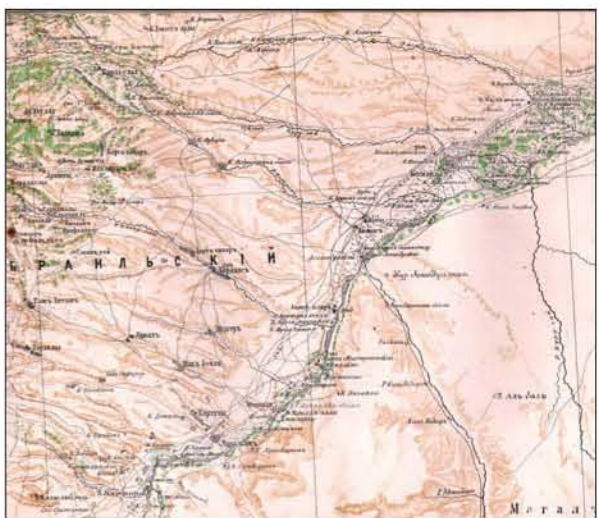
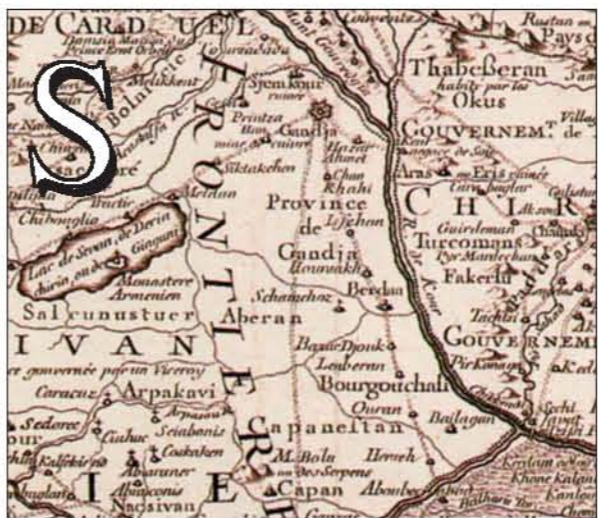
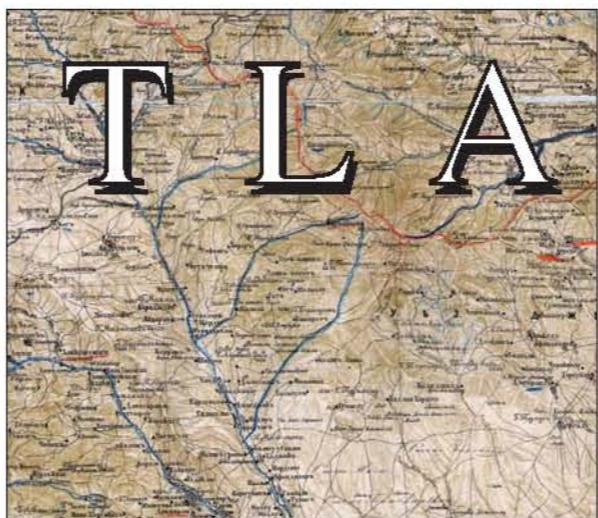
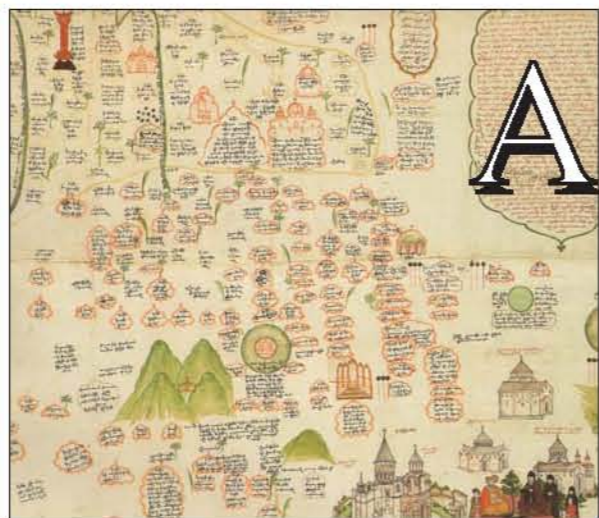
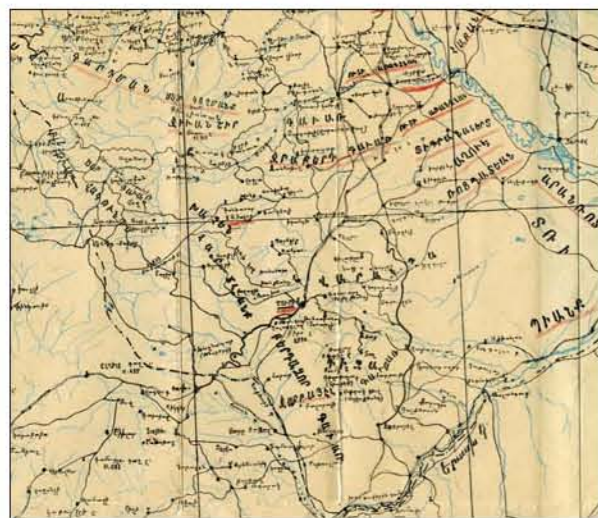
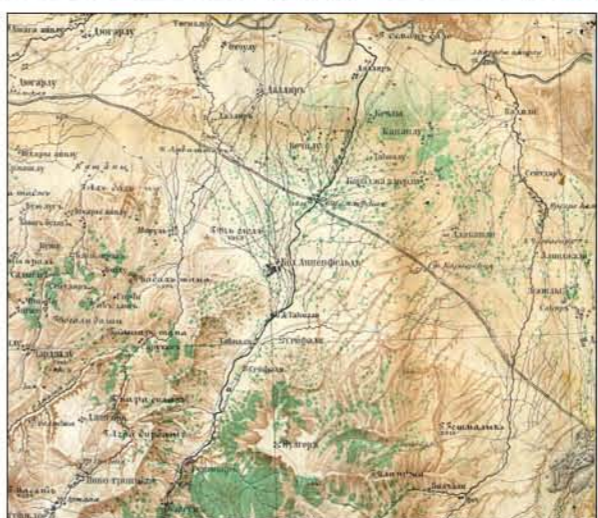
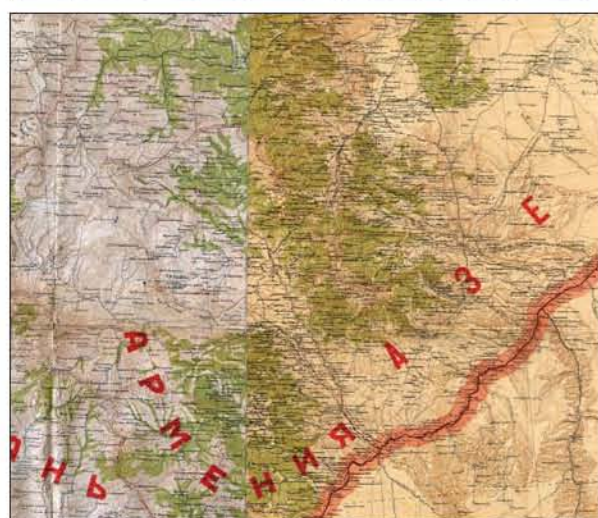


ARTSAKH



ATLAS



The project entitled *Artsakh: Atlas*
has been completed
within a grant programme of the
Youth Foundation of Armenia,
a partner organisation of the
President of the Republic of Armenia.

The Atlas has been prepared by
Duty of Soul NGO with the support of RAA Foundation.

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PRESIDENTIAL GRANTS PROGRAMME
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YOUTH FOUNDATION
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Artsakh (also known as *Lesser Siunik*) Province of Armenia Maior constitutes the extreme north-eastern portion of the Armenian Plateau. Its northern and central districts lie in the basin of the river Kur, and the southern ones in that of the Arax. From the north southward, the major rivers of the catchment basin of the region are the Artinajur, Gandzak (also called *the Water of Voskanapat*), Kurak, Sevjur, Inja, Trtu (with its three major tributaries, the Lev, Dutkhu and Trghi), Khachen, Karkar, Khonashen, Varanda and the Ishkhanaget (all these rivers mainly flow in an easterly direction).

The Gyamish (3,725 m), Mrav (3,340 m), Alharak (3,066 m), Metz (Greater) Kirs (2,725 m) and Dizapayt (2,448 m) are the loftiest peaks in the region where the terrain is mostly mountainous.

Since times immemorial Artsakh has always actively participated in all the spheres of life in Armenia, playing a great role in the military, political, economic and cultural affairs of the country.

The archaeological monuments unearthed in the territory of Artsakh (such as those in Azokh, Metz (Greater) Tagher, Shushi, Khojalu, Arajadzor, etc.) prove that the region has been inhabited since the Neanderthal era (going back to over 300 thousand years) without any intervals.

Between the 9th and 7th centuries B.C., Artsakh was under the political supremacy of the kingdom of Urartu (also called *Van* and *Araratian*): this is proved by a cuneiform inscription found in the territory of Tzovinar Village, in present-day Gegharkunik Region, RA. Under the Armenian royal dynasties of the Orontids (6th to 2nd centuries B.C.), Artashessids (189 B.C. to early 1st century A.D.) and Arshakids (66 to 428), Artsakh formed part of the Armenian state.

According to the *Ashkharatsuyts*, a 7th-century Armenian work on geography, Artsakh had 15 districts: Metz (Greater) Kvenk, Kust-i Parnes, Koght, Aghve, Tri, Berdadzor, Vaykunik, Metz (Greater) Arank, Rot-i Pazkan, Piank, Pazkank, Mukhank, Myus (the Other) Haband, Harjlank and Sisakan-i Vostan.

In the 9th century, Artsakh succumbed to the Arab rule despite the severe resistance put up against the

invaders under Prince Yesayi Abu Muse's leadership. After its liberation from the Arab yoke, the region shifted into the possession of the Armenian Bagratids (885 to 1045) together with some principalities (such as Khachen and Ktish) and part of the kingdom of Parisos. It should be noted that by then the principality of Khachen had considerably expanded its territories, thanks to which, in the west, the lands of Artsakh reached the monastery of Shoghag; in other words, the domains of Khachen went beyond the borders of Artsakh proper, including certain portions of the neighbouring province of Siunik, particularly the eastern and southern shores of Lake Sevan.

The princely houses of Artsakh retained their lands, with some minor territorial changes, until the Mongol inroads of the 1220s. The devastating Mongol domination of the 13th to 14th centuries seriously affected the economic and cultural life of the region. Besides, it weakened and enfeebled the Armenians of Artsakh to such an extent that they proved unable to repel the incursions of the Turkic tribes of the Kara-Koyunlus and Ak-Koyunlus continually invading the region in the 15th to 16th centuries.

The period between the 16th and 18th centuries, when Artsakh was under Persian rule, was marked with repeated outbursts of Turko-Persian wars which brought only calamities and devastation to the region. On the other hand, however, in the 17th century, the Persian shahs restored the former rights of some major and minor old Armenian princely houses, this leading to the establishment of a number of semi-independent principalities (melikdoms) in Artsakh. In order to further strengthen themselves against foreign incursions, in the late 17th century, these principalities entered into alliance and united into the melikdom of Khamsa. It comprised the melikates of Gyulistan, Jraber, Khachen, Varanda and Dizak, their common borders reaching from the vicinity of Gandzak to the river Arax. In the west, the melikdom of Khamsa bordered on another group of Armenian principalities—the melikates of Voskanapat, Gegharkunik and Kashatagh—the territories of which stretched all along its western border

THE KINGDOM OF METZ HAYK BETWEEN 298 AND 387



MODERN POLITICAL MAP OF THE REGION



ensuring its security against foreign incursions mostly made for plunder.

