

JAVAKHK

SAMVEL KARAPETIAN



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BOOK 9

JAVAKHK

SAMVEL KARAPETIAN

Critical Study of the Georgian-Language Lapidary Inscriptions and Scientific Literature by
ALEXANDRE KANANIAN

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The present work treats the history of the villages and cultural monuments of Javakhk District of Gugark Province of Historical Armenia on the basis of archive and field material. A special emphasis is laid on the lapidary inscriptions of the district.

Intended for the general reader and those interested in the history and culture of the Armenian and Georgian nations.

The author of the majority of the maps, photographs, measurements and traced copies of inscriptions used in this book is Samvel Karapetian.

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A FEW WORDS

Professional studies of the historical monuments and material culture of Javakhk began in the mid-19th century. M. Brosset was the first scholar to conduct research in this field, which was further enriched by the results of investigation carried out by Georgian scholars I. Rostomashvili, E. Taghayshvili, I. Javakhishvili, N. Berdzenishvili, Sh. Lomsadze, D. Berdzenishvili, V. Silogava and others. In the pre-Soviet years, studies of the historical monuments of Javakhk were carried out by Karapet T. Sargissian Margariants, Sukias Eprikian, Yer. Lalayan and others. The annexation of Javakhk to Soviet Georgia hindered the Armenian scholars from implementing further research in this region and publishing any works relating to it. As for the Georgian side, this annexation played into their hands—enjoying the monopoly of travelling in Javakhk freely, without any obstacles, they made many research trips there throughout over seven decades. The studies and the excavations they conducted there enabled them to put into scientific circulation a great number of works relating to the history of Javakhk and its heritage of material culture. It should be mentioned, however, that these works offer a unilateral and biased interpretation of the region's history: some of them even contain flagrantly falsified data that are far from being scientific. Leaving whatever is of Armenian origin outside the scope of their research, the Georgian scholars published works presenting an incomprehensive and one-sided picture of Javakhk's history.

The collapse of the Soviet Union made it possible for Armenian historians to conduct investigation in Javakhk—by this time, they had been obliged to confine themselves to only some works which did not provide an all-embracing history of Javakhk.¹ Parallel with this, some of Javakhk Armenians started writing works dedicated to their birthplaces which, however, cannot claim scientific merit although they contain information of great interest.² Among the recent publications, mention can be made of a considerable number of fiction works based on real facts.³

In 1988 Research on Armenian Architecture Organisation commenced studies of the historical monuments of Javakhk by making research trips to the region. The results of the field work carried out during these trips, as well as the data and materials compiled from various archives and libraries throughout many years enabled us to embark upon the preparation of the present work. It offers a comprehensive and exhaustive study of the history and cultural heritage of the region.

¹ **Սանոսյան Ա.**, Ախալցխայի և Ախալքալաքի գավառների 1918-ի ինքնապաշտպանությունը, Երևան, 1992: **Դավթյան Ա.**, Ջավախք, Երևան, 1994: **Կիրակոսյան Ն.**, Դունկիանոս երգիչ Կարնեցի. Դունկիանոսի ընծան, Երևան, 1995: **Արոյան Ս.**, Բեկորներ Մշո ջոջ քարի, Երևան, 1997: **Կիրակոսյան Ն.**, Դունկիանոս երգիչ Կարնեցի. Վարք Դունկիանոսի, Երևան, 1997: **Մեղրոնյան Ա.**, Ջավախք. պատմության ուրվագծեր, Երևան, 1999: **Սարգսյան Վ.**, Ջաւախք տեղանվան ծագումը, Երևան, 1999: **Սանոսյան Ա.**, ...նաև Սպիտակ եղեռն, Երևան, 2001: **Զուռնաջյան Ս.**, Ջավախք. ժամանակագրություն, Երևան, 2002: **Մեղրոնյան Ա.**, Ջավախքը XIX դարում և XX դարի առաջին քառորդին, Երևան, 2003:

² **Իսոյան Ա.**, Սաթխա, Երևան, 1995: **Սևիկյան Ա.**, Արագվա, Երևան, 1997: **Դավթյան Ա.**, Ամնահուքյան հուշարձան, Երևան, 1998: **Մնոյան Գ.**, Ջավախք. ովքեր ենք մենք, առաջին պրակ, Երևան, 1998: **Մուրադյան Ռ., Վանատուր Վ.**, Կորխ. օրերն այստեղ չեն ձերանում, Երևան, 2003, etc.:

³ **Կիրակոսյան Ն.**, Ջավախքի ժպիտներ, Երևան, 1994: **Դավթյան Ա.**, Գաղթի ճամփաներ, Երևան, 1997: **Դավթյան Ա.**, Ո՞ր են տանում ճամփաները, Երևան, 1998: **Գրիգորյան Հ.**, Հուլիսի ակոսներ, 1999: **Զատիկյան Հ.**, Երգիծական Ջավախք, Երևան, 2004, etc.:

PREFACE

Geographical Environment. There exist a great number of records on the historical and geographical borders of Javakhk on the basis of which, a number of scholars elaborate various interpretations of the frontiers of the region.

The *Ashkharatsuyts* (an Armenian manual on cosmology and geography with an atlas attached) mentions Verin (*Upper*) Javakhk as one of the districts of Gugark: “The thirteenth province is Gugark that lies west of Utik. It comprises nine districts: Dzoropor, Koghbopor, Tzobopor, Tashir, Tregkh, Kangark, Verin Javakhk, Artahan and Kgharjk. ...It has been partitioned off from Armenia and at present forms part of Virk.”¹

Another record states the following: “...the river Voh flows up to the north of Tayk. Kgharjk has been separated from Armenia. The districts of Shavshet and Artahan have been partitioned off from Armenia. Through the latter runs the large river Kur, which flows through Kogh District, Tayk and descends towards Samtskhe via the foot of Javakhk...”²

The Armenian and Georgian historiographers are unanimous in their viewpoints regarding the position of the district of Verin Javakhk—it occupies the Plateau of Javakhk.³

¹ **Տրեմյան Մ.**, Հայաստանը ըստ «Աշխարհացոյց»-ի, հավելված Ա, քննադիր, Երևան, 1963, էջ 109-110:

² **Տրեմյան Մ.**, idem, p. 104.

³ The reference to Verin (i.e. *Upper*) Javakhk, found in the *Ashkharatsuyts*, gave grounds to I. Javakhishvili and S. Yermian to make suppositions about the existence of Nerkin (i.e. *Lower*) Javakhk as well. They place it in the area lying north and north-east of Artahan and identify it with the district of Erushet, mentioned in the Georgian sources of the subsequent periods (**Տրեմյան Մ.**, idem, p. 78). Later, however, both the Armenian and Georgian historians started arguing over this issue. Thus, touching upon the historical geography of Gugark, B. Harutiunian supposes that the “...half of Chavakh...,” mentioned in the History of the Armenians by Moses Khorenats‘i (“...inherited the mountain Mt‘in, that is Kangark‘, and half of Chavakh...”) corresponds to the Upper part of Javakhk, while the other one, which I. Javakhishvili and S. Yermian suppose to be Lower Javakhk, is identical to the part which shifted into the control of the principality of Ashotsk (**Հարությունյան Բ.**, Մեծ Հայքի Գուգարք աշխարհը ըստ «Աշխարհացոյց»-ի, ԲԵՀ, 1977, № 2, էջ 190, 195). Building his viewpoint upon the records provided by the

Javakhk is located on a tableland which lies in the basin of the Parvana, one of the right tributaries of the river Kur. This plateau, which is surrounded by watershed mountains on three sides (except for the western one), occupies an area of ca. 2,600 sq. kilometres and stretches at an average altitude of 1,700 metres above sea level: “...Javakhet extends from the Parvana up to the source of the river Kur...”⁴

Rivers. The Parvana, which is the mother river of Javakhk, runs almost through the centre of the region and merges into the Kur near the castle of Khertvis. All the other ever-flowing rivers of the region that are fed by the local springs are the right and left tributaries of the Parvana. Among them can be mentioned the Bughdashen and the Karasnakn (left), as well as the Heshtiajur, the Ablar, the Janjghajur and the Jobaret (right).

All these rivers and tributaries flow on smooth terrain, with the exception of the Parvana, which runs through a gorge.

Lakes. The Plateau of Javakhk is rich in large and small lakes: “...the fields and mountains of Javakhk abound in lakes with various fishes...”⁵ These lakes, most of which do not have close basins, are scattered throughout the region. The largest among the 6 most remarkable lakes is the Parvana, which has a surface of 37.5 sq. kilometres with a maximum depth of 3.3 metres. Below follow these lakes in accordance with their altitude above sea level: the Madatapa (2,108

available Georgian sources, D. Berdzenishvili thinks that Nerkin Javakhk corresponds to the gorge of the river Kur, adjacent to the Plateau of Javakhk in the west, and the mountain ridge lying west of Vardzunik (see **Բերձենիշվիլի Ժ.**, *Նարեկյանների խաչարտեզի և Գեղարտեզի ցուցանիշները*, Ներքին գործերի նախարարության հրատարակչություն, 1911, էջ 131).

⁴ «Համառոտ պատմության վրա ընդհանուր **Պատմության** պատմության» (henceforward: **Պատմություն**), Վենետիկ, 1884, էջ 24:

⁵ **Տրեմյան Մ.**, idem, p. 104.



The gorge of the river Parvana near Akhalkalak (photo late 19th century)

metres); the Parvana (2,076 metres); the Tabatzghur (1,990 metres); the Saghamo (1,986 metres); the Khanchali (1,928 metres), and the Khozapin (1,798 metres). There also exist a number of smaller lakes such as the Levalgyol (2,560 metres); the Tarangyol (2,079 metres); the Bughdashen (2,040 metres), and the Zatik (Zresk, 1,720 metres). Of the larger lakes, it is only the Tabatzghur and the Khozapin that have close basins, while the rest serve as sources for the large and small rivers of the region. Except for the Khozapin, which has salty water (“Its water is bitterly salty and is composed of lime, natrium, magnesium, chloride, as well as carbonic and sulphuric acids. 1,000 cubic centimetres of its water contain 0.8804 grammes of solid matter. No fish can be found in it: nor can any live there”⁶), the other lakes have sweet water and abound in fish.

Mountains. The Plateau of Javakhk is surrounded with water divides in the north, east and south. The following are the mountains with higher peaks—Abul (3,301 metres); Samsar (3,284 metres); Pokr (*Smaller*) Abul (2,799 metres); Madatapa (2,714 metres); St. Hovhannes (2,375 metres); Tashvanka (1,883 metres) and others.

⁶ **Լալայան Շ.**, Երկեր, հ. 1, Երևան, 1983, էջ 49: Also see p. 282 (note No. 1) of the present work. In recent years, this lake has been enriched with a large genus of fish which looks like the big-head carp (*Aristichthys nobilis*). Judging from the scale of its hunt, we may state that it has already adapted itself to its new habitat and reproduces itself quite rapidly.

Forests. An inscription in Georgian Mesropian characters, dating from the 10th to 12th centuries and preserved in the cluster of cut-in-rock monuments known by the name of Samsar, is the first record to attest that once the Plateau of Javakhk was covered with forests.⁷

The **გურჯისტანის ვილაიეთის დიდი დავთარი** (Great Register of Gyurjistan Vilayet), made up by the Turkish authorities in 1595, mentions a small district named *Antarayin Javakhk* (i.e. the Armenian equivalent for *Forested Javakhk*) as forming part of Khertvis Liva of Akhaltskha Pashalic. This reference suggests that once the western and north-western parts of Javakhk were covered with woods.

The *Geography of Georgia*, written by Vakhushti Bagrationi in 1745, describes Javakhk as a region bare of forests: “...always shrouded in snow and devoid of forestland. Its [mountain] slopes are rich in grass and flowers, and the numerous springs boast delicious water. It extends from the south to the north...”⁸ The same author offers the following description for the neighbouring district of Ashotsk

⁷ See inscr. No. 2 on p. 388 of the present work. The existence of a thickly-forested area in such natural surroundings where this cut-in-rock monument cluster is situated is improbable: therefore, this inscription can by no means be considered trustworthy.

⁸ **ვახუშტი Բագրատիონი**, Տաթարացիների գեոգրաֆիա, Թბիլիսի, 1997, թ. 133. Also see **Մելիքսեթ-Աբել Լ. Մ.**, Վրաց աղբյուրները Հայաստանի և հայերի մասին, հ. Գ, Երևան, 1955, էջ 81.



A partial view of the forest of Jobaret

characterised with the same natural and climatic conditions: "...it is thoroughly a mountain zone, with its middle part being smooth... Of the harvest-yielding plants, mention can be made of wheat, barley, flax, oats and nothing else—neither fruits nor vegetables. Thanks to the abundance of grass, the cattle form quite a large number..."⁹

It is clear that mainly the westernmost and north-western parts of Javakhk were covered with wood. These parts of the region have preserved their forests to a considerable extent. It is interesting to note that as early as the 18th century, the region had today's appearance in terms of forested land. Taking into account this fact, we may declare groundless all the allegations that the Armenians of Karin who settled down in the region in 1830 are to blame for the disappearance of the woods of Javakhk.¹⁰

⁹ **Մելիքսեթ-Բեկ Լ. Մ.**, *ibid.*

¹⁰ **Լոմսաձե Մ.**, *Տեղագրություն (XVIII դարի Մալաթիայի մասին)*, Թբիլիսի, 1975; **Թեոֆան Մ.**, **Թեոֆան Թ.**, *Տեղագրություն Սաբորտոյի մասին*, Թբիլիսի, 1998; **Բեյլի Ռ.**, "Հնդկադարձական Սաբորտոյի մասին," 15-22. 08, 1997, 93, "Նախապես," 1998, 287, 289, etc. These authors and others who allege that the inhabitants of the Armenian villages are to blame for the devastation of forests "ignore" the fact that the territories belonging to the Georgian-populated villages of the region are just as bare of woodland. With this respect, see **Կարասյան Մ.**, «Անտառների ոչնչացրին, որովհետև տեսած չկային», «Մոլորակ», 1997, 4 հոկտեմբերի 1997 թ.:

Most probably, the reduction of forest-land in Javakhk was due to the severe natural and climatic conditions typical of the region: "The district is very poor in wood. The forests of Merenia abound in many kinds of trees such as maples, poplars, oaks... In the woods of Jobaret, you can also find cedars and fir-trees. ...Local people attribute the absence of saplings to the harsh climate [of the region]. Even the Royal Garden of the city, occupying an area of about a dessiatina and a half, does not have any other trees, except for the aforementioned ones."¹¹

A record of 1893 states: "About fifty years ago, the northern part of this district, as well as most of the territory occupied by Baralet and Varevan was covered with forests the only remnants of which are some bushes scattered here and there."¹²

As attested by another source, in the late 19th century, in Javakhk forest-land could be found only in the neighbourhood of Merenia and Jobaret.¹³

After World War II, the Armenians of Javakhk planted trees in some parts of the region such as Ninotzmindia, Tamala, Vachian, Orojalar, etc. In this undertaking particularly praiseworthy was the work carried out by silviculturist Hovhannes Hakobian.¹⁴ The villages of Azavret, Alastan and Kokia established their own forestry through united efforts, but at present only that of Azavret keeps functioning. The former saplings have grown into trees which enrich the vicinity of the villages of Bezhanov, Azavret, Alastan, Kajo, Kartseb, Aragyal, Majadia, Diliv, Gyondura and, particularly, the mountain slopes adjacent to them.

In recent decades, the severe climate of Javakhk has grown milder thanks to the emergence of artificial forests.

Agriculture. The most developed branches of agriculture in Javakhk are animal husbandry and the cultivation of cereals (barley, wheat, flax, oats, etc.).

The region offers favourable conditions for the development of cattle-breeding, thanks to which, it has always attracted not only the local people, but also the foreign inhabitants of the nearby and remote districts. Thus, every year it is visited by Georgian stock-breeders who come here in search of summer pastures. Their countless cattle, however, inflict serious damage upon the fields of the region: "The agricul-

¹¹ **Մ. Բ.**, Մի քանի խօսք Ջալալյա գաւառի մասին, «Արարս», գիրք Բ, հինգերորդ տարի, Մ. Պետերբուրգ, 1893, էջ 20-21:

¹² **Մ. Բ.**, *ibid.*, pp. 18-19.

¹³ «Նոր-Դար», 1893, № 180, էջ 1-4:

¹⁴ **Մելիքյան Ա.**, Վաստակավոր անտառաբույծը, «Սովետական Վրաստան», 12.V.1983, էջ 3:

ture of the district also suffers heavy damage by the Toosh shepherds who arrive here with their large herds from the district of Tionet, their destination being the pastures of Geog-Dagh and Ardahan District. On their way to, and from, these places, their cattle cause harm to our villagers' fields, this often resulting in skirmishes."¹⁵

In 1899 and 1900, tangible harm was inflicted upon the agriculture of Javakhk by the Hottentot and cereal leaf (*Oulema melanopus*) beetles. In order to render relief to the villages which had suffered losses, in 1900 a committee was set up under the chairmanship of the Governor of Tiflis—it comprised editor of the *Mshak* Al. Kalantar and famous specialist in Caucasian Studies E. Veydenbaum.¹⁶ In the course of the work carried out on the spot, these villages were classified into three groups according to the heaviness of the damage they had borne. The

Government allocated 3,000 roubles to 259 houses of poverty-stricken inhabitants, 1,369 in number, for the acquisition and distribution of flour.¹⁷

In the post-war years, the cultivation of potato became wide-spread in Javakhk.

Earthquakes. Javakhk is a zone of seismic activity which suffered particularly disastrous earthquakes in 1089, 1283, 1319 and 1899. We have at our disposal detailed records relating to the earthquake that struck the region on 19 December 1899, taking away 241 lives, with 2,570 head of cattle and causing 55 casualties. On the whole, 21 villages were gravely afflicted in the aftermath of this earthquake.¹⁸

The latest devastating earthquake struck Javakhk in 1986.

15 **Մալխանյան**, Տնտեսական հարցեր, «Մուրճ», 1901, № 7, էջ 178:

16 **Մալխանյան**, Անբերրիությունը Ախալքալաքի գաւառում եւ նրա հետեւանքները, «Մուրճ», 1901, № 6, էջ 247:

17 *Idem*, pp. 248, 249.

18 «Մուրճ», 1900, էջ 103-105:

A HISTORICAL INTRODUCTION

The Origin and Etymology of the Toponym of Javakhk. The earliest record bearing reference to Javakhk District of Gugark Province of Armenia Major (*Metz Hayk*) is the Khorkhor inscription¹ (8th century B.C.) carved by Argishti I (786 to 764 B.C.), which mentions it by the name of *Zabakha*. According to H. Karagyozyan, “This toponym underwent the following phonetic modification: Չաբախա/*Zabakha* (this is the root of the toponym which ends in the plural suffix «ա»/a, typical of Indo-European languages) < Չաբախ/*Zabakh* (this is the direct form of the toponym) > Չաախ/*Zavakh* (as a result of the interchange of the consonants p>q/b>v, which also occurs in other words (an Aramaic inscription found in Metskhet mentions the personal name of Չեախ/*Zevakh*, which probably derives from the toponym of Չաախ/*Zavakh*) > Չաախ/*Javakh* (as a result of the interchange of the consonants q>z/z>j) > Չաախը/*Javakhk* (the former plural suffix «ա»/a is replaced here by «ը»/k, which indicates plurality in the Armenian language).”²

V. Sargissian attributes the origin of the toponym of *Javakhk* to the phonetic interchange of «Չաախ-Չաախը»/Japagh-Javakhk, his viewpoint being based on the geographical peculiarities of the region, particularly, its spacious plains abounding in water.³

Javakhk in the Pre-Christian Period. The first reference to the toponym of *Javakhk* is found in the History of the Armenians by 5th-century historian Moses Khorenats‘i in connection with the administrative and political reforms implemented by King Vagharshak of Armenia Major: “But Gushar, des-

cended from the sons of Sharay, inherited the mountain Mt‘in, that is Kangark‘, and half of Chavakh, Kołb, Tsob, Dzor as far as the fortress of Hnarakert.”⁴

Irrespective of the varying interpretations offered for the list of Armenian kings of the pre-Christian period found in the History by Khorenats‘i,⁵ all researchers unanimously agree that the aforementioned events relate to the 2nd century B.C.

In the 4th century B.C., Javakhk was the summer residence of Georgian King Parnavaz: “He moved to the city of Metskhet for autumn and spring, to Javakhet for summer, and to Ganchenk for winter...”⁶

Around 185 B.C., Armenian King Artashes I included Javakhk within the borders of the Kingdom of Armenia Major.

Javakhk between the 4th and 13th centuries.

In the 4th century A.D., Javakhk is mentioned in the account of the trip St. Nune made to Metskhet: “...and in June she reached the mountain of Javakhet and the sea of Parnava [Parvana]. She saw some fishermen in the sea and shepherds on the shore. And she heard them swearing by Aramazd and Zade, for she knew the Armenian language, which she had learnt with Niopor of Dvin.”⁷

During the first partition of Armenia Major between the Eastern Roman Empire and Sassanid Persia (387), Javakhk shifted into the possession of

1 The rock, known by the name of *Khorkhor* and retaining the cuneiform inscription carved by Argishti I, stands in the southwest of Van City.

2 **Կարագեղոզյան** Յովհ., Սեպագիր տեղանուններ, հ. 1, գիրք 1, Երևան, 1998, էջ 204:

3 **Սարգսյան Վ.**, *ibid.* According to another hypothesis, the toponym of *Javakhk* derives from the Ossetian word *jabakh*, which is the equivalent for *fine* and *healthy* (**Գալսյան Տ.**, Չախախը գալսաբանական ծագման շուրջ, «Իրան-Նամե», № 36, 2001, էջ 69).

4 History of the Armenians by Moses Khorenats‘i. Translation and Commentary on the Literary Sources by Robert W. Thomson. USA, 1980, p. 140.

5 According to L. Shahinian and B. Harutiunian, Arshakid King Vagharshak, mentioned in the *History of the Armenians* by Khorenats‘i, is a real historical person who lived in the 2nd century B.C. See **Շահինյան Լ.**, Հայաստանը և առաջին Արշակունիները, Երևան, 1993: **Հարությունյան Բ.**, Սեծ Հայքի բղեշխությունները և բղեշխության հաստատության շուրջ, «Հանդես ամսօրեայ», 2001, № 1-12, էջ 89-180.

6 **Չաանշեք**, p. 24.

7 *Idem.*, p. 46. Also see **Սելիքսեր-Բեկ Լ.**, Հայերը Վրաստանում, “Кавказ и Византия,” № 1, Ереван, 1979, стр. 167-169.

Virk together with most of the districts of the Vixate of Gugark.

In the 9th century, the southern part of Javakhk, i.e. Gogshen, was united with the Kingdom of the Armenian Bagratids, but its centre Akhalkalak still remained under the control of Georgia. In 1065 the region was conquered and devastated by the Seljuk-Turks.

Between the 12th and 13th centuries, the Governor of Javakhk was Sargis Tmogvetsy (Sargis I Vahramian - ca. 1160 - ca. 1210): "In the days of War-Lord Zakaria Yerkeynabazuk [i.e. the Long-Armed], Javakhk was governed by Sargis Yerkeynabazuk Tmogvetsy and Shalva Toretsy."⁸

After Georgian Queen Rusudan's (1222 to 1245) death, Javakhk passed into the rule of Toretsy Gamrekeli.⁹

In 1236 Javakhk was conquered by the Mongols. In 1266 the new rulers of the region supported Sargis Jaghetsy, an Armenian adherent of the Greek Church, in founding the principality of Samtskhe-Saatabago in the territories of Javakhk and the neighbouring district of Akhaltskha.

Javakhk between the 14th and 18th centuries.

The principality of Samtskhe-Saatabago continued its existence until 1637, when the entire region was conquered by the Turks (since 1579 they had been holding possession of the north-western part of the principality, i.e. Akhaltskha and its neighbourhood).

It is noteworthy that a considerable part of the Armenian historical monuments preserved in Javakhk date back to the times of the principality of Samtskhe-Saatabago, namely the 13th to 17th centuries.

The Turkish tyranny that replaced this principality in Tayk and Western Gugark marked unspeakable torture and persecution for the local inhabitants. A considerable part of them converted to Islam, hoping to save themselves from extermination in this manner. Throughout the 17th century, part of the Apostolic Armenians, a countless number of Georgianised Armenian Chalcedonians, as well as the native Georgian population of Samtskhe converted to Mohammed's faith. It should be mentioned, however, that many places in Javakhk still retained their Christian residents who kept themselves aloof from apostasy.

Another calamity awaited the region in 1735—the northern districts of Armenia, including Javakhk, were invaded by Nadir Shah. A record states the following with this regard: "The Khan then dispatched his horsemen again and they reached the border of Theodopolis. They seized the regions of Nariman, Javakhēt', Ch'ldir, and Ghayi Ghulu, [all of which] were entirely populated by our people [Armenians]. They took away men, women, old people, and children, and, as was reported to us, drove some 6000 persons to Khorāsān."¹⁰ This record attests that in the first half of the 18th century, the district was mainly—if not entirely—inhabited by Armenians, for the hostages taken by the enemy were mainly Apostolic Armenians ("...were entirely populated by our people").

Javakhk between the 19th and 20th centuries.

Javakhk remained under the Turkish yoke until the early 19th century, being subject to the pashas of Akhaltskha from an administrative point of view.

In 1810, when the Russian army units were advancing from Tiflis to Javakhk, Sherif Pasha ordered all the Christians of the region to cross the Kur and retreat into the remote provinces of the Empire. Nonetheless, they were able to escape this deportation, encouraged by the victories of the Russian troops. After the withdrawal of the Russian army, the pashas of Akhaltskha punished their daring subjects severely. As a result, by the time the region finally joined Russia after the termination of the Russo-Turkish war in 1828, Christian inhabitants had been left in only very few of its villages.

After the fall of Akhaltskha, mass emigration commenced from the Ottoman Empire to Russia and vice versa. The overwhelming majority of the inhabitants of Javakhk who had been Islamised in the 17th century and now had purely Turkish national identity moved to the districts of Western Armenia under the Ottoman dominion. On the other hand, the Western Armenians (particularly those inhabiting Karin Province) who had rendered all possible aid to the Russians throughout the war, viewing them as their liberators, were obliged to abandon their birthplaces for the "Russian territories" to escape the inevitable Turkish vengeance. They were resettled in the parts of the former Pashalic of Akhaltskha (particularly, in Javakhk and in the adjacent districts) that had now shifted into Russian control. It is not

⁸ Մելիքյան-Բեկ L. Մ., Վրաց աղբյուրները Հայաստանի և հայերի մասին, հ. Բ, Երևան, 1936, էջ 34:

⁹ Idem, p. 56.

¹⁰ The Chronicle of Abraham of Crete. Annotated Translation from the Critical Text by George A. Bournoutian. California, 1999, p. 45.

probable that the Armenians of Karin Province received any compensation in return for the property they had left in their homeland. On the other hand, in many cases, they were obliged to purchase unoccupied villages and arable lands from the Turks who were leaving the region. Thus, the Armenians paid 44,000 *kuruses*¹¹ to buy the villages of Kartzakh, Khavet, Dadesh and Sulda together with 10 devastated village sites lying in their neighbourhood for Sourb Prkich (*Holy Saviour*) Church of Akhaltskha. The Turkish inhabitants of these places had emigrated in 1834, but the deed of purchase was signed in 1841 with father and son Hajji Naghi and Tayer Beys.

Indeed, it was not an easy task for Archbishop Karapet, the leader of the Armenian resettlers facing numerous problems, to conclude an agreement of such heavy expenses, but the acquisition of the aforementioned villages was of the utmost necessity to the Armenians.

Small-scale emigrations of Javakhk's Islamised population were observed after all the subsequent Russo-Turkish wars.

In the decades that followed, the native Armenians of Javakhk and their compatriots from Western Armenia united their efforts in building prospering villages in Javakhk.

