (1558),¹⁹⁶ “great and gifted preceptor Hovhannes” mentioned in 1583, “who came from the land of Tzar, called Smaller Syunik, from the monastery of Saint Apostle Dadi...”,¹⁹⁷ archbishop Stephanos (mentioned in 1652, 1653),¹⁹⁸ father Petros “Petros Preceptor (archimandrite), the superior of Khotavank...” mentioned in 1721,¹⁹⁹ etc.

It is worth noting that in 1684 the manuscript of Grigor Tatevatsi's Sermon book was rewritten for Petros Preceptor “in the holy and celebrated Dadei Vank” by scribe Varvare and illustrator Father Barsegh.²⁰⁰

Up to the middle of the XVIII cent. Dadi Vank was the largest landowner in the province. Over the whole period of its existence, even in the most dramatic moments of its history the monastery estates included major parts of the present Kalbajar and Vardenis and reached the western section of Martakert district (in the Middle Ages they were even larger, extending from the present-day Yeranos village, in the west, and to the village Akana in the east).²⁰¹

As we have already mentioned, the monastery was abandoned in the late XVIII - early XIX cent. Not even a monk, or a lay remained there.²⁰² New misfortunes fell on half-empty monastery estate²⁰³ in the second half of the XVIII cent. By invitation and protection of Ibrahim Khan of Shushi²⁰⁴ the Kolani Kurds left the

province of Yerevan, and began to settle on the monastery land.²⁰⁵ Within the next few decades other Kurdish tribes, and the Ayrum Turks (ethnic Armenians, initially Greek orthodox, then converted to Muslim faith) infiltrated through the borders of the estate.²⁰⁶ But there was still more and worse to come: firstly the devastating campaigns of Agha Makhmud Khan of 1795 and 1797, then the horror of plague and famine (1798), as a result of which both, the monastery and its estate were totally abandoned.

By 1813, when pursuant to Gulistan Treaty the area of Karabakh was finally annexed to Russia, Dadi Vank had not only lost its vast estates, but also ceased to be an Episcopal See.

With a view of extreme political instability during the first years of Russian rule, and up to the end of the twenties of the XIX cent. (the summer campaign of Abbas Mirza in 1926), the clergy of Artsakh had no real opportunity to revive the deserted monasteries. It became plausible in 1830 and archbishop Baghdasar Hassan-Jalalian undertook the task.²⁰⁷ To return the former monastery estates which occurred at the disposal of various khans or semi-nomadic tribes, archbishop Baghdasar commenced the struggle, not only complicated and heavy, but also lasting and dangerous. Despite the fact that the Kolanis themselves did not reject, that they settled on the monastery lands (for instance, in 1833 Ami Aslan bek witnessed, that “the settlements of the Kolanis belong to the monastery”),²⁰⁸ the skepticism of the contemporaries was well justified. It seemed that archbishop's efforts were doomed: “the outcome of this undertaking seemed hopeless, but there was no obstacle and difficulty on his way that couldn't be overcome by his natural infinite patience, and especially his indefatigable work”.²⁰⁹ However the archbishop (i. e. prince Baghdasar Hassan-Jalalian) “did not spare efforts and means, to take back his patrimonial estates from the daughter of Mehti Ghuli Khan and other beks. The estate, generally called Dutkhu-Kalbajar, extended over the area of 140.000 *desyatinas*, and included a number of villages, virgin forests, mines, ploughland, orchards, meadows, abounding in versatile mineral water”.²¹⁰ Finally, by intercession of catholicos Nerses V, the Caucasus viceroy M.

194 See inscriptions N 31 herein, p. 113 and N39 (114).

195 Colophons of Armenian Manuscripts of the XV cent., Pt. 1, Yerevan, 1955, p. 24, 122. List of Manuscripts, Vol. 1, Yerevan, 1965, Man. N 3578.

196 Gh. Alishan, Artsakh, p. 59. (in Armenian).

197 Small Chronicles by V. A. Hakobian, Vol. 2, Yerevan, 1956, p. 244. (in Armenian).

198 Colophons of Armenian Manuscripts of the XVII cent., Vol. 3, Yerevan, 1984, p. 489, 601 (in Armenian).

199 Armenian-Russian Relations in the First Third of the XVIII cent., Vol. II, Pt. 1, Yerevan, 1964, p. 383 (in Russian).

200 Anthropological Magazine, Vol. XII, Tiflis, 1905, p. 168; H. Voskian, The Monasteries of Artsakh, Vien, 1953, p. 95-112; The List of Manuscripts, Vol. 1, Yerevan, 1965, p. 712, manuscript N 2067.

201 SCHARA, Fund 57, List 1, Case 4, p. 1-4; “Jambr”, p. 283-284 (in Armenian); (the complete text of the cadastre see in the respective chapter herein)

202 S. Kamaliants, Surb Nshan of Khota Vank, “Ardzagank”, 1892, N 3, p. 1-2 (in Armenian).

203 S. Karapetian, Was the Province of Tzar Totally Emptied of Armenians by the Moment of Infiltration of Nomadic Tribes, “Ar”, 1995, N 9, Apr. 12, p. 5 (in Armenian)

204 “Mshak”, 1888, N 122, p. 2; Leo, History of Armenia, Vol. 3, Book 2, Yerevan, 1973, p. 303 (in Armenian).

205 Leo, The History of Armenian Parish Schools of Karabakh During 1838-1913, Tiflis, 1914, p. 674-676 (in Armenian)

206 H. Vardanian “A Little about Ayrumians”, “Mshak”, 1914, N 154, p. 2-3; Samvel Karapetian, “Ayrumians”, “Gardmank”, N 3, 1996, p. 5.

207 Grigor Ter-Hovhannissiants, Baghtassar Mitropolit Hassan-Jalaliants' Brief Biography, “Pordz”, 1880, May, p. 131-164 (in Armenian).

208 Hakob H. Topchian, The List of Compilations by Dadian Khachik Vardapet, Pt. B, Vagharshapat, 1900, p. 25 (in Armenian).

209 G. Ter-Hovhannissiants, *Ibid*, p. 159.

210 “Taraz”, 1913, N 7-8, p. 90; “Mshak”, 1913, N 171, p. 3 (in Armenian).

Vorontsov started the investigation of archbishop's claims. Pursuant to the verdict, 196.438 *desyatinas* of land, constituting a vast estate, should be returned to the possession of Dadi Vank.²¹¹ Nevertheless, in spite of the government orders and decisions, it was extremely difficult to make the tribes residing in the monastery estate pay the tithe, especially such tribes, which were well known for their brigandage. The number of "disputable plots in the monastery estate" during the following years rose proportionally to the increase of the number of the Kurdish and Turkish *yaylaghs* (alpine summer settlements) and *ghshlaghs*. In 1896 the monastery owned only 98.438 *desyatinas*, of which only 50.000 were free of claims.²¹² The figure decreased to 45.997 *desyatinas*²¹³ in 1909. It is worth mentioning that contrary to the increase of population and the number of settlements in the monastery estate income of the monastery was gradually falling. The above mentioned may be well argued by indices of annual income of Dadi Vank for the following years:

1851-1873 over 1500 rubles per year;²¹⁴

1874-1880 – 600 rubles a year²¹⁵

1891 – 450 rubles;²¹⁶

1892 – 396 rubles.²¹⁷

A specific detail should be added: taking advantage of the temporary absence of the superior in 1890, a Kolani seid-molla filled the monastery with his flocks and stayed there until he was expelled by Bakhish-bek, the landlord of Metsshen in Jraberd. The latter also cleaned the monastery.²¹⁸

A new prior, Father Astvatzatur²¹⁹ was assigned to Dadi Vank in 1991, but the situation didn't improve till the nomination of Levon Ter-Avetikian, former res-

ident of Tbilisi as the manager of monastery estates, in 1910²²⁰. His undertaking was also considered hopeless and unrealistic, but the commitment and insistence yielded results. Quite peacefully, Levon Ter-Avetikian managed to achieve the purposes that seemingly might be realized only by force. First of all, hiring an exceptionally efficient lawyer, Ter-Avetikian clarified that in compliance with the valid legislation, the land owner, i. e. the monastery or the Holy See might start proceedings against the nomadic occupants of the monastery estate. Then, completing the assemblage of required documents, he began a long and dangerous struggle (for a similar claim the Turks killed Shamir Zlphigharian the resident of Maralyan-Sarov village, on April 24, 1895).²²¹

Although the Court action, made as a result of investigation was favorable for the monastery, its practical implementation was extremely difficult. The stockbreeders rejected to leave the estate and obstructed both the Court action and the manager's demands.

To avoid possible reprisals of the Turks expelled from the estate, the far-sighted manager let them on lease to the Turkish peasants of remote villages (e.g. Khankarvend),²²² because in such cases the land use by Armenians would be especially risky.²²³ Finally, by 1917 manager Ter-Avetikian succeeded to expel the trespassers from a number of meadows and returned the part of Dadi Vank estates.

Such efficiency of Levon Ter-Avetikian was highly appreciated. Particularly, the correspondent of "Mshak" characterized him as a personality "far, far away from any private interests, intentions, intrigues, committed to peace, who is very sympathetic to the suffering of the Armenian people and cares for the benefit of the convent".²²⁴ Probably the map of Dadi Vank estates, which is now kept in the SCHARA, was drawn by the hand of Levon Ter-Avetikian in 1913.²²⁵

With the establishment of the Soviet rule, the monastery estates of Dadi Vank were naturally nationalized.²²⁶

211 Reference on the problem of the Estate of Shushi. On the 27th Anniversary of Guardianship, "Mshak", 1888, N 94, p. 1 (in Armenian).

212 Brief Reference of the Monasteries of Artsakh Congregation, "Ararat", 1896, Jan., p. 42; In conformity with another source the area of land free of any claims constituted only 42 000 desyatin ("Mshak", 1896, N 107, p. 3) (in Armenian).

213 SCHARA, Fund 57, List 2, case 1851, p. 2 (in Armenian).

214 "Pordz", 1880, May, p. 160 (in Armenian).

215 Ibid.

216 "Nor Dar", 1891, N 123, p. 3 (in Armenian).

217 "Ararat", 1896, Jan., p. 45 (in Armenian).

218 "Nor Dar", 1890, N 158, p. 3-4 (in Armenian).

219 Ibid., 1891, N 123, p. 3 (in Armenian). By the way, when Deacon Vahan Dadiants (later Khachik Preceptor Dadiants arrived to Dadi Vank by the Commission of the Consistory, as an assistant of Father astvatzatur, he described the situation as follows: "I found the monastery in deserted state and the prior in ultimate despair, left to hunger and thirst, surrounded by blood-thirsty robbers, sitting as an owl on the ruins, lonely, in the monastery with no servants and means, with only scarce bread, left as a sample so that I could demonstrate it to the consistory in a few days..." (SCHARA, Fund 319, list 1, case 3, 165, p. 9). The prior himself characterized the situation as follows: "surrounded by blood-thirsty Turkish population, in need of daily bread" (Ibid, p. 7). One of the last priors appointed to Dadi Vank was Vahan preceptor, commissioned here from Amaras in 1902 ("Ararat", 1902, p. 761) (in Armenian).

220 "Ararat", 1911, Aug., p. 624 (in Armenian).

221 "Nor Dar", 1895, N 77, p. 2-3 (in Armenian).

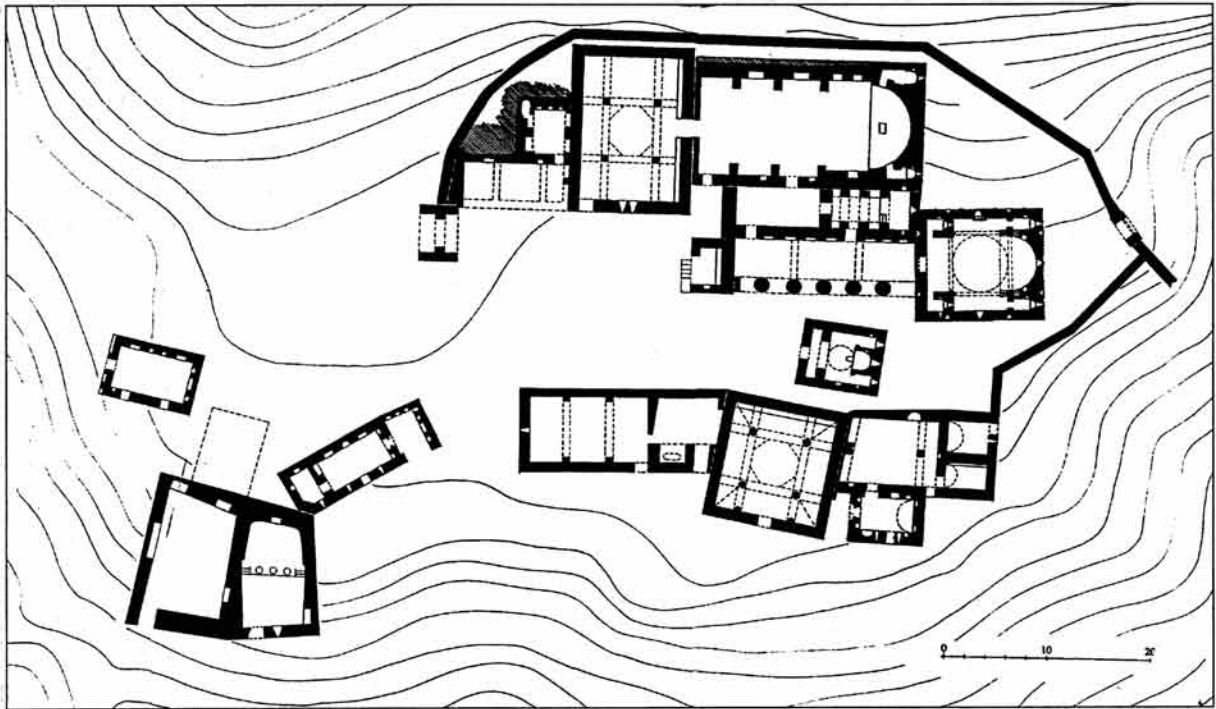
222 SCHARA, Fund 56, List 18, case 1127, p. 4

223 This is testified by an accident that happened in 1896 with a group of Armenians: "5 Armenians came from Old Nakhjivan to investigate the estates of Dadi Vank in Karabagh, to find a suitable land for settling and agriculture. The Turkish "Kolany" tribe residing in the pastures, felt the danger and sent 10 brigands, who caught those Armenians in the forest and cut them to pieces. Then they poured oil at their bodies and burnt them..." ("Mshak", 1896, N 86, July 27, p. 3) (in Armenian).

224 "Mshak", 1914, N 39, p. 3 (in Armenian).

225 S. Karapetian, "The Estate of Dadi Vank", "Azatamart", 1992, N 15, p. 14; and "The Liberation of Karvajar Began in 1913" "Hayastany Hanrapetutyun", N 52, Mar. 13, 1995, p. 2 (in Armenian).

226 SCHARA, fund 57, L. 1, case 400, p. 1; S. Karapetian, above mentioned and "The Liberation of Karvajar Began in 1913" (in English), "NT", 1995, Apr. 5, p. 9.



Master plan of the monastery compound

Architecture. Dadi Vank was one of the largest monastery complexes of the medieval Armenia. Building and renovation works were regularly made over almost two millennia, in spite of repeated military campaigns and devastating influence of time about 30 monastery structures of various assignment are still preserved, or half ruined, damaged or totally destroyed.

The complex of great architectural value has drawn the attention of specialists long ago. Some of its structures had been described already at the end of the past century.²²⁷ Studies in this field were continued also in the beginning of the XX cent., in the pre-Soviet period.²²⁸ Materials published up to the sixties contained some transient references to Dadi Vank.²²⁹ Architect M. Hasratian undertook the first detailed investigation of the monastery in the seventies²³⁰ only. His schematic

plan of the complex and the research served an impetus to further investigation of the monument.²³¹ Finally, during the eighties Azerbaijanian "scientists" published their studies.²³²

The liberation of the monastery (March 31, 1993) created exceptionally favorable conditions for free and detailed investigation and mapping of the monument. The thorough measurement of all monastery structures, conducted for the first time by the initiative of RAA, took several months of the seasons of 1993-1995.²³³

The tomb of Saint Dad. It is commonly recognized that the places of martyrdom of the first Christian Apostles or preachers were sanctified. A

227 **Haikuni**, "Meghu Hayastani", 1885, N 78, p. 2-3; **N. Tanghian**, Gandzasar and Khuta Monasteries, "Nor Dar", 1891, N 123, **H. Yurashants**, A Few Words on Khota Vank, "Nor Dar" 1892, N 15, p. 1-2; **M. Smbat**, Brief Description of Several Monasteries, "Nor Dar" 1893, N 17, p. 3; **M. Barkhutariants**, Artsakh, Baku, 1895, p. 203-209 (in Armenian).

228 **H. S. Eprikian**, Illustrated Toponymic Dictionary, Vol. A, Vanice, St. Lazarus, 1903-1905, p. 572-573; Archbishop **M. Ter-Movsissian**, The Monastery Structures of Large Armenian Monasteries: Tatev, Dadi and Haghartzin, Jerusalem, 1938, p. 83-91, 94-97 (based on the research conducted in 1911) (in Armenian).

229 **T. Toramanian**, Materials on the History of Armenian Architecture, Yerevan, 1948, p. 131; **H. Voskian**, The Monasteries of Artsakh, Vien, 1953, p. 95-112 (in Armenian).

230 **B. Ulubabian**, **M. Hasratian**, Dadi Vank, "Haykazian Armenistic Magazine", Beirut, 1980, p. 7-54 (in Armenian); **M. Hasratian**, Architecture of the Palace Hall of the Khachen Princes in Dadi Vank, the 4th Republican Scientific Conference

on the Problems of Armenian Culture and Art, Summaries of Reports, Yerevan, 1979 (in Russian); **M. Hasratian**, Dadi Vank, "Gitutyun ev Tekhnika", 1981, p. 21; **J. M. Thierry**, **M. Hasratian**, Dadi vank en Artsakh, "Revue des Etudes Armeniennes" XVI, Paris, 1982, p. 259-287 (in French); **B. Ulubabian**, Dadi or Khuta Monastery, "Echmiadzin" 1971, 7-8; **B. Ulubabian**, The Patrimonial Princely Monasteries of Khachen, "EH" 1972, N 2 (in Armenian).

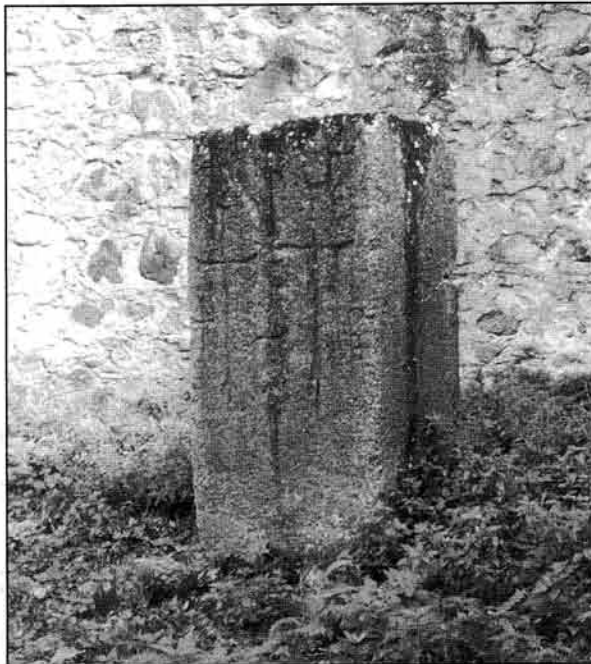
231 **Sh. Mkrтчian**, The Historical Monuments of Tartar Valley, Banber Hayastani Archivneri, 1975, N 3, p. 136; **Sh. Mkrтчian**, Historical and Architectural Monuments of Nagorno-Karabakh, Yerevan, 1980, p. 33-44; see also the 2nd complete edition of the same work, Yerevan, 1985, p. 38-46 (in Armenian); **Sh. Mkrтчian**, Historical and Architectural Monuments of Nagorno-Karabakh, Yerevan, 1988, p. 34-39 (in Russian) and the 2nd edition of this work, Yerevan, 1989, p. 34-39.

232 **R. B. Gheyushev**, Christianity in Caucasian Albania, Baku, 1986, p. 174; **D. Akhundov**, The Architecture of Ancient and Medieval Azerbaijan, Baku, 1986, p. 224-229 (in Russian).

233 I'd like to express my highest appreciation of the assistance provided by Naira and Hayk Torossians during the measurements.



St. Dadi church. The apse, eastern facade and the niches.

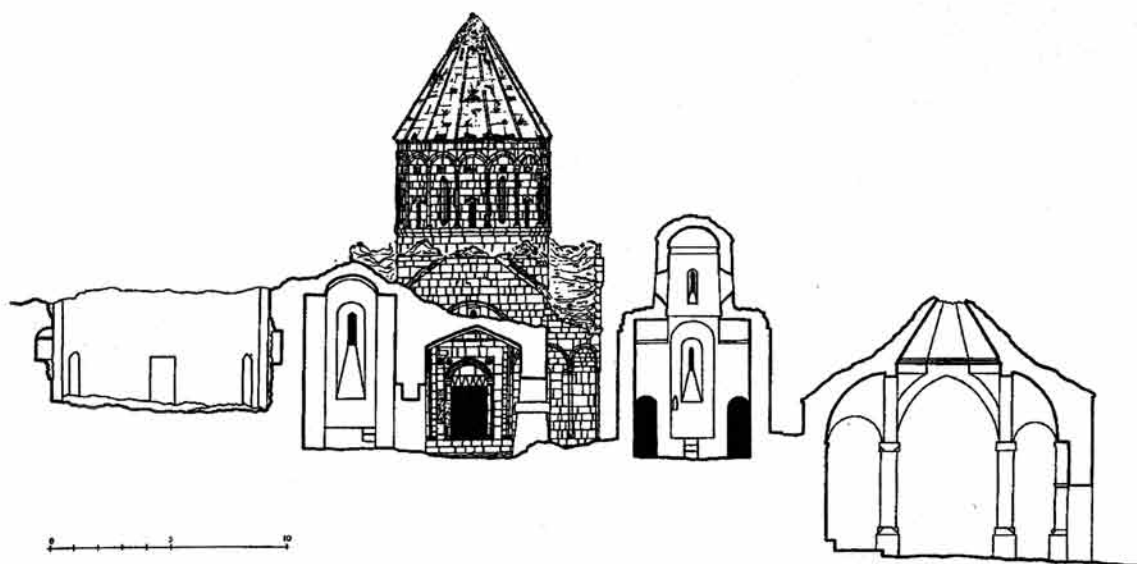


Pedestal of the memorial column of St. Dadi.

number of sanctuaries in East Armenia only are associated with the martyrdom of early Christian Saints, for instance the tomb of Apostle Yeghishe in the village Homenk or Bomen (the present Bum, in Kutkashen district), the tombs of his disciples: Kahaltsitsik, near Vardashen, Gumrata in the village Tzerik, Vlas – in Nizh, and Saint Grigoris (grandson of Gregory the Illuminator) in Vatnian field (the present Biliji district), etc. Monuments or chapels, afterwards replaced by churches, were built on the graves of early Christian martyrs later. As mentioned by Movses Kaghankatvatsi the tombstone on the grave of martyr Yeghishe was erected as late as in the VII cent. "... long after his death pious Vachagan, the king of Albania, erected a pillar over the dungeon of Yeghishe's martyrdom..."²³⁴

The pillar in the northwestern side of the Dadi Vank cathedral, which is still standing (height over 2 m, length 95, width 65 cm), though mostly buried in the ground, might have been taken for the remainder of a pagan altar, if not for the certain knowledge

234 Movses Kaghankatvatsi, History of Albania, Yerevan, 1983, p. 12 (in Armenian).



Dadi Vank. Section of the main structures of the compound. Eastern elevation.

that this is the funeral pillar of Dadi, erected, in conformity with the customs of that period to commemorate the tortured disciple. We cannot say for sure whether it was built right in the I cent., or after the conversion to Christianity. As witnessed by M. Kaghankatvatsi, in the case of Saint Yeghishe the funeral pillar was built many centuries after his death, but it is clear that the place should have been somehow commemorated, otherwise it would be forgotten and lost. In the case of Dadi Vank we are inclined to assume, that the funeral pillar was erected on the grave between the IV-VII cent.

The Church of Saint Dad. This is the oldest church in the complex, which dates back at least to the IX cent. It is built round the tombstone, so that the funeral pillar occurs right in the centre of the altar, as if supporting it and thus forming an architectural detail characteristic of the Armenian churches. The church is named after Disciple Dad. In spite of regular repairs the composition and the plan remained unchanged. Interior dimensions are 20.70x9.40 m. The width of the southern wall is 1.16 m, but the western wall, linked to the chapel is only 0.55 m wide. Two of three entrances – one through the chapel and the other through the vaulted porch linked to the southern side, are made of finely carved processed stone with rather elaborate ornament. Maximum height of the preserved walls is 5 m.

In the opinion of B. Ulubabian and M. Hasratian this church dates from the IX-X²³⁵ cent. Later M. Hasratian reviewed this dating to the XIII cent.²³⁶ This

conclusion was based on the discovery of the inscription of father Athanas made on the vault plaster of the northern sacristy near the altar apse.²³⁷

Nevertheless, it seems that the church might have been rather renovated or rebuilt by the superior, Father Athanas, than founded by him, because the construction of the chapel linked to the church from the western side was completed in 1224 already. Based on the logic of construction phases the church should have been certainly founded much earlier, no later than in the IX cent.

Saint Dad Church was partially repaired in the late Middle Ages. Some of the wall niches were strengthened or cut in the XVI-XVII cent. In comparison with the adjoining structures the floor mark of this church was considerably higher as a result of decay of the vault and upper part of the walls.

Little Domed Church. M. Hasratian has already made the exhaustive architectural description of this compact church.²³⁸ It remains only to add that the height of the church is 10.40 m, its outside walls are buried in the debris and ground, which is almost 1 m deep and piled over the ages. Dating of the church by 1180, and the assignment the construction to prince Hassan Vakhtrangian seems rather doubtful²³⁹, as one of the dated khachkars fastened into the church wall was carved in 1190²⁴⁰ only. Later dating (by the XIII cent.) proposed by M. Hasratian is not sufficiently substantiated.²⁴¹

237 This abbot is mentioned in a number of inscriptions dating 1263-1291.

238 *Ibid.*, p. 52-53.

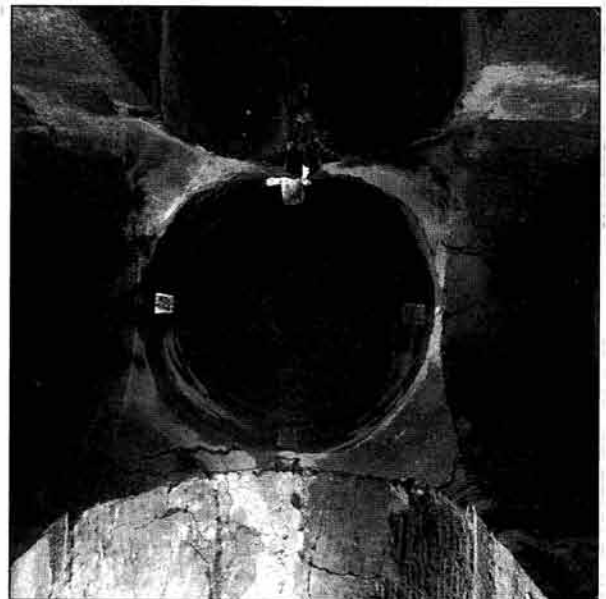
239 "Haykazian Armenistic Magazine", p. 11.

240 See: inscription N 44

241 "Haykazian Armenistic Magazine", p. 52.

235 "Haykazian Armenistic Magazine", p. 40

236 Murad Hasratian, *The Artsakh School of Armenian Architecture*, Yerevan, 1992, p. 50 (in Armenian).



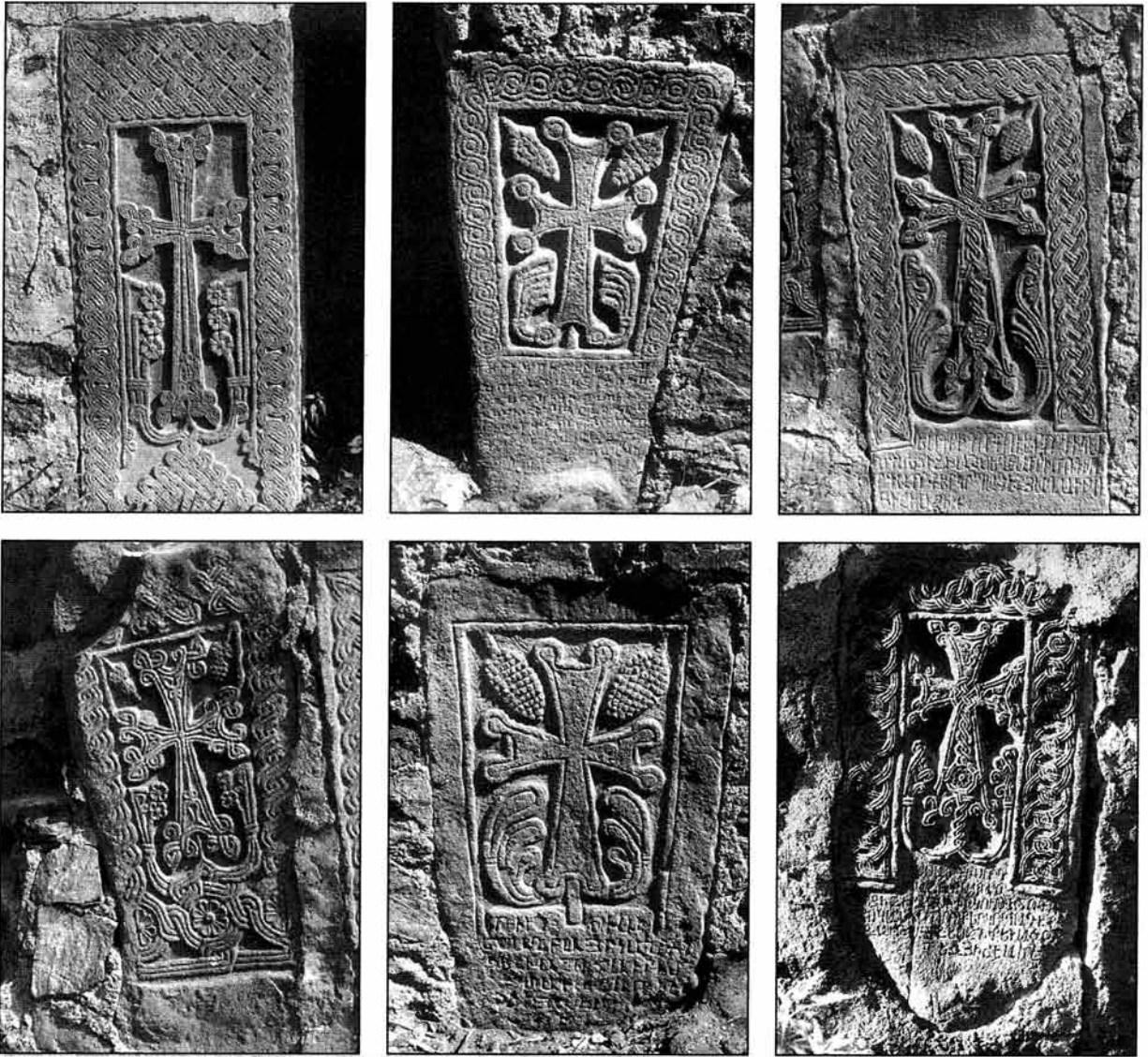
Little Domed Church. Ceramic tiles discovered after clearing in 1997. Northeastern view. Drum seen from the north and inside.

Measurement of the floor marks made in the site indicated that the floor of the church is 4 m higher than the floor of the so-called "Temple" situated next to the church, 1.5 m south of it. It shows that the area was much steeper before the construction of the "Temple" in 1211. While building it was smoothed by terraces.

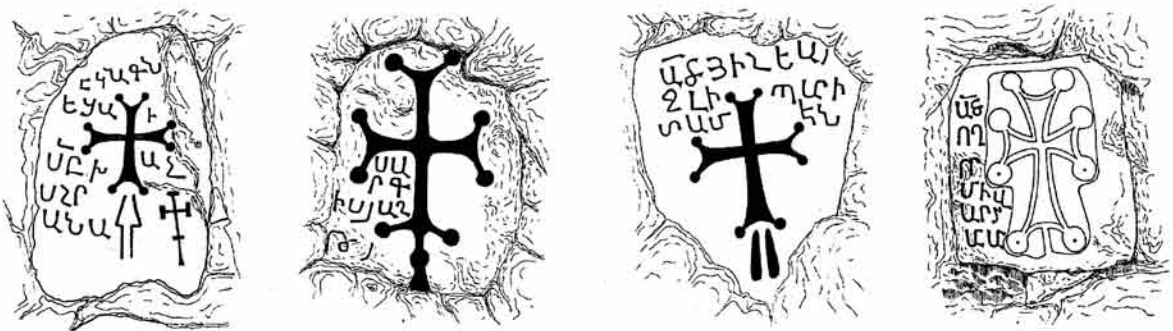
As a proof we may indicate the northern wall of the "Temple" serving as a basement for the smooth terrace which supports the northern wall of the Little Domed Church, built in the centre of the terrace. Hence it follows

that the church could have been constructed only after 1211, upon the completion of works connected with the "Temple". It also seems that obvious cracks in the walls reaching 15-20 cm (the church is damaged) occurred as a result of human interference in the ground layers.

The "Temple". This structure is named "Temple" after its own building inscription of 1211. It is a four columns structure with a "false dome", almost square (10.00x1.10 m) in the plan. The width of the walls reaches 1 m; the height is 11 m. It is situated 1-2 m. south



Little Domed Church. Khachkars fastened into the masonry.



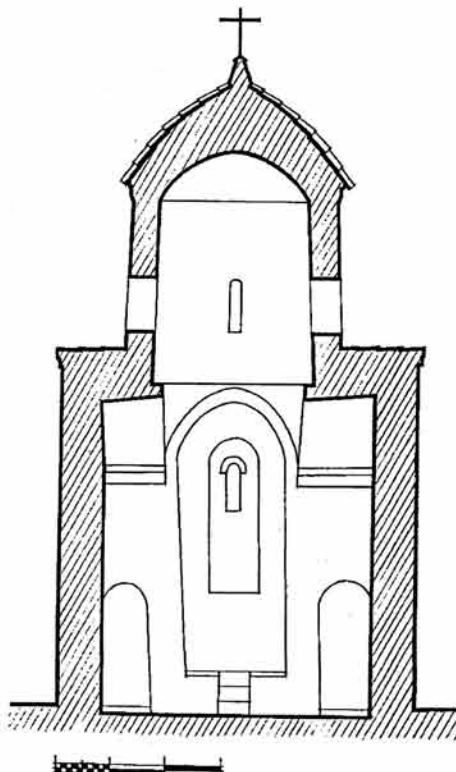
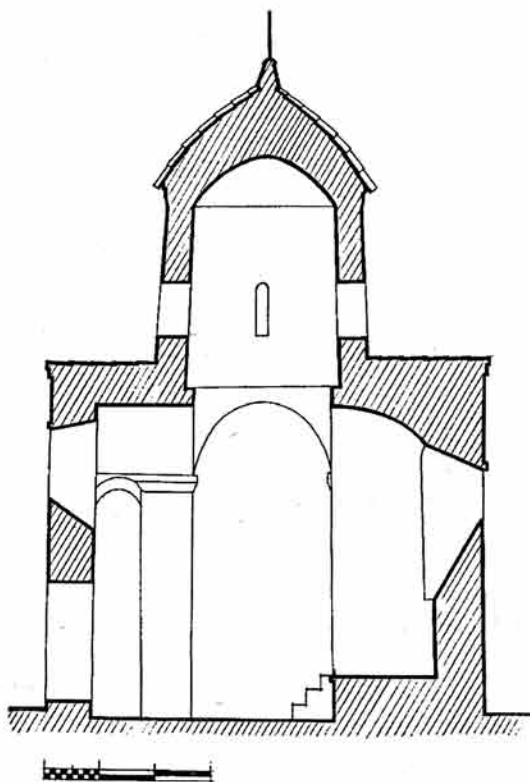
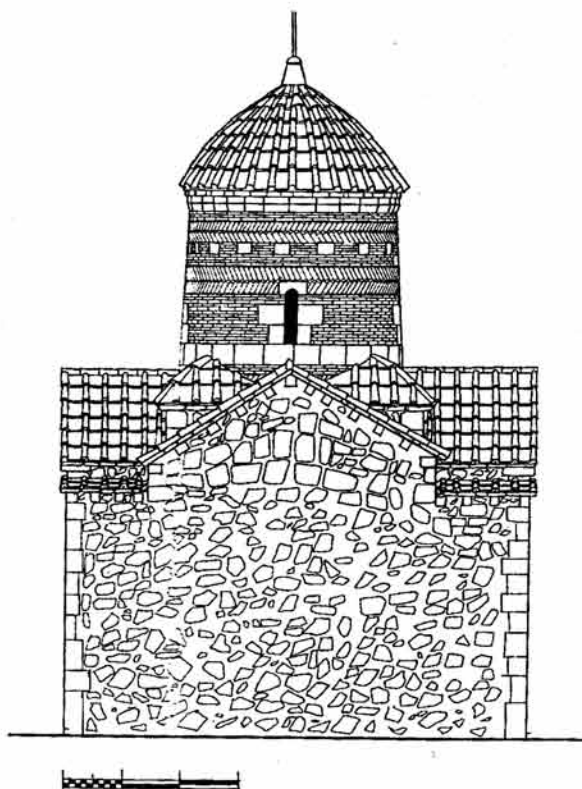
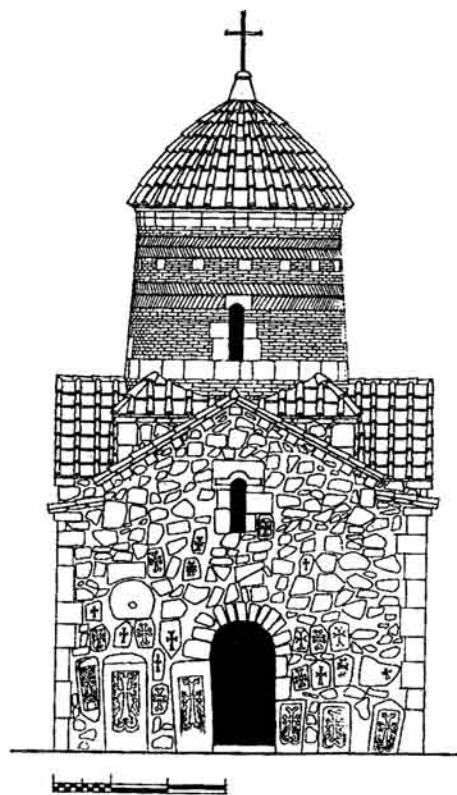
Little Domed Church. Copies of inscriptions on the western facade.

of the Little Domed Church. The architectural description of the Temple is made by M. Hasratian.²⁴² We have only to indicate that the location of the “Temple” is not parallel or symmetric in respect of any other structure

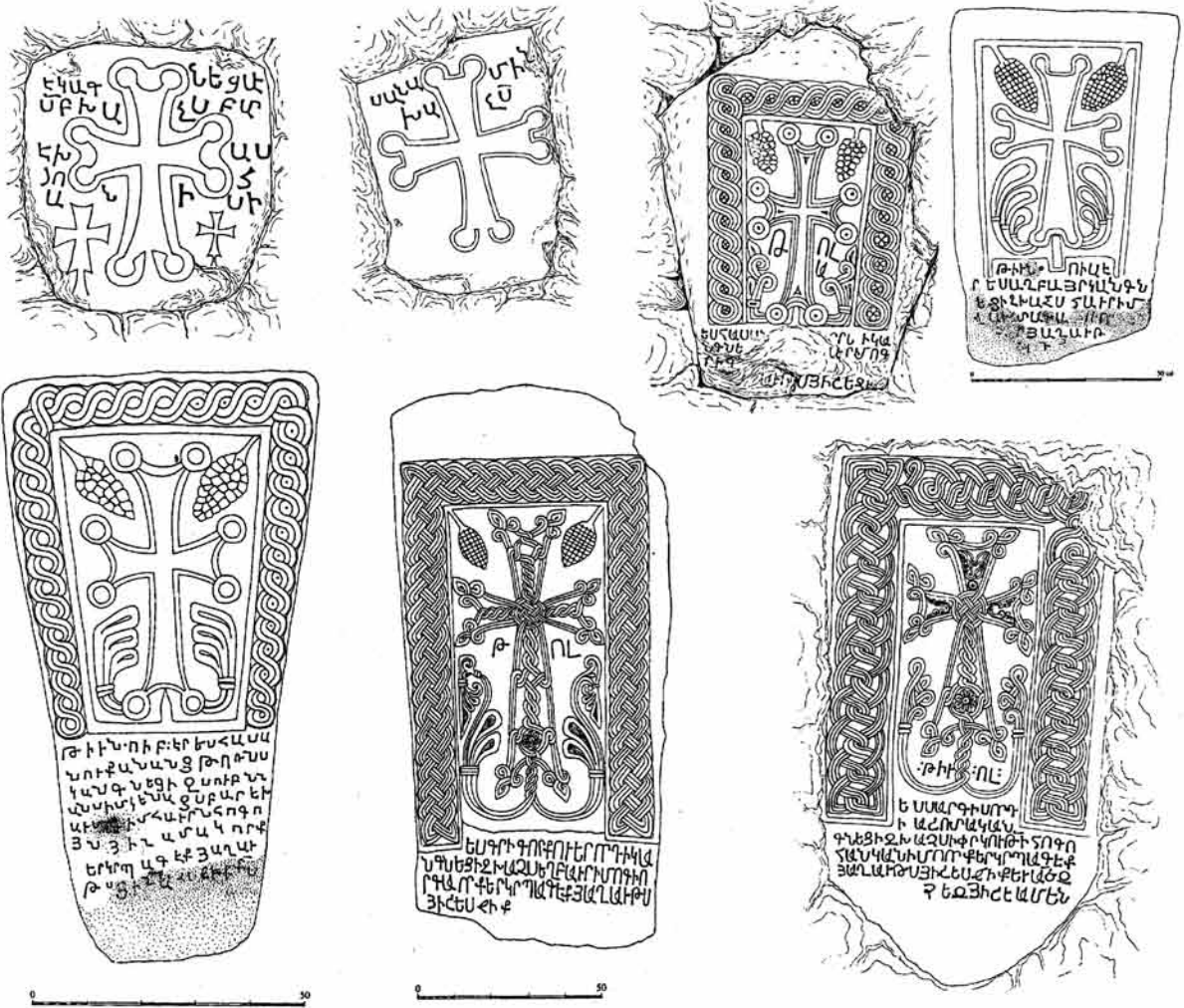
in the complex, as represented in the published and republished cross-sections and plans (see the plan of the complex on p. 78).

The Cathedral. This is the real masterpiece of the complex. Compositionally it represents a domed hall – a form rather well spread and developed in

²⁴² Ibid., p. 55.



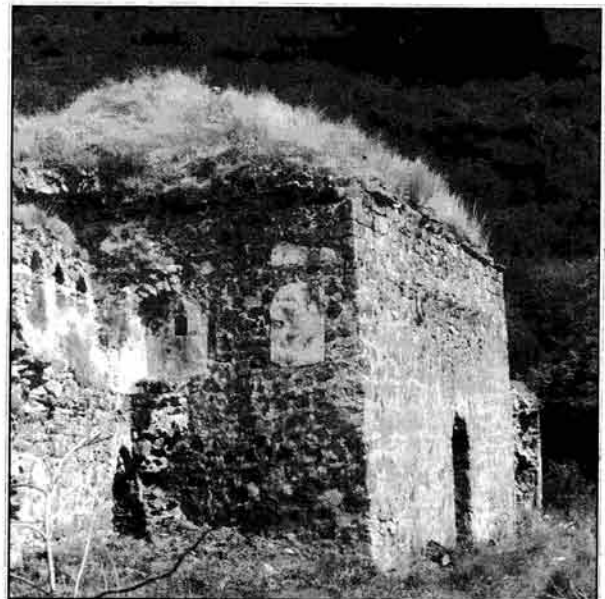
*Little Domed Church. Western and southern facades, northern and eastern sections
(measurement and sections by architect Samvel Ayvazian).*



Little Domed Church. Copies of inscribed khachkars fastened into the masonry

Armenian architecture of other regions, but not in Artsakh, with four sacristies by the corners. External dimensions are 12.30x10.60 m, and the height is 18.50 m. With the exception of the northern facade other walls both internal (on the plaster) and external (on the stone) were covered by inscriptions. Most of them were engraved, though there were also inscriptions made by red and white pigments. The building inscription of 1214 on the southern facade was rather extended. It follows that before the construction of the Cathedral there had already been many structures in the area. The architecture and interior decoration were described by a number of investigators (the most exhaustive description was provided by M. Hasratian).²⁴³ It seems, the measurements conducted by our expeditions would be a relevant addition to the materials already available in scientific circulation.

The Chapel. The chapel is compositionally resemblant of the “Temple” built in 1211. It is one of a

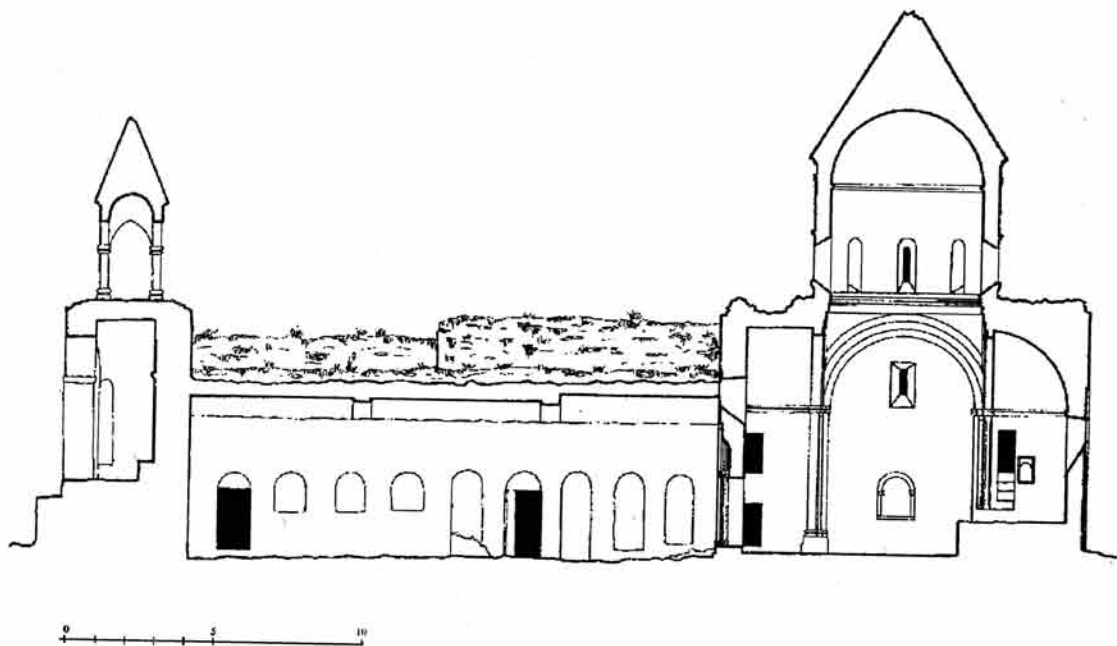


Temple seen from southwest.

243 Ibid., p. 44-49.



Temple. Building inscription and the interior.



Section of the Bell-Tower, Columnar Hall and Cathedral to the north.

few precisely dated structures of the complex. It was built 10 years later than the cathedral, in 1224. It was linked to the church of Saint Dad on the west and served a burial vault for the princely dynasty of Haterk.²⁴⁴ Khachkars inside the chapel (internal dimensions are 14.00x9.50 m), are put along or fastened into

the whole eastern wall. As witnessed by dating (1199, 1233, and 1291) the crosses were carved both before the construction of the chapel, and after it.²⁴⁵

Three tombstones inside the chapel date back respectively to 1305, 1306, and 1333.²⁴⁶

The Bell Tower. To my view, the bell tower was chronologically next to the chapel. Initially it had been built as an isolated structure. It may be dated by two khachkars situated inside and carved in 1283. The

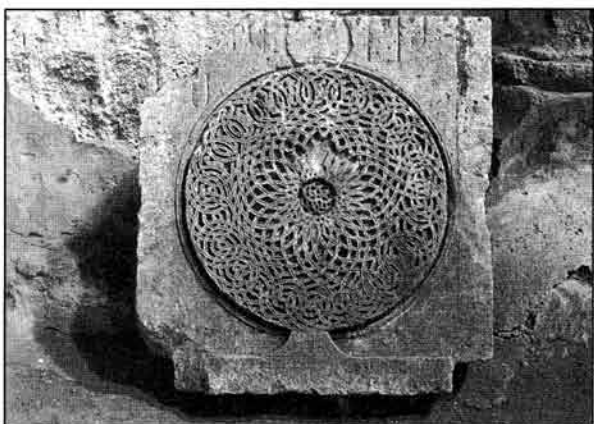
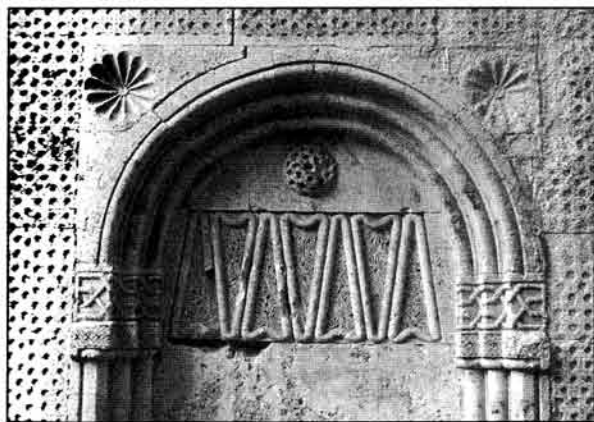
244 It is strange that M. Hasratian has ignored two windows cut in the Southern face of the chapel. Compare his description: "The structure has no windows and the only source of light is the erdik – opened in the dome. The dusk suits to the main assignment of the building, which was the burial vault of the princely dynasty of Haterk", see: the above mentioned work, p. 52.

245 See: inscriptions NN 61, 64, 66.

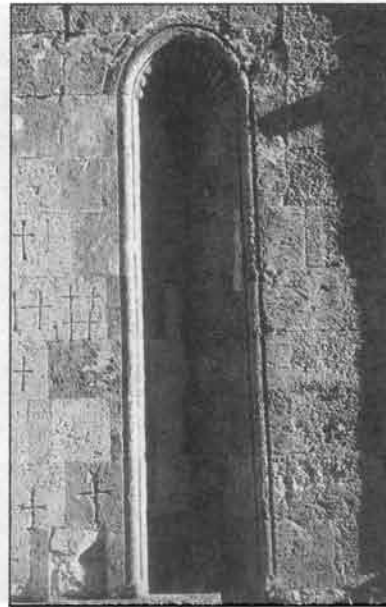
246 See: inscriptions NN 62, 63, 65.



Cathedral seen from northwest and northeast. Details of the drum and the tympanum of the western entrance.



Cathedral. Northern entrance. Details of the entrance. Rosette of the fragmented and displaced khachkar inside the church. Khachkar of the XII-XIII Cent discovered during the excavations under the northern wall of the church in 1997.



Cathedral. The low relief of the founders holding the model of the church on the southern and eastern facades. Details of the western, southern and northern facades.

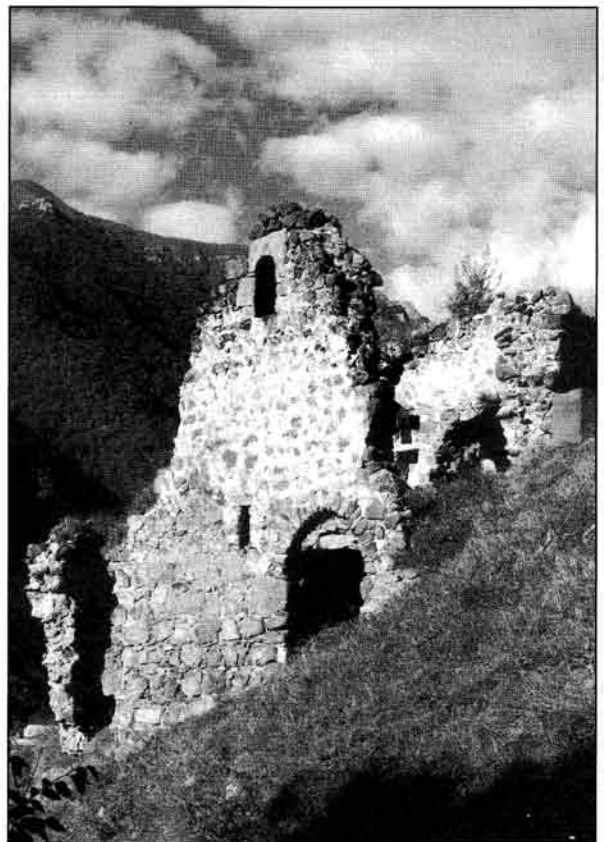
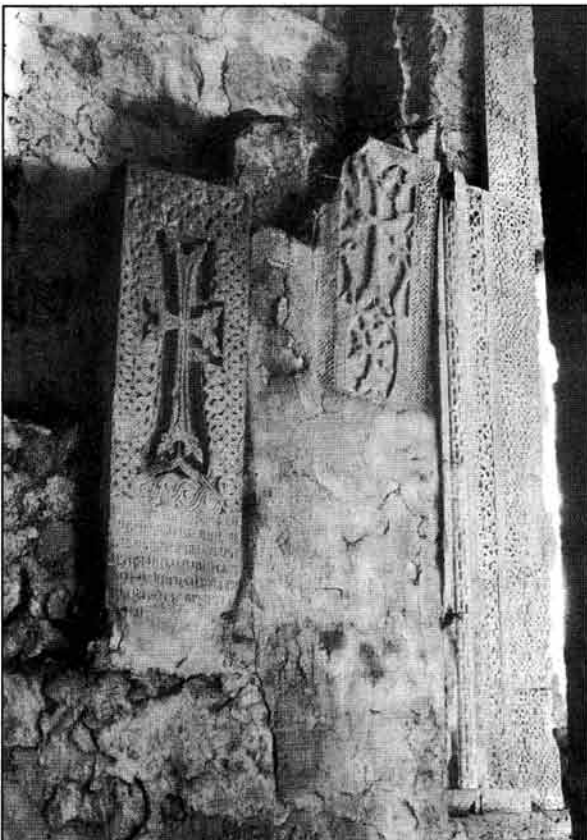
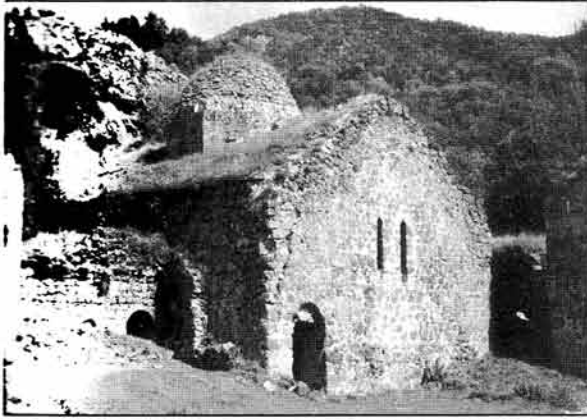
opinion that the khachkars were moved to the bell tower later,²⁴⁷ in the late XIX- early XX cent.²⁴⁸ (before 1910) is not confirmed by other evidences except S. Jalaliant. On the contrary, as witnessed by a number

247 Based on the following information provided by S. Jalaliant: "Eastwards, adjacent. to the bell-tower, there are two chapels with two beautifully carved khachkars inside" (the above mentioned work, Vol. 2, p. 223).

248 "Haykazian Armenistic Magazine", p. 15-16.

of visitors, these khachkars had always been standing inside the bell tower.²⁴⁹ Information provided by Jalaliant should be a result of some confusion, which may be proved by the fact that there are no and have never been any chapels or any other structures near the bell tower, or east of it, as described by Jalaliant.

249 See the studies of Haykuni, Tanghian, Smbatiant, etc.

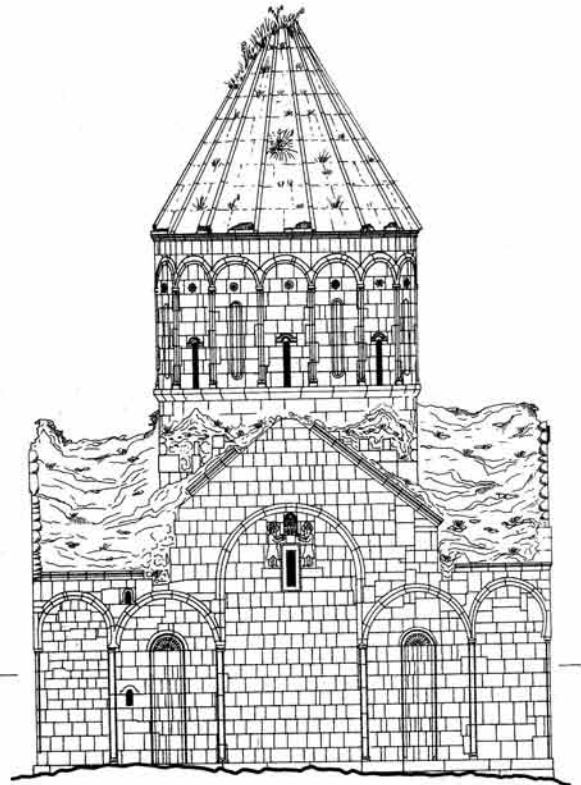
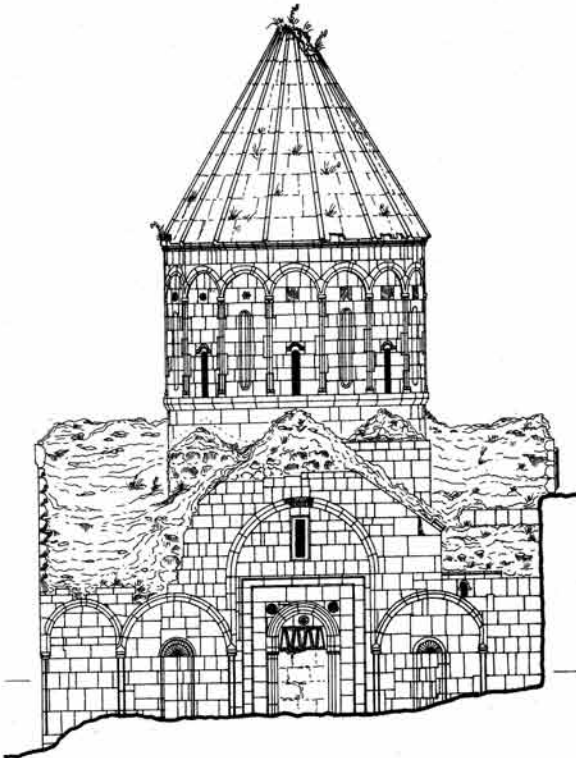
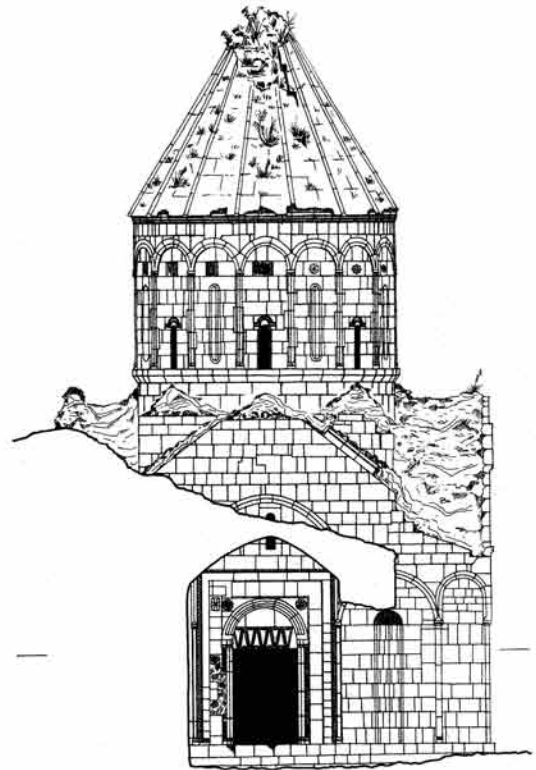
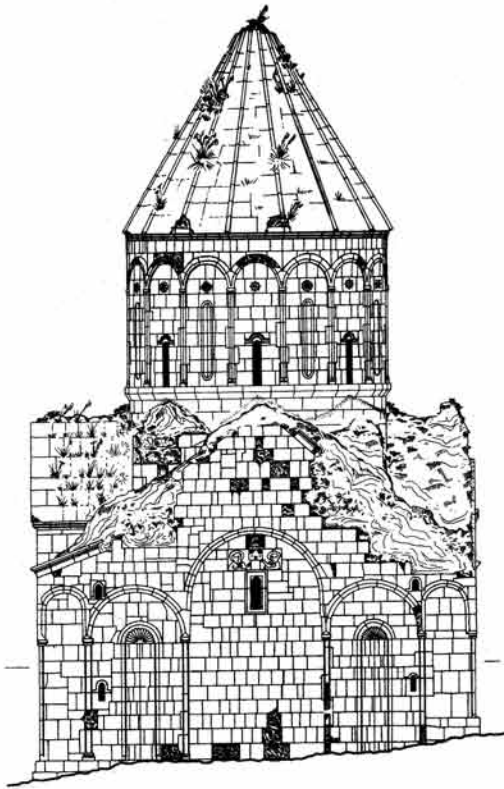


*Chapel. Drum from the inside.
“Hall and Houses” seen from east.*

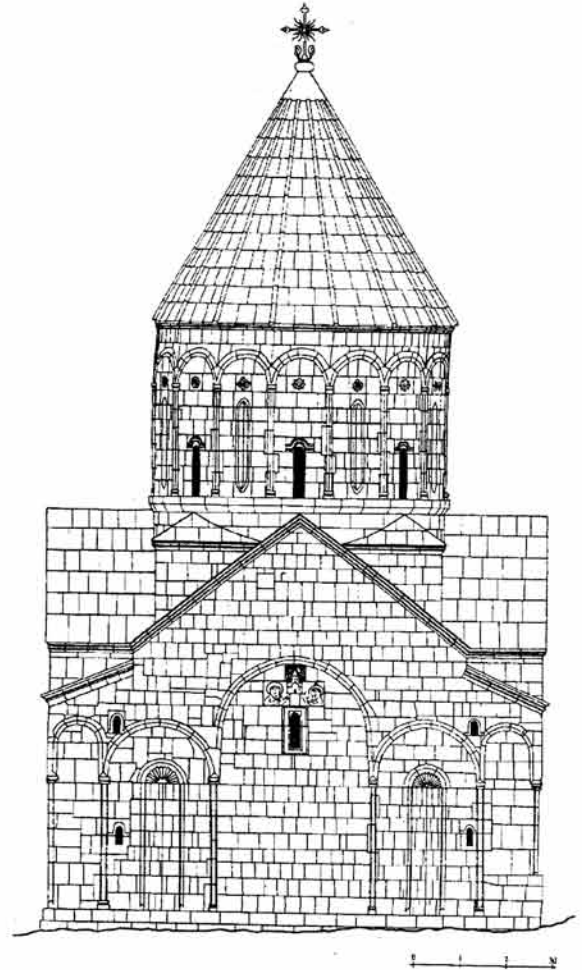
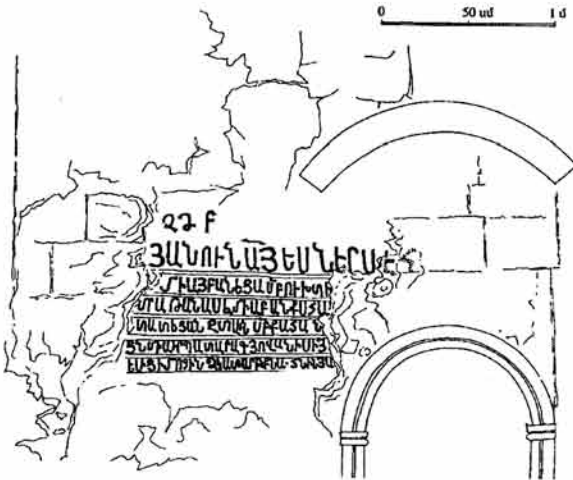
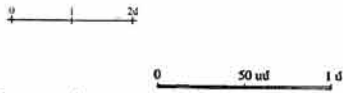
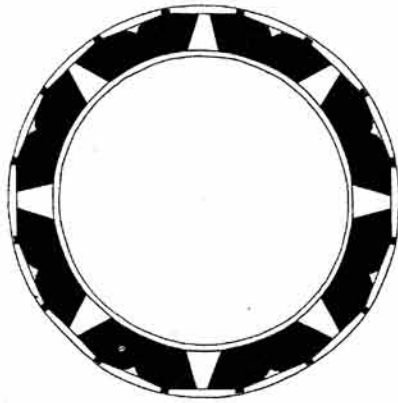
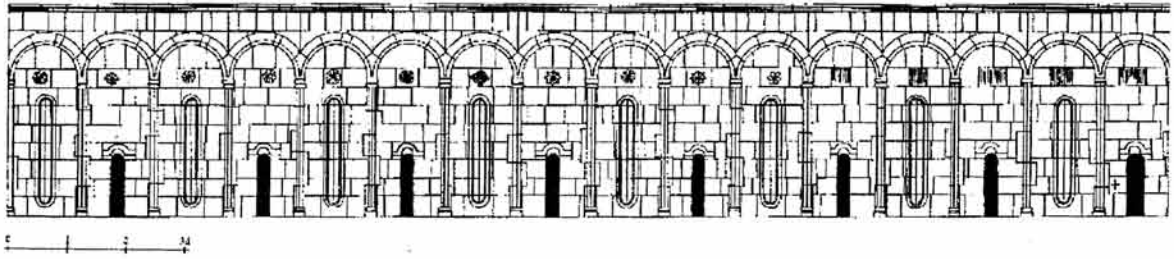
The total height of the bell-tower is 14.6 m; out of which - 6 m is the height of the second floor - a rotund crowned by a sharp-pointed dome. The only decoration of the ground floor consists of the above mentioned two khachkars standing at the eastern wall and facing the large arched opening in the west, which (quoting M. Hasratian) “actually turn the bell tower to a little museum...”²⁵⁰ For

Chapel seen from southwest. The drum seen from southeast and khachkars inside.

250 M. Hasratian, *ibid*, p. 54.



Cathedral. Eastern, western, northern and southern facades.



Cathedral. The drum in development. Plan of the drum. Inscription in red pigment on the northern wall of the church. Reconstruction of the southern facade of the church.

the first time these khachkars had been described in the eighties.²⁵¹ The previous investigators limited themselves only to exclamations of admiration. These two khachkars may be considered the most significant work of art in the whole complex. Really they are so magnificent that at times it seems that the whole campanile is built to frame them and it was not by accident that there were numerous proposals to buy and take them to Europe. We are informed that in the beginning of the eighties of the XIX cent. two Englishmen offered 10.000 rubles to the clergy

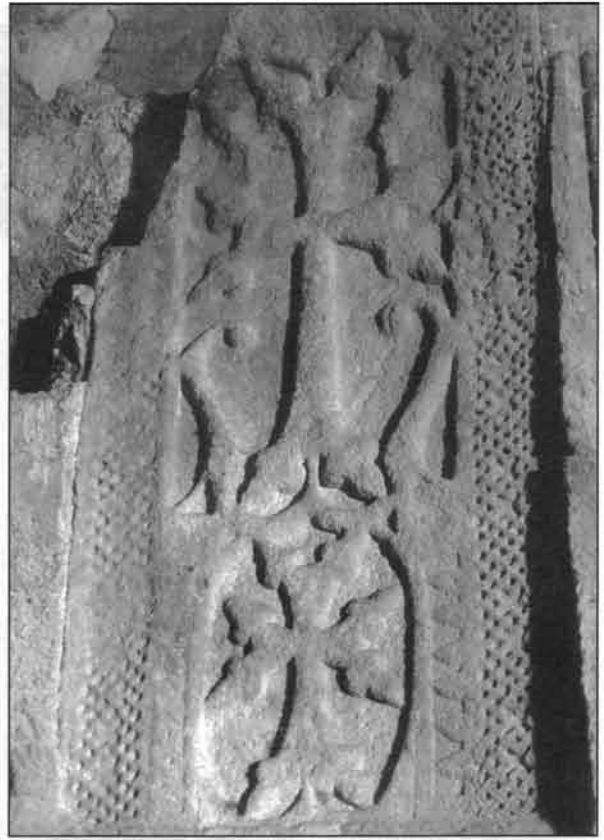
of Karabakh against these khachkars but were fortunately rejected.²⁵² Two Frenchmen made a new proposal to the superior "...to sell the crosses by money" between 1887-1890. "They said, they intended to send the khachkars to France, but his Holiness refused..."²⁵³ The same proposal was repeated later by another Frenchman and was denied again.²⁵⁴

251 "Haykazian Armenistic Magazine", p. 16-19.

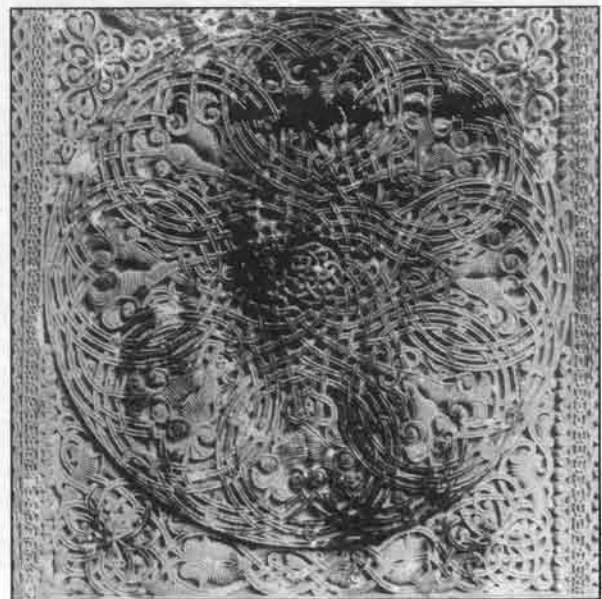
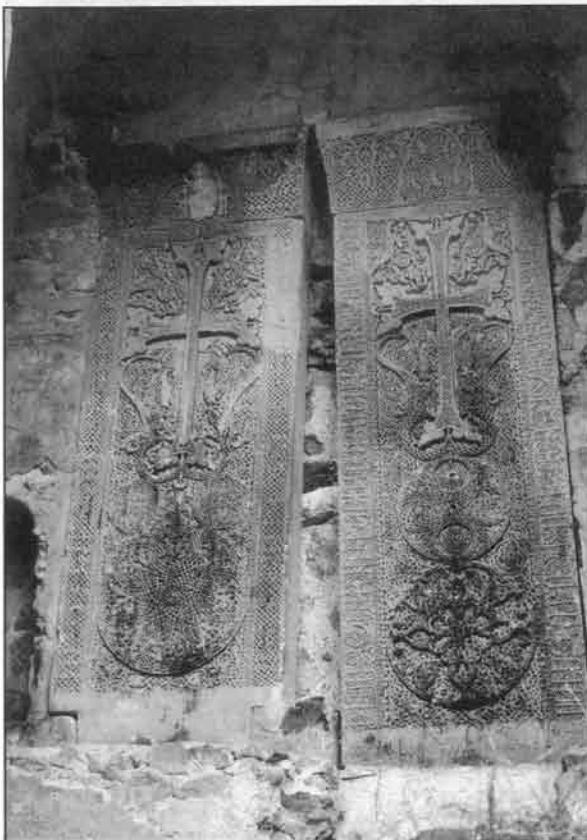
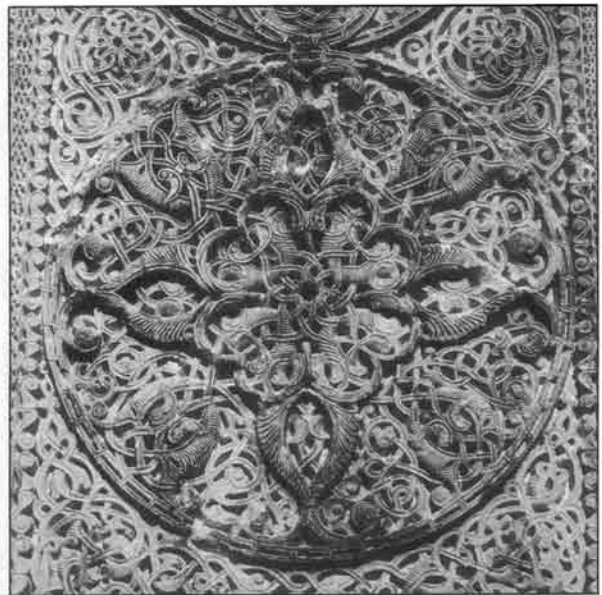
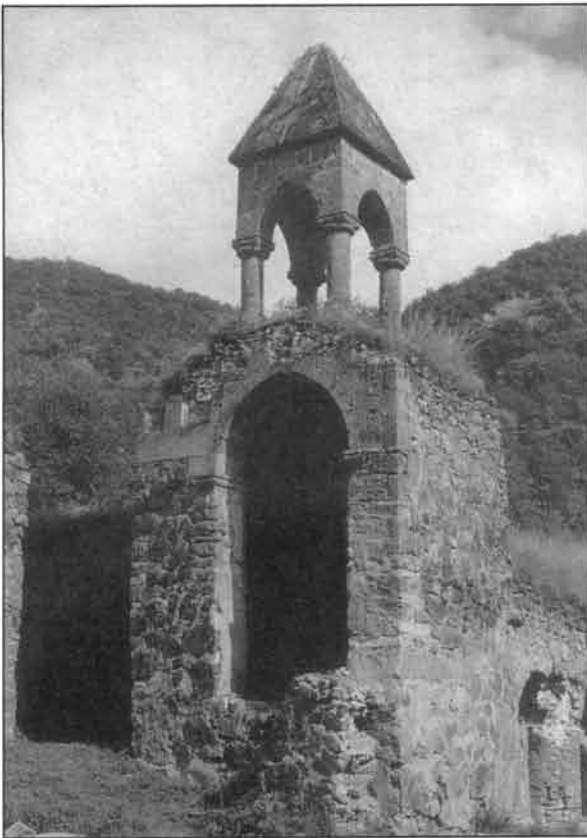
252 "Meghu Hayastani", 1885, N 78, p. 2-3. The opposite opinion was expressed by Haykuni, who thought that it would be better to repair the monastery by the price of those khachkars.

253 "Nor Dar", 1892, N 15, p. 2.

254 "Bysandion", 1901, N 1492.



Chapel. Khachkars under the eastern wall. Details of the entrance near St. Dadi church.



Bell Tower seen from the southwest. Two khachkars inside the Bell Tower. Details of khachkars.



*Winepress seen from the south and its entrance.
Fortress walls. Khachkars fastened into the fortress wall extending in the eastern side of the monastery.*



The chapel situated west of the monastery. Seen from west. Interior of the same seen from west. Inscription in black ink on the preserved plastering of the southern wall of the same chapel. The southwestern (closest to the monastery) chapel seen from northwest and northeast.



*Chapels. Northeastern chapel seen from west and its interior seen from west.
Destroyed northern chapel seen from west. Destroyed southeastern chapel on the woody mountain spur seen from the southwest.*



Refectory seen from the south.

Princely quarters. Interior of the northern and eastern walls.

Columnar Hall. Exterior seen from southeast. Interior towards west and east.

We have to state with gratitude that those who were in charge of our church appreciated and protected the national values and were not tempted by any sums, thus contributing to the sustenance of the national culture on the land where it historically belonged.

Basilica and the Parvis. These structures were built upon the completion of Saint Dadi Church and the Cathedral (1214) may be even the bell tower. A single nave basilica and the parvis were attached to the whole southern wall of St Dad church.

Contrary to its small width (3.75 m) the

church was very high (7.30 m up to the centre of the vault).

The dated tomb (1293) discovered in the parvis²⁵⁵ might serve a dating criterion for the parvis, which, in my opinion, was constructed before the end of the XIII cent. Consequently the basilica was also built between 1283-1293 together with the parvis linked to it from the west.

“The Hall and Houses” (Library?). The vast hall and three small rooms were linked to the eastern side of the “Temple” of 1211. Two of the rooms, which

²⁵⁵ S. Jalalians, Vol. B, p. 223.



A hall in western side of the chapel discovered during the excavation in 1997.



Gates in the western and eastern sides of the monastery

limit the structures from the east, are double storied. Most important within the group of these structures was the library. Other rooms were taken for the scribes' studies or monks' cells.²⁵⁶ As strange as it would seem, the building inscription on the southern entrance of the hall was up to now neglected.²⁵⁷ Meanwhile it narrates that this group of buildings was constructed by priors Grigoris and Athanas, sons of prince Hassan, and the

structures were simply named "the Houses and the Hall".

Certainly this inscription does not at all exclude the ruling opinion that this was a library. As regards the date of the building, it may be established with some accuracy owing to other dated references to Father Athanas (as we have said, prior Athanas was mentioned in a number of epigraphic inscriptions made between 1263-1291).

Refectory and the Kitchen. These badly worn accommodations linked to the "Temple" from the west were naturally built after 1211. M. Hasratian provided the detailed description of these accommodations. We have only to add that there had been a second floor with vaulted convent cells over the kitchen. Owing to the steep relief the entrances made in the northern wall of the cells opened on the level of the backyard. The cells were provided with fireplaces and numerous niches.

Pilgrims Dormitories, Winepress, Cellar, Princely Residence and Chapel. These structures were situated in the southwestern side of the complex. They were linked to each other, but stood a little apart from the religious buildings. There had been at least 5 structures of various assignments. The ground floor of the first double storied building was a pilgrim's house, with the prior's residence over it. The second house consisted of a winepress and a cellar in the basement, and the princely quarters upstairs. A simple small chapel is still preserved in the northern end of the princely residence, i. e. being included into the monastery complex the house had its own chapel for praying in private. Unfortunately the princely quarters are badly damaged. Wide arched windows of its southern facade were still discernibly visible on the photograph taken by Mesrop Magistros in 1911.

All these buildings were constructed during the XII-XIII cent. Unfortunately we have no sufficient grounds to date them with more accuracy.

The Columnar Hall. The hall with a colonnade, which filled the section of the yard between the cathedral, of 1214, the bell tower of 1283, the basilica and the parvis built before 1293, is the "most unpretentious structure, disproportional wide..."²⁵⁸ Actually all of the above mentioned structures are far more perfect by their architectural and aesthetic value than the columned hall. It seems the latter was built in much worse time, as late as in the XIV cent.²⁵⁹

Other Houses. There were also a few vaulted houses, one of which was situated in the western side of the complex, and two others were linked to the western facade of the Chapel. It seems they were also built

256 M. Hasratian, *ibid.*, p. 57-58.

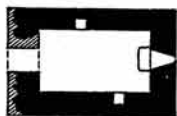
257 See: inscription N 59.

258 M. Hasratian, mentioned work, p. 49.

259 The columnar hall could not be built before 1241. The opposite opinion may be the result of confusion of the place of dating or misreading ("Echmiadzin", 1971, 6-7, p. 69) (in Armenian).

on the verge of the XIII-XIV cent. and might be assigned for dwelling or other economic needs.

The Fortress Wall and the Gates. The main or the large gate is situated within the monastery complex. This indicates that not all the structures were initially enclosed into the wall, or that other structures were built later. The second – smaller gate is in the western side of the Cathedral. The road from this entrance leads to the chapels, situated not too far in the northwest. Although it is impossible to date the gates precisely, two inscribed and dated khachkars fastened into the walls (1181 and 1200) indicate that the fortress walls, as well as the gates should have presumably been built after 1200.



Plans of the chapels surrounding the monastery

The Chapels. Five similar vaulted chapels surround Dadi Vank. Only two of them have been preserved fully (northeast of the complex), the other three chapels are badly damaged (the northern, western and southeastern). All of them were erected by the same simple plan; the only entrance was opened from the west. They were built of coarse stone and mortar, the interior was plastered.

Lapidary inscriptions²⁶⁰. Lapidary inscriptions of Dadi Vank were first researched by Yesayi Hassan-Jalalian, the Catholicos of Albania (1702-1728). Bishop Shahkhatunians used his collection of 1718 in the research published in 1830. At the same time Sarkis Preceptor conducted another investigation. Their collections were published in 1842.²⁶¹ Two other inscriptions were published by M. Smbatians afterwards.²⁶² At the end of the XIX cent. the studies were continued by bishop Makar Barkhutariants,²⁶³ and finally

the inscriptions were studied in situ by M. Ter-Movsissian in 1911, and published two years later.²⁶⁴ We should specially mention the considerable work conducted by Khachik preceptor Dadiants, though his valuable collection is not published up to now.²⁶⁵ The number of inscriptions copied and published to 1911 reached 40.

Then during several decades this field of research remained in oblivion. The works were resumed only in 1960-1964, by the epigraphical expedition led by Sedrak Barkhudarian, which performed the most detailed and fundamental research of the site. Unfortunately, for some reasons publication of the material assembled was postponed for almost 18 years. Inscriptions were published only in 1982, long after the death of S. Barkhudarian (1970), the chief of expedition.²⁶⁶ The respective section of his monograph contains 58 deciphered lapidary inscriptions of Dadi Vank, i. e. 18 new inscriptions had been discovered and added to former publication.

Such is the brief history of investigations and publications of epigraphic inscriptions of Dadi Vank.

Meanwhile there are 75 inscriptions preserved in situ, i.e. 24 additional inscriptions presented below had been discovered by our expedition.²⁶⁷

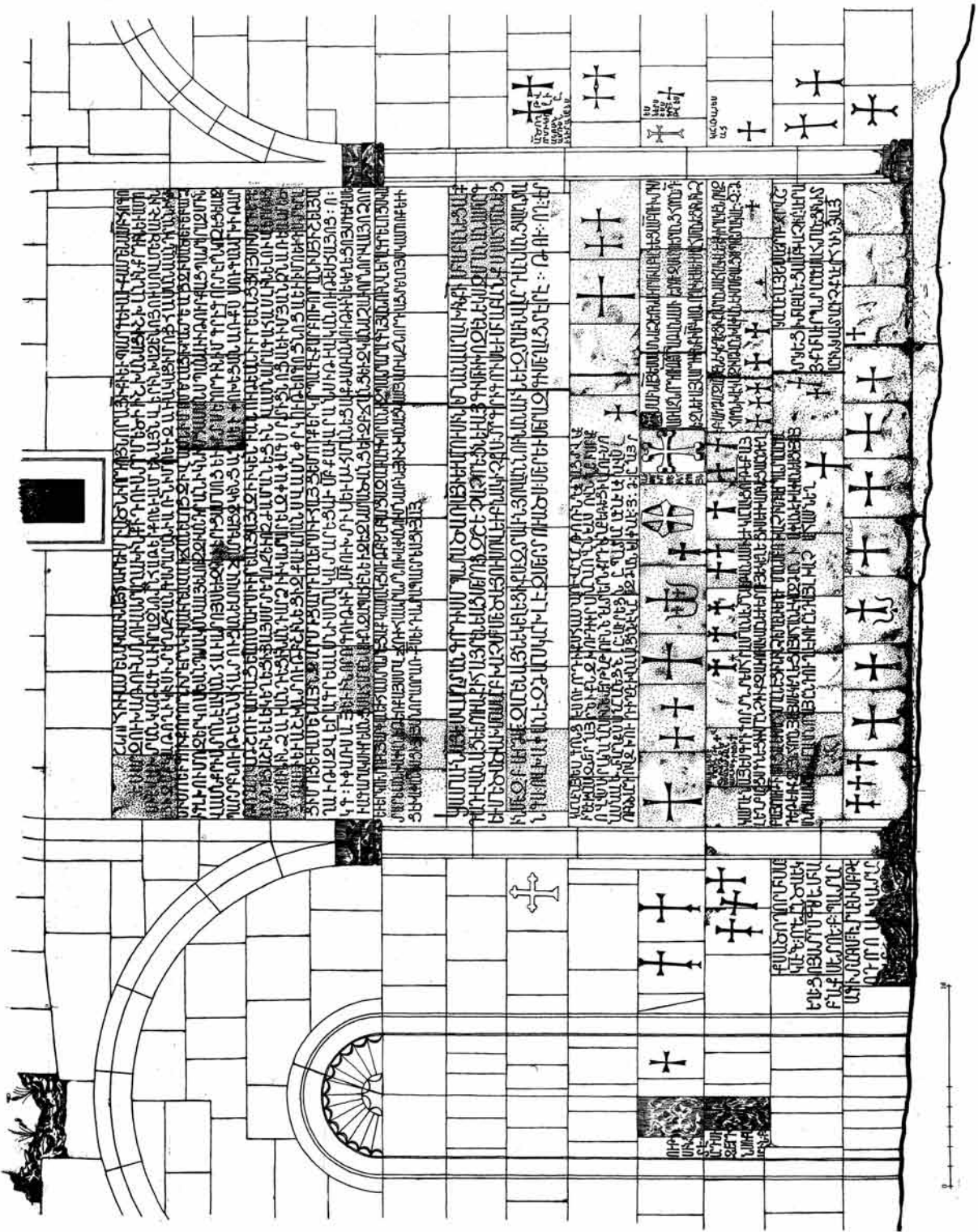
Inscriptions on the Southern Facade of the Cathedral

1. Inscription consisting of 19 lines was engraved between the pilasters of the southern facade, beneath the windows:

ՇՆՈՐՀԻԻ ԱՄԵՆԱԿԱԼԻՆ Ա(ՍՏՈՒԾՈ)Յ
 ՀԱԻՐ ԵՒ ՄԻԱԾՆԻ ՈՐԴՈ ՆՈՐԱ Յ(ԻՍՈՒՄ)Ի
 Զ(ՐԻՍՏՈՍ)Ի ԵՒ ՊԱՐԳԵԼԻՔ ԱՄԵՆԱՍ(ՈՒՐ)Բ
 ՀՈԳՈ | ԵՍ ԱՐԶՈՒ ԽԱԹՈՒՆՍ ՆՈՒԱՍՍ ԱՂԱ-
 ԽԻՆ Զ(ՐԻՍՏՈՍ)Ի, ԴՈՒՍՏՐ ՄԵԾԻ ԻՇԽԱՆԱՅ
 ԻՇԽԱՆԻՆ՝ ԶՐԴԻՆ ԵՒ ԱՍՈՂԻՄԻՆ ՎԱԽՏԱՆ-
 ԿԱ՝ ԹԱԳԱԻՈՐԱԶՆՈ Տ(ԵԱՈ)Ն ՀԱԹԵՐՔՈ ԵՒ
 ԱՄԵՆԱՅՆ ՎԵՐԻՆ ԽԱԶԵՆՈ, ՅՈՒՍՈՎ ՄԵԾԱԲ
 ՇԻՆԵՅԻ ԶՍ(ՈՒՐ)Բ ԿԱԹՈՂԻԿԷՍ Ի ՏԵՂՈԶ
 ՀԱՆԳՍՏԱՐԱՆԻ ԱՈՆ ԻՄՈ ԵՒ ԶԱԲԱԿԱՅ
 ԻՄՈՑ. ՀԱՍԱՆԱ՝ ԱՆԴՐԱՆԻԿՅԻՄ ԻՄՈ ԵՒ
 ԳՐԻՔՈՐ, ՈՐՆ Ի ՏԷՐՆ ԿԻՍԱԻՐԵԱ ՎԱԽՏԱՆ-

260 Only the most important lapidary inscriptions are presented here. The large collection of the lapidary inscriptions of Artsakh, including over 4800 inscriptions is still to be published.
 261 "The signature of Johannes Bishop Shahriantsi of the cathedral of Echmiadzin and five provinces of Ararat", vol. 2, Echmiadzin, 1842, p. 356-362; Sarkis Preceptor Jalaliants, The Voyage to Greater Armenia, Pt. 2, Tiflis, 1858, p. 222-228 (in Armenian).
 262 M. Smbatians, "Nor Dar", 1893, N 17, p. 3 (in Armenian).
 263 Bishop Makar Barkhutariants, Artsakh, Baku, 1895, p. 203, 209 (in Armenian).