In the second half of the 1720s, the melikate of Khamsa suffered a disastrous attack by the Ottoman army which caused formidable depredation in the region, subjecting the local inhabitants to unspeakable persecution and slaughter. The situation aggravated even further as the neighbouring Islamic khanates and sultanates joined the Ottomans together with hordes of Lezghins to kill and plunder the population of the region. It was during this very period that a lot of Armenian districts, including Zakam, Miapor, Tzar (Upper Khachen), Kashatagh, Kashunik and Kovsakan, were almost completely or just totally stripped of their Armenian inhabitants. Many other districts—such as Shamkor, Gardman, Vayots Dzor, Tzaghuk, Dzork and Arevik—were partially depopulated. The Armenians of hundreds of villages in a number of districts, including Kapaghak, Shake, Dasan, Khachmas and the adjacent ones, converted to Islam under the threat of death. Even the Melik-Yeganians' descendants (they represented a branch of the meliks of Dizak), living in the village of Togh in Artsakh, renounced their Christian faith (in the Soviet years, they had the family name of Yeganov and were considered Azerbaijanis).

As for the melikate of Khamsa located in the heart of Artsakh, it mostly succeeded in putting up organised self-defence against these raids. However, the mass slaughters, deportations and emigration left the region with a drastically reduced number of population; moreover, Khamsa lost the district of Tzar (Upper Khachen), which was of vital importance to it.

Later the Armenian meliks' relations were spoilt by some moods of mutual intolerance and egotism. Under these circumstances, they completely neglected the national interests of the Armenian people which should have been placed high above everything else (it goes without saying that in this way, they played into the hands of their enemies, particularly some nomadic tribes of Turkic origin). Thus, for instance, Melik Shahnazar, the leader of Varanda District, allowed the occupation of the fortress town

of Shushi, situated in the heart of Artsakh, by the chieftain of the tribe Jvanshirlyu, Panah. In 1747 the latter established the khanate of Karabakh and started gradually fortifying and expanding its borders by invading the weakening Armenian melikates and seizing more and more lands from them.

In 1805 the khanate of Karabakh became part of the Russian Empire although local governance continued being carried out by Muslim governors now called *beys* (the successors of Panah's son, Ibrahim Khan). In 1822 it was disintegrated, being incorporated into the newly-established province of Yelizavetpol a short time later.

During the period of Russian rule, some immigrants, particularly Germans and Russians (banished from their countries as sectarians) arrived in the region (the former in 1818 and the latter in the 1840s). Within a short time, several German colonies and over twenty Russian villages were established there.

It is interesting to note that the immigrants introduced some novelties in the region: thus, the Russians who had brought new agricultural tools helped the natives improve their farming skills, while the Germans acquainted them with new methods and approaches in house construction, viniculture and crafts.

While attending to the housing problems of the immigrants, particularly the Russians, the tsarist authorities exercised rather a rough and even brutal policy against the natives of Artsakh: thus, entire plots of land were seized from the Armenian villages and allocated to the newly-established Russian ones. Moreover, in 1865 all the inhabitants of the ancient, purely Armenian village of Paris were banished and it was allocated to the Russian immigrants. This policy of discrimination created an atmosphere of mistrust in the region, affecting negatively the inter-relations of the two nations. Nevertheless, in terms of law observance, the period of Russian reign was incomparably better than that of the khans' rule: the leaders of the gangs (the so-called *ghachaghs*) attacking and plundering particularly the Armenian villages were often arrested and sent into exile.

From the very first years of the establishment of their rule in the region, the Russian authorities planned to force the Caucasian Tatars (this was a collective name used with reference to various tribes of Turkic origin) into assuming a sedentary mode of life (they were threatened with banishment if they refused to do so). Supposedly, this would keep them away from their savagery (it should be noted that they plundered the immigrants as well). Indeed, it was rather difficult for the tsarist government to remould the Caucasian Tatars, accustomed to preserving their existence through plunder, into law-abiding citizens. In fact, this process took several decades, being completed only in the 1910s. However, even after giving up their nomadic life, the Turkic tribes kept attacking and plundering the villages of Artsakh like the Lezghins of Daghestan who did the same in the 18th century with the only difference that they did not live there permanently.

The Caucasian Tatars' transition to a sedentary mode of life completely changed the ethnic distribution picture in Artsakh. The point is that beginning with the times of the Mongol inroads, the natives of the region had gradually withdrawn from its plains that were considered more vulnerable to be able to more effectively defend themselves against foreign raids. The Ottoman inroad of the 1720s stripped them of certain territories in the highlands of the region as well so that they eventually found themselves huddled in the middle zone of mountainous woodland where the terrain was more convenient for self-defence. As a result, after the aforementioned transition, the long chain of Armenian-inhabited villages lying along the foothills of the region appeared as clasped between the Caucasian Tatars from below and from above.

The results of the population censuses carried out in 1886 and 1914 proved quite interesting: within 28 years, an average increase (through natural reproduction) was predominantly observed amidst the Russians, the Armenians and Germans following them in the second and third places respectively. As for the Caucasian Tatars, surprising as it is, a sharp reduction of population number was fixed in almost

all their villages, despite their evidently higher growth rate. As noted by some researchers of those times, the reason was their transition to a sedentary mode of life, as prior to that, the members of the same tribe were registered for several times in their various (including summer and winter) encampments.

The Armenians of Artsakh considerably suffered in the aftermath of the Armeno-Tatar fights of 1905 to 1907, which had been incited by the tsarist authorities. A great number of Armenian villages were destroyed and plundered, the Russian powers following all this with connivance and a flagrantly biased attitude (later Armenian revengers properly punished those Tatar villages the inhabitants of which had been particularly cruel and brutal towards the Armenians).

On 27 May 1918, a state called Azerbaijan emerged into the political arena, its establishment having been planned by Turkey. On 28 May of the same year, Armenia declared independence, after which the Musavatist authorities of Azerbaijan started laying territorial claims on Artsakh, attempting to annex it to their country. During the same year, the National Council of Karabakh convened three congresses in Shushi (on 22 July as well as on 6 and 17 September) refusing to recognise the jurisdiction of Azerbaijan over Artsakh. This rejection was further ratified by two decisions of the same Council made on 19 February and 23 April 1919. Besides, on 4 March 1920, another similar decision was adopted by the 8th congress of the National Council of Karabakh. In response to all this, on 23 March of the same year, the Musavatist bands and the Turkish troops together launched attacks against the Armenian quarters of Shushi City and numerous Armenian villages in Artsakh in an attempt to make the local Armenians succumb to Azerbaijan's demands.

In the long run, in 1923 Artsakh was "cut out" into the Autonomous Region of Nagorno Karabakh, which did not include Northern Artsakh and the district of Shahumian. With Stalin's desire and approval, it was annexed to Soviet Azerbaijan, hav-

ing been deliberately stripped of its common border with Soviet Armenia.

Despite this situation, the Armenians cherished hopes that justice could triumph in the Soviet Union. The First Secretary of the Communist Party of Armenia, Aghasi Khanjian, attempted to raise the issue of the secession of the Autonomous Region of Nagorno Karabakh from the Republic of Azerbaijan and its re-union with Soviet Armenia. In 1935, however, he was shot to death because of these very endeavours. After the disintegration of Transfederation (1936), the extremely limited rights of the Armenians living within the Autonomous Region of Nagorno Karabakh were restricted even further.

Until 1988 the issue of the secession of the Autonomous Region of Nagorno Karabakh from Azerbaijan was shrouded in silence although it was never consigned to oblivion. On 20 February of the same year, the extraordinary session of the Regional Council of the People's Deputies of the Autonomous Region of Nagorno Karabakh adopted a decision to apply to the Supreme Council of Azerbaijan with a petition to break away from that republic and to apply to the Supreme Council of Armenia with a request to be incorporated in the republic. Another petition was addressed to the USSR Supreme Council with an expectation to receive a positive settlement of the issue.

The Azerbaijani authorities responded to this petition with the brutal slaughter of Armenians living in different cities and about 100 villages in Azerbaijan, outside the borders of Artsakh. The pogroms proved particularly bloody in Sumgait, Baku, Kirovabad and a number of other cities. In the aftermath of the anti-Armenian hysteria raging throughout Azerbaijan, more than 450,000 Armenians were forced into leaving their birthplaces.

On 2 September 1991, the joint session of the Regional Council of the People's Deputies of the Autonomous Region of Nagorno Karabakh and the District Council of Shahumian declared Artsakh (Nagorno Karabakh) an independent republic. Infuriated at this, the Azerbaijani authorities launched a true war against the Armenians of

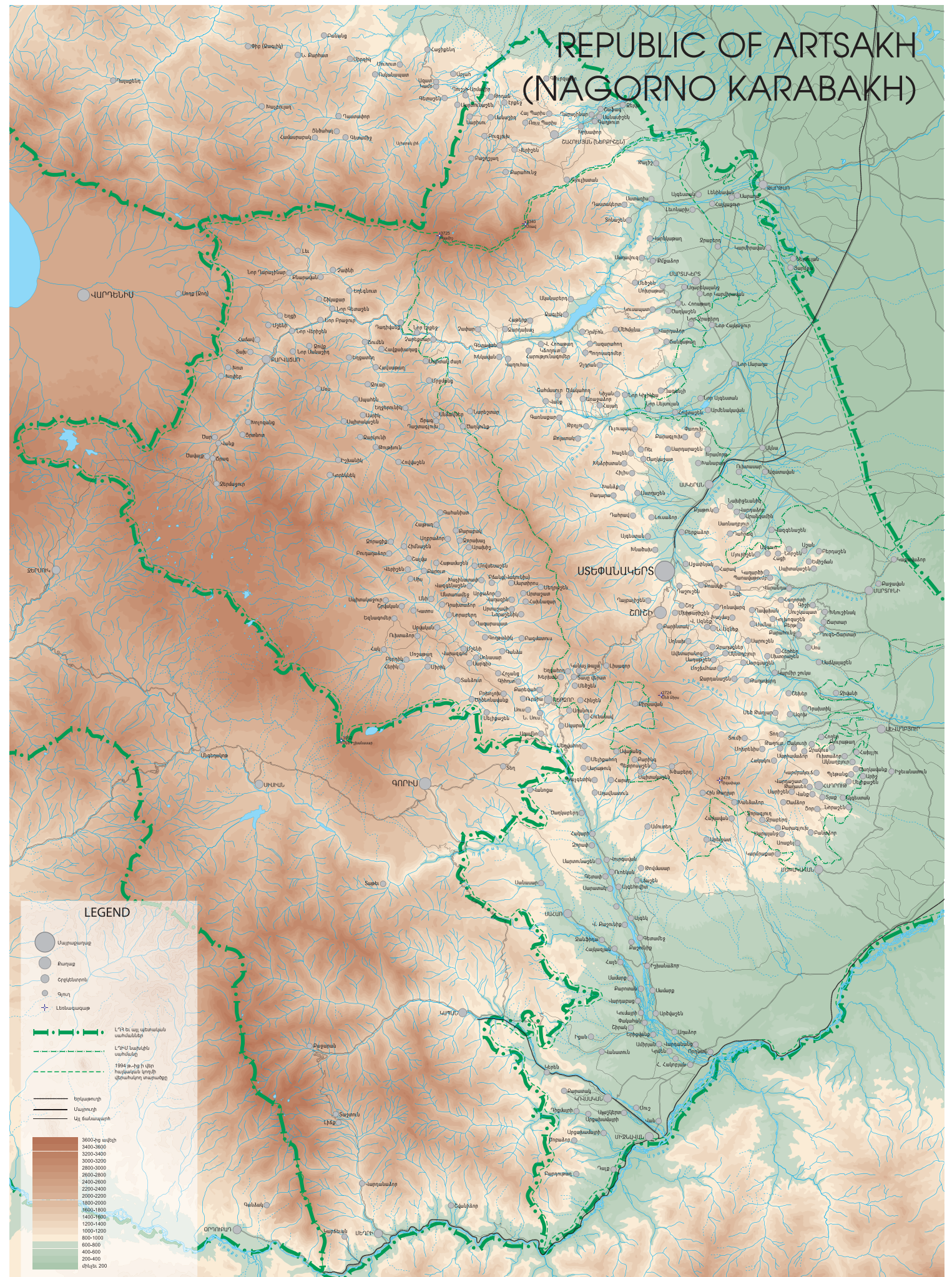
Artsakh who just wanted liberty: it lasted until May 1994 and ended in the brilliant victory of the Armenian side.