By the outbreak of the Armeno-Turkish fights of 1905, the number of the Turkish elements had considerably reduced in Javakhk. Despite this, however, the remaining Turkish bandits inflicted economic harm upon a number of local villages: "Recently, taking advantage of the tumult reigning in Caucasia, the Turkish inhabitants of Alexandropole District and the areas neighbouring the district of Akhalkalak have attacked several Armenian villages for plunder. Below follows a list of the villages of Akhalkalak District which suffered these raids: on 16 June, the village of Takcha was robbed of 12 oxen, and Heshtia of 80 horses. The best 20 ones of these were selected and kept, while the others were set free. Kyondura [suffered the loss of] 11 head of animals one of which was found among the cattle belonging

to the Turks of Ghulalis Village: the remaining 10 are still missing. From Ujmana the bandits stole 6 oxen, and from Pokr Khanchili 5 horses. On 15 July, a group of Turks attacked some Armenians from Satkha on the way to Alexandropole, shot several bullets at them and drove away 4 of their oxen. Poka was plundered of 3 oxen... In Satkha the bandits killed the shepherd and took 7 horses: 15 others were robbed from Kartzakh and 3 from the pastures of Khospia..."¹²

When the Turkish troops invaded Javakhk after the liquidation of the Russo-Turkish front (1918), the national leadership of the region proved unable to put up proper self-defence against them, despite the availability of the forces they had at their disposal. Left at the mercy of fate, the local inhabitants grew unspeakably panic-stricken and started emigrating, believing that this was the only way of saving themselves from inevitable carnage: "Most of the population of the district, about 85 thousand Armenians, found refuge in Bakurian and Tzalka. However, within 5 months' time, over 40 thousand of them fell prey to the cold, famine and various diseases. Out of the 2,060 inhabitants of Gandza Village, around 720 found their deaths in Tzalka. Of the 3,250 Armenians of Satkha, about 2,500 starved to death. As reported by H. Tumanian, these famishing people had left 2.5 million poods (*an ancient Russian unit of weight equal to 16,38 kgs*) of corn, about 8 million poods of harvest, 15 thousand hives, as well as a great number of agricultural tools and products, church utensils, ancient manuscripts, etc. in their native district. The property left derelict by these fugitives was later sold to speculators of different nationalities, while the stolen animals were driven to Akhalkalak and Akhaltskha under the auspices of the Turkish High Command."¹³

After the collapse of the Russian Empire, Javakhk became a target of territorial claims for the newly-founded Republic of Georgia. With the establishment of the Soviet regime in 1921, it was finally annexed to Soviet Georgia, despite the fact that the local Armenians were unanimously opposed to it.¹⁴

¹¹ In those times, 44,000 *kuruses* were equal to 2,315 Russian roubles.

¹² Տխուր փաստեր, «Գրոշակ», 1905, № 10, էջ 150:

¹³ Կարապետյան Մ. Մ., Հովհաննես Թումանյանը հայկական կուտորածների մասին, ՊԲՀ, 1987, № 2, էջ 241: See Մեղրոյան Աշոտ, Ջավախքը XIX դարում և XX դարի առաջին քառորդին, Երևան, 2003, էջ 271-284, for the details of the events which took place between January and May 1918.

¹⁴ For details, see Մեղրոյան Աշոտ, idem, pp. 285-289, 295-330.

POPULATION

The densely-located medieval village sites preserved on the Plateau of Javakhk (the average distance separating them is between 1.5 and 2 kilometres) attest that it was one of the most densely-populated districts of Historical Armenia. According to the *გურჯისტანის ვილაიეთის დიდი დავთარი* (1595), Javakhk, which was divided into the administrative districts of Akshehir, Khertvis and *Antarayin* Javakhk, comprised more than 200 villages. The records found in the *ხილდორის ვილაიეთის ჯაბა დავთარი* show that by the early 18th century, the number of the local villages had considerably decreased.

In the 19th century, Javakhk was a purely Christian district in terms of its national and religious composition. Its Armenian inhabitants¹ and part of the Georgians were natives of the region. As for the Russian dissenters who had been banished from Russia, they arrived in Javakhk from Gandzak District in 1841 and took up living in the vicinity of roads of strategic significance, particularly, in the neighbourhood of Lakes Parvana and Madatapa, their resettlement in Transcaucasia being guided by certain political considerations.

As a result of the Russo-Turkish wars following one another, in the early 19th century, Javakhk's population was tangibly reduced in number. After 1830, however, they started increasing on account of Armenian resettlers and later also Russian immigrants. In 1893 the region had 102 villages with 60,000 inhabitants. From a national and religious standpoint, it represented the following picture: 52 villages inhabited by Armenian Apostolics (3,458 houses); 8 villages of Armenian Catholics (807 houses); 19 villages with mixed populations of Turks, Kurds and Karapapakhs (638 houses); 9 villages comprising Georgian residents (347 houses); 8

villages of Russian Dukhobors (951 houses), and 6 villages with Armenian, Turkish and Georgian inhabitants (276 houses).² In 1979 the districts of Akhalkalak and Bogdanovka together had 106,087 inhabitants, comprising 95,923 Armenians and 3,124 Georgians.

Armenians. The specimens of pre-Christian material culture preserved in Javakhk, namely the dragon stones, cyclopean castles, cut-in-rock graves and stone tombs, are akin to the primeval Indo-European civilisation native to the Armenian Plateau. This fact shows that the heritage of Javakhk forms an integral part of the culture that developed on the Armenian Plateau.

Javakhk retains an abundance of quadrilateral steles that were wide-spread in Historical Armenia between the 4th and 7th centuries. This indicates that the region remained inseparable from the cultural legacy of the Armenian Plateau in the early Middle Ages as well.

Tens of villages and ancient sites of Javakhk preserve a great number of *khachkars* (*cross-stones*) dating from the 9th to 11th centuries and, particularly, from the 13th to 14th centuries as silent proof of the fact that the region was inhabited by Armenians and remained an inalienable part of Historical Armenia.

The cultural heritage of Javakhk also comprises monuments of Armenian Chalcedonian culture that date back to the times of the Bagratid rulers of Tayk. These sovereigns, who embraced Chalcedonianism between the 9th and 14th centuries, were the leaders of the movement aiming at the political unification of Georgia. The existence of Armenian Chalcedonian monuments in Georgia shows that the ruling elite of the region and part of the local Armenian population were under the jurisdiction of the Georgian Catholicos and adhered to the Greek faith.

Unlike the previous period, in the 15th to 16th centuries, the Apostolic Armenians of Javakhk who

¹ The Armenians who make internal migrations within the borders of Historical Armenia remain indigenous to any place they take up residence in: therefore, all the allegations that the Armenians of Karin who moved to Javakhk are not natives of this region are absolutely groundless, for this was an internal resettlement.

² «*Նոր-Դար*», 1893, № 180, էջ 2: Also see «*Արարք*», գիրք Բ, հինգերորդ տարի, Ս.Պետերբուրգ, 1893, էջ 21.

had always preserved numerical superiority over the other nationalities of the region were in a particularly great cultural bloom. This is well manifested in the abundance of cross-stones dating back to the aforementioned centuries.

The Ottoman rule, which was established in Javakhk between the 17th and 18th centuries, was marked with the forced Islamisation of the local Christians, which grew particularly wide-spread among the Armenian Chalcedonians, as well as the Georgians who had settled in the region during the previous centuries. The Turks who had penetrated into Javakhk in the days of Turkish rule, and the Georgians who had been deported from various parts of Georgia by the pashas of Akhaltskha, being converted to Islam on the spot, came to add to the number of the Christians who had been forced into accepting Mohammed's faith.

During one of Nadir Shah's invasions (19th century), numerous Javakhk Armenians were taken hostage, in the aftermath of which, the decreased number of the local Armenians was reduced even further. Javakhk's ethnic Armenian make-up suffered additional distortion with the Russian troops' penetration into the region in the early 19th century: as a result, the region was almost entirely devastated and stripped of its Armenian population.

Javakhk was not predestined to remain in this state of utter depredation for a long period: in 1830 its derelict villages were re-inhabited by Armenian resettlers from various parts of Western Armenia and, particularly, Karin Province.

Free from religious persecution and oppression, Javakhk's population enjoyed a period of unprecedented development and prosperity until 1918. The situation, however, changed drastically with the Ottoman invasion of 1918, when most of Javakhk Armenians moved to the neighbouring districts, hoping to escape the inevitable massacres in this way. However, hardly 1/3 of them returned to their homes several months later: the rest had fallen victim to the blockade imposed by the Georgian authorities, for whom this was a golden opportunity to exterminate as many Javakhk Armenians as possible. The forests of Bakurian that had turned into a Georgian *Deir ez Zor* [During the Great Genocide of Armenians (1915), the Ottoman military uprooted them from their homes and forced them to march for hundreds of miles, deprived of food and water, to the desert of *Deir ez Zor*, presently a city in North-Eastern Syria and the capital of the *Deir ez-Zor* Governorate located on the river Euphrates, within 450 kilometres of Damascus.] became graves for thousands of Javakhk Arme-

nians who were exposed to famine, various diseases and the attacks of armed Georgian bandits.

Despite the policy of national discrimination persistently conducted by the Soviet tyrants and Georgian authorities, from 1920 onwards, the Armenians of Javakhk rebuilt and revived their native region. Hundreds of hectares of land in the district are now covered with woods—an eloquent manifestation of the love and devotion they feel towards their homeland.

The plans aimed at stripping Javakhk of its Armenian inhabitants, carried out with particular perseverance in the last years of Soviet rule, became one of the priorities of the public policy of the independent Republic of Georgia. The policy of national discrimination adopted by the Georgian leadership, together with their repeated attempts of inhabiting the region with Georgian and Turkish elements, as well as the economic pressure exerted in various fields of activity, and the encouragement of the general atmosphere of intolerance and anti-Armenian feelings greatly contributed to the drastic increase in the scale of emigration observed amidst the Armenians of Javakhk.

Armenian Boshas formed a scanty number in Javakhk. In the late 19th century, they comprised merely 31 houses.³ According to the statistical reports of 1892, the Armenian Boshas inhabiting Javakhk represented the following picture: 25 houses in Akhalkalak, and 8 houses in Ekhtila.⁴

The arrival of the first groups of **Georgians** in Javakhk traces back to the pre-Christian era (they mainly took up living in several villages of the region).

Georgia (Kartli, Kakhetia, Imeret) offers favourable natural and geographical conditions for gardening and partly farming. Due to the shortage of extensive Alpine zones, however, the regions of this country are rather unfit for the development of large-scale animal husbandry. For this very reason, from ancient times onwards, Georgian cattle-breeders always tended to move to the Plateau of Javakhk in search of summer pastures,⁵ a fact that was con-

3 Վանցեան Գ., Պատմական ակնարկ բոշաների անցեալից, «Մուրճ», 1894, էջ 1074:

4 Idem, Հայ բոշաներ, «Մուրճ», 1892, էջ 1047.

5 It is interesting to note that the Toosh shepherds of the remote regions of Georgia sought summer pastures in Javakhk even in the 19th century (Մալխոնեան, Տնտեսական հարցեր, «Մուրճ», 1901, № 7, էջ 178). With this regard, it is by no means accidental that academician I. Javakhishvili declared the following in a report submitted to the Government of Soviet Georgia in 1926: "By implementing this plan—the unification of Javakhk with Ar-

firmed by Georgian researchers as well.⁶ Most probably, it was in this way that some Georgians took up permanent residence in Javakhk in the course of time. This supposition is confirmed by the existence of identical toponyms in different parts of Kartli and Javakhk (in some cases, in Imeret and Kakhetia as well). Thus, *Hokam* occurs both in the districts of Caspian and Akhalkalak; *Meghvrekis* is found both in Gori and Akhalkalak Districts (the latter preserves a village site bearing this name); *Khezabavra* in Lagodekh District of Kakhetia and Aspindza; *Molit* in Kharagauli District of Imeret and in the part of Borzhom District within the borders of Javakhk; *Aragvispiri* (village) and *Aragvi* (river) in Dushet District and a village of the same name in Akhalkalak District; *Gom* in the districts of Khashuri and Caspi and in Akhalkalak; *Verin* and *Nerkin Rekha* in Gori District and a village of the same name in the part of Tzaghka adjacent to Javakhk.

After 387, Sassanid Persia partitioned most of the Vitaxate of Gugark as a semi-independent administrative-territorial unit and put it within the borders of Virk. From this time onwards until the establishment of the Ottoman rule (some considerable intervals excluded), Javakhk remained under the political dominion of Georgia. During this period, the Georgian inhabitants of Javakhk incessantly increased in number thanks to the favourable political conditions and, particularly, on account of the Armenian Chalcedonians, a considerable number of whom were later Georgianised.

The number of Javakhk's Georgian inhabitants particularly grew between the late 13th century and the early 14th century, i.e. in the days of Kings Demetre II (1271 to 1289) and David VI (1293 to 1311), when Georgia had become a theatre of devastating Mongol-Tatar invasions continuously following one another: "...depredation lasted for five years here. The famine gradually grew so unbearable that people ate dead animals' dirty flesh without loathing it. The squares, streets, roads, fields, as well as the cities and villages teemed with corpses. Infants sucked at their dead mothers' breasts. Most of the inhabitants of Kartli went to Samtskhe, the land of Beka, where they could somehow buy bread."⁷

menia—we will deprive the Georgian cattle-breeder of his daily piece of bread, and sheep husbandry will be completely uprooted in Georgia" (see ივ. ჯავახიშვილის მოხსენება საქართველოს მთავრობას 1926 წ. წყაროსათვის ადგილის ექსპანსიის შესახებ, გვ. 6, ხვ. 82-111. Also see ბერძენიშვილი დ., ახალქალაქი ჯავახეთისათვის, "არტანუჯი," 1998, 7, გვ. 30, შეხიშვება 61.

⁶ ბერძენიშვილი დ., ნარკვევები საქართველოს ისტორიული გეოგრაფიიდან, ზემო ქართლი - თორი, ჯავახეთი, თბილისი, 1985, გვ. 126.

A new influx of Georgians into Javakhk was observed in the first half of the 18th century, despite the fact that the region had already shifted into Turkish rule by this time. During their continual invasions of various districts of Georgia, the pashas of Akhaltskha took a great number of Georgian captives who were re-inhabited in the territories within the borders of this pashalic, as well as in Javakhk. As attested by Vakhushti Bagrationi, these Georgians immediately converted to Islam: "In 1705 A.D. (393 according to the Georgian calendar), Aslan Pasha established himself in Akhaltskha... the villages and townships were engaged in construction activity, for peace reigned over these lands at that time. Those driven away from Kartli and Somkhit found refuge here. The Imeretian prisoners mostly resettled in Javakheti, where they rapidly grew in number and embraced Islam, for the only loss the villagers suffered was the payment of taxes."⁸

Another wave of emigration struck Kartli in 1724, when the country again faced political instability in the aftermath of the incursions of Turkish and North-Caucasian tribes: "After Yese's death, the sultan appointed this Isak Pasha Ruler and Governor of entire Georgia, namely Samtskhe-Saatabago, Imeret, Kartli, Lore-Ghazakh-Shamshadilo and Kakhetia. Since Kartli had been struck with a grave calamity, the emigrants from this country were inhabited in Javakheti and Samtskhe, where they launched building activities."⁹ Sometimes the immigrants moved back to their country, although this emigration was very insignificant in scale. Thus, a small group of Georgians (17 houses) who had found refuge in Javakhk escaping a Lezghin invasion returned to Kartli in 1801.¹⁰

According to some allegations, the Georgian inhabitants of Javakhk were banished from the district during the Russo-Turkish war of 1828 to 1829, since the Russian authorities considered them as unreliable elements. However, these statements are not verified by any historiographical source so that

⁷ წყარო დამანასკაროქიონი (1207-1318), წარმანოქიონი ხინ ქრატენიხე, ათაჯარანე ს დანიწაროქიონინერი ი. შირაქიანი, ხრესანი, 1971, ხვ. 174-175.

⁸ ქართლის ცხოვრება, IV, ს. ვახუშტიშვილის რედაქციით, თბილისი, 1973, გვ. 736. Вахушти Багратиони, История Царства Грузинского, перевел, снабдил предисловием, словарями и указателем Накашидзе Н., Тбилиси, 1976, стр. 216.

⁹ ქართლის ცხოვრება, IV, idem, p. 738. Вахушти Багратиони, idem, p. 217.

¹⁰ "Акты собранные Кавказского археографического комиссией" (henceforward: АКАК), т. 1, стр. 501. Also see ლომსაძე შ., idem, p. 361.

they can be viewed as merely a concoction invented out of the present-day political considerations.¹¹

In 1944 Stalin issued an order for the exile of the Muslim inhabitants of the places lying on the borderline between Georgia and Turkey. After this banishment, the unoccupied localities of the region, distinguished for a mild climate and fertile soil, were re-inhabited with Georgians, in accordance with a previously premeditated plan. The number of the Georgian newcomers increased on account of several tens of families of their compatriots formerly living in the few Georgian villages of Javakhk Plateau. In contrast to them, the local Armenians did not share this privilege. Thus, between 1950 and 1970, the number of the Georgians living on Javakhk Plateau was considerably reduced.

In the late 1980, the authorities of Georgia resettled Georgian-speaking Muslim Ajars in a number of villages of the region (Azmana, Apnia, Gogashen, Kotelia, Hokam, Sameba, etc.) to artificially distort its national make-up. The Ajar immigrants who had left their country of sub-tropical climate in the aftermath of a natural disaster enjoyed all kinds of privileges offered by the Georgian state. Nonetheless, most of them proved unable to endure the severity of the very first winter of Javakhk so that they left the two-storey large houses they had received as gifts from the Georgian powers and returned to their former places of living that had been allegedly “struck with a disaster.”

The plans of the Georgianisation of Javakhk, ardently pursued by the Georgian leadership, are also supported by the Georgian Church and, particularly, the bigoted chauvinistic members of monastic communities. Thus, in the 1990s, the Georgian Church founded three centres in Javakhk under the auspices and through the efforts of Catholicos-Patriarch Illia II.¹²

In 1991 a Georgian nunnery was established in the purely Armenian-inhabited village of Poka. On 17 October 2002, the Diocese of Akhalkalak and Kumurdo was set up in Javakhk, with Archbishop Nicolos as its Primate.¹³ In 2005 a Georgian prayer-house was founded in Akhalkalak.

11 As alleged by historian Svimon Maskharashvili, “during the Russo-Turkish war of 1828 to 1829, the Russians drove away the Georgians from Javakhk as unreliable elements and re-inhabited the region with Armenians from Kars whom they considered faithful and trustworthy” (“თავისუფალი გახეთი,” 26.07-02.08.2005, № 40).

12 “რეზონანსი,” 18. 01. 2003, № 13.

13 “კარიბჭე,” 12-25.08.2005, № 14.

Russians. Russian Dukhobors first arrived in Javakhk in 1841. Because of their religious beliefs,¹⁴ these sectarians were first exiled from the region of Tambov to Melitopol District of Taurian Province (the Crimea) and then to the district of Gandzak, whence some of them moved to Javakhk.¹⁵ Until 1845 they constituted 495 houses with 4,097 inhabitants¹⁶ in the 8 villages that they had founded in this region—Bogdanovka, Gorelovka, Yepremovka, Rodionovka, Spasovka, Tambovka, Troitskoye and Orlovka. By 1893 they comprised 991 houses in these 8 villages.¹⁷ In 1990 Georgia’s Council of Ministers adopted a decision on creating “favourable conditions” to facilitate the repatriation of the Russian Dukhobors of Javakhk.¹⁸

In the early 2000s, a considerable part of the Russian population of the region left for their homeland, the Russian Federation, after an absence of over 160 years.

Turks. The members of various Turkish tribes inhabiting Javakhk formed quite a small number as far back as the late 16th century. Thus, no Turkish inhabitants are recorded in the region as of the year 1595. The only exception is the village of Khertvis, where only the landowners were of Turkish origin. The establishment of Turkish rule in Javakhk facilitated the penetration of Turkish elements into the region. Their number sharply increased in the 18th

12 “რეზონანსი,” 18. 01. 2003, № 13.

13 “კარიბჭე,” 12-25.08.2005, № 14.

14 The religious beliefs of Dukhobors were briefly represented as follows: “The religious doctrine of Dukhobors mostly repeats that of their sectarian ancestors. They recognise the [Holy] Trinity, but believe that the Father is the Light, the Son is the Life, and the Holy Spirit is the Peace. The Father makes Himself apparent through memory; the Son through cognition, and the Holy Spirit through will power. They believe in the primary existence of the soul and the fall of man, accepting that the soul is incarnated in the body in atonement of its sins. Thus, when Adam appeared on the Earth, his memories of heaven were in confusion: his mind was unsound, and his will [disposition] mutinous. He turned out unable to resist the temptation and again committed a sin, but it does not pass on to his descendants. Because of the first fall of man, the soul is opposed to the evil. The world is a purgatory where man should be free in doing good to atone for his old sins, which made him love his self more than Jesus Christ, the Son of God and Our Lord, who was incarnated to become the leader of man through this temptation and cleansing. The doctrines of Jesus Christ are found in the Scriptures, but they are so parabolic that only Dukhobors are able to comprehend them, whereas the present-day Russians are devoid of this gift. This is what the faith of Dukhobors consists in («Шһһн», 1875, էջ 71).

15 «Մեղու Հայաստանի», 1876, № 48, էջ 1:

16 **ლემსაძე შ.**, სამცხე-ჯავახეთი XVIII საუკუნის შუაწლედან XIX შუაწლებამდე, თბ., 1975, გვ. 338.

17 **Մախաճաճ Յ.**, Դուխաբորները Ախալքալակի գաղափարում, «Նոր-Դար», 1893, № 221, էջ 3:

18 “მადლი,” 1990, № 10.

century, when a considerable part of the local Christians were forced into converting to Islam.

The Russo-Turkish wars of the early 19th century resulted in waves of emigration from Russia into the territories of Turkey and vice versa. Thanks to this, the Turkish and Islamised inhabitants of Javakhk were reduced in number and replaced by Christians—mostly Armenians—from Western Armenia who settled down in Javakhk and the neighbouring district of Treghk (Tzaghka).

The next emigration of the Turkish inhabitants of Javakhk into the territory of present-day Turkey took place between 1918 and 1921. Javakhk was finally freed from both Turkish and other Muslim elements (Kurds) only after the exile of 1944.

In the second half of the 1940s, the garden-rich villages of Javakhk that had been lying unoccupied since this banishment were allocated to the local small number of Georgians and their compatriots who had moved to the region from the remote parts of Georgia in large multitudes. Thus, as a result of a premeditated plan persistently implemented by the Georgian authorities, about 80 of these villages that were mainly in Akhaltskha and the adjacent districts of Adigen and Aspindza became Georgian-populated, while over 40 others remained uninhabited and were reduced to devastated sites. It was only 6 of them (Davnia, Erinja, Khavet, Kokia, Saghamo, Kartseb) that were re-inhabited with Armenians from the adjacent populous villages suffering from shortage of land.

Kurds. The Kurdish tribes of Youruk and Youzdej penetrated into the western border zone of Javakhk and the neighbourhood of Vardzunik in the 16th century. In the late 19th century, they occupied the villages of Mirashkhan, Nakalakev (Historical Tzunda), Danet, Georgitzminda and others (the first two of them are situated on the right bank of the Kur). The Kurdish inhabitants of the region were exiled together with the Turks in 1944.

Resettlements. After their arrival in Javakhk (1829 to 1830), the Western Armenians showed tendencies for both internal and external migrations which were observed until the mid-19th century, being mostly conditioned by economic factors. The inhabitants of the newly-established villages often moved elsewhere and founded new places of living not only in Akhalkalak, but also in the territories of the neighbouring districts. Thus, the district of Treghk (Tzaghka) had villages dating from the first half of the 19th century and bearing toponyms already existing in Javakhk (Nor Aragyal, Nor Burnashet, Nor Korkh).

Among the Armenians of Javakhk, internal migrations were observed from 1830 onwards. Thus, 22 families from Brdonk lived in the territory of Samsar for 2 months, then 7 of them moved to the site of present-day Akana Village, and the remaining 15 to Metz Aragyal.

In 1834 the village of Gom provided a place of living for several families from Arakova.

In 1836 part of the population of Ekhtila founded the village of Ekhtila-Samsar (Pokr Samsar). The others established Lomaturtskh and Trkna (7 families).

In 1844 15 of the families living in Burnashet left it and moved to Tzaghka District, where they founded Nor Burnashet.

Between 1845 and 1847, part of the Armenians of Korkh left for Tzaghka District and laid the foundations of Nor Korkh in a devastated village site.

According to a register made up in 1854, the Armenian inhabitants of Nor Korkh and Nor Arakova Villages of Tzaghka later moved to Akhalkalak District, leaving their churches derelict: "...two villages, namely Nor Korkh and Nor Arakova, left the province of Tzaghka for the province of Akhalkalak..."¹⁹

Between 1855 and 1856, Tok was totally stripped of its Armenian residents, who moved to the newly-established village of Pokr Samsar located at the foot of Mount Samsar.

In the early 1870s, Ghulalis provided housing for the former inhabitants of Ghabur, Jinis and other villages of Tzaghka.

The ancestors of the inhabitants of Metz Samsar who had first taken up living in Tok left it in 1848 and founded their present-day village whose name is composed of the toponyms of Tok and Samsar.

Several Armenian families from Nor Korkh (Tzaghka) took up residence in the village site of Olaver in 1852.

In the early 1850s, several Armenian families from Kajo founded the village of Sirk.

Molit, which dates from the 1860s, was established by Armenian resettlers from Zak, Trkna and Tzaghka.

During the same period (1860s), a number of Armenian families from Korkh, Baralet and Trkna founded present-day Tabatzghur.

In 1907 several other families from Korkh established the village of Totkham.

Bozali, which traces back to the period between 1927 and 1929, was founded by the Armenians of Sulda.

¹⁹ Հայաստանի ազգային դիվան (National Archives of Armenia, henceforward: ՀԱԴ), ֆ. Պ-56, g. 12, q. 306, p. 17:

In 1928 the Armenian resettlers from Toria and Ujmana laid the foundations of Katnatu.

Between 1930 and 1932, several Armenian families from Heshtia founded Zhdanovakan in the site of a summer pasture belonging to their village.

In 1944 Davnia Village received several Armenian families from Bezhanu.

In the same year (1944), the Armenians of Mrakol (Mrakoval) took up living in Khavet.

Internal migrations of smaller scale were observed among the Armenians of Javakhk in the post-war years as well. The wave of these resettlements almost receded between the 1960s and 1990s.

The political situation of Javakhk that was aggravating with every single passing day, as well as the economic crisis facing the region between 1993 and 1994 gave rise to emigration mostly into the Russian Federation. Unfortunately, it has not ended even today.

EDUCATION

The earliest educational institutions functioning in Javakhk date from 1837, when some of the local villages (Abul, Diliska, Chamdura) had private schools.

The oldest known parochial school of the region was founded in Akhalkalak in 1836. From the 1860s onwards, other parish schools opened in the populous villages of the district. The establishment of similar educational institutions continued in full swing until the early 1880s, when state Russian schools opened in the large villages of the region (Diliska, Kartzakh, Satkha, Vachian) on a Government order. The foundation of these schools was a great blow to Armenian parochial church schools which could hardly eke out their existence due to the acute shortage of financial means: instead of giving their children a national education, part of the illiterate population of the region preferred sending them to Russian schools, thus contributing to the prosperity of these institutions and causing the gradual downfall of the national Armenian ones. Sharing the fate of the Armenian schools of the entire Russian Empire, the Armenian national schools of Javakhk, which were in a grave predicament, remained closed on a Government order in 1885, and during the period between 1896 and 1905. After they had been granted permission for re-opening (1905), the field of education again flourished in Javakhk. By

the year 1918, more than 40 places of the region had reopened their schools. The work of these institutions, however, was again paralysed during the tumultuous years of 1918 to 1921.¹

After the establishment of the Soviet rule, the reviving villages of Javakhk started opening secondary, eight-year, or primary Armenian schools (the type of the school depended on the number of the schoolchildren in the given village). Due to the policy of national discrimination exercised by Georgia's Ministry of Enlightenment, *the History of the Armenian Nation* and *the Geography of Armenia* are forbidden in the curricula of these institutions (as was the case in Artsakh, which remained annexed to Soviet Azerbaijan until 1988).

Unfortunately, the authorities of the present-day Republic of Georgia persistently pursue the same anti-Armenian policy of discrimination that has come down from the Soviet years. Moreover, they are taking further steps to cause the final collapse of Javakhk's Armenian-language system of education. They follow this course, openly ignoring the values of democracy and the international conventions on the protection of the rights of ethnic minorities, despite the fact that their country is legally committed to the observance of these norms and regulations.

¹ For an all-embracing history of the development of the field of education in Javakhk, see **Մեղրոյան Աշոտ**, Նյութեր Ախալցխայի և Ախալքալաքի դպրոցների պատմությունից, Երևան, 2005.

HISTORICAL MONUMENTS

Javakhk represents a region abounding in a multitude of centuries-old monuments (including archaeological ones) some of which date from the pre-Christian era. A particularly wide variety is typical of its medieval cultural heritage comprising both Armenian (Armenian Apostolic, Armenian Chalcedonian and Armenian Catholic) and Georgian monuments, as well as several Muslim ones tracing back to the period of Turkish rule.

A considerable part of the religious monuments dating from the 10th to 11th centuries are a vivid manifestation of the interrelation of Armenian, Georgian and Byzantine cultures.

So far the historical monuments of Javakhk have been studied by predominantly Georgian culturologists. However, most of the works they have published as a result of their research treat their subject matter only superficially and, as a rule, contain biased comments. Guided by nationalistic considerations and completely ignoring the interests of true science, these investigators neglect the large number of Armenian historical monuments found throughout the territory of the region. Besides, the Armenian Chalcedonian monuments are treated as purely Georgian ones. A number of Georgian researchers deny the existence of Armenian medieval monuments in Javakhk and even make absolutely senseless statements with this regard. Thus, Vice-Chairman of Georgia's Department for the Preservation of Cultural Values Paata Gaprindashvili declared: "Several villages may possibly have contemporary Armenian monuments. As for historical Armenian monuments, nowhere can they be found. It is absolutely beyond reason to even argue over it..."¹ His father, senior research collaborator Givi Gaprindashvili, who has been engaged in the study of the historical monuments of Javakhk since 1958, made the following statement: "On the whole, the Armenian monuments found in the region date from a period not earlier than the 19th century."²

The territory of Javakhk also abounds in **archaeological monuments**. The finds, unearthed at different times, shed light upon the early history of the region. Among them can be mentioned the finely-decorated pitchers of glass which were found during the construction of a house in Totkham Village and trace back to the second half of the 1st century A.D. In the early 1960s, fragments of statuettes and other archaeological finds were unclosed in a ruined mausoleum located in the territory of this village. Studies have revealed that these finds date from the 8th to 6th centuries B.C. and form part of the cultural heritage of the Kingdom of Ararat (Urartu).