264 "Anthropological Magazine", vol. 27 A) p. 80-88; B) p. 75-84, Tiflis, 1913. These materials were later summarized in the study of Archbishop Mesrop Ter-Movsissian, The Structures of Three Large Armenian Monasteries..., Jerusalem, 1938, p. 83-90.
 265 SCHARA, Fund N 319, List 1, case 5, p. 23-28; Fund N 319, List 1, case 95, p. 28 (in Armenian).
 266 "Corpus" Inscriptionem Armenicarum, issue 5, by S. Barkhudarian, Yerevan 1982, p. 197-217.
 267 As soon as all the inscriptions published before had been critically analyzed and updated in "Corpus" (the issue mentioned), all the references and corrections of misreadings and misprints shall be based on the said issue.



Dadi Vank. Copy of the inscriptions covering the southern facade of the Cathedral.

ՆԵԼՈՅ, ԶԻ ՎԱՍՆ ԻՍՈՒ ՄԵՂԱՅ ԽՐԱՏԵԱՅ
 ԶԻՍ Ա(ՍՏՈՒԿ)Ծ ԵՒ ԵՔԱՐԶ | Ի ՎԼԽՈՒ ԻՍՈՒ
 ԶԵՐԿՈՍԵԱՆ ՊՍԱԿՍՆ ՎԱՅԵԼՈՒԶ ԶԻ
 ԱՆԴՐԱՆԻԿՆ ԻՄ՝ ՀԱՍԱՆ ՍՊԱՆԱԲ Ի ԹՈՒՐ-
 ԶԱՅ ՊԱՏԵՐԱԶՄԻՆ | ՎԱՍՆ ԶՐԻՍՏՈՆԷԱԿԱՆ
 ՀԱԲԱՏՈՅՍ ԵՒ ԶԿՆԻ ԵՐԻՅ ԱՄՍՈՅ ԵՒ
 ԿՐՏՍԵՐ ՈՐԴԻՆ ԻՄ ԳՐԻԳՈՐ ՏԷՐՆ ԿՈՉԵ-
 ՅԵԱԼ ԶՊԱՐՏ ԲՆՈՒԹԵԱՆՍ ՀԱՏՈՒՅԱՆԵԼՈՎ
 ՎՃԱՐԵԱՅ ԶԿԵՆՅԱՂՍ ԱՌ-Ք(ՐԻՍՏՈ)Ս, ՍՈՒԳ,
 ԱՆՍԽԻԹԱՐ | ԹՈՂԼՈՎ ԹՇՈՒԱՌԱՅԵԼՈ
 ՄԱՐՐՍ ԻՐԵԱՆՅ. ԱՅԼ ԶԻ Ի ԿԵՆԴԱ-
 ՆՈՒԹԵԱՆ ԻՐԵԱՆՅ ՅՈՅՍ ԻՄ ՏԷՐ ԴՆԵ | ...Ա
 ՇԻՆԵԼ ԵԿԵՂԵՅԻ ՅԱՅՍՍ ՏԵՂՈՋ ԵՒ ՈՉ
 ԺԱՄԱՆԵՅԻՆ ՎԱՍՆ ԱՐԱԳԱՀԱՍ ԼԻՆԵԼՈ Ի
 ՎԵՐԱ ՆՈՅՂԱ ՄԱՀՈՒՆ. ԻՆՁ ԱԲԱՆԴԵՅԻՆ
 ԱՆԴԱՐՁԻԻ ԿԱՏԱՐԵԼ ԶՓԱՓԱԳ ՍՐՏԻՅ
 ՆՈՅԱ. ԵՒ ԻՄ ՅԱՆՁՆԱՌԵԱԼ ՄԵԾ | ՅՈՒՍՈՎ
 ԵՒ ԱՇԽԱՏՈՒԹ(ԵԱՍ)Բ ՇԻՆԵՅԻ ԶՔԱԲԱՐԱՆՍ
 ՎԱՍՆ ՓՐԿՈՒԹ(ԱՆ) ՈԳՈՅ ՆՈՅԱ ԵՒ ԻՍՈՒ ԵՒ
 ԴԱՏԵՐԱՅ ԻՍՈՅ ԵՒ ԱՄԵՆԱՅՆ ԶԱՐՄԻՅ. ԱՐԴ
 ԱՂԵՐՄԻԻ ՀԱՅՅԵՄ ՈՐՔ ԵՐԿՐՊԱԳԷՔ ՍՐԲՈ
 ԽՈՐԱՆԻՍ ՅԻՇԵԼ ՅԱՂԱԲԹՍ ԶՎԵՐԱ-
 ԳՐԵԱԼՍ Ի ՍՍԱ ԿԱՏԱՐԵՅԱԲ Ս(ՈՒՐ)Բ
 ՔԱԲԱՐԱՆՍ Ի ԹԻԱԿԱՆՈՒԹ(ԱՆ)Ս ՀԱՅՈՅ :Ո:
 ԼԿ: Գ: (1214) Ի ՓԱՌՍ Ա(ՍՏՈՒԾՈՆ)Յ ԵՒ Ի
 ՆՈՐՈԳՈՒԹԻՒՆ Ս(ՈՒՐ)Բ ՈՒԽՏԻՍ ԵՒ
 ՍԱՀՄԱՆԵՅԱՔ ԺԱՌԱՆԿՈՒԹԻՒՆ ԵԿԵՂԵ-
 ՅՈՅՍ ԳԵՐՂՍ ԵՒ ԱԳԱՐԱԿՍ ԻՐԵԱՆՅ
 ՍԱՀՄԱՆՈՔՆ ԶԱՊԱՀԷՆ ԵՒ ԶԵԶԱՐԱԾԱՆՅ
 ԵՒ ԶԲՃԱՆՅ ԵՒ ԶԿԱՆԱԶԱԲՈՐՆ, ՈՐ Ի
 ՎԱՅՈՉՈՐ | ԵՒ ԵՐԿՈՒ ՏՈՒՆ ՅԱՐՓԱ ԵՒ
 ՀԱՍՏԱՏԱԵՅԱՔ ԿԱՍԱԿՅՈՒԹ(ԱՍ)Բ ԵՂ-
 ԲԱՐՅՍ ԶԱԲԱԳ ԽՈՐԱՆԻ ԶՊԱՏԱՐԱԳՆ
 ՅԱՆՈՒՆ ՎԵՐԱԳՐԵԼՈՅՍ ԿԱՏԱՐԵԼ ԱՆԽԱ-
 ՓԱՆ, ԵԹԵ ՈՔ ԱՅՍՍ ՎՃՈՒ ՀԱՍՏԱՆՈ
 ԽԱՓԱՆՈՒՄՆ ԱՌՆԷ ՅԻՇԽԱՆԱՅ ԿԱՍ
 ՅԱՌԱԶՆՈՐԴԱՅ ՏԵՂՈՅՍ ԿԱՄ[Ո]ՈՔ ԵՒ ԻՅԷ
 ԽԱՓԱՆԵՍՅԻ ՅՈՅՍ ՆՈՐԱ ՈՐ ԱՌ-Ք(ՐԻՍՏՈ)Ս
 ԵՒ ԴԱՏԱՊԱՐՏԵՍՅԻ ՅԱ(ՍՏՈՒԾՈՆ)Յ:

“BY THE GRACE OF ALMIGHTY GOD
 FATHER AND HIS ONLY BEGOTTEN SON JESUS
 CHRIST, AND BY THE GRACE OF THE MOST
 HOLY SPIRIT, I, ARZU KHATUN, HUMBLE
 MAID OF THE CHRIST, THE DAUGHTER OF THE
 GREATEST PRINCE OF PRINCES, KURD AND
 THE SPOUSE OF CROWN PRINCE VAKHTANG,
 THE LORD OF HATERK AND WHOLE UPPER
 KHACHEN, WITH UTMOST HOPE BUILT THIS
 HOLY CATHEDRAL IN THE PLACE OF THE
 LAST REST OF MY HUSBAND AND MY SONS:
 HASSAN MY ELDER SON AND GRIGOR, WHO
 PASSED TO THE LORD DYING PREMATURELY
 AND THAT WAS THE ADMONITION OF GOD
 FOR MY SINS, AND PUT TO MY HEAD THE
 DOUBLE HALO MORE SUITABLE FOR MY
 ELDER – HASSAN, KILLED FOR CHRISTIAN
 FAITH IN THE TURKISH WAR AND IN THREE

MONTHS MY JUNIOR SON, GRIGOR, CALLED
 FATHER (I. E. PRIOR), PAID HIS TRIBUTE TO
 THE NATURE BY HIS LIFE AND THEY PASSED
 TO THE CHRIST, LEAVING THEIR POOR MOTH-
 ER IN UNCONSOLABLE MOURNING. BUT
 WHILE THEY WERE ALIVE THEY VOWED TO
 BUILD A CHURCH FOR THE GOD IN THIS
 PLACE, AND DIDN'T MANAGE BECAUSE THE
 DEATH CAME TO THEM FASTER. THEY
 BEQUEATHED ME TO IMPLEMENT BY ALL
 MEANS THE TESTAMENT OF THEIR HEARTS
 AND I UNDERTOOK THE CONSTRUCTION OF
 THIS EXPIATORY WITH UTMOST HOPE AND
 DILIGENCE FOR THE SALVATION OF THEIR
 SOULS, AND MINE, AND THE DAUGHTERS OF
 MINE, AND ALL MY NEPHEWS, AND THUS
 PLEAD: WHILE WORSHIPPING IN THIS HOLY
 ALTAR, REMEMBER MY PRAYERS INSCRIBED
 ON THIS CHURCH. THIS EXPIATORY IS COM-
 PLETED IN THE YEAR OF ARMENIAN DATING
 KG (1214). TO THE GLORY OF THE LORD, AND
 DURING THE RECONSTRUCTION OF THIS
 HOLY CONVENT I MADE A BEQUEST TO THE
 CHURCH: A VILLAGE AND A SETTLEMENT -
 APAHEN AND YEZNARATZANTS WITHIN
 THEIR BOUNDARIES, AND BTZHANTS AND
 KANACHAVOR, WHICH ARE SITUATED IN
 VAYOTS DZOR, AND TWO HOUSES IN ARPA
 AND OWING TO THIS [BEQUEST AND FOR THE
 SAFE COMPLETION OF THE WORK] THE HOLY
 BRETHERN BY THEIR OWN FREE WILL ESTAB-
 LISHED TO SERVE THE REGULAR HIGH MASS
 OF THIS ALTAR. IF WHOEVER DESTROYS THIS
 FIRM DECISION, LET HIS HOPE IN CHRIST BE
 DESTROYED BY THE WILL OF THE PLACE OF
 PRINCES AND PRIORS, AND MAY GOD JUDGE
 HIM.”

*Published: Corpus..., p. 198-199.
 Note: The inscription is collated and a number of
 misprints and voluntary additions are corrected. The paleog-
 raphy was also distorted.*

2. Below the first inscription, consists of 5 lines:
 ԿԱՍԱԲՆ Ա(ՍՏՈՒԾՈՆ)Յ ԵՍ ՎԱՂՏԱՆԳ
 ՈՐԴԻ ՍՄՊԱՏԱ ԾԱՌԱ Յ(ԻՍՈՒՄ)Ի ԵՒ
 ԱՍՈՒՄԻՆ ԻՄ ՆԱՆԱ՝ ԱՂԱԽԻՆ Ք(ՐԻՍՏՈՍ)Ի
 ՄԻԱԲԱՆԵՅԱ ԶՂԱՂԷ ՎԱՆԱՅ ԵՒ ՏՈՒՔ Ի
 ՀԱՅՐԵՆԵԱՅ ՄԵՐՈՅ ԶՇԵԶԱԶՈՐԵՅՆ ԵՒ
 ԱՅԳԻ ՄԻ Ի ԽՈՋԵՆԵԿՍ, ԶՄԱՆԱՆԱՄԱՐԳ | ԵՒ
 ՄԵԾԱԾԱԽ ՄԱՍԱՐ ԽԱՉ ՄԻ ՄԵԾԱԲ
 ՅՈՒՍՈՎ ԵՒ ԲՆԱԿԻՉՔՍ Տ(Է)Ր ԳՐԻԳՈՐԻՍ ԵՒ
 ՄԻԱԲԱՆՔՍ ՍԱՀՄԱՆԵՅԻՆ ՄԵՋ :Բ: (2) ԱՐ
 ԺԱՄ ԶԱՄԵՆԱՅՆ ԵԿԵՂԵՅԻՔՍ ԶՏԱԲՆ
 ՅՈՎՀԱՆՆՈՒ՝ ՆԱՆԱԽՆ ԵՒ ԶՏԱԲՆ ՎԱՐ-
 ԴԱՆԱՆՅ՝ ՎԱՂՏԱՆԳԱ: ՈՎ ԽԱՓԱՆԷ ԶԺԱՍՍ
 ԿԱՍ ԽԼԷ ԶՄԵՐ ՏՈՒՔՍ ՄԵՐ ԵՒ ՄԵՐ ԱԶԳԻ
 ՄԵՂԱՅ ՏԷՐ Է: Ի ԹՈՒ(Ի)Ն ՈՂ (1241) ԷՐ:
 “BY THE WILL OF GOD, I VAGHTANG,

THE SON OF SMPAT, THE SERVANT OF JESUS, AND MY SPOUSE NANA, THE MAID OF JESUS, JOINED TO THE CONVENT OF DADE VANK AND WITH UTMOST HOPE GAVE SHECHACHORENTS FROM OUR PATRIMONY AND AN ORCHARD IN KHOZENEK TOGETHER WITH MANANAMARG ('MANNA MEDOW') AND THE POPULATION AND MOST IMPORTANT: A CROSS. FATHER GRIGORIS AND THE BRETHREN ESTABLISHED 2 DAYS OF LITURGY IN ALL THE CHURCHES IN THE FEAST OF SAINT JOHN FOR NANA AND IN THE FEAST OF VARDANANTS - FOR VAGHTANG. WHOEVER DESTROYS THE (MASS) HOURS, OR TAKES AWAY WHAT IS GIVEN BY US, SHALL BEAR THE SINS OF OUR FAMILY AND OURS. IN YEAR 1241."

Published in "Corpus"..., p. 202-203.

The toponym Mananamarg was read as "i...knamarg". There were also other misreadings.

3. A little below of the second inscription, 5 lines:

ԿԱՄԱԲԸ Ա(ՍՏՈՒԾՈՅ) ԵՄ ԳՈՆՏԷՍ ՈՒ ՈՐԴԻՔՍ՝ ՀԱՍԱՆ ՈՒ ՎԱՐՀԱՍ, ԹՈՌՆ՝ ԴԱՓԱՆՅ, ՏՎԱՔ | Ի ԴԱՂԻ ՎԱՆՍ ԶՄԵՐ ՀԱՅՐԵՆԻՔԸ ԶԽՈՒԴ՝ ԻՐ ՍԱՀՄԱՆՈՎՆ, ԽԱՍՈՎՆ, ՎԵՐԻՆ ՄԱՐԳՈՎ, Վ(Ա)Ս(Ն) ՄԻՐԱԿԱՆ ՀԱՐՍԻՆ ԵՒ ՄԵՐ ԹԱԹՈՒՆԻՆ, ԴՍԵՐՆ՝ ԶՐԴԻՆ ԱՆԲԵՐԴԵՅԻ, ԱՍՈՒՄՆՈ | ՀԱՍԱՆԱ ԵՒ ՄԻԱԲԱՆՔՍ ՍԱՀՄԱՆԵՅԻՆ :Ը: (8) ԱՐԵՅՆ :Ը: (8) ՊԱՏԱՐԱԳ ԱՆԽԱՓԱՆ Վ(Ա)Ս(Ն) ԼՈՒՆԻՆ, ԱՐԴ՝ ՈՎ ԶԽՈՒԴԻ ԴԱՂԻ ՎԱՆԱՅ ՀԱՆԷ ԿԱՍ ԶԺԱՍՆ ԽԱՓԱՆԷ :ՅԺԸ: (318) ՀԱՅՐ(ԱՊԵՏԱՅՆ ՆՁՈՎԱԾ Է):

"BY THE WILL OF GOD, I, GONTSE AND MY SONS HASSAN AND VARHAM, GRANDSONS OF DOPANTS, GAVE OUR PATRIMONY KHUD, WITHIN ITS BOUNDARIES, A FIELD, UPPER MEADOW TO DADI VANK, FOR OUR BELOVED SISTER IN LAW AND OUR TATUN, DAUGHTER OF KURD OF ANBERD, THE SPOUSE OF HASSAN AND THE BRETHREN ESTABLISHED: 8 DAYS, 8 REGULAR MASSES FOR LUN. THUS WHOEVER TAKES KHUD AWAY FROM DADI VANK, OR DESTROYS THE MASS SHALL BE CURSED BY 318 PATRIARCHS".

Published in "Corpus"..., p. 203

Note: The paleography was distorted.

4. An inscription of 5 lines is a little below and to the right of the former.

ԿԱՄԱԲԸ Ա(ՍՏՈՒԾՈՅ) ԵՄ ՍԱՍՆԱ ԶԵՆՆԱԲՈՐ ՄԻԱԲԱՆԵՅԱ Ս(ՈՒՐ)Բ ՈՒՆՏԻՍ | ԱՌԱՋՆՈՐԴՈՒԹ(ԵԱՍ)Բ Տ(Է)Ր ԱԹԱՆԱՍԻ, ԵՏՈՒ ԶՍԱՐՈՒՏԱՆՅ ՀՈՂՆ :Դ: (4) | ԵԶՆ ԵՒ ԱՅԼ ԱՐԴԻՆՔ Ի Ս(ՈՒՐ)Բ ԿԱԹՈՂԻԿԷՍ ԵՒ ՍԱՀՄԱՆԵՅԻՆ ԻՆՁ | :Բ: (2) ԱՐԺԱՍ ԶԱՍԷՆ

ԵԿԵՂԵՅԻՔՍ (Ի) ՏԱԲՆ ՍԱՀԱԿԱ ԵՒ ԿԻՐԱԿԷՆ, ՈՎ ԶԻՆՈՂՆ ԽԼԷ ԿԱՍ ԶԻՍ ԺԱՍՆ ԽԱՓԱՆԷ ԻՍ ՄԵՂԱՅՍ ՊԱՐՏԱԿԱՆ Է :Զ:Ժ: (1261):

"BY THE WILL OF GOD I SASNA DZERNAVOR JOINED TO THE HOLY CONVENT AT THE PRIORSHIP OF FATHER ATHANAS AND GAVE THE LAND OF SARUTANTS, 4 OXEN AND OTHER PRODUCE TO THE HOLY CATHEDRAL AND THEY ESTABLISHED 2 DAYS OF LITURGY ON THE FEAST OF SAHAK IN ALL THE CHURCHES AND ON SUNDAYS. WHOEVER TAKES THE LAND AWAY OR DESTROYS MY HOURS OF LITURGY SHALL BEAR MY SINS. 1261".

Published in Corpus. P. 204-205.

Note: There were numerous misprints in the publications and the paleography wasn't preserved.

5. In the right corner of the second row of the facade masonry.

ԿԱՄԱԲԸ Ա(ՍՏՈՒԾՈՅ) ԵՄ ՄԵՐՈՐ ԶՐՎՇ|ՏԿԵՅԻ ՄԻԱԲԱՆԵՅԱ Ս(ՈՒՐ)Բ ԽԱՁԻ :Ը:(8) ԱՐԱ|ՅՔՆ ՄԻ ԱՐԻ ՊԱՏԱՐԱԳ ՍԱՀՄԱՆԵՅԻՆ Ի Տ|ԱՐԻՆ ԿԱՏԱՐԻՉՔՆ ԱՐԻՀՆԻՆ ՅԱ(ՅՍՏՈՒԾՈՅ):

"BY THE WILL OF GOD, I SEROB JRVSHTKETSİ JOINED TO THE HOLY CROSS. ONCE EVERY 8 DAYS A MASS IS TO BE SERVED WITHIN A YEAR. GOD BLESS THE EXECUTORS."

Published in: "Corpus..." p. 209.

Note: The word "one" of days was missing in the publication. The paleography wasn't preserved.

6. On the second and third row of the masonry, 5 lines:

ԿԱՄԱԲԸ Ա(ՍՏՈՒԾՈՅ) ԵՄ ԳՐԻԳՈՐ ՏՆՏԵՍ ՀՐԱՍԱՆԱԲ Տ(ԵԱՌ)Ն ԱԹԱՆԱՍԻ ԵՒ ԿԱՍԱԿՑՈՒԹ(ԵԱՍ)Բ ԱՅԼ ԵՂԱՐՅԱ ԳՆԵՅԻ ԻՍ ԸՆՉԻՔ ԶԱՆՈՌԱԿԱՆ ԵՒ ԵՏՈՒ ԵԿԵՂԵՅԻՍ ԵՒ ԽԱՌՆԵՅԱ ԸՆԴ ԵՂԱՔՅՐՈՒԹԻ(ԲՆ) ՍՈՅԱ ԵՒ ՍԱՀՄԱՆԵՅԻՆ ԻՆՁ Ի ՏԱԲՆԻ ԵՐԵՄԱՆ Ս(Ր)ԲՈ ԽԱՁԻ :Գ: (3) ԱՐԻ ՊԱՏԱՐԱԳ. ԱՐԴ, ԵԹԵ ՈՔ ԶԱՅՆ ՀՈՂՆ ՅԱՅՍ ԵԿԵՂԵՅՈՅՍ ՀԱՆԷ ԿԱՍ ԶԺԱՍՆ ԽԱՓԱՆԷ՝ ԽԱՓԱՆԵՍՅԻ ՅՈՅԼ ՆՈՐԱ ԱՌ(ՐԻՍՏՈ)Ս ԵՒ ՄԱՍ ՆՈՐԱՅ ԸՆԴ ՈՒԴԷԻ ՈՒ ԸՆԴ ԱՅԼ ԽԱՁԱՀԱ(Ն)ՍՆ ԵՂ(ԻՅԻ):

"BY THE WILL OF GOD, AND BY THE ORDER OF FATHER ATHANAS AND CONSENT OF OTHER BRETHREN I, GRIGOR ECONOM BOUGHT THE LAND WITH BYRES BY MY OWN FAIR MEANS AND GAVE IT TO THE CHURCH AND MIXED WITH OTHER PROPERTY OF THE CONGREGATION AND THEY ESTABLISHED 3 DAYS OF LITURGY FOR ME IN THE FEAST OF THE VISION OF HOLY CROSS. THUS WHOEVER TAKES THIS LAND OFF THE CHURCH, OR

DESTROYS MY LITURGIES, LET HIS HOPE IN CHRIST BE DESTROYED AND LET HIS JOINTS BE SPREAD WITHIN UDEI AND OTHER PAGANS WHO DO NOT RECOGNIZE THE CROSS.”

Published in “Corpus”, p. 203-204.

7. On the Southern facade, between the niche and the arch on the first and second rows of the wall masonry, 7 lines, the last line is weathered.

Ք(ՐԻՍՏՈ)Ս Ա(ՍՏՈՒԿ)Ծ ՈՂՈՐՄԻ ՍԱՐ-
| ԿԱԲԱԳՆ, ՈՐ ԵՏ ԸՆԾԱ ԵԿԵՂԵՑՈՅՅՍ Տ(Է)Ր
Ս(ԱՐ)ԳԻՍ ԵՒ ՄԻԱԲԱՆՔՍ ԵՏՈՒՆ :Բ: (2)
ՊԱՏԱՐԱԳ Ի ՏԱՐՈՒՄ Ի ՏԱՒՆԻ Ս(ՈՒՐ)Բ
ԹԷԼՈՂՈՐՈՍԻ ԿԱՏԱՐԻԶՔՆ | ԱԲՐՀՆԻՆ
Յ(ԱՍՏՈՒԾՈ)Յ :ԶԾԸ: (1309):

“CHRIST, GOD HAVE MERCY UPON THE DEACON THAT HAS GIVEN A DONATION TO THE CHURCH. FATHER SARKIS AND THE CONGREGATION PROVIDED 2 LITURGIES A YEAR ON THE FEAST OF SAINT THEODOROS. GOD BLESS THOSE WHO SERVE (THE MASS). 1309.”

Published: Corpus..., p. 205.

Note: a number of divergences in the paleography.

8. 8 short lines engraved on the fourth row of the facade masonry, next to the cross:

Ա(ՍՏՈՒԿ)Ծ ՈՂ(ՈՐ)ՄԻ Տ(Է)Ր | ԵՂԷԻՆ
Հ|ՈԳՈ|ՅՆ, | ԶԾԷ (1508):

“GOD HAVE MERCY UPON THE SOUL OF FATHER YEGHE, 1508.”

Published in Corpus, p. 208

Note: The dating of the inscription in the publication was incorrect.

9. Left part of the third row of stone masonry, beside the inscription N 6, 5 lines:

Ա(ՍՏՈՒԾՈ)Յ. ԱՅՍ Է | ՍԱՀԻՆ ԹԻ[Վ]ՎՆ
ՌՃԾԶ (1737) ԷՐ, | ԵՍ ԱՆԱՐԺԱՆ | ԱՍԼԻՍ
ԳՐԵՑԻ :

“LORD, THIS IS THE DATE OF DEATH – 1737. I, UNDESERVING ASLI WROTE.”

Published: Corpus, p. 209.

The paleography was distorted.

10. There had been an inscription consisting of 7 lines in the western niche of the southern facade, on the 3rd and 4th rows of the masonry, of which only the first two letters of each line were preserved.

11. Between the wall arch and the eastern niche, on the 6th row of the wall masonry. 8 lines:

Ա(ՍՏՈՒԿ)Ծ ՈՂՈՐՄԻ ԿԻՐԱԿՈՍԻՆ, |
ԱՍՈՒՄՆԻԻՆ ԻՐ. ԱՄԷՆ, | ԹՎ(ԻՆ) | ԶԻԼ (1479):

“GOD HAVE MERCY UPON KIRAKOS AND HIS SPOUSE. AMEN. IN YEAR 1479”.

Published: “Corpus”, p. 208.

The paleography wasn’t preserved.

12. Two rows below the former, 5 short lines:

ԵՍ | ՆԵՐՍԵՍԻՍ ԳՐԷ(ՅԻ) Ի | ԹՎ:

“I, NERSES, WROTE IN YEAR”

Published for the first time.

The date was missed.

13. Under the former (N 12), at the edge of the

same stone. 1 line:

ԵՍ ԳՈՐԻՍ Տ(Է)Ր ՍԸ(Հ)ԱԹ(ԻՆ):

“I, GORIS, THE OWNER OF SE(H)AT (IN)”.

Published for the first time.

Note: the last word may, with certain reservations, may be interpreted as *Sehati*, which was the name of the province of *Surmalu* under the Persian rule (*Sehata land*).

14. Under the previous inscription, 3 lines, obscure:

ԿԱՍԱԲ (ԱՍՏՈՒԾՈՅ) ԵՍ ՀԱԱՂՎՆԻՍ(՞)
ՅԻԶԱ ՀՈՂՆ ԽՐՍԱՀԱՅՆ:

“BY THE WILL OF GOD, I AGHAVNI DESCENDED TO THE GRAVE...”

Published for the first time.

Inscriptions on the Eastern Facade of the Cathedral

15. 5 lines engraved in the central part of the facade, on the 6th and 7th rows of the stone masonry:

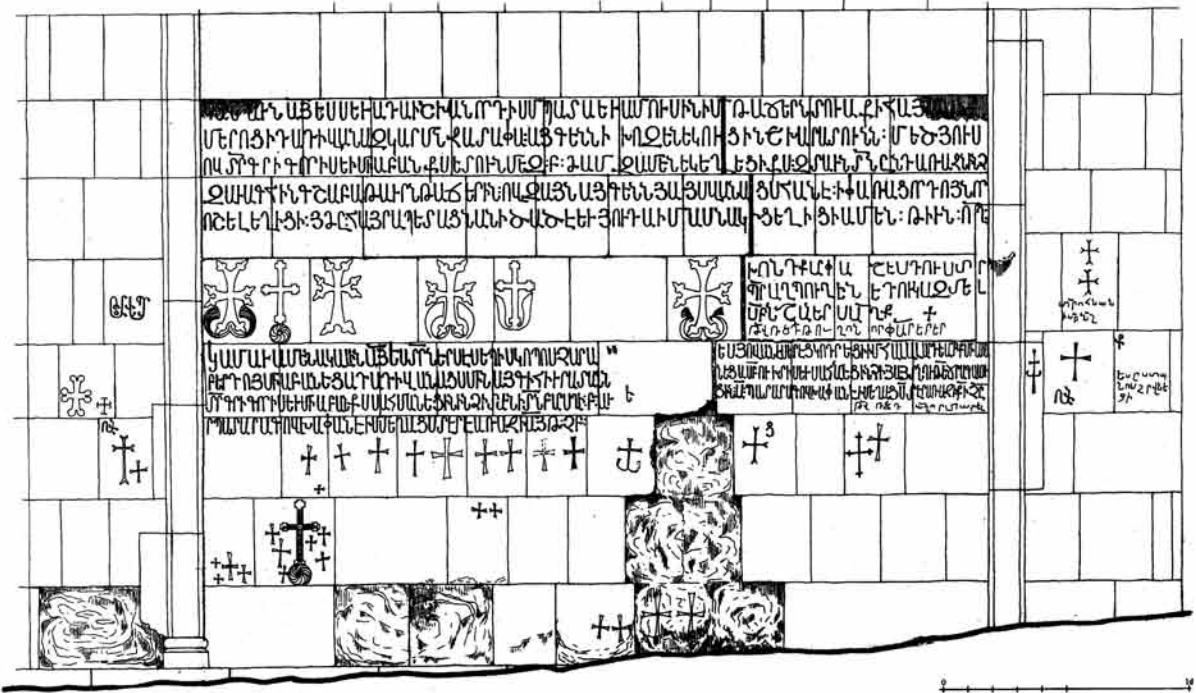
ԿԱՍԱԲ Ա(ՍՏՈՒԾՈ)Յ ԵՍ ՍԵՒԱՂԱ
ԻՇԽԱՆ, ՈՐԴԻ՝ ՍՄՊԱՏԱ ԵՒ ԱՄՈՒՍԻՆ ԻՍ՝
ԹԱՃԵՐՆ, ՏՈՒԱԶ Ի ՀԱՅՐԵՆԵԱՅ | ՄԵՐՈՅ Ի
ՂԱԴԻ ՎԱՆՍ ԶԿԱՐՁԱՏԱՓԱ ԱՅԳԵՆՆ, Ի
ԽՈԶԵՆԵԿՈՒՅ, Ի ՆՇԽԱՐԱՏՈՒՆ. ՄԵԾ
ՅՈՒՍԽՈՎ: Տ(Է)Ր ԳՐԻԳՈՐԻՍ ԵՒ ՄԻԲԱՔՍ
ԵՏՈՒՆ ՄԵԶ :Բ: (2) ԺԱՍ ԶԱՄԵՆ ԵԿԵՂԵՑԻՔՍ
ԶՏԱՒՆ(ԻՆ) Տ(ԵԱՌ)ՆԸՆԴԱՌԱԶ(Ի)Ն՝ ԻՆԶ, ||
ԶԱԲԱԳ ՀԻՆԳՇԱԲԱԹ ԱԲՐՆ՝ ԹԱՃԵՐԻՆ: ՈՎ
ԶԱՅՆ ԱՅԳԵՆՆ ՅԱՅՍ ՎԱՆԱՅՍ ՀԱՆԷ Ի
ՓԱՌԱՅ ՈՐԴՈՅՆ ՈՐՈՇԵԼ ԵՂԻՑԻ :ՅԺԸ: (318)
ՀԱՅՐԱՊԵՏԱՅՆ ԱՆԻԾԱԾ Է ԵՒ ՅՈՒԻՂԱԻ
ՍԱՍՆԱԿԻՑ ԵՂԻՑԻ ԱՄԵՆ: ԹԻՒՆ ՈՂ (1241):

“BY THE WILL OF GOD, I, PRINCE SEVA-
DA, THE SON OF SMPAT AND MY SPOUSE
TATZHER WITH UTMOST HOPE GAVE OUR
PATRIMONY: THE ORCHARDS AT THE EDGE
OF KARMNJATAPA, (THE BRIDGE) OF
KHOZENEK, TO DADI VANK AND
NSHKHARATUN (COMMUNION BREAD HOUSE
HOST HOUSE). THE PRIOR, FATHER GRIGORIS
AND THE BRETHREN GAVE US 2 HOURS OF
LITURGY IN EVERY CHURCH ON THE FEAST
OF CANDLEMASS TO ME AND ON THE MAUN-
DY THURSDAY TO TATZHER. WHOEVER
TAKES THIS GARDEN AWAY FROM THE
MONASTERY, LET THE SON BE HIS GLORIOUS
JUDGE. LET HIM BE CURSED BY 318 PATRI-
ARCHS AND BE THE ACCOMPLICE OF JUDAH.
AMEN. DATED 1241.”

Published in “Corpus”, p. 202.

16. 4 lines engraved below the former, on the 3rd and 4th rows of the stone masonry:

ԿԱՍԱԲ ԱՍԵՆԱԿԱԻՆ Ա(ՍՏՈՒԾՈ)Յ ԵՍ
Տ(Է)Ր ՆԵՐՍԵՍ ԵՂԻՍԿՈՂՈՍ ԶԱՐԱԲԵՐԴՈՅ



Copy of the inscriptions covering the eastern facade of the Cathedral.

ՄԻԱԲԱՆԵՅԱ ՂԱԴԻ ՎԱՆԱՅԱ, ՄԻՆ ԱՅԳԻ (ԵՏՈՒ) ՀԻՒՐԱՍԱՆՆ | Տ(Է)Ր ԳՐԻԳՈՐԻՍ ԵՒ ՄԻԱԲԱՆՔՍ ՍԱՀՄԱՆԵՅԻՆ ԻՆՁ Ի ՏԱԲՆԻ Տ(ԵԱՌ)Ն ԲԱՐՍՂԻ :Բ: (2) ԱԻՐ ՊԱՏԱՐԱԳ: ՈՎ ԽԱՓԱՆԷ ԻՄ ՄԵՂԱՅՍ ՏԷՐ Է ԱՌԱԶԻ Ա(ՍՏՈՒԾՈ)Յ, Թ(ՎԻՆ) ԶԲ (1253):

"BY THE WILL OF ALMIGHTY GOD, I, FATHER NERSES ARCHBISHOP OF CHARABERD, JOINED TO DADI VANK AND GAVE AN ORCHARD TO THE PILGRIM'S HOUSE. FATHER GRIGORIS AND THE CONGREGATION ESTABLISHED 2 DAYS OF HOLY MASS FOR ME ON THE FEAST OF FATHER BARSEGH. WHOEVER DESTROYS IT SHALL BEAR MY SINS BEFORE THE GOD. 1253."

Published in "Corpus...", p. 204.

17. 3 lines engraved under the large inscription of the facade, on the 5th row of the masonry, to the right.

ԽՈՆԴԿԱՐ ՓԱՇԷՍ ՂՈՒՍՏՐ | Պ(Ա)Ր(ՈՆ) ԱՂՊՈՒՂԷՆ ԵՂՈՒ ԿԱԶՄԵԼ | Ս(ՈՒՐ)Բ ՆՇԱՆԵՐՍ ԱՂ(ԱԲԹՍ ՅԻՇԵՅԷ)Բ:

"KHONDKAR PASHE, THE DAUGHTER OF MASTER (PARON) AGHPUGHI ORDERED TO CARVE THESE HOLY SYMBOLS. REMEMBER MY PRAYERS".

Published: Corpus, p. 209.

18. Under the former, 1 line:

Թ(Վ(ԻՆ) ՌՇԴ (1605), ԹՈՒՂՈՆ ՈՐՓ ԱՐԵՐ ԵՐ (>):

"IN YEAR 1605, TUGHON THE ORPHAN MADE"

Published "Corpus", p. 209.

19. Under the former. The third row of the stone masonry. 3 lines.

ԵՍ ՅՈՎԱՆԷՍ ԵՐԵՅ ԿՈՂՐԵՅԻ ԻՄ ՀԱԼԱԼ ԱՐԴԵԱՄԲԸ ՄԻԱԲԱՎՆԵՅԱ Ս(ՈՒ)ՐԲ ՈՒԽՏԻՍ ԵՒ ՍԱՀՄԱՆԵՅ(ԻՆ) ԻՆՁ Ի ՅԱՅՏՆՈՒԹԵ(ԱՆ) ՃՐԱԳԱԼՈՒԹՅԻՆ :Ա: (1) ՊԱՏԱՐԱԳ: ՈՎ ԽԱՓԱՆԷ ԻՄ ՄԵՂԱՅՍ ՏԷՐ (Է) ԱՌԱԶԻ Զ(ՐԻՍՏՈՍ)Ի. ԶԸ (1259):

"I, PRIEST HOVANNES KODRETSI, JOINED TO THE HOLY CONGREGATION BY MY FAIR PRODUCE AND THEY ESTABLISHED 1 LITURGY FOR ME ON CHRISTMAS EVE. WHOEVER DESTROYS IT SHALL BEAR MY SINS BEFORE THE CHRIST YEAR 1259."

Published: Corpus, p. 204.

20. Under the former, one line in the same row: Թ(Վ(ԻՆ) ՌՇԴ (1655), Ա(ՍՏՈՒԾՈ) Ո)ՂՈՐ(ՄԻ) ՏԱՐԷԼ(ԻՆ):

"IN YEAR 1655. GOD BLESS TAREL."

Published for the first time.

21. To the left of the northern niche in the eastern facade:

Տ(Է)Ր ՈՀ[Ն]ԱՆ | Ի Ս(ՈՒՐ)Բ ՆՇ(ԱՆՍ): "FATHER OHNAN TO SURB NSHAN."

Published for the first time.

Note: deficient.

22. Near the former inscription:

ԵՍ ԸՍՏ(Ե)Պ(Ա)ՆՈՍ ՇԱՐՎ(Ա)ՆԷԹԻ: "I STEPHANOS SHARVANETSI."

Published for the first time.

Note: Sharvan = Shirvan.

23. ՈՎԱՆԷՍ:

"OVANES."

Published for the first time.

24. On the southern side of the eastern wall, to the right of the niche:

ՅԻՇԱՏԱԿ | ՎԱՐ(ՀԱՄԻՆ):
"TO COMMEMORATE VAR (HAM)"

Published for the first time.

25. Concise:
ԹՕՄԱ ՎԱՐԴԱՊԵՏ:
"THOMA VARDAPET."

Published "Corpus", p. 209.

Note: was interpreted as "Thoma Varpet".

Inscriptions on the Western Facade of the Cathedral

26. 6 lines on the upper part of the portal:

ԵՍ ՍԱՍԱ ԴՈՒՍՐ | ՎԱՐՏԱՆԿԱ
Տ(ԵԱՌ)Ն ՀԱԹԵՐԸՈՅ ԵՏՈՒ ԶԻՄ ՀԱՅՐԵՆԻ
ՊԱՉՈՅԳԱՐԱԿ ԵՒ ՍՊԱՍԸ ԵԿԵՂԵՑՈՅՍ |
ՅՈՍԿՈ ԵՒ ՅԱՐԾԱԹՈՒ Ս(ՈՒՐ)Բ ԿԱԹՈՂԻԿԵՍ,

ՅԱՌԱԶՆՈՐԴՈՒԹԵ(ԱՆ) Տ(ԵԱՌ)Ն ԳՐԻԳՈՐԻՍԻ ԵՒ Ս(ՈՒՐ)Բ ԵՂԲԱՐՔՍ: ՍԱՀՄԱՆԵՑԻՆ ԶՏԱԲԻ(ԻՆ) Ս(ՈՒՐ)Բ ՅԱԿՈԲԱ ԵՒ ԶԿԻՐԱԿԷՆ ԶԱՍԵՆ ԵԿԵՂԵՑԻՔՍ ԱՆԽԱՓԱՆ: ՈՂ (1241) ԹՎ(ԻՆ):

" I, MAMA, DAUGHTER OF VAGHTANK, THE LORD OF HATERK GAVE MY PATRIMONIAL POCHOYGARAK AND SACRED UTENSILS OF GOLD AND SILVER TO THE HOLY CATHEDRAL IN THE PRIORSHIP OF FATHER GRIGORIS AND THE HOLY CONGREGATION ESTABLISHED (A MASS TO BE SERVED) REGULARLY AT THE FEAST OF ST. JACKOB AND EACH SUNDAY IN ALL THE CHURCHES. IN YEAR 1241."

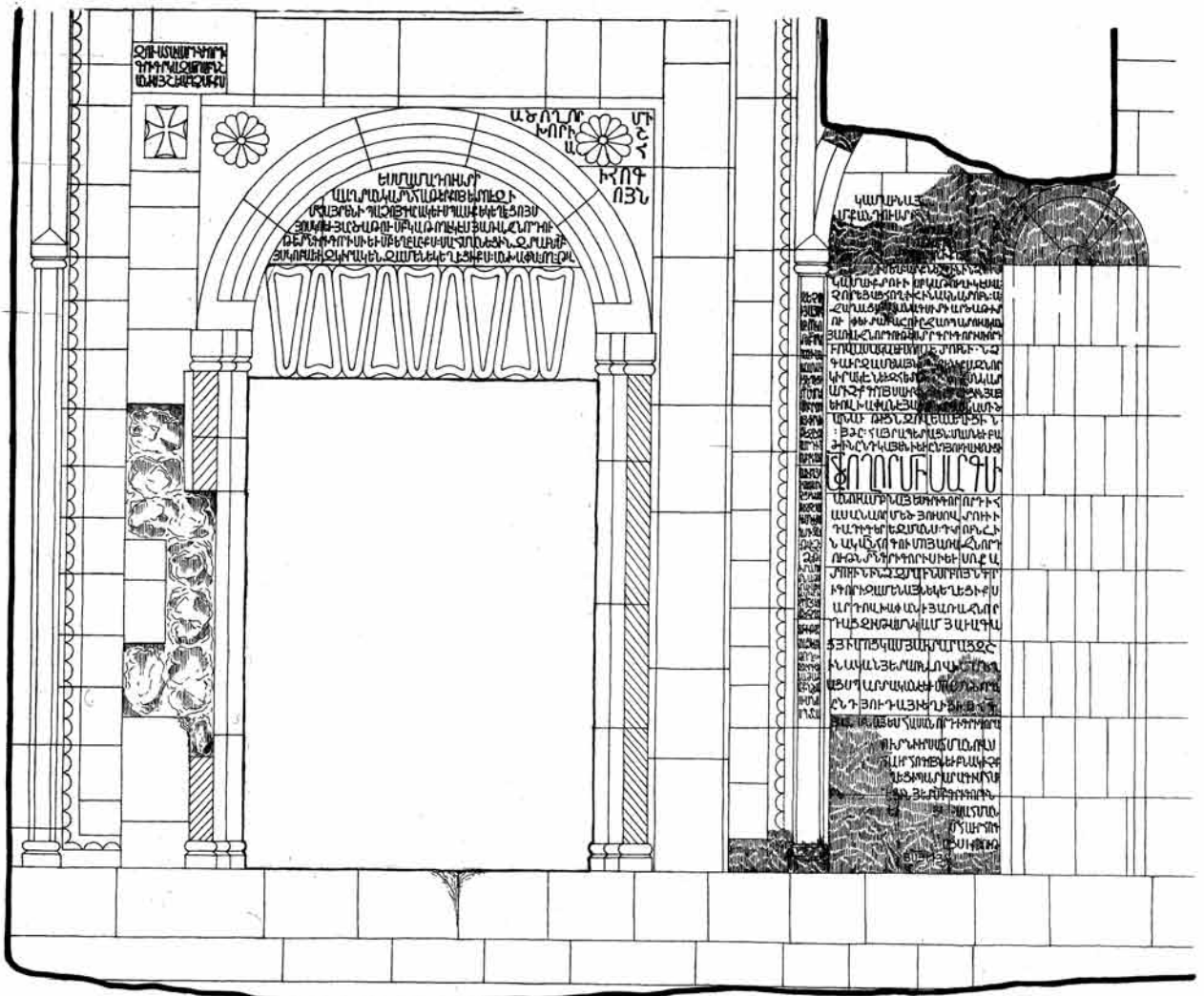
Published in "Corpus", p. 199-200.

27. 5 short lines in the upper right corner of the portal:

Ա(ՍՏՈՒԱ)Ծ ՈՂՈՐՄԻ | ԽՈՐԻՇ|ԱՀ|Ի
ՀՈԳ|ՈՅՆ:

"GOD HAVE MERCY UPON THE SOUL OF KHORISHAH."

Published in "Corpus", p. 201-202.



Copy of the inscriptions covering the western facade of the Cathedral.

28. 20 lines situated between the pilaster and the niche:

ԿԱՄԱԲՆ Ա(ՍՏՈՒԾՈ)Յ ԵՍ ՄԱ... յԱՔԱՆ ԴՈՒՍԻՐ |ԱՆՅ..... | ...Ա ԴԱԴԷ..... | ... ԻՄ ՀԱՅՐԵՆԻՔՆ Զ... | ԻՄ ԵՂԱԲԱՐՔՆ Ե...ԻՆ ԻՆՁ... | ԿԱՄԱԲՔ ՏՈՒԻ Ս(ՈՒՐ)Բ ԿԱԹՈՒՂՈՒԿԷՍ: Ա: (1) | ՉՈՐԵՑԱՅ ՀՈՂ :Ի: (20) ՇԻՆԱԿԱՆ ՏՈՒՆ, :Ա: (1) ԶԱՂԱՅՍ ...ԱՆԱ ԳԱԲՏԻ (?) ԱՐԾԱԹԻ Տ|ՈՒՓ ԵՒ ՏԱՌԱՇՈՒՐԶԱՌ ՊԱՏՈՒԱԿԱՆ, | ՅԱՌԱԶՆՆՈՐԴՈՒԹԵ(ԱՄԲ)Ս Տ(Է)Ր ԳՐԻԳՈՐԻՍԻ, ՈՐԴԻՌ՝ ՎԱՍԱԿԱ ԵՒ ՍՈՔԱ ԵՏՈՒՆ ԻՆՁ | :Գ: (3) ԱԻՐ ԶԱՄԵՆԱՅՆ ԵԿԵՂԵՅԻՔՍ ԶՆՈՐ | ԿԻՐԱԿԷՆ ԵՒ ԶՀԵՏ ...ՐՍՆ ԿԱՏԱՐԻՉՔՆ ԳՐՈՅՍ ԱԻՐՀՆԵԱՒ ԵՂԻՑԻՆ ՅԱ(ՍՏՈՒԾՈ)Յ | ԵՒ ՈՎ ԽԱՓԱՆԷ ՅԱԲՏԱՐԱՅ ԿԱՄ Ի ԾԱՆԱԹԻՑ ՆԶՈՎԵԱՒ ԵՂԻՑԻՆ | :ՅԺԸ: (319) ՀԱՅՐԱՊԵՏԱՅՆ, ՄԱՍՆ ԵՒ ԲԱԺԻՆ ԸՆԴ ԿԱՅԵՆԻ ԵՒ ԸՆԴ ՅՈՒՂԱԻ ԵՂԻՑԻ: | Ա(ՍՏՈՒԱ)Ծ ՈՂՈՐՍԻ ՄԱՐԳՍԻՆ:

“BY THE WILL OF GOD, I MAMKA, THE DAUGHTER OF ...ANTS BY MY FREE WILL [GAVE ...]: ONE PLOT OF WASTE LAND; 20 RESIDENTIAL HOUSES; ONE MILL, [] A SILVER BELT, A BOX AND HONORARY TARASHURJAR OF MY PATRIMONY TO THE CATHEDRAL OF DADE [VANK] AT THE PRIORSHIP OF FATHER GRIGORIS, SON OF VASAK, AND THEY GAVE ME 3 DAYS (OF LITURGY) IN ALL NEW CHURCHES, AND SUNDAYS AND WITH THEM []. GOD BLESS THE EXECUTORS OF THIS INSCRIPTION, AND IF WHOEVER OF THE STRANGERS OR ACQUAINTANCES DESTROYS IT, LET THEM BE CURSED BY 319 PATRIARCHS, AND THEIR JOINTS AND PARTS BE WITH CAIN AND JUDAH. GOD, HAVE MERCY UPON SARKIS.”

Published: Corpus, p. 200.

29. Below the former (N28), 13 lines:

ԱՆՈՒԱՄԲ Ա(ՍՏՈՒԾՈ)Յ ԵՍ ԳՐԻԳՈՐ ՈՐԴԻ Հ|ԱՍԱՆԱ, ՈՐ ՄԵԾ ՅՈՒՍՈՎ ՏՈՒԻ Ի | ԴԱԴԷ ԳԵՐԵԶՄԱՆՍ :Դ: (4) ՏՈՒՆ ՇԻՆԱԿԱՆ Վ(ԱՍ)Ն ՀՈԳՈ ԻՍՈ ՅԱՌԱԶՆՆՈՐԴՈՒԹ(ԵԱ)Ն Տ(ԵԱՌ)Ն ԳՐԻԳՈՐԻՍԻ ԵՒ ՍՈՔԱ | ՏՈՒՆ ԻՆՁ ԶՏԱԲՆ ՍՐԲՈՅՆ ԳՐԻԳՈՐԻ ԶԱՄԵՆԱՅՆ ԵԿԵՂԵՅԻՔՍ: | ԱՐԴ՝ ՈՎ ԽԱՓԱՆԻ ՅԱՌԱԶՆՆՈՐԴԱՅ ԶԻՄ ԺԱՄՆ ԿԱՄ ՅԱԲԱԳԱՅ ՅԻՍՈՅ ԿԱՄ ՅԱԲՏԱՐԱՅ ԶՇԻՆԱԿԱՆ ՅԵՏ ԱՌՆ(Ե)- ԼՈՎ ԻՄ ՄԵՂԱՅՍ ՊԱՐՏԱԿԱՆ Է ԵՒ ՄԱՍՆ ՆՈՐԱ | ԸՆԴ ՅՈՒՂԱԻ ԵՂԻՑԻ :ՈՀԳ: (1224):

“IN THE NAME OF THE GOD, I GRIGOR, THE SON OF HASSAN, WITH UTMOST HOPE GAVE 4 RESIDENTIAL HOUSES TO THE GRAVE OF DADI FOR THE (SALVATION) OF MY SOUL. IN THE PRIORSHIP OF FATHER GRIGORIS. AND THEY GAVE ME (A LITURGY) ON THE FEAST OF SAINT GREGORY, IN EVERY CHURCH. THUS, WHOEVER OF THE STRANGERS OR

PRIESTS DESTROYS THE MASS OF MINE ESTABLISHED BY THE SUPERIOR, OR TAKES AWAY THE HOUSES, SHALL BEAR MY SINS AND BE AN ACCOMPLICE OF JUDAH. 1224.”

Published “Corpus”, p. 201.

The paleography wasn't preserved.

30. Below the preceding inscription (N29), 9 lines damaged.

ԿԱՄԱԲՆ Ա(ՍՏՈՒԾՈ)Յ ԵՍ ՀԱՍԱՆ ՈՐԴԻ ԳՐԻԳՈՐԱ |ՈՒՏՆ ԻՐ ՍԱՀՄԱՆՈՎՆ | ՀԱԻՐ ՀՈԳՈՅՆ ԵՒ ԲՆԱԿԻՉՔ |ՂԵՑԻ ՊԱՏԱՐԱԳ ԻՄ ՀԱԻՐՆՅԻՆ ՅԵՏ Ս(ՈՒՐ)Բ ԳՐԻԳՈՐԻՆ | ՍԱՀՄԱՆ|..... ԻՄ ՀԱԻՐ ՀՈԳ|..... ԱՅՍՈՒԹ|..... Ա(ՍՏՈՒԾՈ)Յ ԵՒ Յ..... |.....Գ:

“BY THE WILL OF GOD, I HASSAN, THE SON OF GRIGOR [GAVE] UT WITHIN ITS BORDERS AND WITH ITS POPULATION TO THE CHURCH [FOR THE SALVATION OF] MY FATHER’S SOUL. [THEY ESTABLISHED A MASS [IN THE FEAST] OF SAINT GREGORY FOR THE SOUL OF MY FATHER [...]]”

Published: Corpus, p. 201

Paleography similar to the former inscriptions.

31. On the right side of the entrance, over the pilaster with a semi-circular edge.

ԶԵՉՈ... | ՅԱՅՍ Կ|ԱԹՈՂ(Ի)Կ(Ե)ՈՒ|ՄՍ Զ(ՐԻՍՏՈ)Ս ՊԱՏԱՐԱԳԻ...Ն|Ո ՄԱՍՆԱԿԻՑ ԵՂԻՑԻ | Տ(Է)Ր Ս(ԱՐ)Գ(ԻՍ), ՈՐ ԵՏ | Վ(Ա)Ս(Ն) ԻՐ ՀՈԳ|ՈՅ ՓՐԿՈՒԹ(ԱՆ) ԶՇ(Ա)ՀԱՆ|Ա ՈՐԴԻՔՆ ԻՐ ՀԱՅՐ|ԵՆԱԹԵՆ ՅԻԻՐ ՀԱՒԱԼԸՆ | ԶՇԻՆԵԱՅ | ՈՎ ԶՅԻՇԱՍԱԿԵՍ ԽԱՓԱՆԷ || ԴԱՍԻ ՅԱ(ՍՏՈՒԾՈ)Յ: | ԹՎ(ԻՆ) :2:|2:Թ: (1340):

“ZECHO... I PARTICIPATED IN THE LITURGY OF CHRIST IN THIS CATHEDRAL FATHER SARKIS, WHO BUILT THIS WITH HIS FAIR PATRIMONY AND HIS PROPERTY FOR THE SALVATION OF HIS AND [?] THE SONS OF SHAHAN? SOULS; WHOEVER DESTROYS THE MEMORY OF MINE LET HIM BE JUDGED BY THE GOD. IN YEAR 1340.”

Published in Corpus, p. 207.

32. The second inscription of 6 lines:

Ի ՏԱՐՈՒ|ՄՆ :Ա: (1) ԺԱՄ ԱԲԱԳ Ե || ԿԱՏԱՐԻ (?) | ԶՐԱ(ԻՐ)ՀԵՅ | Ա(ՍՏՈՒ)Ծ(ՈՎ) ՉՂԸ (1349):

“ONE LITURGY A YEAR ON MAUNDY THURSDAY SHALL BE SERVED ... WITH THE GOD. 1349.”

33. The 3rd inscription (8 lines):

ԶՄԵԻԹԱՐ|Ա ԱՆՅԱՆԱՔՆ | ԹՈՂՈՒ || ԱԲԱԳ Հ(ԻՆ)ԳՇ(ԱԲ)Թ(Ի)|Ն Ա (1) ԺԱՄ՝ Ս|ԱՄ- ԶԱՆԻՆ, ԱՍՈՒՍՆՈ՝ Ս(Ս)ՊԱՍԱ:

“THE DECEASED KINS OF MKHITAR SHALL BE REMEMBERED ON THE MAUNDY THURSDAY, 1 MASS FOR MAMKAN, SPOUSE OF SMPAT.”

Published in "Corpus", p. 207.

Note: has been published without the last line.

34. 3 lines engraved over the entrance, in the left corner:

ՋՈՒՍՏԱ ՎԱՐԴ(Ա)ՆԻ ՈՐԴԻ | ԳՐԻԳ(Ո)Ր
ԿԱԶՍՈՂ Ա(ՈՒՐ)Բ ՆՇ|ԱՆԻՍ Յ(Ի)ՇԵԼ ԱՂ(Ա)-
Չ(Ե)Ս Ի Ք(ՐԻՍՏՈ)Ս:

“GRIGOR COMPILATOR, SON OF USTA
(‘ARTIZAN’) VARDAN. I PLEAD THIS SURB
NSHAN (HOLY SYMBOL) TO REMEMBER ME IN
CHRIST”

Published: Corpus, p. 210.

35. 3 lines engraved below the former (N 34), on the western side of the left corner of the same entrance:

ՆԿ(Ա)ՐՕՂ Ա(ՈՒՐ)Բ | ՆՇԱՆԱՅՍ | ԶՊՕ-
Ղ(Ո)Ս Յ(Ի)Շ(ԵՑԷ)Ք:

“REMEMBER POGHOS, THE ILLUSTRATOR OF SURB NSHAN”.

Published in Corpus, p. 210.

Note: this inscription is currently missing.

Interior Inscriptions of the Cathedral

36. 12 lines engraved over the plaster of the western wall in the northeastern sacristy:

ՇՆՈՐՀԻՆ Ա(ՍՏՈՒԾՈ)Յ ԵՍ ԷԱԶԻ
ՈՐԴԻ ԱՍ|ԻՐ ՀԱ..... ՈՒ ՄԵԾ ԻՇԽԱՆԻՆ
ՊՈՆՇԱ ԵՒ ՄԱ|ՅՐՍ ԻՄ ԹԱԾԵ(Ր)Ն
ՄԻԱԲԱՆԵՅԱՔ Ա(ՈՒՐ)Բ ՈՒԽՏԻՍ ԵՒ ՏՎ|ԱՔ
ԶՀԱՐԳՆ (՞) ՀՈՂՆ Ի ԽԱԶԵՆԱԳԵՏԻ,
ԶԼ|ՃՈՅ ԿԱ..... Ա(ՈՒՐ)Բ ԿԱԹՈՂԻԿԷՍ Տ(Է)Ր
Ա|ԹԱՆԱՍ ԵՒ ՄԻԱԲԱՆՔՍ ՏՎԻՆ :Բ: (2) ԱՐ
ՊԱՏԱՐԱԳ ԶԱՄԷՆ | ԵԿԵՂԵՑԻՔՍ ԶՏԱԲԻՆ
ԶԱՐՎԱՐԻՆ ԵՒ ՏՂԷՍ ԻՄ ԱՄԻՐ Հ|ԱՍԱՆ ԵՒ
ԿՈՂԱԿՅԻՆ՝ ԹԱԾԵՐԻՆ, ԱՐԴ՝ ՈՔ ԶՄԵՐ
ՏՎԱԾՆ | ԽԼԷ ԿԱՍ ԺԱՄՆ ԽԱՓԱՆԷ ՅԺԸ(318)
ՀԱՅՐԱՊԵ|ՏԱՅՆ ՆԶՈՎԱԾ Է, ՄԱՍՆ ԸՆԴ
ՅՈՒՂԱԻՆ ԵՒ ԿԱՍ Յ... ԸՆԴ ԱՐԻՈՍԻ ԵՂԻՑԻ, Ի
ԹՎ(ԻՆ) ՉԽ (1291):

“BY THE GRACE OF THE GOD I, EACHI,
SON OF AMIR HA [SSAN] GREAT PRINCE OF
PROSH AND MY MOTHER TATZHER JOINED TO
THE HOLY CONVENT DONATING HARGN ...,
THE LAND NEAR KHACHEN RIVER ALONG-
SIDE WITH THE POND TO THE CATHEDRAL.
FATHER ATHANAS AND THE CONGREGATION
GAVE US 2 DAYS OF LITURGY IN EACH
CHURCH, AT THE FEAST OF ZORAVAR (‘COM-
MANDER’, I.E. VARDANANTS FEAST), FOR MY
SON AMIR-HASSAN AND MY SPOUSE, AND
TATZHERN. THUS WHOEVER TAKES WHAT IS
GIVEN BY US, OR DESTROYS OUR MASS
SHALL BE CURSED BY 318 PATRIARCHS AND
BE THE ACCOMPLICE OF JUDAH AND [CAIN]

AND LET HIS JOINTS STAY WITH ARIOS. IN
YEAR 1291.”

Published in Corpus, p. 214.

Note: the publication is deficient.

37. 11 lines engraved on the plaster below the former:

ԿԱՍԱԻՆ Ա(ՍՏՈՒԾՈ)Յ ԵՍ ՍՄՊԱՏ
ԻՇԽԱՆ | ՄԵԾԻՆ ԼԻՊԱՐԻՏԻ ՄԻԱԲԱՆԵՅ|Ա
Ա(ՈՒՐ)Բ ՈՒԽՏԻՍ՝ ԴԱՂՈՒ ՎԱՆԱՅ, ԱՌԱԶ-
ՆՈՐԴՈՒԹ(ԵԱՍ)Բ Տ(Է)Ր ԱԹԱՆԱՍ|Ի ԵՒ
ԳՆԵՑԻ ԶԽՈՆՏԱՇԱՆՅ ԱՅԳԻՆ ԵՒ ՅԵՂԵԳԻՍ
ԶԻՍ ԳՆԱԾ | ՉԻԹԱՀԱՆՔՆ ԵՒ ԱՅԼ ԱՐԴԻՒՆՔ
ԸՍՏ ԿԱՐԻ ԶԿԱՆԱՆՉԱԲՈՐ | [ԱՆ] ԳԵՂՆ,
ԱՅԼՆ ՈՐ ՀԱՍՏԱՏԵՑԻ ԱՄԷՆ ԽԱՐԶՈՎՆ
ԱՆՉԱՐ ԵՒ ԵՏ|ՈՒ Ա(ՈՒՐ)Բ ԿԱԹՈՂԻԿԷՍ Տ(Է)Ր
ԱԹԱՆԱՍ ԵՒ ԱՅԼ ՄԻԱԲԱՆՔՍ ՍԱՀՄԱՆԵՑԻՆ
ՄԵՁ ԶԱՏԿԻՆ ՅԱՐՈՒԹԵԱՆ | ԿԻՐԱԿԻ ԱՐԻՆ
ԶԱՄԷՆ ԵԿԵՂԵՑԻՔՍ: ԱՐԴ ՈՎ ԽԼԼԷ ԶՄԵՐ
ՏՈՒԱԾՆ ԿԱՍ ԶԺԱՄՆ ԽԱՓԱՆԷ :ՅԺԸ:(318) ||
ՀԱՅՐԱՊԵՏԱՅՆ ՆԶՈՎԱԾ ԵՂԻՑԻ: ԹԻՒՆ
:ՉԺԴ: (1265):

“BY THE WILL OF GOD, I PRINCE SMPAT,
SON OF GREAT LIPARIT JOINED TO THE HOLY
CONVENT OF DADU VANK, IN THE PRIORSHIP
OF FATHER ATHANAS AND BOUGHT THE GAR-
DEN OF KHRNTASHANTS AND DONATED TO
THE HOLY CATHEDRAL ALONGSIDE WITH
YEGHEGIS, BOUGHT BY ME EARLIER, DZITA-
HANKN AND WHATEVER THERE IS WITH
OTHER PRODUCE AS NEEDED AND THE OTHER
VILLAGE OF KANACHAVORAN [?], WHICH I
FURNISHED WITH JUST PROPERTY. FATHER
ATHANAS AND THE CONGREGATION ESTAB-
LISHED A MASS FOR US, TO BE SERVED ON
THE EASTER OF RESURRECTION, ON SUNDAY
IN EVERY CHURCH. THUS WHOEVER TAKES
OUR DONATION OR DESTROYS THE MASS
SHALL BE CURSED BY 318 PATRIARCHS. YEAR
1265”.

Published in Corpus, p. 206.

*Note: The last line, except ‘hayrapetatsn’ ‘the patri-
archs’ is written by red pigment.*

38. 7 lines written by red ink on the plaster of the northern wall:

.... ՉԺԲ (1263) | ՅԱՆՈՒՆ Ա(ՍՏՈՒԾՈ)Յ
ԵՍ ՆԷՐՍ... | ՄԻԱՅՐԱՆԵՅԱ Ա(ՈՒՐ)Բ ՈՒԽՏԻՍ
| Տ(Է)Ր ԱԹԱՆԱՍ ԵՒ ԱՅԼ ՄԻԱԲԱՆՔՍ ՀԱՍ-
|ՅԱՏԵՑԱՆ ԶՏԱԲՆ Ա(ՈՒՐ)Բ ՔԱՀԱՆԱՅԻ|ՅՆ ՄԻ
ԱՐ ՊԱՏԱՐԱԳ ՅՈՎԱՆԻՍԻ՝ Յ|ԵԼԻՑ ԻՍՈՅ,
ԻՆՁ, ԿԱՍԱՐԻՉՔՆ Ա(Ր)ՀԻՆ ՅԱ(ՍՏՈՒԾՈ)Յ:

“1263. IN THE NAME OF THE GOD, I,
NERS[ES]... JOINED TO THE HOLY CONVENT
AND FATHER ATHANAS AND THE CONGREGA-
TION ESTABLISHED A DAY OF LITURGY AT
THE FEAST OF HOLY PREACHERS FOR MY SON
HOVANNES? AND ME. LET THOSE WHO SERVE
BE BLESSED BY THE GOD.”

:ՉԽԶ: (1297):

"I, MAMA AND MY ... TO YOU AND YOUR COMPANIONS SINCE THE CHILDHOOD. IN YEAR 1297"

Published for the first time.

42. 2 lines written above the comparatively well preserved fresco, not far from the previous inscription: Ս(ՈՒՐ)Բ ՆԻԿՈՂԱՅՈՍ ՀԱՅՐԱՊԵՏՆ:

"ST NICKOLAS PATRIARCH".

Published for the first time.

Inscriptions on the Little Domed Church

43. Richly ornamented khachkar fastened into the western facade of the church contains an inscription of 5 lines:

Թ(ՎԻՆ) ՈՒ (1181), ԵՍ ԳՐԻԳՈՐ ԶՈՒՒՐ-ՈՐԴԻ ԿԱՆԳՆԵՑԻ ԶԽԱԶՍ ԵՂԲԱՐԻ ԻՍՈ ԳԻՈՂԳԱ, ՈՐՔ ԵՐԿՐՊԱԳԷՔ ՅԱՂԱԲԹՍ | ՅԻՇԵՍՋԻՔ:

"IN YEAR 1181, I GRIGOR SON OF QUER ERECTED THIS CROSS FOR MY BROTHER GIORGE, WHILE WORSHIPPING, REMEMBER MY PRAYERS."

Published in Corpus, p. 211.

The paleography was distorted.

44. Another khachkar in the same facade, to the north of the entrance contains an inscription of 6 lines:

Թ(ՎԻՆ) ՈՒԹ (1190), ԵՍ Տ(Է)Ր ԳՐԻ-ԳՈՐԷՍ | ԱՌԱՋՆՈՐԴ Ս(ՈՒՐ)Բ ՈՒԽՏԻՍ | ԿԱՆԳՆԵՑԻ ԶԽԱԶՍ ԵՂԲԱՐԻ ԻՍՈ՝ ՍՄՊԱՏԱ, ՈՐԴՈ՝ | ՎԱԽՏԱՆԳԱ, ՈՐՔ ԵՐԿՐՊԱԳԷՔ ՅԱՂԱԲԹՍ | ՅԻՇԵՑԷՔ:

"IN YEAR 1190. I FATHER GRIGORES, THE SUPERIOR OF THIS HOLY CONVENT ERECTED THIS CROSS FOR MY BROTHER SMPAT, SON OF VAKHTANG. WHILE WORSHIPPING, REMEMBER MY PRAYERS."

Published for the first time.

45. Another finely carved khachkar (115x57 cm) in the same facade on the southern side of the entrance contains an inscription of 8 lines:

ԹԻԲՆ :ՈՒԲ: (1173) ԷՐ. ԵՍ ՀԱՍԱՂՆ՝ ՈՒՔԱՆԱՆՅ ԹՈՌՆՍ | ԿԱՆԳՆԵՑԻ ԶՍՈՒՐԲ ՆՇԱՆՍ ԻՍ ԿԵՆԱՅՍ ԲԱՐԷԽԱԲՍ ԵՖ ԻՍ ՀԱՐԻՆ ՀՈԳՈՅՆ ՅԻՇԵՍԱԿ, ՈՐՔ | ԵՐԿՐՊԱԳԷՔ ՅԱՂԱԲԹՍ ՅԻՇԵՍՅԷՔ:

"IN YEAR 1173. I, HASSAN, SON OF UKANANTS ERECTED THIS HOLY SYMBOL TO PLEAD FOR MY LIFE AND TO COMMEMORATE THE SOUL OF MY FATHER. WHILE WORSHIPPING, REMEMBER MY PRAYERS."

Published for the first time.

46. Another richly ornamented khachkar built into the same wall a little more southwards of the for-

mer (105x59 cm), contains a defective inscription of 6 lines:

ԹԻԲՆ :ՈՒԱ: (1172) ԷՐ. ԵՍ ԱՂԲԱՅՐ ԿԱՆԳՆԵՑԻ ԶԽԱԶՍ ՀԱՐԻ ԻՍ | ՎԱԽՏԱՆԳԱ ... ՈՐՔ ԵՐ... ՅԱՂԱԲԹՍ | ՅԻՇԵՑԷՔ:

"IN YEAR 1172, I AGHBAYR ERECTED THIS CROSS FOR MY FATHER VAKHTANG, WHO WAS ...: REMEMBER MY PRAYERS."

Published for the first time.

47. 5 short lines engraved round the cross carved on the same facade:

[Է] ԿԱ(Ն)ԳՆԵՑԱԲ | ՍՈՒՐԲ ԽԱԶՍ ԲԱՐԷ-ԽԱ(Բ)Ս | ՅՈՒՀԱՆԻՍԻ:

"THIS HOLY CROSS WAS ERECTED TO PLEAD FOR HOVANNES."

Published in Corpus, p. 212.

48. A cross carved not far from N 47:

Ա(ՍՏՈՒԱ)Ծ ՅԻՇԵԱՅ | ԶԼԻՊԱՐԻՍ(Ն) ԱՍԷՆ:

"GOD REMEMBER LIPARIT. AMEN."

Published for the first time.

49. A cross carved on the same wall with inscription of 3 lines over it:

ՍԱՐԳԻՍԱ Է ԽԱՂՉՍ:

"THIS CROSS IS FOR SARKIS."

Published in Corpus, p. 212.

50. A cross carved on the same wall with inscription of 3 lines beneath:

Ա(ՍՏՈՒԱ)Ծ ՈՂՈՐՍԻ ԾԱՏԲԱՂՈՅ ԱՍ(ԷՆ):

"GOD, HAVE MERCY UPON SHATBARI. AMEN."

Published in Corpus, p. 211.

51. A finely carved khachkar (118x56 cm) fastened into the same facade, contains a defective inscription of 4 lines:

Ի Թ(ՎԻՆ) ՈՒԸ (1179), ԵՍ ԴԱՖԻԹ ՈՐԴԻ ... ԿԱՆԳՆԵՑԻ ԶԽԱԶՍ ԻՍ ՀԱՐԻ ...

"IN YEAR 1179, I DAVID, THE SON OF [] ERECTED THIS CROSS FOR [THE REMEMBRANCE] OF MY FATHER ..."

Published for the first time.

52. A cross carved in the left edge of the western facade contains 7 short lines:

Ա(ՍՏՈՒԱ)Ծ | ՈՂՈՐՍԻ | ՎԱՐՀԱՍԱ:
"GOD HAVE MERCY UPON VARHAM."

Published in Corpus, p. 212.

53. An inscription engraved round the cross carved on the same facade:

ԿԱ(Ն)ԳՆԵՑԱԲ | Ս(ՈՒՐ)Բ ԽԱԶՍ Շ(Ի)Ր-(ՈՒ)ԱՆԱ:

"STANDS THIS HOLY CROSS OF SHIRVAN."

Published in Corpus, p. 212.

54. A defective inscription engraved near the cross in the western corner of the northern facade of the church. Only 2 lines are preserved:

Ա(ՍՏՈՒՎ)Ծ ՈՂՈՐՄԻ | ԱՐ.....
"GOD HAVE MERCY UPON AR..."

Published for the first time.

55. A cross on the western facade of the church with an inscription of 3 lines:

Ա(ՍՏՈՒՎ)Ծ ՈՂՈՐՄԻ ԽՈՑԱՂԵՂԱ:
"LORD, HAVE MERCY UPON KHOT-SADEGH."

Published in Corpus, p. 211, N 743.

56. A khachkar built into the northern facade of the little domed church contains an inscription of 7 lines:

ԹԻՒ :ՈՒ (1181), | ԵՍ ՍԱՐԳԻՍ ՈՐԴԻ
ԱՇՈՏԱ ԿԱՆՎԵՅԻ ԶԽԱԶՍ Ի ՓՐԿՈՒԹԻ(ԻՆ) |
ՀՈԳՈ ՀԱՆԿԱՆ ԻՍՈ, ՈՐՔ ԵՐԿՐՊԱԳԷՔ |
ՅԱՂԱԹՍ ՅԻՇԵԶԻՔ ԵՒ Ա(ՍՏՈՒՎ)Ծ ԶՁԵԶ
ՅԻՇԵԱ, ԱՄԷՆ:

"YEAR 1181, I SARKIS, THE SON OF ASHOT ERECTED THIS CROSS FOR THE SALVATION OF MY GRANDMOTHER'S SOUL. WHILE WORSHIPPING, REMEMBER MY PRAYERS AND THE LORD WILL REMEMBER YOU."

Published in Corpus, p. 215.

Note: this inscription was first published by M. Ter-Movsissian (p. 96 b), the authors of Corpus placed it within the section of "lost and undecipherable" inscriptions and restricted themselves only by its republication.

57. A khachkar fastened in the northern sacristy of the little domed church, under the window of the eastern facade, faces westwards. The inscription of 6 lines is mostly weathered and undecipherable:

Թ(ՎԻՆ) ՈՒԱ (1182), ԵՍ ՀԱՍԱՆ ...
ԿԱՆԳՆԵՑ.....Ր ԻՍՈՑ | | Ս ՅԻՇԵՍՏԷՔ:

"IN YEAR 1182, I, HASSAN, ERECTED [THIS CROSS FOR] MY ... REMEMBER MY [PRAYERS]."

Published for the first time.

Note: it seems, this might be the inscription published by M. Ter-Movsissian (p. 96 b) and republished in Corpus (p. 215) as an inscription on the tombstone situated in the parvis: Թ.ՈՒԱ, ՅԻՇԵՑԷՔ: ԵՍ ՀԱՍԱՆ ԿԱՆԳՆԵՅԻ ԶԽԱԶ ԵՂԱԹԻ ԻՍՈ ՎԱՐՀԱՍԱ, ՅԱՂԱԹՍ:

"YEAR 1182, I HASSAN, ERECTED THIS CROSS FOR MY BROTHER VARHAM. PRAYERS".

Inscriptions on the Temple, Hall, Cells and the Chapel

58. The building inscription of the Temple was engraved on the finely processed stone fastened into the southern facade of the Temple.

Թ(ՎԻՆ) ՈԿ (1211), ԵՍ ԳՐԻԳՈՐԻԷՍ
ՈՐԴԻ ՀԱՍԱՆ | ՇԻՆԵՅԻ ԶՏԱԾՍՐՍ ՅԻՇԱՏԱԿ
| ՀՈԳՈ ԻՍՈ ՅԱՂԱԹՍ ՅԻՇԵՑԷՔ:

"YEAR 1211. I, GRIGORIS, THE SON OF

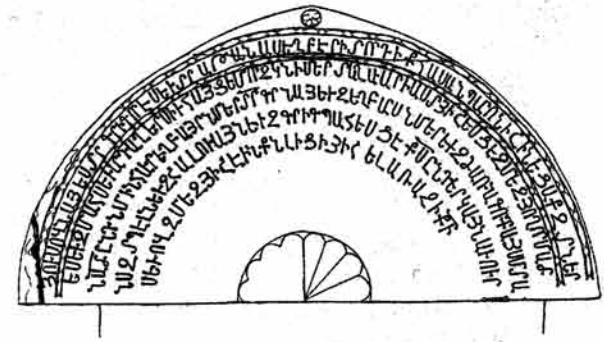
HASSAN BUILT THIS TEMPLE FOR THE REMEMBRANCE OF MY SOUL. REMEMBER MY PRAYERS".

Published in Corpus, p. 212.

Note: the inscription was first published by M. Ter-Movsissian, then republished in Corpus with distorted paleography.

59. The building inscription of the hall and the cells (library ?) was engraved in 5 bent lines along the semi-circular tympanum of the hall:

ՅՈՒՏՈՎՆ Ա(ՍՏՈՒԾՈՆ)Յ ԵՍ Տ(Է)Ր
ԳՐԻԳՈՐԷՍ ԵՒ Տ(Է)Ր ԱԹԱՆԱՍ ԵՂԱԹԻ ԻՍ,
ՈՐԴԻՔ՝ ՀԱՍԱՆ ՊԱՐՈՆԻ, ՇԻՆԵՑԱՔ
ԶՏՆԵՐԻԵՍ ԵՒ ԶՍՐԱՀՍ ԵՒ ԱՐԻ՝ ԱՂԵՐՍԻԻ
ՀԱՅՅԵՄ, ՈՐ ԶԿՆԻ ՄԵՐ ՏԱՂԱԲԱՐ Ի ԱՍՏ
ՅԻՇԵՍՏԷ ԶՄԵԶ ՅՈՂՈՐՄԱԾԻՆ Ա(ՍՏՈՒԾՈՆ)Յ
ԸՆԴ ՆՄԻՆ ՀԱԲԵՂԱԲԱՅԻՐՆ ՄԵՐ Տ(Է)Ր
ԳՐԻԳՈՐ ՆԱԵՒ ԶԵՂԱԲԱՐՍՆ ՄԵՐ ԵՒ
ԶԲԱՈՒՆԳՈՐՔ ԱՅՍՍ ՏԱՆՍ՝ ԶՏՊԷԼՆ ԵՒ
ԶՇԱԼՈՒԱՅՆ ԵՒ ԶԳՐԻԳ(ՈՐՆ) ՊԱՀԵՍՏԷ
Ք(ՐԻՍՏՈ)Ս ԸՆԴ ԵՐԿԱՅՆ ԱՌՈՐԻՍ ԵՒ ՈՎ
ԶՄԵԶ ՅԻՇԷ, ԻՆՔՆ ԼԻՅԻ ՅԻՇԵԼ ԱՈԱԶ Ի
Ք(ՐԻՍՏՈՍ)Ի:



"TRUSTING IN GOD, I, FATHER GRIGORES AND FATHER ATHANAS, MY BROTHER, THE SONS OF PRINCE HASSAN HAVE BUILT THESE ROOMS AND THE HALL AND THUS HUMBLY ASK THE GRACEFUL LORD TO BLESS OUR PAVILLION AND REMEMBER US AND OUR UNCLE FATHER GRIGOR AND OUR BROTHERS. AND WE BEQUETHED AS AN INHERITANCE TO THIS HOUSE (VILLAGES) TPEL AND SHALUANTS. LET CHRIST GRANT GRIGOR LONG DAYS OF LIFE AND WHOEVER REMEMBERS US, LET HIM BE REMEMBERED THE FIRST BEFORE CHRIST."

Published by A. H. Hakobian, H. E. Simonian, Newly Discovered Inscription of Dadi Vank and Problem of Location of Tpel (in Arm.), PBH 1998, N 1-2, p. 227-231.

60. A quadrangular tombstone inside the chapel (210x67x17 cm). The right edge is broken; the first two lines are damaged. The inscription contains 15 lines.

ԱՅՍ Է ՀԱՆ(Ն) ... | ԵՒ ... ԵՐԱՆԵԱԼՆ
ՀԱՂԱՔԱՍԱ ԵՒ ԴԱՂԷԻ ԵՒ ԽՂԱՂԻ

ԱԹՈՌԱՎԿԱՆ Տ(Է)Ր ՅՈՒՆԱՆԷՍ, ԵՂԲԱՅՐ ՔԱՋ
ԶԱԲՐԱԿԱՎՆԻՆ ՀԱՍԱՆԱ՝ | ԱՐՔԱՇՆՈՐՀ ԻՇ-
ԽԱՆԻՆ, ՀԱԲՐՆ՝ | ԶԻՆՎՈՐԻՆ ԳՐԻԳՈՐՈ,
ԱՂԱՉԵՍ | ՅԻՇԷՔ Ի ԲԱՐԻՆ, | ԹՎ(ԻՆ) ԶՁԴ
(1305):

“HERE RESTS FATHER JOHANNES, THE
BLESSED VICAR OF HAGHBAT AND DADE AND
KHADA, BROTHER OF BRAVE WARRIOR HAS-
SAN, THE PRINCE OF ROYAL DESCEND. HIS
FATHER, MILITARY COMMANDER GRIGOR, I
PLEAD, REMEMBER HIM KINDLY, IN YEAR
1305.”

Note: the inscription was first published by M. Barkhutiariants (ibid, p. 206), then M. Ter-Movsissian (ibid. p. 96), later republished in Corpus without changes, placing it within the section of “unpreserved, undecipherable, covered by debris and waste”. The publishers omitted the toponym Haghbat.

61. 8 lines on the processed stone of the south-
ern facade of the chapel, near the entrance:

Թ(ՎԻՆ) ՈՒՉԳ (1224) ԵՍ Տ(Է)Ր ԳՐԻ-
ԳՈՐԻՍ ԱՌԱՋՆՈՐԴ Ս(ՈՒՐ)Բ ՈՒԽՏԻՍ, ՈՐԴԻ
| ՆԱՀԱՏԱԿԻՆ ՎԱՍՄԱԿԱՅ ՇԻՆԵՅԻ ԶԺԱՄԱ-
ՏՈՒՆՍ ՅԻՇԱՏԱԿ ՀՈԳՈՅ | ԻՄՈՅ, ՅԱ-
ՂԱԲ(ԹՍ):



“IN YEAR 1224. I, FATHER GRIGORIS, THE
SUPERIOR OF THIS HOLY CONVENT, SON OF
VASAK, THE MARTYR, BUILT THIS CHAPEL
FOR THE REMEMBRANCE OF MY SOUL AND
PRAYERS.”

Published in Corpus, p. 210.

Note: The ending expression of the inscription is left incomplete.

62. Khachkar facing westwards, fastened into

the interior wall of the chapel, contains an inscription
of 11 lines situated round the cross wings:

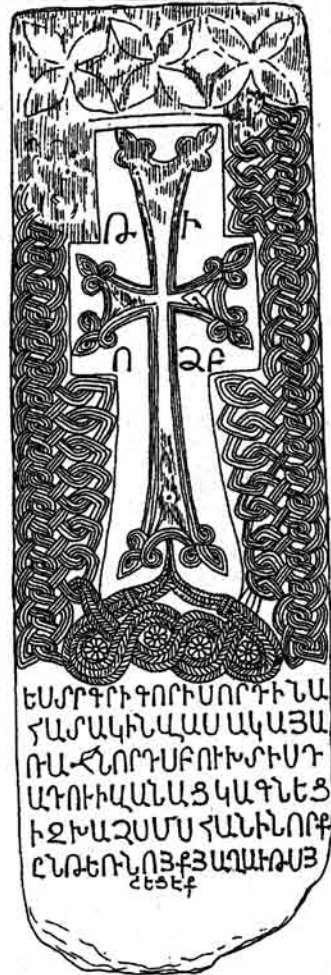
Թ(ՎԻՆ) ՈՒՆԸ (1199), | ԵՍ ՅՈՎԱՍՆԵՍ
ԵԶՆԱՐՄԱԾ ՈՐԴԻ ԿԱՎՆԳՆԵՅԻ | ԶԽԱՉՍ
ՓԻՐԿՈՒԹԻԻՆ ՀՈԳՈՅ ՅԱՂԱԲ(ԹՍ) ՅԻՇԵՅԷՔ:

“IN YEAR 1199, I, JOHANNES SON OF THE
SHEPHERD? ERECTED THIS CROSS FOR THE
SALVATION OF MY SOUL. REMEMBER MY
PRAYERS.”

Published in Corpus, p. 211.

63. Inside the chapel, on a khachkar fastened
into the bottom of the eastern wall facing westwards,
10 lines:

ԹԻ(ՎՆ) | ՈՂԲ (1233), ԵՍ Տ(Է)Ր ԳՐԻ-
ԳՈՐԻՍ ՈՐԴԻ ՆԱՀԱՏԱԿԻՆ ՎԱՍԱԿԱՅ ՅԱ-
ՌԱՋՆՈՐԴ Ս(ՈՒՐ)Բ ՈՒԽՏԻՍ ԴԻԱՐՈՒԻ ՎԱ-
ՆԱՅ ԿԱՎՆԳՆԵՅԻ ԶԽԱՉՍ ՄԱՀԱՆԻՆ, ՈՐՔ |
ԸՆԹԵՆՆՈՅՔ ՅԱՂԱԲ(ԹՍ) Յ(Ի)ՇԵՅԷՔ | Ի
Ք(ՐԻՍՏՈ)Ս:



“ YEAR 1233. I, FATHER GRIGORIS, SON
OF VASAK, THE MARTYR, THE SUPERIOR OF
HOLY DADU VANK ERECTED THIS CROSS OF
DEATH. WHILE READING, REMEMBER ME IN
JESUS CHRIST.”