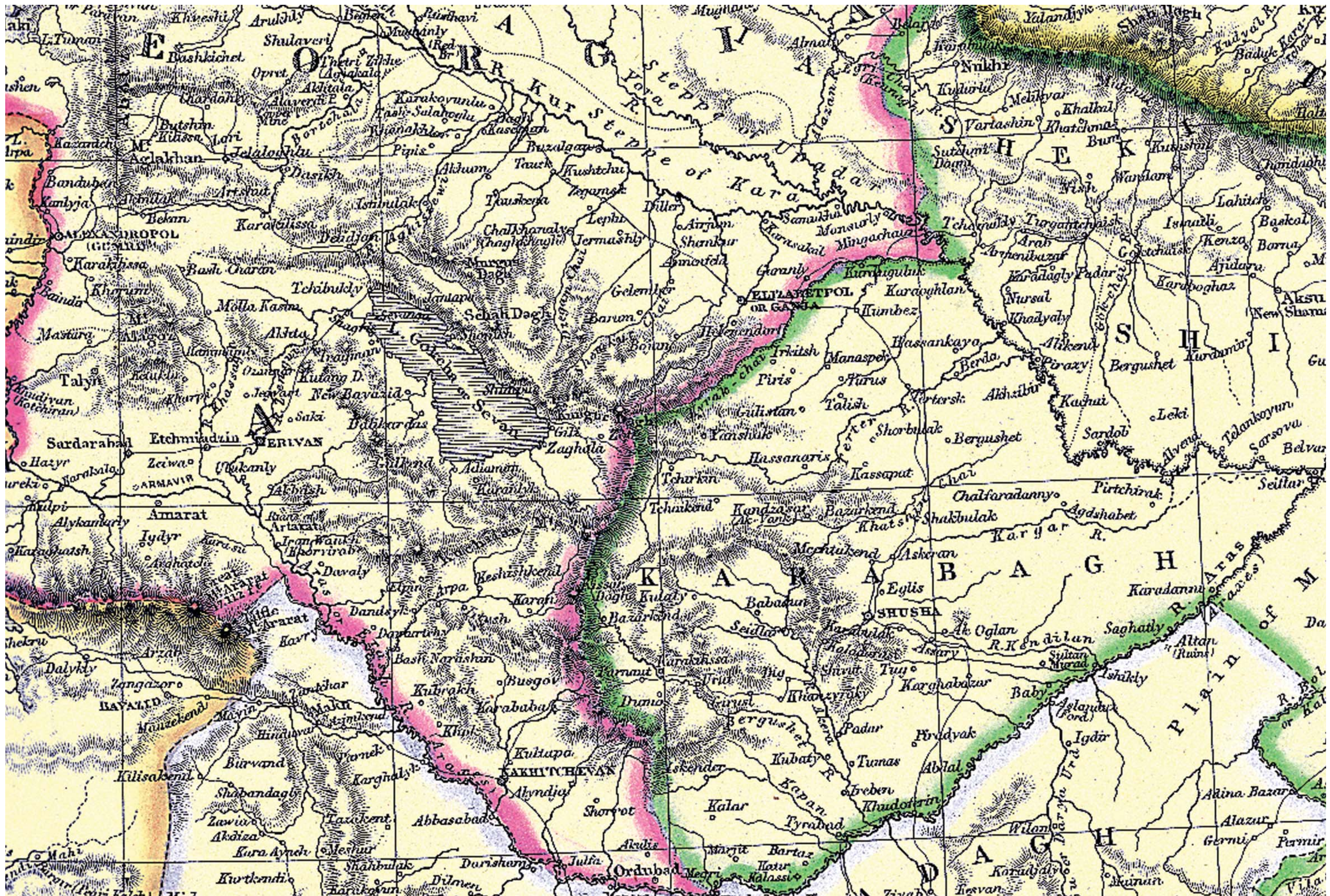
To summarise, the Armenians' struggle for the freedom and independence of Artsakh goes as far back as 1722. It was interrupted in 1918 and suppressed in 1923. The murder of the First Secretary of the Communist Party of Armenia in 1935 postponed the settlement of the issue of Artsakh's independence but only until 1988, when the Armenians' struggle re-awakened. It was eventually crowned with a glorious victory gained at the cost of the incessant work and unspeakable sacrifices of thousands of Armenians, 7,000 of whom lost their lives while building this victory.

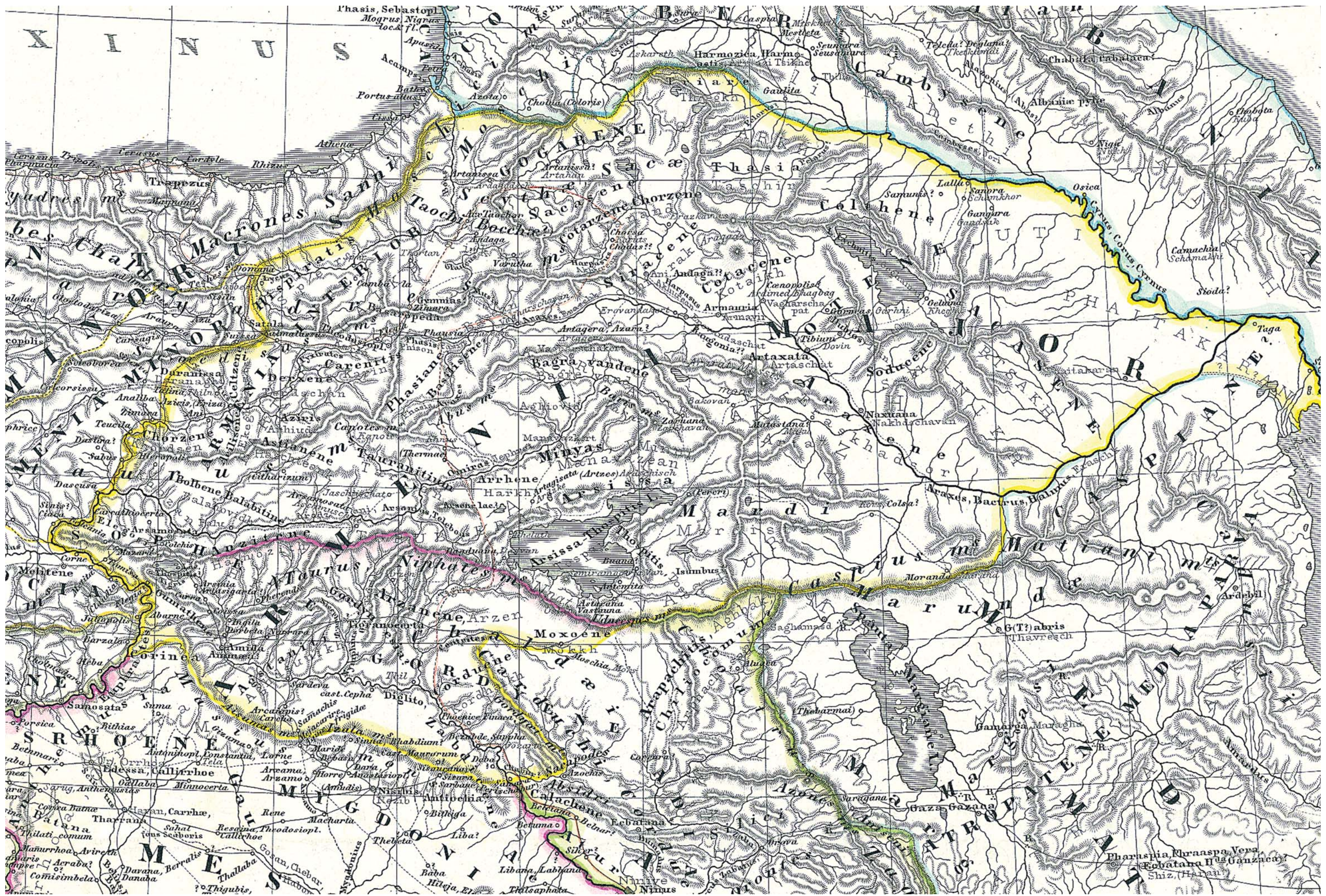
The Republic of Artsakh (Nagorno Karabakh) has been enjoying independence for already a quarter of a century. From time to time, Azerbaijan launches diversion attacks to show that it has not reconciled itself to the loss of Artsakh, a historical Armenian land that has never belonged to it (just another act of military aggression was launched early in April 2016, being repelled with honour, like all the previous ones).

The free and independent Republic of Artsakh, which has mostly recovered from the wounds of the war, is an embodiment of the realisation of the dreams of the entire Armenian nation, an infinite source of pride and enjoyment to every single Armenian. It has a growing generation that is just as old as the independence of the country, a generation that is deeply proud of its fathers' struggle and achievements. It goes without saying that the Armenians of Artsakh will further strengthen their sacred homeland that has regained freedom at the cost of so much suffering.

With every passing year, Artsakh is becoming more and more beautiful, prospering and powerful. It represents the second Armenian republic with over 150,000 peaceful and hard-working inhabitants. It is beyond doubt that in the nearest future it will celebrate its re-unification with the Republic of Armenia, which will mark another turning point in its history.