A bronze astronomical calendar, tracing back to the 1st millennium B.C., was unearthed in the ancient site of Mokhrablur (*Natsargora* in Georgian), on the road leading from Baralet to Kotelia.

The archaeological monuments preserved in the territory of Diliska attest that this village has been inhabited since time immemorial. This is also confirmed by a phallus (2nd to the 1st millennia B.C.) found in the pilgrimage site of Gogoli Sourb (i.e. *Saint of Gogol*) located in the middle of the village.

Javakhk is also rich in **cyclopean castles** (4th to 3rd millennia B.C.) which are in a comparatively good state of preservation. Especially remarkable are the ones found in the territories of the villages of Gandza, Bzavet, Khojabek and Satkha—their parallels can be found throughout the territory of the Armenian Plateau. The sites of formerly inhabited places and necropolises, preserved in the vicinity of Zhdanovakan, Modagam, Jgrashen and other villages, are attributed to the same period.

Ancient **dragon stones** (2nd to 1st millennia B.C.) pertaining to the worship of water are found exclusively on the Armenian Plateau, where they are quite wide-spread. They represent huge single-piece stone monuments shaped like fish or a dragon and erected near the sources of springs, on riversides and on lake shores. Dragon stones bearing reliefs of

¹ "კვირის პალიტრა," 25-31.07.2005, № 30.

² Ibid.

snakes, bulls, rams and other animals have been found in the Geghama Mountains, on the north-eastern shore of Lake Sevan, on the slopes of Mount Aragatz, in the area of the upper course of the river Azat, as well as in the basin of the river Jorokh, in Vayots Dzor, Tregkh, Armenia Minor and Javakhk.

Information relating to the dragon stones of Javakhk can be found in a great number of research works on this type of monuments. Special emphasis is laid upon those found in Murjakhet, Gandza and Poka.³

Medieval Castles, Towers, Observation Posts.

Of the strongly-fortified castles of Javakhk, mention should be made of those of Akhalkalak, Tmok and Khertvis. Founded between the 10th and 11th centuries, these strongholds later underwent renovation and further fortification. They possess all the features generally accepted in castle-building—semi-circular, or rectangular towers, barracks, palaces, cut-in-rock and underground wells, secret passages, etc.

Lonely towers of a rectangular plan serving as observation posts are preserved in the villages of Arakova, Tok, Khando, Turtskh and their neighbourhood.

The early medieval Armenian heritage of Christian monuments also comprises **quadrilateral steles** that are wide-spread in Historical Armenia. As for the present-day Republic of Georgia, they are found only in the districts of Gugark Province of Armenia Major (including Javakhk) that now form part of this country. A great number of ancient sites of Javakhk retain tens of quadrilateral steles (4th to 7th centuries) that are mostly displaced and broken to pieces. A greater number of steles were ruined in the course of centuries so that only their pedestals are preserved in the region. Both the surviving steles and their pedestals are enriched with elements of decoration (acanthus leaves, winding vines, ornamental reliefs and crosses) typical of similar monuments found elsewhere.

³ **Լալայան Ե.**, Երկեր, հ. 1, էջ 399-400: **Սամուելյան Խ.**, Քարի պաշտամունքը հայերի մեջ, «Հանդես անսորեայ», 1927, № 9, էջ 524, idem, Հայաստանի հին կուլտուրան, Երևան, 1931, էջ 319-320: **Մելիքյան-Քեօկ Լ.**, Մեզալիթյան կուլտուրան Վրաստանում, (Վրաց.), Թբիլիսի, 1938, էջ 99-104: **Ростомов И.**, Ахалкалакский уезд в археологическом отношении. Сборник Материалов для Описания Местностей и Племен Кавказа, вып. XXV, 1898, стр. 93-94. **Такайшвили Е.**, “Материалы по археологии Кавказа,” т. XII, Москва, 1909, стр. 28. “Христианский восток,” т. VI (1917-20), Петроград, 1922, стр. 335. **Март Н. и Орбели И.**, Археологическая экспедиция 1916 г. в Ван, Петроград, 1922, стр. 41. **Капанян Г.**, Историко-лингвистические работы, т. II, Ереван, 1975, стр. 328. **Սամույան Ա. Մ.**, Ջավախքի «վիշապ» քարակորոզները, «Գանբեր Երևանի համալսարանի», 1982, № 2:

It is interesting to note that the ancient sites of Javakhk also retain quadrilateral and circular steles dating from the 9th to 11th centuries (their parallels are found both in the Armenian Chalcedonian heritage of Gugark⁴ and in the adjacent Georgian villages).⁵ The quadrilateral steles preserved in Javakhk and other districts of Gugark comprise specimens attributed to both periods of the development of the culture of steles (4th to 7th cents. and 9th to 11th cents.). In contrast to them, the few steles found in the historical Georgian regions of Kartli and Kakhetia are ascribed to only the latter of the periods mentioned.

Chapels, Churches, Monasteries. Almost all the villages and village sites of Javakhk retain religious monuments which may be classified in two main groups: Armenian (Armenian Apostolic and Armenian Catholic), and others of Byzantine ritual. The latter comprise the cultural heritage (9th to 14th centuries) of the local Armenian Chalcedonian inhabitants and a small number of Georgian religious monuments attributed to the period between the 16th and 18th centuries.

The earliest of Javakhk's Armenian Apostolic churches (St. Hovhannes of Baralet, the single-nave church of Bzavet, etc.) date from the 5th to 7th centuries. The construction of churches that functioned under the jurisdiction of the Armenian Apostolic Church went on throughout the entire history of the region (up until the 19th century), irrespective of the political situation prevailing there.

In the 9th century, the Bagratid princes of the region of Tayk embraced Chalcedonianism and put the dioceses within their territorial possession under the jurisdiction of the Georgian Catholicos. From this period onwards, the inhabitants of Javakhk—then under the influence of this newly-converted political elite—also started building churches and monasteries of Byzantine ritual (Sourb Hambarzman Church of Kumurdo; St. Stepanos of Ekhtila; Yerevman Sourb Khach of Khorenia, etc.) under state auspices.

The earliest religious monuments built by the Georgian inhabitants of Javakhk (found in Baralet, Kotelia, Murjakhet, Varevan, etc.) date from the 13th to 14th centuries.

⁴ In Gugark they are found in Kumurdo, Saghamo, Khando and Tok Villages, Javakhk District. Similar steles are also preserved in Mamula Village, Tregkh District; Kazret Village, Kvishapor District, as well as in Ukangor Village, Kangark District.

⁵ Monuments of this type can also be seen in Khandis and Davati Villages, Kartli; Satskhenisi and Natlismtsemeli Villages, Kakhetia, etc.

In the 19th century, both the Armenian and Georgian villages of Javakhk were enriched with newly-erected churches, including a Russian one in Akhalkalak.

Javakhk has almost no churches tracing back to the 14th to 15th centuries, but the available lapidary sources show that during this period, the overwhelming majority of the region's population were Apostolic Armenians. This fact suggests that beginning with the 13th to 14th centuries, the Apostolic Armenians of Javakhk often preferred re-consecrating the existing churches of Chalcedonian profession into Apostolic ones. Sourb Hambardzman Church of Kumurdo, St. Stepanos of Ekhtila, Sourb Harutiun (*Holy Resurrection*) of Abul and numerous other churches retaining Armenian graveyards attributed to the 14th to 16th centuries are an eloquent proof of this.⁶

Thus, the churches built by the Armenian Chalcedonians shifted into the jurisdiction of the Armenian Apostolic Church not later than the 15th century. In the second half of the 18th century, these sanctuaries were mostly left derelict and ruined in the aftermath of the mass deportation of the local Armenian population. In the 1830s, however, they were re-consecrated and resumed functioning as Armenian Apostolic parish churches.

In the 1850s, the Supreme Pontiffs of the Georgian Orthodox Church started expressing their discontent over the re-opening of the medieval Armenian Apostolic and Armenian Chalcedonian churches of Javakhk by the local Armenians. The dignitaries of the Georgian Church even commenced collecting signatures forcing the Armenian inhabitants of Javakhk into renouncing the rights they had to the churches of their villages. The violence exerted by the Georgian clergymen is exposed in the following passage, quoted from a statement (1853) the spiritual authorities of Akhaltskha addressed to the Diocese Consistory of Georgia and Imeret: "...on the order of the powerful Russian Empire, in 1830 the

Armenian villagers of Karin Province resettled in the devastated villages of Akhaltskha Province, as well as in Akhalkalak District and Tzalka. In these villages they found magnificent churches reduced to ruins, but it remained unknown who their builders were and what nation they belonged to, although they preserved inscriptions in the Greek and Georgian languages... Governor General of Transcaucasia and His Excellence Count of Yerevan Paskevich... permitted the resettlers to repair these churches and use them for divine service. In the same year, they renovated and consecrated [these churches] under the guidance of Archbishop Karapet, who was their Primate at that time. Since then they have been in the Armenian people's hands, and they have been holding liturgy in these sanctuaries without any obstacle. On 29 May of this year (No. 264), the Rural Dean of Akh[a]lkalak and Tzalka declared that his Greek counterpart had begun travelling in the villages of the province together with the Assistant Governor. Wherever they saw splendid churches of ancient age, they took measurements of them, after which they gathered together the local people and priests to make them sign that their church is a Greek one. In some places, they collected the desirable signatures from the naive villagers, but those of Gyumbyurto did not agree to sign so that they [the collectors of signatures] went to the Governor of Akh[a]lkalak and reported him that they [the villagers] had resisted and insulted them. The Governor sent for the influential people of the village and imprisoned five of them, leaving them in jail for two days. The people of the province are in utter despair, for those sent to prison and they themselves are absolutely innocent."⁷

In 1854 the Exarch of Georgia declared that "...the churches located in the district of Akhaltskha are Orthodox [sanctuaries], but were allocated to the Armenians..."⁸ In response to these claims, in 1865 the Diocese Consistory of Georgia and Imeret made the following statement: "...Prince Paskevich of Yerevan ordered the Governors of Akhalkalak, Khertvis and Tzalka to give the aforementioned churches, which have become an object of dispute for the Greek church dignitaries, to the Armenian resettlers from Karin for divine service. At that time, it was unknown whether Armenians or Greeks were the true owners of these churches, part of which lay semi-ruined and the others were reduced to cattle-sheds in the hands of the Turkish Tarakamas. This is

⁶ It is noteworthy that the Armenian-Chalcedonian churches of Javakhk and Tayk have certain architectural features which are absolutely uncharacteristic of the Georgian churches of Byzantine ritual preserved in the territory of Georgia. Instead, these features, such as the elevated bema (the tangible altitude of the bema above the surface of the prayer-hall), the absence of graves inside the church and their existence around the sanctuary, are quite typical of Armenian Apostolic churches. The ritual of the Apostolic Church of Armenia bans burials within churches, if the deceased are not canonised: otherwise, the church turned into a simple mortuary chapel and was stripped of the right of offering divine service. In Armenian Apostolic churches, the dead are buried outside the consecrated prayer-hall, i.e. either in the narthex—if the church has one—or in the adjacent yard.

⁷ ՀԱԴ, ֆ. Գ-56, գ. 12, զ. 306, թ. 1:

⁸ ՀԱԴ, ֆ. Գ-56, գ. 12, զ. 306, թ. 31:

the reason why His Eminence Archbishop Karapet consecrated them according to the ritual of the Armenian Church. Armenians have been freely performing divine service there according to the ritual of the Armenian Church for already thirty-five years. It is a long time since these churches were put within the jurisdiction of the Armenian spiritual authorities. They have been blessed according to the rules and regulations of the Armenian Church and have been repaired by the Armenians. Our spiritual authorities do not possess any other proof of their belonging to Armenians. Our Consistory does not know what documents and grounds the Greek church dignitaries have to start this argument and attempt to appropriate these churches. As a matter of fact, the history of Armenians shows that they are situated in an Armenian land: therefore, it may indeed be supposed that these churches were Armenian before their destruction...”⁹

The Ottoman armies which invaded the region in 1853 inflicted considerable damage upon the churches of Akhaltskha District.¹⁰ A statement made by the local spiritual authorities on 24 March 1854 reveals that the parish churches of 9 villages¹¹ were plundered and destroyed by the invading Ottoman army: “...during the fighting against the Christian troops of the powerful Russian Empire, the Ottoman barbarians ruined all those churches together with their altars, and broke the icons to pieces, reducing some of them to stables...”¹²

In 1866 the Georgian clergymen again put forward their groundless claims and started arguments over the belonging of a number of medieval churches preserved in the region. The disputed monuments were presented as follows:

1 The churches of Vardistsikhe, Tsikhe, Oldan, Aruj, Hokam, Leknar and Khuvris were destroyed by Muslims on the order of the Turkish authorities.

2 The churches of Karant, Alastuban and Bavra were occupied by the Armenian Catholics without permission.

3 The churches of Abul, Burnashet, Khtil and Merenia shifted into the Armenians' control.

4 The church of Alastan was ruined by the Armenian Catholics, its remnants being used for the construction of another church.

⁹ ՀԱԴ, ֆ. Պ-56, ց. 12, գ. 306, ք. 31-32:

¹⁰ The available archive documents attest that the Christian monuments of worship were desecrated by the local Muslim elements and the armed Ottoman troops.

¹¹ The archive document providing this information does not mention the names of these villages.

¹² ՀԱԴ, ֆ. Պ-56, ց. 12, գ. 306, ք. 19, 36, 41:

5 The church of Kumurdo was initially demolished by the Turks. Later its western part was occupied by the Armenians.¹³

Medieval monastic centres do not form a great number in Javakhk. The ones preserved (Ekhtila, Karnet, Tokavank) date from the 12th to 14th centuries and comprise one or two churches with an enclosure at best.

In 1842 Archbishop Karapet Bagratuny applied to the Russian authorities for permission to purchase the royal estate of Mukhrashen (in the sub-district of Akhalkalak), then lying in ruins, for the purpose of establishing a monastery there. The leader of the Western Armenian resettlers substantiated his petition by stating that these people had left four monasteries in their native district of Karin, whereas in Javakhk they could not find a single standing one.¹⁴

Most of the religious buildings preserved in the region represent small uni-nave chapels mainly built on elevated terrain such as the tops of hills and mountains. Among these sanctuaries can be mentioned St. Hovhannes in Gandza, Sourb Lusavorich (*Holy Enlightener*) in Vachian, Jgnavor (the Armenian equivalent for *Hermit*) in Akhalkalak, etc.

In the late 1990s, the pious Armenians of Javakhk embarked upon the renovation of several ruined and semi-destroyed medieval churches. Indeed, the strivings of these people are both noble and God-pleasing, but they have tangibly distorted the architectural features of these monuments: this is the reason why such “overhauls” are absolutely intolerable. It should always be taken into account that historical monuments are restored in accordance with projects approved by proper scientific councils which do not admit of any self-willed changes. The Georgian press has trumpeted these acts of renovation implemented in recent years, unnecessarily seeking for political considerations allegedly lying in the background of these undertakings.¹⁵

Khachkars (Cross-Stones). Since the dissemination of Christianity in Armenia, Armenians have created monuments symbolising the miracle-working features and perpetuity of the Holy Cross. Primarily, they had the form of quadrilateral steles which were later developed into cross-stones. Throughout many centuries, the *khachkar* has been the embodiment of the Armenian's creative identity, being viewed as a

¹³ Ibid.

¹⁴ Մատենադարան (Yerevan Institute of Manuscripts), քր. 152, վավ. 153:

¹⁵ Նոზաձե Ն., “Բեռնանսի,” Ջաջաբեթի ցրթեղմը լեզուս լրիւս, “6 Նասիթ,” 20.12.2001, № 225.

purely Armenian type of monument. In the territory of Historical Armenia, cross-stones were erected everywhere on most different occasions.

As far as Javakhk is concerned, *khachkars* are spread throughout the territory of the district. They are mostly preserved in ancient cemeteries, as well as in the walls of the local churches. The district also retains lonely cross-stones and others serving as boundary markers (known as *sahmanakhach*, i.e. *boundary cross* in the Armenian language). From a chronological standpoint, Javakhk preserves cross-stones attributed to almost every century. *Khachkars* came to replace quadrilateral steles not later than the 9th century and went through all the stages of the development of the art of cross-stones. Particularly numerous are the cross-stones dating from the 9th to 18th centuries. Fortunately, a considerable part of them is inscribed and in some cases also dated.

The cross-stones of Javakhk are not distinguished for rich ornamental patterns and mostly have simple decoration—with this respect, they share certain similarities with the cross-stones preserved in the ancient sites of a number of elevated mountainous regions of Armenia. The most frequently met symbolic motifs include bunches of grapes, the six-winged Star of David, etc. Sculptured reliefs, as well as wattled ornaments and decorative bands are rarely found in the cross-stones of Javakhk. Nonetheless, they are of great historic importance, for they form part of medieval Armenian cultural heritage, their existence attesting to the fact that throughout the Middle Ages, the entire district of Javakhk was densely-inhabited by Armenians.

In our days, the creation of *khachkars* continues in Javakhk. Specimens of newly-erected cross-stones can be seen in the cemeteries of Akhalkalak and a great number of villages. They include works of art combining the traditional features of the art of *khachkars* with new approaches and conceptions.

It was only in the late 19th century that some slight attention was paid to the cross-stones of Javakhk.¹⁶ In the Soviet years, the *khachkars* of Tmkaberd and Tzunda (Kajatun) were studied by Georgian researcher L. Davlianidze.¹⁷ In the 1990s, we made an attempt to present an all-embracing picture of the cross-stones preserved in the region.¹⁸

¹⁶ **Էփրիկեան Ս.**, Պատկերագրող բնաշխարհիկ բառարան, Խ. Ա. Վենետիկ, 1903-1905, էջ 65, **Լավայան Ե.**, Երկեր, Խ. 1, էջ 55, 71:

¹⁷ **Давлианидзе Л. С.**, К изучению цундско-тмговских хачкаров (крестов-камней), Вестник гос. музея Грузии, 1959.

¹⁸ **Շարապետյան Ս.**, Ջավախքի խաչքարերը, Երևան, 1995:

Recently D. Berdzenishvili and D. Tumanishvili have conducted “research” into the *khachkars* found in the city site of Akhalkalak.¹⁹

Armenian Chalcedonian Cross-Stones. Apart from cross-stones of traditional composition, the territory of Javakhk also retains a group of *khachkars* pertaining to the cultural heritage of Armenian Chalcedonians. These cross-stones that date from the 10th to 13th centuries are bare of such common features of traditional Armenian *khachkars* as the rosette symbolising perpetuity, the life of tree, the ball-shaped and plant-like endings of the cross wings, sculptured bands decorating their edges, etc. Armenian Chalcedonian *khachkars* are preserved in Bavra, Vachian, Sulda, Khando, Varevan and other villages of Javakhk.

Cemeteries are found within the territories of Javakhk’s present-day villages and village sites, as well as around some of the local monasteries. Chronologically, they can be attributed to almost all centuries—from the pre-Christian era until our days. Besides Armenian graveyards, the district also retains others belonging to the Georgianised Armenian Chalcedonians, Georgians, Turks, Greeks, Jews and Russians. The tombstones preserved in these necropolises are essentially different from one another both stylistically and in terms of their composition. It should be mentioned, however, that the ones found in the cemeteries of the Apostolic, Chalcedonian and Catholic Armenians share certain evident similarities.

The most wide-spread **tombstones** preserved in Javakhk are either rectangular or shaped like cradles and coffins. Apart from them, the district also retains

¹⁹ **Երզնէշվիլի Ը.**, ახალქალაქი ჯავახეთისა, “არტანუჯი,” 1998, № 7, გვ. 25-27. Consulting E. Jandiery, who is considered an “expert” in cross-stone studies, D. Berdzenishvili arrived at the conclusion that the *khachkars* found in the city site of Akhalkalak had been moved there by the Armenian resettlers from Karin. Allegedly, these cross-stones were unearthed “in the archaeological stratum of the 19th century”—therefore, they cannot be related to the medieval history of this ancient site. In the yard of Sourb Khach (*Holy Cross*) Church stands an ornate *khachkar* which was found in the citadel in 1988 and is attributed to the 13th to 14th centuries. Berdzenishvili speaks of it as “a monument symbolising the salvation of the Armenians who escaped the Turkish yoke and found refuge in the Georgian land under the auspices of the Russian [High] Command.” These words reveal that the researcher engaged in the study of Medieval Art is unable to differentiate a *khachkar* of the 13th to 14th centuries from one of the 19th century. As for the allegation that these cross-stones were found “in the archaeological stratum of the 19th century,” it is absolutely beyond reason to even offer any interpretation for it.

others having the form of churches, rams and horses: they date from the period between the early Middle Ages and the 19th century.

Bridges. Despite the abundance of rivers in Javakhk, there are almost no medieval bridges preserved there. Mention can be made of only the double-span bridge of Gandza and the multi-span one built in Ghaurma Village in the 19th century.

A double-span medieval bridge, built over the river Kur at the foot of Tmkaberd, represented a remarkable structure, but at present only its piers are preserved.

There exist a great number of **public and residential buildings** in Javakhk. In many of the local villages are preserved 19th-century residential complexes consisting of a *glkhatun* (a type of ancient, hipped-roof dwelling in the mountainous regions of Armenia) of *hazarashen* (i.e. hipped-roof) composition, as well as a *tonratun* (a building with a *tonir*, i.e. an underground oven traditionally used in bread baking in Armenia), a barn, a cattle-house and other annexes. Particularly remarkable are the ornate, sometimes also inscribed hearthstones that symbolise the prosperity of the house. An outstanding specimen of architecture is found in Kumurdo: it is the house (1898) built by Martiros Agha (a title used with reference to wealthy, influential people) Vardanian, which still stands intact.²⁰

Production Buildings. Almost all the villages of Javakhk used to have oil presses. Mills were generally built in those localities which had declivity and sufficient water supply. Most of these buildings were destroyed in the Soviet years, and only their huge single-piece millstones are currently preserved. With regard to ornamentation, reference should be made to the stone of an oil press (19th century) preserved in Satkha and decorated with a relief representing a caravan of camels.

Lapidary Inscriptions. The first scholar to study the lapidary heritage of Javakhk and publish its specimens was M. Brosset. This meritorious researcher succeeded in deciphering the inscriptions he found in the ancient sites he visited with an exactness unprecedented for his times. One of the main features characterising his method of working was the comprehensive study of the entire lapidary legacy of Javakhk, namely he focused his efforts on both the Armenian and Georgian Mesropian inscrip-

tions of the region. The application of this principle enables the researcher to present an all-embracing picture of the history of the region, but unfortunately, the scholars of later periods did not follow Brosset's example. Georgian researchers dwelt only upon the Georgian-language inscriptions of Javakhk, without even making the slightest reference to the existence of the Armenian ones. As for their Armenian counterparts, they confined themselves to only mentioning the Georgian Mesropian lapidary inscriptions and focused their studies on the Armenian-language ones.

So far no exhaustive investigation has been conducted for the collection, decipherment and publication of *the Armenian lapidary inscriptions* of Javakhk. The few specialists (M. Brosset,²¹ K. Margariants,²² S. Eprikian,²³ Yer. Lalayan,²⁴ L. Davliandze²⁵) engaged in this field put into scientific circulation the decipherments of only several lapidary inscriptions a considerable part of which do not comply with the present-day standards of the decipherment of lapidary inscriptions. The published scanty materials relating to the period between the 14th and 16th centuries have led some specialists who are not deep in the issue to groundless conclusions. Thus, recently D. Berdzenishvili stated the following: "It is noteworthy that Armenian-language inscriptions are found in the lapidary heritage of Javakheti only beginning with the 14th century. On the other hand, this region is rich in Georgian inscriptions whose abundance makes it one of the finest parts of our country."²⁶ Paata Gaprindashvili, Deputy Chairman of Georgia's Department for the Preservation of Cultural Values, made an even more senseless statement according to which, in Javakhk Armenian inscriptions can be found only near the castle of Tmogvi, and that dating from the 19th century.²⁷ It should be mentioned, however, that the long-term field-work in the territory of the region has revealed an abundance of Armenian lapidary inscriptions the earliest of which trace back to at least the 13th century. Not only do these countless

21 Brosset M., *Mélanges asiatiques*, t. II, St. Pétersburg, 1854.

22 Մարգարեանց Կարապետ Տէր-Մարգարեան, Հայրենեաց հմութիւններից, «Արարատ», 1873, Ժ, էջ 389:

23 Էփրիկեան Ս., idem, vol. I, 1903-1905.

24 Լալայան Ե., Երկեր, հ. 1, Երևան, 1983: The existence of late medieval Armenian inscriptions in Javakhk is attested by Seylan, too: "Javakhet also retains inscribed tombstones, etc. dating from the same period, but Mr. Lalayan failed to see them." Մէլքան, Արարսի զոհերը, «Տարազ», 1889, № 40, էջ 919:

25 Давлианидзе Л. С., idem.

26 Զեքեմեշեցի Ջ., idem, p. 18.

27 "յյրոյս քննութիւն", 25-31.07.2005, № 30.

20 For details, see pp. 313 & 334 of the present work.

inscriptions deny the aforementioned erroneous allegations, but they also shed light upon the dark pages of the history of Javakhk.

The Georgian-language inscriptions of Javakhk have been studied by an incomparatively larger group of specialists (M. Brosset,²⁸ I. Rostomashvili,²⁹ E. Taghayshvili,³⁰ “A Certain Meskhetian” (I. Gvaramadze),³¹ Kalistrate,³² V. Tsiskarishvili,³³ N. Berdzenishvili,³⁴ V. Beridze,³⁵ N. Shoshiashvili³⁶ and G. Otkhmezuri³⁷) who mostly republished the same decipherments from time to time. Special mention should be made of V. Silogava, a meritorious specialist in lapidary inscriptions,³⁸ through whose efforts, over ten Georgian Mesropian inscriptions have been found in the region and published in the

last two decades.³⁹ The earliest of Javakhk’s Georgian Mesropian inscriptions date back to the 9th century, when part of the local Armenian population embraced Chalcedonianism.⁴⁰ During this period, Georgian was the official language of the Armenian Chalcedonian communities that came into being in the northern districts of Historical Armenia, including those of Javakhk, then under the supremacy of the Georgian Bagratids.

Beginning with the 9th century, remarkable works of varying contents were written in Chalcedonianised Javakhk, Tayk and Kgharjk, which were situated outside the borders of Virk, where the language of the ethnic population was Georgian. These works were in Georgian, this being motivated by political and religious considerations. The emergence of this rich heritage was the result of the fruitful activity of the impressive school of written culture existing in Armenia since the 5th century.

The specimens of Javakhk’s Armenian-language lapidary legacy (such as those once found in the cemeteries of Tmkaberd and Akhalkalak City Site) have been mercilessly obliterated in the last decades. In contrast to them, the Georgian Mesropian inscriptions are in an incomparatively good state of preservation.⁴¹

Despite the long period of Ottoman dominion in Javakhk, *Turkish inscriptions written in the Arabic script* form a small number there. This fact shows that during those times, the Turkish rulers did not engage in large-scale construction activity. Mention can be made of the construction inscriptions of the mosque (18th century) built in the citadel of Akhalkalak, and the spring of Erinja Village.

28 Brosset M., *Rapports (II) sur un voyage archéologique dans la Géorgie et dans l’Arménie exécuté en (1847-1848) par M. Brosset*; livr. 2, St-Pb., 1850; Brosset M., *Rapports (VI) sur un voyage archéologique dans la Géorgie et dans l’Arménie exécuté en (1847-1848) par M. Brosset*; livr. 3, St-Pb., 1851; Brosset M., *Melanges Asiatiques*, t. II.

29 Ростомов И., *Сборник Материалов для Описания Местностей и Племен Кавказа*, вып. XXV, 1898, *რუსტომაშვილი*, სოფელი ბარაღეთი, “მოგზაური,” № 1, 1901.

30 Такайшвили Е., “Материалы по археологии Кавказа,” т. XII, Москва, 1909.

31 ვინმე მესხი, “ახალი შენიშვნები,” “დროება,” 1880; ვინმე მესხი, “ჯავახეთიდან, არხეოლოგიური შენიშვნები,” “დროება,” 1882.

32 კალისტრატ ე. საისტორიო მასალა V, “ივერია,” 1891.

33 ცისკარიშვილი ვ., ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959.

34 ბერძენიშვილი ნ., ჯავახეთის 1933 წლის ექსპედიციის დღიური: სსს. 1, 1964.

35 Беридзе В., *Грузинская архитектура с древнейших времен до начала XX века*, 1967.