Published in Corpus, p. 210.

Note: the lines 1, 2, and 10 were omitted, paleography was obviously distorted.

64. A quadrangular tombstone inside the chapel (222x70 cm) contains an inscription of 9 lines. Fragmented from the middle.

ԱՅՍ Է ՀԱՆԳԻՍ ՍԱՍՔԱՆԻՆ,
ԱՍՈՒՍ-ՆՈ՝ ՀԱՍԱՆԱ, ԴՍՏԵՐ՝ ԶՐԴԻՆ
ԵՒ ԽՈՐԻ-ՇԱՀԻ, ՄԱԻՐՆ՝ | ԳՐ(Ի)ԳՈՐՈ,
ԱՂԱՂԵՍ ՅԻՇԵ-Յ(Է)Ք ԱՌ ԹՎ(ԻՆ) ԶԾԵ
(1306):

“HERE RESTS MAMKAN, THE SPOUSE OF HASSAN, THE DAUGHTER OF KURD AND KHORISHAH, MOTHER OF GRIGOR. PLEASE, REMEMBER. IN YEAR 1306.”

Published in Corpus, p. 214-219.

Note: this inscription was first published by M. Barkhutariants (ibid. p. 206), M. Ter-Movsissian (ibid. p. 96 a). Corpus placed it among the “unpreserved and obscure inscriptions” and restricted itself by republishing.

65. A tombstone (125x90 cm) inside the chapel, in the centre, contains an inscription of 4 lines, a little weathered:

ԶՍ(ՈՒՐ)Բ ՍԱՐԳՍԻՍ ԸՆԴԱՅԿԻՅՆ
Զ..ԱՇԱՏԵ | ՎԱ..ԶԿՈՒՍԱԿԻՐ ԶՐԱՀԱՆԻՆ,
Զ...ՔՍ ՅԻՇԵՅՆԷՔ Ի ... ԹՎ(ԻՆ) ԶԶԲ (1333):

“SAINT SARKIS FRIEND ... REMEMBER ... YEAR 1333.”

Published in Corpus, p. 215.

Note: this inscription was first published by M. Barkhutariants (Ibid. p. 206), M. Ter-Movsissian (Ibid. p. 97 a) and read as: ԶՏԷՐ ՍԱՐԳԻՍ ... ՅԻՇԵՅԷՔ Ի ԲԱՐԻ. ԹՎ. ԶԶԲ: 1333: “FATHER SARKIS. REMEMBER KINDLY, DATE 1333”. Corpus placed it among the “unpreserved and obscure inscriptions” and simply republished it.

66. A khachkar, fastened into the interior wall of the chapel, faces westwards, adjacent to N 64. The inscription was made between and beneath the cross wings. It contained 13 lines now almost totally erased:

... | ... | ... | ... | ... | ...ՅԱՔ ԶՍ(ՈՒՐ)Բ |
ՆՇԱՆՍ... | ... | ... | ... | Զ(ՐԻՍՏՈ)Ս, |
ԹՎ(ԻՆ) ԻԶԽ (1291):

“[WE, ... ERECT]ED THIS HOLY SYMBOL [REMEMBER IN] CHRIST. YEAR 1291”.

Published for the first time.

67. An inscription of one line written in large and protuberant letters, on the vault of the northern sacristy of Saint Dadi church:

S(Է)Ր ԱԹԱՆԷՍ:
“FATHER ATHANAS.”

Published for the first time.

Note: the superior Athanas was mentioned in a number of inscriptions made between 1263-1291.

Inscriptions on the Monastery Wall and Adjoining Area

68. A khachkar fastened into the eastern side of the interior wall, contains an inscription of 10 short lines under the right wing of the cross and along the edge.

Թ(ՎԻՆ) ՈՒԹ (1200), | Ա(ՍՏՈՒԱ)Ծ | Ո-
ՂԱՐՍԻ ԳՐ(Ի)ԳՈՐԻԿԱ | ԱՍ(Ո)ՒՍՆՈ՞)...

“IN YEAR 1200, GOD HAVE MERCY UPON GRIGORIK, MY HUS[BAND?].”

Published in Corpus, p. 213.

69. Not far from the former, a little khachkar fastened into the wall contains 3 badly damaged lines under the cross wing:

Թ(ՎԻՆ) ՈՒ (1181), | ԱԾ ՈՂԱՐՍԻ |... ՄԻ:
“YEAR 1181. GOD HAVE MERCY [UPON...].”

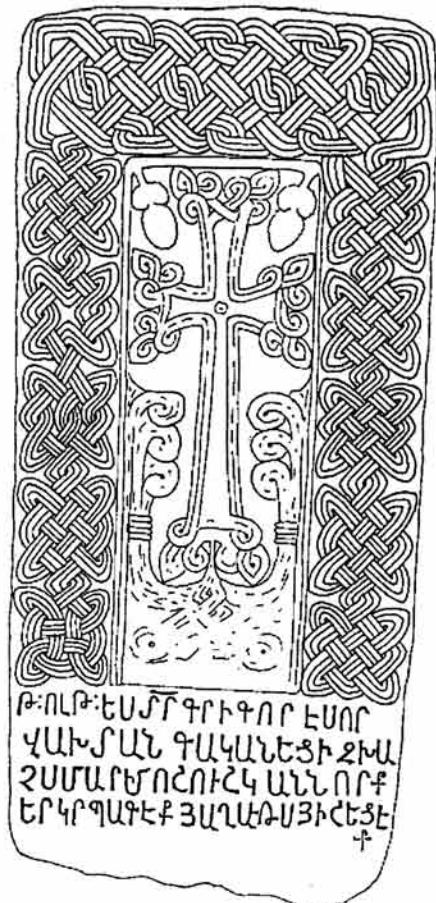
Published for the first time.

70. A khachkar initially fastened into the wall is presently lying under the same wall, bears an inscription of 5 lines on its narrow side:

Ա(ՍՏՈՒԱ)Ծ ՈՂԱՐՍԵԱ | ՍԱՐԳՍԻ | ԵՒ
ԳԵՆՈՐԳԱ:

“GOD, HAVE MERCY UPON SARKIS AND GEORG.”

Published for the first time.



Թ-ՈՒՐ: ԵՍՏՐ ԳՐԻԳՈՐ ԷՍՈՐ
ՎԱԻՏԱՆ ԳԱԿԱՆԵՅԻ ԶԻԱ
ԶՍՄԱՐԵՆՈՇՈՒՇԿ ԱՆՆ ՈՐԻ
ԵՐԿՐԳԱԳԵՔ ԶԱՂԱԹԱՅԻՇԵՅԷ
†



Khachkar of Hassan Vaktangian. Western and southern sides of the upper fragment. Western side of the lower part and the coded inscription on the northern side.

71. A khachkar lying on its side in front of the western entrance of the Cathedral (inside the hall) contains an inscription of 4 lines:

Թ(ՎԻՆ) ՈԼԹ (1190), ԵՍ Տ(Է)Ր ԳՐԻԳՈՐԷՍ ՈՐ(ԴԻ) | ՎԱԽՏԱՆԳԱ ԿԱՆ(ԳՆ)Ե- ՑԻ ԶԽԱՂՉՍ ՍԱԻՐ ԻՄՈ ՇՈՒՇԿԱՆՆ, ՈՐՔ | ԵՐԿՐՊԱԳԷՔ ՅԱՂԱԲԹՍ ՅԻՇԵՑԷԷՔ:

“YEAR 1190. I, FATHER GRIGORIS, THE SON OF VAKHTANG, ERECTED THIS CROSS FOR MY MOTHER SHUSHKAN, WHILE WORSHIPPING, REMEMBER MY PRAYERS.”

Published in Corpus, p. 213.

Note: There was a misprint in dating (1290), Corpus also noted, that as soon as the inscription was poorly preserved, it was reprinted from M. Ter-Movsissian, although the inscription may be fully read to now.

72. A fragmented khachkar (two large pieces, dimensions 228x79x48 cm). The upper part was moved to the cathedral and is presently lying in front of the apse. Probably once it was used as an altar stand, and the second fragment is in the southern side of the cathedral, partly covered by the ground. The inscription of 29 lines was carved along the whole length of the rib, except the date engraved on the face, under the cross wing. The opposite side of the khachkar contained a coded inscription of 8 lines.

Թ(ՎԻՆ) ՈԼԼԱ (1182), | ԵՍ ՀԱՍԱՆ ՈՐԴԻ



ՎԱԽՏԱՆԳԱ Տ(ԵԱՈ)Ն ՀԱԹԵՐՔՈ | ԵՒ ՀԱՆ- ԴԱԲԵՐԴՈ, ԽԱՉՂԻՆԱԲԵՐԴՈ ԵՒ ՀԱԲԱԽ | ԱՂԱՑԻՆ, ԿԱՑԻ ՅԱԲԱԳՈՒԹԵԱՆ ԱՍՍ | :Խ: (40): ՇԱՏ ՊԱՏԵՐԱԶՂՍԱԲ ԵՒ ՅԱՂԱԹԵՑԻ | ԹՇՆԱՄԵԱՑ ԻՄՈՑ ԱԻԳՆՈՒԹԵԱՄԲՆ Ա(ՍՏՈՒԾՈ)Ց ԵՒ | ԵՂԵՆ ԻՆՁ :Ձ: (6) ՈՐԴԻ ԶՂԲԵՐԴԵՐՍ ԵՒ ԶԳԱԲԱՈՂՍ ԵՏՈՒ ՆՈՅԱ ԵՒ ԵՍ ԵԿԻ Ի ՎԱՆՔՍ, ՍԱԲՏ ՅԻԻՄ ԵՂԲԱՅՐՍ Ի Տ(Է)Ր ԳՐԻԳՈՐԷՍ ԵՒ ԵՂԵ | ԿՐԱԲՆԱԲՈՐ ԵՒ ԲԼԵՐԻ ԶԽԱՉԱՔԱՐՂՍ ՅԱԶՈՒՇԱՍ | ԱՇԽԱՏՈՒԹԵԱՄԲ ԵՒ ԲԱԶՈՒՄ | ՀՆԱՐԻԻՔ ԵՒ ԿԱՆԳՆԵՑԻ Ս(ՈՒՐ)Բ ՆՇԱՆ | ՀՈԳՈ ԻՄՈ ՅԻՇԱՍԱԿ. ԱՐԴ | ՎԱՍՆ ՁԵՐ ՀՈՂԳՈՑԴ, ՈՐՔ ԸՆԹԵՂՈՆՈՑՔ ԶԻՍ ՅԱՂԱԲԹՍ ՅԻՇԵՑԷԷՔ:

“IN YEAR 1182. I, HASSAN, THE SON OF VAKHTANG, THE LORD OF HATERK AND HANDABERD, KHACHINABERD AND HAVAKH AGHAYIN, WENT TO ARCHPRIESTHOOD AT THE AGE OF 40. BY THE HELP OF GOD I WON MY ENEMIES IN MANY WARS. AND I GAVE BIRTH TO SIX SONS, I GAVE THEM MY FORTRESSES AND MY PROVINCE AND I MYSELF CAME TO THE MONASTERY, TO MY BROTHER FATHER GRIGORES AND WAS CONSECRATED AND BROUGHT THIS KHACHKAR WORKED WITH RARE ELABORATION AND WITH NUMEROUS ORNAMENTS AND ERECTED THE HOLY SYMBOL FOR THE REMEMBRANCE OF MY SOUL AND FOR YOUR SOULS, WHILE READING REMEMBER ME AND MY PRAYERS.”

Published in Corpus, p. 198.

Note: There were numerous misprints in former publication. The pronoun “I” was omitted in l. 13, l. 18 reads “Khachakar” (‘khachkar’) instead of “Khachkar”, l. 19 reads “yazuashat” instead of yAzua shat or yAkhua shat (rare elaboration), l. 22 “ev” (‘and’) is omitted, l. 24 reads ‘hogwoy’ instead of ‘hogo’ (‘my soul’), l. 24-25 ‘yishatak’ means ‘remembrance’, reads “hogwoyd” instead of ‘hogwoy’ on l. 26-27.

On this inscription see also our article “The Inscription of Hassan Vakhtangian in Dadi Vank” (in Arm., “Azatamart”, 1994, N 46, p. 14), where the dating is missed.

The contents of this inscription was also confirmed by the colophon of a manuscript dated 1184 “... of the territories of Khachen, at the time of Hassan that had become a priest, and his sons, descendants of Vakhtang, came to rule in Haterk” (“Colophons of Armenian Manuscripts Dating from the V-XII cent.”, Yerevan, 1988, p. 243).

Epigraphist Hamlet Petrossian deciphered the coded inscription of 8 lines engraved on the lower part of the northern side of the cross:

ՁԵՆՆԱՅԳԻՐ Է ԻՄ՝ ՀԱՍԱՂԱՅ. ԵՂԲԱՅՐՔ, ԶԳԱՂՍ ԿԱՑԱՅՔ: ԵՍ ՅԱՂԻԱՐ- ՀԱՅՍ ՉԵ ՏՂԱՐԱ ՈՉԻՆՉ. ՀԱԲԱՍԱՑԱՅՔ ԴՈ(Բ)Ք ԱՅԼ ՉՏՂԱՆԻՔ:

“WRITTEN BY MY - HASSAN’S HAND.

BRETHREN, BEWARE. I DID TAKE NOTHING OF THE WORLD. BE SURE YOU WILL TAKE NOTHING TOO."

Published: Hamlet Petrossian, "The Coded Inscription of Dadi Vank", Iran-Name, 1998, N 1-3, p. 38-40.

73. A dated fragment of a rosette:

ԹԻՎՍ (Ո)ԼԹ (1190):

"Year 1190".

Published for the first time.

74. One of two finely ornamented khachkars inside the bell-tower contains an inscription of 4 lines engraved along the whole rib of the stone.

ՋՏ(Է)Ր ԱԹԱՆԱՍ ՅԻՇԵՍՋԻԹ Ի Զ(ՐԻՍԱՆ)Ս: | ԷԻՆ Ա(ՍՏՈՒԾՈ)Յ ԶԱՐԻՈՒԹ(ԵԱՍ)ԲՆ ԵՍ Տ(Է)Ր ԱԹԱՆԱՍ, ՈՐԴԻ՝ ՀԱՍԱՆԱ, ԱՌԱՋՆԱՈՐԴ Ս(ՈՒՐ)Բ ՈՒԽՏԻՍ ԿԱՆԳԼԵՑԻ ԶՍ(ՈՒՐ)Բ ՆՇԱՆՍ ՅԻՇԱՍԱԿ ՀՈԳՈ ԻՍ, | ԹԻՎՆ ՀԱ(Յ)ՈՅ :ՉԼԲ: (1283):

"REMEMBER FATHER ATHANAS IN CHRIST. BY THE MIGHT OF GOD, I, FATHER ATHANAS, THE SON OF HASSAN, THE SUPERIOR OF THIS HOLY CONVENT, ERECTED THIS HOLY SYMBOL FOR THE REMEMBRANCE OF MY SOUL. ARMENIAN DATING 1283."

Published in Corpus, p. 213.

75. The other inscription is on the cornice of the second khachkar:

Տ(Է)Ր ԳՐԻԳՈՐ ՍՆՈ(Ի)ՅՈՂ Ի Տ(Է)Ր ԱԹԱՆԱՍԻ ՅԻՇ(ԵՑԷ)Թ:

"FATHER GRIGOR, THE ARCHIMANDRITE (SPIRITUAL FATHER) OF FATHER ATHANAS. REMEMBER."

Published in Corpus, p. 213.

76. Badly damaged inscription of 3 lines on a fragmented khachkar under the southern wall of the bell tower:

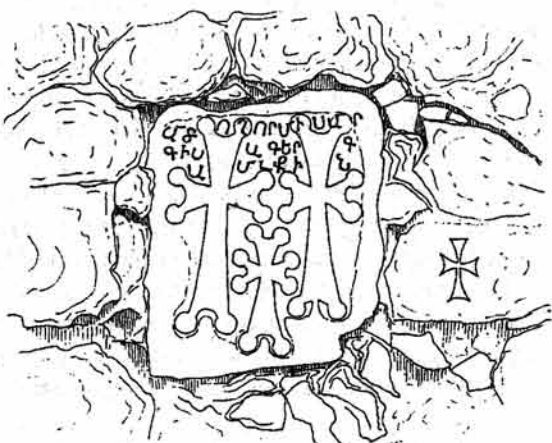
...ԶԱ ԱԻԾԵԱԼ ԵՒ ... | ... ԵՏ ԳԱԼԸՍԵՆ ...|...

Ի ԿԱ(Ն)ԳՆԵ ...

"...DZA, ANOINTED, AFTER COMING ... ERECTED.

Published for the first time.

77. An inscription of 3 lines made on the



khachkar fastened into the western wall of the chapel on the northwest outskirts of the monastery:

Ա(ՍՏՈՒԱ)Ծ ՈՂՈՐՄԻ ՍԱՐԳԻՍԱ, ԳՐ(Ի)-Գ(ՈՐ)Ա, Ս(Ե)Լ(Ի)ԶԻՆ:

"GOD, HAVE MERCY UPON SARKIS, GRIGOR, MELIK."

Published in Corpus, p. 214.

78. A donatory inscription carved on the western facade of the cathedral, in the southern niche:

ԿԱ(ՍԱԻՆ) ... | ԵՐԳ ... | ՏՈ... |... | ՍՐ... | Ս(ՈՒՐ)Բ .. | ՈՅ ... | ՈՒ | ՆԱՍ ՏԻԱԹ Ի ... | ԵՆԵՅ ՄԵՐ Տ ... | ՆՅ ՀՈՂՆ ՈՒ.. | ԻՆ ԿԱՇԿԱՌՈՒՏ .. (ՍԱ)ՀՍԱՆԵՑԻՆ ՄԵՁ Ա (1) | ԱԻ ՊԱՏԱՐԱԳ ԱՍ|ԵՆ ԵԿԵՂԵՑԻԹՍ ... | ՍԱՐԳՄԻ ԿԻ... | ԷՐՆ ԱՐԴՈՎ Զ... | ՀՈՂ ԿԱՍ Զ... | ԽԱՓԱՆԵՆ ... | ԱԾ ...|ԷԻ ԱՌԱՅ...

"BY THE WILL [OF GOD] SAINT ... AND ...NAS OUR [PATRIMONIAL] LAND AND KASHKARUT. THEY ESTABLISHED A DAY OF LITURGY FOR US IN ALL OF THE CHURCHES, AT THE FEAST OF ST. SARKIS, ON SUNDAY. THUS WHOEVER [TAKES OFF] THE LAND OR DESTROYS [OUR MASS MAY] GOD ..."

Published in Corpus, p. 208.

Note: the inscription is poorly preserved.

79. Below the former, 11 lines, partially erased:

ԿԱՍԱԻՆ Ա(ՍՏՈՒԾՈՅ ԵՍ ՅՈ)ՀԱՆ ՄԻԱԲԱ(ՆԵՅԱ) | Ս(ՈՒՐ)Բ ՈՒ(ԽՏԻՍ ԱՌԱՋ)- | ՆՈՐԴՈՒԹ(ԵԱՆ ԱԹԱ)ՆԱՍԻ ... (ԻՆ)|Ձ :Բ: (2) ՊԱՏ(ԱՐԱԳ Ի) ՏԱԻՆԻՆ ԻՄ ... | ԱՌԱՒՈՐԻՆ|ԱՅ, ՈՎ ԶԺ(ԱՍՆ ԽԱՓԱ)|ՆԷ ... |... ՊԱՐՏԱԿԱՆ Է:

"BY THE WILL OF GOD, I, J(O)HANNES JOINED TO THE HOLY CONGREGATION AT THE PRIORSHIP OF FATHER ATHANAS. [THEY] ESTABLISHED TWO LITURGIES FOR ME IN MY FEAST OF [] WHOEVER DESTROYS MY MASS [SHALL BEAR MY SINS].

Published in Corpus, p. 208, N 729.

80. An inscription of 2 lines on the wall of the Hall:

ԿԱՍԱԻՆ Ա(ՍՏՈՒԾՈ)Յ. ԵՍ ՍՆՊԱՏ, ՈՐԴԻ ՎԱԽՏԱՆԿԱ ՇԻՆԵՑԻ ԶԳԱԻԹՍ ԵԿԵՑԻՈՅՍ ԵՒ ԵՏՈՒ ԶՇԻՆԱՉՈՐ ԻՐ ՍԱՍԱՆՈՎՆ ԵՒ ԶՂՈՓՈՒՆ ՏԱՓՆ ԵԿԵՂԵՑԻՍ:

"BY THE WILL OF GOD I, SNPAT, THE SON OF VAKHTANK BUILT THE PARVIS OF THIS CHURCH AND GAVE SHINADZOR WITHIN ITS BORDERS AND DOPUN TAPN TO THE CHURCH."

Published in Corpus, p. 214 (N 756).

81. An inscribed khachkar:

ԵՍ ՍԱՍԱՅ ԹԱԳՈՒՀԻ, ԱՍՈՒՄԻՆ՝ ՀԱՍԱՆԱ, ԴՈՒՍՐ՝ ԿՈՒՐԻԿԱՅ ԹԱԳԱՒՈՐԻՆ ԿԱՅԱԹ ՅԱՒԱԳՈՒԹԵ(ԱՆ) , ՅԱՍՍ :Լ: (30) ԵՍ ԵՒ ԱՅՐՆ ԻՍ ԹՈՂԵԱԼ ԶՀԱՅՐԵՆԻԹԵՍ ՈՐԴՈՅ ՄԵՐՈՅ, ԵԿԱԹ Ի ՎԱՆԹՍ ՍՈՏ ՏԷՐ ԳՐԻԳՈՐԻՍ, ԵՒ ՈՐԴԻՆ ՄԵՐ ՀԱՍԱՆՈՒՆ ՆՈՐԻՆ, ԵՒ ԶԳԵՑԱԹ ԶՁԵԻ ՄԻԱՆՉԱՆՅ ԵՒ

ԿԱՆԳՆԵՑԻ ԶԽԱԶՍ ՅԻՇԱՏԱԿ ՀՈԳԻՈՅ
ԻՄՈՅ. ՈՐՔ ԵՐԿՐՊԱԳԷՔ ՅԱՂՕԹՍ ՅԻՇԵՑԷՔ
:ՈՒԱ: (1182) ԹՎԻՍ:

"I, QUEEN MAMA, THE SPOUSE OF HAS-
SAN, THE DAUGHTER OF KING KYURIKE
WENT TO ARCHPRIESTHOOD AT THE AGE OF
30. MY HUSBAND AND I LEFT OUR PATRIMO-
NY TO OUR SONS AND CAME TO THE
MONASTERY, TO FATHER GRIGORIS AND OUR
SON OF THE SAME NAME, AND DRESSED INTO
MONASTIC CLOTHES AND I ERECTED THIS
CROSS FOR THE REMEMBRANCE OF MY SOUL.
WHILE WORSHIPPING, REMEMBER MY
PRAYERS. DATED 1182."

Published in Corpus, p. 215 (N 762).

Note: the inscription is now lost.

82. A khachkar inscribed on both sides:

ԱՆՈՒՆ Ա(ՍՏՈՒԾՈ)Յ. ԵՍ Տ(Է)Ր
ԳՐԻԳՈՐԷՍ ՏՂԱՅՈՒԹԵԱՄԲ ԵԿԻ Ի ԴՈՒՌՆ
ԵԿԵՂԵՑԻՈՅՍ, ՇԱՏ ԱՇԽԱՏԱՆՔ ԱՐԱՐԻ.
ԻՇԽԱՆՈՒԹԻՒՆ ՇԱՀՔԱՀՍԱԶԻՆ ԷՐ.
ԶՎԱՆՔՍ ՏՈՒՒՆ ԻՏՀՈՒՄ, ԵՍ ՂԱԲՈՒՄ
ՉԱՐԱՐԻ. ԳՆԱՅԻ ՆՈՐՇԷՆՆ, ՇԻՆԵՑԻ ԵՐԵՔ
ԶԱՂԱՅ, ԵՐԵՔ ԲԱՂՁԱՅ ԵՒ ԵԿԻ Ի ԴՈՒՌՆ ՍԲ.
ԱՌԱՔԵԼՈՅՍ. ՇԻՆԵՑԻ ԶԽՈՒԹ, ՈՐ
ԵԿԵՂԵՑԻՈՅՍ ՄԱՆ ՔԱՇԷ, ԶԲԱՂՈՒԲԱՂՁԷՍ
ԵՒ ԶԶՐԱՂԱՅՆԵՐՍ ԵՒ ԱՅԼ ԱՄԵՆԱՅՆ
ԱՇԽԱՏԱՆՔՍ ԵԿԵՂԵՑԻՈՅՍ ՎԱԽՍ ՏՈՒԻ:
ԱՐԴ՝ ՈՎ ՈՔ ԱՅՍ ԳԵՂԵՐԱՆՔԵՐՍ ԵՒ ԶԻՍ
ՎԱԽՍԵՐՍ ՀԱՆԵԼ ԶԱՆԱՅ Ի ՍԲ.
ԱՌԱՔԵԼՈՅՍ, ԵՐԵՔ ՀԱՐԻՒՐ ՏԱՄՆ ԵՈՒ ՈՒԹ
ՀԱՐԱՊԵՏԱՅՆ ՆԶՈՎԱՍ Է. ՄԱՄՆ ՈՒ ԲԱԺԻՆ
ԸՆԴ ՅՈՒՂԱԻ ԵՒ ԿԱՅԵՆԻ ԽԱԶԱՀԱՆՈՒԱՅՆ
ԱՌՅԷ. ԵՒ ՄԵՐ ՄԵՂԱՅՍ ՏԷՐ Է. ԵՒ ՈՎ ՈՐ ՇԷՆ
ՊԱՀԷ ԵՒ ԶՍԵԶ ՅԻՇԷ՝ ՎԱՐՉՍ Ի ՔՐԻՍՏՈՒԷ
ԱՌՅԷ. ԱՄԷՆ. ԹՈՒԻՆ :ՈՒ: (1558):

"IN THE NAME OF GOD, I, FATHER GRIG-
ORES CAME TO THE DOORS OF THE CHURCH
IN MY EARLY CHILDHOOD. MUCH WORK I
HAVE DONE. IT WAS UNDER THE RULE OF
SHAH TAHMAZ. THE MONASTERY WAS GIVEN
TO PLUNDER? (THUL....?) AND I DIDN'T
ACCEPT ANY UNJUSTICE?(GHABUL?). I WENT
TO NORSHEN AND BUILT THREE WATER
MILLS AND THREE ORCHARDS AND CAME TO
THE DOORS OF THE HOLY APOSTLE AND
BUILT KHUT, TO CARE FOR THE MONASTERY
LIVESTOCK, THE GARDENS AND ORCHARDS
AND THE MILLS AND I BEQUEATHED ALL THE
WORK AND GAVE TO THE POSSESSION OF THE
CHURCH. THUS WHOEVER WOULD TRY TO
TAKE THESE VILLAGES AND MY BEQUEST
FROM THE HOLY APOSTLE WILL BE CURSED
BY THREE HUNDRED AND EIGHTEEN PATRI-
ARCHS, AND BE THE ACCOMPLICE AND
COUNTERPART OF JUDAH AND CAIN BEFORE
THE TAKEN FROM THE CROSS (CRUCIFIED),

AND BE THE OWNER OF OUR SINS. AND WHO-
EVER KEEPS IT IN GOOD STATE AND CARES
FOR IT, WILL GET HIS FEE FROM CHRIST.
AMEN. YEAR 1558."

Published in Corpus, p. 215 (N 763)

Note: the inscription is now lost.

Other Inscriptions:

83. An inscription on the large silver cross of
Dadi Vank, kept with the descendants of Jalalians
family, which, as a result of regular Lezghian
invasions moved to Large Shulaver, province of Borchal
(Georgia).

ԵՍ ԾԱՏՈՒՐՍ Յ(Ի)Շ(Ա)Տ(Ա)Կ ՏՎԻ
ԽՕԹԱ ՎԱՆԻՅ, ԹՎ ՈՄԵ (1756):

"I, TZATUR GAVE IT TO KHOTA VANK
AS A MEMORY IN 1756."

The inscription on the other side of the cross
reads:

ՇՆՈՐՀՕՔՆ ԱՍՏՈՒԾՈՅ ԵՍ ՏԷՐ ՆԵՐ-
ՍԷՍՍ ԿԱԶՄԵԼ ՏՎԻ Ի ՍՈՒՐԲ ՆՇԱՆՍ, Ի
ՀԱՒԱԼ ԸՆԶԻՅ ԻՄՈՅ, ՀԱՅՐ ԻՍ ՏԷՐ
ՄԿՐՏԻՉՆ, ՄԱՅՐ ԻՍ՝ ՀԻՓՍԻՄԷՆ, ԿՈՂԱԿԻՅ
ԱՆՆՍԱՆ ԵՒ ՈՐԴԻ ԵՂԻԱԶԱՐԻՆ ԱՄԷՆ, ԹՎ.
ՌՃԽԵ (1696):

BY THE GRACE OF GOD, I, FATHER
NERSES, ORDERED TO MAKE THIS HOLY SYM-
BOL OF MY FAIR PROPERTY, FOR MY FATHER
REVEREND MKRTICH AND MOTHER - HRIP-
SIME, THE SPOUSE ANNMAN AND THE SON
ELIAZAR. AMEN. DATE 1696.

*Published by Sarkis Kamalian, "Ardzagank", 1992,
N 11, p. 1-2.*

*Note: the objects of worship were kept in the deposi-
tory or the board. The first was a silver cross with the length
of 4 vershok, which was the depository of the Life Tree (Surb
Nshan). There was a stone on each of the four wings, and a
crucifix in the centre. The following inscription was on this
side.*

84. In the eighties of the XIX cent. one of the
Turks stole the bell of Dadi Vank, weighing 4-5 *puds*
and sold it to an Armenian, and the latter sold it to
some village community ("Nor Dar", 1992, N 15, p. 2).
Another source testifies that the bell was bought by the
inhabitants of the village Tuskulu of Guegharkunik
(currently, village Lusakunk, Vardenis Distr.) for their
church ("Ararat", 1896, Jan., p. 42). In conformity with
the inscription engraved on the bell, Sarkis, son of
Prince Vahram Dopian, donated the latter to Dadi Vank
in 1314. Our inquiries with the elderly residents of
Lusakunk in 1997 for the purpose of clarifying the fur-
ther fate of the bell did not yield results.

85. A ripida like silver cross with a handle was
inscribed:

ՅՆԹՀ (Յիսուս Նազովրեցի Թագաւոր)

Հրեղց

ՏՐ ԱԾ ՅՍ ԶՍ ԶՍ (Տէր Աստուած Յիսուս Զրիստոս)

ՅԻՇ(ԱՏԱ)Կ ԷՍ ԿՈՍԵՐԵՅԻ ՊԱՂՏԱ-ՍԱՐԻՆ ԵՒ ԿՈՂԱԿՅՈՅՆ ՄԻՍԱԲԻՆ ԵՒ ՈՐԴՈՅՆ ԴԱՎԻԴԻՆ, Ի ԴՈՒՌՆ ՂԱՂԷՈՒ ՎԱՆՔԻՆ, ՈՐ ԵՒ ԽԱԲԱՆ, ԹԻՎԻՆ ՌՃՂԴ (1745)-ԻՆ:

"JNKJ (Jesus Of Nazareth, King Of The Jews); LD GDJC (The Lord, God Jesus Christ). THE MEMORY OF PAGHTASSAR OF KOMER. AND HIS SPOUSE SIMA AND SON DAVID, AT THE DOOR OF DADEU VANK, WHICH IS IN KHABAN, DATE 1745."

Published: "Artifacts with Armenian Inscriptions", Vol. 1, Yerevan, 1964, p. 69.

Note: Komer is presumably the village Gomer, mentioned in the deed of 1661 (see SCHARA, Fund. 57, L. 1, C. 4, p. 4, in Arm.).

86. A fragment of the khachkar (48x20x12 cm) found in 1986 by an Armenian fighter Volodya Haroutyunian on a woody slope, 3-km southeast of Dadi Vank. An inscription of 9 lines was badly damaged. Besides the dating which may be reconstructed by the first two letters preserved as between 1091 and 1100, the contents of this khachkar inscription remains obscure because of numerous erasures.



The Deeds and Cadastres

1. "By the will of Almighty God and our Lord Jesus Christ this is the deed of the princely edict. I, Torsun, Seity, Prosh, Grigor, Hassan and our brothers and sons gave this firm deed ("*sikel*") to the bishop Father Avag and his brother, monk Manuel:

Whereas there were no people in the monasteries, who would serve, take care and illuminate the churches, and for the good maintenance of our patrimonial See Dadi Vank, Khatri Vank, Getamej, which is the burial vault, left to us by our ancestors,

We ordered, provided and authorized the monasteries and the Holy See with two powers, which are bishophood and squireship, to Great Lord (Father) Zakariah, as to the first great catholicos, and the same

was given to father Athanas and Father Sarkis (respectively) of Dati Vank, Khatrivank, Haghbat alongside with the property and the same to spiritual Father Grigor Catholicos, who established these three Sees by resolution and an edict (circular)".

Published in Corpus, p. 216, N 764.

2. "By the will of Almighty God, I, Seity, the son of master (paron) Shanshi, the grandson of Hassan, I, Grigor, Hassan, Peki, Altun, sons of master Vahram, grandsons of Hassan, I, Aitin, the son of master Tursun, the grandson of master Aghbugha, I, Shansha, the son of Hassan, the Grandson of master Jahansha and we, four brothers gave Apahen, Khut and Khozenek within their four frontiers to our monasteries: from the field of Chapar, with the estate and village Dzagunants, the spring Brnchi, with the village Tashanants, Petrosapak, which was given by our grandfathers, Sokhanants, Tzovategh, Jajoreants, Cholbekents, Tsrtnot, Shirmanants, Grigoratagh, Dati Van with its estate Kolataker, Heranants Hakarakaberd, the spring Navi, Berdakar, Krapashtats, Voghnov, our large orchard Khozenakuts with Manana Dzor, Tzaghikants, Yeznaratzants – we gave them to the disposal of bishop Avag. Let him hold them as long as he needs, freely with the God. And if another man manages it and gives the tithe to the monastery, let him do. This is our vow taken before the God and Saint Apostle Dati. Thus whoever repeals this deed and takes away, be it one of our sons or grandsons or relatives shall bear responsibility before the God and be ashamed. He shall be cursed by 318 patriarchs and be the accomplice of Judah. And whoever of the strangers and Turks does so, let him not enjoy his just earnings, and let him be cursed by the Prophet ('peyghambare apizar lici'). Amen".

Published in Corpus, p. 216, N 765.

3. The cadastre of Dadi Vank estate ("the property of Khutavan") compiled in 1763.

"The state of property in the whole Kolani land, which in Armenian is called the land of Tzar, which borders with Khamsa, but belongs to Echmiadzin and is subordinated to the ruler of Yerevan. Villages owned by the monastery are the following: Yerq, Tznilants, Karmirshen, Salamalik, Kotarants, Urutspor, Atrenis, Tzughrughashen, Hosabak, Keavalu, which are on this side of the mount, adjacent to Aregunvuyn of Guegham. And on the opposite side of the mount – Metz Tzar, Kazh, Anukhs, Kholozants, Dashtak, Hajar, Apahen, Jumen, Karatak, Zuar, Mos, Sevajur, Tzovategh, Khrants, Halwuj, Motants, two Davachkhurs – Large and Small, Lev, Hanshagh, Barsghishen, Meytan, Yeritsishen, Khutavank, Chapar, Kearak, Norshen, Khntravank.

It has also subordinate expiatories ("deserts") under its hand: the Desert of Khndravank and the Desert of Tzar."

Published in "Jambr, p. 283-284.

4. A deed recorded on a cylinder like paper scroll "ghabala".

"The length of the cadastre is 30 *vershok*. The last part seems to be torn. It is written on hard and firm paper resembling a parchment. As a result of being kept in a damp place, many words are erased and the right side of the manuscript is damaged, some places are difficult to read and understand. The whole scroll consists of 4 long papers glued to each other, which differ both by the color of ink and handwriting. The total text consists of 133 lines, bears 16 seal impressions, of which 6 are stamped by red ink, the others are black. 5 of the seal impressions and the signatures beside them belong to catholicoses; other seals belong to bishops, preceptors, meliks, beks and princes.

The mentioned cadastre begins with the hand and seal (on the right side) of Petros Catholicos the Vicar of Gandzasar: "I witness that Haterk belongs to Apostle Tade". Then the hand and seal of Yesayee catholicos: "I witness to the following:" the third is the hand and the seal of catholicos Jeremias: "I witness to the following", the fourth is Grigor Catholicos of Gandzasar, the son of Melikbek, grandson of [] Bek, I witness to the following true fact", hand and seal on the right, and the fifth is the hand and the seal of Philippus of Armenia, "I witness" and the sixth reads: "I, Jackobos..."

The record beneath the signatures informs that Arzu Khatun, humble maid of Christ, the daughter of prince of princes Kurd, and the spouse of crown prince Vakh tang, the lord of Haterk and Khachen, built the Holy cathedral in 1214 in the memory of her sons Hassan and Grigor.

The above mentioned Tade and Khut had been the disciples of the first Illuminators of Armenia, monasteries of the same name dating back to early midages, gradually became the largest and wealthiest monasteries in Syunik. The monastery named after Khut is called Khatravank.

Further follows the true copy of Arzu-Khatun's inscription, made on the Temple masonry:

Ի ՓԱՌՍ ԱՍՏՈՒԾՈՅ ԵՒ Ի
ՆՈՐՈԳՈՒԹԻՒՆ ՍՈՒՐԲ ՈՒԽՏԻՍ ՍԱՎՄԱՆԵ-
ՅԱՔ ԺԱՌԱՆԳՈՒԹԻՒՆ ԵԿԵՂԵՑՈՅՍ ԳԻՂՍ
ԵՒ ԱԳԱՐԱԿՍ ԻՒՐԵԱՆՅ ՍԱՎՄԱՆԻՔՆ
ԶԱՊԱՀԷՆ, ԶԽՕԹՆ, ԶԵԶՆԱՐԱԾԱՆՅ,
ԶԲԸԱՆՅ ԵՒ ԶԿԱՆԱԶԱՒՈՐՆ, ՈՐ Ի ՎԱՅՈՅ
ԶՈՐ ... ԶՈՐԱՎ ՎԱՆՔԻ ԵՐԿՈՅ ՏՈՒՆ ՅԱՐՓԱՅ
ՀԱՍՏԱՏԵՅԱՔ ԿԱՍԱԿՅՈՒԹԵԱՄԲ ԵՂԱՐՅՍ
ԶԱՄԳ ԽՈՐԱՆԻ ՊԱՍԱՐԱԳՆ ՅԱՆՈՒՆ
ՎԵՐԱՅԳՐԵԼՈՅՍ ԿԱՍԱՐԻ ԱՆԽԱՓԱՆ: ԵԹԷ
ՈՔ ԱՅՍՍ ՎՃՈՒ ՀԱՍՏԱՏՆՈՅ ԽԱՓԱՆՈՒՄՆ
ԱՌՆԷ՛ ՅԻՇԽԱՆԱՅ ԿԱՍ ՅԱՌԱԶՆՈՐԴԱՅ
ՏԵՂԻՈՅՍ ԿԱՍ ՈՔ ԵՒ ԻՅԷ, ԽԱՓԱՆԵՍՅԻ
ՅՈՅՍ ՈՐԱ, ՈՐ ԱՌ ԶՍ ԵՒ ԴԱՏԱՊԱՐՏԵՍՅԻ
ՅԱԻՅ:

"TO THE GLORY OF THE GOD AND TO
(COMMEMORATE) THE COMPLETION OF THE
RENOVATION OF THE HOLY CONVENT WE

BEQUEATHED THE VILLAGES AND ESTATES
TO THE INHERITANCE OF THE CHURCH: APA-
HEN, KHOT, YEZNARATZANTS WITHIN THEIR
BORDERS, BJANTS AND KANACHAVOR,
WHICH ARE IN VAYOTS DZOR, TWO HOUSES
IN CHOBA VANK ON THE ARPA RIVER, AND BY
THE WILL OF THE HOLY BRETHREN THE HIGH
MASS OF THE ALTAR IN HONOR OF THE
DONATION SHALL BE REGULARLY SERVED. IF
WHOEVER DESTROYS THIS FIRM DEED, BE IT
IN THE PLACE OF PRINCES OR SUPERIORS, OR
WHOEVER IT IS, LET HIS HOPE IN CHRIST BE
DESTROYED AND LET GOD JUDGE HIM".

There are the following signatures beneath this inscription of Arzu Khatun: "I, bishop Athanes, bishop Grigor witness, that the firm deed (*hastat*) inscribed on the temple is a bequest. The seals of bishops. Beneath their signatures - the hand and the seal of Melik Ghasum, son of Amir Bek: "I witness that what is written in the inscription of the temple is a true bequest" The seal is in Turkish, to the right of the seal there is a text: "I, Astvatzapovs, the son of Melik Kamal Bek of Gegham, witness that these bequests, on the walls of Datei Vank are true." The seal is in Turkish.

To the left of the seal there is the hand and seal of bishop Zaqaray, the son of Masum bek: "I witness that this bequest which is written on Holy Datei Apostle is a true deed". On the right side "I, Gharaygoza, the son of Melik Eavri of Gegham witness that these deeds of bequest, inscribed on Datei Apostle are true". The seal is in Turkish. To the left of it there is the hand and the seal of Minas preceptor Dateatsi.

An older text written in faded ink on the same paper under the seals and signatures reads as follows: "Year 1582, the village and the farm were given as a bequest to Datei Vank forever... I, Hassan, the son of Vakh tang, the lord of Haterk and [Handa]berd, Khachenaber and Havkakhaghats, went to the priesthood when I was 40. With the help of God I won my enemies in many wars, and I gave birth to 6 sons. I gave them my fortresses and my province and came to the monastery. To Father Grigor, and I became a priest, and brought the khachkar of mine Aghuay, elaborately worked, and with many efforts erected it to commemorate the Holy Cross (Surb Nshan) and me. Thus, for the sake of your souls, you who read, remember my prayers. Whoever destroys the bequest, shall be cursed by 318 Patriarchs."

To continue the inventory a new piece of paper was glued beneath that inscription. The second paper contains two red seal impressions with an Armenian legend, which however is impossible to read.

The text that follows is written in clear handwriting: "I, Seti, the son of Grigor, the grandson of lord Hassan, gave Apahen, Khut, Khozenak with their 4 borders, Paranakashen from Henhats, from Chechapert, from Vahen, Sharints Kar, from

Hartsyugha, from the field of Chapar alongside with Tzaganants stream, with the spring Brnshi with the Tozanants River, Petrosapak, which was given by our grandfathers, Sokhanants, Tzovategh, Jajorants, Cholpekants, Tsrtnot, Irashmanants, Grigorabagh, Dadi Vank with its vicinities, with Heranants Hakarakaberd, the spring of Tzar, with Berdatak, Krapashtots, Voghn, the large garden of Khozenakuts. Mananatzor, Tzaghikants, Yeznaratzants gave to Bishop Father Diravag, who was faithful (relative) to us. Let him freely dispose of them until he needs. And if some other person manages the property, he shall give the tithes to the church."

On the same paper by the same hand, below, there are copies of prince Hassan's and other prince's deeds:

"I, Hassan, the son of Vakhtang and my brother Grigor, the superior of Holy convent named Datei Vank and Saks[...], Smpat and our brothers divided Larger Khachen, Sakra and the Land of Tzar. Upper Khachen was given to Hassan? And erected a cross above Mataghis as the frontier (landmark) of Khachen and Tzar. At the age of forty I, Hassan went to the priesthood, and I gave birth to 6 sons and built 4 fortresses, Haterkaberd, Chijaberd, Havkakhaghat and Dashtaberd. I gave my fortresses and my province to my sons and came to the monastery, to father Grigor and Father Athanes and became a priest, and the (frontiers) lands of my patrimony (*hoghanyut*) extend up by the stream of Haterk, up to the mount Apasa, Sharagol (lake?) of Mrav. There are Paranakhach, an old Armenian church, the church of Pakhos, fortress Chija, the mount of Vahen, Sharkar, Harazakar, Rezah kashkar, the fortress of Mazr and the Haterk River with everything whatever there is by its course.

And we, the sons and grandsons of Hassan: I, Gontse, was given the fortress of Chija, time passed, then I came to the monastery with a vow, and I gave my patrimonial Khotasar, Sharkar, Harzakar, the church of Marchmantsi mulk? alongside with whatever there is by the river course put as a bequest to the door of Holy Apostle Dad. And the congregation established 4 days of liturgy. Whoever destroys the bequest given by us, let him be cursed by 318 patriarchs. Amen. Year RL".

"I, Tobe, grandson of Hassan received the fortress Havkakhaghat in Upper Khachen from my father. By my free will I bequeathed 10 plots of land - for public ploughing and seeding, and taking the annual harvest to the door of Holy Apostle Tadei and Father Grigor established 6 days of liturgy for us, to be served forever. Whoever destroys this mass, let him be destroyed."

The paper ends here but judging from the fact that half of the seal impression made by red ink at the end of the paper is missing, it seems that part of the paper is torn.

The text in the margin of Ghabala: "I,

Daghadzag, the grandson of great Hassan, received the fortress of Dasht, 11 houses from my father, and I made a vow and sent to the door of the convent of Holy Apostle, and by my free will bequeathed the share of my property, Apahen with whatever there is, within its borders up to the river, Bardzrakap on the stream of Sharotin, the crossroad, Karmir bit, the church Vatajera within its borders, if whoever destroys it let him be cursed by 318 patriarchs. Date 1305.

Published by Sarkis Kamalian "A Ghabala - Cadastre Relating the Estates of Tade or Khota Vank of Albanian Kingdom" (in Armenian), "Caucasus and Bysantium", N2. 1980, p. 150-154.

The Frescoes

Presumably the cathedral was the only church in Dadi Vank decorated with frescoes. Mesrop Magistros was the first investigator to provide perhaps the most detailed description of the frescoes. Visiting the cathedral in 1911, he wrote: "We took photos of the frescoes, which by that time were in rather satisfactory condition, while the frescoes of Tatev were almost totally deteriorated. The pictures were on the northern and southern walls. Dampness of the northern wall was beginning to tell on the frescoes. It remains only to regret that those rare survivors of Armenian mural tradition were not copied in paint in the time.



Cathedral. Frescoes on the northern wall.

The fresco on the southern wall, which was then sufficiently well preserved depicted the Holy Virgin in semi-profile, in a long gray robe, with a red kerchief tied round her head. She is holding an orarion adorned with crosses in her stretched hands. She is looking eastwards, at a figure sitting in the centre. A winged angel standing in front of her is much smaller in size and is also looking in the same direction. It is impossible to identify the strongly damaged figure vaguely outlined in the centre.

The scene on the northern wall depicts a figure walking eastwards, with a Gospel clad in gold in his



Cathedral. Frescoes on the southern wall.

right hand. He has a long red beard of the same color as his hair. He is in red jacket and gray mantle. A young unbearded person dressed merely in a yellowish shirt adorned with crosses is standing beside him, his right hand is pleadingly stretched forwards.

The fresco on the northern wall represents the birth of Jesus. The Virgin is lying with her head lift up, a position quite common in the iconography of Gospel miniatures. St Joseph is standing at her bedside, but his head is altogether deteriorated.

Figures of the three magians smart motley oriental dresses, kneeling in adoration are painted below the Holy Virgin. And finally the whole scene is completed by figures of angels floating in the sky and singing Glory in Highest. Other details are described in photographic copies.

There were also other fragmented frescoes, quite deteriorated. We assume, based on the stylistic and painting peculiarities, that the frescoes date back to the XIII cent...²⁶⁸

Later the frescoes were investigated by L.

Durnovo. To her view the fresco on the southern wall depicted "a large scene of St Nickolas regaining his klobuc (headgear) from Jesus and omophorion from the hand of the Holy Virgin, while the frescoes on the northern wall represent the stoning of Saint Stephan the archdeacon (on the right). As soon as the cult of Saint Nicholas was not spread in Armenia even in the late Midages, the occurrence of the latter should have a special reason."²⁶⁹

In respect of this material B. Ulubabian and M. Hasratian wrote in their article of 1980: "In accordance with one of the best experts in Medieval art, L. Durnovo, the large fresco on the southern wall depicts the submission to Saint Nicolas of his klobuk and omophorion by Christ and the Virgin, and the right side of the northern wall depicts the martyrdom of Saint Stephan through stoning. However the occurrence of St Nicholas in Dadi Vank is doubtful, because the cult of this saint was not characteristic of Armenia." Based on the tradition provided by Kirakos Gandzaketsi that Arzu Khatun and her

²⁶⁹ L. A. Durnovo, *Essays on the Fine Arts of Medieval Armenia*, Moscow, 1979, p. 153-154 (in Russian).

²⁶⁸ Ibid, p. 87.

daughters "were gifted with exceptional artistic talent",²⁷⁰ it was presumed that the painters of Dadi Vank frescoes were Arzu Khatun herself, together with her daughters. In his later works M. Hasratian apparently changed his former viewpoint, quoting Durnovo that the figure on the fresco was St Nicholas.²⁷¹

The expertise of L. Durnovo, may be also confirmed by a written evidence found by us - an inscription made in white pigment ("Saint Nicholas Patriarch"), which has surprisingly missed the attention of all former investigators (see Inscription N 42).

To the favor of L. Durnovo it should be mentioned that she arrived to the right conclusion even

though she did not notice and read the inscription on the wall plaster.

As regards the dating of frescoes, it seems, it wouldn't be correct to date the frescoes by the period between 1214-1251, based merely on inscription carved on the plaster inside the altar apse (1251), as there are also other inscriptions on the interior plaster, which respectively date from 1263, 1265, 1267, 1297 and 1312. Two of these inscriptions, specifically those of 1263 and 1297 were written by pigment.²⁷² Thus follows that the frescoes might have been painted at the second half of the XIII, or even at the beginning of the XIV cent.

270 B. Ulubabian, M. Hasratian, Dadi Vank, "Haykazian Armenistic Magazine", Beirut 1980, p. 37-38 (in Armenian).

271 M. Hasratian, The Artsakh School of Armenian Architecture, Yerevan, 1992, p. 49 (in Armenian)

272 See: inscription N 38, 41.

called Khoznavar, under the auspices of St. Stephanos, the Martyr...²⁷⁷.

In the XVI cent the toponym had been transformed into Kshatagh. In conformity with the historical records mentioning some: "Melik Haykaz of Kshatagh, from the Khanatzakh village"²⁷⁸ an Armenian principality with the center in Khanatzakh had been established since at least the end of the same century. The edict of shah Abbas I, heralded in 1609 and aimed at protection of the rights of Melik Haykaz against his opponents, called the latter "the best Christian, Melik Haykaz of Kushtasif"²⁷⁹. Another edict of the same shah, issued in 1620 "confirms the title of melik Haykaz of Kashatagh to the estates situated in Kashatagh and Ghapan"²⁸⁰. For a few more times the district was mentioned in the edicts of Persian shahs of the XVII cent: thus Echmiadzin was granted the right to collect the church tithe from the Armenians residing in Kashatagh (against the catholicos of Gandzasar, who claimed for similar right) by the edict of the Safavide shah Safi, dating back to 1634²⁸¹, and the edict of shah Abbas II issued in 1646 granted tax exemption to 4 villages of Kashatagh²⁸².

Later the district was mentioned again in the colophon of a manuscript: "This is written in the district of Kashtagh, in the village Khanatzakh, under the auspices of the Savior, in 1647 of Armenian dating"²⁸³. The fortress of identical name was mentioned in the colophon of a manuscript written in 1652: "in the invincible castle Kashtagh, where the God dwells, in the village Khznavar, under the auspices of St. Stephanos the Martyr..."²⁸⁴. Trade routs passing through "the land of Kashtagh" were described in the work of Zakariah Kanakertsi written at the end of the same century²⁸⁵.

A number of settlements in this district were abandoned by the second half of the XVIII cent. We know, for instance, that upon the conclusion of Peace accord between Panah Khan of Shushi and Fat-Ali Khan of Urmiah the Armenian residents of the Halak village in Kashatagh left their homes and joining the meliks of Jraber and Gulistan moved to Gandzak seeking protection of the local khan: "Halak was emptied and occupied by the Kurds of Moghaurts, that live

there up to now"²⁸⁶. By the end of the XVIII cent and, especially, in the beginning of the next century most of the abandoned villages were occupied by the Kurdish and Turkish nomads. We cannot say when exactly the last offspring of Melik-Haykazian princely dynasty left the district, but at the beginning of the XIX cent already their traces are found in the towns of Shaki, Kutaisi and elsewhere²⁸⁷. For instance, a tombstone, which was still in situ in 1986 at "the Strangers' Cemetery" in Shaki had the following versified inscription:

ՀԱՆԳՉԻՄ ԱՍՏԱՆՈՐ ԴԱԻԹՍ
ԼԱԶԱՐԵԱՆՅ, | ԾՆՈՒՄՆ ԿՐՅԱԽՈՒ ԵՐԿՐԻՆ
ՔԱԶԱԶԱՆՅ, | ՄԵՐՈՒՆԴ ԻՇԽԱՆԱՅ ՔՇՏԱՂ
ԳԱԲԱՌԱԿԻ, | ՄԵԼԻՔ ՀԱՅԿԱԶԻՆ ՈՒ
ԲՀԱՏՈՒՐ ԲԷԿԻ, | ՊԱՆԴՈՒԽՍՍ ՏԱՐԱԲԱՂԴ
ՄՏԻ ՅԱՅՍ ԴԱՄԲԱՆ, | ԿԱՐՕՏ ԴԵՌԱՀԱՍ
ՈՐԴԻՆՅՍ ՍԻՐԱԿԱՆ, | ՀԵՂԵԼՈՎ ԶԱՐՏՕՍՐՍ
Ի ԾԱՆՐ ՄԱՀՃԻ, | ՅԱՆՉԵՑԻ ԶՆՈՍԱ
ԵՐԿԱՆՅԻՆ ՏԵՍՉԻ | ԵՐԵՍՈՒՆ ԱՄԵԱՅ
ԿԵՆՕՔ ՎԱԽՃԱՆԵՑԱԲ Ի ՄԵՊՏԵՄԲԵՐ 1823:

"HERE RESTS DAVID LAZARIANTS/
BORN IN ARTSAKH/, LAND OF THE BRAVE/
OFFSPRING OF THE PRINCES OF KSHTAGH
/MELIK HAYKAZ AND BHATUR BEK./
UNLUCKY STRANGER WENT TO HIS GRAVE,
LEAVING HIS YOUNG AND BELOVED SON/
POURING TEARS ON HIS DEATHBED/, I SUB-
MITTED HIM TO THE HEAVENLY LORD.
PASSED AWAY IN SEPTEMBER, 1823, AT THE
AGE OF THIRTY".

On the other side:

ԿԱՌՈՒՅԱԲ ՏՊՊԱՆԱՔԱՐՍ ԱՐԴԵԱՄԲ
ՈՐԴԻՆՅ ՀԱՆԳՈՒՅԵԼՈՅՆ ԴԵՆԵՐԱԼ ՄԱՅՈՐ
ԻԲԱՆԵԻ ԴԱԻԹԵԱՆ ԼԱԶԱՐԵԱՆՅ:

"THIS TOMBSTONE WAS ERECTED BY
THE SON OF THE DECEASED, GENERAL-
MAJOR IVANE DAVITEAN LAZAREANTS".

The history of Khozhoraberd, situated in the north and northeast of the former Aghahejk, remains obscure, as there are no historical records, which might spread any light on it. We should only state that in the XVI-XVIII cent this part of the district was mainly known as Maghavuz, later in the beginning of the XIX cent it was usually named Zarist (see in Chapter Zarist).

277 Colophons of the Armenian Manuscripts of the XV Century. vol. 3, Yerevan, 1967, p. 116.

278 Arakel Davrizhetsi, Book of History, Yerevan, 1990, p. 63 (in Arm.).

279 H. D. Papazian, Persian Documents in Matenadaran: Edicts, vol. 2, 1601-1650", Yerevan, 1959, p. 89-90 (in Arm.).

280 Ibid., p. 99-100.

281 Ibid., p. 109.

282 Ibid. p. 124-125.

283 Colophons of the Armenian Manuscripts of the XVII Century, vol. 3, Yerevan, 1984, p. 256 (in Arm.).

284 Ibid., p. 506.

285 Annals of Zakariah the Deacon, Vagharshapat, vol. 2, 870, p. 9 (in Arm.).

286 V. Potto, General-Leutenant Ivan Davidovich Lazarev, Tiflis, 1900, p. 11 (in Rus.).

287 "Meghu Hayastani" podporuchik (military rank) Alexandre Tovmassian Melik-Haykazeants had been corresponding with this weekly from Kutaisi, Georgia, see. 1862, N 28, July 14, p. 111. In 1890 colonel Isahak Melik-Haykazeants, residing in Akaltsikh, Georgia undertook the expense for the renovation of the cross bed of the cathedral of Ani ("Mshak", 1890, N 1, p. 3). I. Melik-Haykazeants was the chairman of the Akhalsikh branch of the Armenian Charitable Association of the Caucasus during ten years. He died in 1899 in Tbilisi, Georgia (Murtzh, 1899, N 1, p. 144-145). Generally, the descendants of the Melik-Haykazian dynasty traditionally occupied with military service.

Currently the area of the former Aghahejk is mainly included into the Kashatagh district (former Lachin - 1835 sq km) of the NKR.

The basin of the Aghavnaget River. The Aghavnaget is the fullest right tributary of the Hagaru River. It takes source from a little lake situated on the altitude of 3186 m above the sea, on the slope of mount Tzghuk (altitude -3584 m) in the Karabagh mountain range. The river with water samp covering over 527 sq. km²⁸⁸ is 51 km long.

The fertile valley had been inhabited since the most ancient period. There are over 30 villages and settlements established in at least the Middle Ages. Materials relating to their history and culture are rendered below in geographical sequence.

YEZNAGOMER (GHARAKESHISH OR LENINKAND)

I assume that Yeznagomer is to be identified with the village marked in the pre-Soviet maps as Gharakeshish and renamed during the Soviet period to Leninkand. The Turkish toponym may be literally translated as 'Black Priest'. We do not know any priest at all after whom that village might be named. Nevertheless, there are traces of numerous historical monuments, which testify that the village had been populated by Armenians to at least at the beginning of the XVIII cent.



Yeznagomer. General view and a residential house of the XVII-XVIII cent.

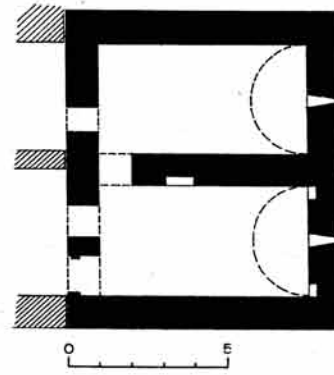
The historical name of the village may be restored based on the Annex listing 18 villages included into the district of Kashatagh (see the Annex of S. Orbelian's "Chronicle")²⁸⁹. The solution of this problem

the largest in the Middle Ages. Besides, the former name of the village, Yeznagomer ('Cattlesheds'), indirectly indicates that this large densely populated village should have been situated on the higher elevations of the mountains where stockbreeding was naturally the main occupation of the population. So is Gharakeshish surrounded by the vastest alpine meadows in the whole district.

Yeznagomer (or Gharakeshish, Leninkand) is

²⁸⁸ Azerbaijanian Soviet Encyclopaedia, vol. 4, Baku, 1980, p. 279 (in Azerb.).

²⁸⁹ The Chronicle of Stephanos Orbelian, Annex, Yerevan, 1942, p. 42 (in Arm.).



General plan of the residential house.

situated on the altitude of 1890-1990 m, to the south of the mountain pass linking the basins of the rivers Hochas and Aghavnaget.

The oldest, northern part of the village contains a residential house of two rooms, which might belong to the former landlord or the village priest. Exterior dimensions of the house are 9.80x8.50 m. The walls built of coarse stone and mortar are 1 m wide, the vault is semicircular. The interior is plastered, walls are provided with a number of niches and two windows widening from the inside. The building technique and compositional peculiarities of the house are characteristic of the end of the XVII and the beginning of the XVIII cent. Although each of the rooms has a separate entrance, they are linked to each other through a door. Base stones of entrances are processed.

The structure had been used by the local Kurds as a supplemental part of their house, and was known as "Asli-Karam's kilisa," though the plan of the building indicates that the structure could not be assigned for cult purposes. Consequently, the name *kilisa* ('church') given to it by later resident might only indicate that it was a remnant of the former, Christian population.

Numerous fragments of tombstones adorned with crosses and figures of birds characteristic of the XVII cent were fastened into the walls of a private residential, built in 1940, not far from the above mentioned building.

CHRAGHLU (JRAG?)

Another old village - Chraghlu is situated 4-km southeast of Yeznagomer, on the source of a small tributary to the Aghavnaget, 1860-1920 m above the sea. Its historical name is lost and the present Kurdish name is first recorded in the middle of the XIX cent.

In conformity with anthropologist E. Lalayan, at the end of the XIX cent. there still was an old Armenian church, which had been used by Kurds as a hayloft²⁹⁰. However, this church has now vanished altogether.

The village Kamallu in 1 km south of Chraghlu has been established during the Soviet period.

HAK (MINKAND)

Hak first mentioned by Stephanos Orbelian in the XIII cent²⁹¹ is situated on the left bank of

Aghavnaget, 1720-1800 m above the sea. It is a village of rich historical past. The present name of the village Minkand brought some investigators,²⁹² including us,²⁹³ to conclusion that it should be the phonetic distortion of the toponym Mnni, mentioned by Orbelian.

Nevertheless, the location of Hak, as indicated in the Chronicle, exactly corresponds to the present Minkand (the list places it between Herik and Yeznagomer). This village, which was obviously densely populated in the Middle Ages, had to pay the second largest tithe in the district of Aghahejk. Actually, Orbelian mentions 15 measures of tithe against the name of Hak, while Mnni, listed in the same Annex had to pay tithe amounting to 6 measures only. Finally, the name of Hak was engraved on the wall of the local church in 1675 (still preserved). This is the most crucial argument against the former opinion about the identity of Mnni and Minkand, which seemed so convincing. As regards the origin of the toponym Minkand, in conformity with a legend, it was the 1000th settlement ('Min' = thousand and 'kand' -village) invaded by Tamerlan during his campaigns.²⁹⁴

Monuments of various functional assignments testify that up to the beginning of the 18th cent Hak was populated by Armenians. It was reinhabited again by the Armenian families of Khndzoresk in 1841²⁹⁵. The fact that "the residents of Khndzoresk re-settled in Minkand, subject to the Tatev Monastery..."²⁹⁶ (1856) was testified by archive records. However, by that time the population of the village was not homogenous.

The number of Armenians in this village at the end of the XIX - beginning of the XX cent was indicated by the registers:

Year	Households	M	F	Total
1886	47	246	207	453 ²⁹⁷
1897	85			556 ²⁹⁸
1901		270	228	498 ²⁹⁹
1905				696 ³⁰⁰
1918				811 ³⁰¹

292 **Morus Hasratian**, Historical and Archaeological Researches, Yerevan, 1985, p. 155 (in Arm.); **Armen Karagyozyan**, On Localization of the Kashatagh District, "Lraber", 1987, N 1, p. 43 (in Rus.).

293 **S. Karapetian**, Pages of the Liberated Village Mnni", "Haireniki Dzain", 1993, N 27, p. 5

294 **A. Ghanalanian**, Armenian Legends, Yerevan, 1969, p. 1969 (in Arm.); Armenian Legends and Traditions, Moscow, 1990, p. 33 (in Russ.).

295 **A-Do**, Armenian-Turkish Conflicts of 1905-1906 in the Caucasus, Yerevan, 1907, p. 255 (in Arm.).

296 **SCHARA**, F. 56, L. 14, v. 205, p. 19 (in Arm.).

297 Yelisavetpol Province, Statistical Up-Date, extracted from the Family Lists of the Caucasus Population, Tiflis, 1888, p. 140-141 (in Russian); **Gh. Alishan**, Sisakan, Venice, 1893, p. 101 (in Arm.). The village of the time being had 23 Kurdish households (147 residents).

298 **A-Do**, *ibid.*, p. 245.

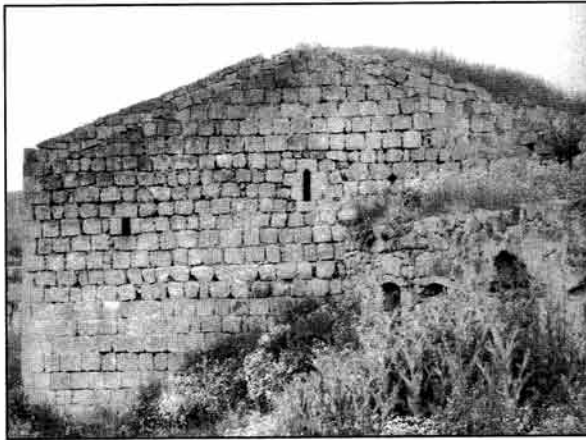
299 **SCHARA**, f. 56, L. 14, c. 205, p. 27-28 (in Arm.).

300 **A-Do**, *ibid.*, p. 259

301 **SCHARA**, F. 150, l. 1, c. 59, p. 5 (in Arm.).

290 "Anthropological Magazine", vol. 4, N 2, Tiflis, 1898, p. 49 (in Arm.).

291 **Stephanos Orbelian**, History of Syunik, Yerevan, 1986, p. 399; **Ghevond Alishan**, Sisakan, Venice, 1893, p. 267 (in Arm.).



Hak. Quarters populated by Armenians before 1918. St. Minas church seen from southwest. The same seen from west and the bridge over the Aghavnaget

The Armenians of Minkand settled in separate quarters, on the southern slope of the canyon descending to the Aghavnaget, exactly in the place where the boundaries of the historical Hak are outlined. At the beginning of the XX cent the Armenians of Minkand "... owned good houses, often double storied, covered by tin roofs. Their main occupation was agriculture and stockbreeding, sometimes trade. They ran 21 shops with various goods. They had their own school in a separate building, where even the Turkish children were educated..."³⁰²

The Armenian-Turkish conflicts of 1905 involved also Minkand. During four full days (Aug. 19-22, 1905) fierce mobs, consisting both of locals and outsiders had been killing and robbing the unprotected Armenians. Of 696 Armenian residents - 198 were killed and 42 were taken hostages. Their whole property was plundered and their houses - set aflame.³⁰³ Later (on Aug. 25, 1905) five Armenians were released by the nomads, settling nearby Shushi, and 37 more were released by the Turks, of Mooghan steppe.³⁰⁴

Generally the Kurds of Minkand stood out for their particular violence against the Armenians. Khosrov Bek Sultanov, the main organizer of Armenian pogroms in Baku, taken place in 1918, came from this village. "His brothers, Sultan and Iskander had been the organizers of the most cruel and fierce raids to the villages inhabited by Armenians (Vank, Balluja, etc.). The settlement founded by French Mission in Haji Samlu was cruelly plundered and destroyed by Sultan Bek."³⁰⁵

The provincial Court of Gandzak proceeded to the hearing of the case of the massacre of Minkand Armenians as late as in 1913 only. "... There were about 200 claims at the beginning, but because of the weakness of factual evidence, the number of claims reduced to 33"³⁰⁶ Finally, upon the hearings, which lasted 7 days, the provincial Court resolved that: "of thirty people convicted for the massacre of about 250 Minkand Armenians, including young women and girls: one of the thirty convicts should be acquitted, one - sentenced for capital punishment, 23 convicts - sentenced

302 A-Do, Ibid., p. 255.

303 Ibid., p. 259; SCHARA, f. 56, l. 4, case 422, p. 5.

304 "Arshaluys", 1905, Sept. 6, N 6, p. 2 (in Arm.).

305 G. A. Hovhannissian, Establishment of the Sovit Power in Nagorno-Karabakh, Yerevan, 1971, p. 102 (in Arm.).

306 "Horizon", 1913, N 136, p. 4 (in Arm.).

for penal servitude for the terms ranging from 8 to 12 years, five - sentenced for 8 months imprisonment, and the last - should serve in prison for 4 months³⁰⁷”, thus ruling the whole population of the nearby villages, and, primarily, Minkand Kurds at large.

After the proceedings “in spite of all the atrocities committed by the Muslim co-villagers, which they had eyewitnessed, Armenian peasants, being accustomed to their homes, land and water returned within some time to Minkand, restored their demolished houses and repaired their broken ploughs...”³⁰⁸

In 1916 Mikael Ter-Minassian, inhabitant of the same village was ordained a priest.³⁰⁹

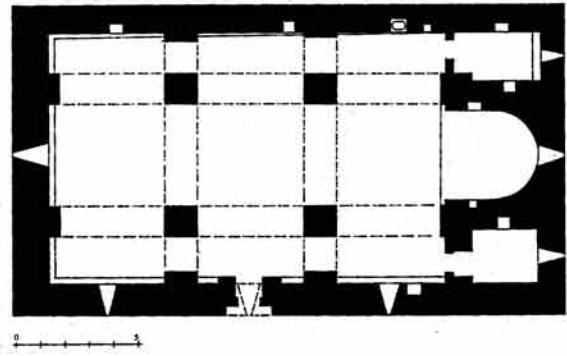
But the worse was still to come. In 1918 the Armenians were finally expelled from the village. They resettled mainly in Khnatsakh, Khoznavar and adjacent villages.

In 1921 the village was included into Soviet Azerbaijan, and this meant that the Armenians could never even dream of returning to Minkand, as during the whole period of its existence the list of the settlements emptied of Armenians was constantly expanding. In 1981 already the population of Minkand consisted of 2306 people, mainly assimilated Kurds.³¹⁰ Actually, it was the densest populated village of Lachin district.

With the resurrection of Artsakh liberation movement, the residents of Minkand took to plunder again. During 1988-1992 they were regularly trespassing the border of the Republic of Armenia, to Sisian and Goris regions, mainly for the purpose of hijack - kidnapping or killing the shepherds and stealing the livestock.

The hope of Minkand Armenians, expressed in 1905, that “God will not leave our blood unretaliated”³¹¹ was fulfilled only in spring 1992, when the Armenians finally liberated Minkand.

We have already mentioned that the Armenian quarters of Minkand were situated within the area of historical Hak. The church of St. Minas, the cemetery, residential houses built in the 19th or the beginning of the 20th century are still standing, lower, at the bank of Aghavnaget, we found a two-span bridge³¹² and ruins of two water-mills. This church was mentioned as St. George in the record dated 1856 (“St. George church in Minkand has an ancient stone table, and he read the nominated prayer at the defiled temple...”³¹³)

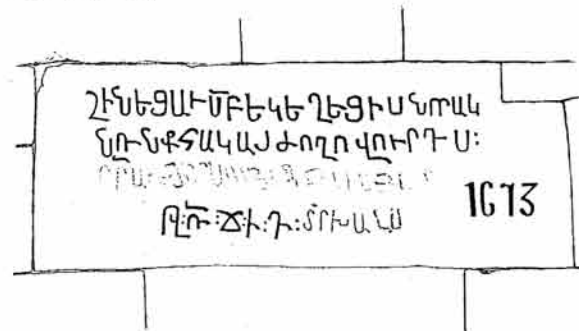


Hak. General plan of St. Minas church

It deserves mentioning that in 1858 the spiritual authorities conceded to the request of the former residents of Khndzoresk, that later resettled in Minkand, and allowed them to use a standing church situated in one of the villages deserted by Armenians as a parish church: “they received the intercession of the former inhabitants of Khndzoresk, that resettled in Minkand, still remaining under the subordination of the Tatev monastery, to allow one of their covillagers to serve as a priest so that he could temporarily satisfy their spiritual needs, permitting him to read the prayer to the Lord over the profaned temple in the old stone church of their village for consecrating it ... (1858).”³¹⁴

The church, situated in the center of old quarters, is planned as a large three-nave basilica (22,58x12,60 m). It is built of coarse grayish-yellow stone and mortar. The inscription on the tympanum of the only entrance in the southern facade reads:

ՇԻՆԵՑԱԲ Ս(ՈՒՐ)Բ ԵԿԵՂԵՑԻՍ ՆՈՐԱ-
ԿՂՆՈՒՆԵ ՀԱԿԱՅ ԺՈՂՈՎՈՐԴՍ: | ... | ԹՎ(ԻՆ)
ՌՃԻԴ (1675):



“THIS NEWLY BAPTIZED HOLY CHURCH WAS BUILT BY THE PEOPLE OF HAK IN 1675”.

The third line of the inscription is deliberately erased. The date: 1675 is inscribed in the right corner of the inscription, in script characteristic of the 19th century.

307 Ibid., N 129, p. 4 (in Arm.).

308 Ibid., N 146, p. 3 (in Arm.).

309 “Ararat”, 1916, Sept. - Oct., p. 636 (in Arm.).

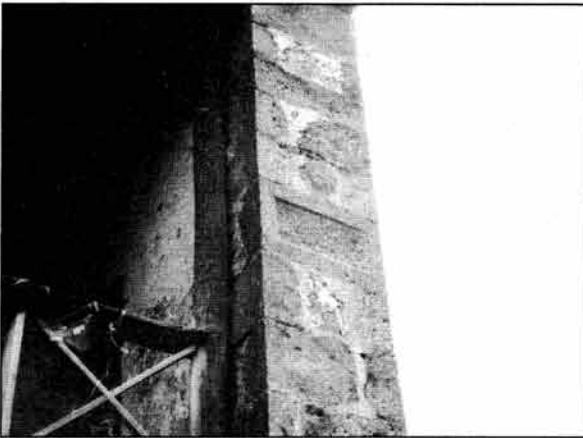
310 Azerbaijanian Soviet Encyclopaedia, vol. VI, Baku, 1982, p. 578 (in Azerb.).

311 “Horizon”, 1913, N 146, p. 3 (in Arm.).

312 See also the brief update of historical landmarks in our article “Pages of the Liberated Village Mnni”, “Haireniki Dzain”, 1993, N 27, p. 5.

313 SCHARA, F. 56, L. 14, c. 205, p. 25 (in Arm.).

314 Ibid.



Hak. Residential house of 1902 (general view and the building inscription).

The former researchers copied various inscriptions of the tombstones in the cemetery situated nearby the church.

1. ԱՅՍ Է ՀԱՆԳԻՍ[Ն] ՏԷՐ ՀԱՅՐԱՊԵՏԻ(Ն), (ԹՎԻՆ Ռ)ՃԺԱ (1662) ԷՐ:

“HERE RESTS FATHER HAYRAPET. YEAR 1662.”³¹⁵

2. ԱՅՍ Է ՀԱՆԳԻՍ ՀԱՐՈՒԹԻՒՆ ԲԵՎԻՆ, ՈՐ ԷՐ ԻՇԽՈՂ ՏԱՆՍ, ՌՃԼԴ (1685):

“HERE RESTS HARUTYUN BEK, THE PRINCE. 1685.”³¹⁶

3. ԱՅՍ Է ՀԱ(Ն)Գ(ԻՍ) ՈՍԳԷ ԴՈ(Բ)ԿԻՆ (ԿԻԿԻՆԻՆ), ԹՎ(ԻՆ) ՌՃԼԷ (1698):

“HERE RESTS LADY VOSGUE. 1698.”³¹⁷

4. ՀԱՆԳԻՍ Է ԽՆՇՈՐԵՍԿՈՒՅ ԳԻՒՂՍ ԲԵՐԱԾ ՎԱՐԴԱԶԱՐ ՏԱՆՈՒՏԷՐԻՆ, ՎՃ. 1891, ՈՒԹՍՈՒՆԱՍԵԱ ՀԱՍԱԿԱԲ ԷՐ:

“THIS IS THE RESTING PLACE OF VARDAZAR TANUTER (SQUIRE), WHO MOVED

FROM KHNDZORESK IN 1891, AT THE AGE OF EIGHTY YEARS.”³¹⁸

5. ԱՅՍ Է ՏԱՊԱՆ ՊԱՐՈՆ ԱՂԱՅՃԱՆԻՆ, ՎՃ. 1904:

“THIS IS THE GRAVESTONE OF PARON (MISTER) AGHAJAN. 1904.”³¹⁹

All of these tombs have now disappeared.

There had been other inscriptions within the area of Minkand. Particularly, S. Khanzadian quotes an inscription on the tomb stone nearby the spring:

ԱԾ Է ԱԾԱՏՈՒՐ ... ՉՂԴ (1344):

“ASATUR... 1344.”³²⁰

South of the village, among the ruins not far from the mill in the gorge, there was an inscription carved on the fragment of the khachkar:

ԱՐԶԱՈՒԹԵԱՍԲՆ ՏԱՐՍԱԽՃԱ ...

“DURING THE REIGN OF TARSA?...”³²¹

Just there among the ruins, on the portal of a building resembling princely quarters there was an inscription which reads:

ՈՂՈՐՍՈՒԹԵԱՍԲՆ ԱԾ ՀՋԱԻՐՆ ԻՇԽԱՆ ՀԱՅԿԱԶՆ ՏԵՂՎՈՅՍ ... ՌԽԱ (1592):

“BY THE GRACE OF LORD HERE THE POWERFUL PRINCE HAYKAZ ... 1592.”³²²

A tomb stone found at the riverbank reads:

ԱՅՍ Է ՏԱՊԱՆ ԱՌՆ ՄԵԾԻՆ ՄԵԼԻԲԲ ԲԱՂՐ ՄԵԾ ԻՇԽԱՆԻՆ, ՈՐ ԵՂԵԲ ՌՃԻԱ (1672) ՀԱՅՈՑ ԹՈՒՎԿԱՆԻՆ:

“THIS IS THE TOMBSTONE OF GREAT MELIK BAGHR, GREAT PRINCE, WHO DIED IN YEAR 1672 OF ARMENIAN DATING.”³²³

Broken khachkar built in the window casing of a house, almost buried in the ground read:

... ԵԼԻԿՈՒՄ ՈՐԴԻ ՍՄԲԱՏԱ ՀՋԱԻՐԻՆ ԵՏՈՒ ԶԻԹՀԱՆՍ ՍԲ ԱԾԱԾՆԻ, ԹՎՆ ՉԽԲ (1293), ՈՎ ԽԱՓԱՆԷ ...

“ELIKUM, THE SON OF POWERFUL SMBAT GAVE THIS OIL PRESS TO THE HOLY VIRGIN IN 1293. WHOEVER DESTROYS IT...”³²⁴

In accordance with S. Khanzadian, the tympanum of the church contained an inscription³²⁵ which reads:

ՇԻՆԵՑԱԲ ՅԱՆՈՒՆ ՍՈՒՐԲ ԱԾԱԾՆԻ ... ԱՍՏՈՒԱԾ ՈՂՈՐՍԻ:

“I HAVE BUILT IT IN THE NAME OF THE HOLY VIRGIN. LORD HAVE MERCY.”³²⁶

318 Ibid.

319 Ibid.

320 Ibid.

321 Ibid.

322 Ibid.

323 Ibid.

324 Ibid.

325 Ibid., this is an obvious confusion, because the inscription on the church tympanum is quite different, and the name of the church is St. Minas, and not Holy Virgin.

326 “Ararat”, 1879, Sept., p. 398-399 (in Arm.).

315 “Corpus Hai Vimagrutyan” (“Collection of Armenian Epigraphic Inscriptions”, Issue 5, Yerevan, 1982, p. 194 (in Arm.); S. Khanzadian, What do the Stones Tell?, “Soviet Armenia Magazine”, 1984, N 6 (in Arm.).

316 S. Khanzadian, *Ibid.*

317 *Ibid.*

A tombstone near the church reads:

ԱՅ ՈՂՈՐՄԻ ԾԱՏՈՒՐԻՆ, ԹՎ ՌԾԱ
(1602):
“LORD, HAVE MERCY UPON TSATUR.
1602.”³²⁷

Walking along the bank of the Aghavnaget, not far from the mill S. Khanzadian noticed rock-carvings: “Nearby the mill I saw rock carvings with numerous scenes: a bird, a deer, a wolf, a hunter, etc.”³²⁸

Not far from the mill, there is a stone double-span arched bridge, built in the XIX cent. The width of the passage in the narrowest section is 2,8 m, and the length – 16,00 m. Except for the arches built of processed stone; other parts of the bridge are built of coarse stone and mortar.

There was an inscription carved on the wall of a double-storied house in the Armenian part of the village:

1902 ԱՄ. ԱՅՍ Է | ՊԱՏ ՆԱԶԱՐ Շ(հնոյ). |
ՇԱՍ(հի). ՄՉՍ(Մախուհարս). ԱՍ(Ասլան):

“YEAR 1902. THIS WALL WAS BUILT BY
MASON NAZAR/ SHAMIL. MANOOCHAR.
ASLAN.”

About twenty buildings still standing in the same quarters were built before 1905. The halls in the ground floors of the houses are mostly vaulted.

Ruins of a medieval village, a church and a cemetery are situated 3 km south of Hak, at the bank of the gorge. Their location (between the Herik and Hak villages) corresponds to the location of the Aghvesahak village, mentioned in the Chronicle. Later under the Kurdish influence the name of the settlement was distorted as ‘Aghvatkher’.

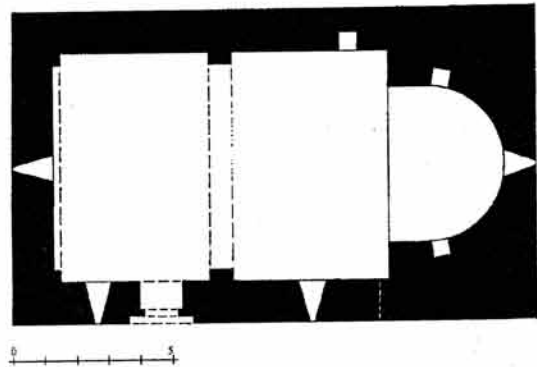
HAYRI (HERIK, AHMADLU)

The historical village Hayri, mentioned by St. Orbelian³²⁹ is located 3,5 km down the course of the Aghavnaget, at the right riverbank. The original form of the name was preserved, though with an insignificant distortion, till the beginning of the XX cent. The map of Yelisavetpol province published in 1904 marked it as Barapoon-Herik. During the Soviet period the village was renamed to Ahmadli.

The single nave vaulted church of St. George³³⁰ is still standing in the village. The first to provide the detailed description of the church was E. Lalayan, who stated that the Muslims settling in Herik used it as a hayloft.³³¹ During the Soviet period the church was still



Hayri seen from southeast.



Hayri. General plan of St George church.

used as a hayloft owing to which it was preserved. It is built of coarse stone and mortar. The only entrance is in the southern facade. It has no sacristies. Gable roof covered by earth, and the vault are supported by a couple of pilasters. The baptism font is in its traditional place – within the northern wall. The walls are 1,3 m wide, exterior dimensions of the building reach 16,3x9,7 m. To decorate the walls the masons reused the neighboring tomb and khachkars. Particularly, a khachkar is fastened into the tympanum over the entrance, another cross made of yellow lime stone is fastened in the eastern corner of the entrance (dimensions: 162x84x30 cm). Inscriptions and crosses on the borders of the stele were deliberately erased.³³² There remained only one line, which contained the date.

ԹՎ(ԻՆ) ԶԿԶ (1517):

“IN YEAR 1517.”

However the inscription on that cross was copied in the sixties and read as follows:

327 S. Khanzadian, *Ibid.*

328 *Ibid.*

329 Stephanos Orbelian, *Ibid.*, p. 399.

330 Before the liberation of the area the assimilated Kurds residing in the village named this church “Pir Gevorg” (St. George).

331 “Anthropological Magazine”, *Ibid.*

332 It is obvious, that it was erased during 1989-1992.



ԱՅ ՈՂՈՐՄԻ Զ... | ԷՏԻԼ ՂՅԿ...
 "GOD HAVE MERCY UPON ..." ³³³

A tombstone fastened into the southern facade of the church read:

ԱՅՍ Է ՀԱՆԳԻՍ ՊԱՂՏԱՍԱՐԻՆ:
 "HERE RESTS PAGHTASSAR." ³³⁴

Other readings proposed by S. Khanzadian in regard of this church seem less reliable. ³³⁵

BULIJA (GHALACHA)

The insignificant village situated 1 km south-east of Hayri, at the left bank of the Aghavnaget seems to be the Pool mentioned in the Chronicle ³³⁶, and marked as 'Bulija' in the map of 1904. During the Soviet period it was renamed to Ghalacha. Assimilated Kurds that migrated from the nearby villages inhabited here till 1992.

BOZLU

This village is situated in a fertile valley 3 km down the course of the Aghavnaget, at the same bank as Ghalacha, on the altitude of 1320-1360 m. This is



Hayri. Entrance and khachkar fastened into the southern facade of St George church.



Bozlu. General view.

333 "Corpus", Issue 5, p. 195 (in Arm.).

334 Ibid. It seems that the same tomb-stone with the inscription: «ԱՅՍ Է ՀԱՆԳԻՍ ՊԱՂՏԱՍԱՐ ԻՇԽԱՆԻՆ ... ԹՎՆ ԶԿԷ:»

"Here rests prince Paghtasar" is mentioned by S. Khanzadian in the above-mentioned article.

335 S. Khanzadian, Ibid.

336 The Chronicle of St. Orbelian, Annex, ibid.



Bozlu. Fragmented grave stone displaced from Yeznagomer.

evidently one of the oldest settlements in the district, though its historical name is unknown. Since the beginning of the XX cent it is known as 'Bozlu'. Ruins of a water mill are on the right side of the Aghavnaget, in the southern edge of the village.

MERIK (MIRIK)

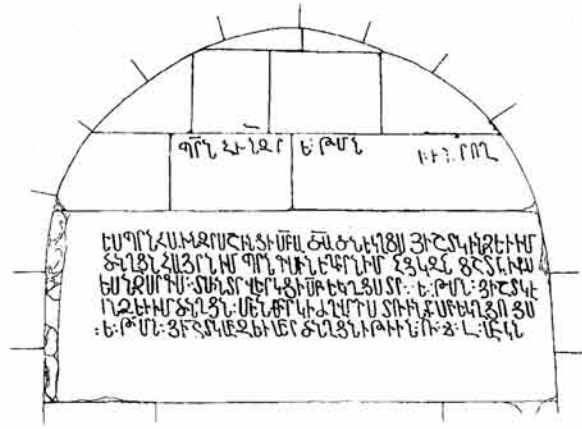
This village is situated barely 0,5 km of Bozlu, but considerably higher (1440-1520 m above the sea), along both banks of the Mirik stream, the right tributary of Aghavnaget. The map of 1904 marked it as Merik while the Soviet maps - as Mirik. It seems that the original form, or the historical name Merik, has reached us almost without any distortions.