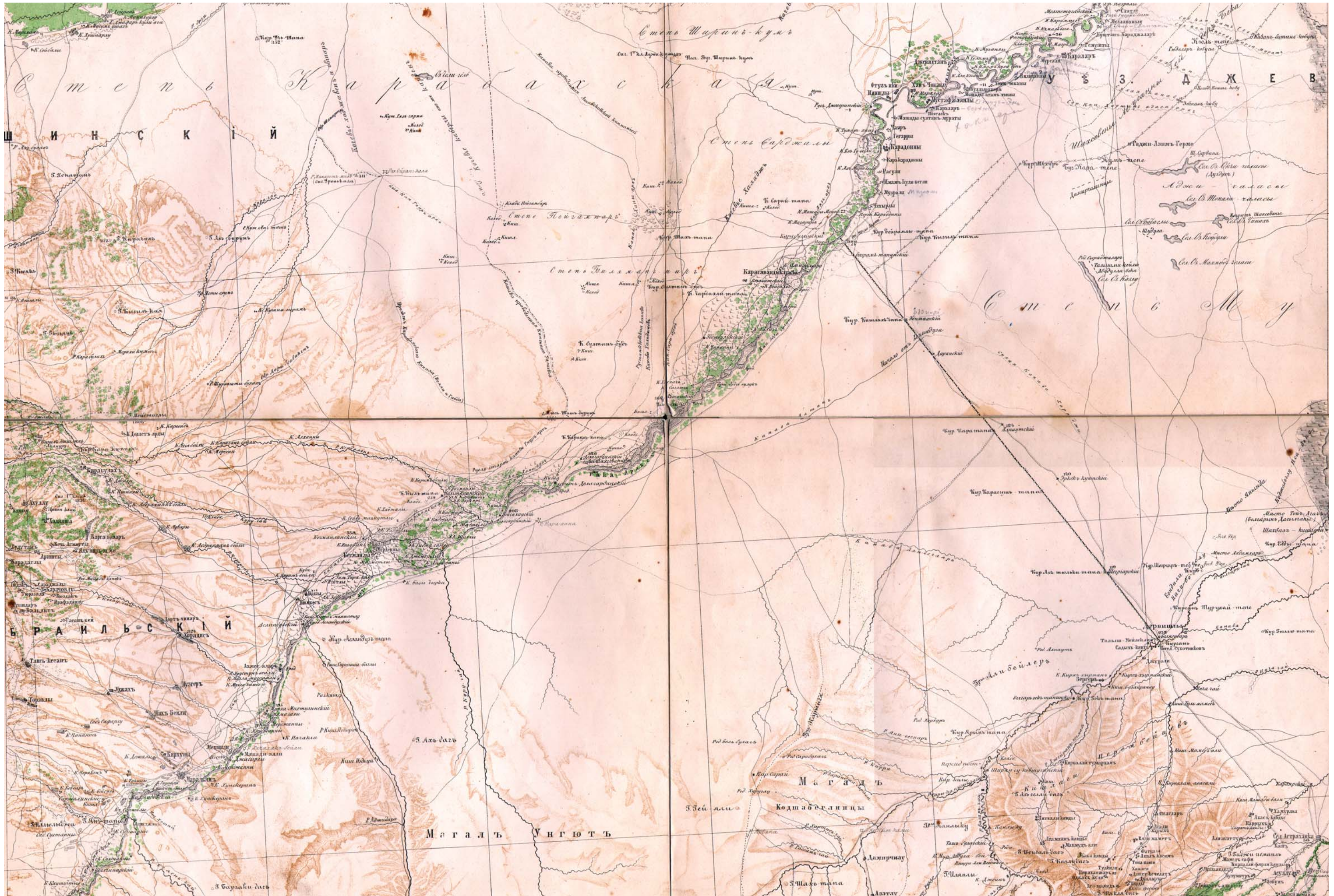




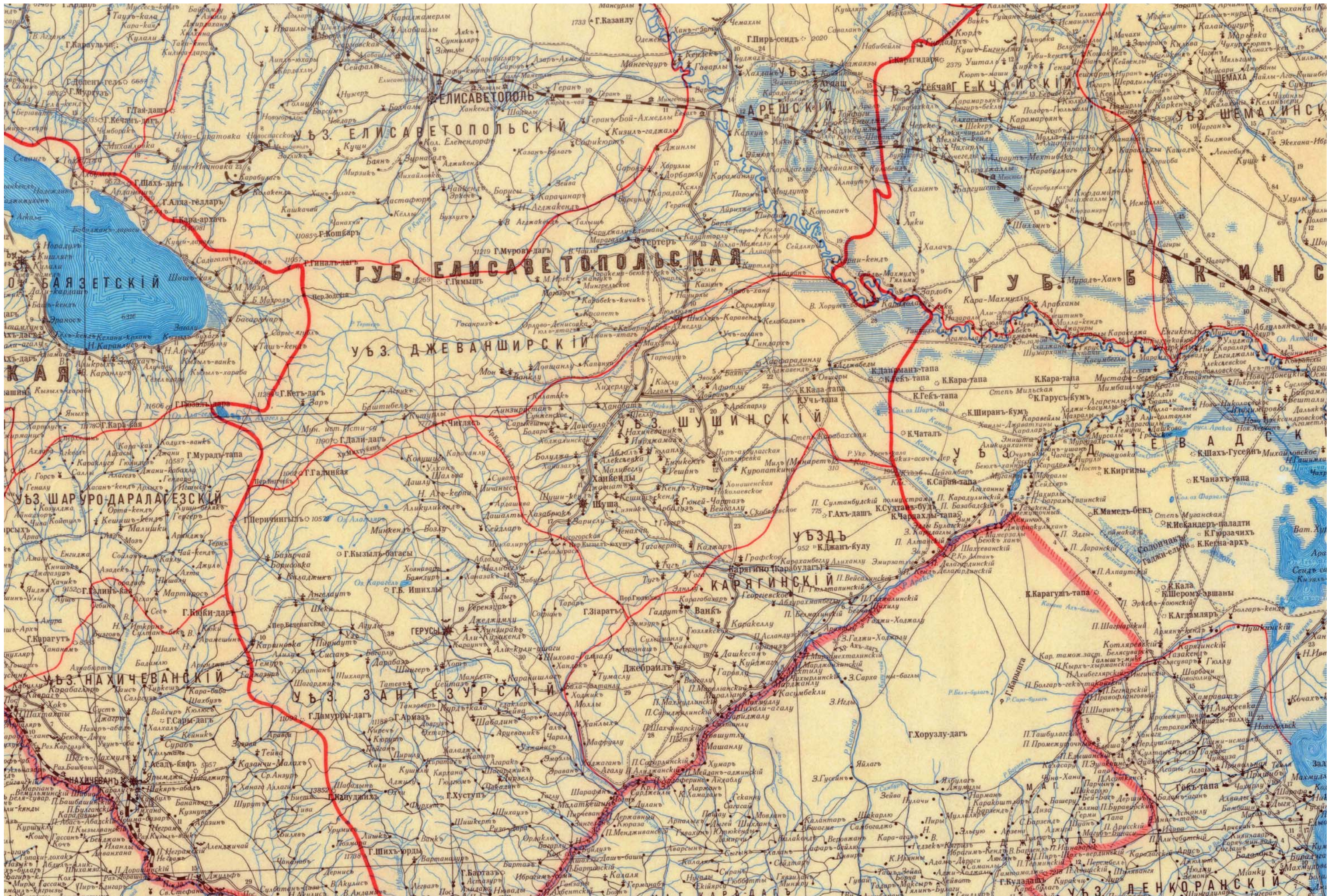


A section from a map published by Karl von Spruner in 1865

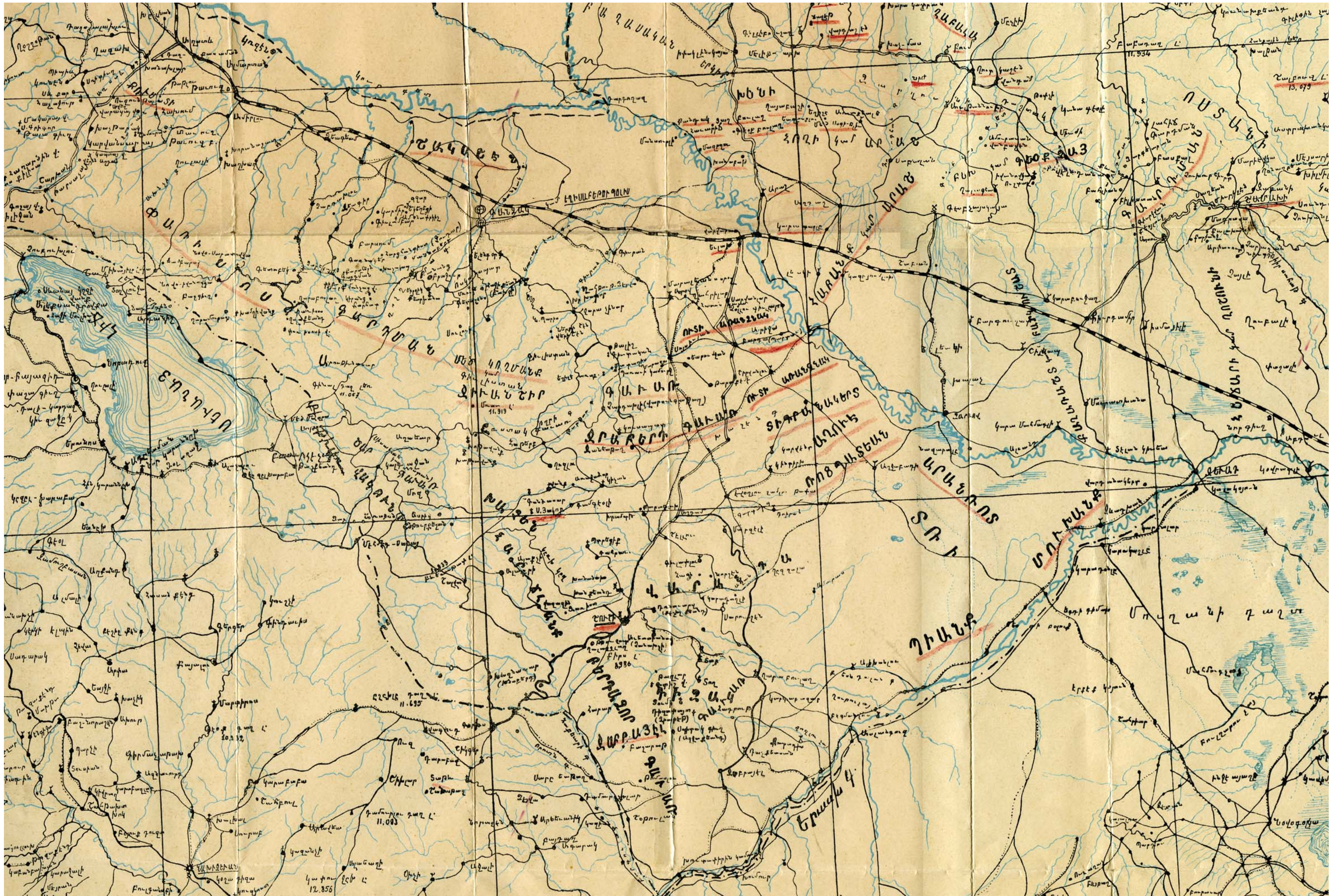




A section from a map published by the Cartography Department of the Caucasian Military Okrug in the early 1900s