36 შოშიაშვილი ნ., თორელთა ფეოდალური სახლის ისტორია და შოთა რუსთაველი, კრ.: შოთა რუსთაველი, ისტორიულ-ფილოლოგიური ძიებანი, 1966.

37 თხმეზური გ., XII–XIII საუკუნეების მიჯნის ქართული ლაპიდარული წარწერები როგორც საისტორიო წყარო, ეპიგრაფიკული ძეგლები და ხელნაწერთა მინაწერები VI, თბილისი, 1981.

38 სილოგავა ვ., ხელნაწერთა ინსტიტუტის ეპიგრაფიკული ექსპედიციის 1977 წ. მუშაობის ანგარიში, “მრავალთავი,” VII, თბილისი, 1980; სილოგავა ვ., სამხრეთ საქართველოს წარწერების შესწავლა ხელნაწერთა ინსტიტუტის ეპიგრაფიკული ექსპედიციის მიერ, “მრავალთავი,” X, 1983; სილოგავა ვ., კუმურდო. ტაძრის ეპიგრაფიკა, თბილისი, 1994; სილოგავა ვ., სამცხე-ჯავახეთის ისტორიული მუზეუმის ქართული ეპიგრაფიკული ძეგლები, ახალციხე, 2000; სილოგავა ვ., ბაღვაშთა ფეოდალური სახლის მემორიალური წიგნები და მათი ანდერძ-მოსახსენებლები, Dedicatio. ისტორიულ-ფილოლოგიური ძიებანი, თბილისი, 2001; სილოგავა ვ., ხელნაწერთა ინსტიტუტის ეპიგრაფიკული ექსპედიციის 1977 წ. მუშაობის ანგარიში, “მრავალთავი,” VII, თბილისი, 1980; სილოგავა ვ., სამხრეთ საქართველოს წარწერების შესწავლა ხელნაწერთა ინსტიტუტის ეპიგრაფიკული ექსპედიციის მიერ, “მრავალთავი,” X, 1983.

39 Most of these lapidary inscriptions, as well as the Georgian Mesropian ones included in the present work are published for the first time—they were found and recorded during the field-work we carried out in 1988. In the same year, we gave the handwritten copies of the newly-found inscriptions and their photographs to Prof. P. Muradian so that he would decipher and prepare them for publication. However, for many years, these inscriptions remained waiting for print due to this scholar’s indifference which cannot be justified in any way. As a result, V. Silogava gained the honour and privilege of having them published for the first time.

40 It is interesting to note that some of the Georgian Mesropian inscriptions of Javakhk contain personal names mostly typical of an Armenian-speaking environment (Vardan, Gayane, Sargis, Hakob, etc.).

41 It is customary for the Georgian researchers who have visited Javakhk to accuse the “non-native Armenians” of the district of the deliberate obliteration of the local medieval “Georgian” inscriptions. In fact, however, the Armenians of Javakhk mostly have no idea about the peculiarities of the medieval written language so that they make absolutely no differentiation between Georgian Mesropian and Armenian characters. They often take the former for purely Armenian letters and treat the inscriptions carved in these characters with undoubted veneration, deeply convinced that they are dealing with specimens of Armenian lapidary heritage.

ABUL



ABUL. The village seen from the south-west

Location. The village is situated at the south-western foot of Mount Abul, in the territory between Akhalkalak and this mountain, 10 kilometres east of the district centre, between 1,964 and 1,985 metres of altitude above sea level.

A Historical Introduction. According to the გურჯისტანის ვილაიეთის დიდი დავთარი (1595), Abul had a population of 12 houses, and paid 14,000 *akches*¹ to the State Treasury.² Between 1705 and 1706, when the village head was a certain Mehmed, the tax it paid amounted to 13,000 *akches*.³

In 1830 some Armenian resettlers from Umutum Village,⁴ Karin District, Karin Province, Western Armenia took up living in the village site of Abul, then lying devastated and stripped of its Armenian inhabitants.

¹ *Akche* (*akcha*) is a small silver coin equal to the 1/120th part of the *kurus* (an ancient Turkish monetary unit). See «მორეპასან ატეპორენერ ჯაქასთან, ხაქერის ს. ანერეკოქსასი მუთი ძორეონერის მასინ», ხ. ა. კაღმენე **საქრასთუან ა.**, ერლან, 1961, էგ 352.

² გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 229-230.

³ ჩიღდირის ვილაიეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 122.

⁴ Umutum—presently known as *Umudum*—was an Armenian-inhabited village lying 16 kilometres north of Karin (Erzrum) City.

Economic Life. In the 1860s, 2 mills and 2 oil-presses functioned in the village.⁵

Apart from animal husbandry and the cultivation of cereals, the inhabitants of Abul also occupied themselves with ceramics. Using the clay found within about a kilometre of the village (in the direction of Mount Abul), they made objects and articles of everyday use such as jugs, pitchers, etc.⁶

The **population** of Abul manifested constant growth throughout the 19th century and in the early 20th century. Their number was reduced in 1918 and in the subsequent years due to the Turkish invasion of the region and the mass emigration following it. A considerable number of Abul Armenians fell victim to the famine and diseases raging amongst the refugees. In the Soviet years, their surviving compatriots returned to their native village and revived it. At present the residents of Abul have reached the number they formed in the 1880s.

Below follows a *statistical table* reflecting the changes in the number of the inhabitants of the village:

⁵ Сборник материалов для описания Тифлисской губернии (henceforward: СМОТГ), т. 1, вып. 1, Тифлис, 1870, стр. 31.

⁶ Кавказский календарь на 1852 г., Тифлис, 1851, стр. 296.

Year	Houses	Males	Females	Total					
1838 ⁷		123	128	251	1885 ³⁹	53	363	282	645
1840 ⁸		112	126	238	1886 ⁴⁰		363	282	645
1841 ⁹		116	129	245	1889 ⁴¹		407	330	737
1842 ¹⁰		120	131	251	1890 ⁴²		410	331	741
1844 ¹¹		135	139	274	1891 ⁴³	64	430	354	784
1845 ¹²		144	145	289	1892 ⁴⁴		443	362	805
1847 ¹³		152	188	280	1893 ⁴⁵		440	357	797
1849 ¹⁴		165	200	365	1894 ⁴⁶		450	375	825
1857 ¹⁵		144	200	344	1897 ⁴⁷		475	403	878
1860 ¹⁶		152	215	367	1898 ⁴⁸		492	422	914
1861 ¹⁷		211	182	393	1899 ⁴⁹	89			914
1862 ¹⁸		219	183	402	1900 ⁵⁰		502	427	929
1863 ¹⁹		223	193	416	1901 ⁵¹		505	429	934
1864 ²⁰		228	193	421	1902 ⁵²		537	448	985
1865 ²¹		231	197	428	1905 ⁵³		582	491	973
1866 ²²	47	231	197	428	1908 ⁵⁴	103	609	519	1,128
1867 ²³		236	213	449	1910 ⁵⁵		627	533	1,160
1868 ²⁴		232	214	446	1912 ⁵⁶		644	562	1,206
1869 ²⁵		241	214	455	1914 ⁵⁷		658	577	1,235
1870 ²⁶	47	242	216	458	1916 ⁵⁸		678	580	1,258
1871 ²⁷		239	216	455	1918 ⁵⁹	128	473	462	930
1872 ²⁸		240	217	457	1921 ⁶⁰		202	198	400
1875 ²⁹		243	216	459	1968 ⁶¹				1,250
1874 ³⁰				463	1987 ⁶²	161			686
1875 ³¹				459					
1876 ³²		245	216	461					
1877 ³³		360	286	646					
1878 ³⁴		361	287	648					
1880 ³⁵		361	290	651					
1881 ³⁶		363	291	654					
1882 ³⁷		365	289	654					
1883 ³⁸		360	285	645					

7 ՀԱԳ, ֆ. 53, գ. 1, զ. 1361, ք. 7-8:

8 Idem, file 3800, p. 4.

9 Idem, file 3802, pp. 63-64.

10 Idem, file 3805, p. 78.

11 Idem, file 3809, p. 16.

12 Idem, file 3811, pp. 72-73.

13 Idem, file 3814, p. 35.

14 Idem, file 3818, p. 39.

15 Idem, file 3830, pp. 53-54.

16 Idem, file 3833, p. 66.

17 Idem, file 3839, p. 24.

18 Idem, file 3836, p. 21.

19 Idem, file 3843, pp. 20-21.

20 Idem, file 3846, p. 10.

21 Idem, file 3848, pp. 11-14.

22 Idem, p. 74.

23 Idem, file 3851, p. 22.

24 Idem, file 3853, p. 27.

25 Idem, file 3855, pp. 6-7.

26 Idem, file 3857, pp. 19-20.

27 Idem, file 3858, p. 10.

28 Idem, file 3859, p. 58.

29 Idem, file 3862, pp. 71-72.

30 Idem, file 3864, p. 28.

31 Idem, file 3866, p.A. 21.

32 Idem, file 3868, pp. 30-31.

33 Idem, file 3869, pp. 29-30.

34 Idem, file 3850, pp. 218-219.

35 Idem, file 3872, p. 88.

36 Idem, file 3873, p. 98.

37 Idem, file 3874, p. 44.

38 Idem, file 3875, pp. 48-49.

World War II took away the lives of 72 of the 132 Armenians from Abul who had left for the front.⁶³

Education. The Armenians of Abul were known as fervent advocates of education. This is attested by the

39 Idem, file 3877, p. 10.

40 Idem, file 3878, p. 12.

41 Idem, file 3884, p. 65.

42 Idem, file 3887, p. 146.

43 Idem, file 3889, p. 145. Another source mentions 708 inhabitants for the same year ("Кавказ," 1891, № 241).

44 ՀԱԳ, ֆ. 53, գ. 1, զ. 3891, p. 117:

45 Idem, file 3895, pp. 121-122.

46 ՀԱԳ, ֆ. 22, գ. 1, զ. 298, p. 21-22: Also see ֆ. 53, գ. 1, զ. 3896, p. 170-171.

47 ՀԱԳ, ֆ. 53, գ. 1, զ. 3899, p. 143-144:

48 Idem, file 3897, p. 165. According to another source, the village comprised 441 inhabitants in the same year («Նոր-Ղար», 1898, № 101, էջ 3), but this information cannot be considered trustworthy.

49 **Мушкетов И.**, Материалы по ахалкалакскому земле-
трясению 19-ого декабря 1899 г., "Труды Геологичес-
кого комитета," Новая серия, вып 1, СПб., 1903, стр. 7.

50 ՀԱԳ, ֆ. 53, գ. 1, զ. 3905, p. 55:

51 ՀԱԳ, ֆ. 56, գ. 1, զ. 205, p. 134-139:

52 ՀԱԳ, ֆ. 53, գ. 1, զ. 3907, p. 19-20:

53 Idem, file 3912, pp. 262-263.

54 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, p. 43:

55 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, p. 135-136:

56 Idem, file 3919, pp. 58-59.

57 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, p. 173-174: According to another sta-
tistical source, the village had 1,448 inhabitants in 1914 (Кав-
казский календарь на 1915 г., Тифлис, 1914, стр. 82).

58 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, p. 20-21:

59 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, p. 1-4:

60 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, p. 2:

61 Հայկական սովետական հանրապետության (henceforward:
ՀՍՀ), հ. 1, Երևան, 1974, էջ 45:

62 As attested by the registers of the Village Council.

63 **Դավթյան Ա.**, Ջալալաբ, էջ 100:

fact that as early as 1837, the village had a private school.⁶⁴ Its oldest parish school dates from 1864. The available data relating to the activity of the local school represent the following picture:

Year	Comments	Teachers	Pupils
1837 ⁶⁵	Private	1	12
1864 ⁶⁶	Male		
1865 ⁶⁷		1	27
1868 ⁶⁸		1	30
1870 ⁶⁹		1	30
1872 ⁷⁰		1	26
1873/74 ⁷¹		1	23
1875 ⁷²		1	40
1876 ⁷³		1	23
1877 ⁷⁴		1	30
1878 ⁷⁵		1	24
1879 ⁷⁶		1	24
1880 ⁷⁷		1	39
1881 ⁷⁸			40
1883 ⁷⁹		1	14
1889 ⁸⁰		1	30
1891 ⁸¹	Closed		
1914/15 ⁸²	Reopened		
1917 ⁸³	Functioned under the auspices of the Armenian Charity Society of Caucasasia		

Sourb Harutiun (Holy Resurrection) Church of Abul, dating from the 10th to 11th centuries, represents a uni-nave vaulted structure (exterior dimensions: 11.85 x 6.50 metres) entirely built of finely-dressed yellowish tufa.

64 ՀԱԳ, ֆ. 53, ց. 1, զ. 4077, ք. 20: Also see զ. 3977, ք. 54.

65 Idem, file 4077, ք. 20.

66 Idem, file 3977, ք. 54.

67 ՀԱԳ, ֆ. 355, ց. 1, զ. 332, ք. 12, ֆ. 355, ց. 1, զ. 279, ք. 8, ֆ. 53, ց. 1, զ. 3848, ք. 2:

68 ՀԱԳ, ֆ. 53, ց. 1, զ. 3977, ք. 54: The school taught its pupils Armenian, Russian, Religion, the Scriptures, Reading in Armenian, Grammar, History of the Armenian Nation, Church Singing, Calligraphy, Arithmetics, Reading in Russian, as well as Interpretation of Calligraphy.

69 ՀԱԳ, ֆ. 53, ց. 1, զ. 3978, ք. 34:

70 ՀԱԳ, ֆ. 355, ց. 1, զ. 332, ք. 12:

71 **Խորոյան Ս.**, Արևելահայ դպրոցները 1830-1920 թվականներին, Երևան, 1987, էջ 513:

72 ՀԱԳ, ֆ. 53, ց. 1, զ. 3983, ք. 17: The school, where Sedrak Harutiuniants worked as a teacher, also had a department for primary education (ՀԱԳ, ֆ. 56, ց. 3, զ. 52, ք. 43).

73 ՀԱԳ, ֆ. 53, ց. 1, զ. 3850, ք. 51-52:

74 Idem, file 3869, ք. 31. Also see զ. 3850, ք. 130.

75 Idem, file 3850, ք. 177.

76 ՀԱԳ, ֆ. 56, ց. 1, զ. 7279, ք. 3:

77 ՀԱԳ, ֆ. 53, ց. 1, զ. 3872, ք. 88:

78 **Խորոյան Ս.**, ibid.

79 ՀԱԳ, ֆ. 53, ց. 1, զ. 3875, ք. 48-49:

80 Idem, file 3873, ք. 97.

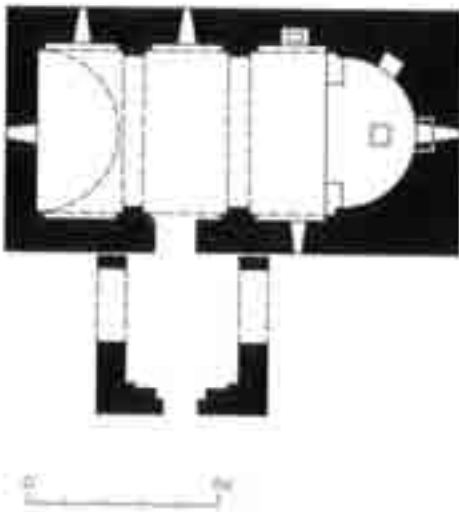
81 “Кавказ,” 1891, № 241. As the school remained closed, the pupils of the village attended that of Kartikam.

82 ՀԱԳ, ֆ. 57, ց. 2, զ. 1039, ք. 31:

83 “Армянский вестник,” 1917, № 35-36, стр. 21.



ABUL. Sourb Harutiun (Holy Resurrection) Church seen from the south-west and north-west; its entrance-hall from the south-west



ABUL. An eastward view of the interior of Sourb Harutiun (Holy Resurrection) Church; the plan of the monument

Most probably, at first it functioned as a church of Byzantine faith. It remains obscure how long this continued, but the Armenian graveyard, extending around it and tracing back to the 15th to 17th centuries, shows that from at least this period onwards, it functioned as an Armenian Apostolic church, and was naturally consecrated correspondingly.⁸⁴

The newly-arrived inhabitants of Abul who could not afford to build a church found it expedient to bless the older one, which was preserved standing, on permission granted by the spiritual authorities. In the '30s of the 19th century, when the sanctuary bore the name of *Sourb Harutiun*, a font was added to its northern wall. As for burials, they were performed in the medieval cemetery lying around the church. This graveyard retains specimens of material culture constituting the heritage of the native inhabitants of Abul—quadrilateral steles, pedestals of *khachkars* and ram-shaped tombstones.

The western facade of the church preserves a two-line brief inscription carved in Georgian Mesropian characters almost below the cornice:

ՃԼ ԿՆԼ | ԿՐԻ ՄԴ ԼՆՆ ԼՔՆ
 Ջ(უარ)ი ქ(რი)ს(ტ)ეს(ი). | ქ(რის)ტე შ(ე)იწ(ე)ა-
 ლ(ე) გ(უ)ზ(ან) გ(ალ)ატ(ო)ზ(ი).

Transl.: CROSS OF CHRIST. CHRIST, MAY YOU HAVE MERCY UPON THE MASONS GOOZAN.

Published in: **Brosset M.**, *Mélanges Asiatiques*, t. II, p. 344; **კალისტრატე ე.** საისტორიო მასალა V, "ივერია," 1891, № 239; **Ростомов И.**, *idem*, p. 29; **ცისკარიშვილი ვ.**, *idem*, p. 122; **ბერძენიშვილი ნ.**, *idem*, p. 108; **სილოგავა ვ.** მრავალთავი, VII, თბილისი, გვ. 170; "ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი," თბილისი, 2000, გვ. 48.

Misreading by Brosset: ԿՐ ՄԴ ԼՆՆԻ; by Kalistrate: instead of Ջ(უ)არ; გ(უ)ზ(ან) გ(ალ)ატ(ო)ზ(ი), he has პატრონი გრტე; by I. Rostomashvili: ԼՆՆԻ due to an error made while copying the photograph. It should be read as: ԼՆՆԻ; გალატოზნი. V. Tsiskarishvili offers ԼՆՆԻ; გალატოზნი.

Note: Kalistrate deciphers the letter combination გრტე as გურანტე (Gurante) or გურანდუხტ (Gurandukht). N. Berdzenishvili almost repeated the previous publishers of the inscription, tracing it back to the 11th to 12th centuries. V. Tsiskarishvili ignored its first publication by M. Brosset. V. Silogava attributed it to the 12th century, taking into account its stylistic peculiarities.

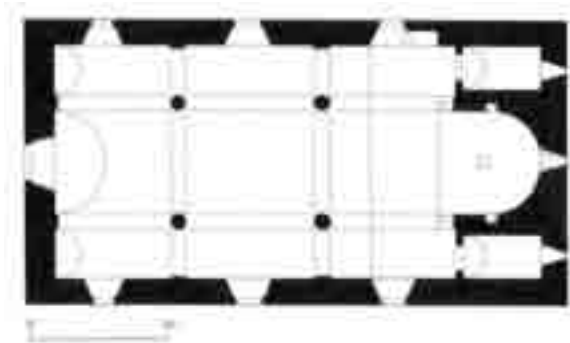
Sourb Astvatzatzin (Holy Virgin) Church. Sourb Harutiun functioned as a parish church for more than half a century. In the late 1870s, however, the villagers faced the necessity of building a new, larger church. The highly expensive construction of the new sanctuary began in 1884: "The villagers are going to erect a new church whose foundations were blessed by the holy Primate."⁸⁵

⁸⁴ «Արձագանք», 1885, № 3, էջ 43:

⁸⁵ *Ibid.*



ABUL. Sourb Astvatzatzin (Holy Virgin) Church seen from the south-west



ABUL. The plan of Sourb Astvatzatzin (Holy Virgin) Church

The newly-constructed church, which was dedicated to the Holy Mother of God, represents a large edifice (20.2 x 10.4 metres) of finely-finished tufa. It is three-nave in composition and consists of vestries, two pairs of pillars, as well as a belfry surmounting its western pediment (it was destroyed by lightning).

Tombs. In the west of Abul, on the southern edge of the road are preserved some cut-in-rock tombs which probably date from the pre-Christian era.

Two kilometres north-west of Abul extends a necropolis tracing back to the 3rd to 2nd millennia B.C.

There exist two ancient **village sites named Kharaba** in the neighbourhood of Abul. One of them



ABUL. The plan of a cyclopean castle (reprint from: ბერძენიშვილი დ., ნარკვევები საქართველოს ისტორიული გეოგრაფიიდან. ზემო ქართლი - თორი, ჯავახეთი, თბილისი, 1985)



ABUL. Cut-in-rock tombs

ABUL. The remnants of the church and graveyard preserved in the village site of Kharaba lying a km and a half north-west of Abul



ABUL. Ram-shaped tombstones in the cemetery of the village site of Kharaba lying a km and a half north-west of Abul

lies at the southern extremity of the village, and the other a kilometre and a half north-west of it. The latter retains a cemetery of ram-shaped gravestones,

pedestals of steles decorated with cross reliefs, as well as some finely-dressed stones which are the only remnants of a completely annihilated church.

AZAVRET



AZAVRET. A partial view of the central quarter of the village

Location. The village lies on both banks of the stream Akhalkalak, 19 kilometres north of Akhalkalak City in a straight line, at an altitude of 1,840 to 1,940 metres above sea level.

The Origin of the Toponym. *Azavret* is etymologised as a “land of weight-carrying animals.”¹

A Historical Introduction. According to a tax list made up by the Turkish Government in 1595, the village comprised 6 houses and paid 25,000 *akches* to the state.²

Population. The ancestors of the present-day inhabitants of Azavret were resettlers from Karin (Erzrum) City, as well as from Gharakepak³ and Shipek⁴ Villages, Karin (Erzrum) District (there were also natives of Sebastia among them), Karin Province.⁵

Statistical Records. Azavret is one of the most populous villages in Javakhk. It enjoyed a comparatively large number of population from the times when the Armenian resettlers from Bardzr Hayk Province, Armenia Major took up living in its territory, then representing a devastated village site stripped of its Armenian inhabitants. This is evident from the statistical table that follows below:

Year	Houses	Males	Females	Total
1840 ⁶		185	186	371
1841 ⁷		247	200	447
1842 ⁸		218	175	393
1844 ⁹		235	193	426
1845 ¹⁰		250	209	459
1847 ¹¹		270	230	500
1849 ¹²		284		
1853 ¹³		267	250	517

1 **Ростомов И.**, idem, p. 30.

2 տձի րեւոյն լեզուներն ուց ցարձուներն Վոլայայեթ, 33-203-204.

3 Gharakepak—presently known as *Karagöbek*—was an Armenian-inhabited village located 29 kilometres north-east of Karin (Erzrum) City.

4 Shipek—Shinet, presently known as *Akbaba*—represented another Armenian-populated village lying 9 kilometres south-west of Tortum, 38 kilometres north-east of Karin (Erzrum) City.

5 «Հայաստանի աշխատավորների», 1984, № 1:

6 ՀԱԴ, ֆ. 53, ց. 1, գ. 3800, ք. 4:

7 Idem, file 3802, p. 67.

8 Idem, file 3805, pp. 78-79.

9 Idem, file 3809, pp. 16-17.

10 Idem, file 3811, pp. 70-71.

11 Idem, file 3814, pp. 35-36.

12 Idem, file 3818, pp. 39-40.

13 Idem, file 2743, pp. 37-38.

1854 ¹⁴		269	254	523	1892 ⁴⁵		827	734	1,561
1855 ¹⁵		301	252	553	1893 ⁴⁶	110	828	728	1,556
1857 ¹⁶		322	281	603	1894 ⁴⁷		843	752	1,595
1860 ¹⁷	64	331	297	628	1897 ⁴⁸		932	810	1,742
1861 ¹⁸	56	339	298	637	1898 ⁴⁹		968	848	1,816
1862 ¹⁹	56	348	308	656	1899 ⁵⁰		934	798	1,732
1863 ²⁰	66	359	316	675	1900 ⁵¹		964	824	1,788
1864 ²¹		575	331	906	1901 ⁵²		988	831	1,819
1866 ²²	66	558	326	884	1902 ⁵³		1,007	832	1,839
1867 ²³		585	353	938	1905 ⁵⁴		1,074	892	1,966
1868 ²⁴		591	367	958	1908 ⁵⁵	136	1,084	900	1,984
1869 ²⁵		610	385	995	1910 ⁵⁶		1,098	936	2,034
1870 ²⁶	66	626	396	1,022	1912 ⁵⁷		1,136	992	2,128
1871 ²⁷		638	409	1,047	1914 ⁵⁸		1,162	994	2,156
1872 ²⁸		657	409	1,066	1916 ⁵⁹		1,184	1,017	2,201
1873 ²⁹		656	426	1,076	1921 ⁶⁰		210	190	400
1874 ³⁰				1,096	1965 ⁶¹				1,150
1875 ³¹	84			1,065	1987 ⁶²	367			1,662
1876 ³²		663	441	1,104					
1877 ³³		678	484	1,162					
1878 ³⁴		694	490	1,184					
1880 ³⁵		738	523	1,261					
1881 ³⁶		748	548	1,296					
1882 ³⁷		755	567	1,322					
1884 ³⁸	80								
1885 ³⁹		777	597	1,374					
1886 ⁴⁰				1,146					
1887 ⁴¹		850	660	1,510					
1889 ⁴²		868	675	1,543					
1890 ⁴³		874	691	1,565					
1891 ⁴⁴		803	709	1,512					

14 Idem, file 3825, pp. 48-49.

15 Idem, file 3826, pp. 46-47.

16 Idem, file 3830, pp. 53-54.

17 Idem, file 3833, pp. 65-66.

18 Idem, file 3839, pp. 24-25.

19 Idem, file 3836, pp. 21-22.

20 Idem, file 3843, pp. 21-22.

21 Idem, file 3846, p. 9.

22 Idem, file 3848, p. 74.

23 Idem, file 3851, pp. 20-21.

24 Idem, file 3853, p. 28.

25 Idem, file 3856, p. 10.

26 Idem, file 3857, p. 20.

27 Idem, file 3858, pp. 10-11.

28 Idem, file 3859, pp. 57-58, 61-62. Also see ֆ. 355, g. 1, q. 332, p. 10, 12, 28.

29 ՀԱԳ, ֆ. 53, g. 1, q. 3862, p. 71-72:

30 Idem, file 3864, pp. 28-29.

31 Idem, file 3866, pp. 21-22.

32 Idem, file 3868, pp. 30-31. «Միդու Հայաստանի», 1875, № 44, էջ 2:

33 ՀԱԳ, ֆ. 53, g. 1, q. 3850, p. 126: Also see q. 3869, p. 29-30.

34 Idem, file 3850, pp. 218-219.

35 Idem, file 3872, pp. 88-89.

36 Idem, file 3873, pp. 98-99, 101-102.

37 Idem, file 3874, pp. 44-45.

38 «Արձագանք», 1885, № 3, էջ 44:

39 ՀԱԳ, ֆ. 53, g. 1, q. 3877, p. 11, 15, 80, 86-87:

40 Кавказский календарь на 1894 г., Тифлис, 1893, стр. 153.

41 ՀԱԳ, ֆ. 53, g. 1, q. 3880, p. 41-42:

42 Idem, file 3884, pp. 66-67.

43 Idem, file 3887, p. 148.

44 Idem, file 3889, p. 147.

The number of Azavret Armenians who participated in World War II was 300—116 of them did not return from the battle-field.⁶³

Public Health Care. On 10 September 2005, a new post of medical aid opened in the village on the initiative of the Committee of Relief and Support for Javakhk, functioning within the Armenian Relief Society.

The school of Azavret was established in 1863. Its activity in the subsequent years represents the following picture:

Year	Comments	Teachers	Pupils
1863 ⁶⁴	Foundation		
1865 ⁶⁵		1	21
1868 ⁶⁶		1	27

45 Idem, file 3891, p. 119.

46 Idem, file 3895, pp. 43-44. Also see «Միդու», 1894, № 5, էջ 794.

47 ՀԱԳ, ֆ. 22, g. 1, q. 298, p. 22, ֆ. 53, g. 1, q. 3896, p. 172-173:

48 ՀԱԳ, ֆ. 53, g. 1, q. 3899, p. 145-146:

49 Idem, file 3897, p. 167.

50 Idem, file 3903, pp. 101-102.

51 Idem, file 3905, p. 52.

52 Idem, file 3906, p. 69.

53 Idem, file 3907, pp. 21-22.

54 Idem, file 3912, pp. 264-265.

55 ՀԱԳ, ֆ. 35, g. 1, q. 559, p. 43:

56 ՀԱԳ, ֆ. 53, g. 1, q. 3917, p. 136-137:

57 Idem, file 3920, pp. 18-19.

58 ՀԱԳ, ֆ. 56, g. 6, q. 1020, pp. 175-176: Another source reports 1,740 inhabitants for the same year (Кавказский календарь на 1915 г., стр. 84).