The Holy Virgin (Surb Astvatzatzin) church, representing a vaulted three-nave basilica built of coarse stone and mortar, is standing on a bare rock in the northern edge of Merik. The pillars, forming a cross in the section, and all the corner stones are finely processed. The building was plastered from the inside. Tomb stones (both wholesome and fragmented) dating back to the 12th - 17th centuries are fastened into the masonry. The only entrance opened in the southern facade is richly decorated. The church is illuminated through 6 windows widening from the inside. The baptism font designed as a cross is in its traditional place. The church has two sacristies situated by both sides of the altar. The walls reach 1,55 m in width, external dimensions – 20,60x12,00 m. During the Soviet rule the church had been serving as a village club.

The walls contain several inscriptions. The building inscription - on the tympanum, consists of 6

lines. It was first read in the beginning of the sixties³³⁷:

1. Պ(Ա)Ր(Ո)Ն Հ(Ա)ԽՆ(Ա)Զ(Ա)Ր ԵՍ
 Պ(Ա)Ր(Ո)Ն Հ(Ա)ԽՆ(Ա)ԶԱՐՍ ԾԻՆ(Ե)ՑԻ
 Ս(ՈՒՐ)Բ Ա(ՍՏՈՒՎ)ԾԱԾ(Ի)Ն ԵԿ(Ե)Ղ(Ե)Ց(Ի)Ս
 ՅԻՇ(Ա)Տ(Ա)Կ ԻՆՁ ԵՒ ԻՄ | ԾՆ(Ո)Ղ(Ա)ՑՆ,
 ՀԱՅՐՆ ԻՄ Պ(Ա)Ր(Ո)Ն (ՍԱՐ)ԳՍԻՆ, ԵՂ-
 Բ(ԱՅ)ՐՆ ԻՄ Հ(Ա)ՅԿ(Ա)ԶՆ .Յ(Ի)Շ(Ե)ՑԷՔ Ի
 Ք(ՐԻՍՏՈ)Ս | ԵՍ ՆԶ(Պ)Ս(Ա)ՐԳ(Ի)Ս ՏԱՆ(ՈՒ)-
 Տ(Է)Ր ՎԵՐ(Ա)Կ(Ա)ՑԻ Ս(ՈՒՐ)Բ ԵԿԵՂԵՑ(ՈՅ)Ս
 Տ(ՈՒՎ)Ք :Ե: (5) Թ(ՈՒ)ՄԱՆ ՅԻՇ(Ա)Տ(Ա)Կ | ԻՆՁ
 ԵՒ ԻՄ ԾՆ(Ո)Ղ(Ա)ՑՆ: ՄԵՆՔ ՄԻՐԿԻ Ժ(ՈՂՈ)-
 Վ(ՈՒ)ՐԴՍ ՏՈՒԻՆՔ Ս(ՈՒՐ)Բ ԵԿ(Ե)Ղ(Ե)ՑՈՅՍ |
 :Ե: (5) Թ(ՈՒ)Մ(Ա)Ն ՅԻՇ(Ա)Տ(Ա)Կ ՄԵՁ ԵՒ ՄԵՐ
 ԾՆ(Ո)Ղ(Ա)ՑՆ, Ի ԹՎԻՆ :ՌՃԼ: ՄԷԿՆ (1682):



“PARON (MASTER HAKHNAZAR) | I PARON HAKHNAZAR BUILT THIS HOLY VIRGIN CHURCH IN THE MEMORY OF MY PARENTS AND ME. REMEMBER MY FATHER PARON SARKIS, AND MY BROTHER HAIKAZ IN CHRIST. I, GAVE... 5 TUMANS TO THE HOLY TEMPLE IN THE MEMORY OF MY PARENTS AND MINE. WE, THE PEOPLE OF MIRIK GAVE 5 TUMANS TO THE HOLY TEMPLE IN THE MEMORY OF OUR PARENTS, AND OURS IN YEAR 1682.”

2. The tomb stone, fastened into the threshold of the entrance reads:

ԱՅՍ ՀԱՆՂԻՍ ՀԱԽՆԱՂԱՐԻՆ, ԹՎԻՆ | ՌՃԳ (1654):

“HERE RESTS HAKHNAZAR, YEAR 1654.”³³⁸

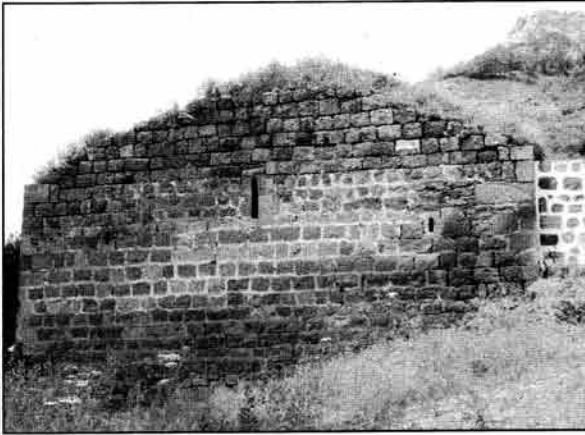
3. An inscription inside the church, over the entrance to the sacristy reads:

ԵՍ ԷՄԻՆ Կ(Ա)Ն(ԿՆ)ԵՑԻ ԶԽԱՉՍ Հ(ՈՒ)-
 Ռ(ՈՒ)ՍՈ, ՀԱԻՐ ԻՍՈ Ա(ՍՏՈՒՎ)ԾԱԾ(ՏՈՒՐ)

“I, EMIN, ERECTED THIS ROMAN CROSS FOR MY FATHER ASTUATSATUR...”

Published for the first time.

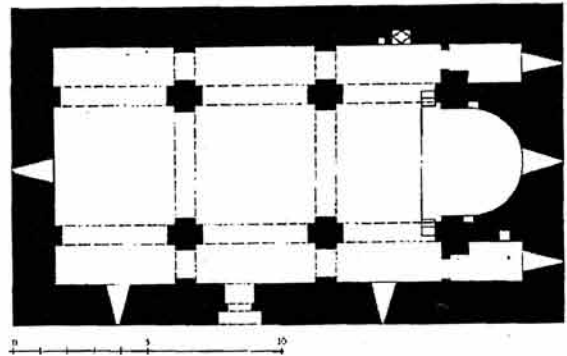
337 “Corpus”, *ibid.*, p. 196, published with numerous misprints, omissions of words and false script. The 4th line of inscription was collated in accordance with the publication of A. Hakobian, “Handes Amsorya”, 1998, N 1-12, p.281-282.
 338 *Ibid.* The tombstone was broken to two pieces during the construction of the church and fastened into the threshold.



Merik. Church seen from west. Tombstone fastened into the threshold of the church (1655) and khachkars fastened into the southern facade



Merik. Entrance in the southern facade of the church



Merik. General plan of Surb Astvatzatzin (Holy Virgin) church

“HERE RESTS KH...”

Published for the first time.

The tomb stone, resembling a cradle, found in the church-yard, contained an inscription:

Պ(Ա)Ր(ՈՆ)Ն ԵՍ ՊՈՂՈՍ ԿԱՆԳ(Ն)ԵՑԱՅ Ս(ՈՒՐ)Բ ԽԱՉՍ ... | ... ՆԱԲԱՍԱՐԴԻՆ, ԹՎ(ԻՆ) ՈՃԴ (1655):

“I, PAUGHOS ERECTED THIS HOLY CROSS ... [FOR] NAVASARD IN YEAR 1655”³³⁹.

4. The fragmented tomb stone fastened into the lowest row of the masonry in the southern facade of the church contains an inscription of 3 lines:

ԱՅՍ Է ՀԱՆԳԻԽՍ ... | Խ...

339 “Corpus”, *Ibid.*

VARAZGOM (VARAZGUN, VARAZGHAN)

This village is built on an oblong plateau resembling a cape in the canyon between Merik and Ghooshchi, 2 km away of the left bank of the Aghavnaget. Its church is strongly endangered, but still standing. It is a composition of unique architectural value, cross-planned, with two altar apses and a dome. The name of the village as marked in the above mentioned map of 1904 is Varazgun. It seems, the original form had to be Varazgom.

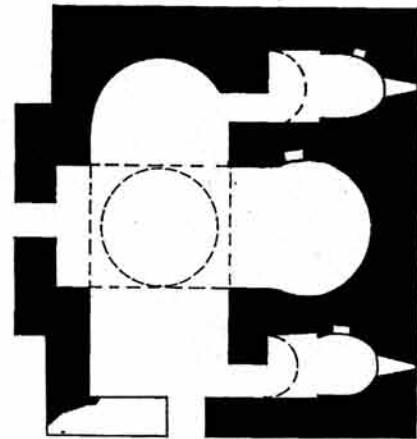
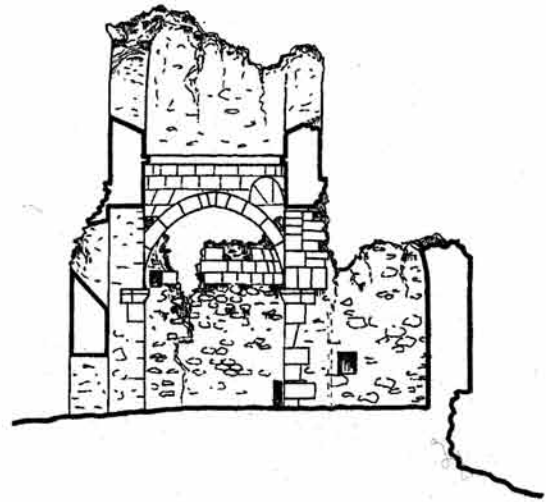
Besides the ruins of old houses amid the village, there are cave dwellings, with entrances of ordinary door size and medium interior areas: 3x4 m (height – 2,00 – 2,2 m). Only a few fragments of khachkars and tombstones were left of the demolished old cemetery.

The Varazgom church was first described in 1982 (based on the materials of the expedition furnished in the beginning of sixties).³⁴⁰ Its detailed investigation was published in 1986.³⁴¹ Some materials of my research conducted in 1985 (photos and the plan) were published later.³⁴²

It is acknowledged that cross-planned domed compositions were rather well spread in Armenian medieval architecture. Such churches differ from each other by the number of altar apses. Particularly, there are one altar, three or four altar churches, but, we have not yet met another sample, besides the Varazgomer church, which would have double altars (in the eastern and northern sides).

This unique temple was built both of coarse and processed stone and mortar. The interior is plastered. Traces of renovation, performed in the 16th – 17th centuries are visible on the exterior (especially on the western facade). The dome and the southern wall are destroyed. Local Kurds have also demolished the lower rows of the walls stone facing (especially on the eastern facade).

By building technique and constructive peculiarities this church resembles other cult structures of Syunik (Tatev, Voroṭnavank, etc.) dating back to the 9th – 11th centuries. The drum is cylindrical both from the inside and outside. Pilasters supporting the dome are linked with the latter by double tromps (in the eastern side), and by the pendentive (in the western side). The drum is decorated by the relieves of four Evangelists. External dimensions of the church are 10,55x10,00 m and the height preserved up to the end of the drum – (the beginning of the dome) is 9,60 m. The walls are 95 cm wide.



Varazgom. Northern section and general plan of the church

By the way, in 1924 the shepherds found a treasure, consisting of old coins, which, upon the delivery to the State Museum of Baku, appeared to be Persian coins of the 16th century.³⁴³

GHLECHLI

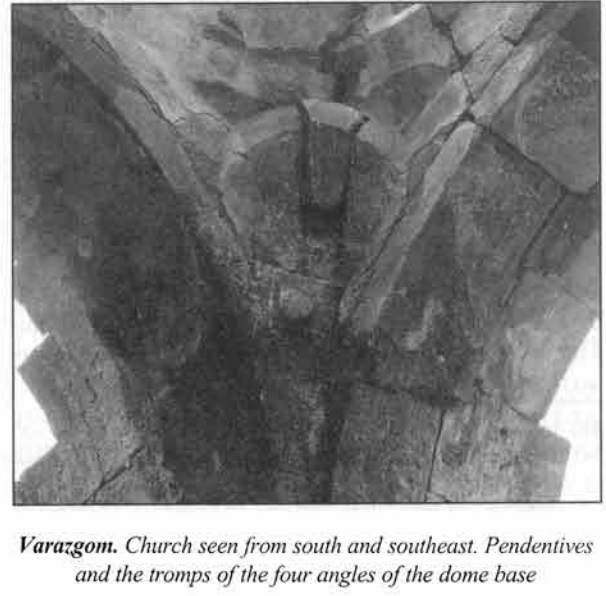
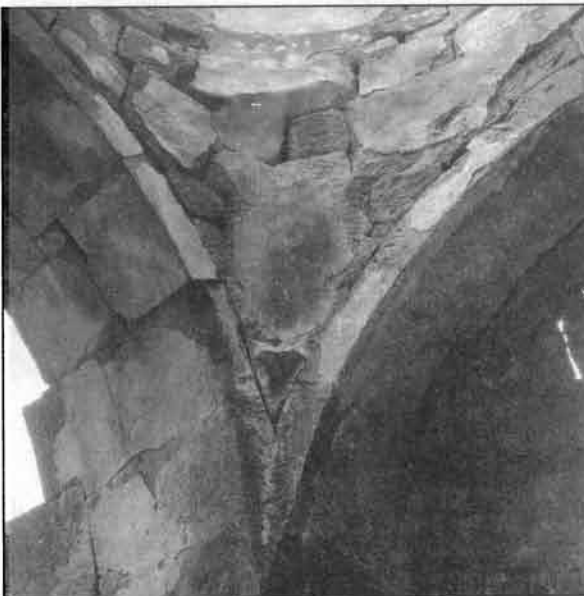
This is a small insignificant village situated 1,2 km south-east of Varazgomer, in a deep gorge, on the altitude of 1550-1580 m. Before the liberation of the area the village had 5-6 assimilated Kurdish households. The historical name of the village is unknown.

³⁴⁰ Ibid., p. 7

³⁴¹ R. Abgarian, Newly Discovered Monument of Armenian Architecture, "Echmiadzin" magazine, 1986, v. 6, p. 48-53 (in Arm.)

³⁴² Documenti di Architettura Armenia, Gharabagh, N 19, Milano, 1988, p. 60; Patrik Donapedian, Claude Mutafian, Artsakh, Histoire du Karabagh, Paris, 1991, p. 152-153; "Azatamart" weekly, 1992, N 21, p. 14.

³⁴³ E. A. Pakhomov, Monetary Finds in Azerbaijanian SSR in 1924, "Bulletin of Azerbaijanian Archaeological Committee", issue 1, Baku, 1925, p. 81-82 (in Rus.).



Varazgom. Church seen from south and southeast. Pendentives and the tromps of the four angles of the dome base

GHUSHCHI

The village is situated 2 km southeast of Merik, at the right bank of the Aghavnaget, 1 km away from the riverbank, on the altitude of 1520-1600 m. The original name hasn't changed. It is mentioned among the villages subject to the Tatev monastery as tithe payers (1600 units).³⁴⁴



Mknatami Khach. Seen from north-west and its general plan

The small church named "Mknatami Khach"³⁴⁵ was built on top a bare rock, 1 km southeast of Ghushchi, at the left bank of Stunis, the right tributary of the Aghavnaget. It is a vaulted basilica, built of processed basalt, in a style characteristic of the 12th –

³⁴⁴ The Chronicle of St. Orbelian, Annex, Yerevan, 1942, p. 42 (in Arm.).

³⁴⁵ Another sanctuary named Mknatam was located in the north-east of the village Tagh of Shatakh district. It was respected by both: the Armenians and the Kurds as healing from the ring-worm ("Anthropological Magazine", vol. XXVI, Tiflis, 1916, p. 200 (in Arm.)).

13th centuries (rather a chapel, than a church), with finely ornamented tympanum and window frames. The roof was tiled. External dimensions: 4,30x3,15 m. The preserved walls were not inscribed.

The quadrangular structure linked to the chapel from the southern side, was built of coarse stone (the roof has collapsed), its walls had numerous niches from the inside. The only entrance was from the east. Judging from the constructive peculiarities, we may assume that it had been a library. Its external dimensions are 5,25x5,15 m. It seems that the structure should be contemporaneous to the chapel.

800 m northeast of Ghushchi, at the right bank of the Aghavnaget there are the ruins of an old mill.

STUNIS (SADINLAR)

This historical village is situated 2 km south of Ghushchi, at the left bank of Stunis stream, on the slope of the gorge. It is first mentioned in the list of villages subject to the Tatev monastery (1600 measures to be

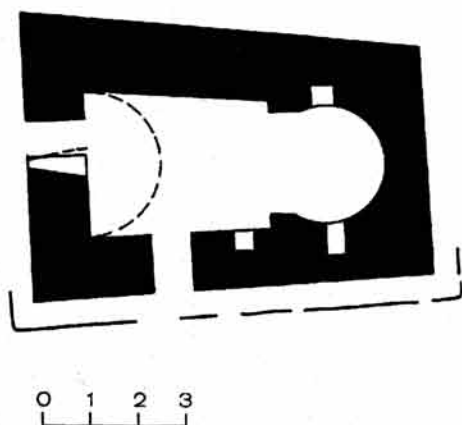


Stunis. Church seen from south

paid as a tithe).³⁴⁶ During the 19th century the village was inhabited by Kurds, that changed the name to Sadinlar.

A single nave vaulted basilica dating from the 9th - 10th centuries is still standing at the left bank of another stream flowing to Stunis, barely 800 m north of the village. It was built of coarse and semi-processed stone and mortar. The two entrances of the church were cut in the southern and western facades. There were no sacristies; the altar apse formed a horseshoe. Certain

³⁴⁶ The Chronicle of St. Orbelian, p. 42.



Stunis. General plan

sections of the walls, especially the corners are presently broken. It seems the church had never had any inscriptions, because it is totally bare, even the processed tympanum of the southern door. The church was erected on a low stone terrace. Width of the walls varied between 120-125 cm. External dimensions are 8,40x6,10 m.

HARJLANK (HAJILAR)

Hajilar is situated 1 km away from the right bank of the Aghavnaget, 2 km east of Stunis, 1380-1510 m above the sea.

This village was never mentioned in the records, though bishop Barkhutarians thought that the historical name of this village should have been Harjlanck.³⁴⁷

During the conflict of 1905-1906, the villagers of Hajilar undertook several raids on Khoznavar for taking loot. They hijacked 100 heads of cattle and one peasant, but were stopped by the residents of Khnatsakh.³⁴⁸

The history repeated itself in 1989-1991. Upon the liberation of these areas the population left the village.

Natural caves situated 0,5 km east, and 1 km southeast of the village are waiting for investigation. Ruins of an old mill at the bank of the Khoznavar stream are 1,6 km southeast of the village.

GHARAGHSHLAGH (GHAREGHSHLAGH)

This village is marked under the same name both in the pre-Soviet and Soviet maps. The only map

marking the name as Karigshtag (in a map of 1888)³⁴⁹ should be considered a misprint. Nevertheless, paying no attention to a number of other evidences A. Karaghyozian identified the latter with the historical center of the province, Kashatagh³⁵⁰ and located the Kashatagh fortress nearby that village. However, we investigated the area and found no fortress at all (not even ruins), as the relief of that area doesn't provide conditions necessary for a fortress). The same is true in regard of the historical Verin Shen village (mentioned in the Chronicle of S. Orbelian), which A. Karaghyozian located 2-3 km southeast of Gharaghshlagh.³⁵¹ It deserves mentioning that the place represents a mountain range serving a watershed, with steep, bare, rocky waterless slopes, a relief where apparently no village could exist, therefore it was natural, that we found no traces of any settlements there.

Yet, we have no sufficient data to clarify the exact historical name of this village.

In 1914 Gharaghshlagh had 949 Kurdish residents.³⁵²

It was in the administrative subordination - of the Minkand group of villages, subject to the Zangezoor *uyezd* (district) of Yelisavetpol province.³⁵³ In 1977 the population of the village consisted of 1152 people³⁵⁴ - totally assimilated Kurds.³⁵⁵

The village is situated on the altitude of 1220-1290 m, in a beautiful valley, between bare high rocks, at the left bank of the Aghavnaget, mainly on the southern slope of the mountain.

A vaulted house built in the oldest northwestern part of the village, dates from the 17th-18th centuries. It was made of coarse stone and mortar, but the entrance, pilasters and the arches supporting the vault were faced by processed stone.

The local mosque is situated on a small elevation, in the center of the village. It is a simple quadrangular structure built of coarse stone. The wooden roof was destroyed. Its only entrance was in the northern facade. A Turkish inscription made by rather illiterate carver in Arabic alphabet contains the dating - 1863.³⁵⁶ By the way, the Azerbaijanian Encyclopaedia groundlessly dated this mosque by 1718³⁵⁷.

349 The map of Kondratenko, published in Tbilisi in 1888 ("Yelisavetpol Province...")

350 Armen Karaghyozian, *ibid*, p. 40.

351 *Ibid.*, p. 41.

352 "Caucasian Calendar for 1915", Tiflis, 1916, p. 135 (in Rus.)

353 "Caucasian Calendar for 1917", Tiflis, 1916, p. 54 (in Rus.)

354 Azerbaijanian Soviet Encyclopaedia, vol. III, Baku, 1979, p. 73 (in Azerb.).

355 In regard of the enforced assimilation of the Kurds in this area see: Vardan Grigorian, *Enforced Assimilation in Azerbaijan, (Azerbaijanian Alternative of the Solution of the Kurdish cause)*, Yerevan, 1992, p. 25-31 (in Rus.).

356 The reading of this inscription was provided by H. Papazian.

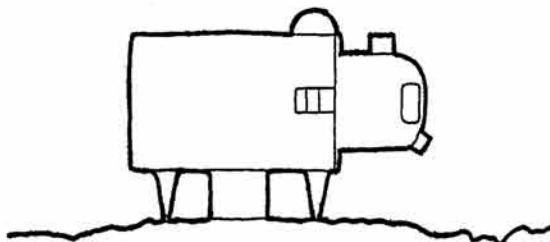
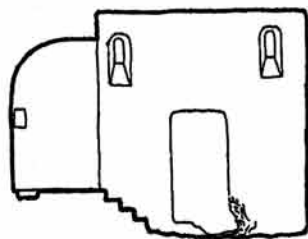
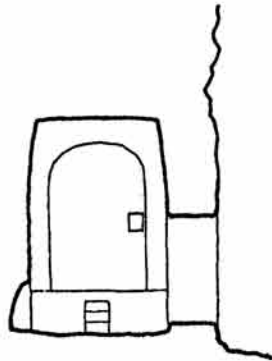
357 Azerbaijanian Soviet Encyclopaedia, vol. III, Baku, 1979, p. 73.

347 "Artsakh", p. 403.

348 "Mshak", 1906, Jan. 11, N 5, p. 1 (in Arm.).

the special deepening in the floor. It should be noted that the altarpiece was the only part of the church, which had been cut of a separate stone, independent on the main mass of the cave. The interior is totally devoid of any inscriptions and ornaments, even crosses.

A little and very picturesque Kurdish graveyard surrounded by a grove of huge old oaks is situated on an elevation, to the south of the road, leading from Gharaghshlagh to Hrchants, 2,5 east of the village. 3 *kumbaz*-type graves, one of them with a khachkar fastened near the entrance were built at the end of the 19th century.



Gharaghshlagh. Eastern and northern sections of the rock-carved church and its general plan

About 1 km northeast of Gharaghshlagh there are magnificent rocks with a church cut in the cave and several cells furnished by altars. The church is situated on the southern slope of the rock. It is a basilica with only one entrance and two windows widening from the inside (all of them look to the south). The interior dimensions are 5,80x2,50 cm, the height is about 4,4 m. With the exception of the lower corner of the entrance, other parts of the church are not damaged. The altar stone is missing. It was cut of a separate piece of stone and placed into

TZITZERNAVANK (ZEYVA, GUSULU)

The village of Tzitzernavank or Tzitzernavank where the famous church of identical name is still preserved, is situated at the right bank of Aghavnaget, at the place of its confluence with the tributaries Khoznavar and Bayandur. The records document the existence of this village since the 13th century. It was one of 681 villages, which paid tithe to the Tatev monastery (10 silver coins annually).³⁵⁸

At the end of the 19th century the village was already known under the name of Zeyva. It had almost 100 Turkish households and only 25 Armenian ones.³⁵⁹ The number of the latter remained unchanged till 1905³⁶⁰, i. e. till the beginning of Armenian-Turkish conflict. Although "the people managed to flee Zeyva before the major attacks..."³⁶¹, nevertheless, 5 of them were stabbed, half of their property was plundered, and the survivors left the village being unable to live there any more".³⁶²

So its native population deserted the old village. During the Soviet period Zeyva (former Tzitzernavank) was renamed to Gusulu.

The magnificent monastery compound of Tzitzernavank is still standing in the northwestern part of the village, on the edge of a cape formed by the confluence of Aghavnaget and the Khoznavar stream. This three-nave basilica is one of the most renowned and distinguished architectural monuments of Armenia. Tzitzernavank³⁶³ has already attracted the attention of a number of researchers on Armenian

358 St. Orbelian, *ibid.*, p. 399.

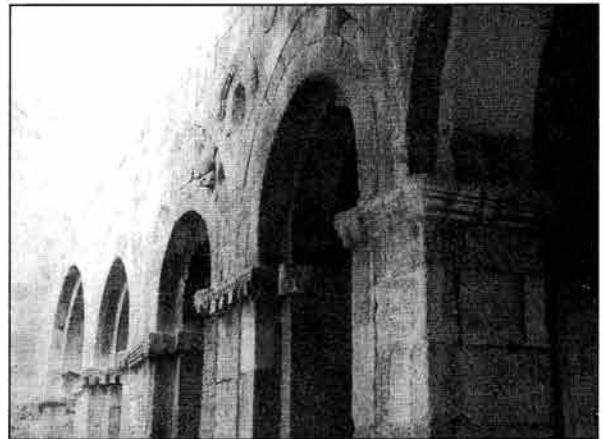
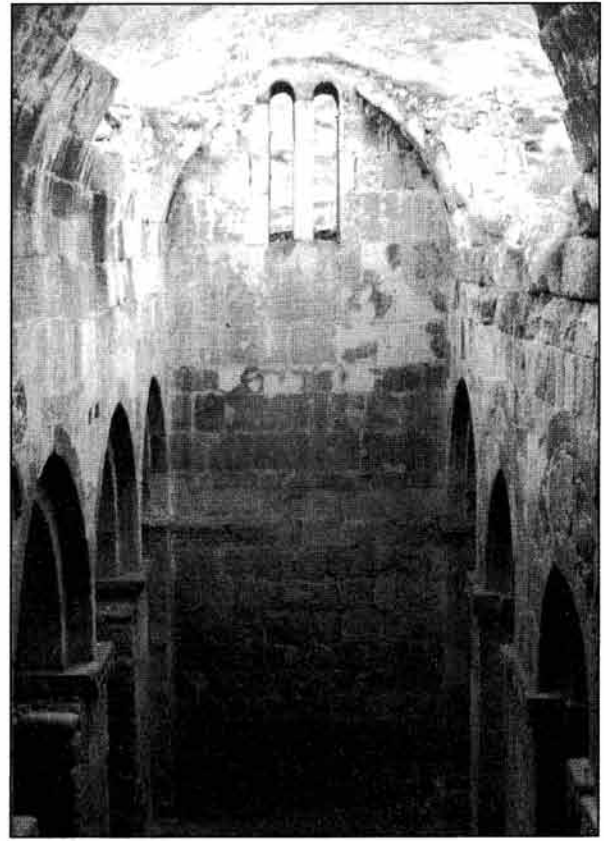
359 A-Do, *ibid.*, p. 262.

360 "Mshak", 1906, N 56, March 14 (in Arm.).

361 A-Do, *ibid.*

362 *Ibid.*

363 Tzitzernavank, named St. Stephanos served as a parish church for the peasants of Zeyva till the beginning of the XX century ("Ararat", Sept. 1879, p. 398) (in Arm.).



Tzitzernavank. The central nave seen from west and east. Northern and southern colonnades

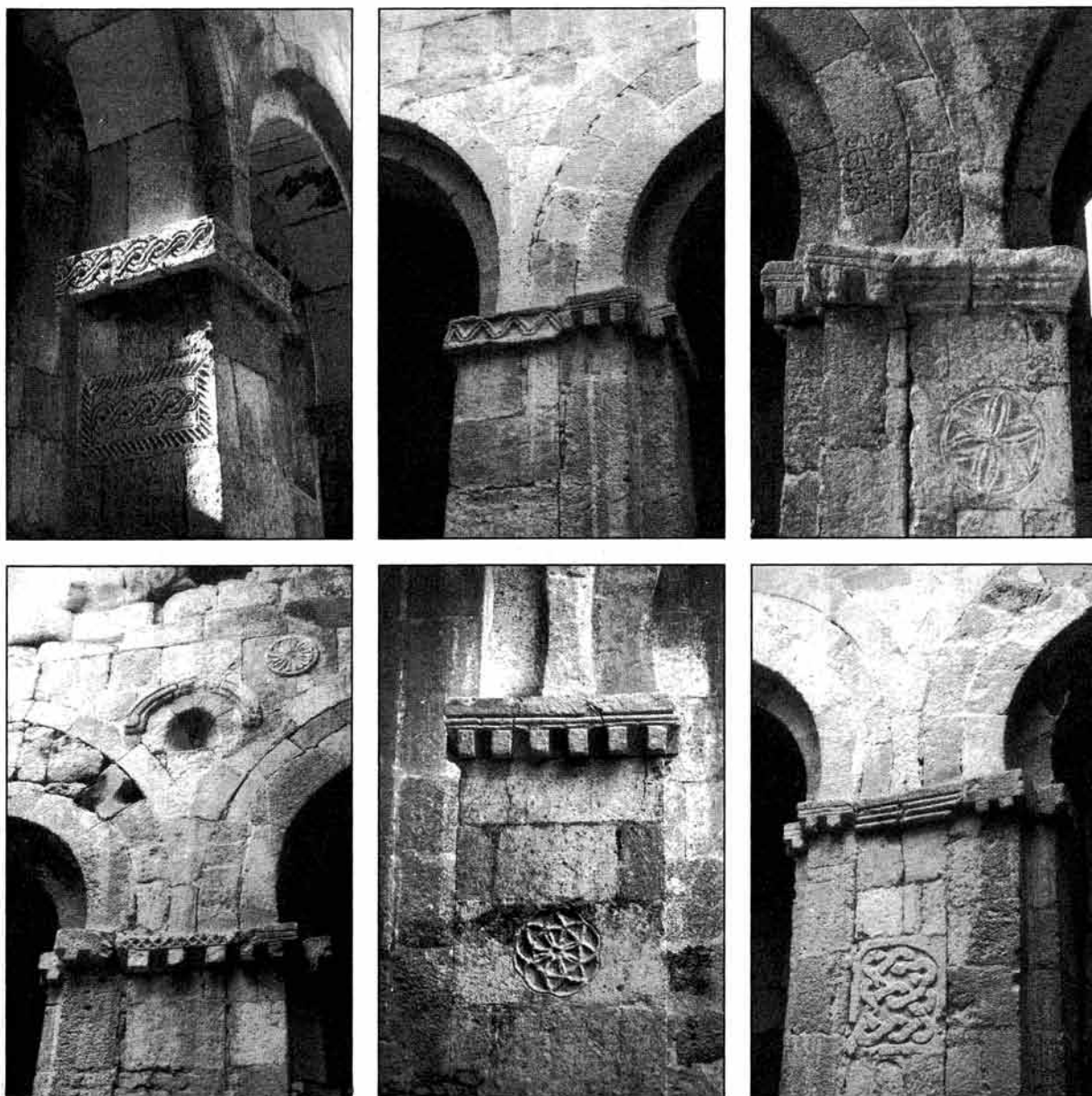
architecture, and is investigated in detail.³⁶⁴ The only gap, still remaining, is the mapping and measurement of the compound, which had been performed rather schematically. Meanwhile such works are needed because during the past ten years considerable part of the central nave,

which was endangered, has collapsed and continues to decay.³⁶⁵

The researchers have already provided the detailed description of the church. All of them arrived to the conclusion that the church was founded on the ruins of a pagan temple. It seems it can be also proved by the name of the monastery. The sparrow was worshipped in pre-Christian

³⁶⁴ Gh. Alishan, *Sisakan*, p. 268; E. Lalayan, *Zangezor*, "Anthropological Magazine", vol. 4, 1898, Chapter 2, p. 46-49; A. Sahinian, *Architecture of the Kasakh Basilica*, Yerevan, 1955 (in Arm.); Paolo Cuneo, *La basilique de Tzitzernavank*, "REArm", vol. IV, Paris, 1967, p. 203-216; Morus Hasratian, *Tzitzernavank*, "Historical-Philological Revue", 1980, N 2, *Historical Archaeological Researches*, Yerevan, 1985, p. 219-240 (in Arm.).

³⁶⁵ As soon as the lack of detailed measurements of the decaying temple could lead to gloomy consequences during its possible renovation, we filled this gap by detailed measurements performed in Nov. 1997 with the assistance of my son Tiran Karapetian and the head of the village, Mr. Haik Harutyunian.

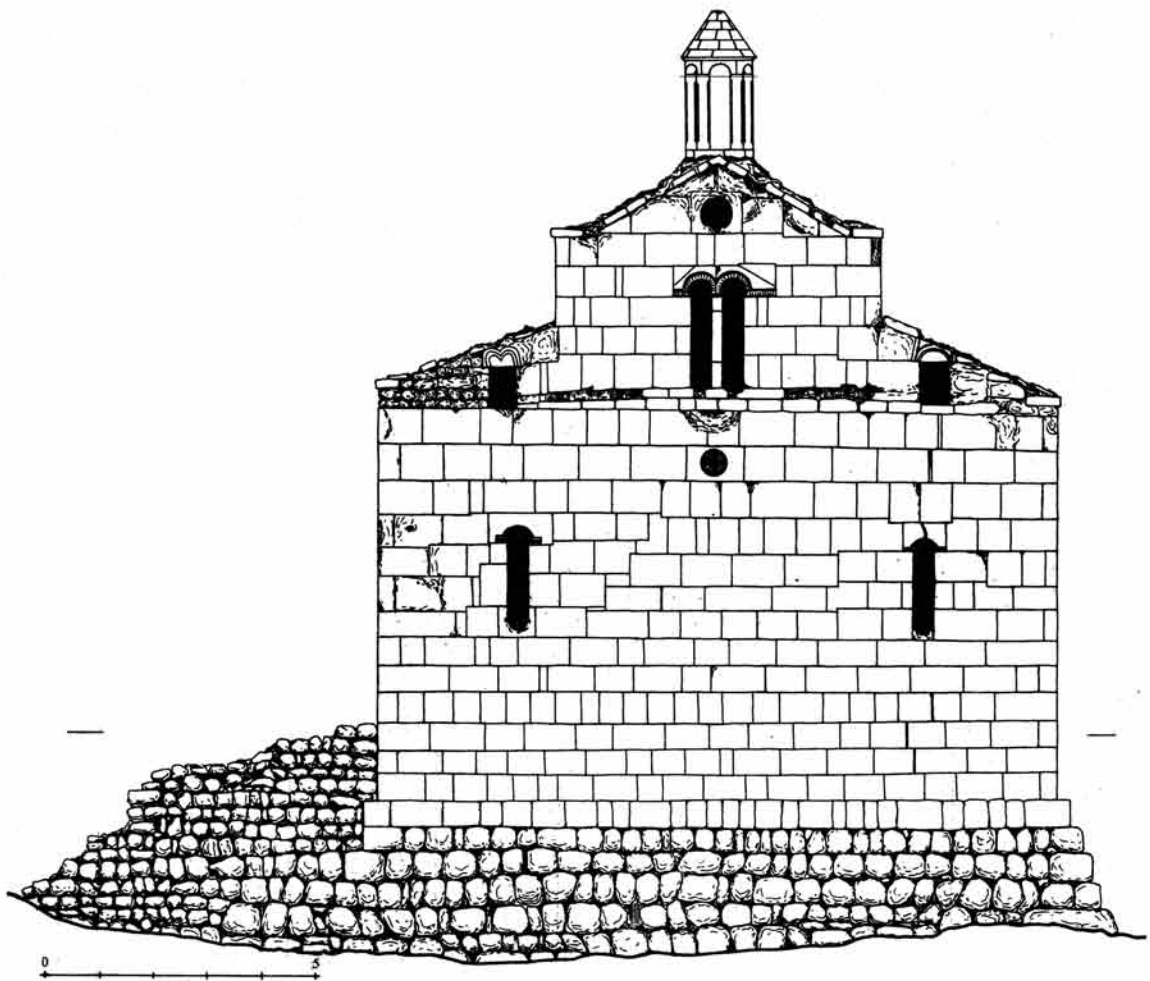
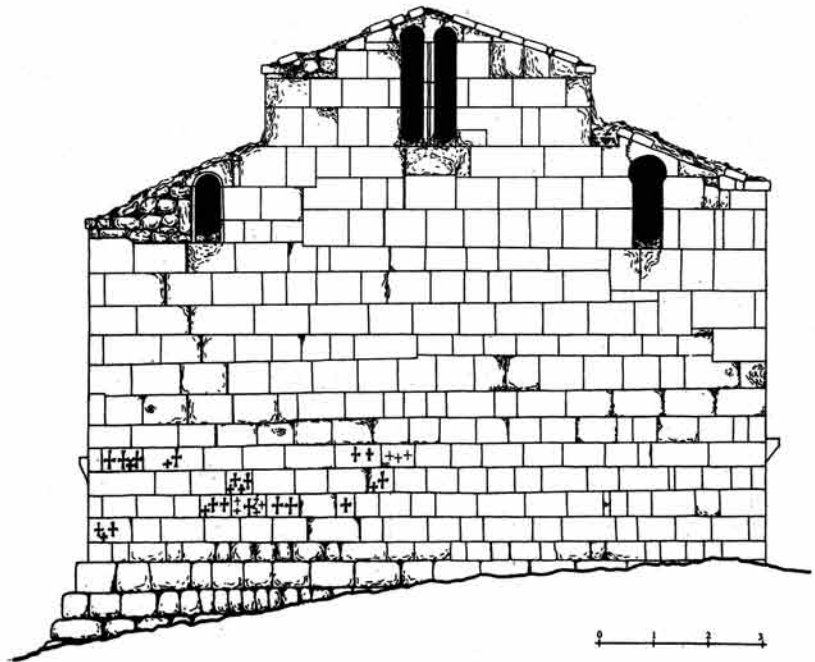


Tzitzernavank. Capitols

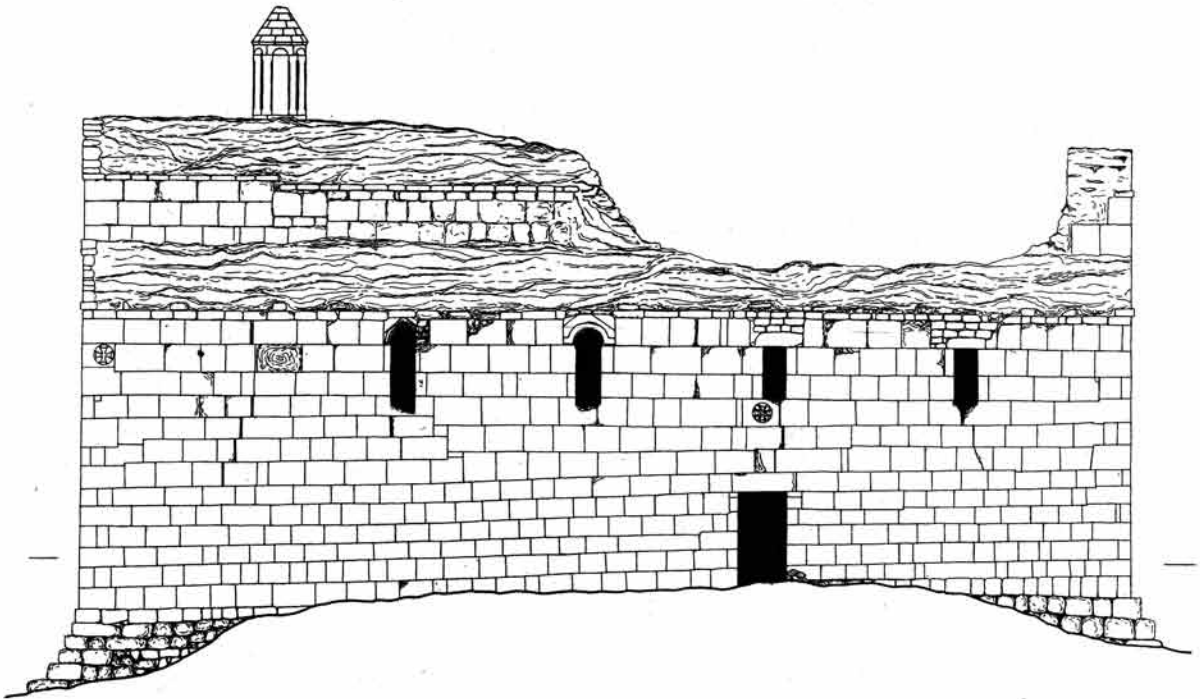
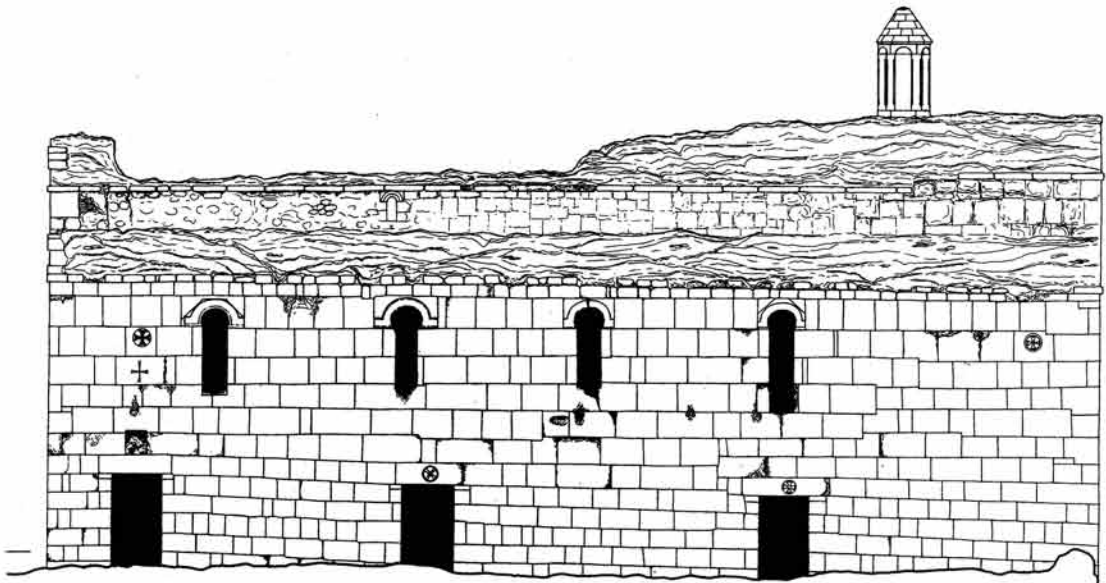
Armenia. The church was built of processed stone, its external dimensions reach 25,6x12,5 m. Traces of deteriorated frescoes are still preserved on the interior walls. In spite of the fact that the church had no building inscriptions, architectural examination revealed that it should have been constructed in the 5th -7th centuries. Later the church was renovated and surrounded by the wall, new structures (a parvis and a bell tower) were linked. Elaborately decorated western gate of the fortress wall is still preserved though its building inscription dating back to 1613 has been erased during 1989-1992. Several vaulted cells of the monks were linked to the wall in the southern part. The old Armenian cemetery was outside the wall, in its northeastern part.

The whole compound contained 22 inscriptions, fortunately copied earlier by the researchers.³⁶⁶ Part of them was deliberately erased, especially during 1989-1992. During our expeditions undertaken in 1985, 1993-1995 and 1997 we collected 4 additional inscriptions (total 26 inscription), which are quoted below

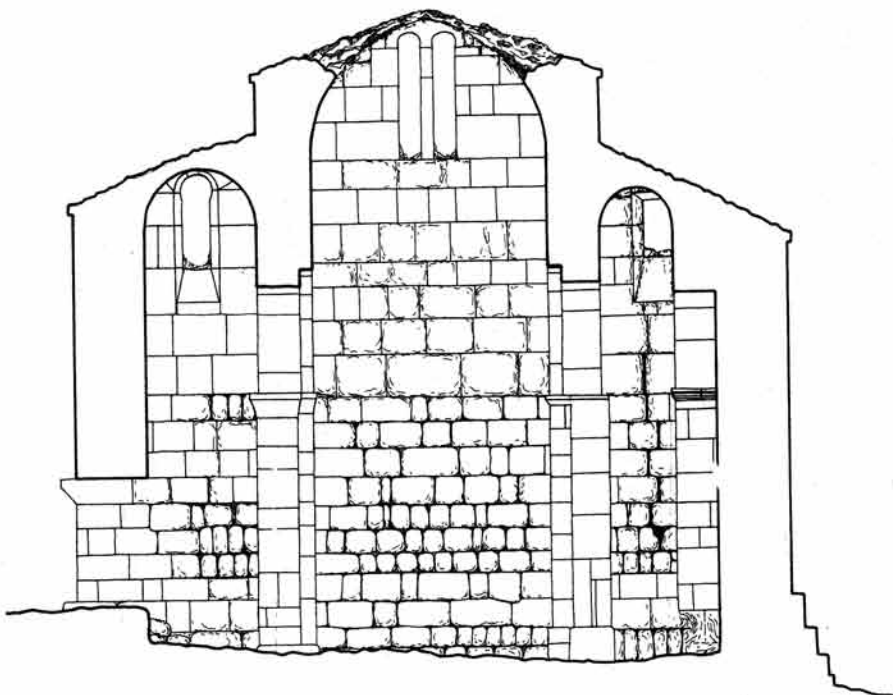
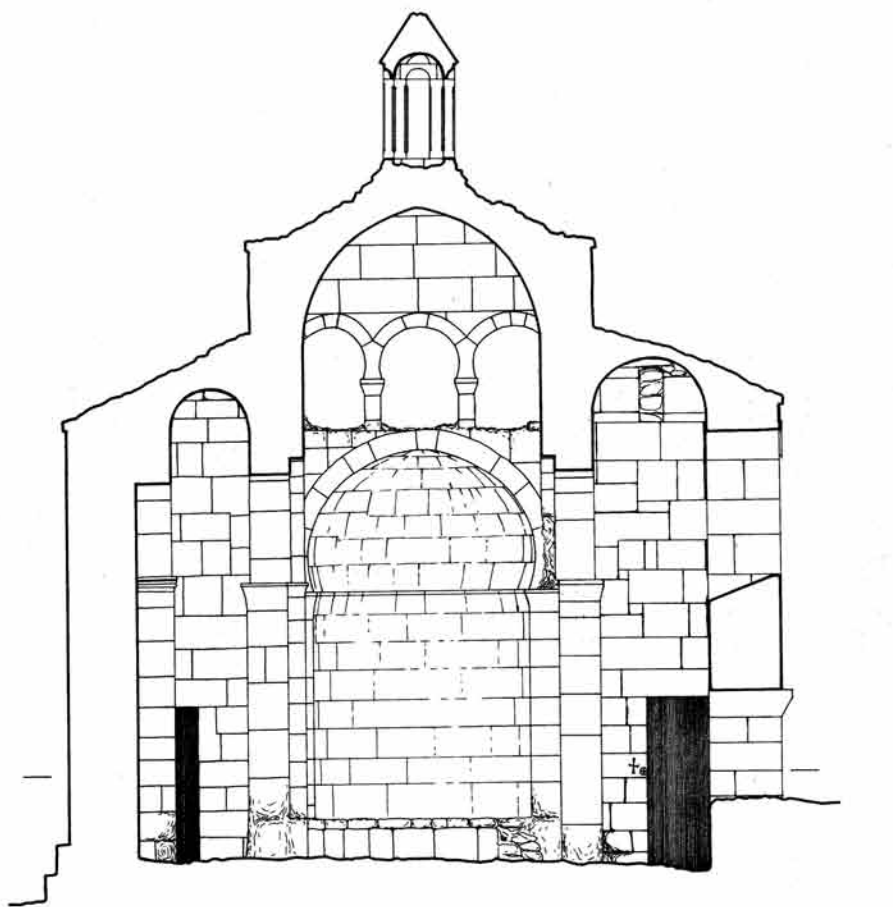
³⁶⁶ Copies of the lapidary inscriptions of Tzitzernavank were first published by E. Lalayan ("Anthropological Magazine", vol. 4, N 2, Tiflis, 1898, p. 48), with certain inaccuracies, which were preserved also in the "Corpus" while republishing these inscriptions ("Corpus", issue 5, Yerevan, 1982, p. 199). These inaccuracies were corrected and republished by M. Hasratian in "Historical Archaeological Researches", p. 236. Generally, 16 pieces of lapidary inscriptions were published with due diligence and accuracy by M. Hasratian only (Ibid., p. 233-130). 8 pieces published by "Corpus" and especially those, published by S. Khanzadian abound in misprints, mistakes and inaccuracies.



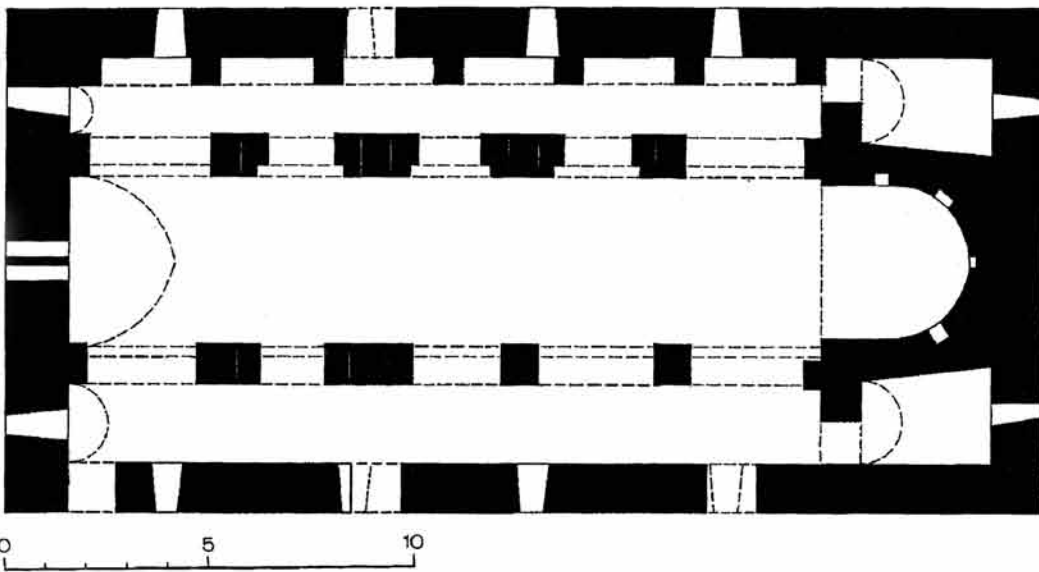
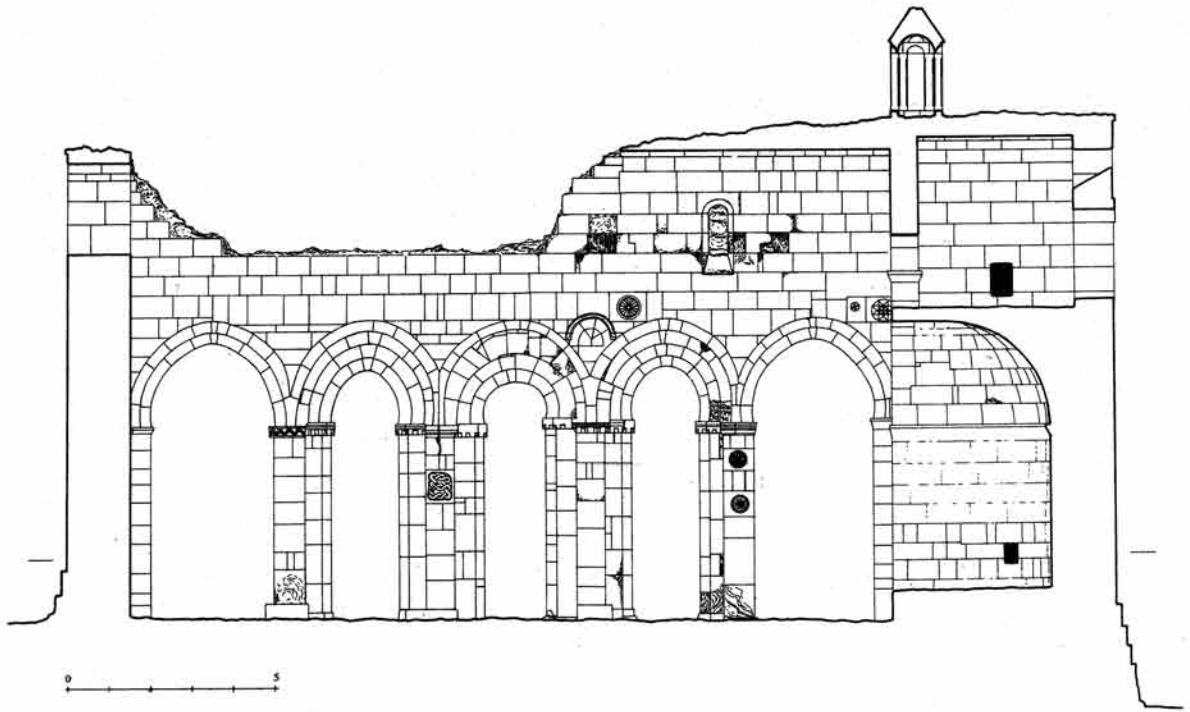
Tzitzernavank. Western and eastern facades



Tzitzernavank. Southern and northern facades



Tzitzernavank. Eastern and western sections



Tzitzernavank. Northern section of the central nave and general plan



Tzitzernavank. Traces of a fresco on the northern wall and a "Vishap" relief on the pillar of the northern colonnade

alongside with those published earlier.

Based on the peculiarities of the script the oldest inscription was one carved on the two lowest stones of the arch support, the corrected transliteration is given by A. Hakobian ("Handes Amsorya", 1998, N 1-12):

ԶԳԻՈՐԳ ԱՇԽԱՏԱԲՈՐ ՅԻՇԵՅԷՔ:
"THOSE WHO PRAY, REMEMBER GEORG."

Another inscription of 5 lines, which was engraved before the 10th cent, is preserved on the corner stones of one of the southern entrances to the church:

ՈՎ Տ(Է)Ր Ք(ՐԻՍՏՈ)Ս ԱՂԶԱՏ ԵՂԲԱՅՐ
ՍԻՐՈՂ | ԶԳՐԻԳՈՐ ԶԱՆԱՐԺԱՆ | ԾԱՌԱՅՍ
ՅԻՇԵՅԷՔ ՅԱՂԱԲՈՍ:

"OH, CHRIST, THE LORD, REMEMBER THE PRAYERS OF THE SERVANT OF YOURS, UNDESERVING GRIGOR FOR HIS BELOVED BROTHER AZAT."

The next inscription consisting of 6 lines was within the altar apse, on the processed stones of the curved northern wall ornamented by a cross:

ԵՍ | ՄՀՈՏԻԿ ԿԱՆԳՆԵՅԻ ԶԽԱՉՍ
ՀԱԲԻ ԻՄ | ՄԽԻԹԱՐ ԱԹԱՐԲԷԿԻՆ:

"I, MEHOTIK, ERECTED THIS CROSS FOR MY FATHER, MKHITAR ATARBEEK."

Another inscription of 3 lines was carved on the last western column of the northern colonnade of the church:

Ս(ՈՒՐ)Բ ԽԱՉՍ | ԲԱՐԷԽԱԲՍ ՀՈԳՈՅ |
ՈԿԴ (1615):

"HOLY CROSS PROTECTOR FOR MY SOUL/ 1615."

The southern wall of the church contains various votive inscriptions:

1. ՅԻՇԵՅԷՔ Խ(Ա)ՉՍ | ԲԱՐԷԽՕՂՍ Ա... |
ԻԲԱԿԻՆ(՞) ԻՇԵՅԷՔ:

"THE CROSS PROTECTOR. REMEMBER A[...IAN]."

2. ԱՆՈՒՆ | Ա(ՍՏՈՒԾՈ)Յ ԵՍ | ԱԿՈՐՍ |
ԿԱ(Ն)Կ(Ն)ԵՅԻ ԽԱ(ՉՍ) | ԻՇ(Ա)ՏԱԿ ԻՆՁ | ԵԲ
ԾՆՈՂ(ԱՅՆ):

"IN THE NAME OF THE GOD I, HAKOB

ERECTED THIS CROSS FOR THE MEMORY OF ME AND MY PARENTS."

3. ԹՎԻՍ | ՌԺԲ (1563):
"YEAR 1563."

4. ԵՍ ՅՈՀԱՆՆԷՍ | ԱՐ(Ե)Ղ(Ա)Ս | Կ(Ա)Ն(Գ-
ՆԵ)ՅԻ | Ս(ՈՒՐ)Բ Խ(Ա)ՉՍ ... ՌՃԾԴ (1605):

"I, JOHANNES MONK ERECTED THIS CROSS... 1605."

An inscription of 2 lines carved on the second pilaster from the western side of the northern wall reads:

ԵՍ ՈՀ(Ա)ՆԶԱՆՍ Կ(ԱՆ)ԿՆԵՅԻ Ս(ՈՒՐ)Բ
ՆՇ(ԱՆՍ):

"I, OHANJAN ERECTED THIS HOLY SYM-
BOL."³⁶⁷

A few decades ago Morus Hasratian copied and published the following inscriptions:

1. ՍԲ ԽԱՉՍ ԲԱՐԷԽՈՍ ՏՐ ԱԶՐԻՆ
ՔՀՅՆ:

"HOLY CROSS PROTECTOR FOR FATHER AZR, THE PRIEST."

2. ՍԲ. ԲԱ...ԽՍ ՏՐ ՄԽԹՐ ՀԻՐԻՆ ԵՍ
ՄԱԻՐՍ:

"HOLY [CROSS] PROTECTOR FOR FATHER MKHITAR – FOR MY FATHER AND MOTHER."

3. ՍԲ. ԽԱՉՍ ԲԱՐԷԽՍ ՈՒՀԱՆԷՍԻ, ԹՎ. ՈՂ
(1581):

"HOLY CROSS – PROTECTOR OF UHANES. 1581."

4. ԽԱՉՍ | ՏՐ ՄԿԻՐՏԻՉԻՆ, ԹՎ. ՌՇԵ
(1606):

"THIS CROSS FOR FATHER MKRTICH. 1606."

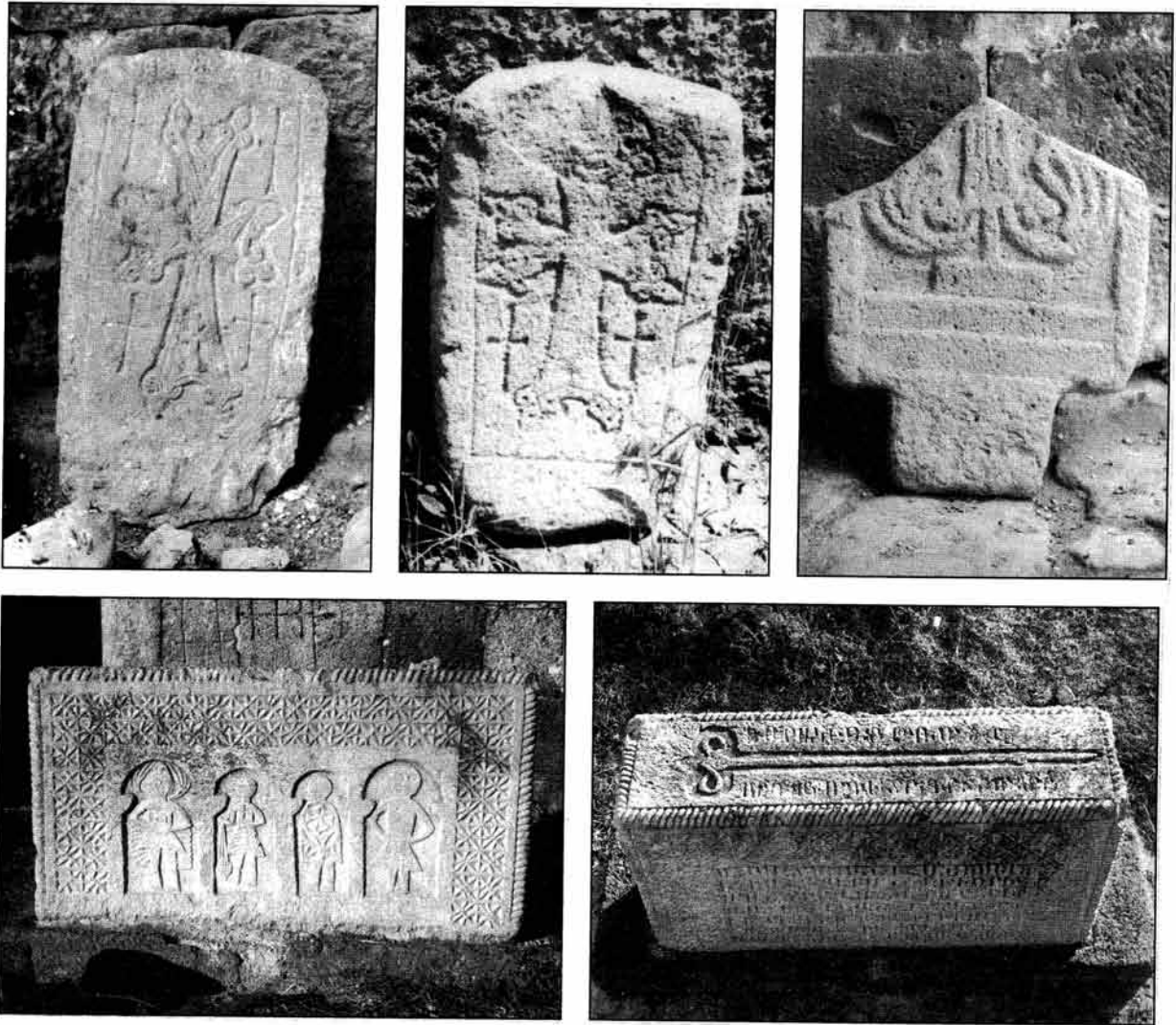
5. ... ՌՃ ... | ՊՈՒՏԱԽ:
"PUTAKH. 16."

6. ... ԴՈՒՐՆԱՄ ԱՏԱՆ ...:
"DURNAM ATASN..."

7. ԹՎ. ՌՇԵ (1606):
"YEAR 1606."

8. ԹՎ. Ռ... ԳԻՐԵՅԻ:

367 "Corpus", p. 193.



Tzitzernavank. Khachkars within the area of the church and a tombstone of 1809.

“IN YEAR 1... I WROTE.”

9. ՄԲ. ԽԱՉՍ ԲԱՐԵԽՈՍ ՏՐ ՆԵ(Ր)ՍԵՍԻՆ ԶՀՅՆ:

“HOLY CROSS PROTECTOR FOR FATHER NERSES, THE PRIEST.”³⁶⁸

Similar inscription was carved on the north-western pilaster of the church:

ՄԲ ԽԱՉՍ | ԲԱ(ՐԵ)ԽԱԲՍ ՀՈԳՈՅՆ | Մ(Ա)ՀՂ(Ա)ՄԻ ԳՆ...:

“HOLY CROSS, PROTECTOR FOR THE SOUL/MAHDASIGN...”

Abbreviated inscriptions carved in the window casing are difficult to reach and to read.

An inscription of 9 lines, copied and published by M. Hasratian,³⁶⁹ which was erased a few years ago, was devoted to the renovation of the church and construction of the bell tower:

struction of the bell tower:

ՆՈՐՈԳԵՅԱԲ ԴԱՃԱՐՍ | ԵՒ Ս(ՈՒՐ)Բ ԶԱՆԿԱ(ԿԱ)ՂՈՒՆՍ | Ի Ժ(Ա)ՄԱՆ(Ա)ԿՆ ԻԲՐԱՀԻՄ | ԽԱՆԻՆ ԶԵՈ(Ա)ՆԲՆ | ԱՐՈՈՒԻՔԻ ՈՐՂԻ ՆԱԶԱԳՈՒԼԻՆ, ԽՆԱԾՈՐԿՅԻ | ԵՒ ԷՐ ՎԱՔԻԼ ԳՈՐԾ(Ո)ՅՍ ՈՒՂԻ ՅՈՒՀԱՆՆ | Թ(ՎԻ)Ն ՈՍԻԸՆ (1779):

“THE HOLY TEMPLE AND THE HOLY BELL TOWER WERE RENOVATED DURING THE RULE OF IBRAHIM KHAN, BY THE HAND OF OROOK, THE SON OF NAZAGUL OF KHNATZORK AND UNDER THE SUPERVISION OF YUHANN IN YEAR 1779.”³⁷⁰

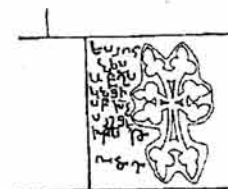
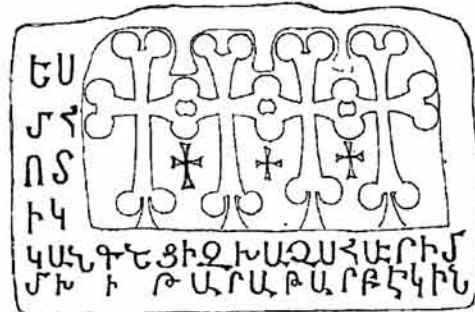
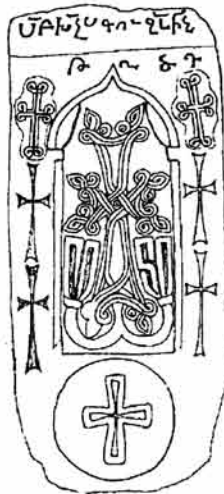
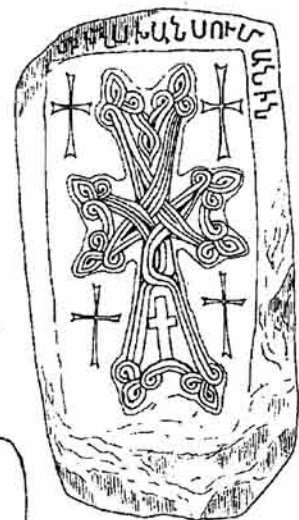
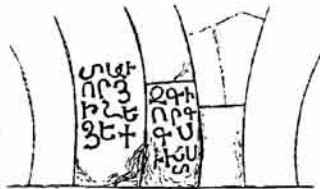
The inscription dedicated to the repair of the fortress wall in 1613 was still in site in 1988. Presently that part of the wall is entirely destroyed and the inscription has disappeared:

ԿԱՄԱԲՆ Ա(ՍՏՈՒԾՈ)Յ ... ՆՈՐՈԳԵՅԱԲ ՊԱՐԻՍՊՍ Ի ԶԵՈՆ ՀԱՅԿԱԶ ԻՇԽԱՆԻՆ, Ի

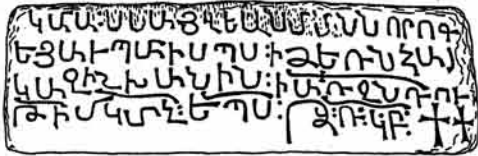
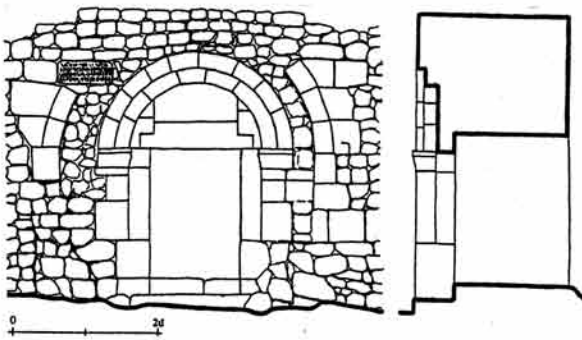
368 All the 9 inscriptions are quoted after “Historical Archaeological Researches” by M. Hasratian, p. 234-235.

369 The photograph of this inscription is included into the research by M. Hasratian, “Tzitzernavank”, Yerevan, 1990, p. 8 (in Arm.).

370 Ibid. p. 236.



Tzitzernavank. Ruins of the room of the Father-Superior of the monastery, a tombstone and khachkars in the wall of the room, copies of the lapidary inscriptions



Tzitzernavank. Measurement of the gate and the building copy inscription destroyed in 1989-92

ԱՌ(Ա)ՋՆ(ՈՐ)ԴՈՒԹԻ(ԱՄԲ) ՄԿ(Ր)Տ(Ի)Չ Ե-
Պ(Ի)Ս(ԿՈՊՈՍԻՆ), ԹՎ(ԻՆ) ՌԿԲ (1613):

“BY THE WILL OF GOD ... THE FORTRESS
WALL IS REPAIRED BY THE HAND OF PRINCE
HAIKAZ, DURING THE PRIORSHIP OF BISHOP
MKRTICH IN YEAR 1613.”

The khachkar (dimensions: 140x58x32 cm) fas-
tened into the eastern wall of the vaulted refectory,
which was linked to the southern side of the church,
reads:

Ս(ՈՒՐ)Բ Խ(Ա)ՉՍ ԳՈՒԶ(Ա)ԼԻՆ | Յ(Ի)-
Շ(ԵՅԵԹ Ի) Զ(ՐԻՍՏՈ)Ս, | ԹՎ(ԻՆ) ՌԾԴ (1605):

“THE HOLY CROSS. REMEMBER GUZAL
IN CHRIST. IN YEAR 1605.”

The khachkar leaned against the wall inside the
church (83x43x20 cm) read:

Ս(ՈՒՐ)Բ Խ(Ա)ՉՍ ԽԱՆՍՈՒՄԱՆԻՆ:

“THIS HOLY CROSS TO KHANSUMAN.”

Two Tzitzernavank khachkars taken to the
Regional Museum in Berdzor (Lachin) in 1994-1995
were inscribed as follows:

1. ԱՆՈՒՆ Ա(ՍՏՈՒԾՈ)Յ Կ(Ա)ՆԳ(Ն)|ԵՅԱԲ
Խ(Ա)ՉՍ Ծ(ԱՏ)ՈՒԻԻՍ | ՂԱՐԻ Յ(Ի)ՇԱ|-ՏԱԿՆ ...:

“IN THE NAME OF GOD I, TZATUR ERECT-
ED THIS CROSS IN THE MEMORY OF GHAR...”

2. ԵՍ ՆԱԶԱՐ ԿԱՆԿ(Ն)ԵՅԻ Խ(Ա)ՉՍ ՀՕՐ
ԱԼԹՈՒՆԻՆ, ՄԱՐԻԱՆ(ԻՆ), | ԹՎ(ԻՆ) ՌԾԳ
(1604). ՊԵՏ:

“I, NAZAR ERECTED THE CROSS FOR MY
FATHER, ALTOON AND MARIAN. 1604.”

The northern side of the tombstone under the
southern wall of the church contained an inscription of
7 lines, two more lines were inscribed on the top:

ԱՅՍ Է ՏԱՊԱՆ Ի ՀԱՆԳՍ(Տ)ԵԱՆ ԻԶԵԱԼ
ՄԱՐՄՆՕՎ Ի ԳԵՐԵԶՄԱՆ ՏԷՐ ԱՍ-
(ՏՈՒԿ)ԾԱՏՈՒՐ ՏԷՐ ՌՍԱԿԵՄԵԱՆ, Հ(Ա)Ր(Ա)-

ՉԱՏ ՈՐԴԻՔ՝ Տ(Է)Ր ԳԷՈՐԶ, Տ(Է)Ր ԳՐԻԶՈՐ,
ՀԱՅՐԱՊԵՏ, ԴԱՆԻԷԼ ՊԱՊՆ ՄԵՐՈՅ՝ ՏԷՐ
ՅՕՀԱՆԷՍԷ ՄԿՍԵԱԼ ՌՍԱԿԵՄԵ(ԱՆ)Յ,
ԹՎ(ԻՆ) ՌՄԾԸ (1809) ՈՐԴՈՅ ՈՐԴԻ Տ(Է)Ր
ԳՐԻԶՈՐ Տ(Է)Ր ...

“THIS IS THE PLACE OF REST OF FATHER
ASTVATZATUR TER RSTAKESSIAN, DESCEND-
ED TO GRAVE IN YEAR 1809. HIS BELOVED
SONS – FATHER GEORG, FATHER GRIGOR,
HAIRAPET, DANIEL, OUR GRANDFATHERS –
BEGINNING WITH FATHER JOHANNES
RSTAKESSEANTS, SON OF THE SON - FATHER
GRIGOR TER- [RSTAKESSIAN].”

An inscription on the tombstone in the
destroyed part of the cemetery, near the eastern side of
the church reads:

ԱՅՍ Է ԽԱՉՍ ԵՒ | ՏԱՊԱՆ ԱՌԱԶԵԼԻ
ՈՐԴԻ ՈՀԱՆԻՆ:

“THIS IS THE CROSS AND THE GRAVE OF
ARAKEL, SON OF OHAN.”

The ruins or what was left of the Armenian
cemetery are situated northwest of the church, on the
northern slope of a hill. 3 of the quadrangular tomb-
stones were inscribed as follows:

1. ԱՅՍ Է ՏԱՊԱՆ ԱՎՉԻ ՈՐԴԻ ՊԱՂ-
ՏԱՍԱՐԻՆ, ԹՎ(ԻՆ) ՌՄՂ (1841):

“THIS IS THE GRAVE OF AVCH, SON OF
PAGHTASAR, YEAR 1841.”

Dimensions: 128x52x32 cm

2. ԱՅՍ Է ՏԱՊԱՆ ՄԱՆԿԱՍԱՐ(Ի) | ՈՐԴԻ
ՈՍՂԱ ՅԱՐՈՆ(ԻՆ) | 1861:

“THIS IS THE GRAVE OF MANKASAR,
SON OF USTA (CRAFTSMAN) HARON. 1861.”

Dimensions: 145x35x60 cm.

3. ԱՅՍ Է ՏԱՊԱՆ ՄԿՐՏԻՉԻ | ՈՐԴԻ
ՀԱՅՐԱՊԵՏԻՆ, 1892:

“THIS IS THE GRAVE OF MKRTICH, SON
OF HAIRAPET, 1892.”

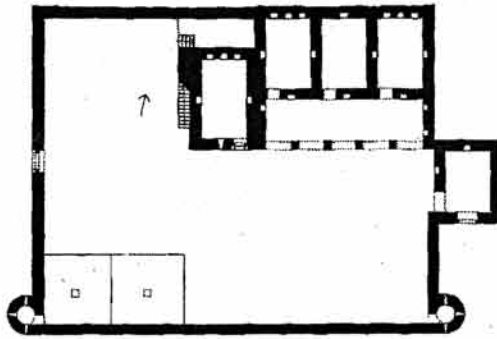
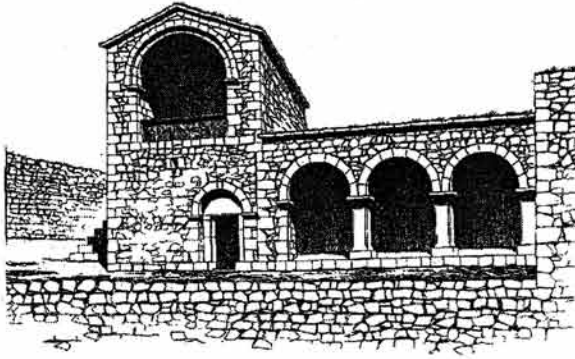
Dimensions: 105x31 cm.

There are other old settlements in the vicini-
ty of Tzitzernavank: a deserted village, which is
presently known under the name of Kosalar is situ-
ated 2 km south of the monastery, in the valley of
the Bayandur stream. Its historical name is
unknown.

2 km north of the monastery there is another vil-
lage, with the identical name Zeyva.

KASHATAGH (SULTANKAND, SULTANLAR)

Contrary to the province of Kashatagh fre-
quently mentioned by medieval sources, the town of
identical name, after which, probably, the province
was named (as well as the Kashatagh river), was
recorded only once, in the form of Kashataghk by



*Kashatagh. Castle of Melik Haykaz
(measurement of architect Artak Ghulian)*

Stephanos Orbelian (within the list of 43 villages of the province Aghahej).³⁷¹

Judging from the small amount of tithe (total 6 silver coins) Kashataghk had been a small sparsely populated village. Nevertheless later the whole province was named after that village (the fifth is the Aghahetz province, which is currently called Kashatagh and Khozhoraberd...).³⁷² We assume that the latter should be accounted for by the fact that Kashataghk had been the princely headquarters. It is well known that the provinces were often named after the centers of the principality (be it a town or a fortress).³⁷³ It seems the same logic had been working in this case. It is also probable that the main river flowing through the province was later renamed to Kashatagh for easy identification.

Passing to the arguments, which would enable us to identify the historical Kashataghk and the present-day town of Sultankand, we should bear in mind that any center of the principality should first of all have the princely quarters (especially if such princes had been the sovereigns of the whole province), i. e. separate castles or palaces (*aparank*), usual for

Armenian princes. In any case these quarters should distinguish among the houses of ordinary residents by their special firmness or wealth. Then we should state that there was no other village in the valley of the Aghavnaget, beside Sultankand, which could meet these conditions. The only princely quarters in the entire district is the medieval palace (or castle) of Sultankand almost fully preserved up to now. Therefore, we think that Kashatagh had been the princely residence, and its small size was conditioned by the relief, which did not enable any possibility of expansion.

It deserves mentioning that the Kurds that settled in Kashatagh in the end of the 18th century, after the Armenian population abandoned the town, named it Sultankand (or Sultanlar), i. e. they were aware that this town had been the princely or meliks' residence in the past. It should be also mentioned that the first to identify Kashatagh with Sultankand was architect Morus Hasratian (without bringing any arguments), who dated the princely quarters in the center of the town by the end of the 15th century. "The two storied stone castle and the adjoining ruined colonnade in Kashatagh (further renamed to Sultankand), which is situated at the bank of the Aghavnaget, not far from the famous Tzitzernavank, undoubtedly belonged to Melik Haykaz and was built at the end of the 15th century."³⁷⁴

As a matter of fact, the only opponent to such opinion was A. Gharagyozyan.³⁷⁵ To his view, which as we have already said, was based on a misprint in one of the maps, Kashatagh should be identified with Gharaghshlagh, and not with Sultankand.

Kashatagh is situated at the bank of Aghavnaget, 1,2 km away of Tzitzernavank³⁷⁶ in the place of the confluence of the Aghavnaget and its left tributary Dzoratsik. The princely castle is situated on the southern slope of a mountain spur ascending just between these two streams. The whole compound is surrounded by a thick fortress wall, strengthened in one corner by a tower, with a smart gate in the southern side. The two-storied castle with vaulted ceilings is within the fortified wall. The castle is linked with a colonned hall and other supplementary structures. Based on the research of 1985 architect Artak Ghulian provided the first architectural description of the princely quarters. In this regard he has particularly stated that "being the continuation of traditional forms and volumes applied in the

374 M. Hasratian, *Ibid.*, p. 158. By the way, we do not know the source, based on which the Azerbaijani Encyclopaedia (vol. 6, Baku, 1982, p. 174) dates these princely quarters from 1761, and names them "Hamza Sultan".

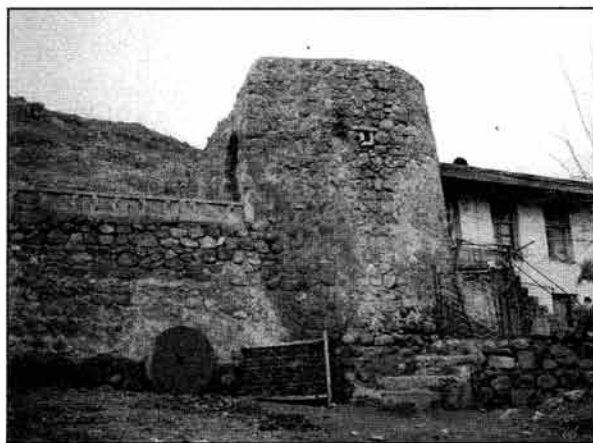
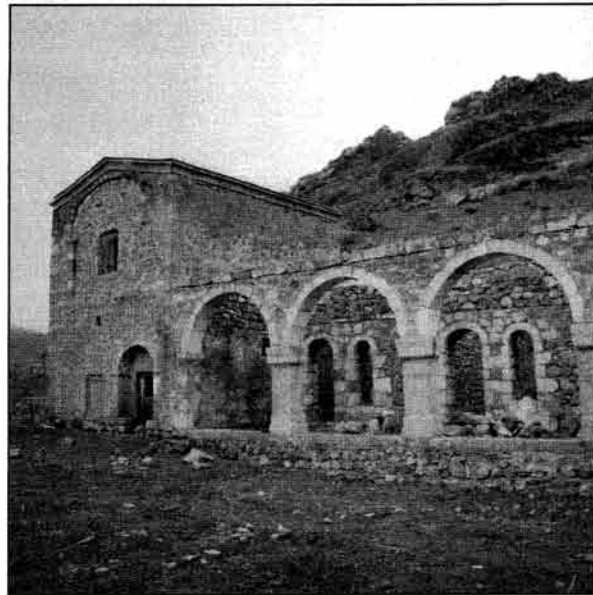
375 Armen Gharagyozyan, *Ibid.*, p. 40-41.

376 The toponym Kashataghk literally means "Lower Quarters". It seems, such name might be given only if it was situated lower than a certain important place (a roch, fortress, monastery, etc.). We are sure that in this case the village was situated below Tzitzernavank, which was the most respected sanctuary of the entire province.

371 St. Orbelian, *Ibid.* p. 399.

372 *Ibid.*, p. 70.

373 Likewise Gulistan district and principality named after the village of Gulistan, or Jraberd district named after the fortress of Jraberd.



Kashatagh. Castle of Melik Haykaz and supplemental structures in 1985 and after the reconstruction of 1989-1992

compositional resolution of the palaces of Khachen and Vayots Dzor of the 12th-14th centuries, the planning and volume of Kashatagh castle is a link between the further developments of the 17th-18th cent melik residences frequent in Karabakh and Zanghezoor.³⁷⁷

As to the “fortress of Kashatagh” once mentioned by St. Orbelian,³⁷⁸ it seems we shouldn’t search for that fortress in the vicinity of the castle. The castle might be named Kashatagh just by the reason of being situated in that province, or for being the major fortification of the province.

2,5 km northeast of the town, on the source of the tributary flowing down the gorge there are the ruins of the historical Dzoratsik village. St. Orbelian once mentioned this village in the list of Aghahej province.³⁷⁹ The village has preserved the traces of cave settlements and old houses. The Kurds residing here during the pre-Soviet period pro-

nounced the toponym as Zeyrik or Ziyrik.

MALIBEYLI (HISTORICAL MAKHULN?)

Isolated houses of the Malibeklu or Malibey village, reused by the Kurds since the middle of the 19th century extend 1,5 km away of Kashatagh, along the left bank of Aghavnaget. The only effort to restore the historical name of the village though without sufficient substantiation was made by S. Khanzadian: “Malibey - a little Kurdish village at the bank of the Zabukh river. I found a broken khachkar here, which reads:

ԻՇԽԱՆՈՒԹԵԱՄԲ ՏԱՐՍԱՎԻՃԻ ՄԵՏԻ:
“DURING THE RULE OF TARSAVICH THE GREAT”.

I read on the belt of the bell within the area of the primary school:

ՉՀԷ ՅՈՎՀԱՆ ՎՐՊՏ ՅԻՇԵՍՋԻՔ Ի
Ք(ՐԻՍՏՈ)Ս:

377 Artak Ghulian, Stone Documents, “Azatamart”, 1993, N 17, p. 11 (in Arm.).

378 Ibid., p. 71.

379 Ibid., p. 399.

"1328. HOVHAN VARPET (CRAFTSMAN) REMEMBER IN CHRIST".

The bell was cast by craftsman Hovhan in 1328. I saw a Vishapagorg (a carpet with a pattern named 'vishap'), with a text on the lower border:

ԱՍՍՏՈՒՐ ԱՂԻՆ Ի ՎԱՅԵԼՈՒՄ, ՌԾԳ - 1604:

"FOR ASATUR AGHA TO ENJOY, YEAR 1604."

Malibey is the village Mokhuln of Orbelian's list.³⁸⁰

The northern quarter of Malibeyli, which extends along the left bank of the Khnatzakh stream, flowing to Aghavnaget, was in the pre-Soviet period a separate village named Areglar. It is difficult to prove, but it might be the small village Arko, mentioned in Orbelian's list (its tithe constituted 6 silver coins).³⁸¹

Another settlement, named Abaslar or Avazlar is situated 1,5 km northeast of Malibeyli. In the map of A. Gharagyozyan this village is marked as historical village Katohorink.³⁸² The only ground for such assumption might be the above-mentioned article of S. Khanzadian, where the writer notes: "Kalukhchi. It is a little village at the bank of the Zabukh River, in the Lachin district. The inscription made on the stone of a collapsed church reads:

ԽԱՉՍ ԲԱՐԵԽԱՄԲՍ ՄԵԼԻՔ ՀԱՅԿԱԶԻՆ ԵՒ ... ՏՈՒԻ ԿԱՏՈՂՈՐԻՆՔ ԳԵՂՋՍ ԱՅՍ ...

"THIS CROSS IS PROTECTOR FOR MELIK HAYKAZ AND ... GAVE THIS VILLAGE KATOHORINK".

Therefore this Kalukhchi is Katohorink, mentioned by St. Orbelian, as situated near Tzitzernavank and Hayeak (the present-day Halak)...³⁸³ Leaving alone the problem of identification of Kalukhchi and Katohorink, we have to indicate another misrepresentation in the map of A. Gharagyozyan that marks Kalukhchi as Malibeyli, which is obviously wrong.