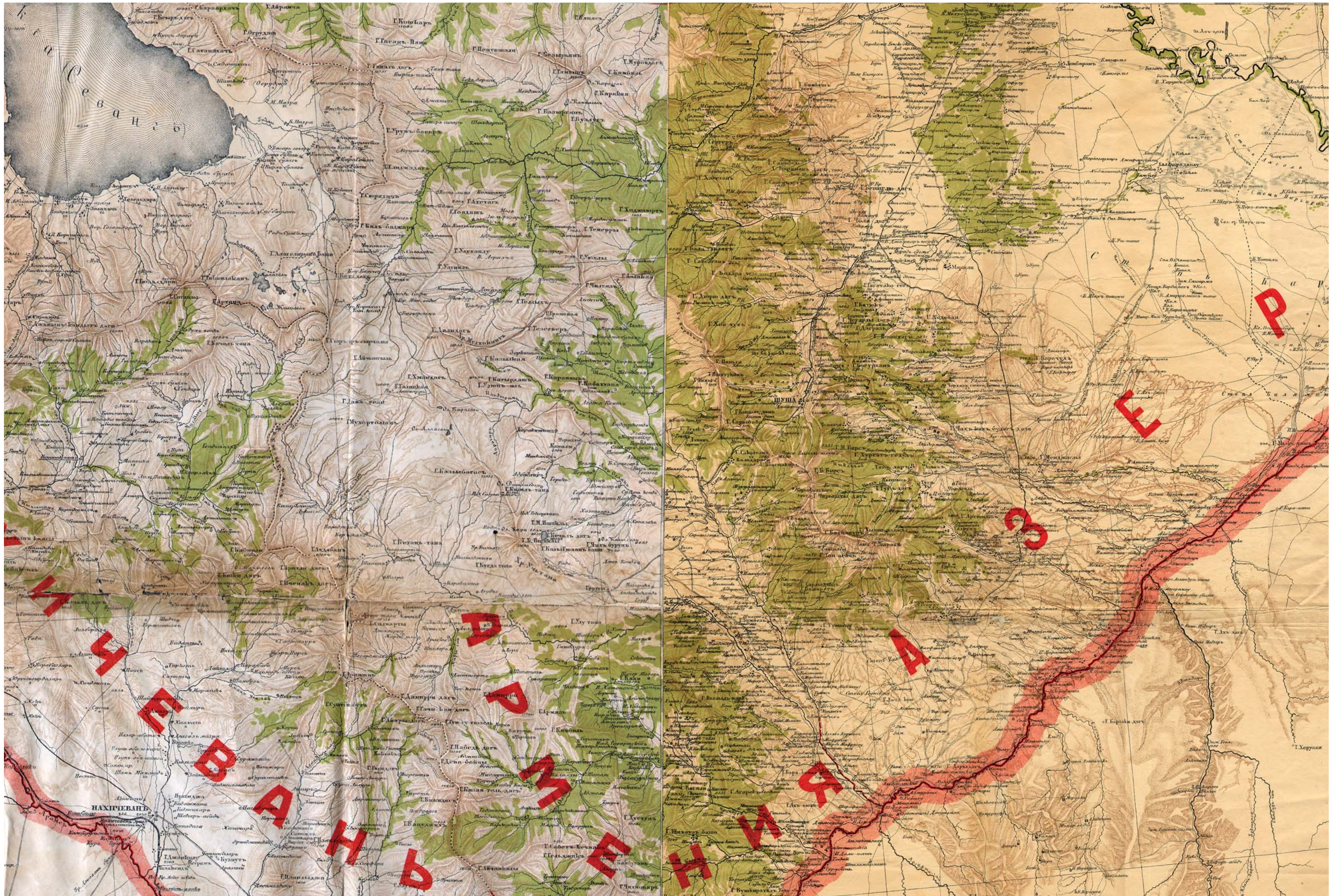


A section from a map published by the Cartography Department of the Caucasian Military Okrug (Tiflis, 1903)

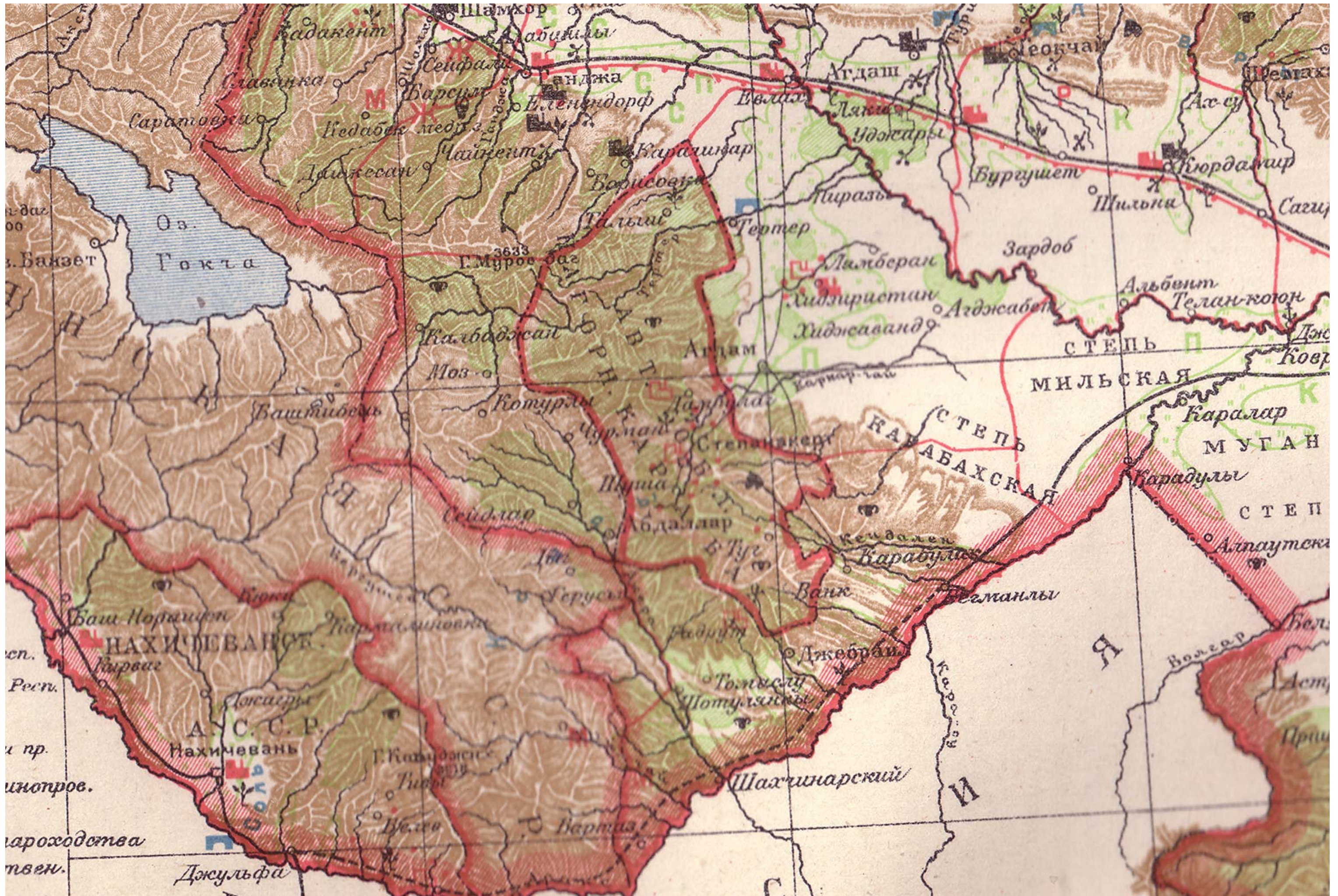


A section from a map enclosed within Bishop Makar Barkhutariants' book entitled *The Land of Caucasian Albania and Its Neighbours* [in Armenian] (Tiflis, 1893)