59 ՀԱԳ, ֆ. 196, g. 1, q. 43, p. 22-23:

60 ՀԱԳ, ֆ. 355, g. 1, q. 895, p. 1:

61 ՀԱԳ, h. 1, էջ 95:

62 As attested by the registers of the Village Council.

63 Գաղթյան Ա., Ջալալյան, էջ 101:

64 ՀԱԳ, ֆ. 53, g. 1, q. 3977, p. 56:

65 Idem, file 3848, p. 2.

66 Idem, file 3977, p. 56. In 1868 the school had a Board of Trustees consisting of 5 members. Its curriculum included Armenian, Russian, Religion, Grammar, Calligraphy, Arithmetics, Church Singing, Translation, Reading in Armenian, History of the Armenian Nation, Reading and Penmanship in Russian, as well as Interpretation of Religious Texts.

1872 ⁶⁷	1	41
1876 ⁶⁸	1	20
1877 ⁶⁹	1	20
1878 ⁷⁰	1	18
1879 ⁷¹	1	18
1881 ⁷²	1	42
1882 ⁷³	1	46
1885 ⁷⁴		
1917/18 ⁷⁵	Primary	
1989 ⁷⁶	Secondary	180

The church of St. Matthew (Mark the Evangelist) stands in the north of Azavret. It dates from the 10th to 11th centuries, and most probably, at first functioned in accordance with the Byzantine ritual. The Armenians of Karin who resettled in the devastated site of the village during the period between the 14th and 15th centuries, as well as in the 1830s consecrated the sanctuary as an Armenian Apostolic one (for the last time, it was dedicated to St. Matthew), and started using it as a parish church.⁷⁷ Some of the available archive documents also mention it by the name of *St. Mark the Evangelist*. It served the local community for almost four decades, until the construction of a new parochial church in 1868.

This church (exterior dimensions: 12.20 x 10.40 metres, including an adjoining hall), which represents a fine specimen of architecture, is now in a semi-ruined condition, and only its walls are preserved standing.

Internally, the northern wall of the church retains a three-line inscription in Georgian Mesropian characters:

ՉՂ ԳԾ | ԵԸՄՆ[Մ] | ՄԲԴ

ო(უფალო)ო ... თდ | ეამს[მ]? | შ(ეე)წ(ი)ე.

Transl.: LORD... HELP.

Published in: **Ростомов И.**, idem, p. 30; **ცისკარიშვილი ვ.**, idem, pp. 122-123; **ბერძენიშვილი ნ.**, idem, p. 155; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 73.

Note: V. Tsiskarishvili re-published I. Rostomashvili’s version of the inscription, offering the following decipherment for it: “უფალო თელო (თელორე?) ამის მ(აშენებელი) შეეწიე (შეიწიე?)” (*transl.: “God, may You help its builder Tedo (Tevdore)”*). N. Berdzenishvili read only three letters /ამს/ in its second line and deciphered it as ‘მამს’ (father). The editorial staff of “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი

67 Idem, file 3859, pp. 57-58, 61-62.

68 Idem, file 3850, p. 52.

69 Idem, p. 130.

70 Idem, p. 178.

71 ლსო, № 56, გ. 1, კ. 7279, პ. 3, 8:

72 ლსო, № 53, გ. 1, კ. 3873, პ. 98-99, 101-102:

73 Idem, file 3874, pp. 44-45.

74 The school adjoined the local church: “The narthex of the church houses a parochial school which teaches Reading” («Արձագանք», 1885, № 3, էջ 44).

75 This primary school was attached to Akhalkalak’s single-year primary school (ლსო, № 441, გ. 1, კ. 43, პ. 1).

76 According to the information provided by the Administration of the school.

77 ლსო, № 53, გ. 1, კ. 457, პ. 42-67:

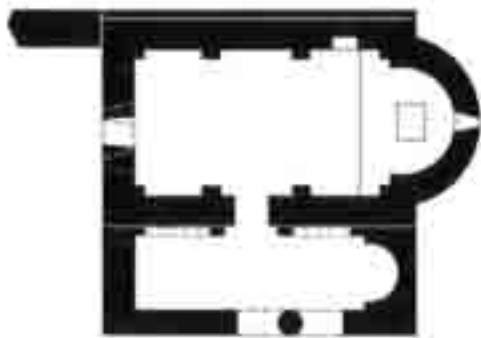
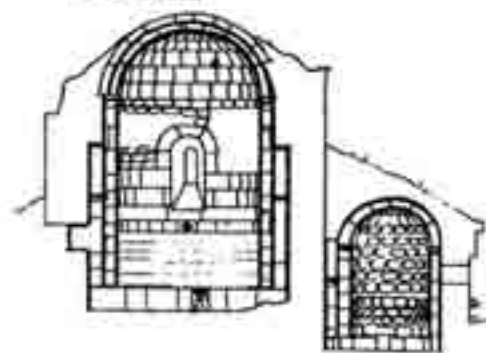


AZAVRET. The church of St. Matthew (Mark the Evangelist) as seen from the south-east and south-west; a partial view of its western facade



AZAVRET. The church of St. Matthew (Mark the Evangelist) seen from the east; its eastern window and portico

AZAVRET. The notched-cornice portico of the church of St. Matthew (Mark the Evangelist) seen from the east; a set-in-wall capital, and a partial view of the intramural arches adjoining the north-western corner of the church



AZAVRET. The measurements of the facades and sections of the church of St. Matthew (Mark the Evangelist) according to “ჯავახეთი. ისტორიულ-ხელოთმოდგურული გზამკვლევი” (თბილისი, 2000).

The cemetery extending in the south of the church; the pedestal of a quadrilateral stele, and a horse-shaped gravestone found in the cemetery



AZAVRET. The church of Mesrop the Holy Translator as seen from the south-west and south-east; its only entrance opening from its southern facade, and the construction inscription of 1868

ვო” presented Tsiskarishvili’s version of the decipherment of the inscription: უფალო, თვედორე - ამის მაშენებელი შეიწყაღე.

V. Silogava considers this inscription, preserved on the wall of the ancient church of Azavret, contemporary of the Georgian Mesropian ones found in Alastan, and traces it back to the 10th to 11th centuries (see სილოგავა ვ., მრავალთავი, VII, თბილისი, 1980, გვ. 171).

The church of St. Mesrop the Translator was built in 1868. Its western pediment is surmounted by a double-floor belfry. A visitor who saw it in 1885 writes: “...they have a magnificent church built of finely-dressed stone, but having a wooden roof.”⁷⁸ The monument was damaged by the earthquake of 19 December 1899.⁷⁹

At present the church of Holy Translator Mesrop stands in a good state of preservation.

A four-line inscription is engraved on the tympanum of the only entrance of the church opening from its southern facade:

Ս. ՄԵՍՐՈՎԻ ԹԱՐԳՄԱՆԻՉ ԵԿԵՂԵՑԻՍ | ՀԱ-
ՅՈՑ ԿԱՌՈՒՅԱԻ ԱՐԴԵԱՍ(Բ)Ը ԵՒ | ՇԱՆԻԻԸ ՀԱ-
ՍԱՅՆ ԺՈՂՈՎՐԴՈՅ ԱԶԱԻԲԹ ԳԵՂԶ | ԱՄԻ
ՓՐԿՉԻՆ 1868. ԻՍԿ ՀԱ(ՅՈՑ) ՈՅԺԶ:

Transl.: THE ARMENIAN CHURCH OF MESROP THE HOLY TRANSLATOR WAS BUILT THROUGH THE MEANS AND EFFORTS OF THE ENTIRE POPULATION OF AZAVRET VILLAGE IN THE YEAR 1868 OF OUR LORD AND 1317 OF THE ARMENIAN CALENDAR.

Published in: **Նարայնյան Մ.**, Ջալալսը, էջ 42.

At the north-eastern extremity of the village extends a **cemetery** retaining rectangular tombstones and others shaped like cradles and horses. All of these gravestones are typical of the 16th to 20th centuries.

⁷⁸ «Արձագանք», 1885, № 3, էջ 44:

⁷⁹ **Мушкетов И.**, idem, p. 24.



AZAVRET. The ruins of a church in the village site of Tetrov

Among the **residential buildings** preserved in Azavret, mention should be made of Zhora Salnadzortsian's house (1872) having a fire-place.

Four kilometres north-west of Azavret lie the ruins of the medieval **village site of Tetrov** and its church.

ALATUMAN



ALATUMAN. A general view of the village

Location. Alatuman is situated on a slightly-slanting mountain slope facing south-westward and rising at an altitude of 1,760 to 1,790 metres above sea level, 20 kilometres north of Akhalkalak in a straight line. The highway of Akhalkalak-Tabatzghur, which extends through the village, divides it in two quarters.

A Historical Introduction. In 1595 the village, then known by the name of *Alaisuban*, had a population of 14 houses and paid 14,000 *akches* as a state tax.¹ Between 1718 and 1719, when *Alaisuban* was governed by a certain Mehmed Ibrahim, it paid 26,000 *akches* to the State Treasury.²

Population. The forefathers of the present-day inhabitants of Alatuman resettled in its site from Gaghtarij³ Village, Karin District, Karin Province between 1829 and 1830.

Statistical Records. The available archive documents attest that the aforementioned Western Armenian

resettlers constantly increased in number after their arrival at the village. The table which follows below comes to substantiate this:

Year	Houses	Males	Females	Total
1840 ⁴		65	65	130
1841 ⁵		69	70	139
1842 ⁶		75	78	153
1844 ⁷		88	89	177
1845 ⁸		82	79	161
1847 ⁹		82	80	162
1849 ¹⁰		86	85	171
1853 ¹¹		94	82	176
1857 ¹²		90	102	192
1860 ¹³	16	101	104	205
1861 ¹⁴	16	105	88	193
1862 ¹⁵		103	91	194

4 ՀԱԳ, ֆ. 53, ց. 1, գ. 3800, ք. 4:

5 Idem, file 3802, pp. 63-64.

6 Idem, file 3805, pp. 78-79.

7 Idem, file 3809, pp. 16-17.

8 Idem, file 3811, pp. 70-71.

9 Idem, file 3814, pp. 33-34.

10 Idem, file 3818, pp. 40-41.

11 Idem, file 2743, pp. 37-38.

12 Idem, file 3830, pp. 53-54.

13 Idem, file 3833, pp. 65-66.

14 Idem, file 3839, pp. 24-25.

15 Idem, file 3836, pp. 21-22.

1 Գրքահանության վեցամսյակի ծանուցում, ԳՎ. 199-200.

2 Ռուսների կողմից չափազանց 1694-1732 ՎՎ., ԳՎ. 157.

3 Metz (*Greater*) and Pokr (*Smaller*) Gaghtarij—presently known as *Büyük* and *Küçük Geçit*—were Armenian-inhabited villages situated within 3 kilometres of each other, 40 kilometres west of Karin (Erzurum) City.



ALATUMAN. The church of Sourb Yerrordutium (Holy Trinity) from the west; its construction inscription

1863 ¹⁶		110	94	204	1884 ³⁵	28			
1864 ¹⁷	16	113	97	210	1885 ³⁶		224	195	419
1866 ¹⁸	16	111	93	204	1887 ³⁷		237	216	453
1867 ¹⁹		129	98	227	1889 ³⁸		241	222	463
1868 ²⁰		139	108	247	1890 ³⁹		247	225	472
1869 ²¹		163	117	281	1891 ⁴⁰		249	231	480
1870 ²²		166	122	288	1892 ⁴¹		255	235	490
1871 ²³		168	123	291	1893 ⁴²	35	258	240	498
1872 ²⁴		167	128	295	1894 ⁴³		256	242	498
1873 ²⁵		176	133	309	1897 ⁴⁴		281	254	535
1874 ²⁶				318	1898 ⁴⁵		292	262	554
1875 ²⁷	25			323	1899 ⁴⁶		279	251	530
1876 ²⁸		190	157	347	1900 ⁴⁷		279	251	530
1877 ²⁹		191	151	342	1901 ⁴⁸		280	259	539
1878 ³⁰		205	169	374	1902 ⁴⁹		279	263	542
1880 ³¹		209	179	388	1905 ⁵⁰		304	271	575
1881 ³²		211	182	393	1908 ⁵¹	43	329	281	610
1882 ³³		214	193	407	1910 ⁵²		338	296	634
1883 ³⁴		220	193	413	1912 ⁵³		345	305	650
					1914 ⁵⁴		357	308	665

16 Idem, file 3843, pp. 21-22.

17 Idem, file 3846, pp. 8-9.

18 Idem, file 3848, p. 74.

19 Idem, file 3851, pp. 20-21.

20 Idem, file 3853, p. 28.

21 Idem, file 3856, p. 10.

22 Idem, file 3857, p. 24.

23 Idem, file 3858, pp. 10-11.

24 Idem, file 3859, pp. 57-58.

25 Idem, file 3862, pp. 71-72.

26 Idem, file 3864, pp. 27-28.

27 Idem, file 3866, pp. 20-21. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

28 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, ք. 30-31:

29 Idem, file 3869, pp. 29-30.

30 Idem, file 3850, pp. 218-219.

31 Idem, file 3872, pp. 88-89.

32 Idem, file 3873, pp. 97-98.

33 Idem, file 3874, pp. 43-44.

34 Idem, file 3875, pp. 48-49.

35 «Արձագանք», 1885, № 3, էջ 43:

36 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 14:

37 Idem, file 3880, pp. 40-41.

38 Idem, file 3884, pp. 65-66.

39 Idem, file 3887, p. 147.

40 Idem, file 3889, p. 146.

41 Idem, file 3891, p. 118.

42 Idem, file 3895, pp. 42-43. Also see «Մուրճ», 1894, № 5, էջ 793.

43 ՀԱԳ, ֆ. 53, գ. 1, զ. 3896, ք. 171-172:

44 Idem, file 3899, pp. 144-145.

45 Idem, file 3897, p. 167.

46 Idem, file 3903, pp. 101-102.

47 Idem, file 3905, p. 52.

48 Idem, file 3906, p. 69.

49 Idem, file 3907, pp. 21-22.

50 Idem, file 3912, pp. 264-265.

51 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 43:

52 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, ք. 135-136:

53 Idem, file 3920, pp. 18-19.

54 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 174-175: Another source reports 564 inhabitants for the same year (Кавказский календарь на 1915 г., стр. 86).

1916 ⁵⁵		363	315	678
1918 ⁵⁶	70	279	280	553
1921 ⁵⁷		80	70	160
1969 ⁵⁸				1,120
1987 ⁵⁹	185			907

During World War II, Alatuman sent 115 of its inhabitants to the battle-field—45 of them did not come back to their native village.⁶⁰

The earliest mention of the village's **parochial school** in the available archive documents dates from 1865:

Year	Comments	Teachers	Pupils
1865 ⁶¹		1	23
1874 ⁶²		1	20
1880 ⁶³		1	21
1881 ⁶⁴		1	18

The church of **Sourb Yerrordutium (Holy Trinity)**, which was founded in the 1830s,⁶⁵ used to represent a stone building with a wooden covering.⁶⁶ As of 1856, the church "...is on the verge of collapse, and there are fears that it may come down altogether. For this reason, the common Armenian people wish to

renovate it through their own means..."⁶⁷ It is known that the inhabitants of the village succeeded in carrying out this planned overhaul.

The earthquake which struck Javakhk on 19 December 1899 caused some harm to the sanctuary.⁶⁸ At present it is preserved standing and represents a stone building with a wooden roof. Its only entrance opens from its western facade. The pediment of the same side is surmounted by a rectangular structure with a belfry. All the parts of the monument are built of undressed stone, except for its western facade and windows which are finely-finished.

Inscribed above the church entrance:

ԱՐԳԵԱՍԻ ԶԱՍԱՐԱԿ ԺՈՂՈՎՐԴՈՑ
ԳԼԽ(ԱՒՈՐ)Ը (Յ)ԱՆՈՒՆ Ս(ՈՒՐ)Ը ՅԵՐՐ(ՈՐ-
ԴՈՒԹ)Ե(Ա)Ն ԱԼ(Ա)Թ(Ո)ԻՍ(Ա)Ն ԳԵՂՁ. 1857
ՇԻՆԵՅԱԲ Ս(ՈՒՐ)Ը ՅԵԿԵՂԵՑԻՍ:

Transl.: THIS HOLY CHURCH WAS [RE]-BUILT WITH THE MEANS OF THE COMMON PEOPLE OF ALATUMAN VILLAGE [IN] 1857.

Published in: **Կարապետյան Ա.**, Ջալալյաթ, էջ 45.

55 ՀԱԳ, ֆ. 196, ց. 1, գ. 43, ք. 22-23:

56 ՀԱԳ, ֆ. 469, ց. 3, գ. 2, ք. 1-4:

57 ՀԱԳ, ֆ. 355, ց. 1, գ. 895, ք. 1:

58 ՀԱՀ, հ. 1, էջ 134:

59 According to the registers of the Village Council.

60 **Կարապետյան Ա.**, Ջալալյաթ, էջ 101:

61 ՀԱԳ, ֆ. 53, ց. 1, գ. 3848, ք. 2:

62 Idem, file 3864, pp. 27-28.

63 Idem, file 3872, pp. 88-89.

64 Idem, file 3873, pp. 97-98.

65 Idem, file 457, pp. 42-67.

66 «Արձագանք», 1885, № 3, էջ 43:

67 ՀԱԳ, ֆ. 56, ց. 1, գ. 3436, ք. 8:

68 **Мушкетов И.**, idem, p. 22.

ALASTAN



ALASTAN. The village as seen from the north

Location. The village extends on the slightly-slanting slope of a south-east-facing mountain rising at an altitude of 1,700 to 1,720 metres above sea level, 16 kilometres north-west of Akhalkalak in a straight line. It is situated in an area abounding in water.

A Historical Introduction. In 1595 the village, then known by the name of *Nerkin (Lower) Alastan*, had 7 houses and paid a state tax amounting to 10,999 *akches*.¹ It was devastated in the 18th century.

Population. The ancestors of the present-day inhabitants of Alastan moved here from Artzati² and Tvanj³ Villages, Karin Province between 1929 and 1930. The Darbinians, the former inhabitants of Azavret who later took up living in Alastan, are from Gharakepak Village in origin.

There exist only some scanty *statistical records* relating to the number of the village population:

Year	Houses	Males	Females	Total
1870 ⁴	95	470	473	943
1883 ⁵				1,306
1885 ⁶				1,226
1886 ⁷				1,334
1908 ⁸	260			1,771
1912 ⁹				2,264
1914 ¹⁰				2,355
1915 ¹¹				2,174
1916 ¹²				2,192
1968 ¹³				2,125
1987 ¹⁴	360			1,380

Alastan participated in World War II with 296 of its inhabitants, 137 of whom were killed on the battleground.¹⁵

4 СМОТГ, стр. 28.

5 Кавказский календарь на 1885 г., Тифлис, 1884, отдел III, стр. 204.

6 «Արձագանք», 1885, № 26, էջ 368:

7 Кавказский календарь на 1894 г., стр. 154.

8 ՀԱԳ, ֆ. 316, ց. 1, գ. 102, ք. 36:

9 Ջալալյան Ա., Հրաւիր ողբնորթեան, Էջմիածին, 1993, էջ 95:

10 Кавказский календарь на 1915 г., стр. 86.

11 «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1915, էջ 81:

12 Idem, Tiflis, 1916, p. 81.

13 ՀԱՀ, հ. 1, էջ 139:

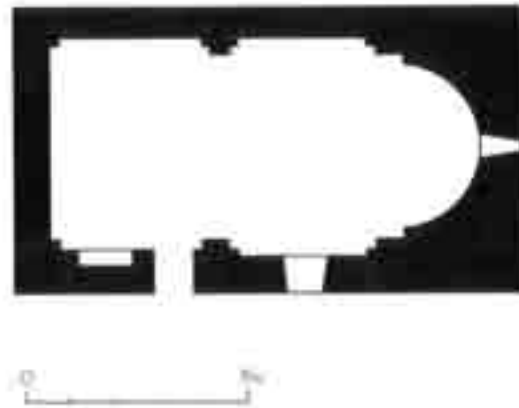
14 According to the registers of the Village Council.

15 Դավթյան Ա., Ջալալյան, էջ 101:

1 Գրքահանության վեցամսյակի ընթացքում, Գ. 203.

2 Artzati—presently known as *Ye'ilyayla*—was an Armenian-inhabited village lying 15 kilometres north of Karin (Erzurum) City.

3 Tvanj—presently known as *Güzelova*—was another Armenian-populated village located 13 kilometres north of Karin (Erzurum) City.



ALASTAN. The older church of the village seen from the south and south-west; the only entrance of the church opening from its southern facade, and its plan

Economic Life. In 1870 the village had 7 functioning mills.¹⁶

According to a document of 1870, Alastan had two **schools**, one of which was a parish one, and the other belonged to the state.¹⁷ The former was lodged in the old church of the village (the local people still refer to it as a school house).

Most probably, **the church** of Alastan (10th to 11th centuries) used to belong to the Byzantine faith. Later, however, the Armenian Catholics who took up residence in the devastated site of this once Armenian-inhabited village in the 1830s repaired it and consecrated it according to the ritual of the Armenian Catholic Church. The sanctuary functioned for over a quarter of a century. In 1856,¹⁸ when the foundations of a new, larger church were laid a little west of it, its wooden roofing was partly destroyed: "...the Armenian

Catholics have demolished the church of Alastan and used its building material for the construction of their new church..."¹⁹

Despite this, however, the church (exterior dimensions: 11.5 x 6.56 metres), which is built of finely-dressed stone, remains standing nowadays, and only its roof is in a state of decrepitude. Its walls are enriched with sculptures of equal-winged crosses typical of the early Middle Ages.

Two inscriptions carved in Georgian Mesropian characters—they are very difficult to read—are preserved on both sides of the window of the eastern facade:

რსჲ ში ნასყრთმენ | ღერძი | ჟრეს
ესე მე ნოსშელმან | დავდე | ქვაჲ

Transl.: I, NOSHEL, PLACED THIS STONE.

Published in: **Brosset M.**, *Mélanges asiatiques*, t. II, p. 342; **Росетов И.**, *idem*, p. 31; **ცისკარიშვილი, ვ.** *idem*, p. 123; **ბერძენიშვილი ნ.**, *idem*, p. 158; **სილოგავა ვ.**, *მრავალთავი*,

¹⁶ CMOTT, *стр.* 28.

¹⁷ *Ibid.*

¹⁸ «*Օրացոյց եւ պատկեր տօնից*», Թիֆլիս, 1916, էջ 81:

¹⁹ *ՀԱԳ*, ֆ. 56, გ. 1, კ. 3436, პ. 8:



ALASTAN. Details of the older church of the village

VII, გვ. 171; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 71.

Misreading: M. Brosset read *ნაყერძენ* (Noshel) as *აღყრძენ* (Roshel). N. Berdzenishvili offered *როშელმან* as a version, but he did not exclude *ოშეშმან* either. I. Rostomashvili and V. Tsiskarishvili repeated Brosset's version of decipherment.

Note: According to N. Berdzenishvili, the inscription dates from a period anterior to the 13th century. V. Silogava traces it back to the 10th to 11th centuries.

The other inscription reads as follows:

რღე ში შიშ შსა | სჯარარსიძი
ესე მე დ(ა)ნ(ი)მ დ(ა)ვ(ს)უ(ი) | საოლისძემან.

Transl.: I, SAUL'S SON DACHIM, PLACED IT.

Published in: Brosset M., *Mélanges asiatiques*, t. II, p. 343; **Поченов И.**, idem, p. 31; **ცისკარიშვილი ვ.**, idem, p. 123; **ბერძენიშვილი ნ.**, idem, p. 158; **სილოგავა ვ.**, *მრავალთავი*, VII, გვ. 171.

Misreading: M. Brosset has this version: *რღე ში შსა...* *ბსტყზს* *აიშ*. I. Rostomashvili and V. Tsiskarishvili repeated

this decipherment. N. Berdzenishvili offers *ესე მე დნმ დსა* | *საოლისძემ*, which runs as follows with the abbreviations read in full: *ესე მე დახიმ | საოლისძემ(?)*.

Note: According to N. Berdzenishvili, the inscription was engraved during a period preceding the 13th century. V. Silogava traces it back to the 10th to 11th centuries.

The Armenian Catholic church of Sourb Astvatzamor (Holy Virgin) stands a little west of the older church of the village. It was founded in 1856: “...a stone-built church... dedicated to the Assumption of Holy Virgin Mary [and erected] through the parishioners' means in the year 1856.”²⁰ The monument underwent overhaul in 1863²¹ and 1903.

²⁰ «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1916, էջ 81:

²¹ «Արձագանք», 1885, № 26, էջ 368: Also see ՀԱԴ, ֆ. 316, g. 1, q. 102, p. 36.



ALASTAN. Sourb Astvatzamor (Holy Virgin) Church seen from the north-west and south; its entrance opening from its southern facade; a table-cloth (1790) embroidered in golden threads brought from Artzati Village, Karin Province, Western Armenia

At present Sourb Astvatzamor Church is a functioning sanctuary.

Engraved on the southern entrance arch of the church:

ՌՅԾՐ 1903 | ՎԵՐԱՓՈԽՈՒՄՆ Ս(ՈՒՐԲ) ԱՍՏՎԱԾՄԵՆԻ | ՅԻՇԱՍԱԿ ՊԵՏՐՈՍ ԴՈՒԴՈՒԿՅԱՆԻ | ԱԼԱՍՏԱՆ ԳԻՂԻ ԵԿԵՂԵՑՄՈՅՆ:

Transl.: [IN] 1903 THE CHURCH OF ALASTAN VILLAGE [DEDICATED TO] THE ASSUMPTION OF THE HOLY MOTHER OF GOD IN MEMORY OF PETROS DUDUKJIAN.

Published in: Կարապետյան Ս., Ջալալխը, էջ 49.

A 9-line inscription carved on the middle part of a table-cloth embroidered in golden threads:

ՅԻՇԱՍԱԿ Է ԷՐՁՐՈՒՄԻ ԱՐԾԱԹԻ ԳԻՂՆ | Ս(ՈՒՐԲ)Բ Ա(ՍՏՈՒԱ)ԾԱԾՆԱՅ ԵԿ(Ե)Ղ(Ե)Ց-

Ի(Ո)ՅՆ, | ՕԳՆՈՒԹԻ(ԻՆ) Ի ԺՈՂՈՎՐԴԵՂՆԷ. ԱՇԽԱՏՈՒԹ(ԵԱՍ)Բ ՄԱՆԱՍԷԻ ՅԱԿՈԲԵԱՆ ԵԻ | ՅՕՀԱՆԻ Յ(Ո)ՎՍ(Է)ՓԵ(ԱՆ) | ՌՍԼԹ (1790) ԹԻՐՆ:

Transl.: A DONATION FROM THE PEOPLE IN MEMORY OF ARTZATI VILLAGE OF ERZRUM TO SOURB ASTVATZATZIN CHURCH. NEEDLE-WORK BY MANASE HAKOBIAN AND OHAN HOVSEPIAN IN THE YEAR 1790.

Published in: Կարապետյան Ս., ibid.

Priest. In 1915 Simeon Khachaturian served the community of Alastan.²²

²² «Օրացոյց և պատկեր սօցնից», Թիֆլիս, 1915, էջ 81:



The cemetery of the village, which extends in the church-yard, retains the remains of the parish priests of the village. Below follow the epitaphs carved on their gravestones:

ՅԱՅՍ Է / ՏԱՊԱՆ / ԴԱՍԲԱՐԱՆԻ ԱԲԱԳ Ե-
 ԲԷՅ Տ(Է)Ր ՄԻՍՈՎՆԻ ԵՒ ԳԵՐԻՍՄԱՍ ՎԱՐԴԱ-
 ՊԵՏԻ. ՈՐ Է ՈՐԴԻ ԱԲՐԱՀԱՄԻ ԶՈՐ / ԵԴԱԻ
 ՅԱՅՄ ՇԻՐՄԻ / ՈՐ Է Ի ԴՈՒՌՆ Ա(ՍՏՈՒԱ)-
 ԾԱԾՆԻ / ՓՈԽՈՒՄՆ ԵՂԵԻ ՕԳՈՍՏՈՍԻ. ՀԱ-
 ԶԱՐ ՈՒԹ ՀԱՐԻԻՐ ԵՐԵՍՈՒՆ ԵՕԹԻ:

Transl.: IN THIS GRAVE REPOSES ARCHPRIEST AND WISE ARCHIMANDRITE SIMOVN, WHO IS THE SON OF ABRAHAM. PLACED [BURIED] IN THIS GRAVE, WHICH IS IN THE YARD OF ASTVATZATZIN [CHURCH]. DEPARTED IN AUGUST 1837.

Published in: Կարապետյան Մ., ibid.



ՅԱՅՄ ՇԻՐՄԻ / ՀԱՆԳԵԱԻ ՊԵՏՐՈՍ ՄԱԿԱ-
 ԲԵ(Ա)Ն. / ՈՐ Է ... / ՊԱՇՏՈՆ ԱԹՈՈՒԱԿ(Ա)ԼԻՆ /
 ԾԱՌԱ(Յ)ԵՅ ԱՆՎԱԽ Ս(ՈՒՐ)Բ ԵԿԵՂԵՅՈՅՍ:

Transl.: IN THIS GRAVE LIES PETROS MAKARIAN, WHO... SERVED THIS HOLY CHURCH BRAVELY.

Published in: Կարապետյան Մ., idem, p. 50.