Ruins of the villages Morat (Muradli) and Chaykand are down by the stream of the Aghavnaget, 2,5 and 4 km away of Malibeyli. 1 km north of Morat there is a small village Jaghzur, and opposite it, at the bank of the Aghavnaget there are the ruins of an old mill.

YALGHUZTAM (ULUDUZ)

This village is mentioned in the Annex of St. Orbelian's Chronicle³⁸⁴ as the payer of tithe amounting to 2300 measures of produce due to the Tatev monastery. Its geographical location may be deter-

mined based on the following facts: firstly, the mount situated between the Abaslar and Jaghazur villages is marked on the map of 1904 as Yalghuz-Dagh. Secondly, the Soviet military maps of later periods mark a certain location on the woody slope of that very mountain range, 1 km southeast of the summit, the name of which is omitted, as Yalghuz-Dam. The present day Kurdish (till 1992) village situated here was called Uludüz. The Kurds settled in this obviously old village in the second half of the 19th century, after the Armenian exodus. It is not difficult to guess that this is the historical Yalghuztam.

The ruins of an insignificant settlement, which the shepherds call Mollalar, are situated 1 km south-east of the village.

MARGK (MARKIZ, MARGIS)

This village was also first recorded by St. Orbelian³⁸⁵.

It seems, this is the Markiz village³⁸⁶.

The village and the summit of identical name to the southeast of it were marked in the map of 1904. During the Soviet period the village was totally abandoned. Presently, almost nothing is left of that village, besides small hills, marking the places of houses.

JAGHADZOR (JAGHAZUR)

During the Soviet period there had been three villages under the same name. In pre-soviet maps the eastern village was called Povruzdi (Novruzgilar), the northern one – Qalovalkh, and the southern – Jaghazur. Neither of them has been ever mentioned in historical records.

The Somiklu village, which is also never mentioned in the records, is situated on the elevated slope at the right riverbank of the Aghavnaget.

ZABUKH (HISTORICAL SHABAKI?)

This is the last village extending along the bank down by the course of the Aghavnaget. The Kurds have settled here since the beginning of the 19th century. Its altitude is 820-860 m above the sea. The houses all over the village are surrounded by vast mulberry plantations.

380 Sero Khanzadian, *Ibid.* p. 24, 31.

381 St. Orbelian, p. 399.

382 Armen Gharagyozyan, *Ibid.*, p. 41.

383 S. Khanzadian, *Ibid.*, p. 24.

384 Chronicle of Stephanos Orbelian (Annex) (in Arm.), Yerevan, 1942, p. 42

385 Stephanos Orbelian, *History of Syunik*, p. 399

386 In the Armenian variant of the same research there was a mistake (p. 134), Merik toponym was read Margk. The mistake was noticed and corrected by A. Hakobian ("Handes Amsorya", 1998, N 1-12, p.281-282).

Most of the researchers identified this village with the Shabaki³⁸⁷ mentioned by St. Orbelian in regard of the tithe (7 drams), (in the publication of 1911 it is mentioned in the form Shapoki).³⁸⁸ Specifically Gh. Alishan³⁸⁹, M. Hasratian³⁹⁰, A. Gharagyozyan³⁹¹ are unanimous in presuming that Zabukh is Shaboki. Meanwhile, S. Khanzadian expressed an opinion, although without sufficient substantiation, that Zabukh is the historical Pakhakhonik³⁹².

Being unable to offer exhaustive substantiation, we could however point to the village Shpki, situated between the settlements Tegh and Zabukh³⁹³, the name of which might inspire certain doubts as to the identity of Zabukh and Shabaki.

As mentioned by S. Khanzadian, Armenians inhabited in Zabukh till 1775. This is quite possible, but unfortunately, we still cannot say what was the source of the writer's information. In regard of Armenian monuments preserved in the vicinity of the village, the writer notes: "In the pasture, named Keshish-veran (the Priest's ruins) there was a khachkar lying on its back, which reads:

ԹՎՆ. ՈՂ ԵՍ ՄԵԼԻԲ ՈՒՍԵՓ ԱՂԱՀԵՉ
ԳԱՎԱՌԻՍ ԻՍ ՀԵՐԵՆԻԲ ՇԱՊՈՎԻ ԳԻՒՂԸ
ՏՎԻ ԾԻԾԵՆՆՈՒ ՎԱՆՔԻՆ, ՅԻՇԵՍՉԻԲ Ի ԶՍ:

"THE DATE 1555, I MELIK HOVSEP OF THE AGHAHEJ PROVINCE, GAVE SHAPOKI - THE VILLAGE OF MY PATRIMONY TO TZITZERNU VANK..."

The said Shapoki was situated near the Lsorik and Agarakuget villages. I found a tomb stone on the edge of the gorge:

ՔԱՉԱՉԱՐՄ ՄԵԼԻԲ ԳԵՂԵՆՆ ԻՇԽԱՆ
ՏԵՂԻՈՅՍ, ՆԱՀԱՍԱԿ ԵՂԵԻ ԿՈՎՈՒՄ ԱՆՕՐԵՆ
ՊԱՐՍԻԿ ԶԱՌՉԻ ՓԱՆԱՀԻ ԴԵՍ ԾԱՂԻԿ
ՀԱՍԱԿԱԻ ԹՎՆ. ՈՍԺԱ:

"BRAVE MELIK GEDEON, THE PRINCE OF THIS PLACE, TOOK MARTYR'S DEATH IN THE BATTLE AGAINST THE CURSED PERSIAN INVADER PANAH IN HIS EARLY BLOSSOM, IN 1762..."³⁹⁴

1,5 km northwest of Zabukh, at the left bank of the Aghavnaget, there are the ruins of an insignificant village Karaip.

Living nearby the main road, the Kurdish inhab-

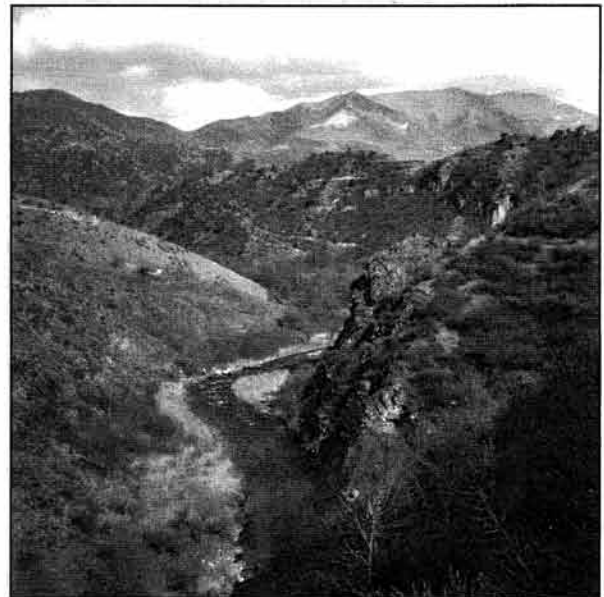
itants of Zabukh had been in perpetual contact with the Turkish population owing to which they lost their mother tongue already by 1888. As witnessed by one of the visitors, the population, consisting of 60 households was Turkish³⁹⁵.

During the ethnic conflict of 1905-1906 the Zabukh villagers were the most active warriors in the province. Particularly, on Dec. 29-30, 1905 they: "attacked, with a very large force, the Gharaghshlagh village, and meeting resistance, shamefully retreated and fled..."³⁹⁶

Investigating the environs of this village in 1998 the German archaeologist Emil Reusler, came to the conclusion that there had been an ancient Armenian cemetery: "Nearby the Zabukh post-station, not far from the Tegh village I came over the fragments of gray granite sculptures. The aborigines told that they had been brought here long ago from different sites. These sculptures represented riders in full armor. Probably these stones had been taken from old Armenian graves."³⁹⁷

At the end of the Soviet period, the Azerbaijanian authorities paid special attention to rebuilding and reinforcing Zabukh. Taking into consideration the geographical position of the village (the second largest village after Lachin on the Goris-Stepanakert highway), the authorities had been concerned with fortifying Zabukh, and it was not by accident, that by 1990 they turned the village to a military standpoint.

THE BASIN OF HOCHANTS (HOCHAS) RIVER.



The valley of Hochants in its middle course

387 Stephanos Orbelian, History of Syunik, p. 399

388 Stephanos Orbelian, History of the Sisakan Province", Tiflis, 1911. p. 516 (in Arm.).

389 Ghevond Alishan, Sisakan, Venice, 1893, p. 268 (in Arm.)

390 Morus Hasratian, Researches in History and Archaeology, p. 156 (in Arm.)

391 Armen Gharagyozyan, Ibid., p. 43 (in Russian)

392 Sero Khanzadian, Ibid., p. 24 (in Arm.). By the way, the publication of 1911, used by the author, contained a misprint in the name of historical Baghakhonik; thus the name was distorted to Pakhakhonik.

393 Armen Gharagyozyan, Ibid., p. 43 (in Russian)

394 Sero Khanzadian, Ibid., p. 24 (in Arm.).

395 "Nor Dar", 1988, N 33 (in Arm.)

396 "Mshak", 1906. N II, Jan. 18, p. 2 (in Arm.)

397 Emil Reusler, Archaeological Researches in Transcaucasia, "Kavkaz", 1903, N 134, p. 2 (in Russian).

The Hochants River is one of the largest tributaries to Hagaru. It takes source in the Tzavdeits mountain range, on the southern slope of mount Dalidagh. It is 63 km long and has the water samp basin of 414 sq. km. 15 villages and settlements in the valley are represented below in sequence down by the river course up to the point of its confluence with the Hakari River.

SPITAKAJUR (AGHBULAGH)

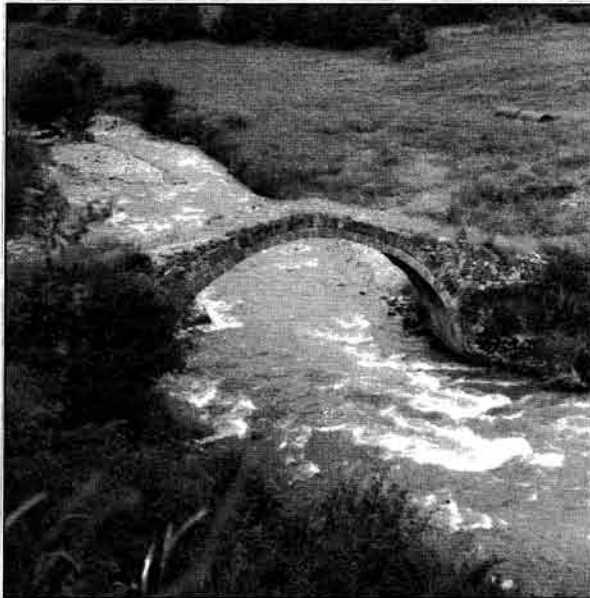
Spitakajur is the most elevated (1750-1850 m over the sea) settlement in the basin of the Hochants River. The last sparse woods vanish long before reaching the village giving place to vast and heavy alpine meadows. The village quarters extend along the south-eastern slopes of the gorge.

The only historical record relating the village is the Annex of St. Orbelian's Chronicle³⁹⁸. In conformity with the Annex the village paid tithes to the Tatev monastery (2900 measures in produce). Armenians probably inhabited the village till the second half of the 18th century, and the Kurds that settled here after the village was totally emptied, translated its name to Aghbulagh.

* Ruins of two water mills are still standing at the bank of a small stream flowing down the southern side of the village.

SHEYLANLI

This is an obviously old village, though it has lost its historical name and is currently known only



Bridge over the Hochants River (XII-XIII cent)

under its Kurdish name. The village quarters extend about 800 m away from the right riverbank of Hochants, over 250 m above the bank and 1700-1750 m above the sea. North of the village there is an arched single span medieval bridge. Its width is 3.70 m and the length of the span is 12.4 m. Basalt edge stones of the arch were finely processed, while the second row of the arch masonry was made of coarse basalt. Other parts of the bridge were built of semi-processed or unprocessed stone and mortar. The vault was plastered.

The ruined old settlement at the left riverbank barely 100 m away of the bridge once was a small Kurdish village named Lower Aghkorpi ("White Bridge"), which was still inhabited in the late 19th century. The upper village of identical name, also abandoned during the Soviet period, was situated at the same riverbank, 2.5 km up the river course. Historical names of these villages are lost.

KATOS (HISTORICAL GETUZ?)

This village, which has presumably preserved its historical name, is situated on the altitude of 1640-1769 m above the sea, 1.5 km southeast of Sheylanli, at a distance of about 1 km from the river (about 280 m above the riverbank). During the last two centuries Katos was occupied by the Kurds. While visiting the village in 1985, I met a large number of residents speaking Kurdish (as well as in Sheylanli).

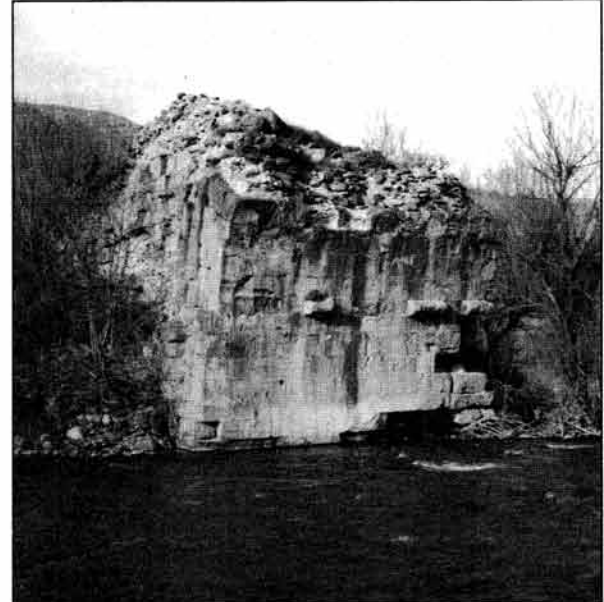
We assume that Getuz and Katos are distorted forms of the same toponym based on the colophon of the Gospel manuscript re-written³⁹⁹ "in the Getuz village of Hakari land". However, irrespective of this consideration, the monuments of material culture preserved in the village provide direct evidence that the history of the present-day Katos began as early as in early Middle Ages. The said is proved by the ruins of a basilica, situated 1 km north of the village, on a low hill at the right bank of the Hochants. It was mainly built of coarse basalt and mortar (only corner stones were finely processed). The plan represented a rather narrow oblong quadrangle, stretched in east-west direction.

The vault once supported by arches based on two pairs of pilasters was totally decayed. The main entrance was open in the southern facade, but there had been entrances in the western and southern walls too.

Initially the sacristies were not included into the plan of the building. So the latter were later linked to the northern and southern sides of the church. It deserves a mention that the sacristies were not directly associated with the church from the inside. Owing to it, as well as to rather large dimensions (the south-

398 Chronicle of St. Orbelian (Annex), Yerevan, 1942, p. 42.

399 "List of the Manuscripts", vol. 1, Yerevan, 1965, manuscript N 4932 (in Arm.).



Katos. General view seen from south. The monastery seen from south. Details.

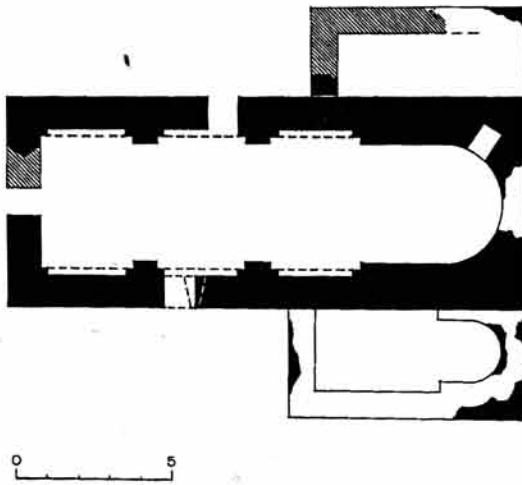
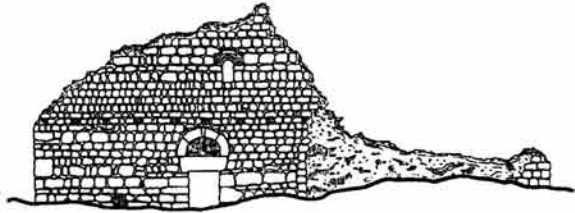
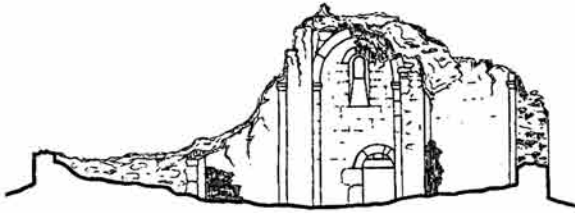
ern sacristy – 7.60x3.50 cm, and the northern one – 6.90x2.25 cm) the sacristies are more resemblant of chapels or small churches. The preserved walls (southern and northern walls are in better condition) were not inscribed. The church exterior is very strict and reserved. The only exception is the window framing on the southern facade. The width of the walls varies between 1.0-1.1 m. Dimensions are 16.7x6.9 m. Based on the planning, compositional and constructive peculiarities and comparative study of this church with other monuments of this type we may date it from the IX-XI cent. The medieval cemetery was situated in the southwestern side of the church. This monument was deliberately and ruthlessly demolished during 1989-1992. The entire graveyard was swept away and destroyed, and the only inscribed khachkar, which I

found and copied during my trip of 1985, has disappeared. The left edge of the inscription was strongly weathered in 1985 already. The text was inscribed along the whole border of the khachkar. Judging from epigraphic, compositional, ornamental and stylistic peculiarities, the khachkar was apparently carved in the X-XI cent. Unfortunately, the only photograph of the destroyed khachkar is not as good, as we'd like to. The inscription reads:

... (ԿԱՆ)ԳՆԵՅԻ ԶՍ(ՈՒՐ)Բ ՆՇԱՆՍ
ԱՌԱՋՆՈՐԴՈՒԹ(ԵԱՄ)Բ ՀԱՅՐ ԳՐ(Ի)ԳՈՐՈՅ,
ՅԻՇԵՍՋԻՔ Ի Ք(ՐԻՍՏՈ)Ս:

“I ERECTED THIS (SURB NSHAN) HOLY
SYMBOL IN THE PRIORSHIP OF FATHER GRIGOR.
REMEMBER IN CHRIST.”

The mention of the prior, Father Grigor con-



Katosavank. Southern section, southern facade and general plan



*Katosavank. Khachkar of the X-XI cent
(disappeared during 1989-1992)*

firms the assumption that this monument had been a monastery, probably one of the leading in the province.

In the west and east of the church there are the ruins of old village quarters. The western quarters were much larger. Foundations of numerous houses built of coarse stone are still discernibly visible.

A large medieval bridge over the Hochants River lying in ruins, 800 m west of the monastery is one of the most important monuments in the vicinity of Katos. The left bank pylon, which is rather well preserved, was 7.50 m wide, and the span was over 12 m long. The entire bridge was built of finely processed bluish-violet basalt and mortar. It seems, this bridge should be the contemporary of the Katos monastery, though the size of the stones used and processing methods are more characteristic of the XII-XIII cent.

AGHJAKAND (KARAGLUKH?) AND GHOSHASU

The whole slope along the right bank of the Hochants River, between the villages Katos and Arvakan is covered with thick forest, so the villages are situated at the left riverbank, barely 1 km of each other. The Kurds that settled here in the early 19th century called these villages abandoned by Armenians, Aghjakand and Ghoshasu. The former is situated on top of a high bare cliff towering above the river, while the latter is extending along the banks of two streams, which join a little below the village, and fall down from the height to the Hochants River.

In accordance with the Annex of St. Orbelian's Chronicle, the area between Spitakajur and Arvakan villages was occupied by the village Karaglukh⁴⁰⁰. Of all the villages in this region (Sheylanli, Katos, Aghjakand and Ghoshasu), only one, namely Aghjakand was situated in such a geographical position, which would match to this description, and correspond to the name: Karaglukh means 'Top of the rock'. Therefore we assume that Aghjakand situated just on the edge of the rock should be the historical Karaglukh village.

SHRVAKAN AND ARVAKAN

The quarters of these two historical villages, situated in 1 km of one another, are scattered on the southeastern slopes, at the right bank of the Hochants River. Each of these two villages was mentioned once only in the list of villages – taxpayers to the Tatev monastery.⁴⁰¹ Both villages had to pay equal quantity of the tithe (1300 units of produce).

Historical names of these two abandoned villages had been preserved upon their occupation by the Kurdish or Turkish shepherds in the 19th century, possibly, due to the presence of an insignificant number of

⁴⁰⁰ Chronicle of St. Orbelian, Yerevan, 1942, p. 42.

⁴⁰¹ Ibid.

Armenian residents. However, the map of 1904 marked these villages as Sharkar and Arbiyan (the former was marked as a wintertime settlement only). The Soviet maps marked Shrvakan as Shevakar or Shvakar. Arbiyan was later renamed anew to Alkhasli.

Archaeological investigation of ancient burial mounds in the environs of the Arvakan village, carried in 1980, revealed samples of material culture dating from the XIII-XII cent BC. The finds from the site of an ancient settlement situated southeast of the village were characteristic of the Late Bronze-Early Iron periods⁴⁰².

The village marked in the pre-soviet maps as Seyter, or Seydar and situated 2,5-km southeast of Arvakan, and two insignificant villages at the opposite bank called Alpout and Gharajanli were populated by the Kurds.

The Kurdish cemetery dating back to the late 19th century with ram-shaped gravestones is still preserved in Gharajanli.

MSHENI (MISHNI)

Msheni is first recorded in the list of the Aghahej province villages compiled by St. Orbelian⁴⁰³. The village, which was inhabited by Armenians up to the middle of the 18th century, and later by the Kurds, has almost fully preserved its historical name (Mishni). During the Soviet period part of the local Kurdish population moved to the neighboring Karvajar district and established a new village there under the same name.

The historical or main Msheni consisted of two large quarters – upper and lower. The upper quarter is situated on the altitude of 1370-1450 m, while the altitude of the lower one is 1250-1360 m above the sea. The village had been virtually climbing up hill over the ages. The difference between the oldest – lower part of

the village and its upper quarters is over 200 m. The lower quarter of the village displays an entire complex of old dug-outs, earthen houses and caves modified for dwelling.

West of Msheni, at the left bank slope of the Hochants there is an ancient cyclopic fortress, which obviously continued to serve in the Middle Ages, too. There is an opinion that this should be the fortress of Khozoraberd mentioned by St. Orbelian.⁴⁰⁴ The local Kurds called this fortress Gävurkala ('The Faithless' i.e. the Christians' Fortress).⁴⁰⁵

There is a beautiful waterfall on the Hochants River, reaching 10m in height in the environs of this village.

DZIASAR (SONASAR)

The historical village Dziasar, which was also mentioned in the list of the Aghahej province villages compiled by St. Orbelian, is situated 2 km southeast of Msheni, at the right bank of Hochants, at a distance of about 800 m of the river. The altitude of the village is 1300-1350 m above the sea and over 260 m above the riverbank. The Kurds residing here during the pre-soviet period called the village Large Sonasar.

In the late 19th century there was an ancient Armenian church used by the Kurds as a shed.⁴⁰⁶ Unfortunately, nowadays this church has totally decayed, and the only evidence of the former Armenian population is provided by what has remained of the cemetery, once surrounding the church, and presently deliberately and ruthlessly demolished.

Although all of the khachkars had been removed from the cemetery, the pedestals, some of them inscribed, are still standing. An inscription made in large letters by both sides of the pedestal reads:

ՇԵ (1056) Թ-(ՎԻՆ) ՈՂՈՐ(Մ)... | ... ՀՍ
Ա(ՍՏՈՒՎ)Ծ ՀԱՍԱՆԱ ԵՒ (Կ)ԵՅՈՅ:

“DATE 1056. JESUS LORD, HAVE MERCY UPON HASSAN AND HIS KINS.”

A few gravestones, richly decorated were also preserved. All of the gravestones were cut of basalt.

A stone pillar base (sizes: 70x65 cm) was lying in the yard of a private house, under the large mulberry, in the northern side of the village.

The medieval mill situated north of the village, over an ancient irrigation channel at the right bank of the Hochants river is presently destroyed. Its basalt millstone, reaching 115 cm in diameter was decorated by 4 vishap bas-reliefs. Not far from the mill, about 200 m

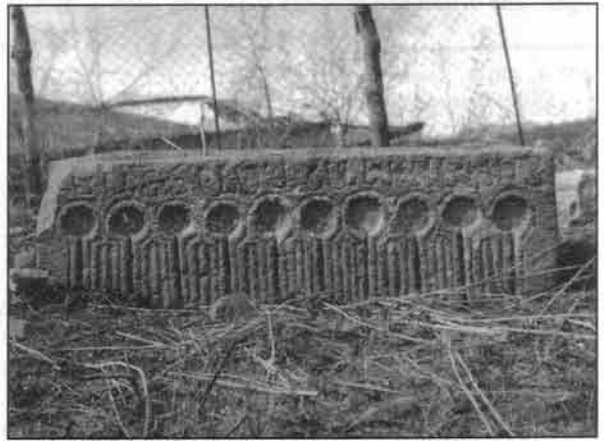
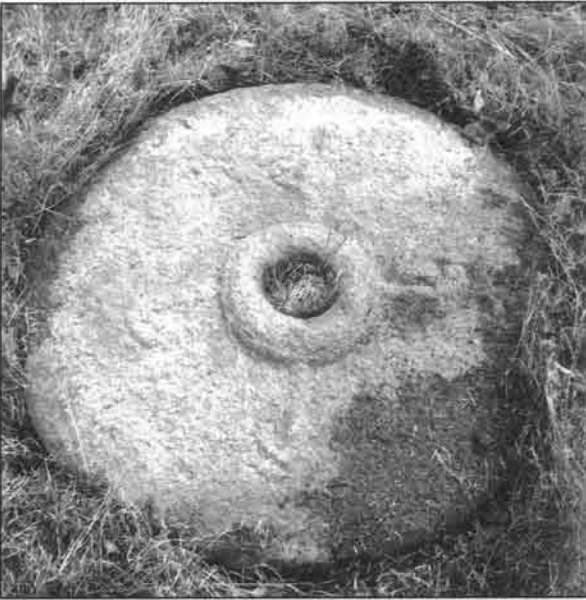
402 A. Aliyev, Researches in the Lachin District, “Archaeological Discoveries of 1980”, Moscow, 1981, p. 414 (in Russian). The same article contains also the description of the “Albanian” inscription on church tympanum, found 8 km northwest of Alkhasli (Arvakan). The transliteration of this inscription was provided by historian H. Svazian in his article “In regard of one “Albanian” Inscription”, “Bulletin of Humanitarian Sciences”, 1987, N2, p. 42-47, Yerevan (in Russian); the inscription was republished in collective monograph “On the Problems of the History and Culture of Caucasian Albania and Eastern Armenian Provinces”, Yerevan, 1991, p. 276-280 (in Russian). The context is the following: [ԵՍ ՎԱՐ]ԹԱՆ [ԿԱՆ]ԳՆԵՅԻ ԶԽԱԶՍ | ՀՈԳՈ ԻՄ(Ո)Յ ՈՐ Կ[ԱՐ]ԴԷՔ, ՅԱՂԱԲԹՍ ԻՇԵՅԵՔ “I, VARDAN, ERECTED THIS CROSS OF MY SOUL, WHENEVER YOU READ, REMEMBER MY PRAYERS”. It is difficult to associate the site, where this inscribed tympanum was discovered with Katosavank, as the latter is situated only 4.5 km away of the site, while the authors mention the distance of 8 km. Besides, its dimensions do not correspond to the tympanum of the Katos monastery.

403 Stephanos Orbelian, History of Syunik, p. 399.

404 Armen Gharagozian, Ibid., p. 44.

405 “Azerbaijanian Soviet Encyclopaedia”, vol. VII, Baku, 1983, p. 14 (in Azerb.).

406 “Anthropological Revue”, Book 4, N 2, Tiflis, 1898, p. 50 (in Arm.).



Dziasar (Sonasar). Destroyed cemetery. Gravestone with animal relieves. Mill stone found at the right bank of Hochants, capitol in the village, base of the khachkar belonging to 1056 and a tombstone in the cemetery



Dziasar (Sonasar). Ruins of the bridge (XII-XIII cent) over the Hochants River (left bank)

away up the river course there was a medieval bridge also destroyed (presumably dating back to the XI-XIII cent). The right bank pylon was totally swept away by floods, frequent in this part of the region, and only the left pylon remained of what had once been a single span bridge. The width of the passage in the preserved part of the bridge is 2.8 m.

The villages Mais and Soyughbulagh are situated respectively 1 and 2 km southwest of Dziasar. Although these villages are obviously old, their historical names are lost. In the pre-soviet period Mais was marked as Ghzkhznum-Toyughlan.

HUNCHAK, HOCHANTS OR HOCHES (HOCHAZ)

This is a village of rich historical past, one of the best known within the Kashatagh province.

The first to mention the village named Hunchak⁴⁰⁷ was St. Orbelian, in the list of the Aghahej province villages. Based on the amount of the tithe due to the Tatev monastery – 12 measures, it was the second largest village in the province, one of the most densely populated settlements in the Middle Ages already.

For the second time the village was mentioned as Hochants, also related with the tax due to the Tatev monastery. The tithe to be paid in produce (3450) was also one of the largest in the province.⁴⁰⁸

Further records refer to the early 17th century. As witnessed by Arakel Davrizhetsi⁴⁰⁹ upon graduating the Large Desert of Tatev University and desiring to lead a hermit life bishops Thovma and Kyrakos founded a new expiatory in the vicinity of Hochants. Particularly, the two mentioned clergymen founded a desert near the village. "... Father Kyrakos and bishop Thovma went to the Hochants village in the land of Kshatagh, and built a desert and lived there. ... And Father Kyrakos, who went to Hochants, stayed in the desert near the Hochants village in seclusion, with religious ardor, and died there in the year 1620, and passed to his beloved Christ, in whom he trusted deeply and worshipped constantly, and there is an honorable memory of him, his body buried in that place, to the glory of Christ the blessed God, forever. Amen".

The further fate of this desert upon the death of Father Kyrakos in 1621 is unknown.

Unfortunately, while investigating the architectural monuments preserved in the site, we found no traces of any monuments relating the desert. Actually, we found a church built in the XVII cent, which was still preserved, but it was impossible to identify this church with the desert, founded by Fathers Kyrakos and Thovma, because the historian had definitely indicated that the latter was situated "near the Hochants village..." and not inside the village. We have only to assume that the expiatory had been totally destroyed during the following centuries.

Hochants was also mentioned in regard of the late 17th century events, when the Armenian residents of the Karbi village encountered the Kurds, living in their tents: "And they left the place of their residence and spread, some to the Georgian land, others to Albania, Zakam, Ganja, Khachen, Varand and other places, wherever each of them could go. And the residents of Karbi stood unanimously on Saturday, preceding the Vardavar feast, and moved to the land of Kashtagh, and reached Hoches, and met many Kurdish households living in black tents..."⁴¹⁰

We know that the Kurds settling here after the Armenians deserted the village used the parish church as a hayloft for their cattle.⁴¹¹ Later during the last decades of the Soviet rule the church was turned to a bakery (to modify the building to these purposes, they rebuilt separate sections of the church, and linked other structures to its southern and western sides).

Members of the special expedition undertaken in the beginning of the sixties, saw a cross and an inscription of 8 lines carved in the upper part of the western wall of the church, which reads as follows:

ՅԱՆՈՒՆ ԱՅ. ԵՍ ՀԷԿԱԶ | ՄՐԱՆՈՅԻՆ

409 Arakel Davrizhetsi, "Book of History", Yerevan, 1990, p. 222 (in Arm.)

410 "The Historiography of Zaqarea Senior Priest", Vagharshapat, Vol. B, 1870, p. 9 (in Arm.)

411 "Anthropological Review", Ibid. p. 49.

407 Stephanos Orbelian, History of Syunik, p. 399.

408 St. Orbelian, Chronicle, p. 24.



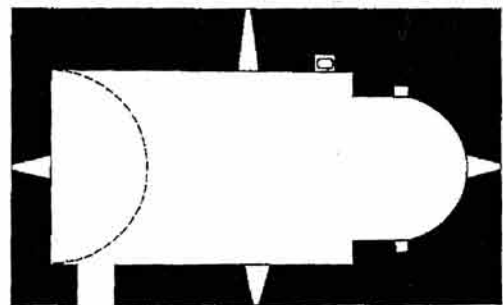
Hunchak. Church seen from northeast and southeast. Fragments of tombstones reused in the masonry

ՀԱՅՐԵՆԻԻՔՆ :Դ: (4) ԲԱԺԻՆ | :Ա: 1 ԻՄ ԷՐ.
ԵՏ|ՎԻ ՎԱՆՄ ԸՍՏ|ԵՓԱՆՈՍ ... |... |...:

IN THE NAME OF GOD, I HEKAZ GAVE
4 LOTS OF MY PATRIMONY SRANOTS TO
SAINT STEPHANOS.⁴¹²

It seems, St. Stephanos should be the name of
this church.

The church was planned as a vaulted basilica,
built of coarse stone and mortar. It had a
semicircular main altar apse. The only
entrance was open in the southern wall.
Each wall was provided with one window,
widening in the inside. The baptism font
was in the northern wall. Walls were 105-110
cm wide. External dimensions were: 13.40 x
8.15 cm. Presumably, the



General plan of the church in Hunchak

412 "Corpus of Armenian Epigraphic", issue 5, p. 194 (in Arm.)

church was built in the second half of the XII cent.

A little below the church there was a house built of numerous tombstone fragments. This indicates that initially the church was surrounded by a cemetery (extending mainly to the south), that was later removed and the adjacent area was reused.

Barely 2 km south of the village, near the creek, which spurted out in dense woods, there was a fine khachkar with elaborate ornament.

Ruins of an old village with Kurdish name Aghaplū are situated 2.7 km north of the Hochants village, at the left bank of the river, in the southern slope of the gorge.

Another Kurdish settlement called Ghzlab is situated within the distance of 2 km of the Hochants village, deep in the valley at the left bank of the river. Historical names of these old villages are lost.

THE BASIN OF THE SHALVA (ARKUGET) RIVER.

The Shalva is the right hand tributary to the Hakari River. It is the third fullest river after the Aghavnaget and Hochants. Shalva takes source of the creeks spurting on the altitude of 2580 m above the sea. The river course is 42 km long. The water samp basin covers the area of 582 sq. km.⁴¹³ Over 20 large and small villages situated in the valley of Shalva and its tributaries, as well as other settlements of the region, had been earlier populated by Armenians, and abandoned in the second half of the XVIII century. The Kurds occupied them within some period of time.

SHALVA

Shalva is situated just in the center of the valley. It is the largest village in this area. Although there are no records of its existence, the church and khachkars still standing amid the village witness that the village existed since at least the Middle Ages and had been one of the most prosperous settlements populated by Armenians.

Shalva is a long and narrow village extending along the left bank of the Shalva River (dimensions: length -1,3 km; width – 150-200 m). The village is on the altitude of 1480-1540 m above the sea. The oldest residential quarters were the southern side of the village. Just here we found a single nave vaulted basilica resembling by composition and building technique numerous other churches, built in this province at the

end of the 17th century. The only essential difference were the sacristies by both sides of the altar apse. The problem of illumination here was solved by means of 4 windows. Three of them were cut in the eastern wall, and one – in the western facade. The only entrance was open in the western facade. The church was built of coarse stone and mortar, plastered inside. The baptism niche was in its traditional place, in the northern wall (the font isn't preserved). Walls were rather thick, the western one, for instance, was 139 cm wide. External dimensions of the church are: 13.50x8.45 m. Initially the church was surrounded by the cemetery, but part of the grave stones and khachkars were fastened into the walls of the church, and what remained was reused as building material by the Kurds that settled in the village later. The stone over the church tympanum, which could contain the building inscription, is presently missing. Nevertheless we found a few inscriptions on the processed corner stones of the entrance and on the gravestone fastened into the eastern wall, under the central window.

1. The inscription was situated right of the tympanum, on a finely processed arch, between numerous small crosses. It reads:

ՏՐ ՊՈ(Ղ)ՈՍ, ՄԽԻԹԱՐ, ՌԿ (1611):

“FATHER POGH(O)S, MKHITAR, 1611.”⁴¹⁴

2. Gravestone fastened right of the entrance was inscribed as follows:

ՊՈՏՐՈՍ, ՊՈՂ(ՈՍ) ԹՎ(ԻՆ) ՌՃ (1651) | ...:
“POTROS, POGHOS. DATE. 1651.”

3. Gravestone fastened into the eastern facade was dated. 3 lines of dating were engraved between the relieves:

ԹՎ(ԻՆ) ՌՀԸ (1629):

“YEAR 1629”.

Not far from the church, near a house there were two finely carved khachkars.

A few settlements up the Shalva river course were renamed, upon being occupied by the Kurds, to Ghavushugh, Azizpeyasi, Zor-Keshish (above Shalva, at the left bank), Boodagh dara, Palchkhli, Velibeyli, Narshlar (at the right bank of Shalva), Ulukhan (Imamlar), Seidlar (Dambulagh), Kagma (presumably the Keghadzor village mentioned by St. Orbelian), Hatamlar (at the left bank of Shalva) and Dashlu (3 km down by the river course). All of them lost their historical names. The only reminder of the former Armenian population was the name of the Keshishtapa mount (the Priest's mount) situated 1.5 km north of the Hatamlar village. Its altitude is 2291 m over the sea. Traces of former Christian population may be also seen in the toponym Zor-Keshish (Zor=strong, insistent, and Keshish= Priest).

413 Azerbaijani Soviet Encyclopaedia, vol., X, Baku, 1987, p. 505 (in Azerb.).

414 “Corpus”, issue 5, p. 195. We should note that the authors omitted the first proper name in the transliteration, the date was read as 1411, and the script was distorted.



Shalva. Church seen from southwest and east. Gravestone of 1629, fastened into the eastern of the church, window opening made in the tombstone and a fine khachkar fastened into the same. Displaced cross stone of the XV-XVII cent and a fragmented tombstone of the XVI cent, found west of the church, in the destroyed cemetery

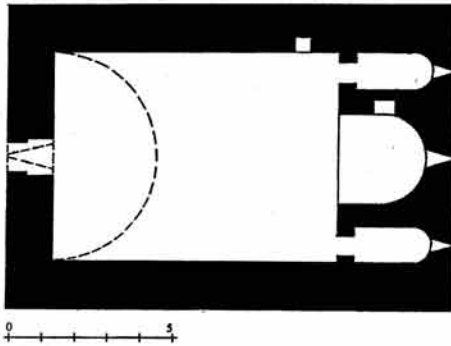
Several other settlements, situated in the valley of Ghorchu, the left hand tributary to Shalva, were occupied by the Kurds in the XIX-XX cent and are presently known only under their Kurdish names: Shapakand (Oghuldara), Zaghalti, Gharachanlu (Ghorchu), Lilobaghrlı (Lalabaghrlı)⁴¹⁵, Gharabekli, Arekli (presumably the Arko village, mentioned by St.

Orbelian), Kurjabulagh (Ghorchubulagh), Kürd-Haji and Munjukhlu.

Almost each of these villages bears such obvious traces of Armenian culture as mostly fragmented tombstones removed from the Armenian cemeteries and reused in the house masonry. Parts of Armenian cemeteries were preserved in the southern sides of Munjukhlu and Kurd-Haji villages. Gravestones were even fastened into the walls of the sheds, built in the northeastern side of the Kurd-Haji village.

⁴¹⁵ In conformity with M. Barkhutariants – Lilabak ("Artsakh", p. 403) (in Arm.).

The settlement Khachintap or Khachinya⁴¹⁶ is situated 2.5 km south of Kurd-Haji, on the altitude of 1380-1450 m above the sea. A little farther, 1 km south



Shalva. General plan of the church

of it there is the Baba-Burum village (or Ghrazigünei), and 700 m away, to the east on the left side of the road leading to the Bjants village, there is one of the oldest Kurdish cemeteries with a beautiful burial vault, built in the middle of the 19th century, which is still preserved. It is surrounded by several uninscribed horse-shaped gravestones.

ZARIST (HAJI-SAMLU)

The toponym Zarist was first recorded in 1246, in the building inscription of the Gtich monastery as a village (or a small district)⁴¹⁷ subject to this Episcopal See. The toponym designating a small district was mentioned again in the records of the 19th century. Thus a record executed in 1841 mentioned the villages Gharaghshlagh⁴¹⁸, Arkatali, Karintak and Harar,⁴¹⁹ included into the Zarist district and inhabited by Armenians. Zarist, as a district was also mentioned by Archbishop Jalalians⁴²⁰. Contemporaneous documents mentioned also some priest Hovhannes as the benefactor of the Zarist district⁴²¹.

The record of 1862 relating to some priest Hakob, the spiritual shepherd of the Armenian village Alghuli, mentioned that the village entered into the Zarist district.⁴²²

However since the end of the 19th century Zarist was more commonly mentioned under its Kurdish name – Haji-Samlu, for instance, in 1906 the same Alghuli is already included into the Haji-Samlu district.⁴²³ Bishop Barkhutariants directly indicated the fact that Haji-Samlu was identical to the historical Zarist: "... Zarist, the present-day Hajisamlu or Hajilar."⁴²⁴

Bishop Makar Barkhutariants noted also that the historical Zarist abounded in Armenian monuments: "Ruined villages and churches are not scarce both in the resort of Zarist and in its environs."⁴²⁵

Official records of the pre-soviet period use only the toponym Haji-Samlu. In the first decade of the 20th century Haji-Samlu was the administrative center of 28 villages.⁴²⁶

It deserves mentioning that Zarist continued to preserve its administrative significance upon being renamed. In the early 20th century some French businessmen started timber production here. The factory and the settlement built by the French were exterminated in 1918 by wild Turkish and Kurdish mobs led by Sultan Bek from Minkand: "... brothers Sultan Bek and Iskender inspired brutal assaults on Armenian villages (Vank, Balluja, etc). Sultan Bek totally destroyed and robbed the settlement in Haji-Samlu built by the French company..."⁴²⁷

3 km west of Zarist-Haji-Samlu there are the ruins of the Keshishpeyasi ('Priest's Sheds') village and 2,8 km south of it (by a beeline) - the village Bulelik.

AREKLI (HISTORICAL ARKUGET, ARKO)

The two adjoining villages, which the Kurds called Arekli, are situated on the woody slopes of the gorge, at the left bank of the Ghorchu, the left tributary to the Shalva River. Probably, these are the upper and lower quarters of the same village. The former extends on the southern slope of the gorge, at the altitude of 1600-1680 m. This probably might be the Arkuget village mentioned by Kaghankatvatsi, who witnessed that "... when the (Arab) commanders reached Syunik and took captives in the town of Baghatsn, they stopped in the province of

416 We cannot insist that this is identical to Khachinamarg, mentioned in the building inscription of 1246 of the Gtich monastery.

417 "Corpus", issue 5, p. 183.

418 Gharaghshlagh was one of the foreign denominations of Berdadzor, known also under the name of Kaladarasi.

419 SCHARA, F. 56, l. 1, case 305, p. 45.

420 S. Archbishop Jalalians, Journey to Great Armenia, Tiflis, 1858, vol. 2, p. 351

421 Hakob H. Topchian, The List of Collection of Dadian Khachik Vardapet, part 2, Vagharshapat, 1900, p. 25.

422 SCHARA, F. 57, l. 1, book 139, p. 17.

423 "Mshak", 1906, N 2, Jan. 4, p. 2.

424 M. Bishop Barkhutariants, Artsakh, Baku, 1895, p. 26 (in Arm.).

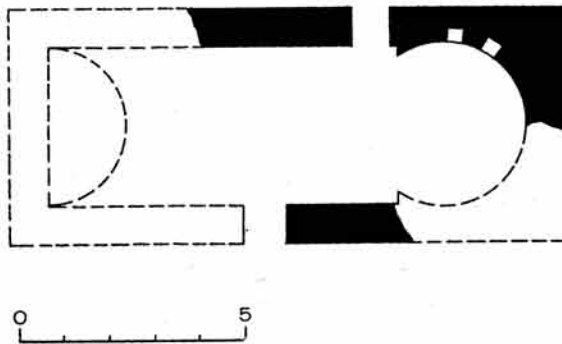
425 *Ibid.* p. 134.; By the way, while using this source H. Eprikian has misrepresented Zarist as "a ruined settlement in the Varanda province of Artsakh" (H. S. Eprikian, Illustrated Geographical Dictionary, vol. 1, Venice – St. Lazarus, 1903-05, p. 763) (in Arm.).

426 "Caucasian Calendar for 1917", Tiflis, 1916, Statistical Section, p. 53-54 (in Russian).

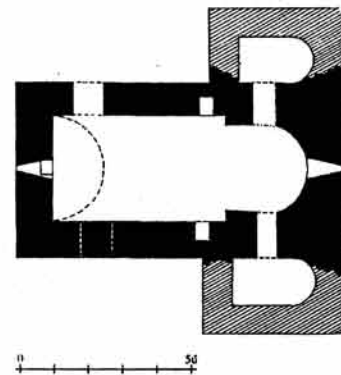
427 G. A. Hovhannissian, Establishment of the Soviet Power in Hagorno Karabakh, Yerevan, 1971, p. 102 (in Arm.).



Arko (Upper). Church seen from northeast and a tombstone (XVI cent) fastened into the eastern facade of the church



Arko (Upper). General plan of the church



Arko General plan of the church

Aghahej, in the village named Arkuguet, and immediately ordered to burn the church, named after Saint Gregory.⁴²⁸ It could not be also excluded that the Arkuguet village was identical to Arko, mentioned by St. Orbelian, the name of which was later distorted by the Kurds as Arekli.

A single nave vaulted basilica still standing in the southern edge of the village has an essential compositional peculiarity: the sacristies, situated to the right and left of the altar apse, in the eastern side of the church are much wider and step out of the main quadrangle of the basilica. Besides the sacristy doors open directly into the altar apse.⁴²⁹ The semicircular vault was covered with gabled roof, the building material was coarse stone and mortar. Interior was plastered. Dimensions are 9.60x5.20 m (in the eastern facade – 10,70 m), the walls were 1 m wide. The church had two entrances, one in the southern and the other in the northern facades. The former was blocked while the church was still functioning (at least 200 years ago). In spite of the absence of any building inscriptions, a few tombstones fastened into the walls may well date back to the XV-XVI cent. It seems

this church was built in stead of the older ruined one in the XVI-XVII cent. This may be proven by the donatory inscription of 1246, fastened over the window case in the eastern side of the apse. It was carved on finely processed stone and contained 5 lines. The beginning and the end of the inscription were built into the masonry, that is why it is impossible to reconstruct the text completely.

... (Թ)ՎՆ :ՈՂԵ (1246) ... | ...Յ ՀԱՅՈՑ ... | ...
 ԻՇԻԱՄՆՈՒԹԵ(ԱՆ)Ս ՏԱ... | ...Ն ՈՐԴՈՑ Պ(ԱՐՈՆ)Ն
 ԿՈՆԻ ... | ...ԱՌԻՆ ՄԵՐ:

“THE YEAR 1246... ARMENIA[] IN THE PRINCIPALITY OF TA... THE SON OF MASTER KON... OUR.”

The rocks not far north of the church are adorned with simple crosses.

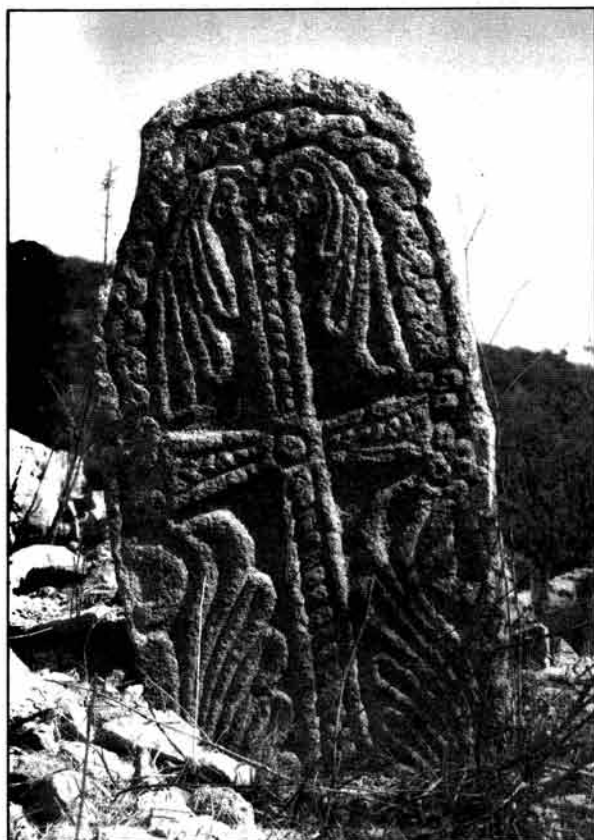
The Lower Arekli quarters are much larger and show no traces of Armenian culture.

1,5 km south of the village, on the southern slope of a long cape stepping into the canyon, there are the ruins of a medieval settlement, a cemetery and a church, which had been blown up in 1983.⁴³⁰ This old settlement, situated on the altitude of 1510-1540 m had been exposed to numerous acts of vandalism, the worst of which was the explosion of

428 *Movses Kaghankatvatsi*, *Ibid.*, p. 331.

429 Compositionally similar to the church in Amenaprkich monastery of the Nukzar village of Shamkhor district, or the church of the village Poladlu of Getabek district, or the Targmanchats monastery church of Khachakap, etc.

430 See the photograph in “*Documenti di Architettura Armenia. GHARABAGH*”, N 19, Milano, 1988, p. 80.



Arko (Upper). Khachkar of the XI-XII cent, in the southwestern side of the church



Arko (Upper). The church in 1985

1983.⁴³¹ Presently, only the central arch of the vault is preserved of the single nave basilica. The altar apse was planned as a horseshoe without sacristies. The church was built of coarse stone and mortar, plastered inside.

⁴³¹ The local Kurds during my first trip of 1985 provided this information.

Dimensions were 12.30x5.20 m; the walls were 90 cm wide. By composition and building technique the church presumably belonged to the XII-XIII cent. It seems, this church had also been built on the foundation of an older church. The medieval cemetery surrounding the church was also badly damaged. There were about 20 khachkars and grave stones still preserved, some of them – in situ, some fragmented or removed. Four of them were inscribed.

1. A gravestone (processed, quadrangular, dimensions: 180x50x18, displaced to the southwestern side of the church. The inscription of 3 lines reads:

ԱՅՍ Է ՀԱՆԳԻՍՏ ԲԱԽՏԱ ՈՐԴՈ
ՀԱՅՐԱՊԵՏԱ, ՈՐ | ԿԱՐԻ ԾԵՐՈՒԹ(ԵԱՍ)Բ
ՎԱՂՃԱՆԵՅԱԲ | ՅԻՇԵՅԷՔ | Ի ԹՎԻՍ ՉԽԷ
(1298) ԲԱՐԻՆ:

“THIS IS THE REST OF BAKHT, THE SON OF HAYRAPET, WHO DIED IN ADVANCED AGE. REMEMBER KINDLY. IN YEAR 1298.”

2. A quadrangular tombstone in the northwestern side of the church (120x55x28 cm) with a staff carved on top and inscription of two lines:

ԱՅՍ Է ՀԱՆԳԻՍՏ ԱԲԱՔ ՍԱՐԿԱՎ(ԱԳԻՆ)
| ԹՎ(ԻՆ) ՈՒԱ (1582):

“THIS IS THE REST OF AVAG SARKAVAG IN YEAR 1582.”

3. A quadrangular grave stone carved with crosses and images on both sides (110x28x40 cm) contained the following inscription:

ԱՅՍ Է ՀԱՆԳԻՍՏ ՊԱՂՏ(ԱՍ)ԱՐԻՆ:

“THIS IS THE REST OF PAGHTASAR.”

4. In the same direction, a carved grave stone (115x28x50 cm) with the inscription of two lines:

ՄԷՀԱԳ ԿԱ(Ն)Կ(Ն)ԵՅԻ ԽԱՉՍ ԻՄ ԵՂ-
ԲԱՐ ՄԻՏԿԻՆԻՆ:

“SEHAG I ERECTED THIS CROSS FOR MY BROTHER MITKIN.”

Near the southwestern corner of the church there is an old fashioned uninscribed khachkar still in situ and totally preserved. Its dimensions are 22x60x30 cm. Based on its stylistic and artistic features this cross may date from the XI-XII cent. Another khachkar characteristic of the XVI-XVII cent, lies a few meters south of the church, it is also totally preserved though displaced.

THE BASIN OF BJANTS (BCHANIS) RIVER

Bjants stream is the last and fullest tributary to the Hakari River. It takes source from the springs on the southern slopes of Tzavdeits mountain range, about 2200 m above the sea. The river is 29 km long and its basin covers the area of 198 sq. km.⁴³² In its turn the Bjants river has numerous tributaries. Around ten

⁴³² Azerbaijani Soviet Encyclopaedia, vol. VII, Baku, 1983, p. 542 (in Azerb.).



Arko (Upper).

Views of the vaulted arch of the church.

Khachkar of the XVI-XVII cent found in the southern side of the church

old settlements are situated in the valleys and gorges of these smaller streams. Like other old settlements in the province Armenians inhabited in these villages till the second half of the 18th century, then the abandoned villages were little by little populated by various nomadic tribes.

ALAKCHI⁴³³

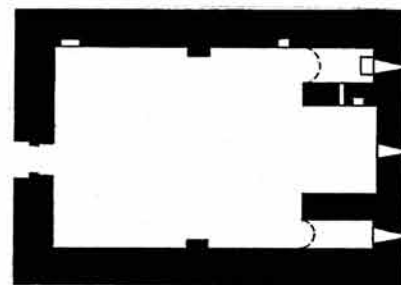
This village, which extends along the left bank of Bjants, is renowned for the old Kurdish cemetery situated in its eastern outskirts. The only gravestone with a Turkish inscription in Arabic letters dates back to 1930.⁴³⁴

Villages Naghdali, Shamkand and Chorman are situated in about 2 km of Alakchi. 5 km north of the latter there is another village of identical name. It is an old settlement situated at the left bank of the Bjants River. It seems that similar to the Mishni village, the residents of which moved to Kalbajar and founded a new village under the same name, part of the Kurdish inhabitants of old Chorman moved to a new place and established a new village under the same name.

An old village presently called Farraj is situated 4.5 km east of Old Chorman, at the southern slope of a deep gorge, on the altitude of 1800-1850 m above the sea. A small village 2 km northeast of Old Chorman is also known only under its current name – Chalaghan Ghunei.

BJANTS (BCHANIS)

The Kurdish tribes settling in this area since the beginning of the 19th century preserved the historical



Bjants. General plan of the church

433 In regard of this toponym M. Bishop Barkhutariants noted that the toponym should mean "Maghagorts" = 'sieve maker' ("Artsakh", p. 403).

434 Read by orientalist Hakob Papazian.



Bjants. Church seen from southeast, interior seen from the west and east. Khachkar fastened into the western, entrance and the tombstone fastened into the entrance

name of this village with slight distortion. The only reference to this village (as Bjants) was made in the building inscription of 1214 on the cathedral of Dadi Vank. Although the village was never more mentioned in the subsequent centuries, the historical landmarks preserved in this area testify to the fact that till the middle

of the XVIII century it was a well-to-do village, inhabited by Armenians, and later reinhabited by nomadic Kurdish tribes.

The village is situated at the right bank of the Bjants River, on the southeastern slope, at the very edge of the canyon, about 1400-1450 m above the sea.

The church still standing in the center of the village is presently strongly endangered in spite of the traces of numerous renovations. Since the end of the 19th century the Kurds have used this church as a hayloft.⁴³⁵ The church was still used for the same purpose during my first trip in 1985. Presently the timber roofing of the church has totally collapsed and only the walls built of coarse stone and mortar are standing. The church was planned as a single nave basilica, with twin pilasters as if to support the vault. Nevertheless it seems, that there had never been any vault and the building was covered by timber from the very beginning, because the walls were of equal height and were not bent towards the vault. Most surprising was the quadrangular altar apse, with two square sacristies by both sides. The only door was in the western wall. Medium thickness of the walls was 110 cm and the dimensions – 11.70x8.20 m.

Numerous khachkars and gravestones dating from the XIV-XVII cent were fastened into the masonry of external walls. Most of them were placed into the corners of the building, near the entrance and windows, mainly for the purpose of firmness.

Numerous fragments of coarse mainly semi-processed gravestones were also fastened into the walls (especially in the corners, and window casing) of ware houses linked to the church during the Soviet period.

On a rectangular fragment (dimensions-57x28 cm), around the cross an inscription of one line reads:

ԽԱՉՍ Բ(Ա)ՐԵԽ(ԱԲ)Ս ՍՈՆԱՆԻՆ:

“MY CROSS IS ERECTED FOR PLEADING SONAN.”

An inscription on the fragment fallen under the western wall of the church reads:

ԽԱՉՍ ՈՒՍԱՅ ՍԴԷՀԻՐԻՆ:

“MY CROSS IS ERECTED FOR CRAFTSMAN MEHIR.”

An inscription around the cross on the other fragment (39x18.5 cm) reads:

Խ(Ա)ՆԻ(Ն):

“TO KHAN.”

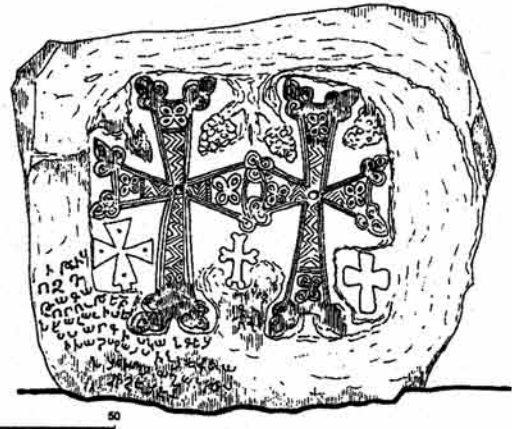
Only a few displaced and broken tombstones remain at present from the former cemetery situated in the south and east of the church. Most of them are semi-processed.

Just opposite the Bjants village - at the right riverbank is the village Aghushlu. Suvat is 1.5 km north of Bjants, and at the same distance but to the northeast, at the left bank of the gorge there is the Ghalaalti village ('Beneath the Fortress'). Going further to the northeast by the same canyon we come across the Nuraddin village. All of these villages presently known only under their Kurdish names are obviously old, though their historical names are not yet clear.

Another old settlement currently known as

Aghjayaz is situated 2 km southeast of the Bjants village at the left slope of the gorge. A large khachkar (185x155x35 cm) is still standing in the lot of a private house in the eastern side of the village. It is decorated by twin crosses and contains an inscription of 9 lines near the lower left corner:

Ի Թ(Վ)ԻՍ ՈՉԴ (1235), ԹԱԳԱԿՐՈՒԹԵ(ԱՍ)Բ | ՋԱԼԱԼԻՍ, ԵՂՍՍԱՐԳԻՍ ԿԱՆԳ(Ն)ԵՑԻ ԽԱՉՍ ՋԱՅՍ ԻՆՁ ԵՒ ԵՒԱ | ՆԻՈ(՞) ԻՍՈ, ՅԱՂԱԲԹՍ | ՅԻՇԵՏԷԲ:



IN YEAR 1235, IN THE REIGN OF JALAL, I, SARGIS ERECTED THIS CROSS FOR ME AND MY EV?, REMEMBER MY PRAYERS.

The khachkar bears evident traces of bullets.

THE BASIN OF HAKARI RIVER

Hakari (Hagaru, former Hayqari or Heqyari) is formed by the confluence of two major streams – the Bjants and Shalva rivers. Together with the latter Hakari is 113 km long (of which 42 km is the length of Shalva) and its basin covers the area of 2570 sq. km.⁴³⁶

There are more than ten old settlements in the valley of Hakari before its mixing with the Hochants River. We'll begin the presentation of these villages with the right riverbank.

ALGHULISHEN AND THE VICINITY

Alghulishen was one of the rare villages within the whole province, which was inhabited by Armenians till 1918. It is situated at the source of one of the Hakari tributaries, on the altitude of 1350-1450 m above the sea. The village is surrounded by a thick forest.

435 "Anthropological Review". Book 4, N2, Tiflis, 1898, p. 49.

436 Azerbaijanian Soviet Encyclopaedia, vol. X, Baku, 1987, p. 192 (in Azerb.).

The historical name of the village is lost⁴³⁷.

Various deeds executed in the XIX-XX cent mention the village as Alghuli (Alighuli).

Since its establishment the village was populated exclusively by Armenians.⁴³⁸ The number of its inhabitants was continuously rising till the Armenian-Turkish conflicts of 1905-1906.

Year	Households	M	F	Total
1850	21	125	100	225 ⁴³⁹
1876				487 ⁴⁴⁰
1886	76	356	287	643 ⁴⁴¹
1889		372	286	658 ⁴⁴²
1901		518	337	855 ⁴⁴³
1904				412 ⁴⁴⁴
1905	100	561	423	984 ⁴⁴⁵
1914				347 ⁴⁴⁶
1918				1012 ⁴⁴⁷

Describing Alghulishen in the end of the 19th century one of the visitors noted: "Alighuli is an Armenian village situated on a sunny little plateau. This village is very far from other Armenian villages – over 30 *verstas*, it consists of 100 households, has a poor shabby church and a priest. Over twenty villages in the woods surrounding the village are occupied by brigand Turkish and Kurdish tribes..."⁴⁴⁸

As a village inhabited exclusively by Armenians Alghulishen survived till 1905, when "Alighuli was besieged by a large number of local and nomadic Tarakama Muslims. The village resisted heroically during two full days, preceding the arrival of the troops from Goris, although most of it was already plundered and set on fire. When the troops finally arrived, the Turks withdrew with heavy losses. Armenians had a large number of victims too... In spite of such an end to the battle, the Armenians, thinking that there wasn't any possibility of further life in that village, left everything and moved to seek fortune in other places."⁴⁴⁹

437 Without any substantiation writer S. Khanzadian identified this village with the village Aghakhird, mentioned by Orbelian (province of Haband), see "Sovetakan Hayastan", Magazine, p. 26.

438 "Artsakh", p. 403

439 SCHARA, F. 56, L. 1, Book 2596.

440 SCHARA, F. 56, L. 1, Book 6775, p. 105-106.

441 "Update of Statistical Data Derived from the Household Lists of the Caucasian Settlements. Yelisevetspol Province", Tiflis, 1888, p. 136-137 (in Russian).

442 SCHARA, F. 56, L. 14, Book 8583, p. 39-40.

443 "Artsakh", *ibid*.

444 SCHARA, F. 56, L. 14, Book 205, p. 235-236.

445 SCHARA, F. 56, L. 1, Book 10403, p. 54-55; see also A-Do, the mentioned work, p. 261.

446 "Caucasian Calendar for 1915", Tiflis, 1914, (in Russian).

447 SCHARA, F. 150, L. 1, Book 59, p. 5

448 "Nor Dar", 1899, N 64, p. 3.

449 A-Do, *ibid.*, p. 263.

As witnessed by Nerses, preceptor of the Tatev monastery, the losses of Armenians in Alghuli were "10 people murdered, 20 houses burnt and half of the village plundered..."⁴⁵⁰ Owing to the arrival of Russian troops (*Cossacks*) the nomads were thrown away with large losses: "... the Turks had over one hundred killed and wounded..."⁴⁵¹ The residents of Alghuli resettled mainly in the Khnatzakh and Berdadzor villages. As testified by an eye-witness in 1906 "Alghulishen of the Haji-Samlu district, the dramatic situation of which I have already described, is now emptied of Armenians. Those of Armenians who remained, also left the village escorted by the *Cossacks* - for a certain fee. 20-25 households moved to Khnatzakh, others left for the Gharaghshlah village."⁴⁵² We are informed that a few years later the villagers of Alghuli, like the residents of Minkand, Harar, Zeyva and Khoznavar, that occurred under the same circumstances, little by little came back to their old homes turned to ashes,⁴⁵³ so by 1914 the village had 347 residents.⁴⁵⁴ The latter had been provided the opportunity of living in their homeland till 1918 only, when they were forcibly and finally displaced. During the Soviet period the village was resettled by Kurds and Turks, that moved from the neighboring villages.

As an Armenian village, Alghuli had a church, which was named St. Hripsime in the records of 1879.⁴⁵⁵ The same church was mentioned as Holy Virgin in the records of 1891 and afterwards.⁴⁵⁶ Probably, within that period the church was substantially renovated and anointed, receiving a new name. Presently, we saw no traces of any church there.

In 1985 there still had been 15-20 quadrangular, finely processed inscribed grave stones, that remained from the vast Armenian cemetery on a small hill, at the left bank of a stream in the southwestern edge of the village. All the inscriptions referred to the late 19th - early 20th century. During one of my trips undertaken after the liberation of this area in 1993 I discovered that the cemetery was also destroyed. Only a few fragments of tombstones in the yards of residential houses or fastened into the stone walls surrounding the private lots indicated that once there had been an Armenian cemetery.

Pirijan (or Pirjahan) is situated on the altitude of 1210-1350 m above the sea, 3 km southwest of Alghuli, on a slope at a distance of 2 km of the Hakari River. Its historical name is uncertain. Broken khachkars fastened into the entrance of one of the vil-

450 "Murj" magazine, 1905, N 10, p. 106.

451 *Ibid*.

452 "Mshak", 1906, N2, Jan. 4., p. 2.

453 "Mshak", 1906, N 56, Mar. 14.

454 "Caucasian Calendar for 1915", Tiflis, 1914, p. 87 (in Russian).

455 "Ararat", 1979, Sept., p. 398-399.

456 "Artsakh", p. 403. See also SCHARA, F. 56, L. 14, Book 205, p. 235-236.



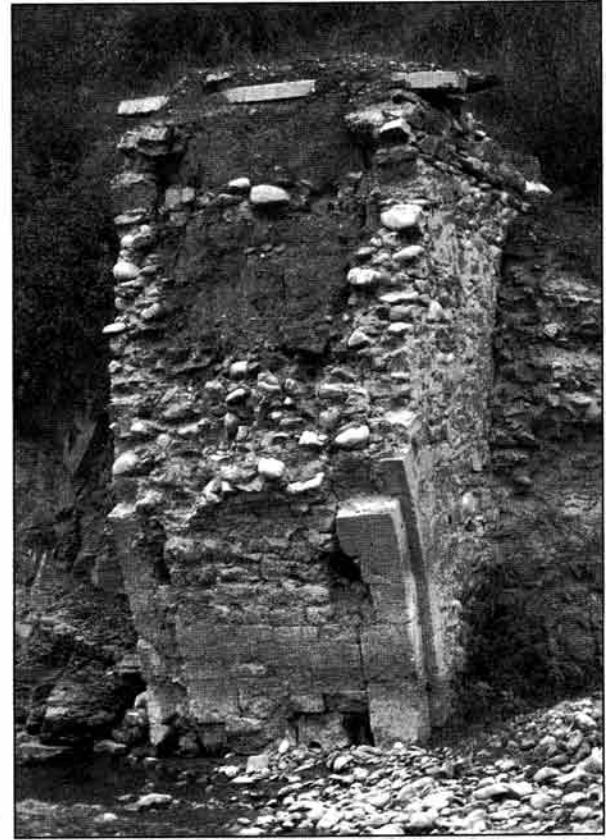
lage houses, are not inscribed. However, ornaments of the crosses are characteristic of the IX-XI cent.

2,5 km southeast of Pirjahan there is a ruined 17th century single span bridge over Hakari, built of finely



Seidlar. Spring

processed stone. The bridge was functioning till 1992, and destroyed during the liberation of the area. The length of the span was 11.95 cm and the width –3.25 cm.



Pirjahan. Khachkar broken for the purpose of fastening into the entrance of a house. Ruins of the bridge over Hakari

3 km southeast of Pirjahan, there is another village - Seidlar, situated at a distance of 500-600 m of the Hakari river, about 120 m above the bank (1110-1150 m above the sea). A vaulted structure built to protect the spring is still preserved. 800 m south of the village there was the most renowned Kurdish cemetery in the province. The oldest Kurdish horse- and ram-shaped tombstones dating back to the beginning of the 19th century and burial vaults of the XIX-XX centuries are undisturbed⁴⁵⁷. This cemetery was especially famous for the graves of Kurdish *seids* (saints) buried there.

Below the Seidlar village at the right bank of Hakari there is a ruined old mill.

Once the left bank of Hakari was occupied by old villages of rich historical past. Unfortunately, presently, the monuments of Armenian culture have reached us only in fragments. Particularly, during the Soviet rule the Kurds of Vaghazin, Artaship (Ardashep), Darakand, Tazakand, Ghozlu, Ghzilkakti (Pinga), Hakhnazar, Kaynarbulagh, Ghalafalegh, Bozghyunei, Zaqir, Baradin,

⁴⁵⁷ This site had drawn the special attention of the Azerbaijanian scientists, see **Rasim Efendi**, *Decorative-Applied Arts of Azerbaijan*, Baku, 1976 (in Russian.); or *When Stones Speak*, Baku, 1980, (in Azerb.), and *The National Art of Azerbaijan*, Baku, 1984 of the same author (in Russian).

Gharakishi, Bülulduz (or Bazarduz)⁴⁵⁸, Ayibazar, İpäk and Tghik (Tighik) villages had been systematically destroying Armenian churches and cemeteries, and reusing the stones for their sheds and houses. Thus a khachkar served as a step in the staircase of a house in Ghözlu, or a totally preserved gravestone was fastened into the wall of the spring in the Artaship (Ardashep) village. Another fragmented and finely carved inscribed khachkar (60x64x16,5 cm) was fastened into the wall of the post-house in the same village. This fragment was taken away from the masonry in 1995, when the Armenians liberated the area and put near the spring in the center of the village. The inscription on the rib (12 lines) and face (2 lines) of the cross read:

ԹՎ(ԻՆ) ՋԼ (1481) ... ԿԱՆԳՆԵՑԻ ԽԱՂՉՍ
 ՀՄԻՐ ԻՄ ԵՖ ՍՄԻՐ ԻՄ | ԵՖ ԱՂԲ(ԱՐ) | ԻՄ Ի
 ՎՄՍՆ | ՓՐԿՈ(Բ)ԹԵ(ԱՆ) ՀՈԳՈ...:

“Year 1481 (JL)... ERECTED THIS CROSS FOR MY FATHER AND MY MOTHER AND MY BROTHER FOR THE SALVATION OF THEIR SOULS...”

By the way, this village was mentioned in the colophon of a manuscript refreshed by Monk Kasbar in 1615 “in the land of Maghayoz, in the Artaship village...”⁴⁵⁹



Artaship. Khachkar amid the village (1481)

It should be mentioned that another manuscript Gospel had been refreshed here in 1637. The colophon of the latter uses another form of the toponym: “Was renovated again by the hand of monk

Sarkis in year 1637 (Armenian RJZ) in the land of Maghayuz, in the Artayshib village.”⁴⁶⁰

As regards the historical name of the present day Vaghazin village: the latter was recorded in the building inscription of the Gtich monastery, dating back to 1246, as: “...Vakunis Vaghaznageto...”⁴⁶¹ Vaghaznaget is the stream, which flows along the southern edge of the village. It is the left-hand tributary to the Hakari River. Thus the historical name of the present day Vaghazin was Vakunis upon Vaghazin.

BERDZOR (LACHIN)

The town of Lachin, presently renamed to Berdzor was also built in the place of a little settlement abandoned by Armenians, though the traces of Armenian culture within the town itself are rather scarce. Particularly, visiting Lachin in the beginning of the 80-ies, the writer S. Khanzadian noticed: “On a stone fastened into the wall of a new house I read

ՄԵԼԻԿ ԱՎՐ... ՌԺԱ:

”MELIK AVR ... 1562” and on the wholesome khachkar turned to a bench at the market place I read ՀԶԱՎՐՆ ՄԽԻԹԱՐ ... ՊԿԱ...:

“MIGHTY MKHITAR... 1412”⁴⁶² Presently no historical monuments have been preserved within the entire area of the town.

Up to 1923 Lachin (former Ardalar)⁴⁶³ was a small insignificant village, inhabited, e.g. in 1914 by 124 Kurds, speaking Turkish⁴⁶⁴. On 6 August 1923 Lachin was turned to the administrative center of a new autonomy – “Red Kurdistan”, later in 1930, when the autonomy was repealed, it became the center of the district with identical name.⁴⁶⁵

During the early years of the Soviet rule there had been some Armenian population in Lachin, which was later expelled. As witnessed by the Kurdish writer Amine Avdal: “The Kurds, Armenians and Azerbaijanians used to live in the town of Lachin. The ancestors of the Kurdish residents of Lachin came from the tribe called Tzheloya.”⁴⁶⁶

460 “Colophons of Armenian Manuscripts of the 17th cent”, vol. B, Yerevan, 1978, p. 699.

461 “Corpus”, issue 5, p. 183.

462 “Sovetakan Hayastan” magazine, 1984, N 6, p. 24. (in Arm.).

463 “Azerbaijanian SSR, Administrative-Territorial Division”, Baku, 1979, p. 212 (in Russian).

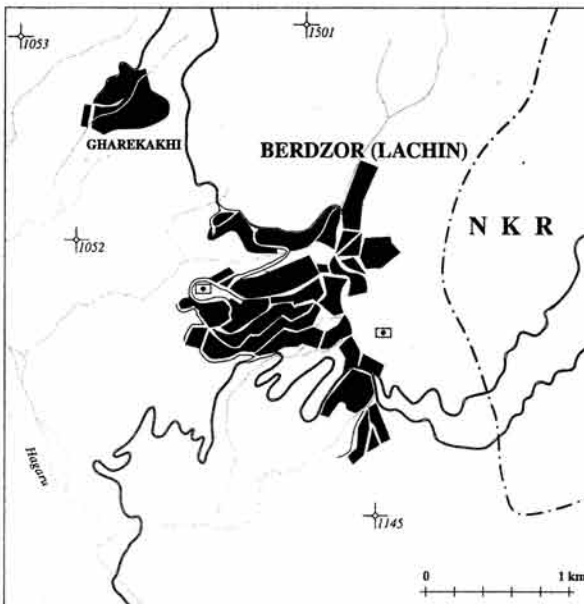
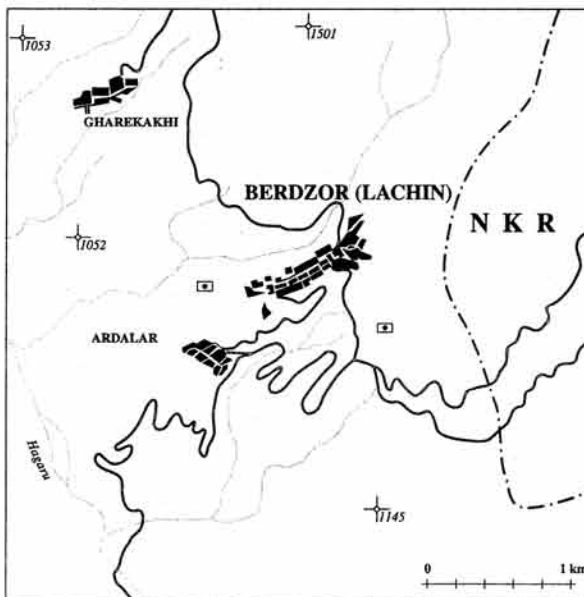
464 “The Caucasian Calendar for 1915”, Tiflis, 1914, p. 82 (in Russian).

465 “Azerbaijanian Soviet Encyclopaedia”, vol. VI, Baku, 1982, p. 173 (in Azerb.).

466 Amine Avdal, The Family Life of the Transcaucasian Kurds, Yerevan, 1957, p. 13 (in Arm.).

458 S. Bahatryan expressed an opinion that there was an ancient city within the area of this village (Zangezur, “Nor Dar”, 1885, N 29, p. 2) (in Arm.).

459 “Colophons of Armenian Manuscripts of the 17th cent”, vol. 1, Yerevan, 1976, p. 561.



Master Plan of Lachin town in 1952 and 1973

Lachin, which separated mostly Armenian Artsakh from Syunik, began to develop rapidly since the fifties. It increased immensely during the past one or two decades, covering the area, ten times larger than the former settlement.⁴⁶⁷ The population was increased artificially by enforced migration of the ethnic Turks from other regions of the country.

Since 1989 Lachin was converted to the main military standpoint, separating Artsakh from Armenia and threatening both the Armenian population of Berdadzor (Shushi district of NKR) and the villages of Goris district, bordering Lachin. The Artsakh Liberation Army took this town on 18 May 1992.

Presently, upon almost 200 years Lachin is renamed to Berdzor and again populated by Armenians. In 1996 the town had 150 households, two active Armenian schools, a kindergarten, a music school, etc. To commemorate the 4th anniversary of the liberation a new museum of history of the region was established in 1996.

At the same time the Armenians founded a new church. Building works lasted two years. The new domed church built of finely processed basalt was anointed on 31 May 1998. "The new Surb Hambartsum (Holy Ascension) Church built in the memory of the perished fighters opened by the anointment of the spiritual leader of Artsakh congregation bishop Pargev in the town Berdzor of Kashatagh. A day earlier the ceremony on the occasion of the anointment of the church cross was served in the presence of the President of the NKR Arkadi Ghukassian, high rank dignitaries from Armenia, Artsakh, commanders of volunteer troops, fighters and other guests."⁴⁶⁸

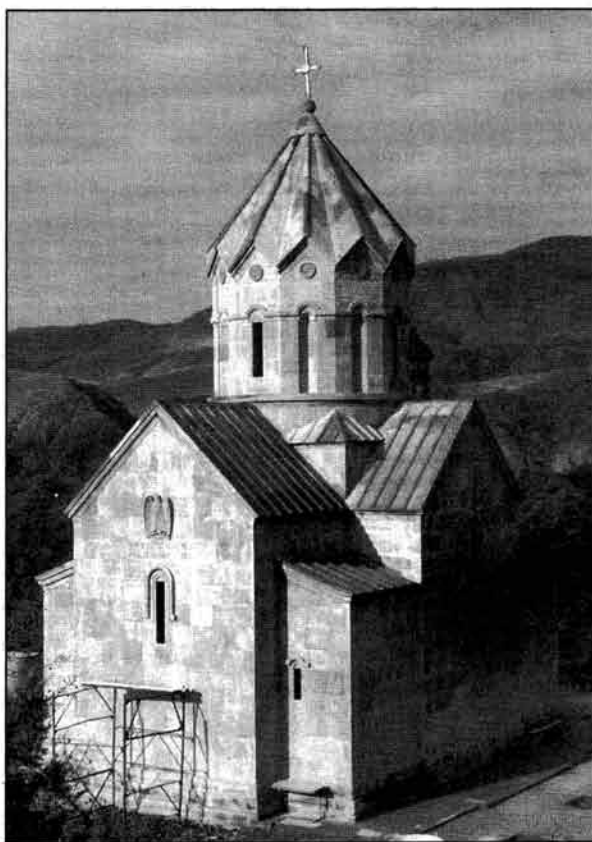
The building inscription of 6 lines is fastened into the northern facade of the church:

ՅՈՒՍՈՎՆ ԱՍՏՈՒԾՈՅ ԲԱՇԱԹԱՂԻ
ՆՈՐԱԲՆԱԿ ԺՈՂՈՎՈՒՐԴՍ ՇԻՆԵՑԱՔ ԶՍԲ.
ՀԱՄԲԱՐՁՄԱՆ ԵԿԵՂԵՑԻՍ | Ի ՅԻՇԱՍԱԿ
ՎԱՍՆ ՀԱՅՐԵՆԵԱՅ ՆԱՀԱՏԱԿԵԱԼ ԲԻՐ
ԵՂԱՐՅ ՄԵՐՈՅ: ՀԻՄՆԱՐԿԵՅԱԲ ՏԱՃԱՐՍ
ՍՈՒՐԲ | ՀԱՄԲԱՐՁՈՒՄ ԱՆՈՒՆ ՅԱԲԱՆՍ
ԲԵՐՁՈՐ ՅԱՄԻ ՏՆ. ՌՋՂԶ (1996) ԵՒ ՕԾԵՅԱԲ
ՅԱՄԻ ՌՋՂԸ (1998) ՅԱԲՈՒՐ ՍԲ. ՀՈԳՈՅ |
ԳԱԼՍԵԱՆԻ ՀԱՅՐԱՊԵՏՈՒԹ(ԵԱ)Ն ՏՏ. ԳԱ-
ՐԵԳԻՆ ԿԱԹՈՂԻԿՈՍԻՆ ԱՄԵՆԱՅՆ ՀԱՅՈՅ,
ՅԱՌԱՋՆՈՐԴՈՒԹԵԱՆ ԱՐՅԱԽ ԱՇԽԱՐՀԻՍ
ՏՐ. ՊԱՐԳԵՒ ԵՊԻՍԿՈՊՈՍԻՆ ԵՒ Ի ՀՈ-
ՎԻՈՒԹԵ(Ա)Ն ԳԱԲԱՌԻՍ ՏՐ. ԱԹԱՆԱՍ
ՎԱՐՂԱՊԵՏԻՆ ԵՂԵՒ | Ի ԹՈՒԻՆ ՀԱՅՈՅ
ՌՆԽԷ (1998) Ի ՓԱՌՍ ԱՄԵՆԱԳՈՒԹ ՏԵԱՌՆ
ՄԵՐՈՅ ՅԻՍՈՒՄ ԹՐԻՍՏՈՒՄ ՅԱԻՏԵԱՆՍ
ԱՄԷՆ:

"TRUSTING IN GOD, THE NEW SETTLERS OF KASHATAGH BUILT THE HOLY ASCENSION CHURCH IN THE MEMORY OF OUR NUMEROUS BROTHERS FALLEN FOR THE FATHERLAND. THE HOLY ASCENSION CHURCH WAS FOUNDED IN BERDZOR IN YEAR 1996 AND ANOINTED IN YEAR 1998 DURING THE PRIORSHIP OF HIS HOLINESS GAREGIN CATHOLICOS OF ALL ARMENIANS AND BISHOP FATHER PARGUEV OF ARTSAXH CONGREGATION AND THE SPIRITUAL SHEPHERD OF THE PROVINCE FATHER ATHANAS PRECEPTOR TO THE GLORY OF OUR GRACIOUS LORD JESUS CHRIST FOREVER. AMEN."

467 Samvel Karapetian, How did They Occupy the Armenian Lands (based on the history of Lachin), "Azatamart", 1994, N 43, p. 13 (in Arm.).

468 "Yerkrapah" weekly, 1998, 4-10 Jan., N 14, p. 4.



Berdzor. Surb Hambardzum (Holy Ascension) church seen from north-east and the sun-dial

A few old settlements in the environs of Berdzor, are mainly known by their Kurdish names; Karekakha, Zert (Zard),⁴⁶⁹ Khrmanlar, Aghbulagh and Askarkand in the north (all of them are situated at the left bank of the Hakari River); Gharayuz (Gharavuz), Aghanus, Fatalipeya and Shivit are situated south and south-east of Berdzor (also at the left riverbank). The Mollalar, Sus and Ghzilja villages are just opposite the Berdzor town, at the right bank of Hakari, and the Tatarasi village is situated at the bank, beneath Berdzor.

⁴⁶⁹ Leaving their native village in the middle of the XVIII cent the Armenians of Zerti (Zard) settled in Georgia and established a new settlement, which was also called Zerti. Like other Armenians that established settlements in the central Georgia, the villagers of Zerti also lost their mother tongue. Presently Zerti is a village in Gori district, Georgia, populated by Armenians speaking Georgian. The Holy Virgin church built there in the XIX cent is still standing. Excavations of the burial mound in the vicinity of Zerti carried in 1897 revealed stone cyst burials and archaeological material of immense interest: "There is a burial mound near the village of Zerti, with a stone cyst in the centre. Besides artifacts of various assignment, found in that burial, for instance, such as spiral shaped ear rings, small pinners, cylindrical edges of the club heads, a lamp of bronze stylized as a griffon mask was also discovered." ("Caucasus", 1903, N 134, p. 2.) (in Russian).

MALKHALAF

The historical village, which the Kurds later renamed to Malkhalaf is situated in a long and narrow canyon of one of the Hakari tributaries, 1 km down the confluence of two rivers. Its altitude is 740-800 m above the sea.

Not far from the village there is a ruined medieval bridge with many spans. In 1985 only the right span, one pylon and part of the supporting wall remained of the bridge. Most of it had been washed away before 1885. As witnessed by one of the travelers, passing here in 1885: "Snegh-Korpi is now totally destroyed. Only one wall is standing (without any inscriptions). It is obvious that it was rather a large bridge, quite firm and beautiful, but what can one do if it couldn't withstand the furious waves of Hakari... It is built of black finely processed stone."⁴⁷⁰

Not far off each other, in the east and northeast of Malkhalaf there are the villages Melipeya, Mazutlu, Baldrghanli and Chinarli.

⁴⁷⁰ Abraham Ter-Gaspariants, A Journey to Ghapan, "Meghu Hayastani", 1885, N 101, p. 3. (in Arm.)

MEGHI (MEGHEDARA)

Probably this is the Meghi mentioned by St. Orbelian, the name of which had been slightly distorted by the Kurds as Mighi or Meghedara (Dara = gorge). Very close nearby are the villages Tarkhanli and Daghmanyani, and 2 km north of them - the Arab and Unanovu villages. The latter toponym was formed by combination of Armenian proper name Hunan (the builder) + növ (spring), which means "The spring of Hunan". This village is situated barely 500 m away of the Shushi district border (NKR), on the altitude of 1170-1210 m above the sea.

As told by the resident of the Hinshen village (Berdadzor district) Hayk Bakhshi Asrian, in 1983⁴⁷¹ the Turks dismantled the chapel situated nearby Unanov (Hunaninov) and reused the stones for the construction of a new house.

The settlement Deykhan is situated on a woody slope 3-km northeast of Meghi. 400 m north of it, at the right bank of the stream, flowing in a deep gorge, there are the ruins of an old mill with a huge mill stone still visible under the debris.

Higher by the same stream are the villages Erjan, Tzhamberakhach, Kohnakand, Ghshlagh, Khumarta, Eyrik and Alipanahli. 1km southeast of the Khumarta village there is a little cemetery situated at the end of a long mountain spur.

HARAR

Harar is a village of rich historical past. It is situated to the left of Hakari, at a distance (by beeline) of 6 km from the bank, on a slope with the altitude of 1180-1280 m above the sea. The borderline with the Hadrut district of NKR passes 2 km away of the village.