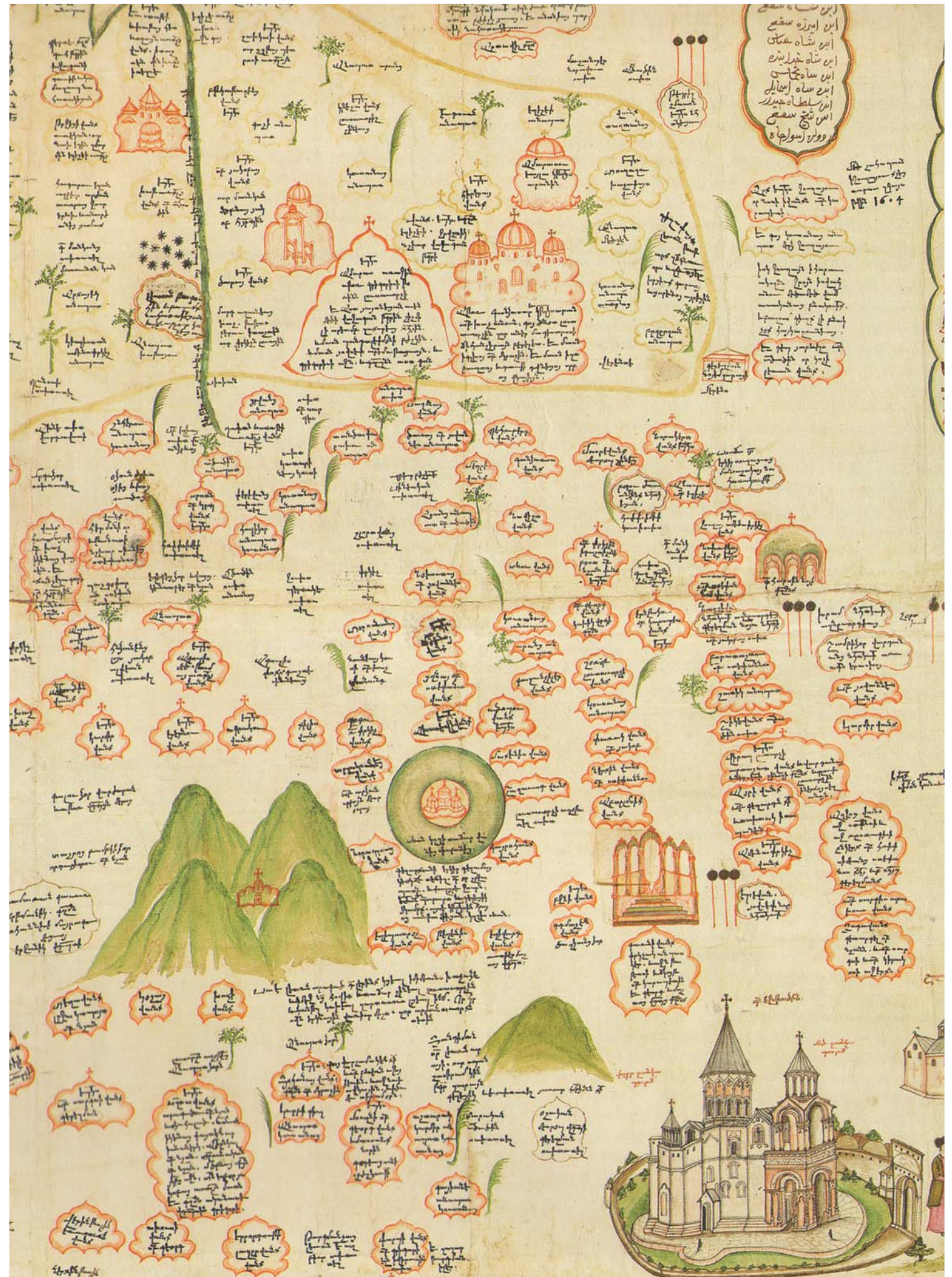


A section from a map published in 1921



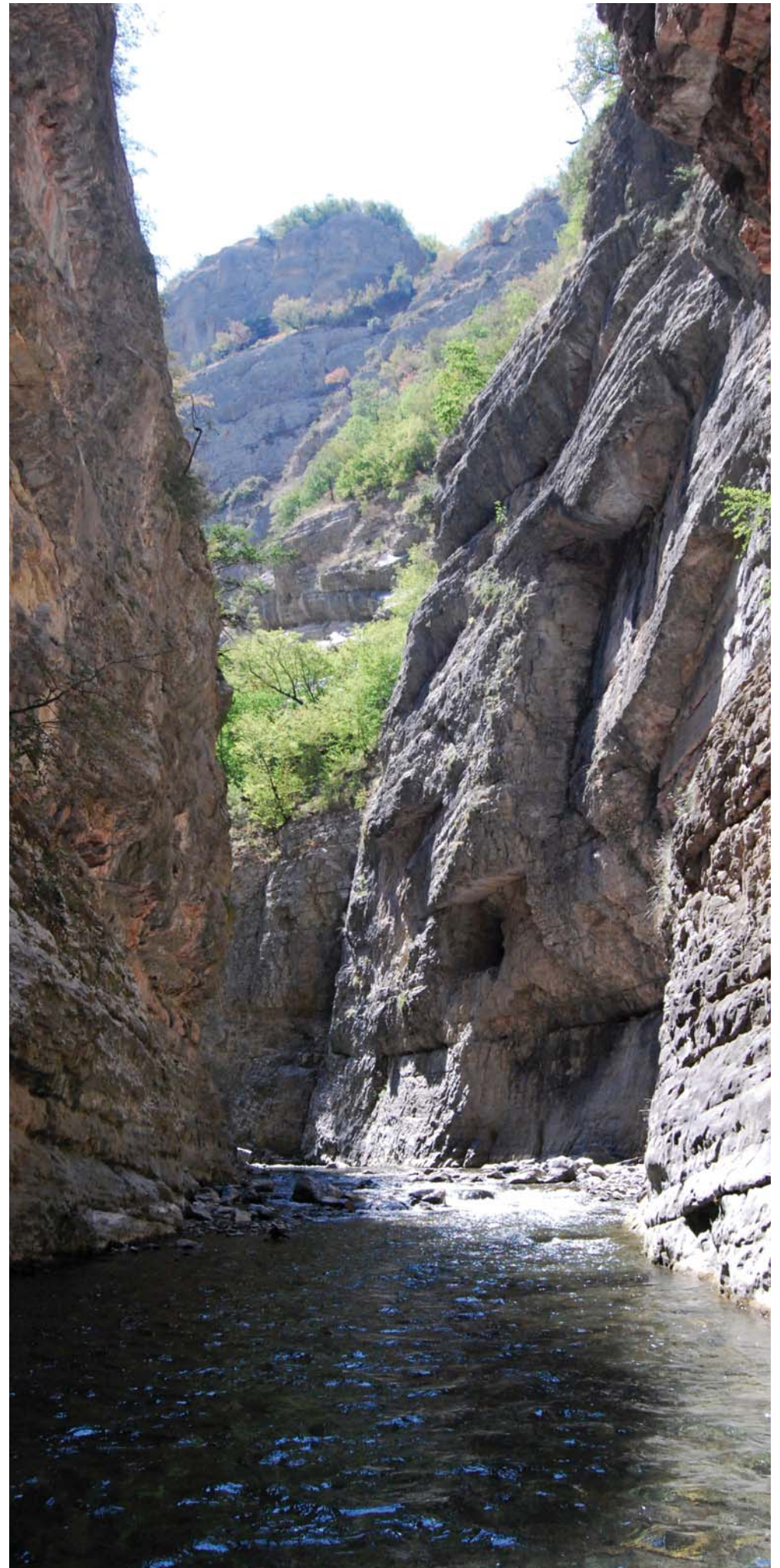
St. Hovhannes (John), a pilgrimage site;
Urekan [Horekavank] Monastery of Trjev [Talish], where the body of Yeghishe (Elisha) the Apostle was first taken;
Hagaru Ilan Fountain—running before those deserving its water and drying up before those unworthy of it;
Sourb Astvatzatzin (Holy Virgin) [Church] of the monastery of Khat the Apostle [Khatravank], a bishop residence;
The seat of Yeghishe (Elisha) the Apostle, where his right hand is kept, a bishop residence;
Charberd [Jraberd] Monastery, a bishop residence;
Bishop Aripsimea and Priest Hovsep. And in the place of the deacon's martyrdom that was in Ayitala a myrtle started growing: it was known as a remedy for [various] pains. And a Persian named Anania suffered martyrdom [here?].
Shakhkakh Monastery, a bishop residence, where Peter the Apostle's chains are kept;
Harants Cloister;
Bekataghents [Ptkatagh] Monastery, a bishop residence;
Ktshavank Monastery, a bishop residence, which was built by the [Holy] Enlightener;
Yotdurn [Okhte Drne] Cloister;
[St.] Yeghishe [Elisha] Cloister;
Tashtanots Monastery;
St. Hakob (Jacob) Monastery, a bishop residence, where a relic of [St.] Hakob the Supreme Pontiff of Mtzbin is kept;
Kusanats (Virgins') Convent;
Hirera [Herher] Monastery, a bishop residence;
Amaras, a Catholicosal residence for summer;
[Sourb] Khachapayt Monastery of Tuzagh [Dizak], a bishop residence;
Jrvestik Monastery, a bishop residence, with Yeghishe's grave. A relic of King Vachagan is kept there.
Metzshen Cloister;
Mount Dizapayt: some Tatar hermits and believers were burnt away [here] amidst stacks of barley and wheat.
A mountain: The queen and many people suffered martyrdom [here] and [the place] was called Kaghakablur (City Hill).
Khata Cloister;
Tzar Monastery, a bishop residence;
Mardaghuneats Khach: [St.] Thaddeus brought [here] a piece of the trough in which the Saviour had been washed.
Amaras [Monastery], a bishop residence and the first seat of the [Holy] Enlightener's grandson Grigoris. And they say that great king Vachagan had a vision through which he found a bottle of blood that was Priest Zakaria's, a relic of [holy] healer Pantaleon and a relic of Joseph of Arimathea. Grigoris' right hand and grave are here [in Amaras].
Sourb Khach [Holy Cross Church] of the [Holy] See of Gandzasar, a Catholicosal residence. Magistros' father-in-law Jihanshir had the [Holy] Enlightener's jaw[-bone] brought here. A relic from the Holy Baptist's head is kept here together

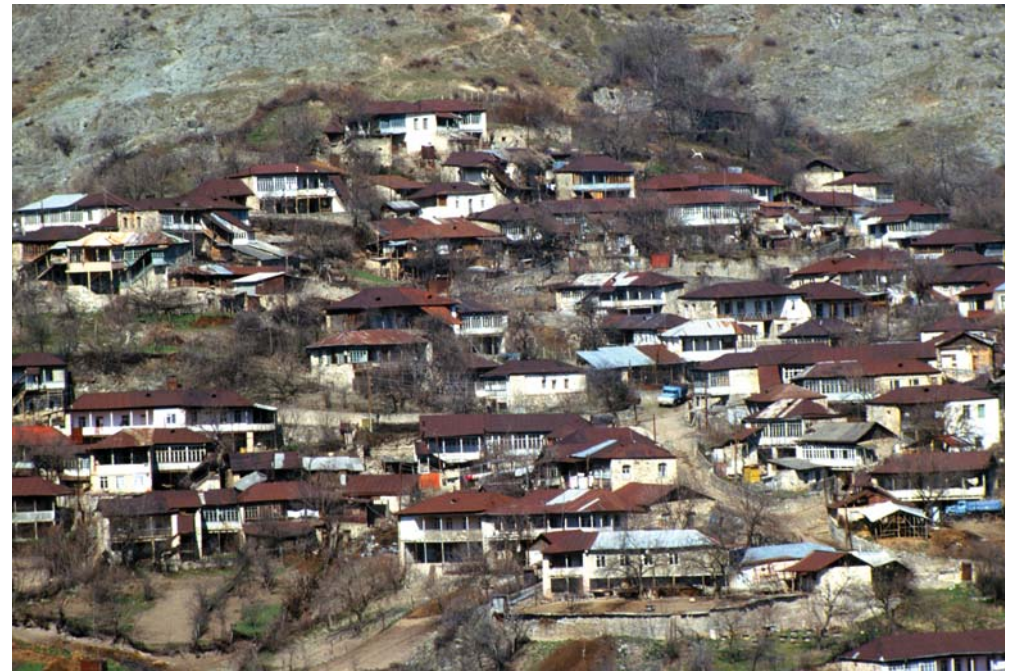
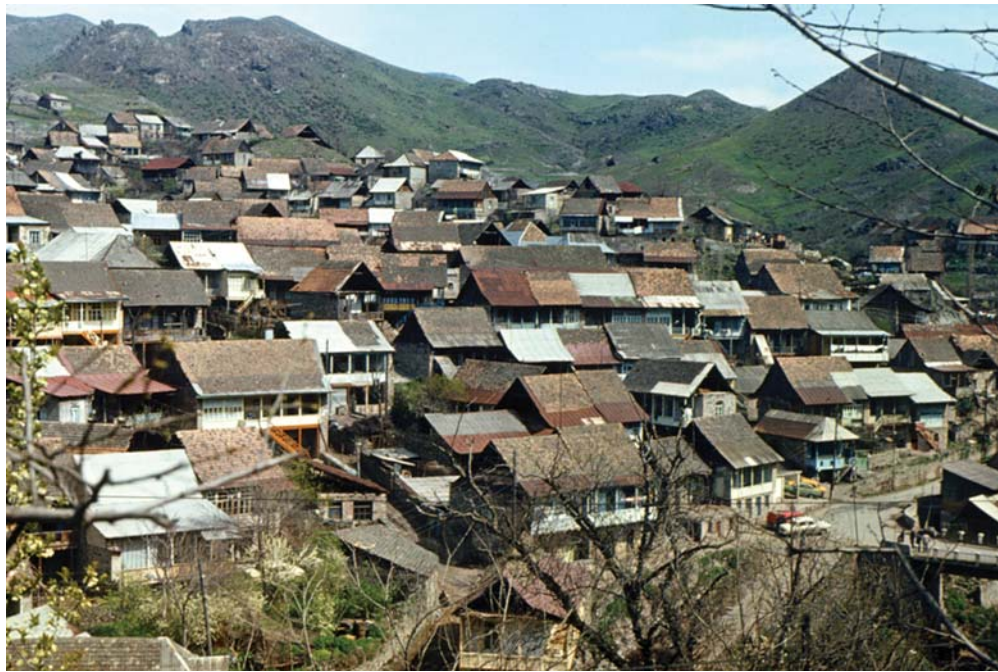
er with some relics of the holy martyrs Histibust and David Dvnetsy.
Kusanats [Virgins'] Convent of Avetaranots [Village];
Begherghan [Baghir Khan] Cloister;
Verente [Varanda];
The river Terter [Tartar], which runs to the east, passes through the city of Perte [Partaw] and merges into the river Kur;
Tzer Avetaran (Old Gospel), a pilgrimage site;
Panants [Banants] Cloister;
Kenje [Gandzak] City [in the vicinity of which] Khosrov was tortured to death;
Tzaghkots Cloister;
Perte [Partaw] City, King Vachagan's residence;
The site where David and Hamazasp suffered martyrdom;
Sourb Nshan [Holy Sign] Monastery, a bishop residence;
Veri [Upper] Zekem [Zakam]: Harants Cloister of Gharamurat;
Parisos Monastery, a bishop residence;
Kitapak [Getabek] Monastery, a bishop residence;
Kusanats [Virgins'] Convent of Voskanapat;
Ktashin [Getashen] Cloister;
Kusanats [Virgins'] Convent;
Katughike Monastery;
Grigor's Sourb Khach [Holy Cross], a pilgrimage site;
Kearkhane Cloister, a pilgrimage site;
Yeghinasar Monastery of Gharapagh [Karabakh], a bishop residence;
Yerits Mankants [Three Infants' Monastery], a pilgrimage site, where some relics are kept;
Charek Cloister, with 100 and sometimes more monks;
Kaghni Khach of Punghar, a pilgrimage site;
Arkayek Cloister;
[Sourb] Amenaprkich [Holy Saviour] Cloister of Kyulistan [Gyulistan];
Planukh, a pilgrimage site;
Nerkin Zekem [Lower Zakam];
Kusanats [Virgins'] Convent of Kementar [Kamandar];
The river Shemkyur [Shamkor], which flows eastward and irrigates the plain with so many canals that it [eventually] runs out of water;
Archimandrite Tiratur's grave, a pilgrimage site;
Khashlapek [Khachakap] Monastery, a bishop residence;
Gosh Cloister;
Snajur Monastery, a bishop residence;
[Sourb] Amenaprkich [Holy Saviour] Monastery, a bishop residence, with Khosrov's grave [in the neighbourhood];
Mrgadzor, a pilgrimage site;
Khalkhane [Khaghkhagh], a caravanserai;
Krtmanik [Gardman] (Gamaran) District, with the grave of Archimandrite Hovhannes Mayragometsy of blessed memory.