ԱՅՍ Է / ԳԵՐԵԶՄԱՆ / Զ(Ա)Հ(Ա)ՆԱ(Յ)Ի ԴԱ-
 ԽԱՆՈՒԹԻ(Ի)Ն ՀԱՅ-ԿԱԹՈՂԻԿԻ ԵՒ ԳԵՐԻ-
 ՄԱՍ Տ(Է)Ր ՅԱԿՈԲԻ. / ՈՐ Է ՈՐԴԻ ՍԱՂԱԹԷԼԻ.
 ԶՈՐ ԵՒ ԵԴԱԻ ՅԱՅՄ ՇԻՐՄԻ / 1853. 12/24:

Transl.: THIS IS THE GRAVE OF A PRIEST BELONGING TO THE ARMENIAN CATHOLIC FAITH, FATHER HAKOB OF GREAT WISDOM, WHO IS THE SON OF SAGHATEL. PLACED [INTERRED] IN THIS GRAVE ON 24 DECEMBER 1853.

Published in: Կարապետյան Մ., ibid.



ALASTAN. Epitaphs carved in memory of Armenian Catholic clergymen

On an elevated site at the edge of the road leading to the woods of Jubaret, 700 metres west of Alastan rises one of the most famous pilgrimage sites of the village.

The remnants of a medieval village site, known as *Verin Alastan (Kharaba)*, as well as those of a church and a cemetery are preserved on the south-west-facing slope of a gorge, 2.5 kilometres north-west of Alastan. The historical name of this ancient place is consigned to oblivion. Most probably, it is identical to the village of Verin (Upper) Alastan mentioned in the tax list of 1595 as comprising 15 houses and paying a tax of 8,000 akches.²³ The local people customarily refer to it by the name of *Kharaba*.

The church of the village site represents a uni-nave building of hewn stone (exterior dimensions: 8.34 x 5.31 metres). Its western facade is in a comparatively

²³ Գրքահանության շրջանի ժամանակահատվածում, ԵՊՀ 196-197.



ALASTAN. The ruins of the church of Verin Alastan Village Site as seen from the south-west; its entrance opening from its southern facade; its interior towards the east and west

good state of preservation. The composition and building peculiarities of the monument trace it back to the period between the 16th and 17th centuries.

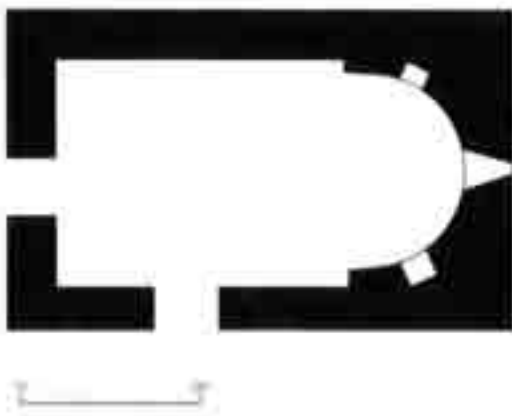
An ornate *khachkar* (90 x 90 x 19 centimetres), engraved with an inscription dated 1643, lies 7 to 8 metres west of the church:

ՅԻՇԱՏԱԿ Է ԽԱՉՍ ՊԱՐՈՒՆԻԿԻՆ ... /
ԹՎ(ԻՆ) ՋՃՂԲ (1643):

Transl.: THIS CROSS IS IN MEMORY OF PARU-
NIK... IN THE YEAR 1092 (1643).

Published in: Կարապետյան Ս., Ջավախքի խաչքարերը, էջ 12.

The ruins of the **village site of Devat** are preserved 2 kilometres south-east of Alastan. It used to comprise 4 houses and paid 10,000 *akches* to the State Treasury in 1595.²⁴ This tax was reduced to 5,000 *akches* between 1717 and 1718, i.e. in the days of Village Head Hasan, as



ALASTAN. The plan of the church of Verin Alastan Village Site

²⁴ Գյւրջիսեանի վիճակագրական տեղեկատու, ԳՅ. 205.



ALASTAN. A khachkar found in a cemetery extending in the west of the church of Verin Alastan Village Site

well as from 1721 until 1722, when Village Head Yusup's son Abdullah governed in Devat.²⁵

The village site of **Oldan (Ordan, Aldan)** extends on the right side of the tributary Jubaret, 4 kilometres north-west of Alastan. As of 1595, it is mentioned as comprising no *rayas* in its population and paying a tax of 7,000 *akches*.²⁶ Between 1706 and 1707, in the days of Village Head Mustafa, the tax paid to the State Treasury amounted to 11,000 *akches*.²⁷

²⁵ ჩიქლიძის ეპიგრაფიკის კვლევა დაგროვილი 1694-1732 წწ., გვ. 152, 170.

²⁶ გურჯისტანის ვილაიეთის დიდი დაგროვილი, გვ. 207. Beginning with the 16th century, the word *raya* was used in the Ottoman state with reference to its non-Muslim subjects (Christians and non-Christians) who paid an additional tax, known as poll-tax, did not enjoy a wide range of civil rights, wore special clothes making them different from Muslims, and suffered all kinds of abuses and violence (see ჯაქ, h. 9, სქსანი, 1983, էვ 594).

²⁷ ჩიქლიძის ეპიგრაფიკის კვლევა დაგროვილი 1694-1732 წწ., გვ. 126.



ALASTAN. A ram-shaped tombstone in the graveyard of Verin Alastan Village Site

The maps of Tsarist Russia, going back to the late 19th and 20th centuries, mention this village site by the name of *Aldan*.

The medieval **village site of Krtents Kharaba** lies on the road leading to Jubaret, within about 6 kilometres of Alastan. It retains the remnants of a ruined church and a cemetery.

In the neighbourhood of Alastan, the **village sites of Burastan and Erikli** are found.²⁸

²⁸ ბერძენიშვილი ნ., idem, p. 170.

AKHALKALAK



AKHALKALAK. A general view of the city

Location. Throughout many centuries, Akhalkalak's favourable geographical position has made it the centre of Javakhk from all standpoints (administrative, political, economic, cultural, etc.). Although at present it is merely the centre of the district of the same name, it remains as the chief and most populous place in Javakhk. It is situated on a cape-shaped table-land extending in the area between the rivers Parvana and Karasnakn (Gherkbulagh), at an altitude of 1,690 metres above sea level.

The Origin of the Toponym. Dwelling upon the etymology of the name of Akhalkalak, Vardan Areveltsy writes: "...[New City] which the Georgians call Axal-k'alak'..."¹

A Historical Introduction. It is generally accepted to trace the foundation of the fortress city of Akhalkalak to the early 11th century. In the days of Georgian King Bagrat III (1008 to 1012), the gates and towers of the city were built. Bagrat IV (1044 to 1047) continued its fortification by erecting its ramparts: "He constructed the city walls of Akhalkalak, for his mother Mariam was Armenian King Senacherim's daughter..."²

Two decades later, in 1064 Seljuk invader Alp-Aslan devastated Akhalkalak with his army of 100,000³: "...he encamped in the district called Jawakhk' and vehemently besieged the town of Akhalk'alak. By a violent assault he captured Akhalk'alak and mercilessly slaughtered all the inhabitants with the sword down to the last man and woman, butchering all the priests, monks, and nobles. The whole town was filled with blood, and the Turks led innumerable young boys and girls into captivity to Persia; moreover, they took [with them] treasures of gold, silver, precious stones, and pearls, amounting to an incalculable sum."⁴

In 1175 Seljuk War-Lord Yeltekuz, who had raided a number of districts and cities in Northern Armenia,

³ Մանր ժամանակագրություններ, հ. Բ (henceforward: ՄԺԲ), կազմ. Հակոբյան Վ. Ա., Երևան, 1956, էջ 133 ("...and again came and took Akhalkalak with 100,000 [troops]..."). The conquest of Akhalkalak by Alp-Aslan is also mentioned in Samuel Anetsy's work: "...[he] also occupied Akhalkalak" (quoted from: **Սամնէլի քահանայի Անեցոյ** հատարմունք ի գրոց պատմագրաց, Վարդապատ, 1893, էջ 112).

⁴ The Chronicle of **Matthew of Edessa**. Translated from the Original Armenian with a Commentary and Introduction by Ara Edmond Dostourian. University Press of America. USA, 1993, pp. 101-102. Another record states the following in connection with the same events: "In 1064 Sultan Arp-Aslan captured Akhalkalak and Ani..." (ՄԺԲ, էջ 502).

¹ Vardan Areveltsy's Compilation of History. Available at: <http://rbedrosian.com/va1.htm>

² **Ջուանշիր**, p. 112.



AKHALKALAK. The plan of the castle, 1828 (taken from: **Ушаков Н.**, История военных действий в азиатской Турции в 1828-1829 гг., т. 1, СПб., 1836)

spread ruin and depredation in Akhalkalak as well: “In 1175 Atabak Yeltkuz came, besieged Ani, and destroyed a great many churches in Shirak. Similarly he devastated Akhalkaghak and Javakhet and returned to Dvin, where he died...”⁵

The name of Akhalkalak City is mentioned in a 14-line inscription (1291) engraved on the western facade of a cut-in-rock church in the medieval Armenian city of Ani.⁶

⁵ ՄԺԲ, էջ 500: Also see Ժամանակագրություն **Ստեփաննոսի Օրբելյանի**, Երևան, 1942, էջ 18.

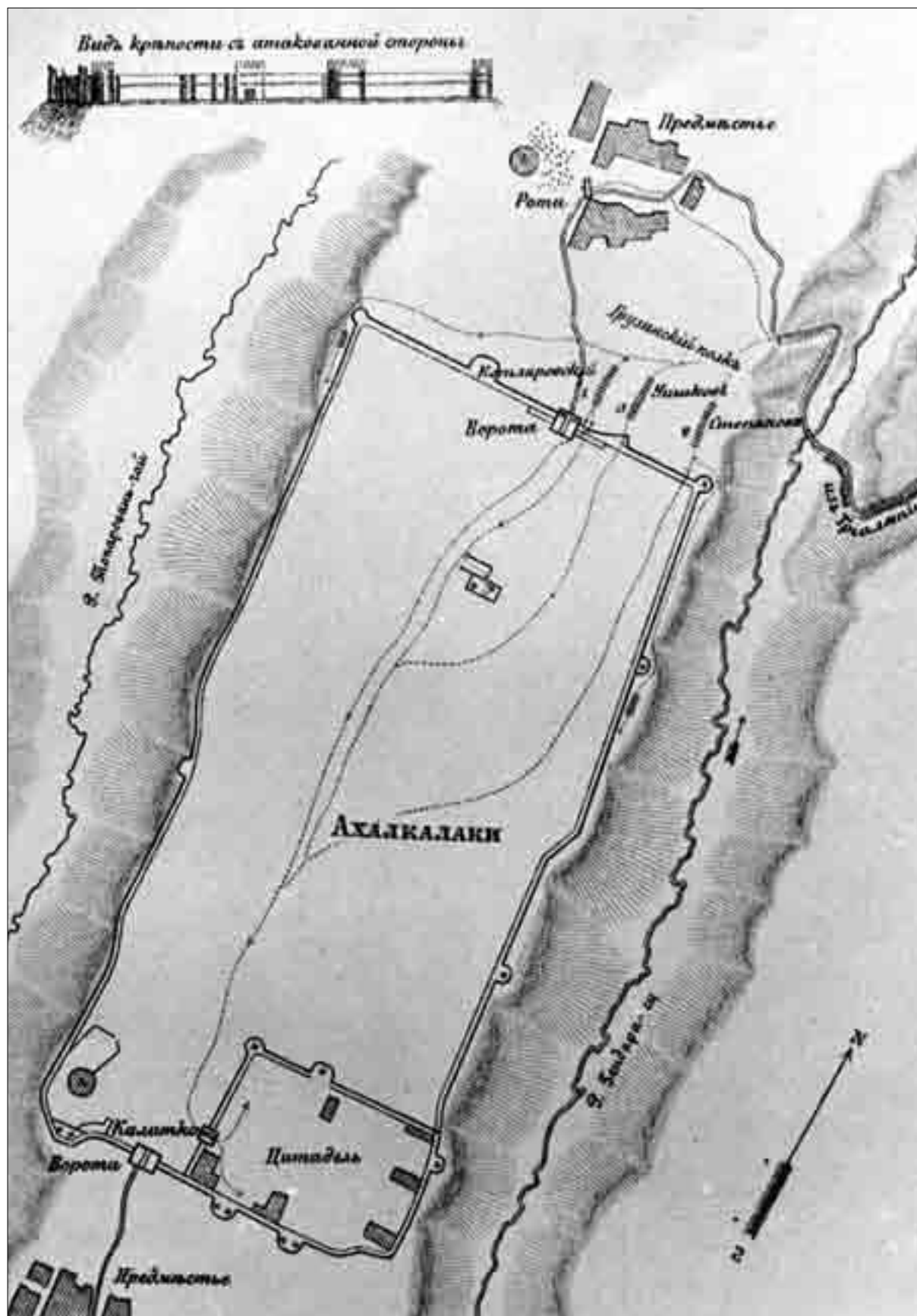
⁶ «Դիվան հայ վիճագրության», պրակ 1, կազմ.՝ **Հ. Ա. Օրբելի**, Երևան, 1966, էջ 68: The intelligible part of this semi-distorted inscription gives us grounds to suppose that it relates to an Armenian church built in Akhalkalak in the year mentioned in it: «ԿԱՍԱԿԻՆԻ ԱՅ. | ՊԱՐՈՆՈՒԹԵԱՆ ԱԹԱՊԱԿ ԱՄԻՐՍ-ՊԱՍԱԼԱՐ ՇԱՀԻՆՇԱՀԻ. | ԵՍ ԶՈՐԳԻ ԿԵՆԱՅԿԻՑ | ԻՄ ՍԹԷԷՍ ԿԱՍԱԿԻՆԻ ԱՅ. ԱՅ. ՄԵՐ ՀԱԼԱԼ ԱՐԴԵԱՆԻՅԻ ՁԵԿԵՆՆԵՆԻՆԻ... ԱՆԷԼԲԱՂԱՔԻԻՆ...ԹՈՒԻՆԻ» :ՉԵ: ՍԱՐԳԻՆԻ» (transl.: “BY THE WILL OF GOD, IN THE DAYS OF ATABAK AMIRSPASALAR SHAHINSHAH, I, KORGİ, [AND] MY SPOUSE STES BUILT THIS CHURCH... OF AKHELKAGHAK WITH OUR HONESTLY-EARNED MEANS IN THE YEAR 740 (1291). SARGIS”).

Akhalkalak also suffered devastation in 1484: this time the invaders were led by Mongol Shah Yaghub,⁷ who took away many of the local inhabitants as captives.

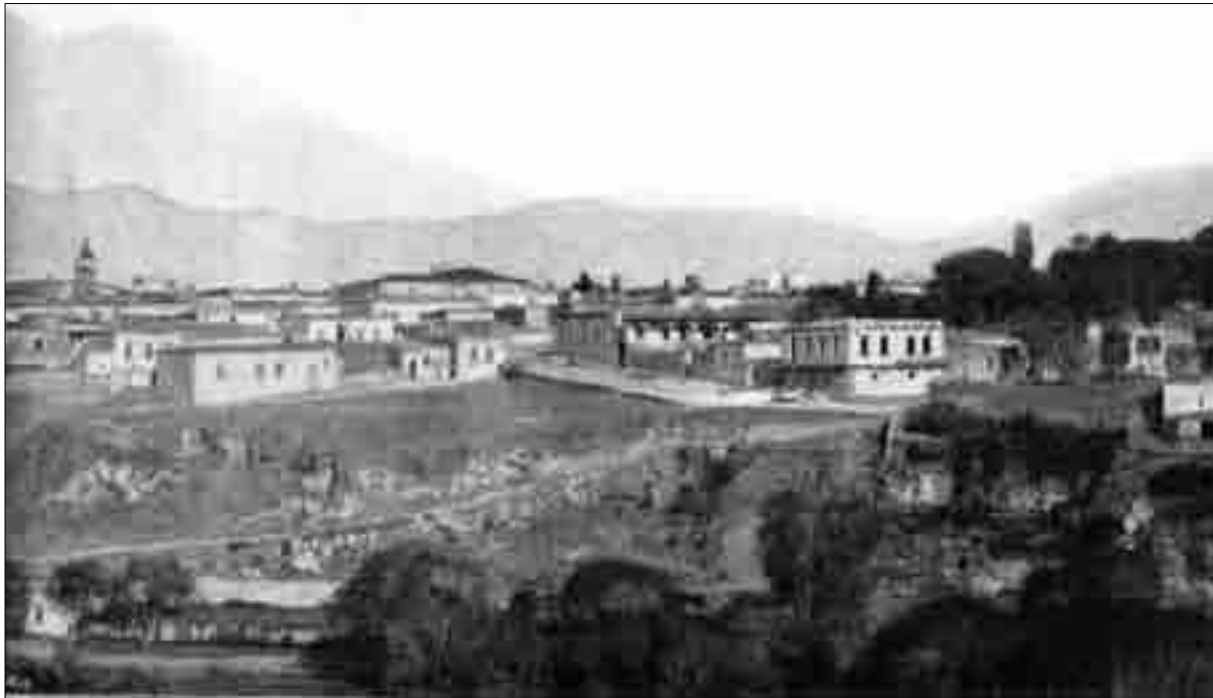
The year 1637 marked the establishment of Turkish domination in Akhalkalak, which had seen huge multitudes of conquerors, but had been able to revive every time after these incursions. Now the Christian population of the city and the entire district in general (the Armenians and Georgians) faced the threat of forced Islamisation. They lived under these harsh conditions until the early 19th century, when the Russians finally occupied Akhalkalak (1828) after several unsuccessful attempts.

The newly-arrived inhabitants of the fortress city, which lay totally ruined after the Russo-Turkish war, found it inexpedient to rebuild it—instead, in 1831 they founded a new city of a regular plan south-east of it and

⁷ **Սելիստր-Բեկ Լ.**, Վրաց աղբյուրները Հայաստանի և հայերի մասին, հ. Գ, էջ 72:



AKHALKALAK. The citadel in the late 19th century (taken from: Утверждение русского Владычества на Кавказе, под редакцией генерал-майора Потто, том 2, Тифлис, 1901)



AKHALKALAK. *The city and citadel early in the 20th century*

naturally named it Akhalkalak after the once existing city.

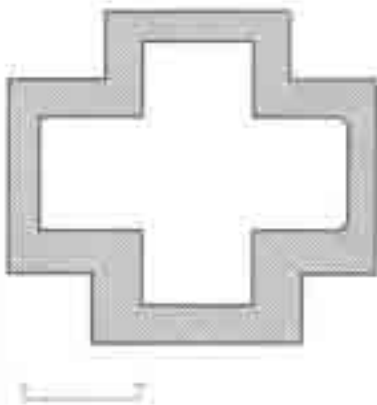
The City Site. The old fortress city of Akhalkalak, which lies at an altitude of 1,690 metres above sea level, is situated on a table-land extending like a cape in the area between the rivers Parvana (the largest right tributary of the Kur) and Karasnakn, which merges into the former from the left. This city site is around 700 metres long, but its maximum width hardly reaches 120 to 130 metres.

The citadel used to tower near the principal gates of Akhalkalak, at its south-eastern extremity. It was adjoined by a Turkish mosque (18th century) and a caravanserai.

In the course of excavations, the remnants of a *domed cruciform church* (10th to 11th centuries) were unearthed at the northern extremity of the city site. This monument (exterior dimensions: 16.0 x 14.4 metres), whose walls are preserved to a maximum height of a



AKHALKALAK. The citadel in the late 19th century; partial views of the towers of the castle (1980s)



AKHALKALAK. The remnants and plan of a cruciform church located in the vicinity of an Armenian cemetery, in the south of the city site

AKHALKALAK. The mosque of the citadel and an Arabic inscription preserved there



AKHALKALAK. The ruins of a caravanserai

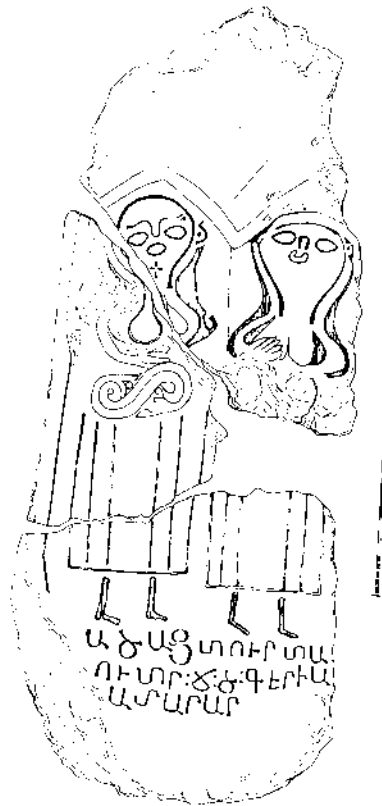


AKHALKALAK. Mayor Astvatzatur's broken tombstone in the Armenian cemetery lying near the cruciform church

metre, was built of undressed stone. Churches of such composition are rather rare in Javakhk (St. Stepanos Church of Ekhtila can be mentioned as a specimen of this type).⁸



AKHALKALAK. The fragments of the tombstone of Mayor Astvatzatur



AKHALKALAK. The traced copy of the tombstone of Mayor Astvatzatur

⁸ "ძეგლის მგობარი," 1976, № 40. «სიორას», 1997, № 14, էջ 4.

The mosque, which is situated in the citadel, is preserved standing. Inwardly, it bears the following Arabic inscription carved on a stone:

كلما دخل عليها زكريا المحراب... سنة ١٢١٨

Transl.: EVERY TIME ZAKARIAH ENTERS THE MEHRAB... 1218 (1803\1804)...

Note: The continuation of the inscription represents a quotation from the 37th part of El Imran, a section of the Koran. This decipherment is offered by Raffi Kortoshian.

Armenian Inscriptions. The entire territory of the city site abounds in tombstones, *khachkars*, cross-stone pedestals, as well as blocks and fragments of finely-dressed stones engraved with Armenian-language inscriptions. Even the only mosque of Akhalkalak retains in its walls some of the facing stones of a once existing Armenian church; moreover, these stones, which are decorated with cross reliefs, are set in places whence they are quite well-seen. There are a spate of records relating to the Armenian inscriptions found in the territory of the fortress city. In 1882, when “[the workers] were carrying stones from among these ruins for the construction of royal houses, they hit on a wall of stone and lime. After some digging, they unclosed a pavement of finely-finished stones below which lay several gravestones, *khachkars*, a stone chandelier, a piece of stone generally placed above church doors, etc. Many of the newly-found stones were carved with Armenian inscriptions dating from the 13th, 14th and 15th centuries. The oldest of them bore the following inscription”:

Incised into a tombstone:

ԱՅՍ Է ՀԱՆԳԻՍ ՆԵՐՍԷՍ (ՔԱՀԱՆԱՅԻՆ),
ԹՎ(ԻՆ) ՉԽԳ (1294):

Transl.: IN THIS GRAVE REPOSES (PRIEST?) NERSES. IN THE YEAR 743 (1294).

Published in: **Լալայան Ե.**, Երկեր, h. 1, էջ 55.

Another gravestone bears the following inscription:

ԹՎ(ԻՆ) ՊԺԱ (1362): ԱՅՍ Է ՀԱՆԳԻՍ ԵԹԷ
ԳԻՏԵՍ ՀԱՐԱՉԱՍ ՈՐ ՃԱՆԱՉԵՍ, ԵՂԱՐՔ ...
ՎՈ ... ԱՂԻՆ ԵՒ ՆԵՐՔՍԱԻՂԻՆ:

Transl.: IN THE YEAR 811 (1362). IN THIS GRAVE REPOSES... MAY YOU CONSIDER HIM A DEAR ONE IF YOU KNOW HIM, BROTHERS...

Published in: **Լալայան Ե.**, *ibid.*

Note: The tombstone was decorated with a human relief.

Engraved on the church tympanum:

ԹՎ(ԻՆ) Զ (1451):

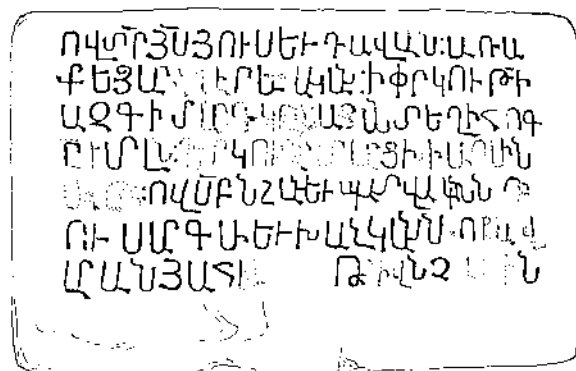
Transl.: IN THE YEAR 1451.

Published in: **Լալայան Ե.**, *ibid.*

Carved on a *khachkar*:

ԸՆԿԱԼ, ԿԵՅՈ, ՈՂՈՐՍԵԱ... ՀԱՆԳՈՒՅԵԱԼ:

Transl.: ...HAVE MERCY...DECEASED.



AKHALKALAK. An inscribed cross pedestal (1251?) amidst the ruins of the city site

Published in: **Լալայան Ե.**, *ibid.*

Note: “A thick layer of brick is seen on some of the stones. Thus, a standing *khachkar* which probably serves as a gravestone for a dead priest bears a piece of writing in which only several words can be read at random.”

The beginning of the Armenian original of the inscription is not intelligible to be translated.

Pieces of inscriptions have also been found on other archaeological finds: “The stone chandelier, which is about 7 *vershoks* [*an obsolete Russian measure of length*] high, is rather roughly-made. It bears some remnants of inscriptions which, however, are beyond decipherment.”⁹

Most presumably, the Armenian inscriptions mentioned in the passage quoted below (1885) date back to the 17th century: “In the west of the city towers the old castle with the remains of an older city in its neighbourhood. Several years ago, from amidst these ruins were found some Armenian epitaphs of about 200 years of antiquity.”¹⁰

A number of monuments preserved in the territory of the city site of Akhalkalak, particularly, the *khachkars* of the 9th to 10th centuries, and the aforementioned cruciform church come to attest that it was inhabited by Armenians up until the 11th century.

During our field-work carried out in the ruined Armenian cemeteries of this fortress city in 1988, we discovered new Armenian inscriptions, including the epitaph of Mayor Astvatzatur, which follows below:

Three-lines in the Armenian original engraved on one of the fragments (86 x 80 x 30 centimetres) of a tombstone broken to four pieces and lying a little south-east of the destroyed cruciform church, in the north-west of the fortress city:

Ա(ՍՏՈՒԱ)ՅԾԱՏՈՒՐ ՏԱՆ/ՈՒՏ(Է)Ր :ՃԾ: (150)
ԳԵՐԻ ԱԶ/ԱՏ ԱՐԱՐ:

Transl.: VILLAGE HEAD ASTVATZATUR [WHO] SET FREE 150 CAPTIVES.

Published in: **Կարապետյան Մ.**, Չափախոր, էջ 61.

Note: *Village Head* (*tanuter* in the original Armenian text) is used in the meaning of *Mayor*. The style of the epitaph traces it back to the 11th to 12th centuries.

In the citadel site, among the buildings of later periods, to put it more exactly, in the stairway of a house is placed a *khachkar* pedestal (100 x 72 x 55 centimetres) one of whose faces is carved with a 7-line weathered inscription in the Armenian language:

ՈՎ Տ(Է)Ր Յ(ԻՍՈՒՄ). ՅՈՒՄ ԵՒ ԳԱԽԱՆ. Ա-
ՈՒԱՔԵԱ ... ԿԱՆ. Ի ՓՐԿՈՒԹԻ(ԻՆ) | ԱԶԳԻՍ ...
ՏԵՂԻ ... |... |... ՈՎ Ս(ՈՒՐ)Բ ՆՇԱՆ ԵՒ ՊԱՏՎԱ-
ԿԱՆ... |ՈՒ ՍԱՐԳՍԻ ԵՒ ԽԱՉԿԱՆՆ ԼԵՐ ԶԱ-
ՎԱՐԱՆ ՅԱՀ... Թ(ԻՎՆ) Չ... (1251^o):

Transl.: LORD JESUS... FOR THE SALVATION OF MY NATION...



ԱՅՍԵՆՍԳ
ԻՍՍԳԻԳՈ
ՐՈՒԹՎԱՆ



AKHALKALAK. A tombstone (1301)

⁹ **Լալայան Ե.**, Երկեր, հ. 1, էջ 55:

¹⁰ «Արձագանք», 1885, № 3, էջ 42:

Published in: **Կարապետյան Ս.**, *ibid.*

Note: In most parts, the inscription is absolutely unintelligible to be translated.

In 1988 we also found a grave with an ornate *khachkar* (195 x 79 x 5 centimetres) and an inscribed tombstone. These two stone monuments were moved to Akhalkalak's Museum of Regional Studies to secure their preservation. A couple of years later, the former was taken to the yard of Sourb Khach (*Holy Cross*) Church situated in the centre of the city, while the latter was left in the yard of the museum.