There are no records of this village till the 17th century, but samples of material culture, preserved herein witness to the fact that it had been existing since the very early period.

The colophon of a Sermon book kept at Matenadaran (N 3437) mentions that the manuscript was copied by the hand of scribe Paghtasar and by the order of priest Martyros in 1666 in Harar village of Hagarian land.⁴⁷²

Another Sermon book, being till 1885 in possession of V. Ter-Grigorian Dadian, was rewritten two years later "in the land of Hagarian, in the village named Harar."⁴⁷³

The colophon of another manuscript copied by the hand of the samè scribe Paghtasar and completed in 1671 mentioned also the name of the church "Thus, this Holy and revitalizing Gospel is written by the hand of the sinner Paghtasar the scribe in year of Armenian dating 1671, in the land of Hakarean, in the village, which is called Harar, under the auspices of St. Stephanos..."⁴⁷⁴ This manuscript is presently kept at the library of the "Welcome" Institute, London.

There are no records of Harar for about one and a half-century but since the middle of the 19th century the village was mentioned in various deeds and records rather frequently. Particularly, household lists provide the following numbers of the village residents:

Year	Households	M	F	Total
1841	31	147	175	322 ⁴⁷⁵
1850	47	160	112	272 ⁴⁷⁶
1876				737 ⁴⁷⁷
1886	134			1004 ⁴⁷⁸
1889		416	339	755 ⁴⁷⁹
1891	134	532	482	1014 ⁴⁸⁰
1901		699	561	1260 ⁴⁸¹
1905	135 ⁴⁸²			
1914				412 ⁴⁸³
1918		666	412	1078 ⁴⁸⁴
1921	9	29	26	55 ⁴⁸⁵

Harar was totally abandoned by Armenians by the thirties of the 20th century. The Kurds and Turks resettled it little by little. In 1976 the village had 268 residents.⁴⁸⁶

The table above shows that before the November events of 1905 the population of this village was more or less increasing. Then, having not still recovered, came 1918, and within a decade of the establishment of the Soviet power the village was totally emptied.

474 "Banber Matenadaran", N 15, Yerevan, 1986, p. 323 (in Arm.)

475 SCHARA, F. 56, L. 1, c. 305, p. 15 (in Arm.)

476 SCHARA, F. 56, L. 1, c. 2596, p. 74 (in Arm.)

477 SCHARA, F. 56, L. 1, c. 6775, p. 105-106 (in Arm.)

478 Gh. Alishan, Sisakan, Venice, 1893, p. 100 (in Arm.)

479 SCHARA, F. 56, L. 1, c. 8583, p. 39-40 (in Arm.)

480 "Artsakh", p. 401.

481 SCHARA, F. 56, L. 14, c. 205, p. 235-236 (in Arm.)

482 A-Do, Ibid., p. 261.

483 "Caucasian Calendar for 1915", Tiflis, 1914, p. 107 (in Russian).

484 SCHARA, F. 56, L. 1, c. 59, p. 5 (in Arm.)

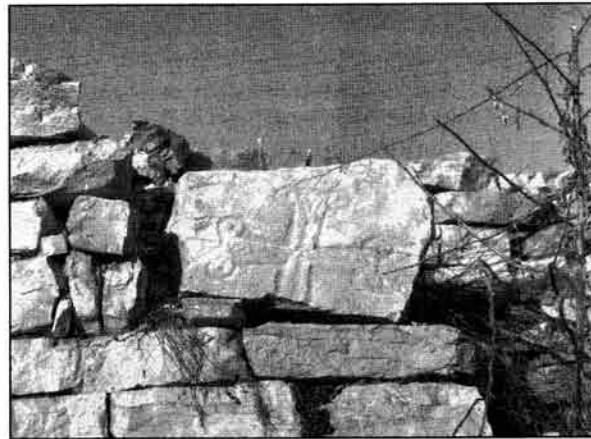
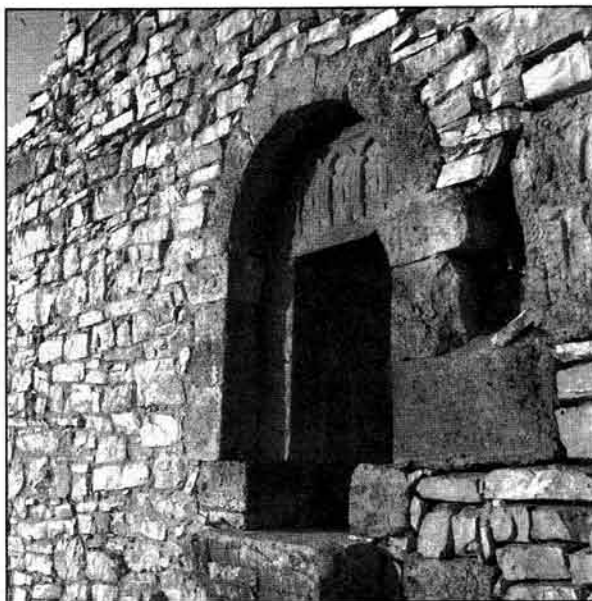
485 Karapetian M. M., Ethnical Structure of the Population of Nagorno Karabakh in 1921, Yerevan, 1991, p. 17 (in Russian).

486 Azerbaijani Soviet Encyclopaedia, Baku, 1976, vol. 1, p. 509. (in Azerb.)

472 This information was obtained in Hinshen village in 1984.

473 "List of Manuscripts", vol. 1, Yerevan, 1965, Man. N 3437. (in Arm.)

474 "Meghu Hayastani", 1885, N 94, Dec. 1, p. 1 (in Arm.)



*Harar. The church seen from south and west. Entrance. Khachkar fastened into the southern facade
Tombstone fastened instead of the tympanum. Fragmented khachkar in the southern facade*

It should be mentioned that the situation was rather tense in Harar even during the years of peace. Since the beginning of the eighties of the last century the Armenian population of Harar was in constant fear of the Kolani raids. As testified by an eyewitness: "During the three months of the last

year they hijacked more than one hundred heads of cattle."⁴⁸⁷ As a result, 15 households left Harar in 1891 and resettled in the Jivanshir region, where they established a new village at the banks of the

⁴⁸⁷ "Nor Dar", 1885, N 104, p. 4.



Harar. The cemetery in the western side of the village and inscribed tombstones.

Trtu (Tartar).⁴⁸⁸ Those who remained in their homeland, lived here till 1905, when “135 households were plundered to the last of their belongings, to the last thread and needle. The Turks kidnapped some of the people. Poor Armenians, for many long days they had been living under the constant horror of death, moral and psychological torture and intimidation, being cut from the outer world, uninformed what was happening out of their village, what death they would take. And when the troops finally came to liberate them, they couldn’t believe their eyes. As those who flee from the executor’s sword, they fled their homeland on the condition that they should never return, and went to seek asylum in other place. Harar had too many victims...”⁴⁸⁹

By the way, the inhabitants of Harar didn’t even try to withstand, from the very beginning taking into consideration the unfavorable correlation of the excessive force and the siege. “The village of Harar handed

itself over and let the hooligans plunder whatever they possessed even without resistance.”⁴⁹⁰

Later in 1907, still having nowhere to live 10 Harar families (78 people) applied to the spiritual authorities for the permit to settle in one of the Amaras monastic estates.⁴⁹¹ In spite of the superior’s consent, for certain considerations, the consistory turned them down in May 1908.⁴⁹²

Finally, irrespective of their will, but under the government duress, part of the former inhabitants of Harar was forced to return to their village, but their number, as shown by the table above, for instance by 1 January 1914, constituted only 412 people.⁴⁹³ The majority never returned, and settled in Khankand (Stepanakert).

During the Soviet rule when Harar was finally occupied by the Turks, the population of the nearby villages and Harar itself took to the deliberate and systematic extermination of any reminder of the former Armenian population, cultural monuments included. Unfortunately, the cultural landmarks of this historical village had not been sufficiently investigated in the

488 “Selected Materials for the Description of the Caucasus Tribes”, (hereinafter see as SMDST) issue 25, Tiflis, 1898, p. 103. (in Russian). The village where the Harar Armenians found refuge is Chapar, situated in the western corner of the present-day Martakert district, NKR.

489 A-Do, *Ibid.*, p. 263. In that very 1905 Hambarzum Grigorian Adanian was consecrated as priest for Harar (“Ararat”, 1905, Apr., p. 312) (in Arm.).

490 *Ibid.*, p. 262.

491 SCHARA, F. 56, L. 6, case. 675, p. 2 (in Arm.)

492 *Ibid.*, p. 6.

493 “Mshak”, 1906, N 240, Nov. 2, p. 1-2. (in Arm.)

past, and presently, the significant part of these monuments is lost.

Passing to the description of the village, we should first of all observe, that Harar consisted of several quarters, lying in considerable distance of each other, and more often perceived as several villages. "Harar is divided to four quarters, each of them forms a separate village but officially they bear the same name – Harar, while the peasants call them Tez-Kharab, Arpaghadvk, Gonaghgormaz and Sechmanlu..."⁴⁹⁴



Harar. General plan of the church

The village church, former called St. Stephanos, is situated on the slope at the eastern edge of main Harar. It is damaged, although it had been obviously rebuilt in the place of an older one in the XVI-XVII cent.⁴⁹⁵ The same church goes under St. Hripsime name in the documents of 1841 and later periods,⁴⁹⁶ i. e. it was rebuilt, anointed and renamed upon the completion. The building was decayed in the late 19th century already: "It has a church, but there is nothing but the name... bare walls without any plaster..."⁴⁹⁷

Probably taking into consideration the dramatic condition of the church another document stated: "It has no church..."⁴⁹⁸

Only the southern and part of the western facade are presently preserved. It was planned as a single nave vaulted basilica with one entrance in the southern facade, without sacristies or building inscriptions. A tombstone adorned with crosses is fastened above the entrance as a tympanum. Several khachkars and grave-stones are fastened into the walls. The medieval khachkar at the threshold (based on the stylistic and artistic peculiarities - dating back to the XII-XIII cent, dimensions: 1008x70x35) shows traces of erased inscription:

494 "Nor Dar", 1899, N 63, p. 3 (in Arm.).

495 The name of the church is mentioned in the colophon of the Gospel copied in 1671 ("Banber Matenadarani, N 15, p. 323) (in Arm.).

496 SCHARA, F. 56, L. 1, c. 305, p. 45 (in Arm.).

497 "Nor Dar", Ibid.

498 "Artsakh", p. 401.

...|ԿԱՆԳՆԵՅԻ ԶԽ(Ա)ՉՍ ԲԱՐԵԽ(ԱԲ)-
ՍՈՒԹԻՒՆ | ՄԱԲԻ ԻՄՈՅ ԹՈՒ|... Ե...:

"ERECTED THIS CROSS AS INTERCES-
SION FOR MY MOTHER TU..."

There are double pilasters in the walls, indicating the place of the arch, which supported the vault. Neither of them is now preserved. The building was completely built of coarse stone (prevalently white flagstone) and mortar. The baptism font was missing, though it had been in situ till at least 1960 and contained an inscription of 1901.⁴⁹⁹

The cemetery is situated on a slight elevation in the southeastern end of the village. This site had been literally turned upside down. Part of the area was leveled to build a shed, and only the southern edge of the cemetery was undisturbed. Presently the number of graves doesn't exceed ten. Three of the gravestones belong to the 19th century. Several inscriptions of this cemetery copied earlier, by former investigators are now lost.

One of the inscribed tombstones was "... cradle-shaped, with a genre scene on the northern face, a defective inscription on the upper part, a fire on the western face, and the date:

ԹՎ(ԻՆ) ՌՃԷ (1658):

"Year 1658" over it."⁵⁰⁰

Visiting the site in the beginning of eighties S. Khanzadian saw the following: "I read in the old cemetery:

ԱՅՍ Է ՏԱՊԱՆ ՂԱՎԻԹԻ ՈՐԴԻ
ՊԱՂՏԱՍԱՐԻ, ԿԱՏԱՐԵՅ. ԹՎ ՌՍԼԵ - 1786:

"THIS IS THE GRAVE OF DAVID, SON OF
PAGHTASAR. MADE IN 1786."

Another inscription reads:

ԱՅՍ Է ՂԱԲԱՆ ՕՎԱՆՍԻ ՈՐԴԻ ՓԱՆԻ
ՈՐԴԻ ՄԵԼԻԲ ԳԱՐԴՄԱՅԵԼԻ. ԲԵՐԱՆ ԱԾՈՂ.
ՈՂՈՐՄԻ ԱՍԱ ԱԾ. ԹՎ. ՌՍԼԸ:

"THIS IS THE GRAVE OF OVANES, SON
OF PAN, SON OF MELIK GARDMAYEL, THOSE
WHO SPEAK, SAY LORD HAVE MERCY, 1789."

Melik Gardmayel was the descendant of the Syunik line of princes. Four other graves contained only the datings: 1840, 1846, 1853, and 1871. That meant that the life in the village was going on. A high stone beneath the blackberry bush was inscribed as

ԱՅՍ Է ՀԱՆԿԻՍՍ ՄԵԼԻԲԵՆՅ
ՏԱՆՈՒՏԵՐ ԳԱՆՈՒՍԻՆՆ Է. ՎՃ. 1903:

"THIS IS THE REST OF MELIKENTS
TANUTER GALUST, 1903". This is the end of the Armenian life in Harar."⁵⁰¹

Presently, only three inscriptions are preserved in the area of the cemetery:

ԱՅՍ Է ՏԱՊԱՆ ՀԱՐ(ԱՐ)ՅԻ | ՂԱԲԻՒՆ
ՈՐԴԻ ՊՈՂՈՍԻ, | ԹՎԻՆ ՌՄՉԶ (1837):

499 "Corpus...", issue 5, p. 196.

500 Ibid.

501 "Sovetakan Hayastan" magazine, 1984, N 6, p. 31 (in Arm.).

“THIS IS THE GRAVE OF DAVID, SON OF POGHOS WHO COMES FROM HARAR, YEAR 1837.”

The tomb sizes: 122X80X27 cm.

Another quadrangular tombstone (122x80x36 cm) has an inscription of four lines:

ԱՅՍ Է ՏԱՊԱՆ ՀԱՐԱՐԵՑԻ | ՄԱՐՏԻ-
ՐՈՍԻ ՈՐԴԻ ԴԱՎԻԹԻՆ, | ՕՎ ՈՐ ԳԱՐՏԱՅ.
ՌՄԱՂԵ (1846), | ՄԷԿ ԲԵՐԱՆ Ա(ՍՏՈՒՎ)Ծ
ՈՂՈՐՄԻ ԱՄԻ:

“THIS IS THE GRAVE OF MARTYROS, SON OF DAVID WHO COMES FROM HARAR. WHOEVER MAY READ ONCE SAY: LORD HAVE MERCY.”

And the third tomb stone (95x40x30) contained an inscription of 3 lines:

ԱՅՍ Է Տ(Ա)ՊԱՆ ...|ՄԿ ՈՐԴԻ Ս(ԱՐ)ԳՄԻ
Ա(ՍՏՈՒՎ)Ծ ՈՂ(ՈՐՄԻ) 1871 ԱՄԻ:

“THIS IS THE GRAVE OF MKORDI SARKIS. LORD HAVE MERCY, YEAR 1871.”

“There had been several sanctuaries in the environs of Harar “Amutegh” “Horum ayea” and “Sumuklu baba” by name, which are now totally lost...”⁵⁰²

The village Sofian (or Safian) is situated 2.2 km west, and Ghushchular - 3 km southwest of Harar. 4 km south of Harar there is a village called Khachgetik.

PARAJAN

This village is one of the oldest in the province. It is situated 2-km southeast of Harar, on the altitude of 1210-1290 m above the sea, at the right bank of a tributary to the Khachgetik, barely 0.5 km away of the border of Hadrut district, NKR.

The Kurdish shepherds settled here since the 19th century. In 1914 the number of residents reached 494.⁵⁰³

During the ethnic conflicts of 1906 the Kurdish inhabitants of Parajan were the most active warriors, particularly, the plunder and destruction of the Armenian Vaghaver and Arpagetik villages was caused by their hands. The population of the named villages found refuge in the most reliable Khtzaberd village, while the young men organized a group (of 14 persons) that fought against the Turks ruining their villages. The last battle took place in the environs of Parajan, near the mill. “14 brave young Armenians, fighting in the vicinity of the Turkish Farajan village and being in trouble locked themselves in the mill. They say, that upon two days of heroic resistance, the Turks set the mill on fire. The besieged preferred to be killed by their own hands. Firstly they destroyed all the arms and then

stabbed themselves by their own daggers and fell like heroes. This unparalleled martyrdom that took place on 27 January, sobered even the atrocious mob.”⁵⁰⁴

The villages Svarants (Turkish Suarasi) Khanalar are situated respectively 3 km north of Parajan, and 2.3-km southwest of the latter. The old ruined mill is situated 300 m south of Khanalar.

GILABERD (GULEBIRD)

Gilaberd is situated at the right bank of the Hakari. It extends for over 2 km along the bank, 540-580 m above the sea. The only monument here is the ruined Kurdish burial vault in the southern side of the village.

Several villages presently known only under their Turkish names surround Gilaberd. Their historical names are mainly forgotten. These are Rafi (1 km northwest of the village), Turklar (2 km north of Guilaberd), Kurdali (3 km northwest), Abbasghshlagh; Mazmazak (respectively 1.5 and 3 km west of the village) and Upper Mazmazak (5 km west of the village).

VANOTSA (JIJIMLI)

Some researchers (M. Hasratian, S. Khanzadian) think that the Vanotsa village mentioned by St. Orbelian corresponds to the present-day Jijimli. We are not informed of any written record, which would confirm this assumption. Probably, this opinion was based on the oral evidence provided by the Armenians of the neighboring villages, which might be accepted as rather reliable source.⁵⁰⁵

Generally, there are two Jijimlis – the Upper and the Lower, or Large and Small. The old village, which is presumed to be the historical Vanotsa, is the Upper (or Large) Jijimli. It is situated not far from Kornidzor – the village of Goris district of the RA, 3.5 km southeast of it, barely 88 m away of the Armenian State boundary, at the right bank of a stream flowing into the Hakari River, 1010-1090 m above the sea.

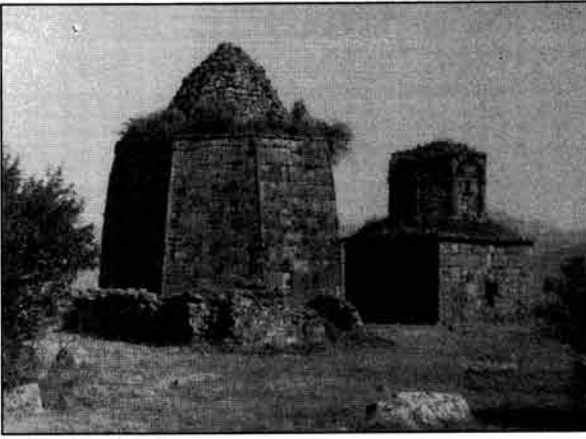
Probably, Vanotsa had also been emptied of Armenians in the second half of the 18th century and populated by the Sunni Muslim Turkish tribes. The latter had always, even in the years of relative peace, been hijacking the cattle of the Armenian villages, but during the ethnic conflicts of the end of 1905 the plunder

502 “Nor Dar”, 1899, N 63, p. 3.

503 “Caucasian Calendar for 1915”, Tiflis, 1914, p. 193 (in Russian).

504 A-Do, Armenian-Turkish Conflicts in the Caucasus (1905-06), Yerevan, 1907, p. 242 (in Arm.).

505 Morus Hasratian, Historical-Archaeological Researches, p. 155; S. Khanzadian, What the Stones Tell, “Sovetakan Hayastan”, magazine, 1984, N 6, p. 31 (in Arm.).



*Vanotsa. Tomb of the XIV cent.
General view and the pendentive*

took unprecedented scale. As witnessed by the contemporary: "the residents of Jijimlu villages had been Sunni Muslims, naturally, bred in milder morals than the Shiah, but that didn't prevent them from the temptation of plunder and taking advantage of the situation, which served the cause of their destruction. The inhabitants of Jijimlu hijacked cows from the meadows of Kornidzor and other villages. But they were not satisfied by the common stealth. They descended on the herd grazing in the meadow of the Togh village on Dec. 17, and this was the reason that the Armenians in their turn attacked both Jijimlus."⁵⁰⁶ The daily, which had reported on these events, then noted that "the residents of Jijimlu hijacked the cattle of the local population on

17 December and the latter wiped out both Jijimlus, and killed 15 Turks..."⁵⁰⁷

There was a mill, presently destroyed, which was situated at the bank of a stream flowing down in the eastern side of the Upper or Large Jijimlu. However, the most interesting in this old village was its ancient cemetery, scattered on the southeastern elevations of the hill and two burial vaults still standing amid the tombs. The vaults are built of finely processed stones. One of them is a quadrangular building (with a cylindrical drum, resembling the church), while the other is planned as a polygon (with a sharp edged dome). Neither of them are inscribed, but the relieves on the walls (rosettes and Maltian crosses) obviously indicate that these vaults had been built by Armenian masons. The planning, composition and artistic peculiarities and the comparison of these vaults with other similar monuments enable us to date the vaults by the XIV-XV centuries.

Still in the beginning of eighties we managed to read a few words from the erased inscription of the church in Large Jijimlu:

ԱՅ ... ԿԱՐՈՂ ... ՈՒ ԹՎԻՆ:

"GOD... MAY... DATE 1605."⁵⁰⁸

The Kurdish village Ghazikurdali is situated at the left bank of the same stream, 1,5 km east of Jijimli, and the ruins of a small village Kurdaly lie at the same distance from the former, to the southeast of it.

ANAPATIK

The village Anapatik in the gorge of Haykara is mentioned alongside with its Holy Virgin Church in the colophon of the "Comments on the Mass": "This was written by the hand of the commenter of the mass Zakare abegha, in the gorge of Haykara, in the village, which is called Anapatik, under the auspices of the Holy Virgin church, during the priorship of Father Stephanos, in the reign of Khan Huys, in bitter years of Christian victimization... Written in year 1361."⁵⁰⁹ It is really hard to decide, which of the present-day villages was Anapatik. We only know for certain that this was one of the numerous settlements situated in the valley of the Hakari.

⁵⁰⁷ "Mshak", 1906, N 5, Jan. 11, p. 1 (in Arm.).

⁵⁰⁸ "Sovetakan Hayastan", magazine, 1984, N 6, p. 31.

⁵⁰⁹ L. S. Khachikian, Colophons of the Armenian Manuscripts of the 14th cent, Yerevan, 1950, p. 450; "List of the Manuscripts", vol. 2, 1970, Man. N 8256, p. 706 (in Arm.).

KASHUNIK (GHUBATLI) DISTRICT



Historical Review. In accordance with “Ashkharatsuyts”, which dates from the VII cent, *Baghk* was one of the 12 administrative districts included into the province of Syunik⁵¹⁰. During the Middle Ages the eastern and western parts of the district split and acquired new names. Correspondingly, the western part or the main Baghk was mentioned as Ajen or Ajanan (“The Baghk or Baghaki district, which

is presently called Ajen⁵¹¹), while the eastern – elevated part of the district, which is more interesting for the purposes of this research, was called Kashunik. Since the 13th century Kashunik was also known as Barkushat. All of these three toponyms are mentioned by the historian side by side in regard of the famous Yeritsvank monastery, located in this part of the district (“... When they reached the doors of Yeritsvank,

510 Anania Shirakatsi, *Matenagutyun*, Yerevan, 1979, p. 295 (in Arm.).

511 Stephanos Orbelian, *History of Syunik*, Yerevan, 1986, p. 70 (in Arm.).

which is situated in Baghk, that is to say Kashunik, presently called Barkushat district⁵¹², or "the Kashunik district, which is presently called Barkushat..."⁵¹³). We know, that since the middle of the 12th century the district occurred under the Turk-Seljuks rule, and was liberated by princes Ivane and Zakare in 1201: "they overtook the area from Aran to Lower Basen, from Barkushat to Mzhnkert."⁵¹⁴ Both toponyms Barkushat and Kashunik were used in parallel till the XVI century, later in the XVI-XVII cent the toponym Kashunik finally gave place to Barkushat. Kashunik is nowadays represented only in the form of 'Kashuni' to denote the river, flowing through the whole district and mixing with Vorotan at the right side (Turkish Chay-Zami). As regards the toponym Barkushat, a village and a fortress of identical name are recorded here since the 13th century already. The latter is recorded within the list of strongholds donated by Ivane Atabek to prince Liparit of Syunik,⁵¹⁵ while the former is listed alongside with other villages of the Kashunik district (tax amounting 12 dahekan, which may lead to the conclusion that it was rather a large village).⁵¹⁶

In the XVII-XVIII cent Barkushat in its turn was divided to a number of smaller entities: the district of Maghanjugh in the northern and northwestern side (to the left of the Kashuni River), the district of Gilaberd - in the southern side, in the lower course of the Voghji River, and the district of Barkushat (or Barkashat, Bargushat)⁵¹⁷ in the central part of the former Kashunik-Barkushat, which remained under the same name. So was called the lower course of the Vorotan River, limiting the district in the east.

The mentioned administrative territorial division remained unchanged till the Russian rule, when it was included into the Zangezur *uyezd* of Yelizavetpol province. Upon the establishment of the Soviet power the three mentioned districts of Kashunik were partitioned and divided between Armenia and Azerbaijan. New borderline between the Soviet republics passed willfully through the central parts of all three districts, as a result Armenia received only the western, mountainous and insulated areas, while the most fertile plateaus passed to Azerbaijan. In 1923 the latter included this area into the newly formed Autonomous Region of Red Kurdistan, and in 1930 - upon its liquidation, the area entered into the Zangelan district of Azerbaijan. In 1964 the eastern parts of the former Maghanjugh and Barkushat districts and the areas east of the Hakari River, as well as certain pre-alpine zones of

the historical Artsakh were included into a new administrative entity⁵¹⁸ named after the village Ghubatlu, which was turned to a town type settlement (area - 802 sq. m) in 1962.⁵¹⁹

The Armenians lived en masse in Kashunik-Barkushat till the first quarter of the 18th century, afterwards it was occupied by nomadic Muslim tribes. The Kurds still settled in their tents till at least 1825, but later moved to the deserted Armenian villages and within 60 years (1885) passed to the settled mode of life.⁵²⁰ Thus the first Kurdish villages, the number of which increased considerably during the Soviet period, were established between 1825 and 1885. In 1977 there had been 94 villages already.⁵²¹

For the purpose of this research the area of Ghubatlu is conventionally divided to three parts: (1) the right side of the Vorotan River valley; (2) the area between the Vorotan and Hakari rivers; and (3) the left side of the Hakari river valley. The historical landmarks⁵²² of this region are presented in the above-mentioned sequence.

THE VALLEY AT THE RIGHT SIDE OF THE VOROTAN RIVER

MAZRA

The Mazra⁵²³ village former included into the district of Maghanjugh, is situated on the elevated part of a mountain spur, 2 km away of the so called Tassi mountain pass, on the altitude of 1250-1310 m above the sea. We could hardly say for sure when exactly did the Armenians leave this village, but the church still standing in the centre of the village is a witness to the fact that by the time of its construction, i. e. in 1694, Mazra was still a prospering Armenian village.

The church is planned as a vaulted basilica with two sacristies by both sides of the altar apse. The only entrance is opened in the southern facade; it is a building of medium size, built of coarse and processed gray and violet basalt. The inscription on the tympanum containing 8 lines, is difficult to read because of apparently deliberate erasures:

518 Azerbaijanian Soviet Encyclopaedia, vol. III, Baku, 1979, p. 254 (in Azerb.).

519 Ibid.

520 S. Bahatryan, Zangezur, "Nor Dar", 1885, N 34, p. 2-3 (in Arm.).

521 Azerbaijanian Soviet Encyclopaedia, Ibid.

522 A large article dedicated to the historical landmarks of the Ghubatli district of Azerbaijan is published in "Areresum" monthly, N 15, 1996, p. 8-9 (in Arm.).

523 Chronicle of St. Orbelian, Annex p. 42.

512 Ibid., p. 110-111.

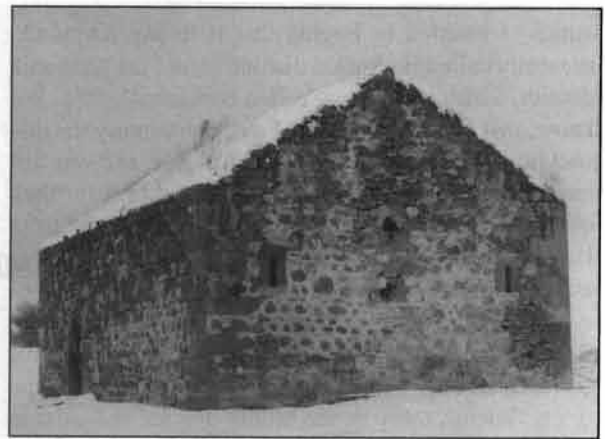
513 Ibid., p. 114. See also "Small Chronicles", vol. 1, Yerevan, 1951, p. 37 (in Arm.).

514 St. Orbelian, Ibid. p. 316.

515 Ibid., p. 319.

516 Ibid., p. 401.

517 Chronicle of St. Orbelian, Annex, Yerevan, 1942, p. 41-42 (in Arm.).



Mazra seen from southwest. The church seen from southeast. Khachkar under the southern wall and the window eave in the eastern

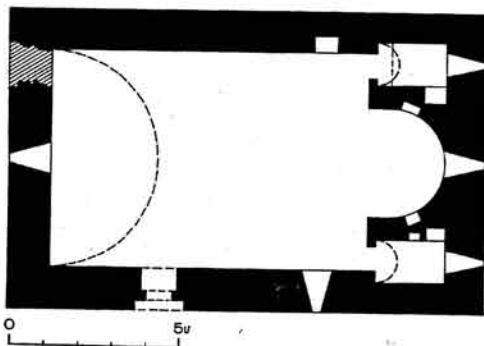
... ԽՈՃԱՅ | ՊԵՏՐՈՍԻՆ ԵՒ ԻՐ ԿՈՂԱԿԻՑՆ, ՈՐԴՈՑՆ՝ ՅՈՎԱՆԵՍԻՆ, | ԾՆՈՂԱՑՆ՝ ՄԱԼԻԶ-ՍԷԹԻՆ, ՄԱՐՈՒՆ, ԵՂԲԱՐՅՆ՝ ԱՌԱՔԷԼԻՆ, ՄԱՐԳԱՐԻՆ ...ԱԹԻ ԱՌ(Ա)ՋՆՈՐՂԻՆ ՅՈՀԱՆԵՍ ԵՒ Տ(ԷՐ)Ն ԳԵՂ(ԻՍ) ... ՄԱԼԻԶ ԿԱՆՈՒՍԱՆ, | ՎԵՐԱԿԱՅՈՒՆ՝ Տ(ԷՐ) ՄԱՐԳԻՍՆ ..., | ԹՎԻՆ ՌՃԽԳ (1694):

ATI SUPERIOR HOVANNES AND THE MASTER OF THE VILLAGE... MALIK KALUST. THE SUPERVISOR FATHER SARKIS. YEAR 1694.

This church was used as a hayloft till 1993. For the purpose of opening a new entrance, the residents dismantled the northern corner of the western facade. Cross-shaped window framing in the eastern facade of the church and the khachkar fastened into the southern wall (115x72x20) are damaged by bullets.

The village has still preserved its old dug out ground houses. But only fragments have remained of the old Armenian cemetery.

1.5 km east of Mazra there are traces of a cave settlement.



Mazra. General plan of the church

KHOJA PETROS AND HIS SPOUSE, HIS SON HOVANNES, HIS PARENTS – MALIKSET, MARY, HIS BROTHERS ARAKEL, MARGAR ...

NOVLU

Novlu is situated 3 km west of Mazra, on the altitude of 1170-1220 m over the sea. It is an old vil- lage former inhabited by Armenians and renamed to Novlu after being occupied by the Kurds in the late 19th century.

Although Novlu is not mentioned in the list of



Novlu. Armenian spring and one stone piece sinks of the spring

12 villages included into Maghanjugh district, it certainly existed since the time of the "Chronicles". The only old public structure still preserved in the village is the spring, both fons (novs) of which are cut of one piece of stone in the 16th or 17th century. Just because of this spring the village was renamed by the Kurds to Novlu. The spring was renovated in 1957.

A few finely processed stones fastened into the walls of village houses are apparently taken from older buildings.

1.2 km northeast of Novlu, at the right side of the road leading to Ghurjulu, there is a tomb standing on an isolated hill. It is an octagonal structure with sharp dome, faced both in the outside and the inside, by finely processed yellowish stone. Several gravestones preserved from the former cemetery are not inscribed as well as the walls of the tomb. Stylistically and compositionally the graves are similar to those of the medieval Armenia, while the tomb is most probably of Persian provenance and belongs to the 17th century.

The villages Zelfr and Goyarjeh are 2.5- 3 km east and southeast of Novlu. The latter is an old Armenian village, which has lost its historical name.

Four other villages are situated at a distance of 1.5-2 km of each other, at the right bank of the

Vorotan. They are called Dashalti (Kundanli), Teymur-Myuskanli, Goljgh and Bakhtiyarlu. 1 km down by the river course there are two pylons of a ruined single span medieval bridge.

SETANTS

Historical Setants is one of the 12 villages mentioned in the list of the Maghanjugh district villages⁵²⁴. It is located at the right bank of the Setants (right tributary to the Vorotan), which takes source on the north-eastern slopes of the Kapan mount (2074 m). The village was abandoned in the second half of the 19th century and then reinhabited by the Kurds from the Gharaghshlagh village,⁵²⁵ that distorted its historical name to Seitias.

Ruins of a small structure, assigned for defence, presumably a fortress built of coarse stone without mortar, are situated in the southern side of the village, where the stream takes a twist, thus turning the whole area into peninsula. Not far of it is an old Armenian cemetery with dense burials covered by coarse gravestones.

Just opposite the Setants village, on the woody slope at the right bank of the stream, there are the ruins of another defense structure and a fragmented unincscribed khachkar.

4 old villages are situated nearby, down by the course of the same stream, bordering the southern edge of Setants: Gāras (or Gārabas), which was occupied by the Kurds of Bakhtiyarlu tribe in the same period as Setants (in the late 19th century), Halava, Mamedli and Gharaghshlagh (the former two are situated at the right bank, while the two latter – at the left bank of the stream).

All of the mentioned villages had been renamed after being reinhabited by the Kurds in the late 19th century. With the exception of Mamedli the historical names of three other villages are lost.

TAJKADZOR (MAMEDLI)

Tajkadzor is mentioned by Stepanos Orbelian⁵²⁶ within the list of Other Baghk, or Kashunik district villages in regard of its tithe (6 dahekan). The village preserved its name till the late 19th century. In any case, S. Bahatrian wrote in 1885 that: "the ruins of Tajkadzor, Kusaqarer and Ayin are situated near the present-day Jibiklu, populated by Kurds."⁵²⁷ The maps published on

⁵²⁴ Ibid, p. 42.

⁵²⁵ "Nor Dar", 1885, N 28, p. 3 (in Arm.).

⁵²⁶ St. Orbelian, Ibid., p. 401.

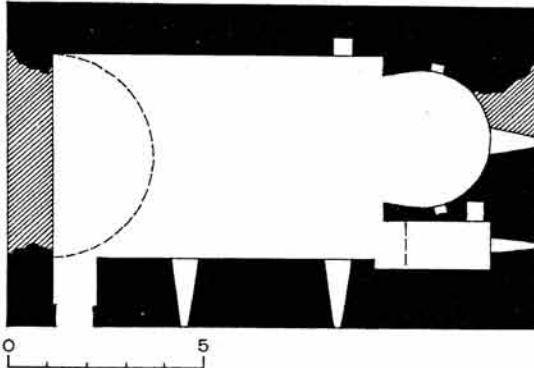
⁵²⁷ S. Bahatrian, Zangezur, "Nor Dar", 1885, N 28, p. 3 (in Arm.).

the verge of the XIX-XX cent. did not mention the toponym Tajkadzor. In stead, the 5 *versta* maps marked a village named Mamedli (or Mamatli) 4.5 km northeast of the Upper (or Old) Jibiklu. It is not difficult to guess that the preference was given to the current Turkish name of the village, which was generally characteristic of the Russian cartography.

As regards the Kusaqarer village, also mentioned in the “Chronicle”⁵²⁸, as ‘Kosaqarer’, it was one of the villages of Maghanjugh district. Unfortunately, being preserved till the end of the 19th century, it is nowadays totally lost and its location unknown.

JAPKUT (JIBIKLI)

Japkut was mentioned in the list of the Kashunik villages with the tithes amounting to 12 dahekan, which indicates that it was a relatively large village. Presumably this village was resettled by the Kurds and renamed to Jibikli at the end of the 19th century. However, the comparison of Armenian root Japk (of Japkut) with the Turkish Jibik leaves no doubts that this is the same village. It is situated at the source of the tributary to the Setants River, on the southern slope of a mountain, at the altitude of 1350-1430 m above the sea.



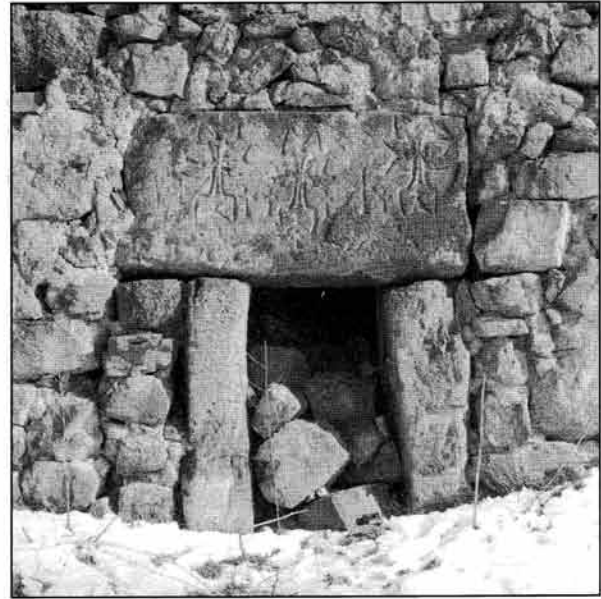
Japkut. General plan of the church

The church still standing in the centre of the village represents a single nave vaulted basilica, built of coarse stone and mortar (external dimensions: 13.70x8.15 m). It has one sacristy in the southern side of the altar. The baptism niche is in the northern wall. Eastern and western facades are damaged and half-decayed. The tympanum over the only entrance made in the southern wall is adorned with crosses. The date is inscribed over the tympanum:

ԹՎԻՆ ՌՂ (1641):

“YEAR 1641.”

Most possibly, this is the date of building, although we have no other evidences of former struc-



Japkut. Church seen from southeast. Entrance in the southern facade. The church seen from east

tures here. Several unscripted khachkars are fastened into different sections of interior walls. Judging by their stylistic and artistic features they may date back to the XV-XVI cent.

The Lower Jibikli village is 2.5 km southeast of Japkut.

AKN (AYIN)

This village is also mentioned in the list of the Kashunik district (with 6 dahekan of tithes, which means that this should be a small village).⁵²⁹ The village is recorded under the same name also within the list of the Barkushat district villages in the Annex to the "Chronicle."⁵³⁰ As mentioned by A. Gharagyozyan "Till now the residents of Davit-Bek, Kapan district use the name Akn to denote the neighboring Azerbaijanian Ayin, situated at the left bank of the Kashuni River..."⁵³¹

Before the establishment of the Soviet rule, Akn and its environs belonged to the Yeghiazariants family. In 1900 the same landowner built a single span stone bridge over the Kashuni River at the edge of Zeiva (the present-day Davit-Bek village).

Akn is situated 2.3 km north of Davit Bek village, on the eastern slope of the mount Akn, on the altitude of 1330-1400 m above the sea.

1.5 km north of Akn there is another insignificant ruined village Mistan.

2.5 km east of Akn is the village known as Chardakhlu.⁵³² North of the latter, on the road leading to Khalaj there are two uninscribed and simply stylized khachkars.

KHALASH (KHALAJ)

This old village is situated 4 km northeast of the Ghubatlu town. The Kurds that settled here since the late 18th century, during the following decades took possession of the neighboring pastures and by the middle of the 19th century already acquired considerable wealth and influence. This is evidenced by a large dwelling compound (consisting of several vaulted rooms, included into a thick wall with large arched gate) of a Kurdish bek built at the said period.

Certain renovation works conducted in the eighties fortunately remained incomplete, because it was rather a reconstruction, than renovation.

The village Tarovlu is situated 3 km northeast of Zeyva (the present-day Davit-Bek). Burial mounds cover the vast area at the right bank of the Kashuni River between the Tarovlu and Upper Khoja-Musakhli villages. Excavations here were implemented by Azerbaijanian archaeologists in 1990.



Khalash. Gate of the Bek's house

DZOR (ZOR)

This small but obviously old village is squeezed between bare rocks at the left bank of the Kashuni River in the narrowest place of the gorge. The Kurds that established here call it Zor. It is not difficult to guess that this is the distortion of the Armenian toponym Dzor ('Gorge'), to which the location totally complies. Two ruined mills are situated at the right bank of the river.

The Upper Khoja-Musakhli (or Mazitli) village is also situated at the left bank, 1 km north by the gorge. The aborigines told that the village was named after the Armenian Khoja-Misak, pronounced by the Kurds as Musakh. There are the runes of an old mill at the same riverbank in the eastern side of the village.

The ruined village and fortress of Lower Khoja Musakhli (or Ghalajgh) are situated 1 km down by the river course. The fortress walls are still discernibly visible on top of a bare rocky mountain in the eastern side of the village.

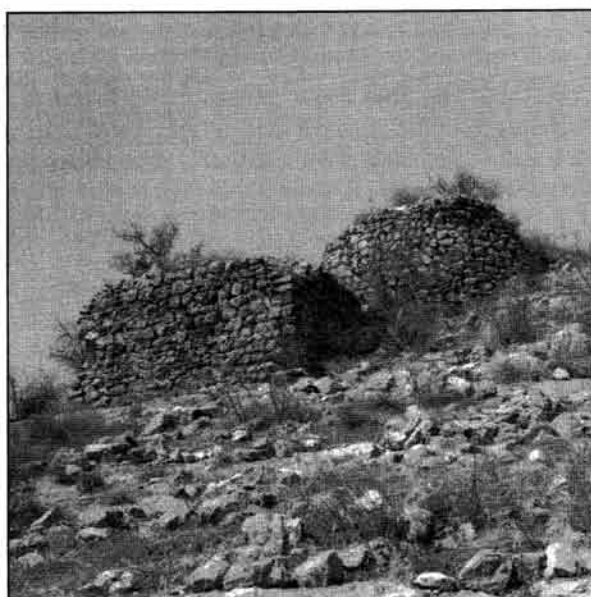
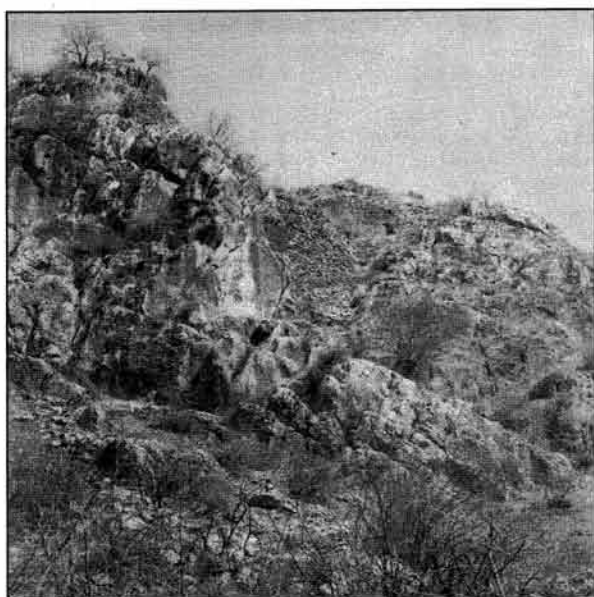
The fortress wall, built of coarse stone and mortar, and fortified every other ten meters by double semicircular towers, extends along the southern slope of the mount. The maximum height in the sections preserved is 6-7 m. A little higher inside the wall there are the remains of other structures. Traces of separate structures are visible on top the mountain too. As soon as the mount is mostly strengthened by the vertical wall of natural rocks, stone walls were erected only in the parts, which were considered unsafe and easy of access. The building peculiarities of the fortress walls in the sections preserved, are characteristic of the X-XIII cent.

529 Ibid., p. 401.

530 Chronicle of St. Orbelian, Annex p. 42.

531 A. Gharagyozyan, On the Topography of the Baghk and Kashunik Provinces of Syunik", "Banber of the Yerevan University", 1978, N 3, p. 197 (in Arm.).

532 "Chronicle", Annex mentions the village Pakahan in the district of Barkushat, which, as witnessed by the villagers of Davit-Bek, Kapan District, is identical to Pisihan, the former name of Chardakhlu.



Fort Pahu? Mount seen from west. Ruins of the citadel. Two towers.

As soon as Stephanos Orbelian mentioned only two fortresses in this part of the district: Pahu and Andokaber, probably, this might be one of them.

1 km east of the fortress, there is a ruined medieval bridge, over the Kashuni River, which was repaired by a timber deck. The preserved pylons are built of coarse stone.

YERKATAVORK (DAMRCHILAR)

This village is situated at the point of confluence of the Kashuni and Vorotan rivers, at the left bank. The single span bridge of the XVII-XVIII cent, situated inside the village is still undamaged. Its length



Yerkatavork. Bridge

(span) is 9.15 m and the width is 3.10 m. The last renovation by concrete was made in 1990. The building inscription is made in Arabic letters.

In conformity with Gh. Alishan, there had been two tombs of the XIV-XV cent in Yerkatavork (the present-day Damrchiedam village) and a mosque built in the end of the XIX cent (exceptional phenomenon for the region in spite of numerous Kurdish and Turkish villages).

AGATI (AKATI, AYADI)

Agati mentioned by St. Orbelian within the list of Kashunik district villages⁵³³ (with the tithe equal to 8 dahekan) was the Armenian village of medium size. During the late Middle Ages the village was still mentioned as Akati,⁵³⁴ while the czarist maps of the late XIX cent marked it as Ayadi. The identity of these three toponyms is doubtless.⁵³⁵ During the Soviet period the village was renamed to Mehrili.

The village is situated 0.7 km east of the Dzor village, at the right elevated side of the Kashuni River gorge. The czarist “5 versta” map published in 1904 marked a church at the southeastern edge of the village, no trace of which is now preserved.

Two other old villages are situated not far of Agati, down by the river course. These villages are presently known only under the names given by their later Turkish population - Poladli and Dondarli.

PROJANTS (PROSHANTS)

Projants is mentioned in the Annex to the “Chronicle”,⁵³⁶ alongside with other taxpayer villages of the Barkushat district and was known to the Armenians of the neighboring villages under its own name till the 19th century, although the Turks that settled here pronounced the name as Pirjan, Perjan or Parijan. In any case S. Bahatryan in 1885 clearly noted, that the “Gödakhlu, Khassthab and Pirjan (former Khachdab and Proshants) villages are included into the district of Bargushat”.⁵³⁷ Unfortunately, during the 200 years of their presence in the village the Turks destroyed any reminders of Armenian culture.

Barely 300 m east of Projants there is a settlement, known under its Turkish name – Göyal.

HARTEK

Another historical village of the district – Hartek is situated at a distance of 2 km north-east of Projants on a beautiful plateau, surrounded by mountaintops on three sides. Hartek is first mentioned in the XIII century, in the list of the Kashunik villages, obliged to pay the tax amounting 10 dahekan⁵³⁸ (consequently it was a village of medium size). The nomads that settled here in



Hartek. A few preserved gravestones

533 St. Orbelian, *Ibid.*, p. 401.

534 Chronicle, Annex, p. 42.

535 G. M. Grigorian, On the topography of a Number of Settlements of the Historical Syunik, “Historical-Philological Journal”, 1966, N 4, p. 233 (in Arm.).

536 Chronicle of St. Orbelian, *Ibid.*

537 “Nor Dar”, 1885, N 29, p. 2 (in Arm.).

the 19th century, named the village Alibek, maybe after the name of their tribe leader (the “5 versta” map of 1904 marked it as Alibek), but the historical name of the village was not lost. Besides, the summit (altitude

538 St. Orbelian, p. 401.

1280 m) situated 1.5 km south of the village was also called Hartek (Turk. Hartiz). The identity of the present day Hartiz and the historical Hartek is proved.⁵³⁹

Ruins of an ancient cemetery and the spring are preserved within the area of the village. Two finely processed quadrangular typically Armenian tomb stones and stone fonts of the spring are silent witnesses of the former Armenian population.

The prop-wall masonry of the small ancient fortress situated on top the hill in the southeastern edge of Hartek is still outlined.

1.8 km north of Hartek there are the ruins of the Kurdish village Taghabash.

ATKHUYK

Judging from the tithe (12 dahekan)⁵⁴⁰ Atkhuyk was one of the major villages of Kashunik. It is situated on a sunny slope, 1.5 km south of Prjants. The present-day Turkish name is Atkiz. The identity of Atkhuyr and Atkiz is a proven fact⁵⁴¹.

1.5 km southeast of Atkhuyk is the Saldash village, inhabited by Turkish shepherds till 1993. East of the latter, close to each other there are 4 other villages called in Turkish Charalu, Boyunaghar, Ballughaya and Mollali.

Villages Mirlär, Hal, Mamar, Ulashli and Abilja are located along the right bank of Vorotan, down of Yerkatavork. The Gilijan or Khalijan and Khojakhan villages are situated below the confluence of the Hakari and Vorotan rivers. All of the mentioned villages were emptied of Armenians on the verge of the XVII-XVIII cent already, and there is little what has remained of the former Armenian population. However some traces are visible till now. Among them, are the ruins of an old settlement in the northern edge of Mamar, or the remains of princely quarters in the Gilijan village, which was described by Gh. Alishan as follows: "Khalijan a name by which a ruined place or a castle with gates is called, has a beautiful entrance erected of processed stone, as well as the whole destroyed castle, which is surrounded by uninscribed Armenian tomb stones..."⁵⁴² As regards the etymology of the toponym Khojakhan, there is the following comment: "Khojakhan is the largest village, by the river course, the original name of which- Khoja Hovhan was distorted by the foreigners. The latter was a wealthy man, a merchant, whose property was plundered and whose tribe was exterminated by tyrannical Fat-Ali, the opponent of Davit-Bek..."⁵⁴³

Ruins of an insignificant fortress, or rather a watch-tower are preserved on the edge of a mountain spur not far from the confluence of Vorotan and Hakari rivers.

Two other villages situated northwest of Khojakhan are called Arakishilar and Giyasli. Their historical names are forgotten.

THE AREA BETWEEN THE VOROTAN AND HAKARI RIVERS.

The space between the lower courses of the two main rivers of Syunik resembles a triangle with its sharp edge directed southwards.

All of the settlements of this region are situated along the riverbanks, and the area between the banks is mostly used as pasture (especially during the two past centuries, when the nomads settled in the villages abandoned by Armenians).

We'll begin the description of these settlements with the left bank of Vorotan, and then pass to the right bank of Hakari, down by the river course.

The first village at the left bank of Vorotan is Eyvazly, inhabited by the Turks till 1993. The Armenian cemetery of Yazı dating back to the XV-XVII cent is situated 1 km northeast of it, on a long cape between the Vararakn and Vorotan rivers.

Another cemetery is preserved in the western side of the Davudlu village, situated not far of the confluence of the two mentioned rivers. Most of the tombs are covered by coarse flat slabs. Burials are made on rather large depth. The nomads that settled here in the early 20th century buried their dead a little below the Armenian cemetery (to the southwest). On one of the tombs S. Khanzadian read:

ԱՅՍ Է ՀԱՆԳԻՍ ԴԱՎԻԹ ԲԱՋ ԶՈՐԱՎԱՐԻՆ, ԹՎՆ. ՌՃՆ (1609):

"HERE RESTS DAVIT, THE BRAVE COMMANDER. YEAR 1609."

Without any arguments S. Khanzadian noted further that Davudlu is the historical Margadzor village,⁵⁴⁴ meanwhile the historian Sh. Mkrтчian proved, that this was Davitashen.⁵⁴⁵ Moreover, the peasants of the neighboring Armenian villages insist on that name too.

An old ruined mill is situated in the eastern side of Davudlu.

539 A. Gharagozian, *Ibid.*, p. 197.

540 St. Orbelian, *Ibid.*

541 A. Garagozian, *Ibid.*, p. 197

542 Gh. Alishan, *Sisakan*, Venice, 1893, p. 282 (in Arm.).

543 *Ibid.*

544 S. Khanzadian, *What the Stones Tell*, "Sovetakan Hayastan", magazine, 1984, N 6, p. 31 (in Arm.).

545 Sh. Mkrтчian, *Armenian Historical and Cultural Landmarks of Jebrail-Ghubatlu*, "Azatamart", 1993, N 40, p. 12 (in Arm.).

LALAZAR BRIDGE

This firm stone bridge with two spans over the Vorotan River is situated 2.5 km west of Davudlu. The arches are faced by finely processed gray basalt. The length of the left span 12.37 m,



Lalazar Bridge, general view and the building inscription deliberately erased.

and the right one is a little longer. The banistered passage is 4.05 m wide. The building inscription of ten lines was carved on a finely processed circular stone fastened into the eastern side of the left bank pylon. In conformity with it Hovakim Lalazariants, resident of the Khndzoresk village, built the bridge in 1867. There is an interesting and beautiful story connected with the foundation of this large bridge,

which is told by the Armenians of the neighboring villages till now.⁵⁴⁶

In 1900-1902 the bridge was completely renovated by Simeon Lalazariants, the son of Hovakim Lalazariants. As reported by the papers of that period: "The stone bridge over Bargushat built in the 1860-ies by the peasant of Khndzoresk has decayed and been out of use. Presently it is being renovated and almost ready. The renovator is the son of the late, Simeon, and the bridge repair works lasting 1,5 year already are performed at his cost. Simeon Lalazareants is personally supervising the work..."⁵⁴⁷

Unfortunately, the Muslims deliberately erased the building inscription of the bridge during the past few years and presently it is almost illegible.

350 m away of the bridge, down by the course of the Vorotan there are the ruins of a mill built in the 19th century. Besides, 1.2 km northeast of the bridge, near the village called Alghuliushaghi there is a totally preserved cave church. As witnessed by Yervand Lalayan this church as well as the others "... served as a corral or a shed. The little rock-carved church with caves situated above it and serving as wine-presses and large karas-vessels storage near the Turkish village Alighuliushaghi is in similar situation".⁵⁴⁸

The ruins of a medieval (IX-XI cent) fortress "Keyghala" and a spring are situated in the environs of the Alighuliushaghi village.

There are seven mostly old villages at the left bank of Vorotan, on the road leading to the regional



Ghubatli. Gravestone of the XVI-XVII cent in the Museum of the administrative center

centre Ghubatli. All of them during the past two centuries are known only under their Kurdish names (Melikahmedli, Bala-Hasanli, Khdrli, Abdalanli,

546 S. Karapetian, Kashunik-Barkushat-Ghubatli. Armenian Historical Monuments, "Areresum", N 15, p. 18 (in Arm.).

547 "Mshak", 1902, N 161, p. 2 (in Arm.).

548 Ye. Lalayan, Zangezour, "Anthropological Review", Case 4, N 2, Tiflis, 1898, p. 50 (in Arm.).

Lepekheyranli, Ghayali (Gharagüza) and Mahmudlu) and contain no traces of Armenian culture.

As regards the Historical Museum established in the town of Ghubatli, there are four tomb stones in the yard, brought from the various sites of the region (unfortunately there provenance is unknown). Particularly – one of them is a rectangular slab, the other is decorated by genre scene, and two others are ram shaped tomb stones.

The whole area by the lower course of the river, after Ghubatli and up to the confluence of Hakari and Vorotan is covered by villages with Turkish and Kurdish names: Gödaklar, Saray, Dilyali-Müskanli, Ghazyan and Kedadekh. So is the opposite bank of the river. Most of them are included into the district of Ghubatli (Kerlar⁵⁴⁹, Shikhova (Gharakishilar), Gharajanli, Gharaghaj, Sadkhli, Sariyatagh, Mollaburkhan, Upper Molla, Kartuban, Lower Molla, Hussein ushaghi and Gharalar).

THE AREA AT THE LEFT BANK OF THE HAKARI RIVER.

The whole area along the left bank of Hakari is covered by mainly old villages, which have lost their historical names. Presently they are known only under their Turkish and Kurdish names given by the nomads during the last two centuries. Just opposite the regional center Ghubatli, at the left bank there are the villages Muradkhanli, Khandak, Chghchik (Ishghli), Patar, Bala-Sultanli, Baykhtash, Khojik, Mardanli, Efendilar, Yusifbeyli, Hamgali, Chaytumas, Shotlanli⁵⁵⁰, Khanlegh, Alaghurshagh, Mughanli, Mafruzli, Kürd-Mafruzli, Jilanli and Selali. Presently there are almost no traces of Armenian culture, though we know that in the eighties of the past century there had been damaged churches in the Chghchik (Zaghjik) village (during the Soviet period the latter was renamed to Ishdli), Patar and Khojik.⁵⁵¹ We should also mention the ruined fortress and a chapel of the early medieval period, situated on top the rock 3 km southeast of the Muradkhanli village. This site is known as “Ghalali”.

Contrary to it, the settlements situated in the elevated parts of the Hakari river valley, above the gorge, on the mountain slopes and especially in the woody pre-alpine zones east of the river have still preserved numerous traces of material culture of the former population.

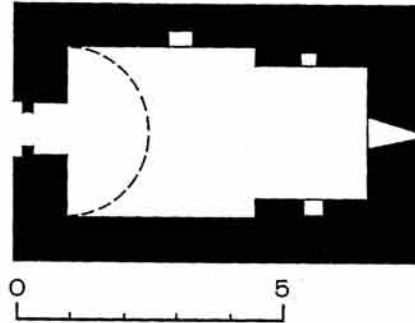
549 In conformity with Morus Hasratian, this village should correspond to the village Krvank of the Haband province (M. Hasratian, Historical Archaeological Researches, p. 155).

550 The nomadic tribe Shotlanli, after which the settlement was named, was famous as highway men. The way they seized 500 desyatinas of land, belonging to Kndzoresk, as witnessed by the press releases of 1913 was threatening to end in the bloodshed (“Horizon”, 1913, N 124, p. 3) (in Arm.).

551 “Artsakh”, p. 400.

AMUTEGH

This church of Amutegh is still standing on top the insulated mount with the altitude of 1315 m above the sea. The mount Amutegh with slopes bare and rocky in the southwestern and western sides is situated 5 km west of the left bank of Hakari (by a bee-line). The church was presumably built in the late 17th -early 18th cent. It is a single nave vaulted basilica built of lime-stone and mortar. The cornerstones of the only entrance open in the western facade are finely processed. The altar apse is quadrangular. The church was not inscribed. Its external dimensions are 7.67x4.79 m.



Amutegh. General plan of the church

The sanctuary of Amutegh was the main place of pilgrimage of the residents of Harar before it was emptied of Armenians.⁵⁵²

Bishop Barkhutarians, one of the first to describe the site, remarked, that “this church standing on top the mount is surrounded by stone and mortar wall, has considerable dimensions and a remarkable view...” It should be mentioned that provided for the “remarkable view” neither of the above description corresponded to the reality.⁵⁵³ Probably, the investigator based on the description of other people who were not quite well informed.⁵⁵⁴

BASHARAT

Certainly, Basharat is not the historical name of the village, though it seems that this toponym has survived at least from the early 18th century. Leaving the village in the second half of the same century part of Armenians settled in the Jalet village of the historical Kapaghak and took the family name Basharatian/Pasaratian (which is certified by numerous tombstones).

The village is situated on the sunny side of the eastern slope of mount Amutegh, on the altitude of 1030-1160 m over the sea.

The village church had been decayed in the late

552 See p. 176 herein, and also “Nor Dar”, 1899, N 63, p. 3 (in Arm.).
553 “Artsakh”, p. 401-402.

554 S. Karapetian, Newly Discovered Monuments of Ghubatli. “Hayreniki Dzayn”, 1994, N 15, June 2-8 (in Arm.).

19th century already.⁵⁵⁵ Presently no trace of it is preserved.

The number of Turkish nomads that moved to the deserted village had always been insignificant. In 1914 Basharat had 43 residents only⁵⁵⁶ while in 1976 their number reached 256.⁵⁵⁷

In spite of the sparse population Basharat was one of the most insurgent villages during the conflict of 1905-1906, that showed resistance to the government troops and was punished for it: "On the 16th day of this month, when the *Cossack* squadrons entered the Turkish village of Basharat (in Zangezur district) they opened fire on the *Cossacks*. The *Cossacks* had to respond and retaliated by mortars. There are destroyed houses and casualties among the Turks."⁵⁵⁸

HATK

Hatk, which has presumably preserved its historical name, is a small village situated 3 km southwest of Basharat. It is on top the mountain spur on the altitude of 1250-1260 m above the sea.

No trace has now remained of the half ruined village church⁵⁵⁹ still standing in the late 19th century. Nevertheless, the grave stones of the Armenian cemetery made of coarse slabs are still in situ on top the hill barely 250 m north of the village. The burials are rather deep. The comparative study of the later with other analogous monuments enables us to date the cemetery by the XV-XVIII cent.



Hatk. Remainder of the Armenian cemetery in the northern side of the village

The nomads that established here upon the exodus of the Armenians in the late 19th century buried their dead in the eastern side of the Armenian cemetery.

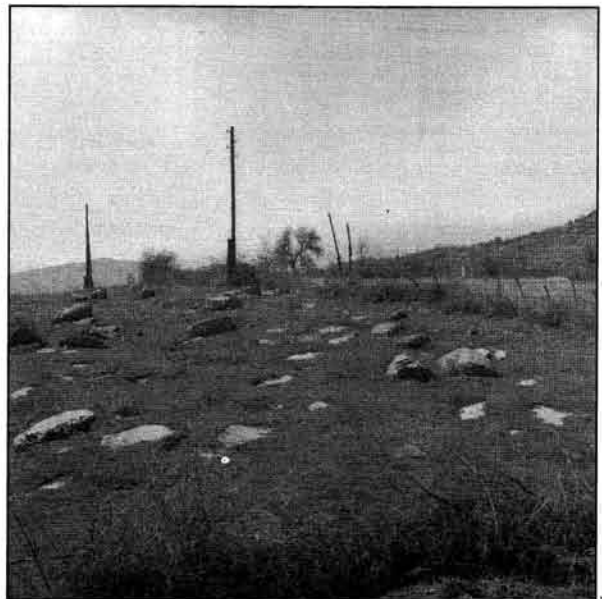
1.5 km east of Hatk there is an old village named after the Kurdish Milanli tribe,⁵⁶⁰ although the building peculiarities distinctly indicate that this was also a historical Armenian village.

DASHTAHAT

This historical village is situated 1.5 km northwest of Hatk, at the right bank of the Vaghaver tributary, on the altitude of 1100 m above the sea.

The Armenian cemetery resembling or analogous to that of Hatk is in the western side of the village. By analogy it may also date back to the XV-XVIII cent. The prop-walls of a church, which was decayed in the late 19th century already⁵⁶¹ and presently is totally ruined outline in the eastern side of the cemetery. The dimensions of the church are 8x5 m. Doubtlessly, it was a single nave vaulted basilica.

The ruins of the historical Vaghaver village are at a distance of 1,5 km north-east of Dashtahat. The toponym is calqued to Turkish as Tezkharab. Armenians till the fifties of the XX cent had inhabited the village, but as soon as Vaghaver had never entered into the administrative district of Ghubatlu, but was an enclave of the Hadrut district of the NKR, we excluded the description of this village.⁵⁶²



Dashtahat. Armenian cemetery

555 "Artsakh", Ibid.

556 "Caucasian Calendar for 1915", Tiflis, 1914, p. 97 (in Russian).

557 Azerbaijanian Soviet Encyclopaedia, vol II, Baku, 1978, p. 48 (in Azerb.)

558 "Mshak", 1906, N 39, Feb. 22, p. 1 (in Arm).

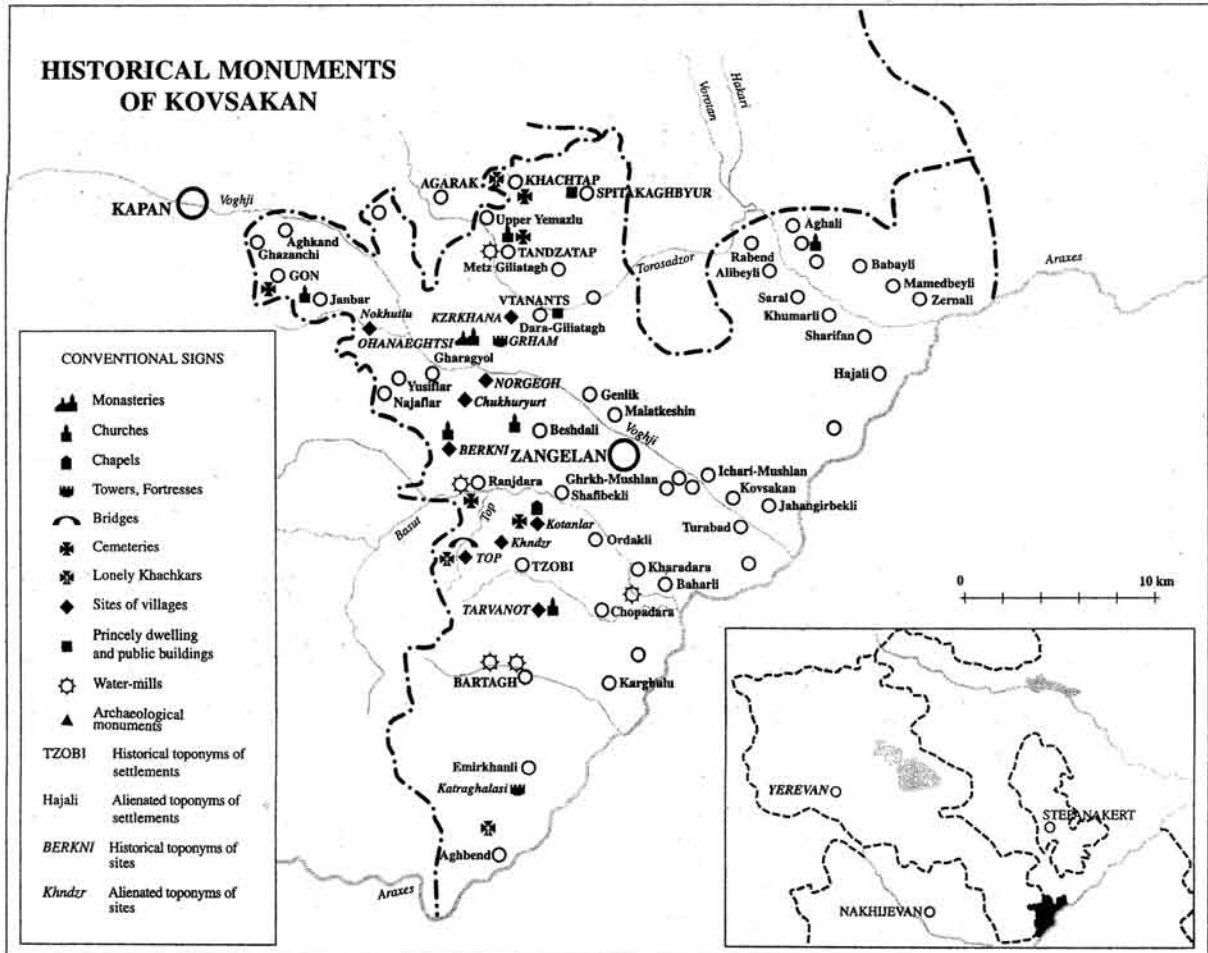
559 "Artsakh", Ibid, p. 400.

560 "Meghu Hayastani", 1877, N 17, p. 2 (in Arm.).

561 "Artsakh", Ibid, p. 400.

562 S. Karapetian, Vaghaver, History of the Enclave, "Azatamart", 1994, N 29, p. 15.

KOVSAKAN (ZANGELAN) DISTRICT



Historical review. The district of Zangelan covering the area of 707 sq. km was established in 1930. Geographically it corresponds to Kovsakan – one of the twelve districts of the historical Syunik province. Although the boundaries of Kovsakan were not delineated with any accuracy, it is obvious that the present day district of Zangelan occupies the central parts of the former.

During the early Middle Ages one of the outskirts of Kovsakan (eastern) reached “the town of Nakorzian.”⁵⁶³ It seems, the latter was situated not far of the confluence of the Hakari and Araxes rivers (probably in the place of the present-day Minjevan). There are indications that Nakorzian was located near the place of

the twists of the Aghavnaget (i.e. in its lower course).⁵⁶⁴

In the Middle Ages the district of Kovsakan was better known under the name of the fortress Grham, situated here: “the 8th – the Kovsakan district, which is presently called Grham.”⁵⁶⁵ There were 53 taxpayer villages in the district. Grham, after which the whole area was later named, was one of the main strongholds of the area and played an important role over the whole period of existence of the Syunik principality (821-987 AD) and later - Syunik kingdom (987-1170 AD).

The entire district in general and specifically the areas adjoining the Araxes riverside, had always distinguished by their warm climate. Describing the 10 years

⁵⁶³ Anania Shirakatsi, *Matenagrutyun*, Yerevan, 1979, p. 295 (in Arm.).

⁵⁶⁴ Stephanos Orbelian, *History of Syunik*, Yerevan, 1986, p. 117 (in Arm.).

⁵⁶⁵ Ibid. p. 402.

that Vasak the Hermit passed in this province, St. Orbelian noted that he had been living on fruits and other produce of earth, as soon as "summers and winters in this land resembled those of Egypt."⁵⁶⁶

During the XVII-XVIII centuries Kovsakan or Grahm divided to minor administrative entities: Chavndur, Gilaberd or Kulaberd⁵⁶⁷ Gurham, and Ajanan), partially – Bargushat. Some of them in their turn were composed of even smaller units: for instance, the district of Kopara, occupying the western part of Bargushat consisted of Sevakar, Chapni, Yerkenants, Artzvanik, Zeyva, Khdrants and Agarak villages.⁵⁶⁸

While determining the border delineation between the Soviet Republics of Armenia and Azerbaijan only Ajanan was joined to the Kapan district of Arm. SSR totally, besides Armenia received the western parts of the above-mentioned districts, while the eastern parts, especially those adjoining the Araxes riverside were annexed to Azerbaijan. The administrative district of Zangelan was established here in 1930. During the following decades the local Armenian population was totally expelled from these areas (e.g. the last village to be emptied of Armenians in 1967 was Tandzatap). In its stead the number of the Turkish and Kurdish population was steadily rising, as a result, by 1978 the district with its 81 Turkish villages, one town-type settlement – Minjevan, and one town - Zangelan became monoethnic. Zangelan was an insignificant village till 1957, when it was turned to a town type settlement and later - in 1967 to a town of the republican significance. In conformity with the census of Jan. 1, 1979 the district had a population of 28.400 people.⁵⁶⁹

The district of Zangelan covers mainly the area between the lower courses of the Voghji, Tzav (or Basur) and Hakari Rivers.

Most of the historical monuments are situated closer to the borderline of the Republic of Armenia, in the western - mainly mountainous parts of the region, frequently covered with forests. The villages and the general relief of these areas, are most reliable in terms of defence, and have always been considered reliable and easy to defend. That's why it was not by accident that the Armenians survived in these areas much longer, than in the plain by the Araxes riverside, which was emptied much earlier. Correspondingly, the poor preservation of the historical monuments in the latter areas was conditioned by the said fact.

The old settlements and historical monuments of the Zangelan district shall be presented in the same sequence, as those of Karvajar, Kashatagh and

Kashunik, i.e. by river valleys. In this case we shall begin with the lower course of the Hakari, and Torosadzor, situated in the basin of the same river, then pass to the lower course of the Voghji river, therefrom to the lower course and the basin of the Basutajur and end with the plain adjoining the Araxes.

LOWER COURSE OF THE HAKARI RIVER.

Barely a few kilometers after the confluence with the Vorotan, the Hakari crosses the border of Zangelan district, where it flows open and wide through a quite flat plain. Both riverbanks up to the confluence with the Araxes, are covered by a dense networks of large and small villages, known mainly under their Turkish names, which they received during the past one or two centuries. Particularly, the villages Rabend, Alibeyli, Saral, Khumarli, Sharifan and Hajali are situated along the right bank, of the Hakari, while Aghali, Babajli, Mamedbeyli, Khavali and Zernali are located at the left bank.

Traces of Armenian culture are almost entirely missing in this part of the valley, provided for a few landmarks such as the mosque of Aghali, which was evidently founded on the prop-walls of an Armenian medieval church,⁵⁷⁰ or Armenian tombs of the 14th century preserved in the Mamedbeyli and Sharifan villages, or ruins of a watchtower near the village of Hajali.

It seems that the Ghyut order established by Vasak the Hermit in the V-VI cent. should have been situated in this part of the district. The monastery estate consisted of five villages donated by the prince of Syunik: "They gave five villages with the following boundaries: beginning with Sevasar⁵⁷¹ and up to the Botiboter, down to the stream of Tzeni and up to the gardens of Urkanots, and therefrom to the twists of the Aghaver River, opposite the church of Nakorzan, up to the house of God."⁵⁷²

TOROSADZOR

Torosadzor is situated "opposite the Yemazlu village and extends from Khdrants up to the Barkushat River."⁵⁷³ The village and the stream of identical name had been named after prince Toros, who gained power in this region in the beginning of 1720-ies. In accordance with Orbelian "... Prince Toros had moved from

566 Ibid. p. 114.

567 **Ghukas Sebastatsi**, David Bek or the History of the Residents of Ghapan, Yerevan, 1992, p. 83. (in Arm).

568 Anthropological Survey, Book XII, Tiflis, 1905, p. 177. (in Arm.).

569 Azerbaijanian Soviet Encyclopaedia, vol. IV, Baku, 1980, p. 317 (in Azerb.).

570 See "Areresum", N 16, 1996, p. 19 (in Arm.).

571 Sevasar was later calqued to Gharadagh.

572 **St. Orbelian**, Ibid., p. 117.

573 Anthropological Survey, Book XII, Tiflis, 1905, p. 189-190. (in Arm.).

Soghanlu and established his residence in the place named Torosats-Dzor, near the Yemazlu village...⁵⁷⁴ The villages Upper, Lower and Middle Yemazlu, as well as Spitakaghbyur (Aghbis) Khachtap (Saralikheshtab) Tandzatap (Gharababa), Large and Dara Gulatagh, Vtanants (Venetli), Kzrkhana (Gzrikhana), Aladin (Shamli) and Iskyandarbekli are situated in the valley of that stream. The former Armenian names of the majority of these presently Turkish villages were fortunately not forgotten.

TANDZATAP

Tandzatap, the name of which had been transformed to Tandzatapa, or Gharababa is an old village situated at the left bank of Torosadzor, barely 2 km away of the borderline of Kapan district, Armenia, 4.5 km south-east of the Armenian Agarak village, at the altitude of 700-740 m above the sea.

There are no records relating the village earlier than eighteen twenties. To tell the story briefly, the descendant of prince Toros, one of Davit-Bek's companions-in arms, "the ruler of Agarak, Khdrants, Vzhanis, Zeyva and nowadays completely ruined Guegharkuni, Gharabasa, Grghrkhana and other villages..."⁵⁷⁵ whose princely quarters were in the village of Yeghvard (the present-day Kapan district), moved their princely residence from Agarak to Tandzatap. Karam, the second son of prince Toros's junior son Hetom, being a person of extreme physical strength, ruled by the right of a melik over the district of Kapara. Beginning with Melik Karam his successors (Hayrum, the grandson of Karam famous for his courage), the descendants of this principal line were called Melik-Karamian.⁵⁷⁶ After the establishment of the Russian rule over the area these meliks continued to rule in their patrimony by the right of the landlords. By the way, in conformity with the newspaper report of 1906 the village was built up in 1870 (probably, reconstructed). At the beginning there had been only 3 or 4 households but within 30-35 years (as of 1906) the number of the households reached 33-35.⁵⁷⁷ In 1897 the village was monoethnic and consisted of 29 households (218 residents).⁵⁷⁸ We also know, that on 10 August 1906 the village was attacked by a large



Tandzatap. The church seen from southeast. Southern facade of the church with cross relieves. Fragment of a tombstone in the ruined cemetery.

574 Ibid.

575 Ibid., p. 189.

576 For further details about the descendants of prince Toros see the article of mine: "Residence of the Meliks in Oblivion", "Hayastani Hanrapetutyun", daily, 1995, Aug. 21, N 209, p. 2. (in Arm.).

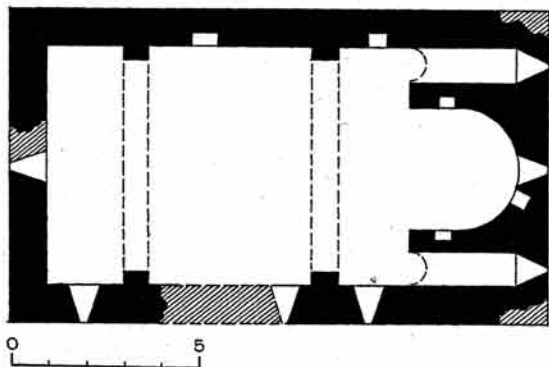
577 "Mshak", 1906, N 257, Nov. 23, p. 2 (in Arm.).

578 A-Do, Armenian-Turkish Conflict in the Caucasus (1905-1906), Yerevan, 1907, p. 247 (in Arm.).

Turkish mob: "... an awesome Turkish mob attacked Tandzatap. They surrendered to the mob after almost half day's resistance. The people could hardly escape to Agarak. Rich Tandzatapa was totally plundered and set on fire. The Turks hijacked 300 heads of cattle, hundreds of loads of wheat, barley and other rich household utensils. Those who fled were totally plundered. There were 5 victims and several wounded among the Armenians. Of the Melik-Karamian family - Michael Bek (70 years old), Beglar Bek (65 y. o.), Bahram Bek (45 y. o.), Bakhshi-Bek's wife (40 y. o.) and Hatam-Bek's daughter (19 y. o.) were killed. There had been casualties among the Turks too, but their number is uncertain..."⁵⁷⁹ To help the destitute relatives the Melik-Karamian brothers sent assistance from Tirmez amounting to 300 rubles.⁵⁸⁰

Nevertheless, during the following years Tandzatap flourished again. Even during the several decades (till 1967) of the Soviet rule, it remained monoethnically Armenian, the Turks settled here later.

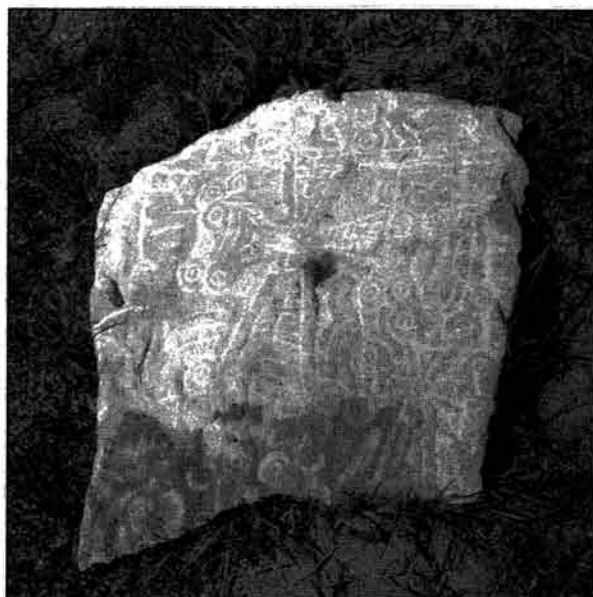
The village church representing a single nave vaulted basilica is still standing on the elevated slope of a hill in the northern side of the village. It



Tandzatap. General plan of the church

was built mainly of unprocessed stone and mortar, only some corner stones were processed. The interior was plastered. There were two sacristies by both sides of the altar apse, and the baptism font was in its traditional place, in the northern wall of the church. The only entrance, presently damaged, was open in the southern wall. Dimensions are 14.50x8.30. No inscriptions have preserved. Judging from the building technique the church belonged to the middle of the 19th century.

The cemetery surrounding the church was deliberately demolished before the liberation of this area in 1989-1993. Presently only the fragments of tombstones are preserved in the site. One



Tandzatap. Fragmented khachkar in the vineyard situated on the place of the cemetery

of them was a memorial to Hatam-Bek, the descendant of the Melik-Karamian princely line (size: 63x53 cm). It contained an inscription of three lines.

(ԱՅՍ Է) ՏԱՊԱՆ ՅԱԹԱՍ ԲԷԿ(Ի)
(ԱԿՈՒՐՉԱՆ ԲԷԿ ՄԷԼԻԻՔ Բ(Ա)...(18)82 ԱՄԻ:

"THIS IS THE TOMB OF HATAM BEK [SON OF] AKOPJAN BEK MELIK KA[RAMIAN]... YEAR [18]82."

The village had two water mills, ruins of which are still preserved in its northwestern side, at the bank of the stream flowing through Torosadzor.

The old cemetery with khachkars 1 km north of Tandzatap was totally demolished during planting a new vineyard. Here and there fragments of khachkars look through the rows of vine. One of them (uninscribed) was carved in a style characteristic of the XI-XII cent.

KHACHTAP

The two neighboring villages, situated at a distance of 5 km of each other, were reinhabited by the Turks during the Soviet period and renamed to Koyudarakheshdab and Saralikheshdab. The cemetery with still intact medieval khachkars hidden under dense bushes is situated 1 km west of the latter, near the borderline with the Kapan district. One of its khachkars was moved to Agarak, to be placed under the wall of the renovated village church. Though the khachkar isn't inscribed, its stylistic peculiarities enable us to date it by the XVII-XVIII cent.

579 Ibid., p. 292.

580 "Mshak", 1906, N 257, Nov. 23, p. 2 (in Arm.).



Khachtap. Khachkar transferred to Agarak

The Aghbis village with a spring in the centre, is 2.7 km east of Saralikheshtab. Probably, this was Spitakaghbyur, the village of Barkushat district.⁵⁸¹ As usual, the spring fonts were cut of a single piece of stone.

VTANANTS

The Turks that settled in this village in the late XVIII century and systematically destroyed every trace of the material culture of the former population transformed the historical name of that village to Venetli.

The village is located at the left bank of the stream Aladin flowing through Torosadzor, at the altitude of 490-530 m above the sea.⁵⁸²



Daragilatagh. Sink of the spring with deliberately erased Armenian inscription

1 km west of the village, at the northern edge of the Dara Gilatagh village, a little above the right bank of the stream, there is a stone structure of the spring. One of its stone fonts contained an Armenian inscription, which is presently erased.⁵⁸³ Only a few Armenian letters are legible. This spring is known under the name "the spring of Atrjan".

KZIRKHANA

Kzirkhana is a ruined village situated on the woody northeastern slope of the Susanasar mount, 5 km away of Vtanants. Though the population of the neighboring villages called it Kzirkhana, the list of the Bargushat district villages compiled in XVII-XVIII cent, marked them as Keazarkhuni.⁵⁸⁴ This village was populated by Armenians till the beginning of the XIX century. In the XVIII century the village was part of prince Toros's estate.

The name of this village was mentioned in the donatory inscription carved on the southern wall of the Agarak village church in 1831:

ԿՆԶԸՐԻՆԱՆՅԻ ՍԱՐԳԻՍ ՊԵՏՐՈՍԵԱՆ |
ԵՒ ԻՒՐ ԿՈՂԱԿԻՅ ԳՆԵԱ ՀԱՍՐԱԹԵԱՆ |
ԵՏՈՒՆ ԶԱՐ ԱՅՍ ՅԻՇԱՏԱԿ ԻՆՔԵԱՆ |
ԵԿԵՂԵՅԻՆ ՕԳՆԱԿԱՆ ԼԻՅԻ ՊԱՀԱՊԱՆ |
ԿԱՐԱՅՅՕՂՆ Խ(Ո)Ջ(Ա) ՍԱՐԳՍԻՆ ԱՍԷՆ |
ՈՂՈՐՍԻ ԱՍԵՆ 1831 ԱՍԵԱՆ | ՅՆԹՀ:

"SARGIS PETROSSIAN, RESIDENT OF KZIRKHANA AND HIS SPOUSE GNEA HASRATIAN GAVE THIS STONE TO COMMEMORATE THEMSELVES, LET THIS CHURCH BE OF HELP AND PROTECTION, AND LET THOSE WHO READ, SAY 'LORD HAVE MERCY ON KHOJA SARKIS. AMEN', 1831. JNKJ (Jesus of Nazareth, King of the Jews)."

2 km southwest of Kzirkhana, higher by the Susanasar mount, there are the ruins of "Ohana Yeghtsi" - monastery and medieval fortress, which could well belong to the famous fortress of Grham.

THE AREA IN THE LOWER COURSE OF THE VOGHJI RIVER.

3-4 km away of the town of Kapan the Voghji enters into the Zangelan District, and flows up to the confluence with the Araxes taking only a few insignificant tributaries. The majority of the villages situated along both banks of this river were emptied of Armenians in the late XVIII century.

581 Chronicle of St. Orbelian, Yerevan, 1942, p. 42.

582 Ibid.

583 On this issue see: "Areresum", 1996, N 16, p. 18 (in Armenian)

584 Chronicle of St. Orbelian, Yerevan, 1942, p. 42.

The left bank is occupied by the villages (in succession) Chinari (Seidlar), Godaklar, Namilar, Taghili, Genlik, Malatkeshin, Ichari-Mushlan, Kosakan⁵⁸⁵ and Jahangirbekli; all of them are apparently old villages earlier populated by Armenians and reinhabited and renamed by the Turks during the past two centuries.