A section from the 1691 map by Yeremia Chelepi Kyomyurjian of Constantinople









1	2	3	4
5	6	7	8
9	10	11	12

1. A view of Shushi City
2. A view of Tumi Village, Hadrut District
3. A view of Getashen Village, Khanlar District
4. The house (1889) of Priest Mesrop Ter-Grigoriant in the centre of Getashen Village, Khanlar District
5. A view of Banants Village, Dashkesan District
6. A view of Gyulistan Village, Shahumian District
7. A view of Dahrav Village, Askeran District
8. A late 19th-century house in Getashen, Khanlar District
9. Metzshen Village, Berdadzor Sub-District, Shushi District
10. A view of Drnavarz Village, Askeran District
11. A view of Myurishen Village, Martuny District
12. A partial view of the house built by Priest Mesrop Ter-Grigoriant in Getashen Village, Khanlar District, in 1889







1	2	3	4	5
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- 1-2. A manuscript of 1412 (Artsakh State Historical Museum of Local Lore)
- 3-4, 6-9. Several pages of miniatures from a manuscript of 1559 created in Irveshtik (Yeghishe Arakyal) Monastery
- 5, 10. Two pages from a manuscript of 1656 created in Gandzasar Monastery

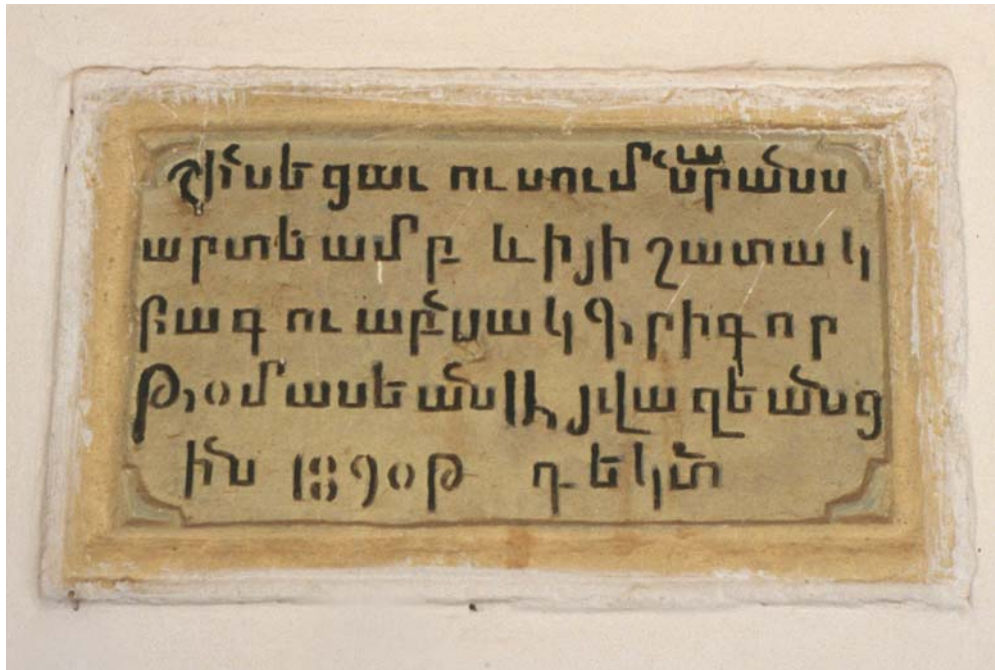


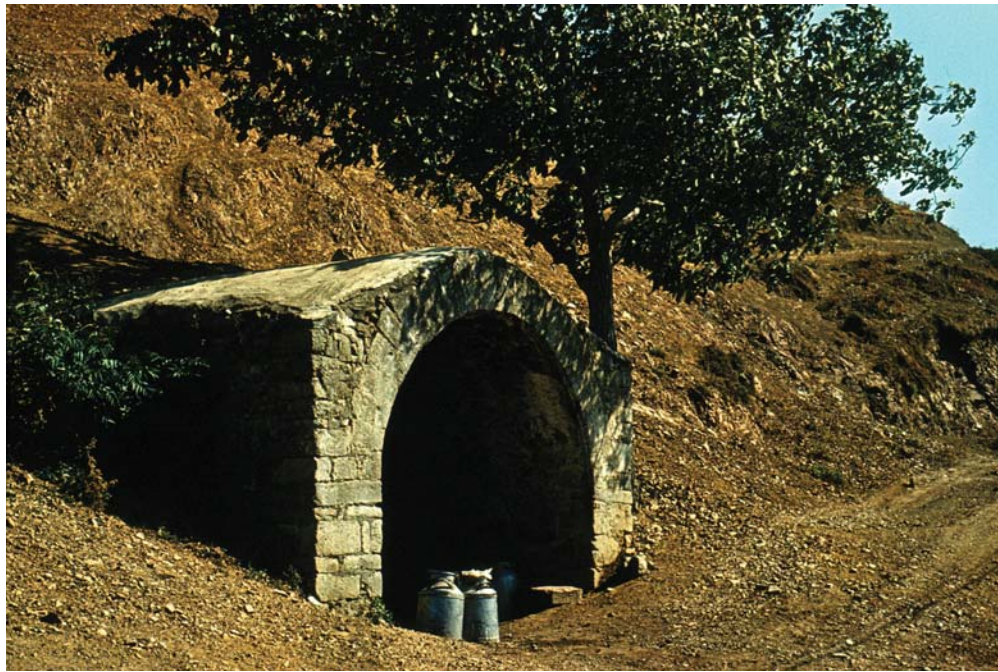




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1. Afanassian School (1909), Gandzak
2. The real school of Shushi
3. The school (1902) of Metzshen Village, Shushi District
4. The school of Arajadzor Village, Martakert District
5. The school (1911) of Martuny Village, Shamkhor District
6. The school of Bada (Badenk) Village, Shamkhor District
7. The construction inscription of the school (1890) of Sarushen Village, Askeran District
8. The school of Petrosashen Village, Hadrut District
9. The 8-year school of Getashen Village, Khanlar District
10. The construction inscription of the school (1902) of Metzshen Village, Shushi District
11. The school of Hatsi Village, Martuny District



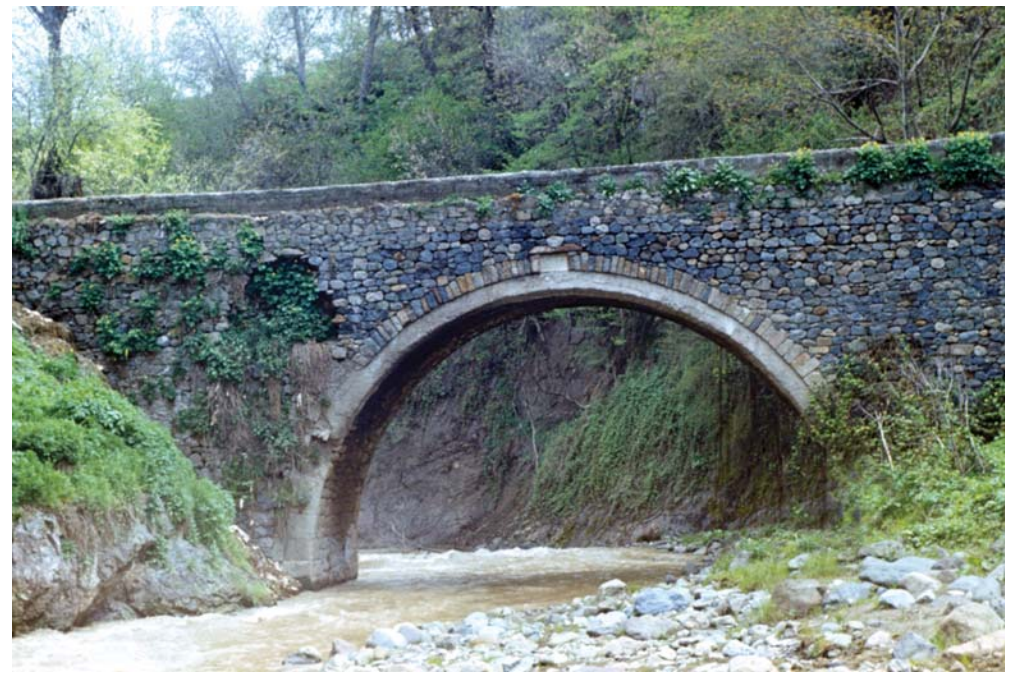




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5	6	7	8
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1. The 18th-century fountain of Togh Village, Hadrut District
- 2-3. Pekhi Fountain (1871), Shushi District, and its construction inscription
4. The 19th-century fountain of Kemrakuj Village, Hadrut District
5. The 19th-century fountain of Metzshen Village, Shushi District
6. The fountain (1738) of Taghot Village, Hadrut District
- 7-8. The fountain (1851) of Parin Pizh Monastery, Shushi District, and an inscription commemorating its repairs
9. The fountain of Mokhrenis Village, Hadrut District
10. The construction inscription of the fountain (1738) of Taghot Village, Hadrut District
11. The fountain (1677) of Hajav Village, Karvajar District
12. The fountain (1915) of Taghaser Village, Hadrut District







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1. The 13th-century bridge of Tsertnot Village, Karvajar District
2. The old bridge of Karavaz (Early Middle Ages), Hadrut District
3. A bridge in Getashen Village, Khanlar District
4. The 18th-century bridge of Honut over the river Karkar, Shushi District
5. The bridge of Lalazar over the river Vorotan, Kashatagh District
6. The 13th-century bridge of Jarvanes over the river Tumajur, Hadrut District
7. The 17th-century bridge of Tahis over the river Ishkhanaget, Hadrut District
8. Metz (Greater) Bridge of Banants Village over the river Artinajur, Dashkesan District
9. The bridge of Aknaghbyur over the stream Varanda, Askeran District
10. The bridge (1663) of *Mahtesy* Aran near Avetaranots Village, Askeran District
11. Yants Bridge of Banants Village over the river Artinajur, Dashkesan District
12. Khrovatz (Indignant) Bridge over the river Sevjur, in the area between the small villages of Verishen and Nerkishen, Shahumian District (in fact, the bridge is now situated not over, but beside, the river due to the deviation of its original course)