Three-lines in the Armenian original engraved on the aforementioned gravestone (127 x 63 x 20 centimetres):

ԱՅՍ Է ՀԱՆԳԻԾՍ ԳՐ(Ի)ԳՈՐՈՒԹՎ(ԻՆ) ՉԾ
(1301):

Transl.: IN THIS GRAVE REPOSES GRIGOR. IN THE YEAR 750 (1301).

Published in: **Կարապետյան Ս.**, *idem*, p. 62.

Similarly, about ten *khachkars* (the oldest of them date from the 9th to 10th centuries), set in the walls of Sourb Khach Church and standing around it, have been moved here from the city site of Akhalkalak.

Ramparts. The city site used to be surrounded by fortified walls from all sides, but at present most of them are totally annihilated.

Nor (New) Akhalkalak. The newly-established city, which is adjacent to the site of the older one in the south, occupies the table-land (it is 2 kilometres long and a kilometre wide) lying between the aforementioned rivers.

At the south-eastern extremity of the city, at an altitude of 1,883 metres above sea level towers Mount Tashvanka. At its city-facing foot extends an Armenian cemetery with a great number of tombstones and mortuary houses dating from the 19th to 20th centuries.

Stages of Development. Being established in 1831, Nor Akhalkalak was granted the status of a city in 1845, but it did not serve as an administrative centre.¹¹ Parallel with its gradual development, in the second half of the 19th century, Akhalkalak periodically changed its statuses: “In the same year [1874 - S. K.], Akhalkalak became a district city of the third class, but in 1890 it turned into a second-class one, and was finally granted municipal autonomy in 1896.”¹² Arshak Christopher Grigoriants, who died in 1905, is men-

tioned as the City Elder from this year (1896) onwards.¹³

Despite its self-government, in 1905 “...we find the city right in the same conditions as some ten or twenty years ago. Again [we see] the same dusty and filthy streets without water and pavement, and bare of vegetation, although it nestles between two abundant rivers and among many springs.”¹⁴

Construction Activity. In 1884 the third-class city of Akhalkalak was described as follows: “The buildings of the city are of stone and mortar; many of them are constructed of finely-dressed stone. They are separated from each other with large, regular streets.”¹⁵

Another, more detailed record, dating from the early 1890s, states: “Akhalkalak has seven quite wide and regular streets intersected by another six ones that are shorter. With the exception of a single one, the other streets are not paved so that there is no lack of heavy dust and mud. On the whole, the houses represent single-floor low buildings of stone, and almost all of them are outwardly whitewashed. In the east stand double-floor large and small barracks.”¹⁶

In 1880 wide-scale tree-planting was carried out in the city, after which its Public Garden came into being: “...that is surrounded with trees and has a pergola. There is no spring or basin, and the small number of trees growing there receive water from a well.”¹⁷

From the year 1851 onwards, a fair annually opened in Akhalkalak between 1 and 15 September.¹⁸

Water Supply. In the late 19th century, Akhalkalak, which represented a city of almost 6,000 inhabitants, received drinking water only from the local springs: “Four magnificent springs, running in the gorges, provide the city with water. There also exist several wells, but their water is not potable.”¹⁹ In order to settle the issue of the water supply of Akhalkalak, in 1895 a project was made up with an estimate of 27,000 roubles for the conveyance of the water of Ablar's springs—located within about 3 kilometres—to the city.²⁰

According to another project, worked out in 1903 and requiring an estimate of 4,000 roubles, the waters of the tributary Karasnakh were to be conveyed to Akhalkalak by the application of a self-flowing system.²¹ However, a record of 1913 reveals that neither of

13 “Новое обозрение,” 1905, № 150.

14 **Տր-Յսկոյրեանց**, Ախալքալաքի ներկայ վիճակը, «Արշալույս», 1906, № 6, էջ 3:

15 «Արձաշար», 1885, № 3, էջ 42:

16 **Էփրիկեան Ս.**, *idem*, vol. 1, p. 66.

17 *Idem*, p. 67.

18 Кавказский календарь на 1854 г., Тифлис, 183, стр. 220.

19 *Idem*, p. 68.

20 «Նոր-Գար», 1895, № 54, էջ 3:

21 “Кавказ,” 1903, № 179.

11 Кавказский календарь на 1852 г., стр. 294 (the original reads: “В 1845 году образовался здесь город и с Высочайшего утверждения возведен на степень заштатного, с учреждением Полицейского Управления и в ведении Полицейского Коммисара. С того времени город значительно стал расширяться постройками”).

12 **Էփրիկեան Ս.**, *idem*, vol. 1, p. 66.

these projects was implemented: “As is known, our city towers on a rock. From three sides, it is surrounded with defiles through which run the stream Taparvan and the so-called tributary Gherkhbulagh. From the east, the former receives the water of Kulikam, which is clean and can be used both for drinking and other purposes. However, there is absolutely no water in the city proper: many attempts have been made to trace underground water channels and build wells, but in vain. First and foremost, our city needs to have potable water right within its boundaries. Which of us is unaware of the harsh difficulties the citizens have to face while getting water from the gorge of Gherkhbulagh. The inhabitants of the city have to suffer great expenses to get their drinking water: if we count the amount spent on potable water, we shall get rather a large sum. In order to help the citizens avoid the heavy costs connected with the procurement of potable water alone, steps should be taken for the bringing of pure water from the gorge within as little time as possible, so as to put an end to the unbearable sufferings the citizens go through, especially in the severe frost of winter.”²²

Once again the issue of the spring waters of Ablar was touched upon in 1914, when the City Elder invited architect Mikhailov and Arshak Babov, one of the members of the Municipal Council of Tiflis, to study the possibilities of the implementation of this project right on the spot: “The respectable guests examined the rich springs of Ablar, whence water is planned to be conveyed. According to the report made by the engineers, Ablar has fine-quality, salubrious water. They pledged themselves to elaborate the necessary projects and other documents until the coming summer so that they would be submitted for approval. The conveyance of water, as well as the construction of the sewerage system and a bath-house will take only some 100,000 roubles. Although Akhalkalak cannot afford to carry out this project with its own means, it will take a loan or apply to private benefactors.”²³

Population. The first inhabitants of Nor Akhalkalak arrived in the city in 1831: “...in 1831 several Armenians [several Armenian families - S. K.] came from Akhaltskha and built a coffee-house with a bakery and several dwelling-places in the south of the castle. Gradually they were joined by other families and thus laid the foundations of a small village...”²⁴ In the course of the decades that followed, a small number of representatives of other nationalities (Russians, Jews, Georgians, Greeks, etc.) took up residence in

Akhalkalak, which represented a purely Armenian village at the very beginning of its establishment. Like the Armenians, these people were resettlers here. Thus, the Jews had come from Akhaltskha: “[it] comprises a population of about 600 houses which are all inhabited by Apostolic Armenians, with the exception of several Jewish families which have come from Akhaltskha...”²⁵ The Jews even had their own quarter in Akhalkalak: “The northern quarter of the city, which is mostly populated by Jews and Boshas, does not add to its beauty at all. ...The cholera took away between 60 and 65 lives from this part of the city, where you can hardly find 50 to 60 houses, whereas the other quarters did not suffer a single loss...”²⁶ “Akhalkalak can be considered a purely Armenian city with a population of 5,000, where the representatives of other nationalities hardly amount to one hundred...”²⁷ Nevertheless, in the course of time, the percentage of the Armenians constantly decreased, as compared to the foreigners. This is evident from the available *statistical records* relating to several years:

Year	Arm.	Georg.	Other Nation.	Total
1830s ²⁸	805	5		810
%	99.4		0.6	
1851 ²⁹	2,599		76	2,675
%	97.1		2.8	
1865 ³⁰				2,260
%				
1883 ³¹	2811	24	285	3,120
%	90.1	0.7	9.1	
1886 ³²	4,083	45	175	4,303
%	94.9	1.0	4.0	
1896 ³³				5,303
%				
1897 ³⁴				5,443
%				
1902 ³⁵	5,210	91	192	5,493
%	94.8	1.6	3.5	
1905 ³⁶	5,775	158	339	6,272
%	92.1	2.5	5.4	
1916 ³⁷	6,151			7,055
%	87.2			
1979 ³⁸	10,278	506	2440	13,224
%	77.7	3.8	18.5	

²⁵ «Уշակ», 1878, № 134, էջ 1:

²⁶ «Նոր-Ղար», 1894, № 130, էջ 2-3:

²⁷ Ibid.

²⁸ Кавказский календарь на 1850 г., Тифлис, 1849, стр. 36.

²⁹ Кавказский календарь на 1852 г., стр. 293, 295.

³⁰ А. К-дзе, Этническое состояние Грузии в XIX веке, “Тифлисский Листок,” 1900, № 61.

³¹ Кавказский календарь на 1885 г., стр. 204.

³² Кавказский календарь на 1897 г., Тифлис, 1896, стр. 52-53.

³³ Кавказский календарь на 1898 г., Тифлис, 1897, стр. 22-23.

³⁴ А. К-дзе, *ibid.*

³⁵ “Известия Закавказского Статистического Комитета,” т. 1, № 2, Тифлис, 1904, стр. 80-81.

³⁶ Кавказский календарь на 1908 г., Тифлис, 1907, стр. 325.

³⁷ Кавказский календарь на 1917 г., Тифлис, 1916, стр. 190-193.

³⁸ As attested by the Municipal Council.

²² Մալխասեան Մ., Ջրի պահանջը Ախալքալակում, «Ջալալք», 1913, № 26, էջ 207:

²³ «Ջալալք», 1914, № 9, էջ 70:

²⁴ Էփրիկեան Մ., *idem*, vol. 1, p. 66.

It is noteworthy that there is certain discrepancy between the numbers provided by the state and parochial sources with reference to some years (1851, 1883, 1886, 1902, 1905):

Year	Houses	Males	Females	Total
1841 ³⁹		572	510	1,082
1842 ⁴⁰		598	521	1,119
1844 ⁴¹		644	560	1,204
1845 ⁴²		650	610	1,260
1847 ⁴³		640	624	1,264
1849 ⁴⁴		704	712	1,416
1851 ⁴⁵	193	553	534	1,087
1853 ⁴⁶		774	785	1,559
1854 ⁴⁷		791	793	1,584
1857 ⁴⁸		898	996	1,894
1860 ⁴⁹	320	1,025	1,020	2,045
1861 ⁵⁰		1,032	1,014	2,046
1862 ⁵¹		1,066	1,045	2,111
1863 ⁵²		1,084	1,068	2,152
1864 ⁵³	327	1,117	1,107	2,224
1865 ⁵⁴		1,147	1,116	2,263
1866 ⁵⁵	401	1,142	1,113	2,255
1867 ⁵⁶		1,214	1,180	2,394
1868 ⁵⁷		1,248	1,211	2,459
1869 ⁵⁸		1,244	1,232	2,476
1870 ⁵⁹		1,285	1,253	2,538
1871 ⁶⁰		1,317	1,301	2,618
1872 ⁶¹		1,355	1,333	2,688
1873 ⁶²		1,391	1,369	2,760
1875 ⁶³				2,813
1876 ⁶⁴		1,456	1,451	2,907
1877 ⁶⁵		1,600	1,489	3,089
1878 ⁶⁶		1,634	1,544	3,178
1880 ⁶⁷		1,745	1,644	3,389

39 ՀԱԳ, ֆ. 53, ց. 1, գ. 3802, ք. 62-63.

40 Idem, file 3805, pp. 76-77.

41 Idem, file 3809, pp. 13-14.

42 Idem, file 3811, pp. 70-71.

43 Idem, file 3814, p. 34.

44 Idem, file 3818, p. 40.

45 ՀԱԳ, ֆ. 56, ց. 1, գ. 2596, ք. 26-27.

46 ՀԱԳ, ֆ. 53, ց. 1, գ. 2743, ք. 39-40.

47 Idem, file 3825, pp. 49-50.

48 Idem, file 3830, pp. 52-53.

49 Idem, file 3833, pp. 65-66.

50 Idem, file 3839, pp. 23-24.

51 Idem, file 3836, pp. 20-21.

52 Idem, file 3843, pp. 20-21.

53 Idem, file 3846, pp. 8-9.

54 Idem, file 3848, pp. 11-12.

55 Idem, p. 74.

56 Idem, file 3851, pp. 20-21.

57 Idem, file 3853, p. 27.

58 Idem, file 3856, Ա. 9.

59 Idem, file 3857, p. 23.

60 Idem, file 3858, p. 10.

61 Idem, file 3859, pp. 56-57.

62 Idem, file 3862, pp. 70-71.

63 Idem, file 3866, pp. 19-20.

64 Idem, file 3868, pp. 29-30.

65 Idem, file 3869, pp. 28-29.

66 Idem, file 3850, pp. 217-218.

67 Idem, file 3872, pp. 86-87.

1881 ⁶⁸		1,720	1,636	3,356
1882 ⁶⁹		1,753	1,698	3,451
1883 ⁷⁰		1,881	1,715	3,596
1884 ⁷¹	600			
1886 ⁷²		1,953	1,758	3,711
1887 ⁷³		2,083	1,877	3,960
1889 ⁷⁴		2,181	1,850	4,031
1890 ⁷⁵		2,227	1,886	4,113
1891 ⁷⁶		2,272	1,946	4,218
1892 ⁷⁷		2,275	1,937	4,212
1893 ⁷⁸		2,282	1,945	4,227
1894 ⁷⁹		2,320	1,963	4,283
1897 ⁸⁰		2,449	2,105	4,554
1898 ⁸¹		2,510	2,167	4,677
1899 ⁸²		2,537	2,206	4,743
1900 ⁸³		2,571	2,233	4,804
1901 ⁸⁴		2,627	2,296	4,923
1902 ⁸⁵		2,648	2,316	4,964
1905 ⁸⁶		2,771	2,453	5,324
1906 ⁸⁷		2,771	2,453	5,324
1908 ⁸⁸	730	2,827	2,514	5,341
1910 ⁸⁹		2,928	2,600	5,528
1912 ⁹⁰		2,990	2,654	5,644
1914 ⁹¹		3,062	2,693	5,755
1916 ⁹²		3,071	2,700	5,771
1921 ⁹³		500	400	900
1979 ⁹⁴				10,278
1991 ⁹⁵				15,800

Sourb Mesropian Male School, which is one of the oldest parish schools throughout Eastern Armenia,

68 Idem, file 3873, pp. 96-97.

69 Idem, file 3874, pp. 42-43.

70 Idem, file 3875, pp. 47-48.

71 «Արձագանք», 1885, № 3, էջ 42:

72 ՀԱԳ, ֆ. 53, ց. 1, գ. 3878, ք. 11-12:

73 Idem, file 3880, pp. 39-40.

74 Idem, file 3884, pp. 64-65.

75 Idem, file 3887, p. 143.

76 Idem, file 3889, p. 142.

77 Idem, file 3891, p. 114.

78 Idem, file 3895, pp. 41-42.

79 Idem, file 3896, pp. 167-168.

80 Idem, file 3899, pp. 140-141.

81 Idem, file 3897, p. 162.

82 Idem, file 3903, pp. 93-94.

83 Idem, file 3905, p. 55.

84 Idem, file 3906, p. 67.

85 Idem, file 3907, pp. 16-17.

86 Idem, file 3912, pp. 259-260.

87 Idem, file 3915, p. 20.

88 ՀԱԳ, ֆ. 35, ց. 1, գ. 559, ք. 42:

89 ՀԱԳ, ֆ. 53, ց. 1, գ. 3917, ք. 134-135:

90 Idem, file 3920, pp. 17-18.

91 ՀԱԳ, ֆ. 56, ց. 6, գ. 1020, ք. 170-171: According to another statistical source, Akhalkalak had 7,484 inhabitants (Кавказский календарь на 1915 г., стр. 83).

92 ՀԱԳ, ֆ. 196, ց. 1, գ. 43, ք. 17-18:

93 ՀԱԳ, ֆ. 355, ց. 1, գ. 895, ք. 1: According to Beno Gvaramadze, one of the pupils of Akhalkalak's 10-year Georgian school, in 1933 the city had only 4 Georgian families: the Beridzes, the Gvaramadzēs, the Mikeladzēs (we failed to find out the name of the other family). See **Բերձենիցիները** Ն., idem, p. 109.

94 According to the information provided by the Municipal Council.

95 Տախարոյեղո յնճիկոլոյքեմ, Ե. 1, Թոբոլիս, 1997, ԳԵ. 287.

was established in 1836 and functioned attached to Sourb Khach Church.

In 1910 taking into account the fact that "...the old school house is absolutely unfit for classes...",⁹⁶ its Board of Trustees embarked upon the construction of a new building. They had only 1,500 roubles in cash at their disposal, but they were convinced that their fellow citizens would assist them in the completion of what they had begun. Truly, soon a great number of benefactors made their share of financial contribution to the project.⁹⁷ The fund-raising measures, held for this purpose, continued in 1911 as well.⁹⁸

By 1912 the construction of the school had been in process for already 3 years, and about 20,000 roubles had been spent on it, but still, there was a considerable shortage of means.⁹⁹ In order to procure the missing amount, its trustees found it expedient to take the income of Echmiatzin's stands located in Akhalkalak at least temporarily.

The new school house was accomplished in 1914 (it is preserved standing and serves its original purpose up to the present time). The available records relating to its activity are as follows:

Year	Comments	Teachers	Pupils
1836 ¹⁰⁰	Foundation		
1854 ¹⁰¹		3	85
1860 ¹⁰²	Reopened		
1865 ¹⁰³		6	157
1876 ¹⁰⁴		5	150
1877 ¹⁰⁵		5	150
1878 ¹⁰⁶		5	162
1881 ¹⁰⁷		8	127
1885 ¹⁰⁸	Closed		
1886 ¹⁰⁹	Reopened		
1888 ¹¹⁰	Two-year		130
1890 ¹¹¹			129

96 ՀԱԳ, ֆ. Պ-56, գ. 18, զ. 852, ք. 1:

97 «Մշակ», 1910, № 95:

98 «Արարատ», 1911, էջ 624:

99 ՀԱԳ, ֆ. Պ-56, գ. 18, զ. 852, ք. 1:

100 Ibid.

101 ՀԱԳ, ֆ. 53, գ. 1, զ. 3825, ք. 49-50:

102 ԽՈՒՂՅԱՆ Ս., idem, p. 512.

103 ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, ք. 2:

104 Idem, file 3850, p. 51.

105 Idem, p. 100.

106 Idem, p. 177.

107 ԽՈՒՂՅԱՆ Ս., ibid.

108 Ibid.

109 Ibid. After the re-opening of the school, its Board of Trustees changed its members: "The bull of the Supreme Pontiff of our nation, issued on 23 October (No. 623), ratified the following group of trustees for Akhalkalak's two-year unisex parochial school: Zarmayr Arvanians, *Mahtesy* Hovhannes Ter-Kirakosian, Artashes Hovhannissian and Sargis Harutiants" («Արարատ», 1886, էջ 469).

110 Ibid.

111 ՀԱԳ, ֆ. 53, գ. 1, զ. 3887 ք. 143:



AKHALKALAK. The school house built in 1914

1891 ¹¹²			139
1892 ¹¹³			123
1894 ¹¹⁴		6	165
1896 ¹¹⁵	Closed		
1905 ¹¹⁶	Reopened		
1909 ¹¹⁷	Merged with Sandkhtian School	14	487 (254 girls)
1910/11 ¹¹⁸		12	447 (233 girls)
1912 ¹¹⁹		13	460 (225 girls)
1914 ¹²⁰			445
1916 ¹²¹	Functioning		

In 1871 **Sourb Sandkhtian Female School** opened in Akhalkalak as a parish institution:

Year	Comments	Teachers	Pupils
1871 ¹²²	Foundation		

112 Idem, file 3889, p. 142.

113 Idem, file 3891, p. 114.

114 Idem, file 3895, p. 99; file 3896, pp. 34, 167-168.

115 ԽՈՒՂՅԱՆ Ս., ibid.

116 Ibid.

117 ՀԱԳ, ֆ. 57, գ. 2, զ. 1849, ք. 15:

118 ՀԱԳ, ֆ. 35, գ. 1, զ. 682, ք. 57:

119 ՀԱԳ, ֆ. 53, գ. 1, զ. 3920:

120 ԽՈՒՂՅԱՆ Ս., ibid.

121 Ibid.

122 «Արարատ», 1871, էջ 368:

1876 ¹²³	5	51
1877 ¹²⁴	5	51
1878 ¹²⁵	5	59
1890 ¹²⁶		121
1891 ¹²⁷		155
1892 ¹²⁸		150
1894 ¹²⁹	2	148

As attested by the available archive documents, in the second half of the 1870s and in the early 1880s, these two institutions were merged together:

Year	Comments	Teachers	Pupils
1875 ¹³⁰		6	192
1876 ¹³¹		6	190
1877 ¹³²		7	229
1880 ¹³³		9	197
1881 ¹³⁴		9	203
1882 ¹³⁵		10	191
1883 ¹³⁶		6	130

In 1889 a Russian school opened in Akhalkalak: “It represents a newly-built fine edifice which cost the city 15,200 roubles 18 kopecks. The number of its pupils oscillates between 130 and 140.”¹³⁷

In 1895 a **School of Agriculture** was established in the city.¹³⁸

The library of Akhalkalak, founded in 1880, boasted a rich collection of books and periodicals in the late 19th century: “On 14 May 1880, the Armenians opened a library/reading-hall which is divided in two parts, one intended for males, and the other for females. At present it has about 1,500 Armenian and Russian books, and annually receives more than 21 periodicals in these two languages.”¹³⁹ The library closed in 1898.¹⁴⁰

CHURCHES

In the central part of Akhalkalak stands **Sourb Khach (Holy Cross) Church**, whose construction inscription, carved on its western facade, was obliterated many years ago. Fortunately, the available archive documents have preserved historical records concern-

123 ՀԱԴ, ֆ. 53, ց. 1, գ. 3850, ք. 51:

124 Idem, p. 100.

125 Idem, p. 177.

126 Idem, file 3887, p. 143.

127 Idem, file 3889, p. 142.

128 Idem, file 3891, p. 114.

129 Idem, file 3895, p. 99. Also see q. 3896, p. 34, 167-168.

130 Idem, file 3866, pp. 19-20.

131 Idem, file 3868, pp. 29-30.

132 Idem, file 3869, pp. 28-29.

133 Idem, file 3872, pp. 86-87.

134 Idem, file 3873, pp. 96-97.

135 Idem, file 3874, pp. 42-43.

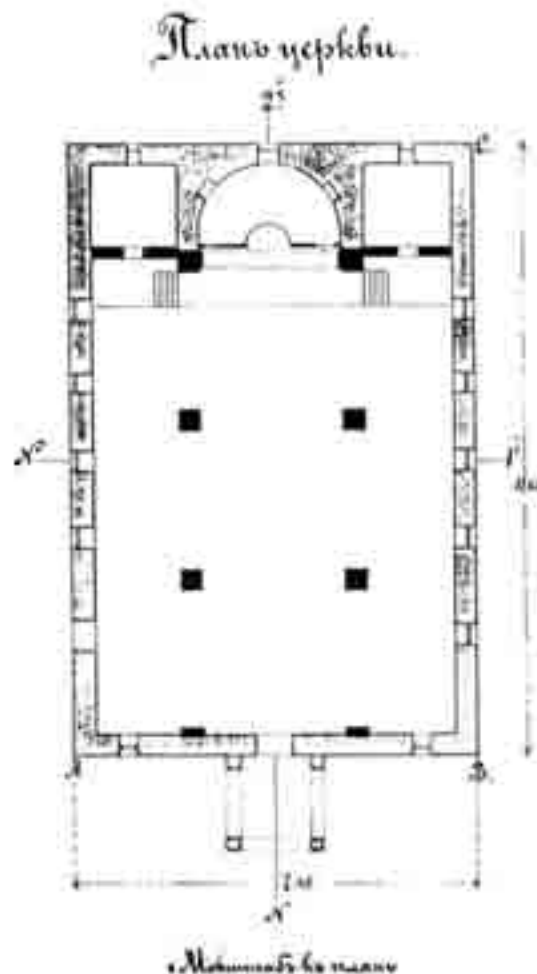
136 Idem, file 3875, pp. 47-48.

137 “Новое обозрение,” 1905, № 150.

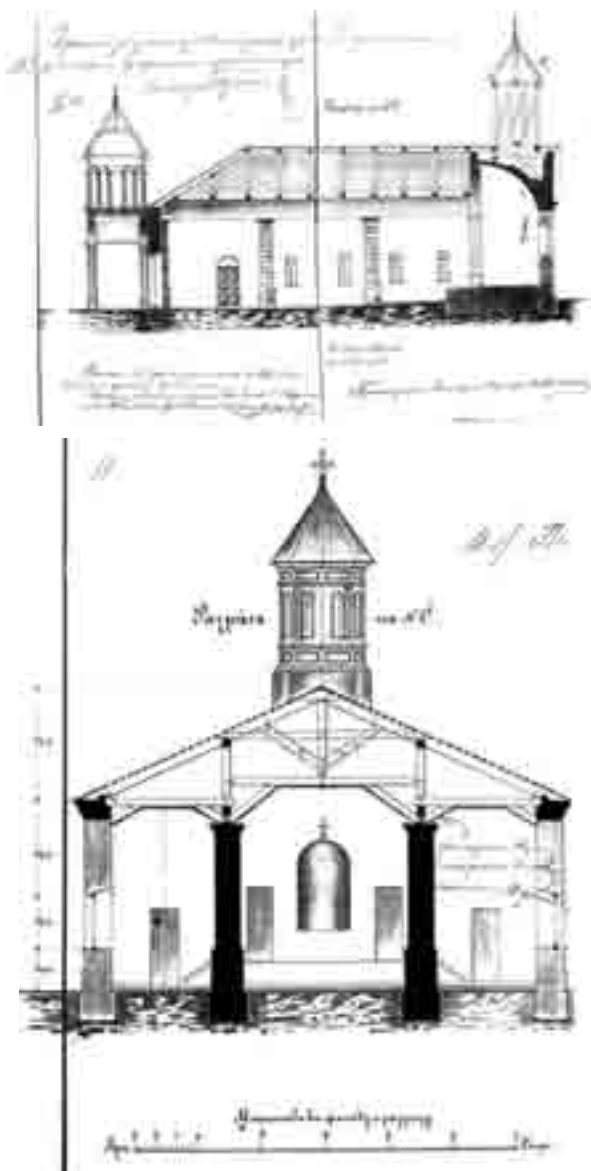
138 Ibid. Also see Սալիմեան, Տնտեսական հարցեր, էջ 179.

139 Էփրիկեան Ս., idem, vol. 1, p. 67.

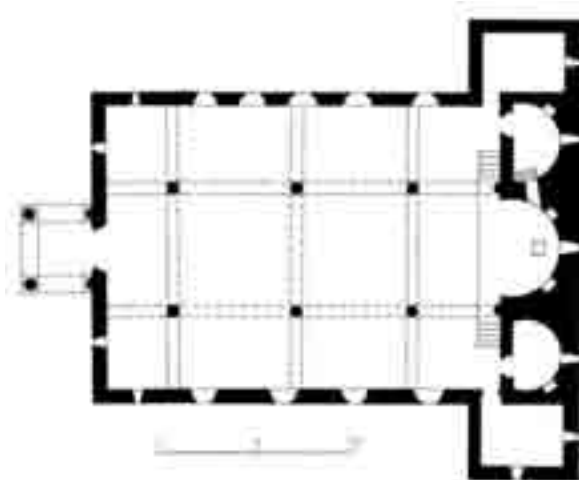
140 “Новое обозрение,” 1905, № 150.



AKHALKALAK. The plan of Sourb Khach (Holy Cross) Church worked out in 1899 (Վրաստանի ազգային դիվան (National Archives of Georgia, henceforward: ՎԱԴ), ֆ. 204, ց. 1, գ. 985)



AKHALKALAK. Sections of Sourb Khach (Holy Cross) Church made up in 1899 (ՎԱԴ, ֆ. 204, ց. 1, գ. 985)



AKHALKALAK. The plan of the present-day building of Sourb Khach (Holy Cross) Church

ing its building. They reveal that in the 1830s, the Armenian resettlers from Karin erected a church by the name of Sourb Khach with their own means. By 1854, however, the sanctuary had reached such a state of decrepitude that one of the inhabitants of Akhalkalak, *Mahtesy* (a title used with reference to Christian believers who are known to have gone to Jerusalem on pilgrimage) Karapet Yaghubiants, applied to the spiritual powers for permission to replace it with a new one: "...a petition to the authorities of the Consistory, in which he [resident of Akhalkalak, *Mahtesy* Karapet Yaghubiants] wrote that after their resettlement under the protection of the almighty Russian Empire, they had built a church named Sourb Khach with their scanty means. That monument, however, was already rather old and might one day come down, endangering the lives of many believers. Thus, in order to prevent this impending danger, he intended to have it destroyed up to its very foundations on 24 April 1854, and then reconstruct it properly. Its walls [were to be erected of] stone and mortar. Its length was to amount to 13 sazhen; the width was to be the same as before, i.e. eight sazhen, and its height was to reach three sazhen. The church was also to have fifteen windows and other facilities—no means would be spared for the fulfillment of this commitment in memory of his soul and all his dead relatives..."¹⁴¹ Receiving permission from the spiritual authorities, and particularly from Catholicos Nerses V,¹⁴² Karapet Yaghubiants started work and completed the new church in 1856. The monument underwent repairs in 1870, 1880 and 1895.¹⁴³ Primate of Akhaltskha Diocese Khoren Stepane the Archimandrite carried out some minor-scale overhaul in Sourb Khach Church during his short-term visit to Akhalkalak in 1884: "Having improved the interior of the church, the Very Reverend Father did not forget to enrich it outwardly either. On his order, its outer walls, which had totally faded, were plastered and whitewashed with lime. The neighbourhood of the sanctuary, which was filled with filth in some parts, was completely cleaned. Its roof, which had leakage, was renovated and consolidated."¹⁴⁴

In 1895 a project aimed mainly at the overhaul of the roof of Sourb Khach Church was submitted to the Provincial Administration for approval.¹⁴⁵

As of late October 1897, the correspondence held for the purpose of gaining permission for the renova-

141 ՀԱԴ, ֆ. 56, ց. 1, գ. 3245, ք. 1:

142 ՎԱԴ, ֆ. 204, ց. 1, գ. 985, ք. 2:

143 ՀԱԴ, ֆ. 56, ց. 1, գ. 6408, ք. 1, 7: Also see ՎԱԴ, ֆ. 204, ց. 1, գ. 985, ք. 1-22; «Մոլորակ», 1997, № 14, էջ 4.