The villages at the right riverside are much more numerous: Ghazanchi, Aghkand, Geyali, Khrdaghshlagh, Sharikan, Otuzinji, Gon (Gungshlagh), Pirveysli, Janbar, Burunlu, Geyali (2nd), Nokhutlu, Shayifli, Safarlar, Najafaar, Yusufilar, Gharagol, Chakhuryurd, Nor-geghn (Tazakand), Sarighshlagh, Kechikli, Beshdali, Zangelan (the administrative center), Ghrekh-Mushlan, Udgun and Turabad. In the late medieval period all of the mentioned villages were included into the Gilaberd district. Some of them (e.g. Gun, Nokhutlu, Chkhururd, Norgegh) were included into the list of produce tithe payers subject to the Tatev monastery.⁵⁸⁶ Gon was also recorded in the list of the Kovsakan district taxpayers compiled by St. Orbelian (with tax amounting to 5 dahekan).⁵⁸⁷

The etymology of the historical name of the administrative center Pirchevan, which was renamed to Zangelan after being turned to a town type settlement in 1957 (and later in 1967 a town of republican significance), was provided by historian H. Gharagyozyan, who proved that the village Ashtarak mentioned in St. Orbelian's list of the Kovsakan district villages was identical to Pirchevan: "the word '*ashtarak*' is perceived as a synonym to '*burj*' ('tower, fortress'), naturally, the name of the settlement adjoining the fortress might be compounded by nouns '*Burj*' + '*avan*' ('settlement), thus giving *Burgi avan* > *Burjevan* > *Brjevan*, which under the Turkish phonetic influence was transformed to *Pirchivan*..."⁵⁸⁸

Traces of Armenian culture are limited to the following villages:

- A church near Janbari (still standing);
- A church near Geyali (collapsed);
- A church 1 km east of Najaflar (collapsed);
- A church and a cemetery in Chkhururd (collapsed);
- A spring, cemetery and ruins of an old settlement of Taghryan, 0.5 km southwest of Shayiflu, on the road leading to Safarlar;
- A church between the villages Kechikli and Beshdali.

The latter was totally preserved and used as a warehouse till recently, but was destroyed between 1990-1993. An Armenian structure of the spring is situated in its environs.

AREA IN THE LOWER COURSE OF THE BASUTAJUR.

This area was annexed to Azerbaijan during the Soviet period.

It exactly coincides with the area of the Chavndur district established in the late Middle Ages. The majority of the villages situated in the valley are known only under their present Turkish names, given in the XVIII-XIX cent. The villages, which would have preserved their medieval names, are rare. The left bank of Basutajur is occupied by a number of villages, following each other at a close distance: Kollughshlagh, Berkni (Shataris), Meshadi-Ismayili, Shafibekli, Gharadara and Baharli. The right bank villages are Chinari (Ranjara, Razdara), Top, Khndzer, Kotanlar, Svajur (Sevajur), Ordakli and Gharagoz. Rather close to them are the villages situated in the valley of Tzobajur – a tributary in the basin of Basutajur: Tzobi (Sobu), Torvanut (Tarvanot, Tarneyut), Gharashlar and Chopadara.

BERKNI (SHATARIS)

The ruins of this Armenian village are situated at a distance of 1 km of the Kapan district border, on the altitude of 910 m above the sea. The church 0.9 km



Berkni. Church seen from southeast

585 A. Gharagyozyan expressed the opinion the whole district was later renamed after the village (A. Gharagyozyan, *The Topography of the District of Kovsakan in the X cent. Syunik Province*. "Lraber of Public Sciences" 1980, N12, p. 100, in Armenian).

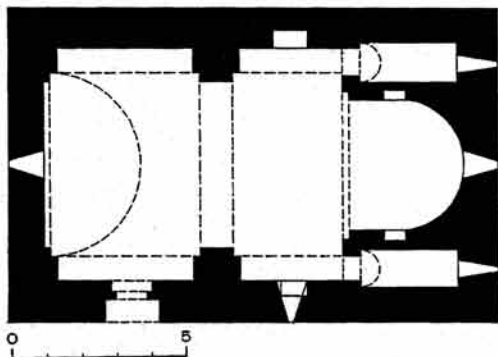
586 *Chronicle of St. Orbelian*, Yerevan, 1942, p. 42.

587 St. Orbelian, p. 402.

588 H. Gharagyozyan, *Anti-Armenian Wedge and its Four Administrative Centres*, "Yerkir" daily, 1994, June 12, N 131, p. 5.

northwest of the village is undamaged. It was planned as a single nave vaulted basilica, built of coarse stone and mortar. The interior was plastered. The only entrance was made in the southern wall. There were

two sacristies by both sides of the altar, and the baptism font was in its usual place - in the northern wall. Dimensions: 14.50x9.10 m. Simple crosses that adorn



Berkni. General plan of church

the polished surfaces of some of the masonry stones, were carved in the style characteristic of the XVI-XVII cent. Building and compositional peculiarities of the church are also characteristic of the mentioned period.

KOLLUGHSHLAGH

This village served a safe den for the Turkish hijackers. It is situated between the Basutajur and its left tributary Shikahogh, very close to the Kapan district border.

The residents of Kollughshlagh were among the mob and got retaliation in 1906 when the Turks attempted to take over Hand and other Armenian villages in the vicinity. On 6 October 1906 the Armenians not only stopped the Turks, that approached and burnt the pastures of Hand, but also counterattacked and threw them away, chasing them up to the Turkish villages of Kollughshlagh, Mtnadzor and Sanalu.⁵⁸⁹ The inhabitants of these villages had to flee. They returned in a few years only, so that the population of all these villages consisted of 76 persons as of the state of 1 January 1914.⁵⁹⁰

TOP

The village of Top, included into the Chavndur district was one of the insignificant taxpayers of the Tatev monastery.⁵⁹¹ It is situated 4 km east of the Nerkin Hand village, Kapan district, and 3



Top. Bridge seen from south and the right bank pylon (XVI-XVII cent)

km south of the right bank of Basutajur, at the right bank of the Top stream. The village is surrounded by dense forest.

A single span bridge (5 m) of the XVI-XVII cent over the Top stream in the northeastern side of the village is still preserved. It is an arch, built entirely of unprocessed stone and mortar. Until recently (1980-ies) there had been a fine khachkar near the bridge.

The village Chinari or Ranjdara (Razdara) with an Armenian cemetery in its southern edge is situated 2.5 km north of Top, at the right bank of Basutajur. The cemetery was in far better condition before the eighties of this century.

⁵⁸⁹ A-Do, *Ibid.*, p. 300-301.

⁵⁹⁰ "Caucasian Calendar for 1915", Tiflis, 1914, p. 139 (in Russian).

⁵⁹¹ Chronicle of St. Orbelian, p. 42.

TZOBI

Tzobi is one of the oldest villages in the area. It is mentioned by St. Orbelian already in the list of the Kovsakan district taxpayers (tax equal to 12 dahekan).⁵⁹² The nomads that settled here in the late XVIII century after the village was deserted by Armenians called the village Sobi or Sobu. The identity of the toponyms Tzobi and Sobu is proved.⁵⁹³

Tzobi is situated on the southern slope of a mountain spur, at the left bank of the right hand tributary to Basutajur. Unfortunately, the Turkish nomads that established in this village had destroyed any traces of Armenian culture.

1.5-2 km north of Tzobi there are the villages Khndzer (Khndzor) and Kotanlar situated at a distance of 1 km of each other. The latter is mentioned in the list of the Chavndur district villages alongside with the tax amounting to 1300 measures of produce.⁵⁹⁴

TARVANOT (TARVANUT)

Tarvanot first mentioned by St. Orbelian in the list of the taxpayers (6 dahekan) of the Kovsakan district, was a small village, presently ruined and desolate.

It was situated in dense forest, 2 km southeast of Tzobi. Both the church and the cemetery have totally collapsed or destroyed. Only the prop-walls of residential houses and fruit trees, having gone wild long ago are preserved in the site.

During the past one or two centuries the name of the village was transformed to Tarnavut or Tarnayut.

VILLAGES ON THE ARAXES RIVERSIDE

The number of villages at the left bank of the Araxes River is quite insignificant – 9 only. Part of them is situated in the valleys of smaller tributaries (Aghbend, Vezhnali or Dashghaya, Emirkhanli, Bartaz, Karghulu, Dalyakli, Ulap, Nergi and Pirivarta).

Only one of the mentioned villages has to now preserved its historical name: Bartagh, presently transformed to Bartaz. It is mentioned in the list of the Tatev monastery taxpayers (1100 measures of produce).⁵⁹⁵

When this area passed under the Russian rule, the Russians renovated a small medieval fortress situated on top the Ghzghala mount (1023 m above the sea), 1 km southwest of the village Emirkhanli (2.5 km away of the left bank of Araxes) and used it as a borderline fortification.

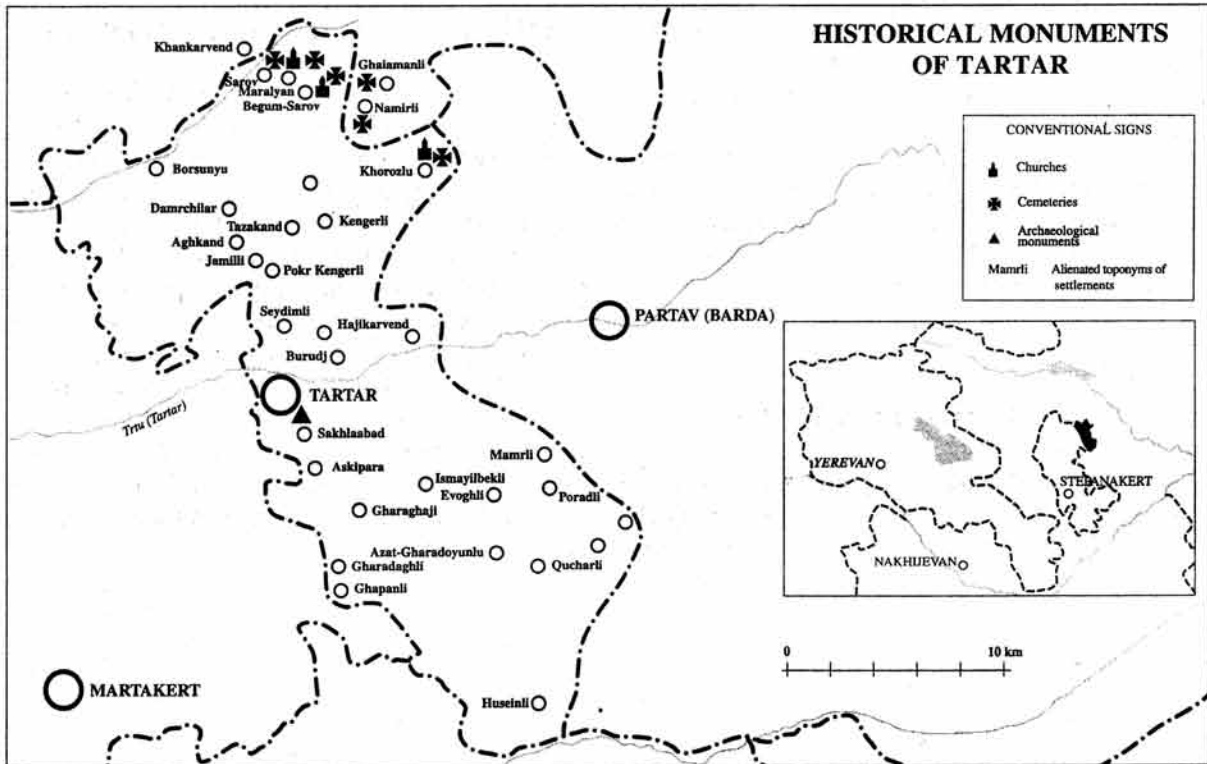
592 St. Orbelian, *Ibid.*, p. 402.

593 G. M. Grigorian, *Ibid.*, p. 235

594 Chronicle of St. Orbelian, p. 42.

595 *Ibid.*

TARTAR (MIR-BASHIR) DISTRICT



Historical Review. The Tartar district is part of the vast plain extending to the south and southeast of the NKR and limited by the Kura and Araxes rivers. During the Middle Ages these vast areas were mainly included into three administrative provinces: Partav or Uti Arandznak, Beghamej and Baylakan (Belukan). The former occupied the area surrounding the city of identical name, the second – Beghamej was situated south of the former: "... in a humid and hot? place, located between the two cities - Partav and the most fortified place of Belukan, which is called Beghamej..."⁵⁹⁶ and the third, most southern district, situated to the south of Beghamej was Baylakan, also named after the city of identical name.

Armenians lived in this area since the antiquity. Traces of Armenian material culture reach mainly the XIII-XIV cent. lingering, in certain sites, even up to the XVIII-XIX cent., afterwards vanish almost

completely. This phenomenon may be accounted for the fact that during the Arab expansion already the Armenians retreated from the plain, less reliable in the terms of defence and fortified in the mountainous and woody areas. Those who stayed in the plain moved closer to certain fortresses (Tigranakert, Baylakan, Partav, etc.).

The local agricultural population of the valley between the Kura and Araxes rivers withdrew even more intensively during the Tatar-Mongol invasion. We may state for certain, that after this invasion the number of Armenian settlements was next to nothing. During the following periods the area was mostly populated by various Turkish nomadic tribes, that used the vast and warm plain as wintertime pastures for their innumerable flocks. As a result, the channels crossing the valley declined, the land that needed irrigation became barren and waste, and the prospering countryside turned into dry steppe and desert. The flourishing cities and settlements declined alongside with the retreat of the local agricultural population, and were finally abandoned.

⁵⁹⁶ Kirakos Gandzaketsi, History of Armenia, Yerevan, 1961, p. 202-203. (in Arm.). Actually large and small swampy lakes, swamps and saline lands mainly cover the area between Partav (Barda) and Baylakan.

The situation remained unchanged till the middle of the XIX cent. when the czarist government turned its attention to the vast but barren areas.⁵⁹⁷

Works on the restoration of old and construction of new irrigation channels resumed upon hundreds of years of oblivion, on the verge of the XIX-XX cent. Thus was refunctioned the channel, existing from the most ancient periods and named by the Turks Gavur-Arkh (i.e. the 'Christian Channel'). Taking source from the Araxes, and being fed by the waters of the rivers Kondalan, Khonashen, Karkar, Khachen and smaller tributaries it irrigated thousands of hectares of land (during the Soviet years the channel was officially renamed to Upper Karabakh channel).

Before 1910 several new channels financed by the "Atabekov Company", princess Umtseva, the Rustambekovs and other private investors were made in the space between the Kura and Araxes rivers.⁵⁹⁸

However, cultivation of the barren land in these areas was not that easy without the population used to agricultural works. The solution of this problem was even more complicated for the fact, that the Armenians skilled in such works had left the area long ago, while the nomadic tribes who occupied their settlements were unable to meet the requirements of this project. Finally, the czarist government found solution in the creation of new settlements for Russian colonists by the banks of major rivers and channels. Nevertheless, this project was doomed, because the majority of the Russian colonists left their new settlements after 1918.

The Azerbaijanian authorities clashed with this problem again upon the establishment of the Soviet power. It is true that during 1920-1930-ies considerable part of the nomadic tribes passed, under the government duress, to the settled mode of life and occupied most of the settlements of the Russian colonists. Meanwhile cultivation of the wasteland needed population more skilled in the field of agriculture. To save the situation, since the middle of 1930-ies, the Azerbaijanian authorities adopted the policy of transferring the Armenians of the overpopulated villages of the NKR by various promises and privileges to the steppes and saline lands of the Kura -Araxes valley. Thus they established several new Armenian villages in the districts of Agjabedi and Zhdanov (presently, Baylagan).

It deserves mentioning that the Armenians preferred to settle in the former Armenian villages, later occupied by the Russian colonists, where they could find traces of Armenian culture, old churches or other antiquities, even though ruined. Such were Tazakand and Shahumian (in the Aghjabedi district), Khachinstroy and Kebirli (in the Zhdanov district).

Little by little in the beginning of the sixties there appeared the first Azerbaijanian settlers. At the same time the Armenians started to leave (mainly to the NKR). The last Armenian families were forcibly displaced from the plain in 1988.

In conformity with the territorial division of the present day Azerbaijan the plain was divided between several administrative districts: the Tartar district (former Mir-Bashir), Partav (Barda), Aghdam, Aghjabedi, Baylagan (former Zhdanov), Fizuli (former Karyazin) and Jabrail.

Since its establishment in 1930 and up to 1949 the district was called Tartar. In 1963 it was adjoined to the neighboring Partav (Barda) district, later in 1965 it was again turned to a separate administrative entity, this time renamed to Mir-Bashir. The district covers the area of 412-sq. km.⁵⁹⁹ It is situated in the lower course of the Trtu (Tartar) River. In the north it is limited by the Injaget, and in the south – by the Khachen River. It borders with the Martakert district, NKR (in the west), and Kasum Ismayilov, Yevlakh, Partav and Aghdam districts of Azerbaijan.

As of the state of 1918 there had been one town (the administrative centre Mir-Bashir) and 49 villages, only one of them (Begum-Sarov) – Armenian.

In the medieval period the entire area of the district was included into the Partav province. Afterwards, before the middle of the XIX century it entered into the Barda-Basan province.⁶⁰⁰ In conformity with Acad. S. Yeremian one of the most significant settlements of Hayots *Arevelits Koghmans* (the Eastern Armenia) – Kaghankatuyk - should have been located within the area of the administrative centre Mir-Bashir.⁶⁰¹ A few Armenian villages existing in the area of this district before the establishment of the Soviet power are represented below.

BEGUM-SAROV

This is a village of rich historical past. The early sources mention it as Sarov or Sarav, later the toponym was compounded by component 'Begum'. The village is situated 16 km northwest of the famous Partav (Barda) city, and 13 km north of the regional centre Tartar, at a distance of 22 km of the right riverside of the Kura. Vast village quarters extend on the fertile plain with the altitude of 120-140 m above the sea. The village distinguishes by its irregular planning, unprecedented for Armenian (mountain) settlements. Each of

599 Azerbaijanian Soviet Encyclopaedia, vol. VI, Baku, 1982, p. 587 (in Azerb.).

600 SCHARA, F. 56, L. 1, c. 305, p. 47 (in Arm.)

601 See, S. Yeremian, Armenia in Conformity with "Ashkharatsuyts", Yerevan, 1963, p. 75 (in Arm.).

597 Brief Information about the Ancient Channel Gavurarkh, "Caucasus", 1852, N 23, p. 106 (in Russian).

598 See the "5 versta" map of 1905.

the houses is surrounded by fruit gardens (pomegranate, quince, fig, apple, pear, blood-orange, hazelnut, chestnut, nut, corneal, etc.). The entire area of Sarov is approximately 1.5 km by 1.5 km.

As regards the local population, prevailing is the opinion, that the Armenians had always been the aborigines of the village⁶⁰² although, there are evidences that “the village community consists of the local population called Janibegli, after some Jani-Beg, who moved here from the Aghja-Ghovakh village of the Aresh province situated at the right bank of the Kura, and new comers, who migrated from different places”,⁶⁰³ or “the residents here are of Armenian Christian confession that migrated from Persia.”⁶⁰⁴ Provided for the latter testimony, which is almost implausible (maybe due to some confusion with the Sarov of the Gandzak province), the fact that the residents of this village had been aborigines, is confirmed by all other testimonies. Even if we considered that the residents of Sarov had migrated here from Aghja-Ghovakh of Aresh, which is situated at a distance of 26 km (2 km of the left bank of the Kura), nothing would prevent us of thinking that they were locals, because the migration was insignificant and the local climatic conditions remained unchanged.

In conformity with the sources the residents of Sarov had been living here since the antiquity: “This village... was inhabited by Armenians since the time when the neighboring Barda village (presently populated by the Turks) was considered to be the Episcopal See of the Albanian land...”⁶⁰⁵

Or another evidence: “It is assumed that Sarov exists since the most ancient times, later, to discern it from the other Sarov, which is situated at the distance of 3 miles of the former, another component – Begum was added to its name. Begum Sarov changed its name when Azat Begum, the sister of Mehti-Ghuli Khan of Karabakh, received this village as a dowry. Armenians inhabited Sarov since the most ancient times. And this is witnessed by their old cemetery, 2 miles away to the east. The cemetery extends on a hill with rather smooth top. Of all the tombstones on this hill one deserves special attention, as the oldest and containing an Armenian inscription, badly weathered in the course of time and almost illegible, although the aged peasants assured, that the inscription was still legible in the days of their youth, when the Sarov priest read it in their presence and said that this was the last rest of an Armenian melik who died as early as in the 4th century AD. Graves of other peasants of Sarov are

grouped round this tomb... The circumstance that Sarov was inhabited by Christians since the antiquity is proved by archaeological findings discovered in the site: wine-presses situated just in the vineyards, most of which were covered by earth, or fragments of huge vessels – karases found on the neighboring hills.”⁶⁰⁶

It should be added that M. Barkhutarians noted that residents of the neighboring Armenian villages buried their dead in the cemetery of Sarov. “The resting place of the village contains the remnants of the late inhabitants of Sarov, Ghahrilar, Bozlu and Maralian Sarov. One of the gravestones was inscribed as follows:

ՏԱՊԱՆՍ ՄԷԼԻԳԻՆ, ՌՃԻԲ ԷՐ:

“THIS GRAVESTONE TO MELIK, 1673.”⁶⁰⁷

Certainly, this tomb of 1673 cannot testify to the old age of the village, yet it is much older than any enforced migration or religious conversion taken place here and in the entire area along the left riverside of the Kura in the XVIII century. This is another proof to the fact that the Sarov population was aborigine”.

In spite of its disposition in the flat countryside, the eastern quarters of Sarov are 10-15 m lower than the western ones and the plain itself is generally slightly sloping towards the northeast. So the two quarters were called respectively the Upper and Lower Sarov. “The village is divided to two parts, upper and lower. The upper part is called Nor-Shen (New settlement). The small channel flowing through the centre of the village takes off the Tartar River and the peasants use it to water the ploughland and the orchards.”⁶⁰⁸

Up to the eighteen sixties the village consisted mainly of old dug-out huts, which were little by little replaced by more convenient accommodations: “The houses are built at such a large distance of one another, that to the observer Sarov looks like a small town. The sheds and lofts are mainly adjoined to the houses. Dug outs existing in the village a few years ago are presently disappearing and replaced by stone or brick houses...”⁶⁰⁹ Or, “the village stands out for its vast yards: the old dug outs vanish in front of the new stone and brick houses...”⁶¹⁰

Being always short of land, the Sarov villagers leased the plots of the neighboring Turkish villages.⁶¹¹

The data below may indicate the shift in the number of the Sarov residents during the XIX-XX centuries:

606 SMDST, *Ibid.*

607 “Artsakh”, p. 33.

608 “Nor Dar”, 1890, N 122, p. 3 (in Arm.).

609 “Nor Dar”, 1887, N 55, p. 1 (in Arm.).

610 “Nor Dar”, 1888, N 211, p. 3 (in Arm.).

611 On this issue see: “Taraz”, 1892, N 19, p. 225 (in Arm.).

602 “Nor Dar, 1887, N 55, p. 1; SMDST, VI, Tiflis, 1988, p. 123-132 (in Russian).

603 “Nor Dar, 1888, N 211, p. 3 (in Arm.).

604 “Nor Dar, 1890, N 122, p. 3 (in Arm.).

605 “Nor Dar, 1887, N 5, p. 1 (in Arm.).

Year	Households	M	F	Total
1841	39	62	58	120 ⁶¹²
1851	56	125	103	228 ⁶¹³
1862	80 ⁶¹⁴			
1873	117 ⁶¹⁵			
1876				696 ⁶¹⁶
1886	140 ⁶¹⁷			
1887	143 ⁶¹⁸			
1889		494	416	910 ⁶¹⁹
1891	141	484	440	924 ⁶²⁰
1901		761	561	1322 ⁶²¹
1908				1344 ⁶²²
1976				1113 ⁶²³

In spite of the permanent rise, the number of Sarov residents fell sharply from time to time, for instance in 1887, when beginning with October and up to the end of February 1988 110 infants died of smallpox.⁶²⁴

Sarov remained a prospering Armenian village up to 1988 – the year of enforced displacement of the Armenian residents of Azerbaijan. Being expelled from their native land the population of Sarov took the option of settling in the plain of Martakert district, then after the fall of Martakert in 1992, spread all over the former Soviet Union (mainly to the North Caucasus).

The Holy Virgin (Surb Astvatzatzin) church of Sarov was first mentioned in 1846 (in regard of some theft).⁶²⁵ We are also informed that on 24 March 1887 the church was robbed again. Later three manuscripts, called “Metz Pap” were discovered in the neighboring Maralian Sarov village and returned to the church.⁶²⁶ In 1988 Yesayee Sargsian, resident of Sarov donated a bell, which was bought in Moscow for 150 rubles, the deed is still preserved.⁶²⁷ The church had been damaged in 1890 already⁶²⁸ so the residents decided “... to fundamentally renovate the decayed church at their own

cost.”⁶²⁹ Permit to begin the work was received on 2 January 1891.⁶³⁰ The building material was accumulated by 1892.⁶³¹ The roof and the northern wall of the church⁶³² collapsed after the pouring rains of Sept. 20 of the same year and it was a time demand for the residents of Sarov to build the church anew. The solemn ceremony of the anointment of the church foundations took place on Oct. 25, in the presence of the priests, invited from the Chaylu and Maragha villages.⁶³³ The reconstructed church opened its doors to the residents of Sarov in 1895. The press reports of that period informed: “This is the fourth year already that the residents of Sarov undertook to the erection of a new church in stead of the old one. We may now state, that the subcontractor of building works Mr. Melik-Gharagyozyan, of Shushi, completed the construction of the new church in time. The church pillars, and their bases – over 1 *arshin* higher than the ground, the altar and external corners are made of finely processed stone, brought by carts from the vicinities of the Kspat village, 45 *verstas* away... The roof, which shall be covered by tin, and the bell tower over the southern entrance, the construction of which was entrusted to another mason for 600 rubles, are still incomplete. The church of Sarov has cost the people about 16,000 rubles. This newly erected church was anointed on Feb. 29, by bishop Karapet. The ceremony was smart...”⁶³⁴ Present on the ceremony of anointment were the governor of the province Mr. Rafibekov, his assistant – A. Melik-Pashayan, the chairman of the Arbitration Court of the province – I. Rusovich, other beks and land owners and the people of the entire neighborhood (Turks included). Bishop Barkhutarians who had eyewitnessed the ceremony, wrote: “The new church is beautiful, all the corner stones and arches are made of processed stone, its dimensions are 22 m 28 cm and the width is 12 m 35 cm.”⁶³⁵

Sarov was the only village within the Armenian villages of the province, which had Armenian school. The school was established in 1873 and had 17 pupils⁶³⁶, but in 1881 it closed by the reason of having no teachers.⁶³⁷ Later, on 20 October 1883 a new school was established, with 36 students taught Russian and Armenian languages⁶³⁸ and in 1884⁶³⁹ (or 1887 as mentioned in another source)⁶⁴⁰ the authorities established a

612 SCHARA, F. 56, L. 1, c. 305, p. 47 (in Arm.).

613 SCHARA, F. 56, L. 1, c. 2596, p.93 (in Arm.).

614 “Nor Dar”, 1887, N 94, p. 3 (in Arm.).

615 SMDST, VI, Tiflis, 1888, Sect. 1, p. 124 (in Russian).

616 SCHARA, F. 56, L. 1, c. 6775, p.115-116 (in Arm.).

617 SMDST, Ibid.

618 “Nor Dar”, 1887, N 94, p. 3.

619 SCHARA, F. 56, L. 1, c. 8583, p.45-46 (in Arm.).

620 “Artsakh”, p. 33.

621 SCHARA, F. 56, L. 14, c. 205, p.241-142 (in Arm.).

622 “Caucasian Calendar for 1910”, Tiflis, 1909, p. 360 (in Russian).

623 Azerbaijanian Soviet Encyclopaedia, vol. II, Baku, 1978, p. 140 (in Azerb.).

624 “Nor Dar”, 1888, N 26, p. 2. (in Arm.).

625 SCHARA, F. 56, L. 1, c. 2124, p.1 (in Arm.).

626 “Nor Dar”, 1887, N 55, p. 1. (in Arm.).

627 “Nor Dar”, 1888, N 188, N 167 p. 3. (in Arm.).

628 Ibid.

629 SCHARA, F. 56, L. 1, c. 8584, p.34 (in Arm.).

630 Ibid., p. 35

631 “Nor Dar”, 1890, N 122, p. 3. (in Arm.).

632 “Nor Dar”, 1890, N 148, p. 3. (in Arm.).

633 “Nor Dar”, 1890, N 168, p. 2. (in Arm.).

634 “Nor Dar”, 1895, N 36, p. 2. (in Arm.).

635 “Artsakh”, p. 33.

636 S. Khudoyan, East Armenian Schools in 1830-1920, Yerevan, 1987, p. 384 (in Arm.).

637 Ibid.

638 “Nor Dar”, 1887, N 55, p. 1. (in Arm.).

639 “Ardzagank”, 1886, N 42, p. 550; also “Nor Dar”, 1897, N 164, p. 2.; “Mshak”, 1906, N 53, p. 2. (in Arm.).

640 “Nor Dar”, 1890, N 122, p. 3. (in Arm.).

new royal gymnasium in stead of the parish school, under the supervision of Nikolay Griogorian, who also taught there.⁶⁴¹ In 1890 the school had 54 students, including several children of the neighboring Armenian villages.⁶⁴² The school building was destroyed during the Armenian-Turkish conflict of 1905.⁶⁴³ By the way, during the mentioned conflict of Nov. 1905, Sarov (as well as Maralian Sarov) being isolated from the main massive of Armenian villages had been surrounded by a huge mob. Even the Cossack squadron with its two mortars wouldn't approach to the besieged. The critical situation was saved by Davit-Bek Melik-Beglarian. Ahead of the group of Talish men he attacked the Turks and when they retreated, he broke through the siege and saved the Sarov villagers from the massacre, leading them to the Armenian villages of Jvanshir province.⁶⁴⁴

MARALIAN SAROV

Maralian-Sarov is almost linked with Begum-Sarov from the northwest. In spite of such geographical closeness, and being under the same historical and social conditions the population of Maralian-Sarov lost its mother tongue and became turkophone: "Residents of this village belong to the Armenian Christian confession. They are similar to the Sarov residents in their habits and traditions, but unfortunately, they do not speak Armenian, they communicate in Turkish with each other."⁶⁴⁵ In another case Maralian is characterized as an "Armenian village with Turkish traditions."⁶⁴⁶

In the XIX century the entire village belonged to the Turkish beks. Similar to Begum-Sarov, they took hold of the whole land in the vicinity. Hoping to return the land, Shamir Zilfugharian, resident of Maralian-Sarov claimed in the Court against the Turkish beks that occupied the land in the whole vicinity and by that very reason was traitorously killed by the Turks on 24 April 1895.⁶⁴⁷

The number of Armenians residing in this village from 1841 to 1908 was the following:

Year	Households	M	F	Total
1841	14	20	19	39 ⁶⁴⁸
1851	10	39	34	73 ⁶⁴⁹
1876				177 ⁶⁵⁰
1889		121	123	244 ⁶⁵¹
1891	32	126	124	250 ⁶⁵²
1901		189	142	331 ⁶⁵³
1908				329 ⁶⁵⁴

Regardless of the small number of inhabitants the village had its own church (earthen, covered by timber), which was also called the Holy Virgin (Surb Astvatzatin). The date of construction is uncertain, but the church was witnessed in the records of 1841 already.⁶⁵⁵

KHOROZLU OR GHADRILAR

This Armenian village is situated in the Partav plain, 7 km southeast of Begum-Sarov, on the altitude of 117-123 m above the sea. This is one of the initially Armenian villages, where the aborigines represented the last relic of the ancient inhabitants of the plain in the vicinity of Partav. The village had an old earthen church covered with timber, which was also called the Holy Virgin (Surb Astvatzatin).⁶⁵⁶

The Turks prevailed in the village since the middle of the XIX century already. The number of Armenians in Khorozlu is indicated in the table below:

Year	Households	M	F	Total
1851	4	19	21	40 ⁶⁵⁷
1889		64	63	127 ⁶⁵⁸
1891	20	60	53	113 ⁶⁵⁹
1901		42	39	81 ⁶⁶⁰
1905		59	44	103 ⁶⁶¹
1908		66	54	120 ⁶⁶²

648 SCHARA, F. 56, L. 1, c. 305, p. 47 (in Arm.).

649 SCHARA, F. 56, L. 1, c. 2596, p. 93 (in Arm.).

650 SCHARA, F. 56, L. 1, c. 6775, p. 115-116 (in Arm.).

651 SCHARA, F. 56, L. 1, c. 8583, p. 45-46 (in Arm.).

652 "Artsakh", p. 34

653 SCHARA, F. 56, L. 14, c. 205, p.2 41-242 (in Arm.).

654 "Caucasian Calendar for 1910", Tiflis, 1909, p. 360 (in Russian).

655 SCHARA, F. 56, L. 1, c. 305, p. 47 (in Arm.).

656 "Artsakh", p.32.

657 SCHARA, F. 56, L. 1, c. 2596, p. 93. (in Arm.).

658 SCHARA, F. 56, L. 1, c. 8583, p. 45-46 (in Arm.).

659 "Artsakh", Ibid.

660 SCHARA, F. 56, L. 14, c. 205, p. 241-242 (in Arm.).

661 SCHARA, F. 56, L. 1, c. 10403, p. 140-141 (in Arm.).

662 SCHARA, F. 56, L. 1, c. 10837, p. 223-224 (in Arm.).

641 N. Grigorian was the author of the interesting article dedicated to Sarov, see in SMDST.

642 "Nor Dar", 1890, N 148, p. 3. (in Arm.).

643 S. Khudoyan, Ibid.

644 "Horizon", 1913, N 214, p. 2; "Mshak", 1906, N 20, p. 1.(in Arm.).

645 "Nor Dar", 1890, N 122, p. 3. (in Arm.).

646 "Nor Dar", 1890, N 148, p. 3. (in Arm.).

647 "Nor Dar", 1895, N 77, p.2-3. (in Arm.).

GHARAMANLU (BOZLU) AND NAMARLU

In 1995 the villages Gharamanlu and Namarlu situated beyond the border of the present-day Tartar District, were included into the newly established administrative district of Yevlakh. Certain Armenian population stayed here till the beginning of the XX century.

Gharamanlu is situated in the same plain, 3 km southeast of the Begum-Sarov village, and 4 km north of Khorozlu. This once monoethnically Armenian village was occupied by the Turks by the late XIX century already. In the beginning of the XX century the number of Armenian residents was quite insignificant.

Year	Households	M	F	Total
1851	4	17	19	36 ⁶⁶³
1889		24	20	44 ⁶⁶⁴
1891	7	29	28	57 ⁶⁶⁵
1901		51	45	96 ⁶⁶⁶
1905		59	53	112 ⁶⁶⁷
1908		73	64	137 ⁶⁶⁸

The village Namarlu is situated in the present-day Yevlakh District, 1 km southwest of Gharamanlu.

As other villages of the district it was earlier inhabited by Armenians, but by 1890, the village had 200 households, of which only 5 - Armenian (others - Turkish).⁶⁶⁹

TURK-SAROV

The third village with the same component Sarov is also situated in the Tartar District. Contrary to the Begum-Sarov and Maralian-Sarov it was called Turk-Sarov. Of exceptional interest is the petition of 1858 forwarded by the resident of this village Aziz Hussein Oghli to the Armenian spiritual authorities.⁶⁷⁰ The latter expressed the desire to be baptized under the rite of the Armenian Apostolic church motivating by the fact, that being under the Khan's rule in the middle of the XVIII century his ancestors were forcibly converted to Islamic faith, and now he was pleading to permit him change the confession and accept Christianity in accordance with the rites of Armenian Apostolic church.

This fact enables us to presume that the original population of the Turk-Sarov village, contrary to the residents of Maralian Sarov, who preserved their faith in spite of losing the language, had lost both - their mother tongue and the faith and turned to Muslims.

663 SCHARA, F. 56, L. 1, c. 2596, p. 93 (in Arm.).

664 SCHARA, F. 56, L. 1, c. 8583, p. 45-46 (in Arm.).

665 "Artsakh", p. 33.

666 SCHARA, F. 56, L. 14, c. 205, p.2 41-242 (in Arm.).

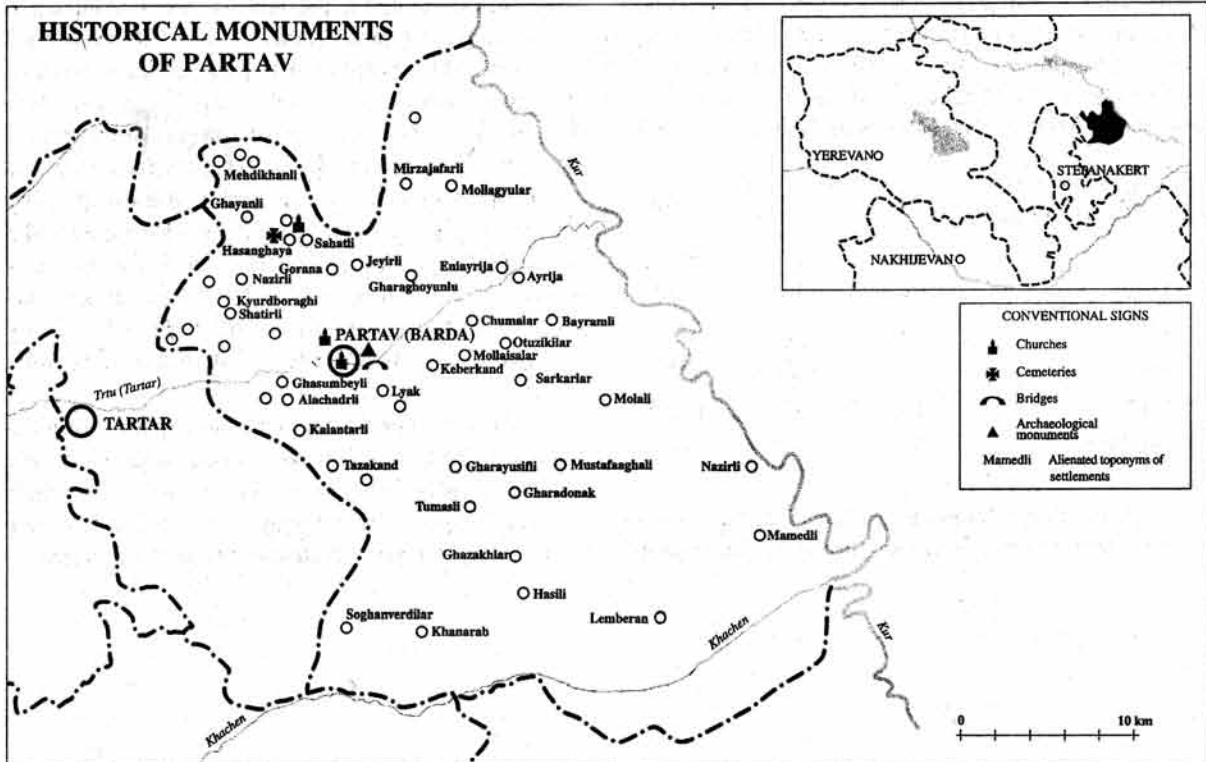
667 SCHARA, F. 56, L. 1, c. 10403, p. 140-141 (in Arm.).

668 SCHARA, F. 56, L. 1, c. 10837, p. 223-224 (in Arm.).

669 "Nor-Dar", 1890, N 148, p. 3 (in Arm.).

670 SCHARA, F. 56, L. 1, c.3666, p. 18 (in Arm.).

PARTAV (BARDA) DISTRICT



Historical Review. The present-day Barda district (Partav) covering the area of 957 sq. km⁶⁷¹ was established in 1930. It is situated in the plain between the lower courses of the Trtu and Khachen rivers, and reaches the right riverside of the Kura. It is bordering with the Yevlakh, Tartar, Aghdam, Aghjabedi, Aghdash and Zardob districts of Azerbaijan. In 1976 the district comprised one town (administrative center) and 107 villages. Only one Armenian village – Hasanghaya survived up to the establishment of the Soviet power in the present day area of this district.

During the medieval period the district was included into the Uti-Arandznak province of Armenia, named usually after the major and the only city in the province – Partav. Up to the 19th century the province was most often called Barta-basan (the Partav province).

Regardless of the fact that the city played a significant role in the history of Hayots Arevelits Koghmans (Eastern Armenia), traces of Armenian culture are rather scarce both in the town and the settlements of the district.

PARTAV

Partav was one of the largest historical centres of Armenia, recorded over almost 2000 years. It is situated at the bank of the Trtu (Tartar) River in the Artsakh plain.

Controversial data preserved by the sources refer the foundation of the city to different periods. Particularly, the Persian historian Ghazvini mentions that Partav was founded in the time of Alexander the Great (in 336-323 BC),⁶⁷² while the Armenian historiographers insist that Partav was established by Peroz, ruler of the Sasanide dynasty (459-484): "And by the order of Peroz, the king of Persia, Vache built the large city of Perozapat presently called Partav."⁶⁷³ Maybe this testimony refers to the fundamental reconstruction of the city. The fact that renovation works were carried under the supervision of Vache, king of the Caucasian Albania, is confirmed by another source, namely, by

671 Azerbaijanian Soviet Encyclopaedia, vol. II, Baku, 1978, p. 146 (in Azerb.).

672 Barda, Baku, 1987, p. 7 (in Azerb. and Russian).

673 **Movses Kaghankatvatsi**, History of the Albanian Land, Yerevan, 1983, p. 42, 355 (in Arm.).

the "Armenian History" of Mkhitar Ayrivantsi where the author directly indicates that "Partav was built by king Vache..."⁶⁷⁴

The next renovation of the city is associated with the name of king Kavats of the Sasanide dynasty (488-496, 498/9-531): "Then Kavats... built the cities of Baylakan in Aran and Partav (Barda), which is the principal city of the whole borderline zone..."⁶⁷⁵ During the subsequent centuries Partav had been destroyed for a number of times and each time was reconstructed anew.

Generally while mentioning Partav on various occasions the historians had been always keen to stress its dimensions and significance. Yeghishe, for instance, witnessed that after the defeat in the battle of Khaghkhagh against the army of Vardan Mamikonian the Persian troops retreated to the Shahastan City.⁶⁷⁶ The closeness of battle field to this city indicates, that the word "Shahastan", which denoted large trade centres, or capitals of the provinces might refer to the Partav city only, as the "Shahastan" of the whole region.

In addition, historian Ghevond⁶⁷⁷ mentions the city as "... Partav Shahastan...", while Kaghankatvatsi defines: "And its capital is the great Partav",⁶⁷⁸ or "in Albania, in the famous city of Partav."⁶⁷⁹ Another record clarifies that it had been a fortress: "in the large capital, the stronghold of Partav..."⁶⁸⁰ Arab historian Istakhri witnessed that Partav was more than one *parsakh*⁶⁸¹ wide and as much long.⁶⁸² It means that the city occupied the area of more than 40 sq. km, or 4000 hectares.⁶⁸³ Describing the city Ibn-al-Fakih noted that the structures were mainly built of alabaster, ceramic tiles (also brick baked and unbaked) and pebble stones, which were reused during the construction works in the present day Barda.⁶⁸⁴

Neither of the early sources mentioned any Armenian spiritual structures, which should undoubtedly have existed here since the first centuries of the conversion to Christianity. However, there are indirect evidences that there should have been some church for the Christian community of the city when

in 551 it was decided to "move the Holy See of Albania from the town of Chor to the capital Partav for the sake of the Cross of Christ tormented by the enemy campaigns".⁶⁸⁵ A little later the church of St. Grigor in Partav was mentioned on the occasion of the historical events of 711, when prince Abd-al-Aziz victimized some Mankik, of the *azat* (nobility) descent for his commitment to Christianity. Armenian residents of the city took his body to the church and buried inside the said church: "and they took his honorable remnants into the great Partav, in the church of St. Grigor..."⁶⁸⁶ It deserves mentioning that one of the Armenian monasteries in Jerusalem was called Partavay Vank Surb Astvatzatzin (Holy Virgin of Partav Monastery).⁶⁸⁷

The first nominated patriarch of the Albanian branch of Armenian Church in Partav was Father Abbas (551-595) who resided here upon the transfer of the Holy See from Chogh (Chor).⁶⁸⁸ As witnessed by the historian: "Father Abbas the catholicos of Albania came from Darband to Partav and established his See".⁶⁸⁹ Twenty other catholicoses⁶⁹⁰ that succeeded him held Partav as residential See until Hovannes catholicos (799-824) transferred the See again to the Berdakur summer resort situated at the bank of the Trtu: "when Father Hovannes moved the Holy See away from Partav, he ... transferred it to Berdak..."⁶⁹¹ Partav sent two representatives to the ecclesiastical congress held in Aghven in the end of the V or the beginning of the VI century: "Shuphadishoy – the archbishop of Partav..."⁶⁹² and "Matthew, the deacon..."⁶⁹³

Here the Byzantine emperor Heraclius and his troops spent the whole winter of 623-624. Perhaps the only time when Partav got round misfortunes and calamities caused by every subsequent campaign was the period of the priorship of Zaqariah catholicos (629-644). "By his prayers the great city of Partav survived of the captivity," said the historian.⁶⁹⁴

685 M. Kaghankatvatsi, *Ibid.*, p. 119

686 *Ibid.*, p. 319.

687 *Ibid.*, p. 285.

688 *Ibid.*, p. 350.

689 Mkhitar Ayrivanetsi, *Ibid.*, p. 48-49; Kaghankatvatsi mentions (*Ibid.*, p. 342-343): "Father Abbas, that from the beginning of the Armenian era moved the episcopal See from evil, to Partav..."

690 19 catholicoses ruling in Partav were: Abbas (551-595); Viro (595-629); Jamilia (629-644); Hovhan (644-671); Ukhtanes (671-683); Yeghiazar (683-689); Nerses (689-706); Simeon (706-707); Michael (707-744); Anastas (744-748); Hovsep (748-765); David (765-769); David (769-778); Matthe (778-779); Movses (779-781); Aharon (781-784); Solomon (784); Theodoros (784-788); Solomon (788-799).

691 Kyrakos Gandzaketsi, *History of Armenia*, Yerevan, 1961, p. 198 (in Arm.); see also Mattheos Usayettsi, *Chronicle*, Yerevan, 1991, p. 249 (in Arm.).

692 A. Kaghankatvatsi, *Ibid.*, p. 89.

693 *Ibid.*, p. 90; see also K. Gandzaketsi, *Ibid.*, p. 194.

694 K. Gandzaketsi, *Ibid.*, p. 195.

674 *History of Armenia of Mkhitar Ayrivanetsi*, Moscow, 1860, p. 47 (in Arm.).

675 *Ibn-Al-Asir*, Yerevan, 1981, p. 40 (in Arm.); see also Markwart, *Eranshahr*, Berlin, 1901, p. 118; H. Manandian, *Critical Survey of the History of Armenian Nation*, vol. 2, part 1, Yerevan, 1957, p. 310 (in Arm.).

676 *The History of Vardanants by Yeghishe*, Yerevan, 1958, p. 71 (in Arm.).

677 Ghevond, *History*, Yerevan, 1982, p. 96 (in Arm.).

678 M. Kaghankatvatsi, *Ibid.*, p. 9.

679 *Ibid.*, p. 303.

680 *Ibid.*, p. 135.

681 1 *parsang* was to about 6 km.

682 "The Arab Sources on Armenia and Neighboring Countries", compiled by V. Nalbandian, Yerevan, 1985, p. 12 (in Arm.).

683 H. Manandian, *Ibid.*, vol. 2, Part 2, Yerevan, 1960, p. 366.

684 Barda., *Ibid.*

To preserve the unity of the Armenian and Albanian churches and to punish bishop Bakur - the secret adept of the Chalcedonian heresy who had proclaimed himself a catholicos, taking the name of Nerses, Yeghia, the Catholicos of All Armenians (703-717) arrived in Partav in 706. Putting bishop Bakur-Nerses to shame (by seating him naked on the donkey and riding the donkey all round the town streets), the latter convened an ecclesiastical congress, and, as witnessed by the historian: "by the will of the people of Albania appointed Simeon Senior Priest in his stead."⁶⁹⁵

Beginning with 789 and during the whole period of the Arab rule, Partav was the residence of the governors (*vostikans*) appointed by the khalifas.⁶⁹⁶ For the time being Partav became the second largest (after Dvin) administrative centre of the Arab *vostikans* in *Arminia*.⁶⁹⁷

During the reign of Harun-al-Rashid, Partav had already a considerable Persian population, which constituted the majority of insurgents during such a mighty rebellion against the Arab rule, that being unable to suppress it by their own troops the *vostikans* of *Arminia* had to seek help from the khalifa in 793-794.⁶⁹⁸

Before beginning the hostilities with Armenian prince Yesayee Abu-Muse in the middle of the 9th century, Bugha (Turkish by origin) the commander of Arab troops "...went and entered the great city of Partav."⁶⁹⁹ The same commander "... entered Partav to winter..."⁷⁰⁰ in 853 after the traitorous capture and delivery of the Armenian princes of Artsakh to Samarra.

In the 10th century Partav was twice taken by Russian troops. Firstly in 913, then in 943-944 "the Russians invaded the city, upon the massacre of numerous people tens of thousands were taken captive. Those who remained were gathered in the mosque and told: give your ransom or you will be killed. Some Christian interceded for them... but this intercession was accepted only by the reasonable. When the Russians saw that they could get nothing, they murdered everybody and only those who fled, escaped death. They plundered the property of the citizens, captured the women that seemed good-looking to them, and took them away."⁷⁰¹ Another testimony of the mentioned events: "In year 332 of Hijra (943-944) a group of Russians passed the sea and reached Partav by the Kura River, they seized it and then, returned to their country on ships."⁷⁰² It isn't

difficult to figure out what was Partav like after the Russian invasion. However, the complete absence of any sources for the period may testify to the decline and the devastation of the city. After a certain period of relative rest and prosperity Partav was taken again, this time in 1121 by the troops of the Georgian king David.⁷⁰³ Then came the Turk-Seljuks. Partav was liberated by allied forces of the Armenian and Georgian troops (under the command of princes and brothers Ivane and Zakare Zakarian) in 1211⁷⁰⁴ "... Then the Georgians headed to the old great city of Partav, and destroyed Aran and invaded it in the course of awesome military actions..."⁷⁰⁵

Further the Mongols used Partav for the hibernation of their troops (in the thirties of the XIII century).⁷⁰⁶ The fact that Partav was almost never mentioned in the sources of the further period indicates that the Mongols devastated Partav committing whatever atrocities they could.

Partav revived in the late Middle Ages only, but new misfortunes came in 1579/80.

Odd data preserved by historical sources are too scarce to provide the detailed description of the secular authorities in Partav. Particularly, we do know, that there had been some Armenian princes in Partav when Artsakh was invaded by a huge number of Lezghians and Daitads: "And they turned the princes of Ganja and Partav to refugees, scattered in the fields and mountains of the cities of Ganja and Barda..."⁷⁰⁷ Presumably, these princes received the confirmation of their rights from the Persian monarchs as did the princes of Artsakh. Particularly, a record of 1630 mentioned an Armenian prince "Melik Sarukhan of Barta."⁷⁰⁸

The name of the Partav prince ("I, Melik Turshi of Parta signed this Deed")⁷⁰⁹ is subscribed within the signatures of a number of other Armenian princes in the Deed of Alliance concluded in 1691 between the spiritual and secular authorities of Albania by the incentive of catholicos Jeremiah (1676-1700).

Since the beginning of the XVIII century Partav was exposed to the regular devastating campaigns of the Lezghians repeated every other year. As witnessed by catholicos Hasan-Jalalian they came to Partav and adjoining areas for plunder: "every other year they spread horror on this and the opposite bank of the Kura River... plundered the villages of the Parta province, and massacred the villagers in the plain, took plunder and captives and ravaged the villages, and those who

695 A. Kaghankatvatsi, *Ibid.*, p. 296-297; St. Orbelian, *Ibid.*, p. 357.

696 The Arab Sources on Armenia and Neighboring Countries, p. 145-146.

697 Ghevond, *History*, Yerevan, 1982, p. 131, 169 (Ref. 146).

698 H. Manandian, *Ibid.*, vol. 2., Yerevan, 1960, p. 33, 60, 225.

699 Thovma Artzruni and Ananun, *History of the Artzrunyats Dynasty*, Yerevan, 1978, p. 191. (in Arm.).

700 *Ibid.*, p. 203

701 *Ibid.*

702 "The Arab Sources...", p. 214.

703 Juansher, p. 119-120 (in Arm.).

704 St. Orbelian, *Ibid.*, p. 16; see also "SC", vol. 1, p. 399 (in Arm.).

705 Georgian Sources on Armenia and Armenians", vol. 2, Yerevan, 1936, p. 14 (in Arm.).

706 *Ibid.*, p. 58

707 "SC", vol. 2, p. 242 (in Arm.).

708 "Ararat" monthly, 1914, Aug., p. 736 (in Arm.).

709 Khachik Preceptor Dadian, Two Documents from the Collection of Manuscripts of Father Khachik Preceptor. "Ararat", 1900, p. 320 (in Arm.).

survived, fled to the mountains and caves of Artsakh...⁷¹⁰

There had been Armenians in the Partav district in the 20-ies of the same century, when Artsakh began the struggle for its liberty and independence (1723). Moreover, Partav disposed of considerable force, which joined the troops of the neighboring Jraberd and fortified in the mountains under the command of Yesayee. There they formed separate military regiments called *sghnakh*. In this regard, a document of special interest, particularly notes "a few elite commanders of Armenian nationality... one of which is Yesayee from the province of Partav, and the second is Sarkis from the province of Charapert, that have several thousand troops in their disposal comprised the *sghnakhs* in the fortified points of the rocks."⁷¹¹

Unfortunately, we do not know when exactly did the Armenian meliks of Partav, or the Armenian population leave the town. Perhaps, a key to it may be the fact of the erection of a Turkish mosque in Partav under the rule and by benevolence of Melik Panah who had proclaimed himself the khan of Karabakh (1747-1761).⁷¹² Thus the second quarter of the XVIII century may be the approximate date of the mass exodus of Armenian population. However, it is doubtless that the campaigns of Nadir Shah contributed greatly to the outcome of Armenians from this region.

In the XIX century once famous Partav was finally turned to a monoethnically Turkish town called Barda. It differed from other Turkish villages of the region only by the fair, which opened each Friday, or available shops and workshops. The Armenians of Shushi ran the majority of shops and workshops. In 1888, for instance, the town had 5 Armenian jewelry shops and 6 tailors. There were also 4 smiths, two armourers, one fuller (all of them came from Shushi).⁷¹³

However, Barda has preserved its historical landmarks, various and versatile reminders of the material culture of the past centuries, which comprise its peculiarity. Bishop Makar Barkhutariants provided the first and most important description of the monuments of Barda: "Presently Partav is almost a village, deprived of its former majesty and glory of wealth, but there are many antiquities and ruins, which have preserved the features of the city.

Judging from the ruins and traces of excavations the city was almost one mile long and more than half a mile wide. Old houses here were generally built of

baked brick and simple earthen mortar, the samples of such masonry are manifest on the antiquities discovered from under the ground in the course of new or former excavations. The earth here has a preserving ability that conserved the underground apartments for over a thousand years. Excavations made on the depth of up to 6 meters yielded old coins and vessels of gold, silver, copper, and artifacts of iron and earthenware – tools and household utensils – pots and dishes."⁷¹⁴ Barkhutariants, who saw the excavations of 1880 provided the most interesting description of the ruins of the fortress walls with fortified pyramidal towers surrounding the city: "The fortress walls once surrounding the city have presently decayed, but there still remained three citadels, the walls of which were built of earth. The first citadel situated beneath the road leading to the post, in the eastern side, had six tall towers and a wide and tall wall, damaged a little in the east. A double storied tower built of baked brick and mortar is just in the centre of the wall. The wall situated on the major route, beside the eastern hill, was ruined and had no counterforts. It was about 104 m long and 93 m wide. Other citadels were not too far of this fortress."⁷¹⁵

Neither of the old Partav churches has reached us undamaged. The only church preserved is turned to a mosque by slight reconstruction. There were a number of Armenian landmarks yet in the XIX century: "There is a sanctuary of pilgrimage in Pardav, which the Turks call 'Charvisht Imamzada' (i.e. the son of prophet Charvisht). This sanctuary is a church, complemented by minarets on top, so that the Armenians wouldn't think that it was a church of theirs. There are three altars in this church, a book, that is a Gospel is put on the altar, a quadrangular processed stone with a cross on top, probably, it might be a portable altar, also a few crosses on the walls, although the Turks tried to erase them, so that the structure would seem to be their ownership. A pillar inside the church, in front of the altar ... An erased inscription outside the church contained five letters ...

ԵՍ ԿԱՄԻ:

"I KAMI" nothing else. Another erased inscription was in the northern side of the church.

ՌՌՂ.⁷¹⁶ ԹԲ. Ս. ՀՈԿԱՆ:

"YEAR 1690 ST. HOKAN."⁷¹⁷

In his article published in 1893 Osipov, the teacher of the Kusapat village school, Jraberd wrote about the church turned to a mosque: "The local Armenians told that there had been the church of Imam, turned to a mosque by the Tatars, who erased the inscriptions and icons of the interior walls."⁷¹⁸ The church turned to a mosque "was built of baked brick

710 Concise History of the Albanian Land, Compiled by **Father Yesayee Hassan-Jalalians**, Catholicos of Albania, Jerusalem, 1868, p. 23 (in Arm.).

711 "Armenian-Russian Relations in the XVIII cent", vol. 2, Part 2, Yerevan, 1967, p. 29 (in Russian); see also **Zaven Arzumanian**, Establishment of the Sghnakhs and their Military and Political Significance", "LPS", 1982, N 9, p. 79. (in Arm.).

712 **G. Osipov**, The Settlement of Barda, SMDST, VII, Tiflis, 1893, p. 136 (in Russian).

713 "Nor Dar", 1888, N 217, p. 3 (in Arm.).

714 "Artsakh", p. 29.

715 Ibid., p. 29-30.

716 ՌՌՂ= 1690 AD (According to salvation dating).

717 "Nor Dar", 1888, N 217, p. 3.

718 SMDST, Ibid.

and mortar.⁷¹⁹ Its three entrances were open in the southern, western and northern facades.

Prop-walls of another ruined church were exposed within the town area by R. Geyushev during the excavations of 1970 season. It was a large church (dimensions: 11x6 m) planned as a three-nave basilica with three semicircular altar apses in the western wall. The walls built of baked bricks of different sizes had collapsed and only 1.5 m of the masonry was preserved. The floor was also tiled by bricks. The altar was a little above the floor mark of the hall. Main entrance was open in the eastern facade. The research proved that the church collapsed as a result of strong fire in the beginning of the VIII century. A number of publications dedicated by Azerbaijani scientists to this church represented it as an "Albanian" and not Armenian monument.⁷²⁰

Another reminder of the city's past glory is the ruined bridge, which is generally believed to be built by Vache II, king of Caucasian Albania. "The bridge was 170 m long and 5 m wide. All of its cornerstones were processed, while other parts were built of coarse stone. They say, once there had been an Armenian inscription. None of it is presently in situ. It has altogether vanished..."⁷²¹

Upon the establishment of the Soviet power in Azerbaijan, the Turkish village Barda, situated in the place of ancient Partav began to expand rapidly.⁷²² Finally, the archaeological material systematically discovered during the build up of the town attracted the attention of Azerbaijani scientists, but every time they were getting in touch with the samples of apparently Christian material culture, they proclaimed such samples as values of the Albanian culture.⁷²³

HASANGHAYA (HASANIRZ)

Until the beginning of the XX century Armenians lived in the most eastward of the Armenian villages of Partav plain - Hasanghaya. It is situated at the distance of 7 km northwest of the present-day administrative centre Barda. Its altitude is 77-85 m above the sea (the lowest of the Armenian villages situated in the basin of the Kura River). The build up is not dense, village quarters are vast, houses are surrounded by orchards. The shift in the number of the local Armenian population over the period of sixty years is indicated in the table below.

Year	Households	M	F	Total
1841	22	45	42	87 ⁷²⁴
1851	18	77	74	151 ⁷²⁵
1876				248 ⁷²⁶
1889		142	88	230 ⁷²⁷
1891	46	158	160	318 ⁷²⁸
1901		220	168	338 ⁷²⁹
1908				459 ⁷³⁰

We do know that: "being fed up by the disgraceful behavior of their Persian bek", the local Armenians moved in 1880 to the estate of Nikolay Bek-Pirumians in the environs of the village Maragha, and settled in the same. But in 1883, as if by some disagreement, they returned to their former village Hassan-Ghaya..."⁷³¹

Hasanghaya was one of the villages in the Partav plain, which had a functioning church till the beginning of the XX century (Surb Astvatzatin). The earliest records of this church relate to 1841.⁷³² As witnessed, it was an earthen dugout.⁷³³

719 "Artsakh", p. 30.

720 R. B. Geyushev, Excavations in the Temple Area of the Medieval Barda (Summaries of Reports on the Results of Archaeological Field Investigations of 1970 in the USSR, Tbilisi, 1971) (in Russian) and Christianity in the Caucasian Albania, Baku, 1984, p. 88. It is known that the excavations within the area of Barda started in 1881 (see E. Weidenbaum, A Guide-Book for Caucasus, Tiflis, 1888, p. 394) (in Russian).

721 "Artsakh" p. 31-32.

722 In 1874 the population of Barda consisted of 337 Shiite Muslims ("Caucasian Calendar for 1886", Tiflis, 1885, p. 126.

723 Z. Buniyatov, Azerbaijan in the VII-IX cent, Baku, 1965 (in Russian); S. Ashurbeyli, Trade and Craft in the Early Medieval Cities of Azerbaijan, "Works of the Historical Museum of Azerbaijan", vol. 2, Baku, 1957 (in Russian); see also "The Barda Treasure of 1940", "Bulletin of the AS of the AzSSR" (in Russian).

724 SCHARA, F. 56, L. 1, c. 305, p. 47 (in Arm.)

725 SCHARA, F. 56, L. 1, c. 2596, p. 93 (in Arm.)

726 SCHARA, F. 56, L. 1, c. 6775, p. 115-116 (in Arm.)

727 SCHARA, F. 56, L. 1, c. 8583, p. 45-46 (in Arm.)

728 "Artsakh", p. 32.

729 SCHARA, F. 56, L. 14, c. 205, p. 241-242 (in Arm.)

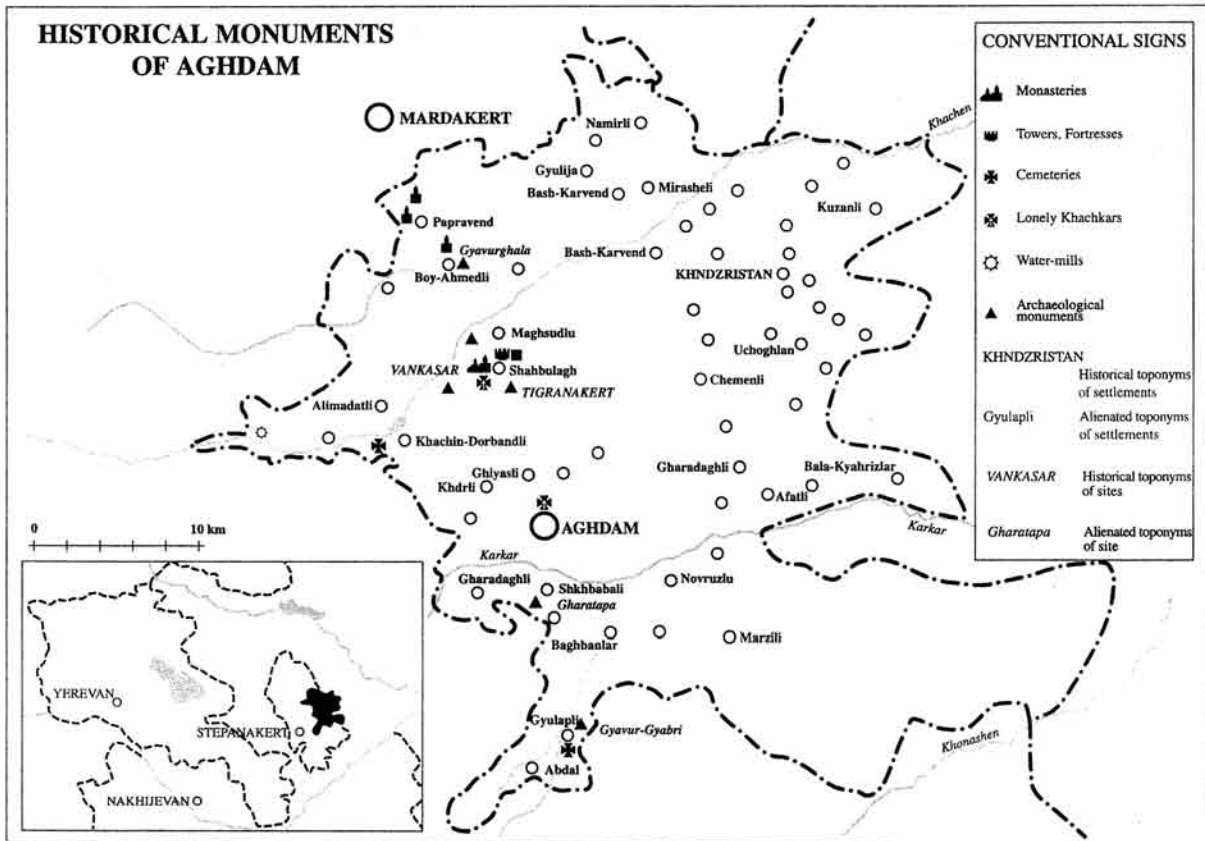
730 "Caucasian Calendar for 1910", Tiflis, 1909, p. 219 (in Russian).

731 "Artsakh", p. 32.

732 SCHARA, F. 56, L. 1, c. 305, p. 47 (in Arm.)

733 "Artsakh", p. 32.

AGHDAM DISTRICT



Historical Review. The district of Aghdam was established in 1930. It covers the area of 1094 sq. km, situated in the basin of the middle and lower course of the Tartar and Khachen Rivers. It borders with the Martakert, Askeran and Martuni districts of the NKR, and the Tartar, Partav and Aghjabedi districts of Azerbaijan. The district comprises one town (Aghdam) and 119 villages.⁷³⁴

During the early Middle Ages the present area of the district constituted the southern part of Uti-Arandznak, one of the districts of the Armenian province of Utik (Metz Hayk), where the most important settlement was Tigranakert. Several old settlements of this district established at least since the early medieval period are presently known only under their Turkish names, acquired during the last two centuries.

Generally the majority of the historical landmarks preserved in the area of Aghdam belongs to the

early medieval period and only a few monuments may date from the XIII-XIV centuries. That is to say, most of the territory of the present day Aghdam is situated in the plain, and similar to other plain regions, was emptied of Armenians and populated by various nomadic tribes much earlier than the settlements situated in the mountains.

AGHDAM

The area of the present-day Aghdam was desolate till the second half of the 17th century. It was used as a hunting resort, when Panah Khan (1747-60) after taking hold of Shushi ordered to build the first stone house for the hunters.⁷³⁶ Later both Panah and his successors used Aghdam as a winter resort.

⁷³⁵ Azerbaijanian Soviet Encyclopaedia, vol. I, Baku, 1976, p. 105 (in Azerb.).

⁷³⁶ "The Caucasus", 1883, N 212, p. 2 (in Russian).

The first to settle in Aghdam were the Azerbaijanian Turkish tribes that came here by the incentive of the same Panah. Later - in the second half of the XVIII century the population of Aghdam was fulfilled by other Turkish tribes, that arrived from various districts of Persia and established a settlement.⁷³⁷ By 1805 "it was a large village" already.⁷³⁸ Since 1868 a fair opened each Sunday in Aghdam. In 1868-70 they built a mosque.⁷³⁹

In 1886 Aghdam had already 99 households with 458 residents,⁷⁴⁰ while in 1914 the village had 260 residents only.⁷⁴¹ During the Soviet period (since 1930) when Aghdam became the administrative centre, it was turned to a town-type settlement.

During the eighties of this century the local authorities established an open air museum in the central part of Aghdam (near the stadium) where they collected the antiquities brought here from the various sites of the district, including a fine khachkar of the XII-XIV cent. made of white limestone, which was taken here from Vankasar. The khachkar is still preserved, though its edges are broken. Its dimensions are 136x80 cm.⁷⁴²

VANKASAR

The cliff called Vankasar is situated 8.5 km northwest of the town of Aghdam and 1.5 km west of the Shahbulagh village. It is an isolated rock towering above the plain. Its absolute altitude is 290 m (from foot to top) and the altitude over the sea is 681 m.

The church though damaged but still standing was on top that cliff till the eighties. Owing to its old age (VI-VII cent.) and planning peculiarities (cross-planned with a dome and three altar apses) it was in the focus of the historians and architects attention. The first to mention this church was Archbishop Sarkis Jalalians: "The damaged church on top the cliff is believed to have been the See of this province."⁷⁴³ Later Senior Priest Yeghishe Gueghamians (Haykuni)

noted: "the people call the said chapel "Levonaberd."⁷⁴⁴

Visiting the church in the eighties of the past century preceptor Khachik Dadian mapped the church and copied the "4 arshin" inscription of a khachkar. which read:

ԵՍ ՇԱՀԱՆՇԱԿ ՈՐՂԻ ԱՇՈՏԱՅ ԿԱՆԳ-
ՆԵՑԻ ԶԽԱԶՍ ՀՈԳԻՈՅ ԻՍՈՅ, ՈՎ ԿԱՐԴԷՔ
ՅԱՂԱԲԹՍ ՅԻՇԵՅԷՔ, ԹՎԻՆ ՉՏԲ (1263):

"I SHAHANSHAH, THE SON OF ASHOT
ERECTED THIS CROSS FOR MY SOUL. WHOEVER
MAY READ, REMEMBER MY PRAYERS,
DATE (1263)."⁷⁴⁵

In his research, published in 1895 Bishop Makar Barkhutarians included some of the legends associated with the construction of Vankasar. One of them refers to the construction of this church to the dethroned prince Vache II (V cent): "Vache II of Albania built a cross planned hermitage, the dome of which has presently fully declined..."⁷⁴⁶

A few decades later Z. Yampolsky published an article fully dedicated to Vankasar. This was the most thorough research, rich in material, containing the plan, measurements and the first photographs of the church.⁷⁴⁷ Mentioning the Armenian inscription and numerous other Armenian symbols, and emphasizing the identity of the compositional peculiarities of the church with similar early medieval churches of Armenia, Yampolsky, nevertheless, paid tribute to the contemporary tendency of the Azerbaijanian scientists and proclaimed that this was an Albanian church.

No essential contribution had been made by the research of A. Yackobson on architectural links between Armenia and main (Caucasian) Albania, based mainly on the material provided by the church of Vankasar.⁷⁴⁸

Later Sh. Mkrtchian⁷⁴⁹ dedicated a brief chapter to Vankasar using the measurements of architect Armen Ghazarian in his monograph republished for a number of times.

Architect V. Grigorian who provided sufficient arguments against Z. Yampolski and his attempts to alienate Vankasar from the Armenian culture and represent it as an Albanian monument disputed the issue of the Albanian origin of the church. Based on rich fac-

737 Ibid.

738 V. Potto, *The First Volunteers of Karabakh*, Yerevan, 1976, p. 14 (in Arm.).

739 Sh. S. Fatullayev, *Urban Development and Architecture of Azerbaijan in the XIX-early XX cent*, Leningrad, 1986, p. 264-265 (in Russian).

740 "Update of the Statistical Data of the Household Lists of the Caucasus Settlements. Yelissavetpol Province", Tiflis, 1888, p. 13 (in Russian).

741 "Caucasian Calendar for 1915", Tiflis, 1914, p. 83 (in Russian); see also S. Karapetian, *The Azerbaijanian Cities Surrounding the NKR 80 Years Ago*, "Azatamart", 1994, N 46, p. 14 (in Arm.).

742 In 1986 it was in situ, near the church of Vankasar, in the ruined cemetery; see S. Karapetian, "Tracing One Khachkar", "Azatamart", 1994, N 47, p. 14.

743 Sargis Archbishop Jalalians, *A Journey to Metz'n Hayastan*, Tiflis, 1858, Part 2, p. 344 (in Arm.).

744 "Meghu Hayastani", 1885, N 64, p. 3 (in Arm.)

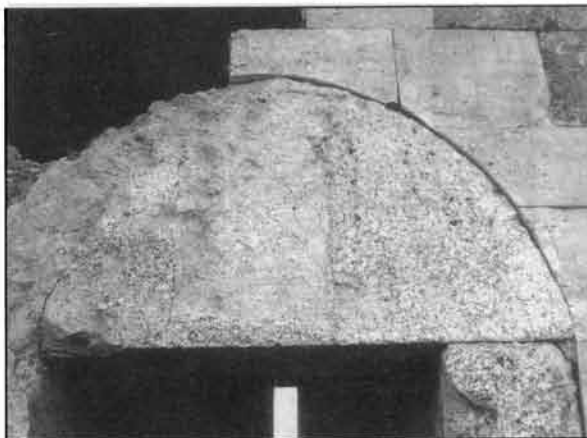
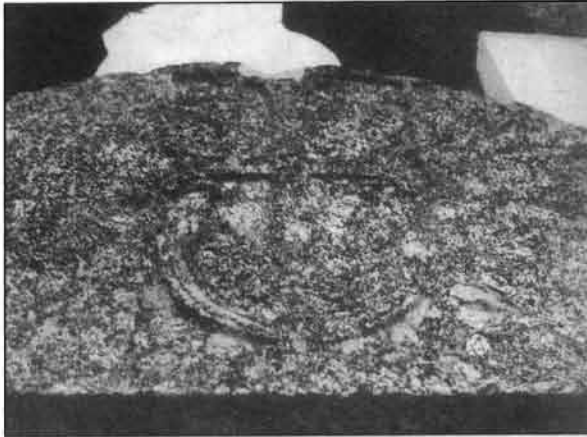
745 SCHARA, F. 319, L. 1, c. 137, p. 4 (in Arm.).

746 "Artsakh", p. 414.

747 Z. S. Yampolsky, *Monuments of the Caucasian Albania on the Mount Beshidagh*, "Soviet Archaeology", 1960, N 2 (in Russian).

748 A. L. Yackobson, *Architectural Links of the Caucasian Albania and Armenia*, "HPhJ", 1976, N 1 (in Russian).

749 Sh. Mkrtchian, *Historical and Architectural Monuments of Nagorno Karabakh*, Yerevan, 1980, p. 60-61 and the second, revised edition of this monograph, Yerevan, 1985 (in Arm.): the same monograph was published in Russian, Yerevan, 1988, p. 63-64.



Vankasar. Mount seen from west. Cross relief on the tympanum of the western entrance of the church in 1986, and upon the restoration. Khachkar transferred from Vankasar to Aghdam (XII-XVI cent). Restored anchor (1993)

tual material V. Grigorian disproved the alleged inconsistencies in the symbolic signs found on Vankasar and other early Armenian monuments and the hypotheses that the former Albanian inscription was erased in the VIII cent and replaced by an Armenian one.⁷⁵⁰

In the course of research conducted with architect A. Ghazarian on the spot in 1986, we discovered two defective inscriptions situated in the northern part

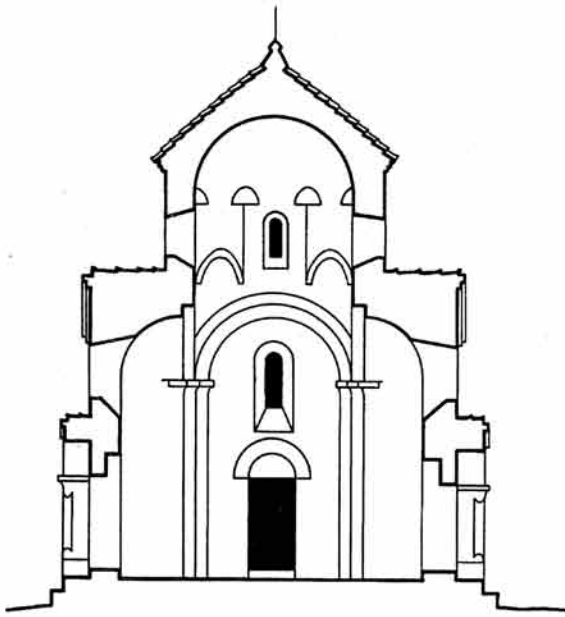
of the eastern entrance of the church, which was already changing its form due to the “reconstruction”. The first inscription consisted of 3 badly weathered lines carved beneath a simple cross. Only the last line was legible:

... ՅԱՂԱԲԹՍ ԻՇԵՍՂԻՔ ՅՍ ՔՍ Ի ՏԸ:
 “REMEMBER MY PRAYERS IN JC GOD.”

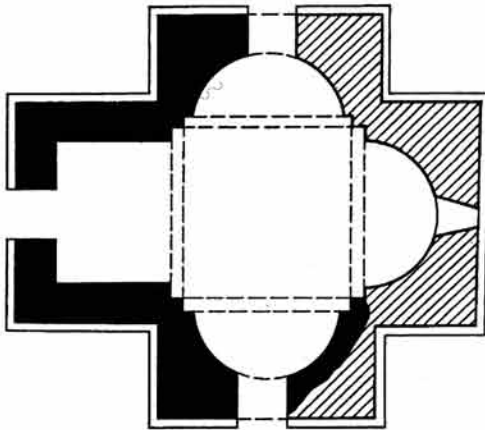
The second inscription was situated just a row beneath the former, on a finely processed wall and contained two lines:

... ՈՒ Ս(Ր)ԲՈՅ ԵԿ(Ե)ՂԵՅԻՍ ՅԱՂ(ԱԲ)ԹՍ
 ԻՇԷՂԻՔ:

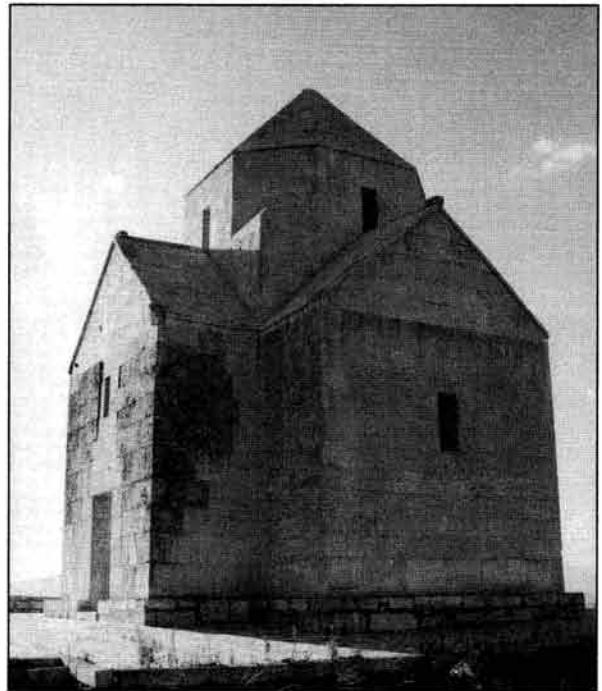
⁷⁵⁰ Vahagn Grigorian, *Small Central Domed Monuments of Early Medieval Armenia*, Yerevan, 1982, p. 26-27, 102 (in Arm.)



0 1 2 3u



0 1 2 3



Vankasar. Western section and general plan of the church (reconstruction by architect Armen Ghazarian)

Vankasar. The church during "restoration" (1986) and after the "restoration" (1993)

"... AND THE HOLY CHURCH. REMEMBER MY PRAYERS."

Besides these two pieces of epigraphic, which by their paleographic peculiarities may prove to be contemporaneous to the church, there were other symbols distinctly visible on the remaining walls. These symbols may be subdivided to two main types: Armenian letters and pictograms.

The inscribed khachkar of 1263 described and copied by Kh. preceptor Dadian was not in situ during the restoration works of 1986, but we noticed another uninscribed cross in the debris within the church yard,

which was later delivered to the Aghdam Open air Museum.

2 km north of the Vankasar church, on the rocky slope of a mount at the bank of the Khachen River, there was a cave chapel, with interior dimensions: L8.0 x W3.5 x H4.7 m. The altar cut in the eastern side of the church occupied 2 sq. m only. The chapel had a small stone platform in the front; simple relief crosses adorned its walls. The ruins of a medieval Armenian cemetery were situated a little below the chapel. The cave church, as well as the cemetery, was investigated in 1970 by R. Geyushev

and N. Guliyev, who labeled these monuments as Albanian.⁷⁵¹

A little further, to the south of the full spring, known as Shahbulagh, in the southeastern foothill of Vankasar there is a castle surrounded by an oblong fortress wall, strengthened by semicircular towers in the corners and central part. It is a quadrangular, small but rather well fortified castle. Yeghishe Senior priest Gueghamians wrote in regard of this castle that "Panah Khan was the first to build a fortress on the ruins of Tarnagyurt or Tigranakert. The castle was



Vankasar. Signs and initials left by masons

destroyed by Armenian meliks and then reconstructed by the Persians.⁷⁵² We are informed that soon after the murder of Nadir Shah in 1747, Panah Ali, taking hold of the fortress of Bayat⁷⁵³ allied with the nomadic tribe Kabirli and "rebelled with his nomadic Tatars and proclaimed himself the Khan of Karabakh."⁷⁵⁴

"To succeed in the battle with hostile tribes and Armenian meliks... Panah set to the building of a new fortress, in the place named Tarnakut, over the large spring of Shahbulagh, near the borderline of Khachen. Establishing there in 1749 he built a market and a

mosque in that new fortress and confronted the meliks of Jraberd and Gulistan, trying to breach their unity."⁷⁵⁵

For a short period the castle of Shahbulagh, named after the neighboring spring, was the only standpoint to Panah, but in 1752 Panah moved to the fortress of Shosh (Shushi), donated to him by melik Shahnazar.

The fortress of Shahbulagh was already beginning to decay, when it suddenly acquired new strategic importance due to the events of 1805-12, when the Russian commanders Koryagin and Kotlyarevski assisted by the Armenian volunteers won a number of victories over the Persian troops.

It deserves mentioning that a French couple, Shantre spouses travelling from Gandzak to Shushi visited the site in 1890 and described it as follows: "... The ruins all around, which unfortunately, were too scattered, led us to the conclusion, that being the place of particular importance, the fortress of Shahbulagh, had played a significant role in the history of Armenian nation."⁷⁵⁶

Visiting the site in the end of the 19th century bishop Makar merely stated "... another new fortress, completely built of processed stone is called the fortress of Tarnagut or Shahbulagh."⁷⁵⁷

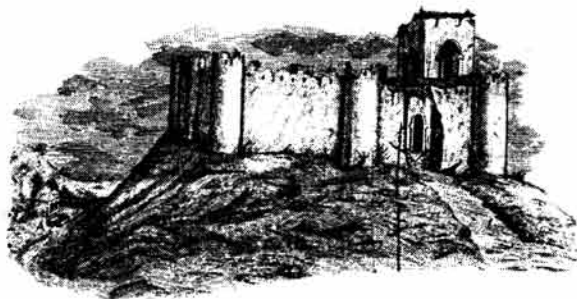
This fortress was renovated together with Vankasar in the beginning of the eighties of the present century.

TIGRANAKERT

It is believed that one of the four towns established by the Armenian king Tigran the Great (95-55 B. C.) and named after him should be located either within the area of the famous spring and the present day village Tarnoyut or Tarnagut (in the foothill of Vankasar) to the northeast of the Shahbulagh castle, or in the site of Gavurghala.

It should be noted that the data of records referring to these four towns, all of which were called Tigranakert and differed only by provinces, were often confused, if the name of the province: Aldznik, Goghtn, Utik or Artsakh, was not provided by the source. This is especially true in regard of the two latter provinces, situated side by side. Particularly, Tkrakert mentioned in the records was situated at the right bank of the Shamkhor river, in Utik, and not in Artsakh.⁷⁵⁸

ЗАМОКЪ ШАХЪ-БУЛАХЪ
Собранный въ замкѣ на правой сторонѣ



Shahbulagh. The castle in the beginning of the XIX cent

751 R. B. Geyushev, N. M. Guliyev, On the Cave Temple of the Caucasian Albania (Materials of the Session on the Results of Archaeological Investigations of 1971 in Azerbaijan, Baky, 1972) (in Azerb.); R. B. Geyushev, Christianity in the Caucasian Albania, Baku, 1984, p. 98-99 (in Russian).

752 "Meghu Hayastani", 1885, N 64, p. 4 (in Arm.)

753 Ruins of the fortress of Bayat or Boyat are situated near the Aghjabedi village.

754 V. Potto, Ibid. Yerevan, 1974, p. 6-7 (in Arm.); see also V. Potto, The Caucasian War in Several surveys, episodes, legends and biographies, vol. 1, issue 3, St. Petersburg, 1885, p. 405-418 (in Russian); E. Weidenbaum, Guide-Book on the Caucasus, Tiflis, 1888, p. 394-395 (in Russian).

755 Leo, Selected Works, vol. 3, Book 2, Yerevan, 1973, p. 265 (in Arm.)

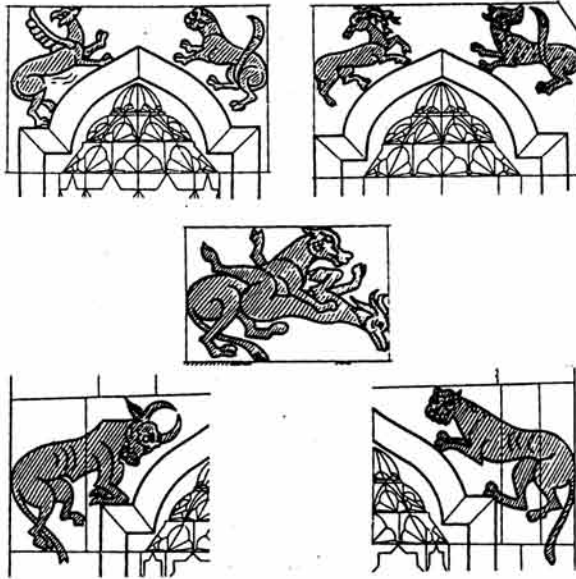
756 "Bazmavep", 1892, p. 154 (in Arm.).

757 "Artsakh", p. 28.