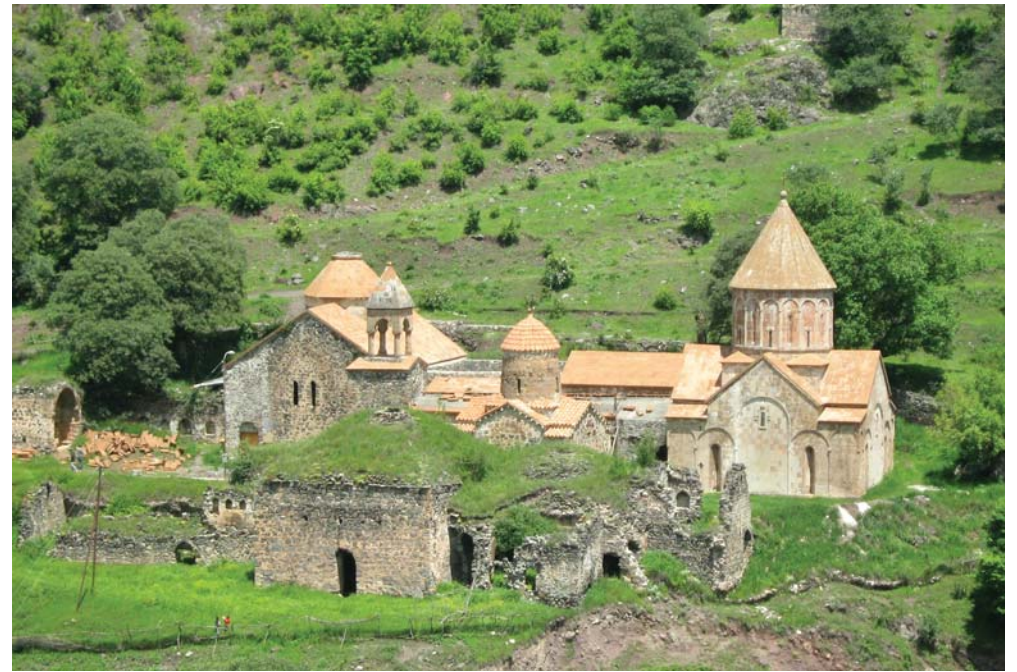
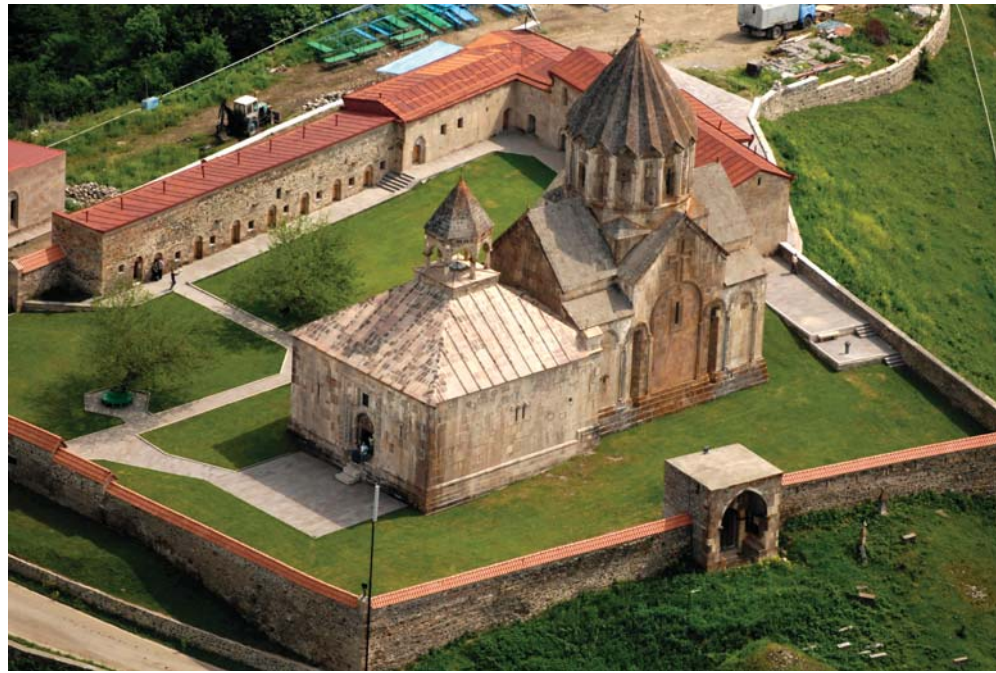


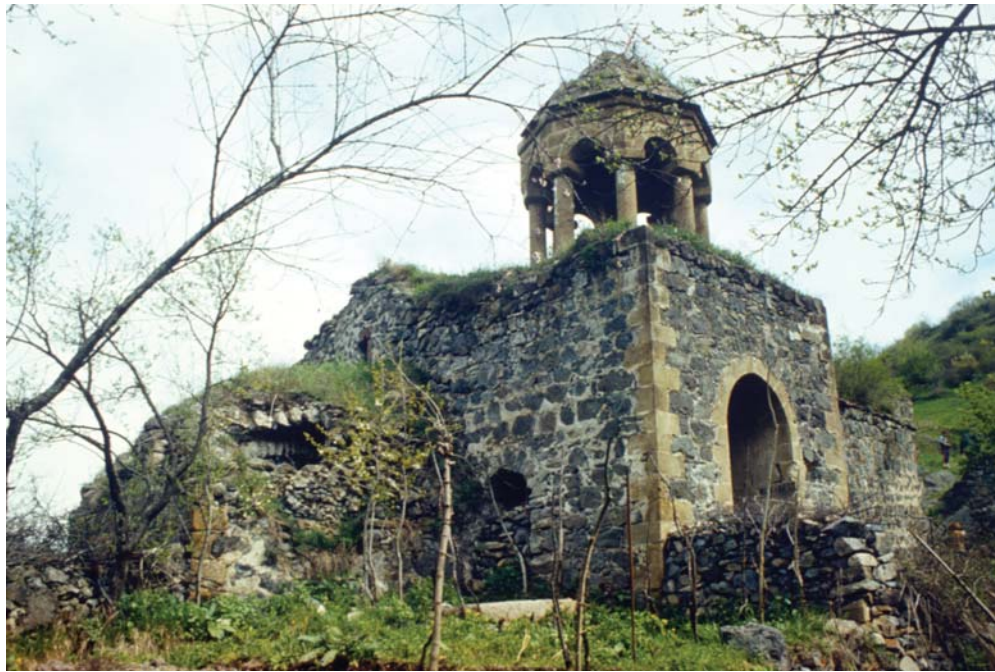


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1. A partial view of the ramparts of Tigranakert, Askeran District, 1st century B.C.
2. A partial view of the castle of Askeran
3. A partial view of the ramparts of Charaberd (Jraberd) Castle, Martakert District, which adjoin its gate
4. Parisos Castle, Getabek District
5. A partial view of Charaberd (Jraberd) Castle
6. A partial view of Pahu Castle, Kashatagh District
- 7-8. Partial views of Handaberd Castle, Shahumian District, and its fake gate
9. The castle of Gyulistan, Shahumian District
10. A partial view of the ramparts of Hakarakaberd Castle, Martakert District
11. A partial view of the ramparts of Akanaberd Castle, Martakert District
12. Charek Castle, Getabek District



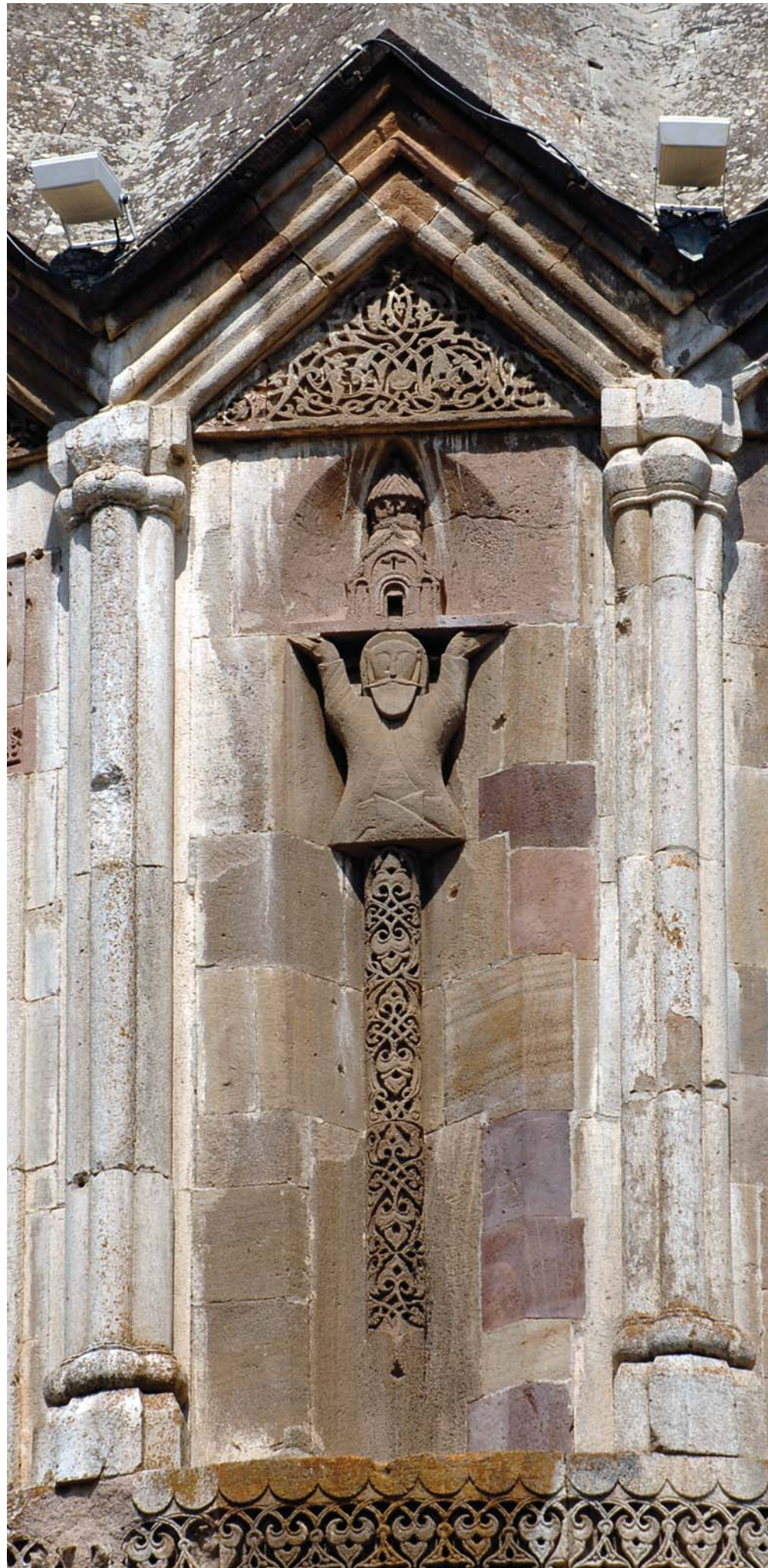




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1. Okhte Drne Monastery, Hadrut District, 6th to 7th centuries
2. Gandzasar Monastery, Martakert District, 1216 to 1238
3. Yerits Mankants Monastery, Martakert District, 17th century
4. Ghazanchetsots Sourb Amenaprkich Church of Shushi City, Shushi District, 19th century
5. Tzitzernavank Monastery, Kashatagh District, 5th to 7th centuries
6. Gtich Monastery, Hadrut District, 1241 to 1246
7. The monastery of Dad, Shahumian District, 1st to 17th centuries
8. Banants (Tzitzernavank) Cloister, Dashkesan District, 17th century
9. Khatravank Monastery, Martakert District, 12th to 17th centuries
10. Amaras Monastery, Martuny District, 4th to 19th centuries
11. Jrveshitik (Yeghishe Arakyal) Monastery, Martakert District, 5th to 13th centuries
12. Kataro (Dizapayt) Monastery, Hadrut District, 4th to 19th centuries















ARTSAKH ATLAS

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