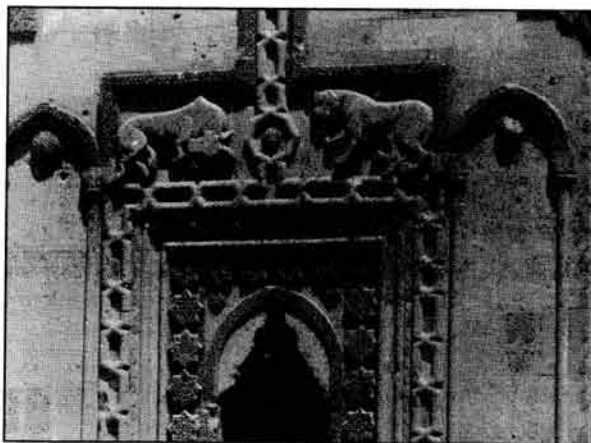
758 See the Toponymic Map of the Barum and Barsum villages area ("Gardmank" monthly, 1996, N 3, p. 7). Actually this field of research hasn't been thoroughly investigated.

KHACHEN-DORBANDLI

The village presently occupied by the Turkish villagers is called Khachen-Dorbandli, or Jinly. It is situated at the right bank of the Khachen River, 6 km southwest of Vankasar. A fully preserved tomb of



Khachen-Dorbandli. Samples of low-relieves of the Tomb.



Yeghvard. Low relieves of the western of Surb Astvatzatzin (Holy Virgin) church

1314 is standing 1 km west of the village, on a small hill amid the vineyard. It represents a polygon with a sharp dome, built of processed yellowish limestone. The style, execution technique and artistic features of the heraldic scenes cut in low relief round the niches of interior walls (bulls, tigers, other animals) are similar to the relieves on the western facade of Surb Astvatzatzin (the Holy Virgin) church in Yeghvard, constructed by master (architect) Shahik in 1301. Other resemblance in the decor of these two structures, specifically, the resolution of the "stalactite"

ornament encountered both on the tomb niches, and on the tympanum of the church, in addition to the date of construction of these two monuments (within 13 years of each other) might lead to the suggestion that the tomb was built by the same master/architect Shahik.

GAVURGHALA

The site, which is presently called Gavurghala (i.e. the Christians' fortress) represents a hill covered by the ruins of once lively city dating from at least the early medieval period. The mound is situated at the left riverside of the Khachenaget, between the villages Boy-Ahmedli and Sofurlu, 12 km northwest of the regional centre Aghdam. The historical name of this city is lost, though some researchers assume that this is the ancient Tigranakert of Artsakh.

Excavations here were conducted in the 50-ies by archaeologist Vahidov, who represented the entire material discovered from this site as Albanian.⁷⁵⁹

Alongside with other finds excavations of the site disclosed the prop-walls of an Armenian church, cemetery, inscribed tombstones, etc.

The church was a basilica built of limestone and mortar, with dimensions 11.95x5.25 m. The floor was tiled with quadrangular stone slabs. The eastern side of the altar apse ended with a semicircular wall.

The most interesting sample discovered in the Armenian cemetery, which surrounded the church, was the tomb carved of white limestone, with gabled upper part, which contained an undated inscription. Judging from the contents, that was the tomb of the brother of the Albanian king Hamam, killed in the second half of the 9th century:

ԱՅՍ ԴԻՐ ԴԱՄԲԱՆԻ ... ԵՂԲԱԿԻ ՀԱՄԱՍ ԻՇԽԱՆԻ | ԵՒ Տ(ԵԱՌ)Ն ՓՂԻՊԷԻ ԵՒ Տ(ԵԱՌ)Ն ՍՆՊԱՏԱ ... ԶՐԿԵԱԼ Ի ՃՈՐՏ ՀԱՍԱԿԷ ԵԼԱ ՅԱՇԽԱՐՀԷՍ. ԴԱՌՆ ԹՈՂԻ ՍՈՒԳ ԶԳԻՐՍ ԶԱՅՍ ՄԻ ՈՔ ԻՇԽԵՍՅԷ ՄԵՐՁԵՆԱԼ Ի ՍՄԱ ՆՁՈՎԵԱԼ ԵՂԻՅԻ Ի Ք(ՐԻՍՏՈՍ)Է Ա(ՍՏՈՒ-ԾՈ)Յ:

"THIS IS THE GRAVE OF ... THE BROTHER OF PRINCE HAMAM, AND THE LORD OF PGHIPE, AND THE LORD OF SNPAT... DEPRIVED OF LIFE IN HIS YOUTH HE WENT FROM THIS WORLD LEAVING BITTER MOURNING. WHOEVER TAKES HOLD OF THIS INSCRIP-

759 R. M. Vahidov, Kovurkala..., vol. 6, Baku, 1965 (in Azerb.); R. B. Geyushev, Stone Idols of New Type, "DAN" AzSSR, 1966, N 6, p. 77-79, and Excavations of the Gavur-Kala City in "Archaeological discoveries of 1971 in Azerbaijan", Baku, 1972; and Works at the Gavur-kala City, "Archaeological Discoveries of 1977", Moscow, 1978 and Christianity in the Caucasian Albania, Baku, 1984, p. 60 (in Russian) by the same author.

TION OR APPROACHES IT LET HIM BE CURSED
BY CHRIST THE GOD.⁷⁶⁰

The tomb with this inscription, which was republished in a number of works, was delivered to Baku soon after its discovery.⁷⁶¹

Ruins of numerous other buildings and pillar bases, built mainly of lime stone had been found in Gavurghala. Investigation revealed that the city had two cemeteries, one of them being Christian (i.e. Armenian) and the other – pagan.⁷⁶² The Armenian cemetery dates back to the IV-IX centuries, and the church – to the VIII-IX centuries.⁷⁶³

PAPRAVEND

Papravend is situated 3 km northwest of Gavurghala, at the bank of Gulatagh, very close to the Martakert district of the NKR. Until 1992 the village was populated by Azerbaijanians. Ruins of a round domed church are still preserved in the village. As far as we can judge from what has remained of the church, it had a narrow window in the eastern wall and the entrance was in the western facade. The northern and southern walls had narrow niches. The church was built of coarse stone and mortar. It should have been built in the VI-VII cent.⁷⁶⁴

Another vaulted church, or simply Surb (Saint or Holy, sacred) as the Armenians called it, or 'Pir' (=Saint or Holy) – as it was called in Kurdish or Azerbaijanian, was situated in the vicinity of this village, at the road leading from Aghdam to Martakert. This church was also built of coarse stone. The semi-circular altar apse was made in the eastern wall.⁷⁶⁵

GHRATAPA (GHALATAPA)

This site is a necropolis, situated at the right riverside of Karkas, in the neighborhood of the Azerbaijanian village Shkhbabali.

E. Reusler conducted excavations here in the end of the XIX century. The necropolis contained vessel (karas) burials of the pre-Christian period.⁷⁶⁶

GULABLI

The vast quarters of the two neighboring villages of Gulabli and Abdal presently included into the Aghdam district are situated in the area of one of the richest valleys of historical Varanda, in the wide side of a long wedge shaped canyon.

The Turkish tribes that were forcibly settled here in the XIX century had been known as hijackers. They plundered the neighboring villages till the beginning of the XX century. In conformity with one of the contemporaneous press reports: "If there are any famous Turkish villages in Karabakh, which produce hijackers, whose activity is somewhat of a legend, told in Armenian villages by one to another; if there are any famous Turkish villages, where the Armenian has to cross himself when passing by, then one of such villages is Gulaplu, which surpasses all other villages in hijack, such, for instance, as Seidler, Shellu, Ghajar, Zargar, Dilagharda, etc."⁷⁶⁷

Presumably being Armenian till the middle of the XVIII century, Gulaplu was later occupied by the Turkish nomads that preserved the traces of Armenian culture till the end of the XIX century. As witnessed by one of the visitors: "the Turkish village Gulaplu, which has 700 households, may be also included into the list of the Armenian villages of Varanda."⁷⁶⁸ Armenian graves are still visible in that village. They say that being aware of the good and favorable position of that village, the Turks, gradually chased the Armenians away, so the latter had to retreat to the mountainous villages, while the Turks settled here and lived splendidly well. What else could we add about the location: very large orchards, fruit trees, a lot of water mills and all of this serves to the enrichment of the Turkish nation...⁷⁶⁹

A number of archaeological monuments preserved in the environs of Gulaplu drew the attention of the German archaeologist E. Reusler in the end of the XIX century: "I encountered three types of burials in the vicinity of the Gulaplu village: 1) Stone cyst burials, 2) dug ground burials covered by stone slabs and 3) burial mounds. We investigated 36 burials of the first type, 5 – of the second type, and 3 burial mounds. The cyst burials were situated at the foothill, in the old cemetery, which the villagers called "Gavur-kabri..."⁷⁷⁰

760 S. Barkhudarian, *Gravestone with the Name of Prince Hamam*, Bulletin of the AS, 1964, N 1, p. 61-64. (in Arm.)

761 "Divan of Armenian Epigraphic", issue 5, Yerevan 1982, p. 136; R. B. Geyushev, *Christianity in the Caucasian Albania*, p. 85.

762 This regards the cemetery with anthropomorphic tomb stones, suggestively referred to the Khazars. After the excavations most of them were delivered to the Aghdam Open Air Museum.

763 R. B. Geyushev, *Christianity in the Caucasian Albania*, p. 60.

764 Ibid. p. 97.

765 Ibid. p. 64.

766 Emil Reusler, *Archaeological Researches in Transcaucasia*, "Caucasus", 1903, N 134, p. 2; see also "Elm ve Hayat" ('Science and Life'), Baku, 1990, N 5, p. 11-13 (in Azerb.).

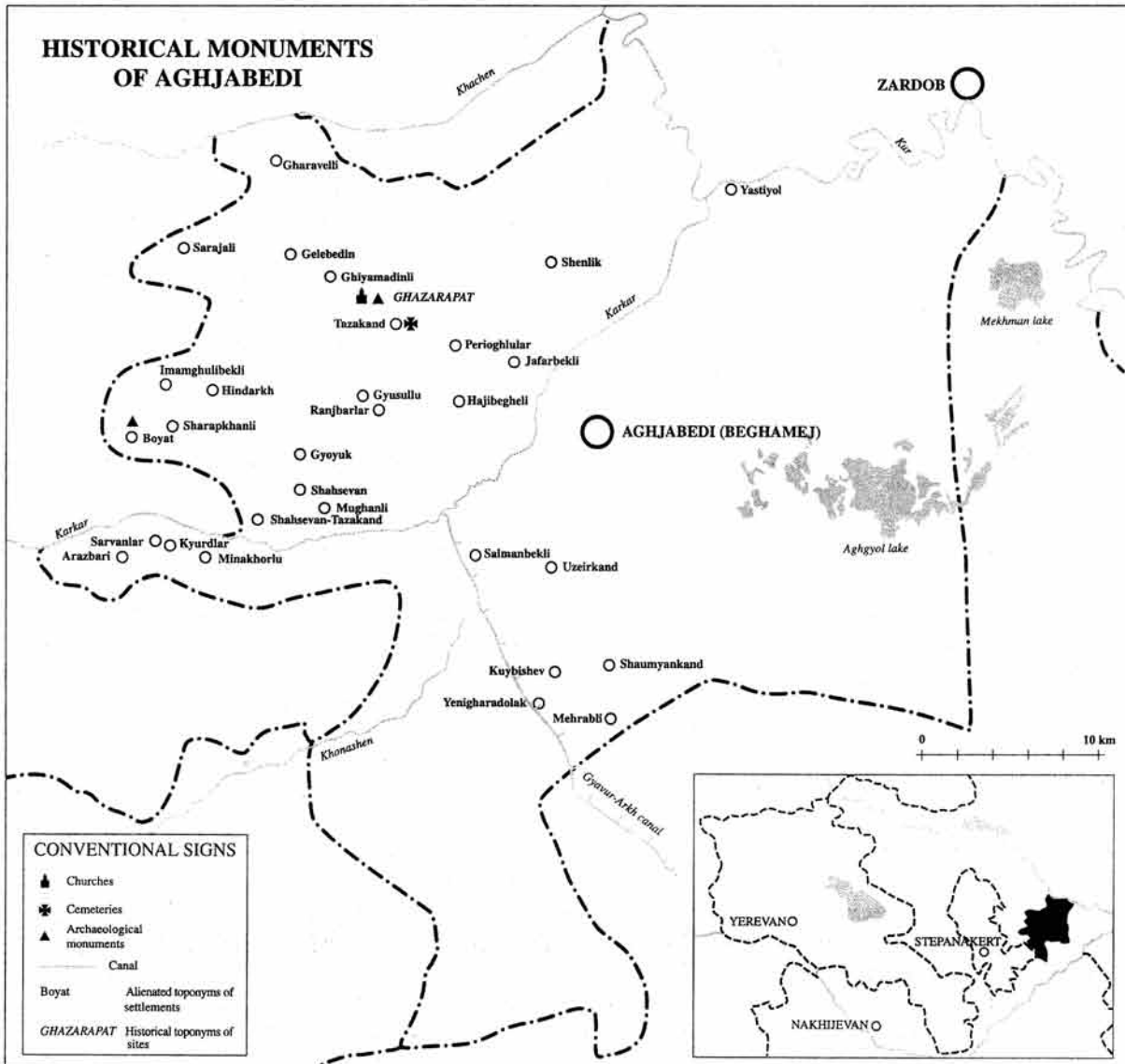
767 "Nor Dar", 1903, N 52, p. 3 (in Arm.).

768 Obvious exaggeration, as the village had only 250 households in 1886, which comprised 876 M, 536 F Turkish residents), see Update of the Statistical Data Derived from the Household Lists of the Caucasus Population. Yelisavetpol Province, Tiflis, 1888, p. 176-177 (in Russian).

769 "Nor Dar", 1887, N 109, p. 2 (in Arm.).

770 Emil Reusler, *Ibid.* By the way, the literal translation of the Turkish toponym Gavur Gabri is the "Disbeliever's, i.e. Christian cemetery."

AGHJABEDI (BEGHAMEJ) DISTRICT



Historical Review. The administrative district of Aghjabedi was established in 1930. For a short period of 1963-1965 it was adjoined to the Aghdam district, later - turned to a separate administrative entity. It covers the area of 1746 sq. km.⁷⁷¹ In 1976 the district comprised 1 town (administrative center) and 44 villages.

The present area of the district coincides with the southern part of the historical Uti Arandznak and north-

western part of the Belakan (Baylakan) provinces of Utik, Metz Hayk. In the medieval period, the district was known under the name Beghamej. It deserves a mention that the present geographical and climatic conditions of the area (large and small swampy lakes, swamps and saline lands, surrounding the lake of Aghgol) have not changed since the medieval period. As witnessed by Kyrakos Gandzaketsi, in 1220 when the highlanders came from Darband and invaded the number of Armenian provinces (up to the approaches to Tiflis), they quartered in Beghamej, on their way back

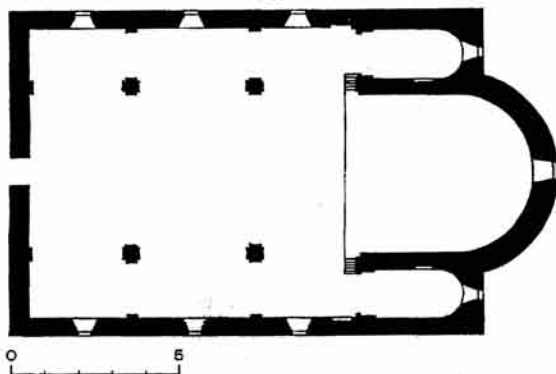
⁷⁷¹ Azerbaijanian Soviet Encyclopaedia, vol. 1, Baku, 1976, p. 113 (in Azerb.)

home and “fortified their army in the swampy place situated between the city of Partav and the stronghold of Belukan, which is called Beghamej, wherefrom by bold attacks they destroyed numerous provinces.”⁷⁷²

Generally, the entire area of the present-day Aghjabedi district occupies the space between the Kura and Araxes Rivers, including the part of the vast Aran (Mughan) steppe: “... non irrigable plain of Eran, which is called Mughan.”⁷⁷³ Being ultimately unfavorable for defence, the steppe was deserted and desolate in the Middle Ages already. The aborigines withdrew and fortified in the rocks of Artsakh before the late Middle Ages leaving the vast steppe in the disposal of various nomadic tribes (Kabirli, Jvanshirli, Otuzinji, Kolani, etc.). That is why the monuments of Armenian culture situated within this area are mainly restricted to the pre-Christian and early-Christian periods.

TAZAKAND

An early medieval church was discovered in 1969 quite accidentally during the agricultural works near the hill Chatalapa, at a distance of 3 km of the village Tazakand (14 km northwest of the administrative centre Aghjabedi). The temple represented a three-nave basilica (external dimensions 16,5x9,25) with an interesting peculiarity – semi-circular external wall of the altar apse. It had two sacristies. The only entrance



General plan of the church in Ghazarapat

was open in the western facade. The church walls and pillars (maximum height preserved is 1.6 m) were built of coarse stone, processed stone and baked brick. The latter was also used for tiling the church floor. The altar apse was 45 cm higher than the floor mark of the hall. Dating of the church is greatly facilitated by the finds

of ceramic material, abound in the site and serving the dating criterion for the church, conditionally by the VI cent. AD.⁷⁷⁴

The location and dating of the above-mentioned church topographically and chronologically coincides with the description of the only church in the district of Beghamej provided by the manuscripts. Particularly, Movses Kaghankatvatsi, reflecting the activity of Ghazar, catholicos of Albania, whose Holy See was situated in Chogh (before 551), witnessed: “He built (the town of) Ghazarapat in Beghamej, and its church of Panthaleovn, which had immense dimensions.”⁷⁷⁵

BOYAT (BAYAT)

The next site of great historical interest is the vast necropolis with numerous burial mounds situated in the environs of the village Boyat (26 km west of Aghjabedi, on the highway from Aghjabedi to Aghdam). Presently this site is known under the Turkish names of Ghshaltitapa, Ghoshatapa and Gabiristanlhtapa. Colonel Weiss von Weissendorf was the first to discover the samples of glazed bricks and earthenware, which attracted the attention of the scientists, in 1883.⁷⁷⁶ The medieval settlement presently called Shahargah is situated not far of the necropolis.⁷⁷⁷

From other villages, extending in the vast plain of Mughan Bayat differs by the oldest Turkish mosque in the territory of Azerbaijan. Panah – the leader of one of the nomadic tribes for the time being built it on the prop-walls of a medieval fortress in the 40-ies of the XVIII cent. “He built a fortress in Qabirli district, which was called Bayat. He surrounded the fortress by a deep moat, and built a mosque inside the fortress. This was an outstanding event in the life of the vagabond shepherd tribes and the new fortress attracted many residents from various places.”⁷⁷⁸

Preliminary investigation of the Bayat antiquities and the first photographs were made by German archaeologist E. Reusler.⁷⁷⁹

Probably the present-day village Hindarkh was earlier called Hunan. This settlement was situated on the halfway between the cities of Partav and Baylakan. “Hunan is situated at a distance of 7 parsakh from Partav. The distance from there to Baylakan is 7 parsakhs.”⁷⁸⁰

774 R. B. Geyushev, *Ibid.*, p. 86-87.

775 Movses Kaghankatvatsi, *Ibid.*, p. 350.

776 I. Z. Archaeological Discoveries in the Caucasus, “Caucasus”, 1884, N 122, p. 2-3 (in Russian).

777 Azerbaijanian Soviet Encyclopaedia, vol. 2, Baku, 1978, p. 223 (in Azerb.).

778 Leo, *Selected Works*, vol. 3, Book 2, Yerevan, 1973, p. 265 (in Arm.).

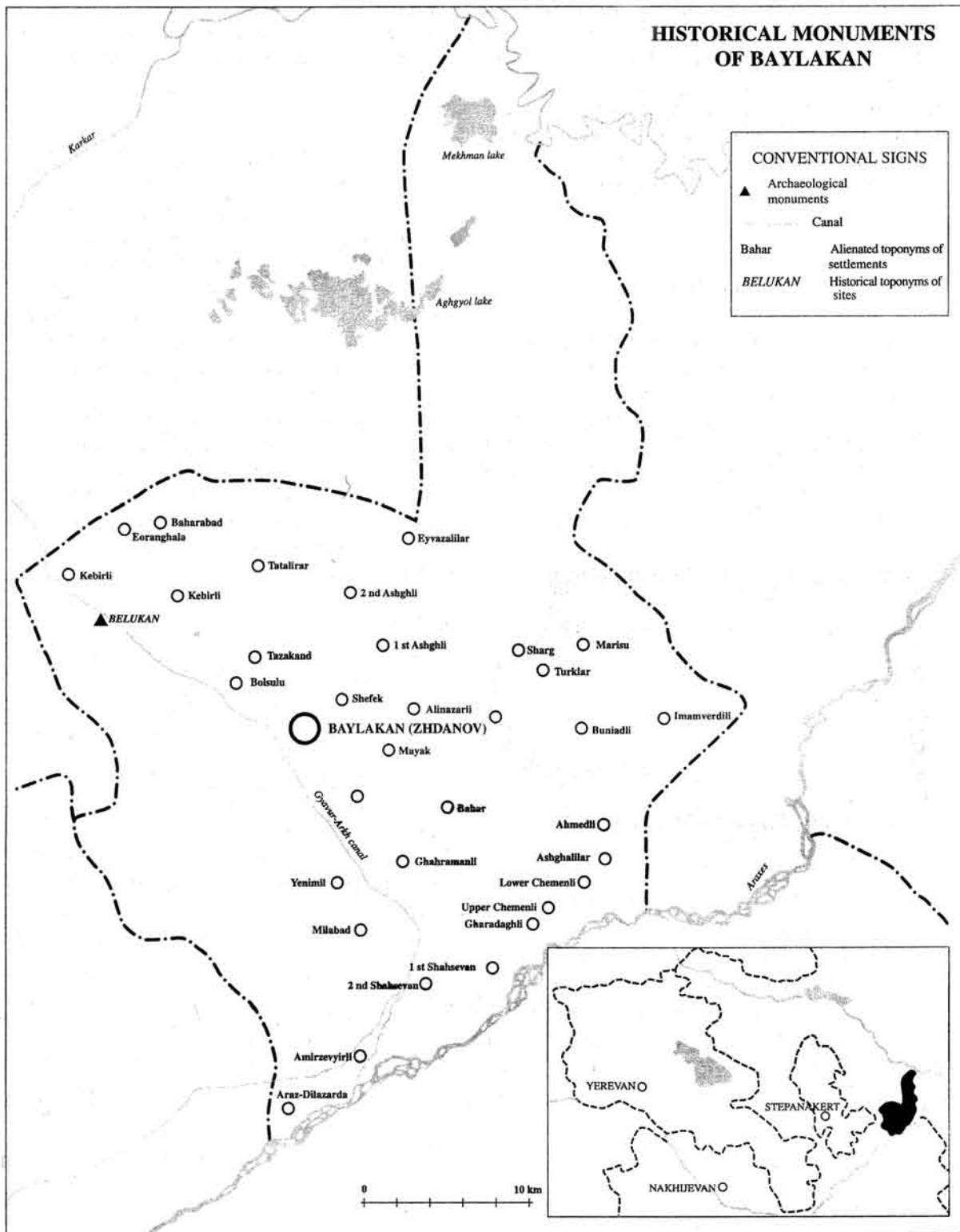
779 “Caucasus”, 1903, N 134, p. 2.

780 The Arab Sources on Armenia and Neighboring Countries, vol. 3, Yerevan, 1965, p. 121 (in Arm.).

772 Kyrakos Gandzaketsi, *History of Armenia*, Yerevan, 1961, p. 202-203 (in Arm.).

773 Mkhitar Ayrivanetsi, *History of Armenia*, Moscow, 1860, p. 66 (in Arm.).

BAYLAKAN (ZHDANOV) DISTRICT



Historical Review. The Zhdanov administrative district was established in the southeastern side of the historical Artsakh province of Armenia in 1939. It covered the area of 1131 sq. km. In 1963, it was merged with the neighboring Imishli district, but in 1964, it was separated again and turned to an administrative entity. It comprises one town – the administrative centre Baylagan (former Zhdanov, a village before 1932, a town type settlement in 1933-1966, and a town afterwards) and 39 villages (as of 1979).⁷⁸¹ It is bordering with the Aghjabedi, Fizuli, Imishli and Zardob districts of Azerbaijan and with Iran – through the Araxes River.

The present-day area of the district, with its exclusively level surface was practically devoid of Armenians in the late Middle Ages already. Like Armenians of the other parts of the Kura-Araxes valley, residents of this part of the valley withdrew to the mountainous parts of Artsakh and fortified there.

Considerable part of the Baylakan district was irrigated since the antiquity by waters of the ancient channel Gavur-Arch. However, the most interesting site here is the ancient city of Belukan (or Baylakan/ currently Baylagan) also situated within this district.

BELUKAN (BAYLAKAN)

In spite of its rich history and numerous references and indications contained in a number of Armenian and foreign sources, the location of Baylakan was unknown up to the 30-ies of the XX cent. Makar Bishop Barkhutarians identified it with the Bayat fortress: "The ruined site of Belukan in the left side of Gargar, which is now called Bayeat..."⁷⁸², while the historian Leo noted: "The district received its name after the city Paytakaran, mentioned for a number of times, but it is impossible to determine its place."⁷⁸³

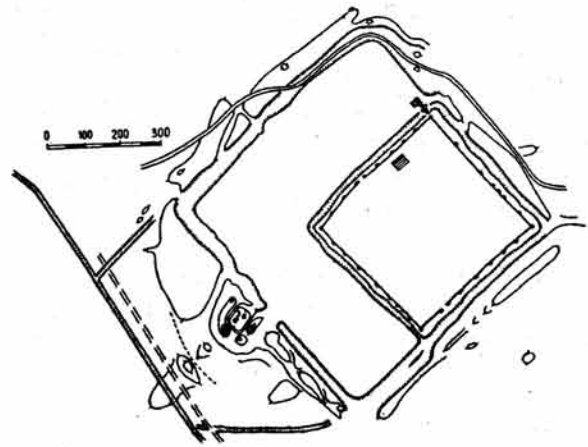
The researches at the site Eoranghala situated between the villages Kabrli and Khachinstroy, Baylakan District, which began in 1933 and lasted many long decades provided the exhaustive answer to the problem of the topography of Baylakan or Belukan.⁷⁸⁴

Over the whole period of its existence, Baylakan had especial significance in the history of Armenia.

In conformity with the Arab sources the city was established by the Persian king Kavut (488-496, or 498/9-531)⁷⁸⁵, meanwhile other records come to prove that Kavut might be only the reconstructor but not the founder of the city.

Arab sources of the middle of the IX cent. mention also the province of Baylakan. It deserves a note that for the time being the province included the fortress of Ktish (presently, a site near the village Tegh, Hadrut district), situated in the Mountainous Karabakh. "Then Bugha went against Isa-ibn Yusuf (Yesayee Abu-Muse, S. K.) who was in the fortress of Ktish (Katish), in the province of Baylakan."⁷⁸⁶

Baylakan was in disastrous situation in 1221, due to the Tatar-Mongol invasion when "the Tatars attacked, combated and then took over the city by the might of sword (on the month of Ramadan of 618) (Oct. 30 – Nov. 28) and massacred, leaving nobody alive, sparing neither small, nor old, nor women..."



Baylakan. Plan of the central part of the settlement

witnessed the Arab historian.⁷⁸⁷ In regard of these events, the historian noted also that "they reached the city of Baylakan in the land of Aran, which they besieged and took, they slaughtered the residents to the extent of genocide."⁷⁸⁸ It deserves mentioning although

781 Azerbaijani Soviet Encyclopaedia, vol. IV, Baku, 1980, p. 265 (in Azrb.).

782 "Artsakh, p. 28.

783 Leo, Selected Works, vol. I, Yerevan, 1966, p. 160 (in Arm.).

784 On the location of Baylakan: "The place of the confluence of the (Araxes S. K.) and Kura, and Baylakan is situated between them" ("The Arab Sources on Armenia and Neighboring Countries", vol. 3, Yerevan, 1965, p. 69, 171 and note N 114 on p. 148).

785 Particularly, Ibn-al-Asir informed: "Then Kavut reached them and built the city of Baylakan in Aran..." (Ibn-al-Asir, p. 40) (in Arm.), or "... Its founder was king Kavut, before taking over Armenia. Some people say that the founder was Baylakan, the son of Konan, the son of Lanta, the son of Arman" ("The Arab Sources on Armenia and Neighboring Countries", vol. 3, Yerevan, 1965, p. 40); or "After displacing the Khazars and reaching his army commanders Kobaz caused to build the cities of Baylakan and Bardaa in Aran." (Ibid, p. 17.) (in Arm.). Numerous investigators identified Baylakan with the Armenian city of Paytakaran, mentioned in a number of historical records. Based on the complex study of the sources B. Harutyunian excluded this possibility (see his article "The city of Paytakaran and its Location", "LPS", 1981, N 12, p. 61-76).

786 Ibn-Al-Asir, Ibid., p. 159.

787 Ibid, p. 303.

788 Ibid, p. 307.

the city was burnt by the Mongols, it was not totally deserted and was reinhabited when the invaders left: "the Tatars came and killed everybody who was within their reach, plundered, then burnt the city. When they left, the refugees returned and resettled there", witnessed the historian.⁷⁸⁹ A year later Baylakan was taken by allied Armenian-Georgian troops.⁷⁹⁰

The large inscription of Gtich monastery composed in 1246 mentioned the city of Belukan among the settlements subject to the monastery as taxpayers.

...ԴԻԶԱԿՈՒ ԲԷԼՈՒԿԱՆ ԻՒՐ ԿԵՐՈՎԱՆ...:

"BELUKAN OF DIZAK WITH ITS PROPERTY..."⁷⁹¹

In this respect I'd like to draw your attention to the fact that in the records of the IX cent. the fortress of Ktish (Gtich) was mentioned as situated within the province of Baylakan, while in the XIII century already Baylakan was subject to the province of Dizak. That is to say, Baylakan had lost its significance of the administrative center of the region, giving place to Dizak.

For the last time Baylakan was mentioned in the travel notes left by Spanish traveler Rui Gonzales di Clavijo in the beginning of the XV cent. "... Timur uses to come to the field where he would pass the wintertime beforehand. And actually, recently he ordered to build a city (called Beylagan) in the place, which had already 20,000 inhabitants."⁷⁹²

Absence of any records in the late medieval period is in itself a sufficient proof to the fact that the city ceased to exist, its name was lost, and presently there are only ruins.

Like many other towns and regions of the historical Hayots Arevelits Koghmans (i.e. Eastern Outskirts of Armenia – the provinces of Artsakh and Utik) after the establishment of the Soviet power the site of Baylakan mainly known under its current Turkish name Eoraghala, also occurred within the borders of Azerbaijan. As we have already mentioned, the excavations here began in 1930. Archaeological research of the site was conducted by the Azerbaijanian scientists, that represented the samples of material culture found in the site either as "Albanian", or "Azerbaijanian."⁷⁹³

TAZAKAND

This village is situated at a distance of 4.5 km northwest of the administrative centre of Baylagan. It was populated by the Armenians of the Martakert, Martuni and Hadrut districts of the NKR since February 1938. In the pre-Soviet period, the village had some Russians settlers. In 1988, before the enforced displacement of the Armenians, the village had 44 Armenian, 1 Lezghian and 350 Azerbaijanian households.

The small number of Armenian families residing in the administrative centre, or the villages Khachinstroy and railway station Dashburun were forcibly displaced in 1988.

789 "The Arab Sources...", vol. 3, p. 40. The opinion of H. Manandian that "The large city of Aran Baylakan was totally destroyed in 1221 and never revived again" (The Critical Survey of the History of Armenia, vol. 3, Yerevan, 1952, p. 257) (in Arm.) is not grounded.

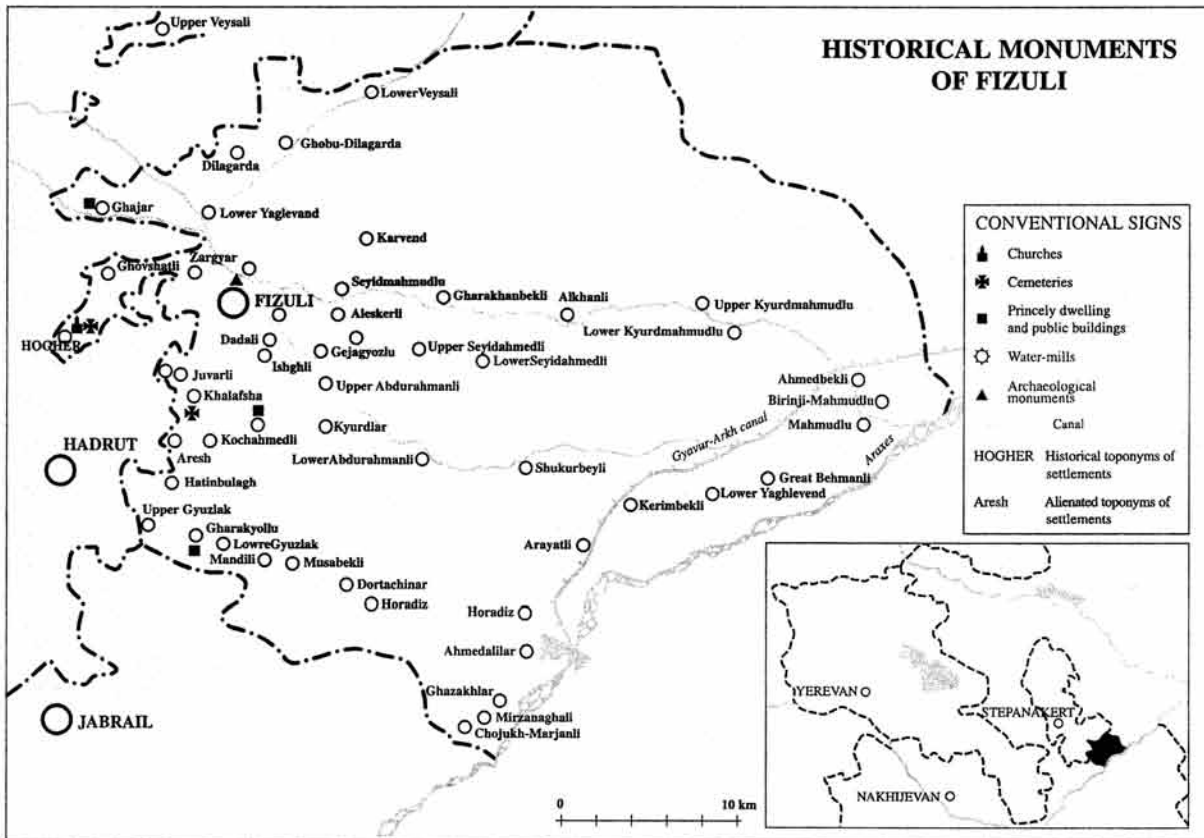
790 H. Manandian, *Ibid.*, p. 186.

791 "Divan...", vol. V, p. 183.

792 Hovh. Hakobian, *The Travel Notes*, vol. A, Yerevan, 1932, p. 129 (in Arm.).

793 I. M. Jafar-zade, *Account of the Excavations of the City Gate of Oren-Kala in 1933*; or his *Archaeological Excavations of the City Orenkala in 1951*, Works of the Institute of History and Philosophy, vol. 4, Baku, 1954 (in Russian); N. V. Minkevich-Mustafayeva, *On the Craftsmen Quarters of Baylakan*, "Soviet Archaeology", 1958, N 4; A. L. Yakobson, *Excavations in the City of Oren-Kala in 1953-1955*, "Works of the Azerbaijanian (the Oren-Kala) Expedition." vol. 1, MIA USSR, N 67 M-L, 1959; I. Najafova, *Rare Sample of the Azerbaijanian Fine Polished Earthenware from the Excavations of Oren-Kala and Old Ganja*, "Bulletin of the AS of AzSSR", 1959, N. 4, p. 15-25; I. G. Akhmedov, *The Baylakan City Wall of the Late Period*, "Bulletin of the AS of AzSSR", 1962, N 6, p. 17-31; V. P. Fomenko, *Artifacts of Glass of the VIII-X cent in the City of Orenkala*, "Bulletin of the AS of AzSSR", 1962, N 7, p. 31-41 (in Russian); G. M. Akhmedov, *Orengala*, Baku, 1962 (in Azrb.) and his *On the Timur Wall of Baylakan*, Works of the Azerbaijanian Expedition. N 125., M.-L. 1965 (in Russian).

FIZULI DISTRICT



Historical Review. The district was established in 1930. In the beginning, before 1959, the district was named in honor of the Russian army commander Koryazin, later renamed. It occupies the area of 1386 sq. km. In conformity with the data of 1986, it comprised 1 town (the administrative centre) and 71 vil-lages.

The present-day administrative center – town of Fizuli was established by the Russian colonists in 1827, in a place called Gharabulagh. Later the village was renamed to Koryazino. The town as well as the district was renamed to Fizuli in 1959.⁷⁹⁴

It is bordering with the Hadrut and Martakert districts of the NKR and Jabrail, Aghjabedi and Baylagan districts of Azerbaijan. The borderline with Iran passes by the Araxes River.

In the Middle Ages, the present area of the dis-

trict was included into the historical province of Artsakh, Metz Hayk. In the late medieval period, the main part of the area was included into the Armenian melikal principality (*melikutyun*) of Dizak.

Like the districts of Barda, Aghjabedi and Baylagan, the relief of Fizuli is mostly flat. Maybe, the early retreat of the Armenians from this area was conditioned mainly by impossibility to defend. In the course of time, in the XVII-XIX cent. the area was occupied by various Turkish nomadic tribes.

The Turks of this district still led nomadic way of life until the beginning of the XX cent. Of a few newly established Turkish villages, permanently settled were only the Large and Small Bahmanlus and Maralian.⁷⁹⁵

The Armenian landmarks are not numerous. They are mostly restricted to the western comparatively

794 Azerbaijanian Soviet Encyclopaedia, vol. X, Baku, 1987, p. 17 (in Azerb.).

795 K. Ohanian, From Shushi to Tavriz (Travel Notes), "Murj" 1903, N 1, p. 60 (in Arm.).

mountainous part of the district, adjacent to Hadrut district, NKR, where the Armenians could withstand longer (before 1988 there remained only one village - Hogher, which had an insignificant Armenian population).

HOGHER (VOGHER)

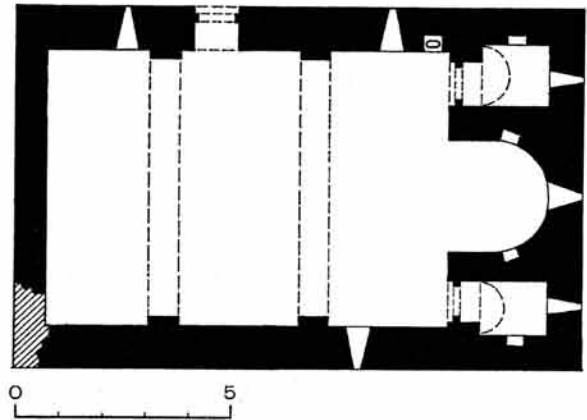
Before 1938, the Armenian village Hogher (Vogher) was included into the district of Hadrut (NKR), later – into the Fizuli (Koryagin) district of Azerbaijan. The village is situated at the right riverside of the Ishkhanaget, on the northeastern slope of Veysaberd, on the altitude of 620-780 m above the sea. The cemetery surrounding the Surb Astvatzatzin (Holy Virgin) church of the village is situated on the elevation (780 m) in the southern side of the village. Visiting the village in about 1890, Makar Bishop Barkhutariants, observed that the residents of the village “were aborigines” and the building of the “parish church was incomplete”⁷⁹⁶

In conformity with the sources the number of Armenian residents looked as follows:

Year	Households	M	F	Total
1889		128	98	226 ⁷⁹⁷
1897	65 ⁷⁹⁸			
1914				630 ⁷⁹⁹
1921	139	288	312	600 ⁸⁰⁰

It is typical, and at the same time natural, that the Armenian exodus started after 1938 when the village was subordinated to the Fizuli district with prevailing Turkish population. By the eighties, there remained only three or four Armenian families, while the Turks occupied the empty houses of the Armenians. In 1986 Hogher, almost entirely populated by the Turks had 366 residents.⁸⁰¹

Since 1989, Hogher totally emptied of Armenians was turned to a military standpoint threatening the Jrakus, Dudukchi, Drakhtik and other villages of Hadrut, NKR. It was disarmed on 31 March 1992 when the Artsakh Liberation Army fighters took over the village.



*Hogher. The only entrance in the northern facade
General plan of the church*

The Holy Virgin church of Hogher is a single nave vaulted basilica erected on the foundation of an older church in the late XIX century. The church under the same name was mentioned in one of the archive records of 1880.⁸⁰² It was built of coarse stone and mortar, processed were the corner stones. The only entrance was made in the northern wall. The baptism font is in its traditional place (in the northern wall). The tub-shaped font was cut of a single piece of stone. Due to the relief, the eastern facade was mostly buried in the ground. The oldest tombstone in the cemetery round the church dated from 1807. The inscription was made on the narrow rib of the quadrangular stone (149x28x40 cm):

ԱՅՍ Է՝ ՏԱՊԱՆ ԱՍԿԱՐԻ ՈՐԹԻ
ԷՎԱՆԵՍ(Ի)Ն, ԹՎ(ԻՆ) ՌՄԾԶ (1807):

“THIS IS THE GRAVE OF ASKAR, SON OF
EVANES. YEAR 1807.”

⁷⁹⁶ “Artsakh”, p. 71.

⁷⁹⁷ SCHARA, F. 56, L. 1, C. 8583, p. 42-43 (in Arm.).

⁷⁹⁸ A-Do, Armenian Turkish Conflict in the Caucasus (1905-1906), Yerevan, 1907, p. 172 (in Arm.).

⁷⁹⁹ “Caucasian Calendar for 1915”, Tiflis, 1914, p. 110 (in Russian).

⁸⁰⁰ M. M. Karapetian, Ethnic Structure of the Population of Nagorno Karabakh in 1921 (in Compliance with the Agricultural Census of 1921 in Azerbaijan), Yerevan, 1991, p. 15 (in Russian).

⁸⁰¹ Azerbaijanian Soviet Encyclopaedia, vol. X, Baku, 1987, p. 259 (in Azerb.).

⁸⁰² SCHARA, F. 56, L. 6, C. 33, p. 17 (in Arm.).

Other tombstones bearing dates belong to the sixties of this century.

The spring structure apparently built by Armenian masons is preserved in the canyon, not far from the cemetery.

AKARUM (KHALAFSHA)

The next settlement also populated by Armenians until the end of the XIX century was Akarum or Khalafsha. It is situated on the eastern slope of the gorge, 5 km southwest of the administrative centre Fizuli, and barely 1 km away of the Hadrut district border, NKR. Its altitude is 500-650 m above the sea.

Unfortunately, there are only a few archive records, which could spread some light on the history of Akarum. The only thing we could say is that probably there were eight Armenian households (58 people, of which 32 men and 26 female) in 1886. In conformity with the same source, the majority of the villagers at that time were Azerbaijani (33 households, 110 male and 95 female residents).⁸⁰³ Another statistical document of 1889 indicated that the number of Armenian villagers in Akarum was 122 (59 male and 63 female).⁸⁰⁴ Apparently, the Armenians of this mixed village left it during the following decade, because the statistical records executed in the late XIX - early XX centuries do not mention any Armenians at all.⁸⁰⁵ In 1914 Khalafsha (the Turkish name of the same village) was monoethnic and had 255 Turkish residents.⁸⁰⁶ Remains of the Armenian cemetery are still preserved in the western quarter of the village.

GHARGHAZAR

The village of Gharghabazar, which has preserved its significance since the antiquity, is situated on the main road, 6.5 km south of the town of Fizuli. This settlement obtained even more importance in the second half of the XVII cent, during the last period of the Persian rule, when a Persian mosque (1682) and caravan-saray (1684) were built by Armenian masons. Visiting the village in the sixties S. Barkhudarian observed: "The external walls of the whole caravan-saray are built of coarse stone, while the inner guest

rooms and especially the hall are faced by processed stone. The hall arches are built in the form of a horse-shoe. The entire building is constructed in the best traditions of Armenian architecture. A scratched inscription made by unskilled hand on the pillar of the central arch of the hall tells:

ԵՍ ՋԼԻՎԱՐԴՍ ԵԿԻ, ԹՎ(ԻՆ) ՌՃԼ (1681):
"I, JLIVARD, CAME. YEAR 1681..."⁸⁰⁷

FIZULI

The settlement named Gharabulagh was established in the place of the present day Fizuli in 1827. It's only inhabitants initially were the members of a Russian sect (*molokans*), later the small village community was fulfilled by the Turks and Kurds, and a small number of Armenians. In 1986 Gharabulagh still remained a purely monoethnic Russian village (45 households, 213 residents, of which 104 male and 109 female),⁸⁰⁸ while in 1915 the number of Russians (65 households) in Gharabulagh then renamed to Koryazino, was already less than the number of the Turks. As witnessed by the records of that period "Koryazino is the commercial centre of the villagers of Varanda and Dizak provinces. The overwhelming majority of its population is Turks, mainly occupied with trade. The second largest community after the Turks is the *molokans*'... Their main occupation is agriculture. They have greatly promoted the cultivation



Gharakopak-Tapa, general view of the mound

of orchards. Particularly the Armenians here are in insignificant minority, some of them are shop owners, others are tailors or shoe-makers..."⁸⁰⁹ Both, the Turks and Armenians were mainly immigrants from Shushi,

803 Update of Statistical Data Derived from the Family Lists of the Caucasus Population. Elisavetpol Province, Tiflis, 1888, p. 104-105 (in Russian); This village with alongside with 6 other purely Turkish villages entered into the community Gharghabazar rural community.

804 SCHARA, F. 56, L. 1, C. 8583, p. 42-43,

805 SCHARA, F. 56, L. 14, C.205, p. 238-239.

806 "Caucasian Calendar for 1915", Tiflis, 1914, p. 194.

807 Divan..., Issue V, p. 191.

808 Update of Statistical Data..., p. 174

809 A. A., Impressions of Koryazino, "Mshak", 1915, N 86. (in Arm.).

because owing to its convenient geographical position the settlement established by the Russians had become the place of weekly fairs.⁸¹⁰

The administrative centre renamed, since 1959 to Fizuli is especially famous for the hill (altitude about 50 m), which is situated in the northern edge of the town. The Turks called it Gharakyopak-Tapa. The hill is flat topped and entirely covered by fragments of ceramics. Although this site confined the attention of the archaeologists since the beginning of the XX cent., systematical excavations here were started only in 1964. The material discovered in this site dates from the IV-III Mil. BC,⁸¹¹ and is identical to the materials found in the numerous sites of the Armenian Highland.

GHAJAR, DILAGARDA, VEYSALU

It is acknowledged that for the purpose of kidnap and plunder the residents of the Turkish villages of Fizuli made systematical raids on the Armenian villages. Most famous of these hijackers were the villagers of Ghajar, Dilagarda and Veysalu.

Mass media of the pre-Soviet period were full of reports of the crimes committed by them. Specifically, the Turks settling in the tents in the environs of

Dilagarda were maily occupied with hijack, kidnap and robbery of the cattle and residents of the Armenian vil-lages.⁸¹² Hijack of cattle and its return for ransom was the usual practice of the villagers of Veysalu.⁸¹³ The main occupation of the Ghajar residents was highway robbery, plunder and murder of the peasants. These predatory raids conducted in the atmosphere of total impunity of 1906 became intolerable.

As witnessed by the contemporaneous mass media their Dooms day came on 11 February 1906: «Finally ... the robber's den is destroyed. Today the Armenian people of Tizak and Varanda finally took revenge for the suffering caused to them during tens of years. Ghajar was demolished in the full sense of the word...»⁸¹⁴

Later the place was again occupied by the Turks. The village Ghajar was turned to a military standpoint wherefrom the Turks bombarded the Armenian villages of Karabakh. Its takeover by the Armenian Liberation Army fighters took place in April 1993.

The only historical monument of the area is the spring structure in Ghajar. As witnessed by K. Ohanian, to build the spring they invited Armenian masons – residents of the village Taghvard, Varanda province.⁸¹⁵

810 L. Hovsepian, A Letter from Karabakh, "Mshak", 1905, N 132, p. 2 (in Arm.).

811 Ivanovski, Along Transcaucasia, "Materials Archaeology of Caucasus" VI, Moscow, 1911 (in Russian); G. S. Ismailov, Gharakyopak-Tapa – the Ancient Monument of the Material Culture of Azerbaijan, "Bulletin of the AS of AzSSR, 1969, N 1, "Elm ve Hayat", Baku, 1988. N 2, p. 20-21.

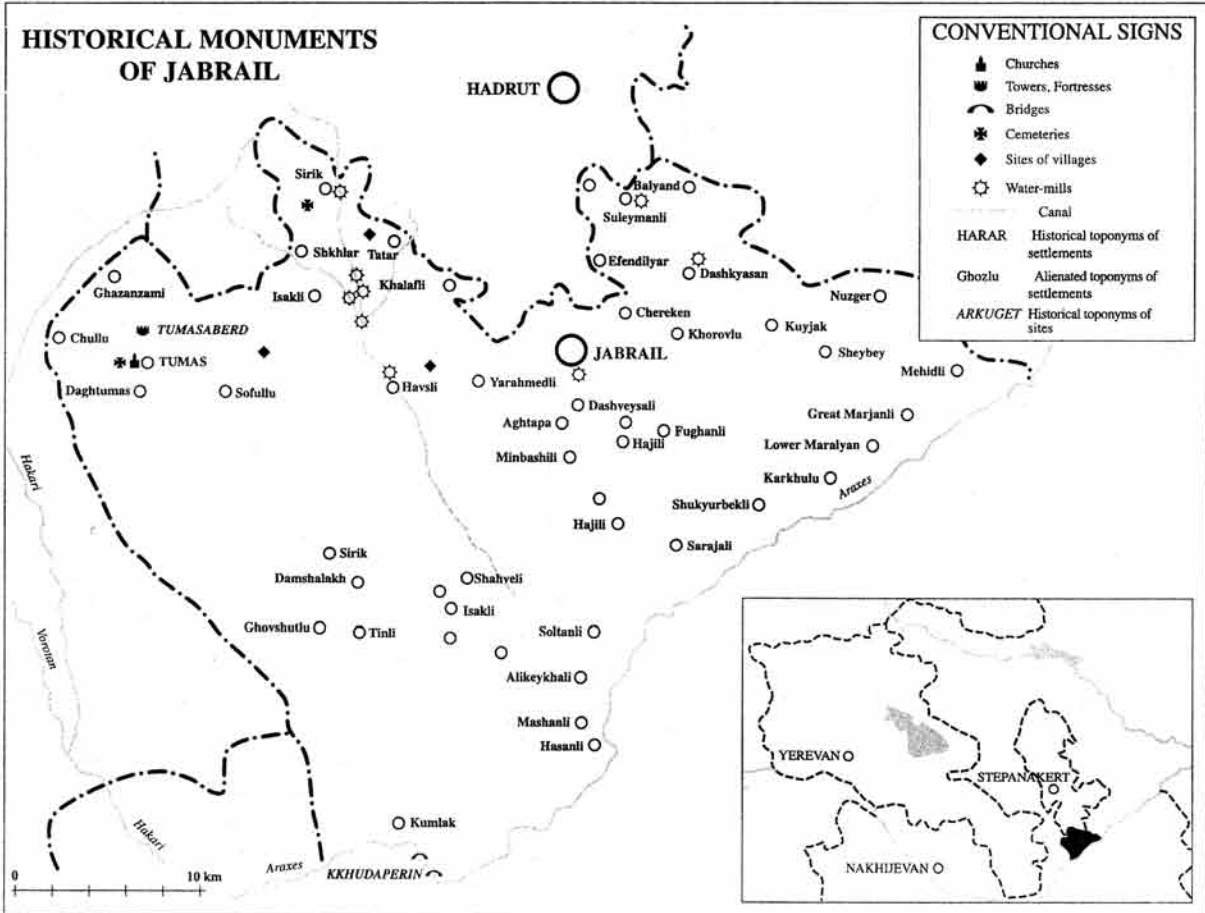
812 "Nor Dar, 1896, N 142, p. 3 (in Arm.)

813 "Mshak", 1900, N 204, p. 2 (in Arm.).

814 "Mshak", 1906, N 14, Jan. 21, p. 1 (in Arm.).

815 K. Ohanian, From Shushi to Tebris (Travel Notes), "Murj", 1903, N 1, p. 59.

JABRAIL DISTRICT



Historical Review. This district was established in 1930. It occupies the territory of 1050 sq. km, annexed to Azerbaijan after the establishment of the Soviet power. In 1987 the district comprised one town (the administrative centre, which had received the status of a town in 1980), and 77 villages.⁸¹⁶ Historically, it included the southern part of the medieval Myus Haband (Other Haband/ Belukan or later Dizak) province of Artsakh.

In the pre-Soviet period the present area of the district entered into the Jabrail uyezd, formed in 1875, which was even larger, and included several Armenian villages in the south of the Hadrut district, NKR.

It is worth mentioning that until the beginning of the XX cent. the agricultural population of the dis-

trict consisted of Armenians and a small number of Russians, while the Turkish tribes that occupied the major part of the district were leading nomadic life. "Agriculturers are the Armenians and Russian immigrants - *molokans*. The Tatar population is almost entirely nomadic..." said the contemporaneous press.⁸¹⁷

Consequently, the majority of the villages included into the district as of the state of 1987 were established during the Soviet period.

JABRAIL

Before 1950 this administrative centre was merely a village situated on the altitude of 540–640 m,

⁸¹⁶ Azerbaijanian Soviet Encyclopaedia, vol. X, Baku, 1987, p. 406-407 (in Azerb.).

⁸¹⁷ "Tiflis Newsletter", 1902, N 139, p. 2 (in Russian).

in the southern foothills of the Artsakh mountain range. The Tzamdzor stream, which flows through the village, dries out in summertime. The historical name of Jabrail is lost. We also do not know when the Armenians abandoned the village, though presumably it should have taken place in the beginning of the XVIII cent, together with numerous other plain settlements.

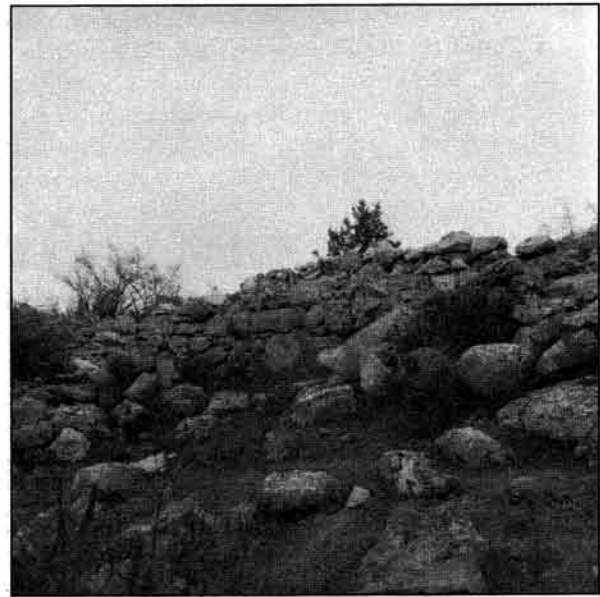
In the XIX cent. it was already a small monoethnically Turkish village. Specifically, in 1874 the village had 250 Turkish residents of Shiite confession.⁸¹⁸

The most picturesque scenery in the vicinity is a huge poplar (*sosi*), which is believed to be one thousand years old.⁸¹⁹ Old stones of the village spring are carved with crosses and come to testify that Armenians earlier populated this village. "The only revitalizing thing in this village is the cool water of its well, which (if it is trustworthy) is believed to be (as told the Armenian peasants of the neighboring villages) bored in the days of Lusavorich* and this is trustworthy, when you see the crosses engraved on the pavement of the well. This leads to the conclusion that Armenians once lived in this village"⁸²⁰ – ensured the press of the 1870-ies.

Being the centre of the administrative *uyezd*, Jabrail had a Royal school. Among the students, who attended the school in 1878, there were 30 Armenian boys. We are also informed that the whole teaching staff of that school consisted of Armenians (the Principal – Alexander Ter-Abrahamian – since 1879, teacher Arshak Tumanians – since 1884, and Catechism teacher – Father Gabriel Ter-Harutyunians – since 1885).⁸²¹

TUMAS

The village Tumas is situated on the picturesque southern slope of a mount with identical name (altitude 1580 m). Presently only the prop-walls of houses remain in the oldest quarter in the northern side of the Tumas village.⁸²² The village church situated in these quarters was damaged in the end of the XIX cent. already.⁸²³ During the Soviet period, the church was completely dismantled, and the stones were reused for the construction of the village school. Now the processed and ornamented stones of the church are fastened into the masonry of the stone staircase and the



Tumasberd. The fortress wall from outside

second floor walls of the school.

The spurting spring in the middle of the village has two fountains made of a single piece of stone apparently in the Middle Ages. The masons invited from Karabakh made the last renovation of this arched spring structure in 1929.

Below, on a small terrace, at a distance of 1.2 km northeast of Tumas, on the altitude of 1150 m, there are the remains of a fortress wall built of unprocessed stone without mortar. The wall was erected only in the northern and northwestern sides of the fortress. Impassable natural rocks protected other parts. The wall is arch-shaped, 25 m long, 2 m wide and the height of the preserved parts reaches 1.0–1.5 m. There are no traces of any structures inside the fortress. Remains of houses situated beneath the fortress, in the southern and southeastern sides of the foothill are still visible. Taking into consideration the building technique of the fortress walls masonry (large unprocessed or semi-processed stones without mortar), it seems, the fortress should have been built in the early medieval period, or, to be more precise – in the IV-VII centuries AD.

Traces of an old settlement outline in the vast and humid valley, 1 km northeast of the fortress.

The village Jraberd (Chelyabilar), presently ruined, was situated in a narrow gorge, 5 km east of Tumas.

KHUDAPERIN

The two bridges situated at a distance of 750 m of each other are most interesting sights in the vicinity of the village Khudaperin. The village is at the bank of

818 "Caucasian Calendar for 1886" Tiflis 1885, p. 126. Another source of 1875 mentioned that the residents of 125 Turkish households were Sunnites ("Mshak", 1878, N 150, p. 2) (in Arm.)

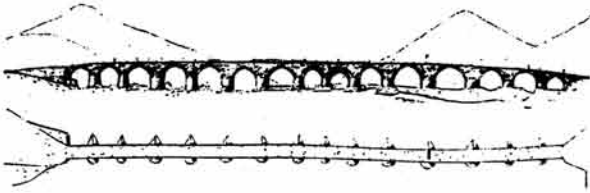
819 "Timber Industry", 1984, IX, 8, p. 4 (in Russian).

820 "Mshak" 1878, N 150, p. 2 (in Arm.).

821 "Arzagank", 1886, N 42, p. 549-550 (in Arm.).

822 Armenians of Artsakh pronounce Tovmas as Tumas.

823 "Artsakh", p. 400.



Khudaperin. The facade and plan of the new bridge

the Araxes, which delineates the border between the Jabrail district, Azerbaijan and Iran. Both bridges were constructed in the place where the river is squeezed

between the rocky banks, on the altitude of 247-248 m above the sea. Only one of them is presently standing. It is a 15 span structure, 150 m long, which was built in the XVII cent. and undergone numerous renovations since then. "The span bases were built of small pieces of stone standing on a mighty bed rock. Other parts, including the arches were built of brick."⁸²⁴ 750 m up by the river course there was another ruined bridge with 11 spans. Contrary to the former, which was mainly built of brick, the latter was built of processed and semi-processed stone and mortar. The researchers concluded that it was rebuilt in the XIII cent. on the pylons of the older bridge of the VII century AD.⁸²⁵

⁸²⁴ K. Ohanian, *Ibid.*, p. 62.

⁸²⁵ A. V. Salamzade, K. K. Mamedzade, *Azerbaijanian Bridges of the XII-XIII Centuries*, "Architectural Heritage", Moscow, 1983, p. 91-97 (in Russian).

POSTPOSITION

Summarizing what was said above, we should like to state that the area under investigation might in no case be deemed investigated completely. Generally, to provide the most detailed description of the area the guides of local descent are a necessity. Meanwhile the main part of our research was conducted when the area was desolate. I highly hope that owing to the assistance of the local population this work will some time be continued and complemented. It should be also noted that the objectives of our research included the quantitative and chronological correlation of the cultural monuments, left by various ethnic elements inhabiting these areas (thus alongside with 1700 Armenian monuments we included the description of about 100 non-Armenian - Muslim landmarks), the dates of which indicate the exact time of the Armenian exodus from their homeland.

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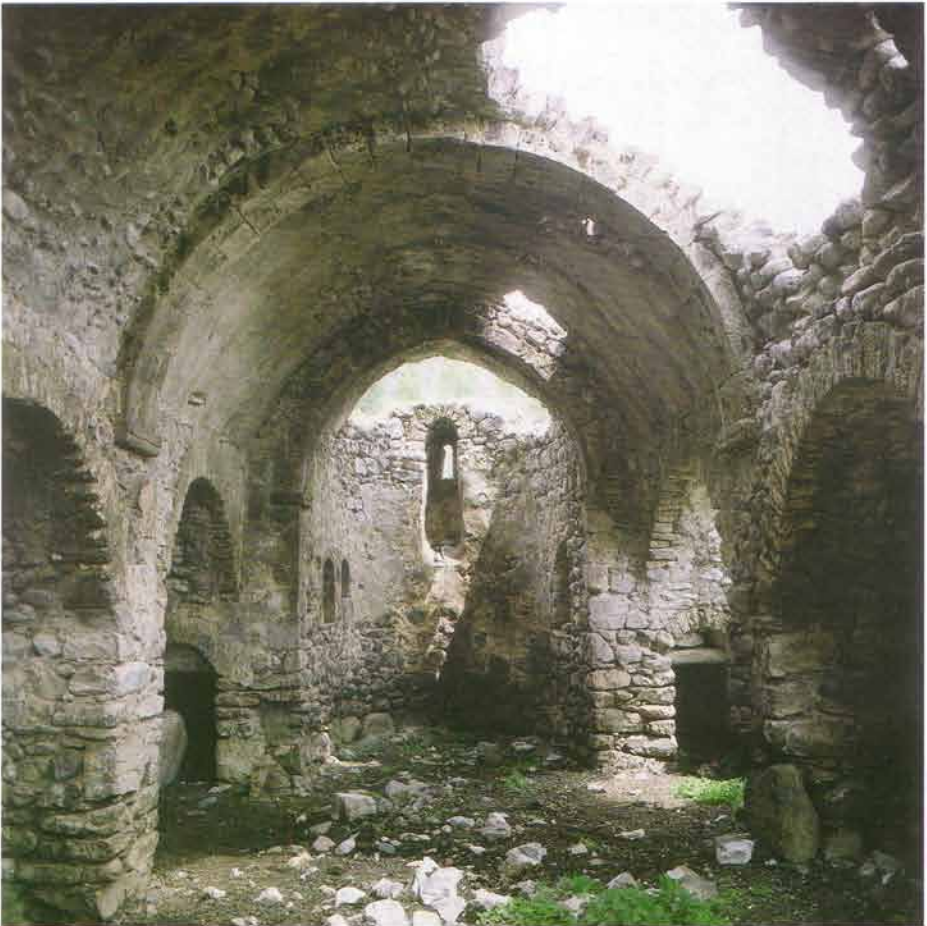
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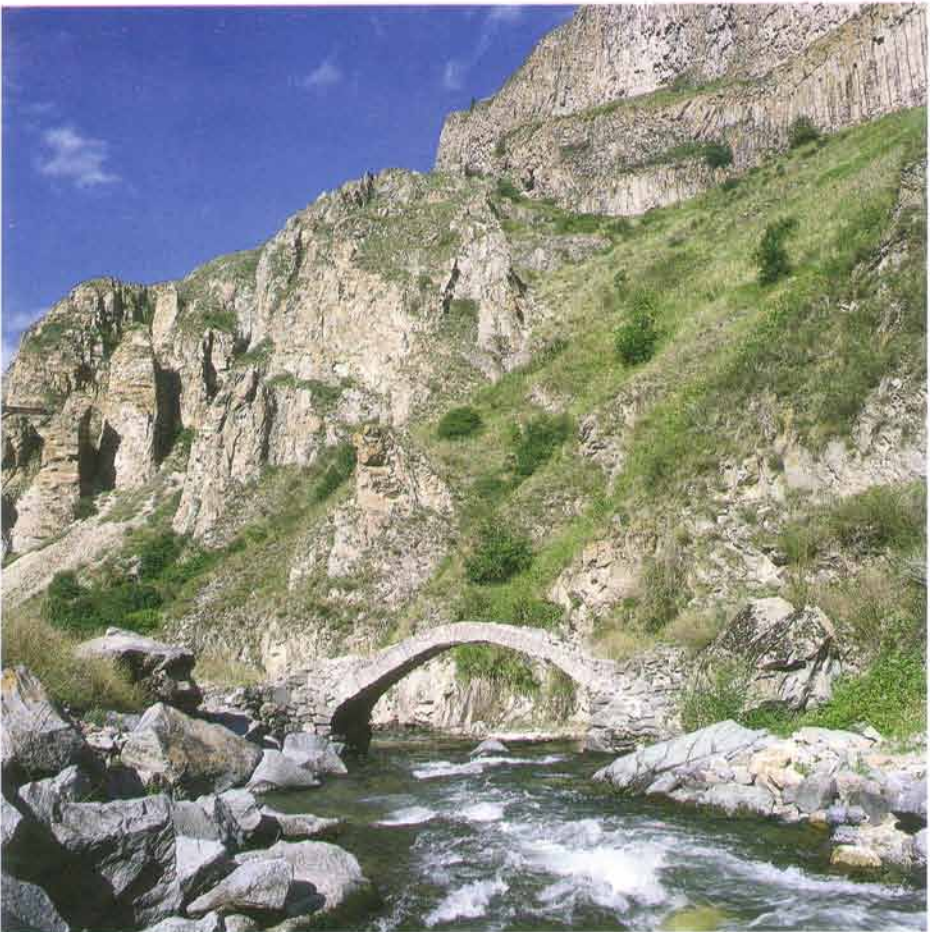


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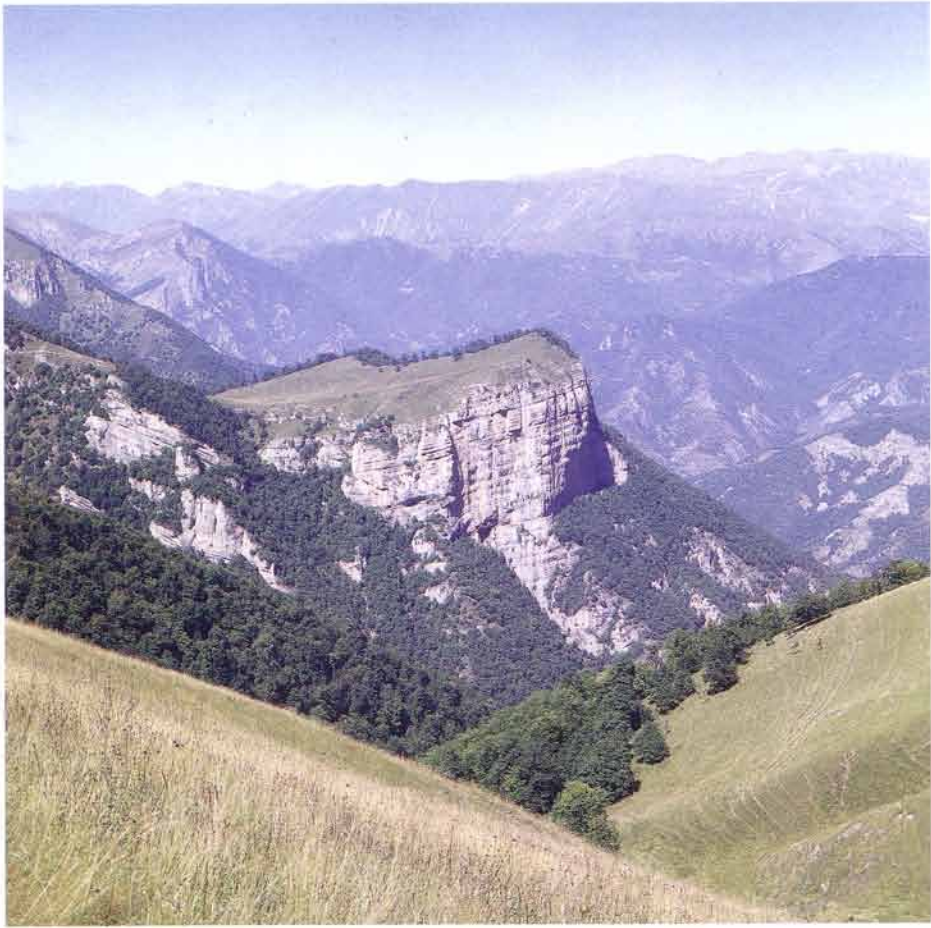
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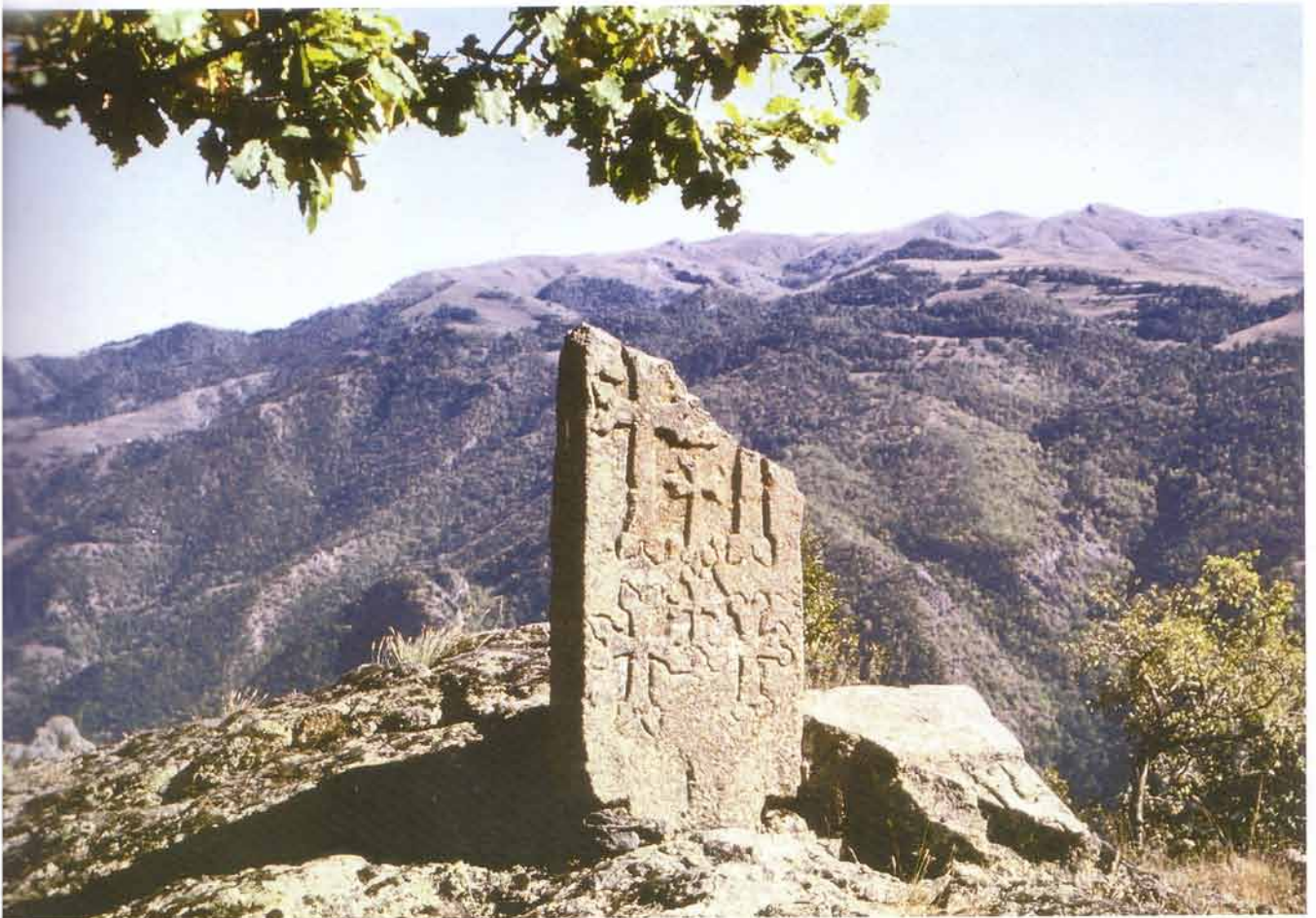
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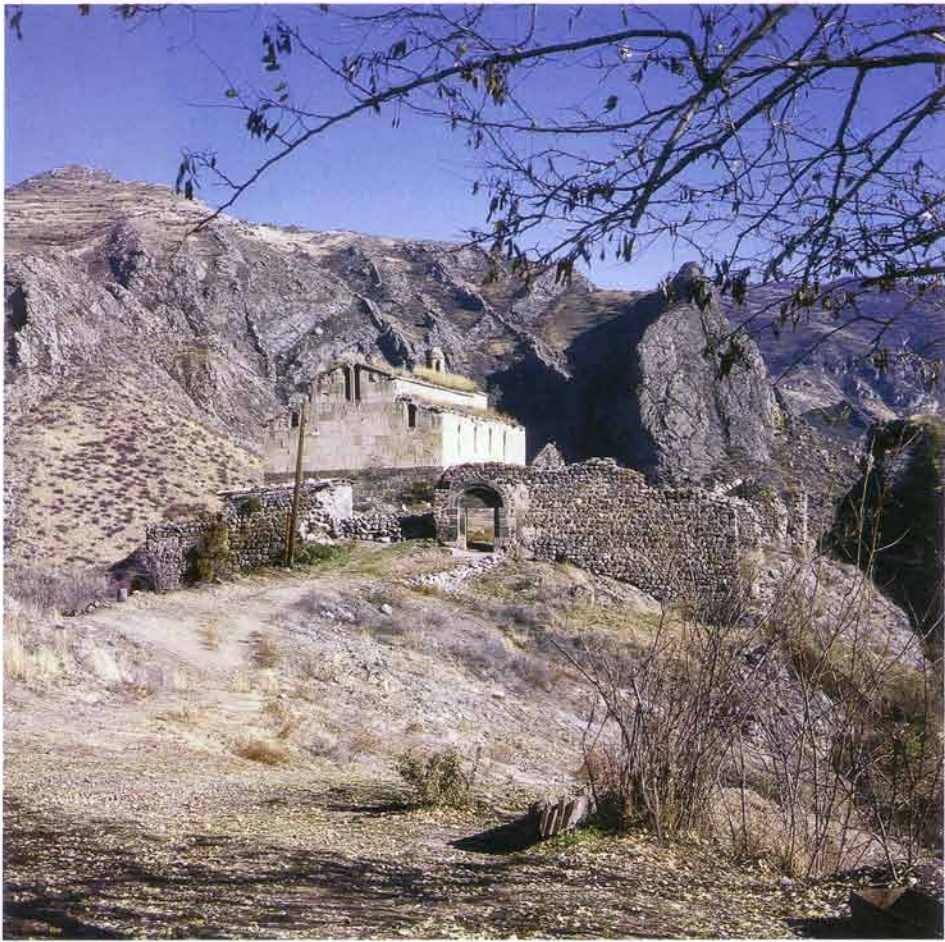


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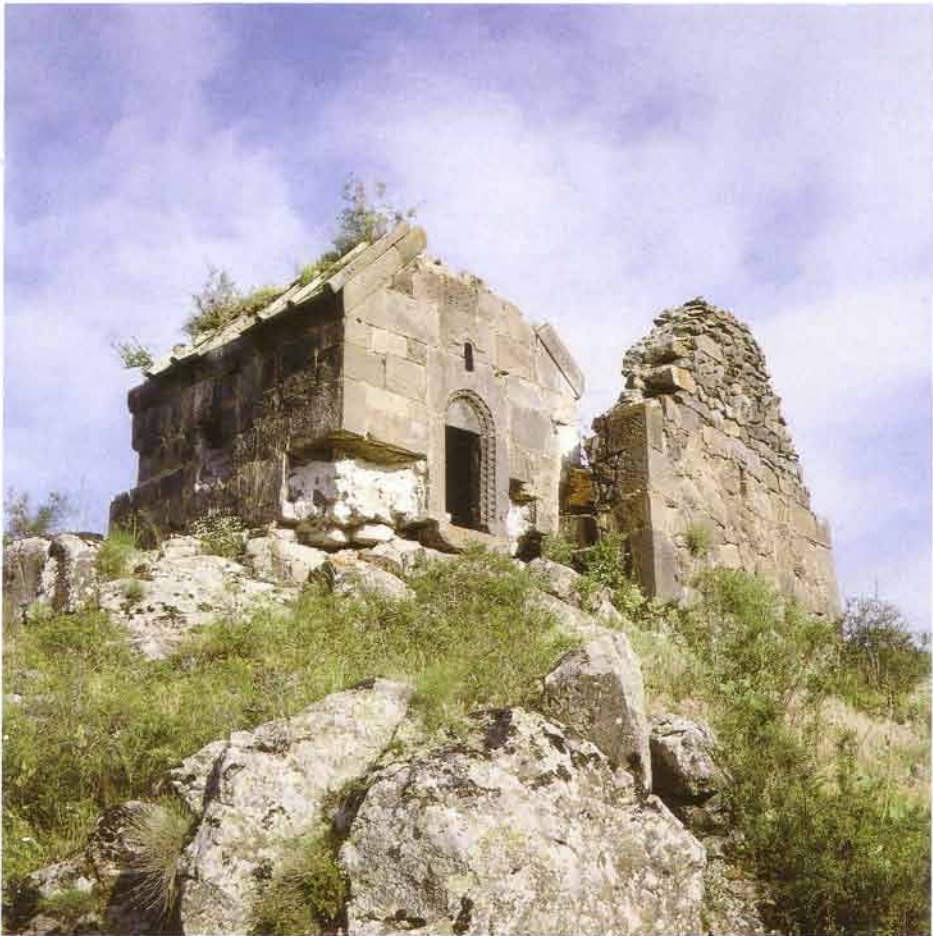
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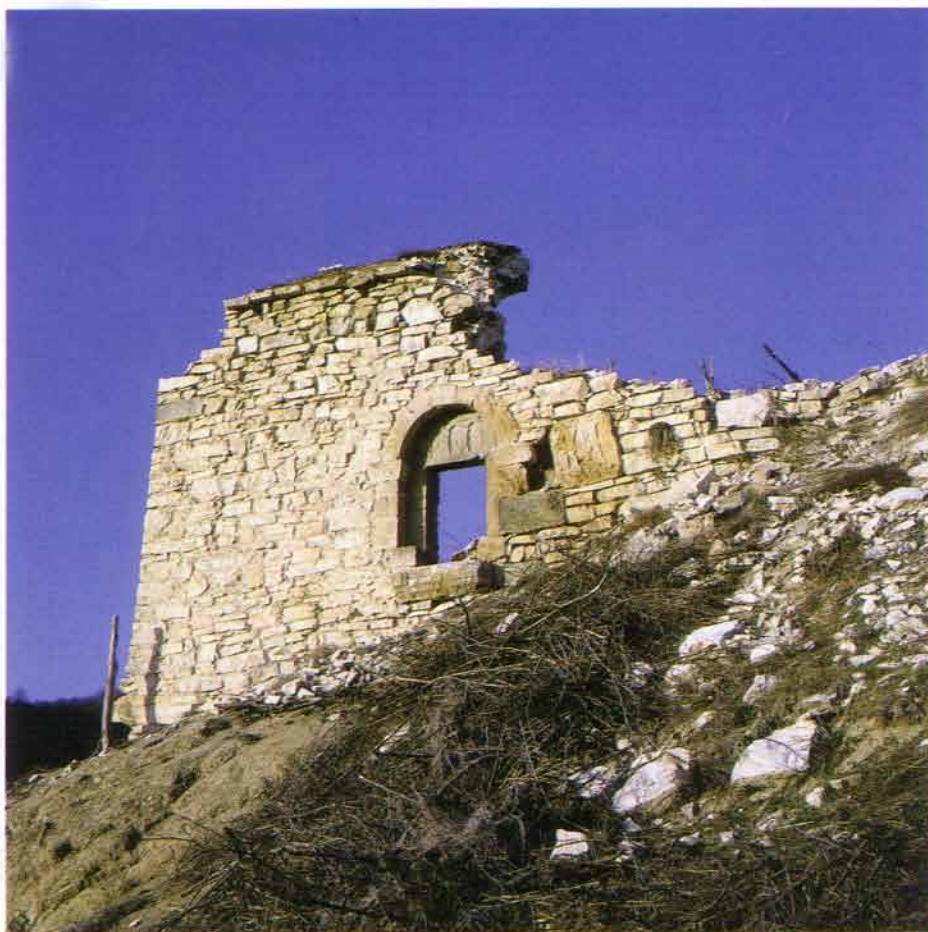


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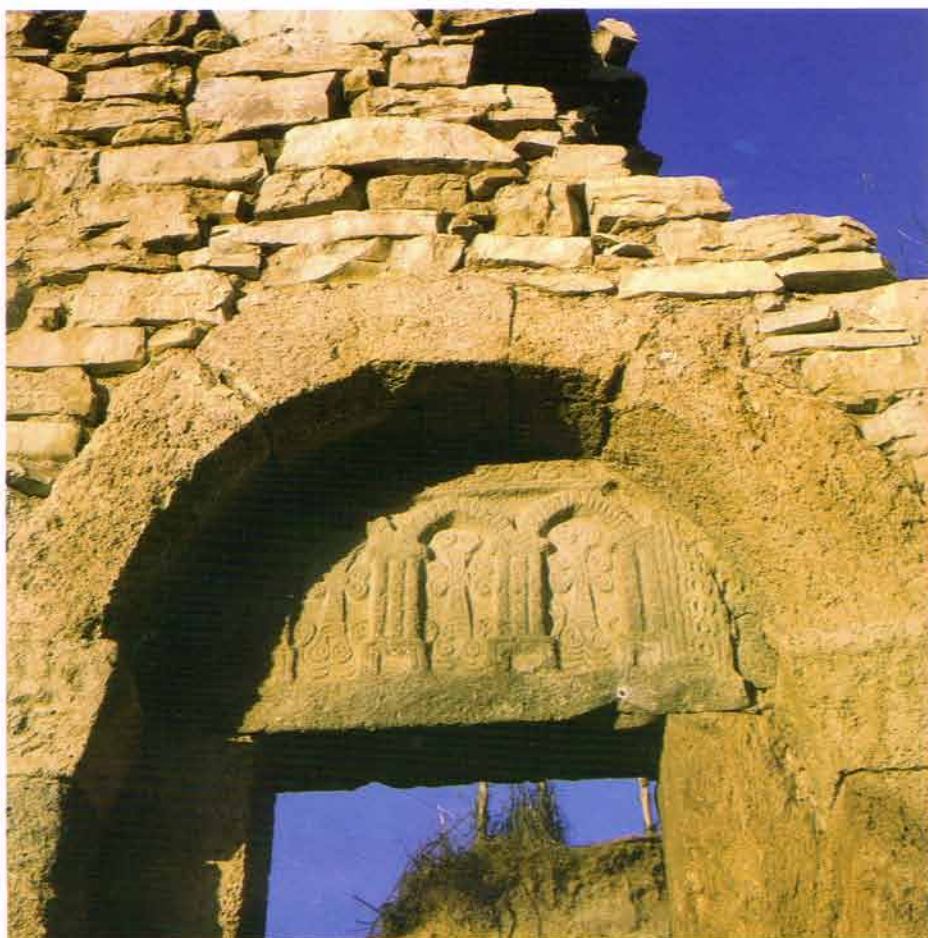








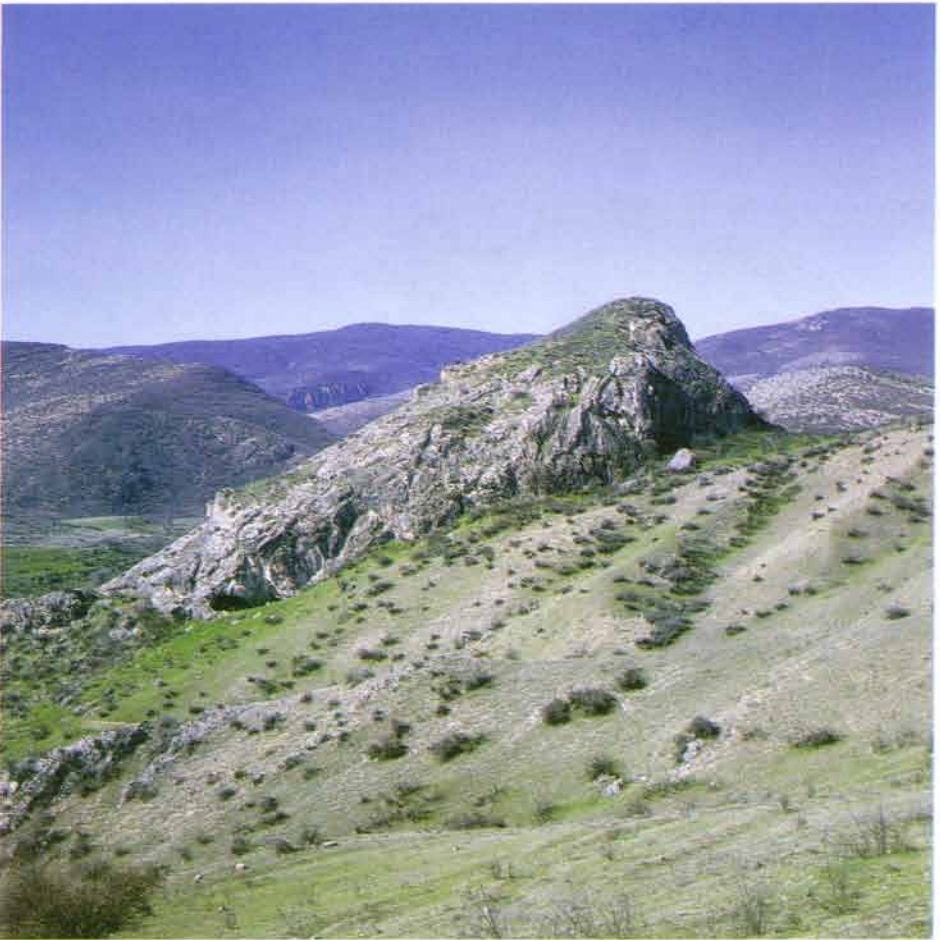
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