144 «Արձագանք», 1885, № 22, էջ 309:

145 ՎԱԴ, ֆ. 204, ց. 1, գ. 985, ք. 1:



AKHALKALAK. Sourb Khach (Holy Cross) Church as seen from the south; its belfry; an interior view of the church, and the inscription commemorating its reconstruction carved above its western entrance

tion of the church “existing since 1856” was still in process.¹⁴⁶

In 1899 the project, envisaging the substitution of the low, earthen roof of the sanctuary for a higher one of wood, was finally ratified,¹⁴⁷ the work being accomplished in the same year: “So far the repairs of our church have taken us 6,000 roubles, 4 thousand of which the sanctuary had in its budget, and 2 thousand

were collected in the city. Now 1,000 roubles are missing for the completion of the work...”¹⁴⁸ The church was also renovated in 1977 at the expense of the local authorities.¹⁴⁹

Sourb Khach Church (exterior dimensions: 24.7 x 16 metres) represents a domed building with a spacious hall. Inwardly, its roof and dome are supported by three pairs of pillars. Two sacristies are located on either side

¹⁴⁶ *Idem*, p. 7.

¹⁴⁷ *Idem*, p. 12.

¹⁴⁸ «Մշակ», 1899, № 203, էջ 2:

¹⁴⁹ «Էջմիածին», 1978, Գ, էջ 624:



AKHALKALAK. The pedestal of a quadrilateral stele placed in the base of the south-western corner of Sourb Khach (Holy Cross) Church

AKHALKALAK. Khachkars (9th to 11th cents.) set in the eastern facade of Sourb Khach (Holy Cross) Church and in its bema

of the bema—something rare in Armenian architecture. In front of the only entrance of the church, opening from its western facade, stands a double-floor belfry dating back to 1856. The monument is mostly built of undressed stone, mortar and wood. It is plastered both inwardly and outwardly.

The eastern facade of Sourb Khach Church bears an ornate *khachkar* (76 x 60 centimetres) whose stylistic peculiarities trace it back to the 9th to 10th centuries. Another cross-stone, dating from the same period, is set inside the sanctuary, in the bema.

Sourb Khach Church used to possess a number of income-yielding buildings, including a barn (permission to take the means necessary for it from the diocese budget was received in 1859).¹⁵⁰

Four lines in the Armenian original engraved on a *khachkar* fragment (65 x 34 centimetres) set in the southern facade of Sourb Khach Church:

...Ա(ՍՏՈՒԱ)Ծ... | ...ԳՈՀԱՐԻՆ... | ...ԳՐԻ-
Գ(ՈՐ)ՈՒ ԼԵՐ ԱԻԳՆԱԿԱՆ ԱՀԵՂ ԱՎՈՒՐՆ
ԱՆԶՐՎԱԿԱՆ, ՉԼԸ (1289):

Transl.: ...LORD... GOHAR... GRIGOR MAY HELP
ON THE FORMIDABLE DAY... 738 (1289).

Published in: Կարապետյան Մ., Ջալալյաթ, էջ 70.

A semi-distorted inscription on another *khachkar* fragment (60 x 46 centimetres) set in the western facade of the church:

... Ս(ԱՐ)Կ(Ա)Ի(Ա)Գ ...

Transl.: ...DEACON...

Published in: Կարապետյան Մ., ibid.

Note: The inscription is attributed to the 15th to 16th centuries.

¹⁵⁰ Մատենադարան, քրթ. 152, վավ. 119:



AKHALKALAK. A khachkar (13th to 14th cents.) found in one of the Armenian cemeteries of the city site in 1989 and moved to the yard of Sourb Khach (Holy Cross) Church

Carved on a khachkar found in the city site of Akhalkalak and later moved to the yard of Sourb Khach Church (now standing in the north of the sanctuary):

... ԱԻՄՐ ՆՇԱՆՍ Է...

Transl.: ...SIGN...

Published in: Կարապետյան Մ., *ibid.*

Note: The inscription dates from the 15th to 16th centuries.

According to M. Brosset, a cross-stone with an Armenian inscription was preserved amidst the ruins of an ancient church located in a place named Gokcha, on



AKHALKALAK. A khachkar fragment (1289) set in the southern facade of Sourb Khach (Holy Cross) Church

the road leading from Gandza to Akhalkalak. Its inscription is as follows:

ԵՄ Ա(ՍՏՈՒԱ)ԾԱՏՈՒՐՍ ԿԱՆԳՆԵՅԻ
ՉԻԱՉՍ ՀՕՐ ՄԵՐՈՒՄ ԹՎԻՆ Զ: (1251 թ.)
...ԿԱՆԳՆԵՅԻ ՉԻԱՉՍ ՅԻՇԱՍԱԿԻՆ
...ՊԱՏՉՈՒԳՆ (°):

Transl.: I, ASTVATZATUR, ERECTED THIS CROSS IN THE YEAR 700 (1251) OF OUR CALENDAR. ...I ERECTED THIS CROSS IN MEMORY...

Published in: Brosset M., *Rapport sur un voyage archéologique dans la Géorgie et dans l'Arménie exécuté en 1847-1848 par M. Brosset; livre 2, St. Pétersburg, 1850, p. 174.*

The Catholic Armenians' Prayer-House. "Since the Armenian Catholics of the city form an extremely small number, they have neither a church nor a chapel..."¹⁵¹ In the late 19th century, the Catholic Armenians of Akhalkalak raised the issue of building a prayer-house, but in 1900 the authorities banned them from doing so.¹⁵² Nevertheless, later they succeeded in founding one, with Priest of Bavra Village Simon Khachatryan as their spiritual leader.¹⁵³ In 1915 Akhalkalak had only 54 Armenian Catholics.¹⁵⁴ In 1916 the Armenian Catholic citizens were permitted to raise up to 2,000 roubles for the repairs of their prayer-house.¹⁵⁵

151 Էփրիկեան Մ., *idem*, vol. 1, p. 66.

152 "Кавказ," 1900, № 206, стр. 3.

153 «Օրացոյց եւ պատկեր սօցնից», Թիֆլիս, 1916, էջ 84:

154 *Idem*, Tiflis, 1915, p. 84.

155 "Кавказское слово," 1916, № 230.

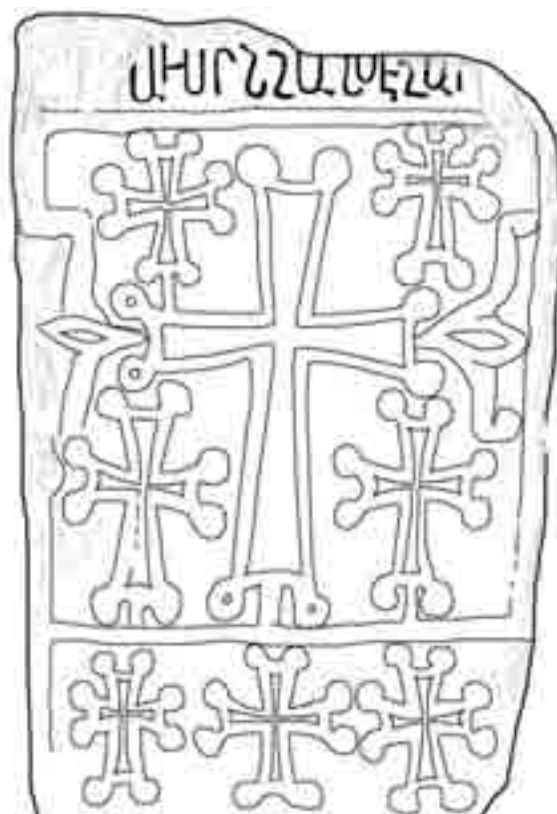
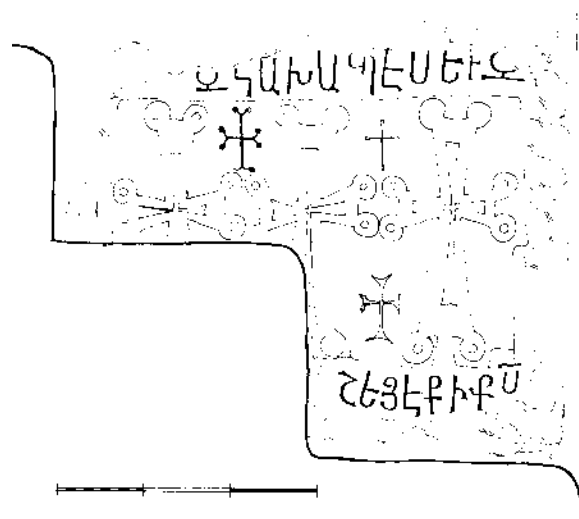


AKHALKALAK. Khachkar fragments (13th to 14th cents.) set in the walls of Sourb Khach (Holy Cross) Church both inwardly and outwardly

In the late 19th century, Akhalkalak had a functioning **Russian church**: “At the northern extremity of the city stands a Russian church surrounded with an enclosure. It was built through the efforts of Mr. Stepanos Ananikiants from Alexandrople, who also made a considerable financial contribution to its completion, thus earning himself the title of a first-class citizen...”¹⁵⁶ The church was demolished in the Soviet years.

Under the canopy of lofty rocks towering on the right bank of the river Parvana, in the north-east of Akhalkalak stands **the church of Jgnavor (Hermit's Church)**. It represents a uni-nave vaulted building (exterior dimensions: 7.10 x 3.90 metres) of finely-fin-

¹⁵⁶ Էփրիկեան Ս., idem, vol. 1, p. 67.



AKHALKALAK. A cross relief and a khachkar inside Sourb Khach (Holy Cross) Church and in the north of it (16th to 17th centuries)

ished stone and dates from the 13th to 14th centuries. The church of Jgnavor is known as a famous pilgrimage site whose feast is celebrated on 7 May.¹⁵⁷ In 1884 the monument underwent some overhaul.¹⁵⁸ At present it is preserved standing, and only its roof is in a state of disrepair.

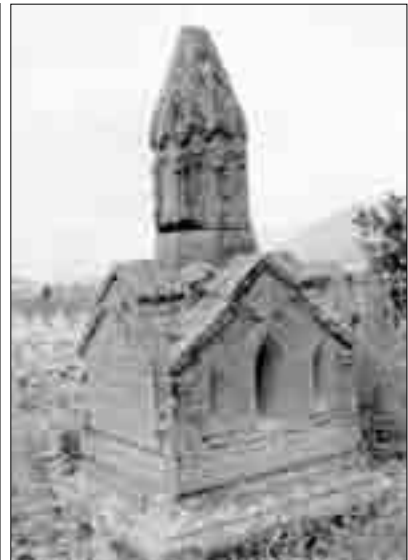
¹⁵⁷ Idem, p. 70.

¹⁵⁸ «Մշակ», 1886, № 83:

At the foot of Mount Tashvanka, in the east of Akhalkalak extends the large **Armenian cemetery** of the city, where the earliest of the tombstones date from the mid-19th century. Particularly remarkable are the gravestones shaped like churches and tombs, as well as those having sloping edges and ending in winged crosses. A considerable part of these memorial stones bear inscriptions from among which, mention should



AKHALKALAK. The church of Jgnavor (Hermit's Church) as seen from the north-east, south-west and north; its interior towards the west; the pedestal of a stele in the north of the church, and its plan



AKHALKALAK. A general view of the Armenian cemetery extending at the foot of Mount Tashvanka, in the north-east of the city, and several tombstones

be made of a bilingual one carved on landowner Anton¹⁵⁹ Kananiants's tombstone of black marble.

Engraved on Anton Kananiants's damaged gravestone:

ԱՁՆՈՒԲԱԿԱՆ | ՆԱԴՎՈՐՆԻ ՍԱՎԷ[ՏՆԻԿ] |
 [Ա]ՆՏՈՆ ՅՈՎՀԱՆՆԵՍ[ԵԱՆ] | ՔԱՆԱՆԵԱՆՅ |
 ԾՆՈՒ[Ա]Ծ 12 ՅՈՒԼԻՍԻ 183(6), | ՎԱԽՃ. 18 ՆՈՒ-
 ՅԵՄԲ(ԵՐԻ 1911). | ԱՆՍՈՌԱՆԱԼԻ ՀԱՅՐ[Ե-
 ԲԱՅՐ] | ԱԼԷՔՍԱՆԴՐ (ՔԱՆԱՆՅԱՆԻՅ):

ДВОРЯНИНЪ | [НАД]ВОРНЫЙ СОВЕТ-
 Н[ИК] | АНТОНЪ ИВАНОВИ[Ч] КАНАНОВЪ |
 РОД. 12 ИЮЛЯ 1836 Г. | СКОНЧ. 18 НОЯБРЯ
 1911 Г. | ДОРОГОМУ И НЕЗАБВЕННОМУ
 ДЯДЕ | ОТЪ АЛЕКСАНДРА КАНАНОВА.

*Transl.: NOBLEMAN [AND] COURT COUNSEL-
 LOR ANTON HOVHANNESSIAN KANANIANTS,
 BORN ON 12 JULY 1836, DIED ON 18 NOVEMBER
 1911. TO HIS UNFORGETTABLE UNCLE FROM
 ALEXANDRE KANANIAN.*

Published in: **Կարասպետյան Մ.**, Ջալալսը, էջ 75.



AKHALKALAK. An astronomical calendar and a hearth kept in Akhalkalak's Museum of Regional Studies

159 In the late 19th century, landowner A. Kananiants, who was of noble origin, held possession of the villages of Khando and Kajo. Honourable Trustee of Akhalkalak's Municipal College and skilled agriculturist A. Kananiants was awarded a Diploma of Honour for his acquisition of a fine-quality sort of barley. In 1889 a Caucasian exhibition presented him with two Certificates of High Appreciation for carpets and flax oil (**Ростомов И.**, idem, p. 69).

AKHALKALAK. The monuments to Mesrop Mashtots and Jivany



AKHALKALAK. The monuments to Karapet Bagratuny and Derenik Demirjian

Akhalkalak's Museum of Regional Studies boasts a remarkable collection of archaeological finds unearthed in various ancient sites of Javakhk. Particularly valuable is an astronomical calendar attributed to the 1st millennium B.C., as well as some ceramic articles, architectural fragments, etc.

Memorials. In the course of time, various monuments were erected in Akhalkalak in memory of outstanding Armenian personalities. The most significant among them are the monuments dedicated to Mesrop Mashtots (standing near the local House of Culture; sculpted by A. Kochar); Archbishop Karapet Bagratuny (cast of metal and placed in the yard of Sourb Khach Church in 2000; sculpted by Levon Grigorian), Derenik Demirjian, Jivany and others.

Below follow **inscriptions in Georgian Mesropian characters** found in the territory of Akhalkalak:

...ՏՈՒԿՐԻ : ԳՆԻ : Բ-Դ | ...ՆՆՏ : ԾՏ :
 ԾԻՄԻՍ | ...ԼԻԿԻՆՆԵՆ : ԺԻԳԵ : | ...ՏԻՄԵՆ :
 ՄԵՄԻՄԵՆ : ԿՐ : | ...ՉԵՆԻՆՆԵՆ ՆՆՆԵՆ : ԾՏ : |
 ...Տ ՆՆՆԵՆ : ԿՐԻՆ : ՈՐԻ : ԾՐԻ :

...աღգ(ա)შ(ე)ნე ესე წ(მი)დაი | ...ს(ა)სა და
 ამ(ი)რსპ[ას]ალარისა | გ(ა)მ(რ)ე(ე)ლისა ძეთა
 | ...არტს? პ(ა)ტ(რ)ონ(ო)ბა(სა) შ(ი)ნა |
 ...[ს]ალ(ო)ც(ე)ლ(ა)დ ს(უ)ლისა და | ...
 ისლ(ი)აგს შ(ე)უნ(დ)('უ)ენ ღ(მ)რ(თ)მ(ა)ნ, ა(მ)ენ.

*Transl.: ...BUILT THIS HOLY... AND
 AMIRSPASALAR... GAMREKELI'S SONS... REIGN...
 PRAYER FOR SOUL... MAY GOD HAVE MERCY
 UPON ISDIAGIN. AMEN.*

Published in: **Ростомов И.**, idem, pp. 37-38; **Такайшвили Е.**, idem, p. 24; **მუსხელიშვილი ლ.**, არქეოლოგიური ექსკურსები, თბილისი, 1941, გვ. 64; **ცისკარიშვილი გ.**, idem, p. 53; **ბერძენიშვილი ნ.**, idem, p. 54; **ბერძენიშვილი დ.**, "ახალქალაქი ჯავახეთისად," გვ. 18, 58; "ჯავახეთი. ისტორიულ-ხელოვნობითი გზამკვლევი," გვ. 47.

Misreading: I. Rostomashvili reads the inscription as follows: **ՉԵՆԻՆ, ՆՆՆԵՆ; ...ՆՆՆ, ...** რატის, შეუნდენ. E. Taghayshvili translated the part ...ՏԻՄԵՆ : ՄԵՄԻՄԵՆ as "under the rule of Rat." L. Muskhelishvili offers his own interpretation of the pedigree of the princes Toretsy: **ჩ. აღვაშენე ესე წმიდა(მეფობასა თამარი)სსა და ამირ-სპ(ას)ალარისა) გამრეკელისა ძეთა (და) ...** რატისა პატრონობასა შინა... (*transl.:* "I built this holy [church] in the days when Tamar was queen [and] Gamrekel's sons were Amirspasalar... during the reign of Rat"). V. Tsiskarishvili deciphers the inscription in this way: წმიდაი, ...რატის პატრონობასა, შეუნდვენ. Tsiskarishvili, who published E. Taghayshvili's decipherment without any changes, offers his own version of the restoration of the lost part of the inscription: **[ჩ. ՆԵՄԵՆ ՈՐԻՄԵՆ] ՏՈՒԿՐԻ : ԳՆԻ : Բ-Դ : | [ԳՆԻ ԺԻՄԵՆ ԾԻՄԵՆ : ԾԻՄԻՍ][ՆՆՆԵՆ ՆՆՆԵՆ ՆՆՆԵՆ] ՆՆՆԵՆ : ԺԻՄԵՆ : | [ՆՆՆ ՆՆՆ ՆՆՆ ՆՆՆ ՆՆՆ : ՄԵՄԻՄԵՆ : ԿՐ | ...[ՆՆՆ]ՉԵՆԻՆ : ՆՆՆԵՆ : ԾՏ : |...Տ : ՆՆՆԵՆ : ԿՐԻՆ : ՈՐԻ : ԾՐԻ.** The same part in modern Georgian characters: **სახელითა ღმრთისათა აღვაშენე ესე წმიდაი ეკლესიაი, მეფობასა დავითისასა და ამირსპასალარობასა ავაგისა (or ზაკარიასა), გამრეკელისა ძეთა: კახას, ასიბას და ლიპარიტის პატრონობასა შინა... სალოცველად სულისა და... ისღიავს შეუნდვენ ღმერთმან, ამინ** (*transl.:* "In the name of God, I built this holy church when David was King and Avag (or Zakaria) was Amirspasalar, during the reign of Gamrekel's sons Kakh, Asib and Liparit... prayer for soul and... may the Lord have

mercy upon Isdiagin. Amen”). D. Berdzenishvili exactly re-published V. Tsiskarishvili’s decipherment. “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული ვზამკველი” offers almost the same version: სახელითა ღმრთისათა აღვაშენე ესე წმიდა ეკლესია მეფობასა და დავითისასა და ამირსპასალარობასა ავაგისა, გამრეკელის ძისა: კახას, ასიბას და ლიპარიტის პატრონობასა შინა ... სალოცველად სულისა ... ისდაგს შეუნდვენ ღმერთმან. ამინ.

Note: Judging from the stylistic peculiarities of the inscription, E. Taghayshvili traces it back to the 11th century. The personal name of ‘Rat,’ which has appeared as a result of an unreliable decipherment, is identified with Prince Rat from the Orbelians’ Family. He is Liparit III’s son Rat III, who had many fights with Bagrat IV (1027 to 1072) even at the ramparts of Akhalkalak. L. Muskhelishvili identifies *Amirspasalar* Gamrekeli, mentioned in the inscription, with Gamrekeli Toretsky the Great. Judging from its contents, he thinks that it was engraved after this person’s death (1190/91). As for Prince Rat, he suggests that he might be identical to *Eristav* of Kartli Rat Surameli. In contrast to him, V. Tsiskarishvili is of the opinion that the inscription mentions Georgian King David Ulu VII (1247 to 1270) and *Amirspasalar* Avag (son of the Shah of Shahs Zakaria); therefore, it traces back to the 13th century.

Akhalkalak’s Museum of Regional Studies retains two fragments engraved with an inscription in Georgian Mesropian characters:

Fragment A

... | ... სᲔ ... | ... ᲘᲚᲕᲗ ... | ... ᲑᲑᲒ
... | [...ქ(რონი)კ(ო)ნსა ს]ქდ(?) | [დავ]დ(ე)ვ
ბ(ა)ლ[(ა)ჰვ(ა)რი] | ... ესე

Transl.: IN THE YEAR 294 (?) (1064 ?) OF THE CHRONICON, I PLACED THE TYMPANUM...

Fragment B

... | ... Გ ... | ... ᲞᲑᲘ | ... ᲘᲑᲑ
... | ... გ ... | ... ფედ ... | ა(მენ).

Transl.: ... Amen.

Published in: **სილოგავა გ.**, მრავალთავი, VII, გვ. 175-176; **სილოგავა გ.**, სამცხე-ჯავახეთის ისტორიული მუზეუმის ქართული ეპიგრაფიკული ძეგლები, გვ. 45, 118, 133.

Note: The distorted parts of the inscription are restored according to V. Silogava’s version. If the Chronicon is deciphered properly, we shall get the year 1064.

Another inscription in Georgian Mesropian letters is preserved on the western ramparts of the castle of Akhalkalak City Site:

ჩᲚ ᲡᲒ ᲘᲘ

ქ(რისტე)ე შ(ეიწყალ)ე მ(არია)მ.

Transl.: CHRIST, MAY YOU HAVE MERCY UPON MARIAM.

Published in: **ბერძენიშვილი დ.**, ”ახალქალაქი ჯავახეთისად,” ”არტანუჯი,” N 7, თბილისი, 1998, გვ. 45.

Note: Judging from the style of the inscription, we can trace it back to the 11th century. Most probably, Mariam, mentioned in it, is Queen Mariam, the mother of King Bagrat IV (1027 to 1072).

AKANA (AKN, AGANA)

Location. The village is situated 18 kilometres north of Akhalkalak in a straight line, between 1,740 and 1,780 metres of altitude above sea level.

A Historical Introduction. In 1595 Akana had a population of 13 houses and paid 10,000 *akches* to the State Treasury.¹

Population. The ancestors of the present-day inhabitants of Akana resettled here from Brdonk Village, Karin Province.² The Armenians of Brdonk who constituted 22 families lived in the territory of Samsar for 2 months, after which 7 of them took up living in the site of present-day Akana and laid its foundations, the remaining 15 moving to Metz Aragyal.

Statistical Records. The village population manifested growth from the very beginning of their resettlement. The table which follows below comes to attest to this:

Year	Houses	Males	Females	Total
1840 ³		88	81	161
1841 ⁴		92	77	169
1842 ⁵		100	80	180
1844 ⁶		109	92	202
1845 ⁷		110	100	210
1847 ⁸		100	110	210
1849 ⁹		100	115	215
1851 ¹⁰	22	107	109	216
1853 ¹¹		115	126	241
1857 ¹²		122	120	242
1860 ¹³	30	135	133	268

1861 ¹⁴	33	139	136	275
1862 ¹⁵	33	143	141	284
1863 ¹⁶		147	153	300
1864 ¹⁷	33	150	163	313
1866 ¹⁸	40	156	162	318
1867 ¹⁹		165	171	336
1868 ²⁰		168	175	343
1869 ²¹		174	181	355
1870 ²²		180	191	371
1871 ²³		180	193	373
1872 ²⁴		179	195	374
1873 ²⁵		182	200	382
1874 ²⁶				391
1875 ²⁷				392
1876 ²⁸		202	202	404
1877 ²⁹		185	175	360
1878 ³⁰		191	179	370
1880 ³¹		202	187	389
1881 ³²		202	193	395
1882 ³³		209	201	410
1883 ³⁴		213	210	423
1884 ³⁵	41			
1885 ³⁶		210	206	416
1887 ³⁷		226	222	448
1889 ³⁸		239	233	472

¹ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 194-195.

² Brdonk—presently known as *Güludere*—was an Armenian-inhabited village located 42 kilometres west of Karin (Erzurum) City. Part of the resettlers who took up living in Gom Village, Javakhk were from Brdonk, too.

³ ՀԱԴ, ֆ. 53, გ. 1, კ. 3800, პ. 4:

⁴ Idem, file 3802, pp. 62-63.

⁵ Idem, file 3805, pp. 78-79.

⁶ Idem, file 3809, pp. 16-17.

⁷ Idem, file 3811, pp. 71-72.

⁸ Idem, file 3814, pp. 33-34.

⁹ Idem, file 3818, pp. 40-41.

¹⁰ ՀԱԴ, ֆ. 56, გ. 1, კ. 2596, პ. 29:

¹¹ ՀԱԴ, ֆ. 53, გ. 1, კ. 2743, პ. 37-38:

¹² Idem, file 3830, pp. 53-54.

¹³ Idem, file 3833, pp. 65-66.

¹⁴ Idem, file 3839, pp. 24-25.

¹⁵ Idem, file 3836, pp. 21-22.

¹⁶ Idem, file 3843, pp. 21-22.

¹⁷ Idem, file 3846, pp. 8-9.

¹⁸ Idem, file 3848, p. 74.

¹⁹ Idem, file 3851, pp. 20-21.

²⁰ Idem, file 3853, p. 28.

²¹ Idem, file 3856, p. 10.

²² Idem, file 3857, p. 24.

²³ Idem, file 3858, pp. 10-11.

²⁴ Idem, file 3859, pp. 57-58.

²⁵ Idem, file 3862, pp. 71-72.

²⁶ Idem, file 3864, pp. 27-28.

²⁷ Idem, file 3866, pp. 20-21.

²⁸ Idem, file 3868, pp. 30-31.

²⁹ Idem, file 3869, pp. 29-30.

³⁰ Idem, file 3850, pp. 218-219.

³¹ Idem, file 3872, pp. 88-89.

³² Idem, file 3873, pp. 97-98.

³³ Idem, file 3874, pp. 43-44.

³⁴ Idem, file 3875, pp. 48-49.

³⁵ «Արձագանք», 1885, № 3, էջ 43:

³⁶ ՀԱԴ, ֆ. 53, გ. 1, კ. 3877, პ. 14:

³⁷ Idem, file 3880, pp. 40-41.

³⁸ Idem, file 3884, pp. 65-66.

1890 ³⁹		245	228	473
1891 ⁴⁰		244	227	471
1892 ⁴¹		249	229	478
1893 ⁴²		238	227	465
1894 ⁴³		242	233	475
1897 ⁴⁴		261	251	512
1898 ⁴⁵		277	267	544
1899 ⁴⁶		262	247	509
1900 ⁴⁷		269	264	533
1901 ⁴⁸		268	270	538
1902 ⁴⁹		273	276	549
1905 ⁵⁰		295	291	586
1908 ⁵¹	62	314	303	617
1910 ⁵²		318	297	605
1912 ⁵³		337	323	660
1914 ⁵⁴	69			639
1916 ⁵⁵		334	319	653
1918 ⁵⁶	73	282	275	557
1921 ⁵⁷		60	50	110
1968 ⁵⁸				715
1987 ⁵⁹	134			656

Akana participated in World War II with 133 of its inhabitants, 50 of whom were killed on the battlefield.⁶⁰

The earliest mention of the village's **parish school** dates from 1865:

Year	Comments	Teachers	Pupils
1865 ⁶¹		1	24
1874 ⁶²		1	25
1875 ⁶³	Toros Rostomian Aslaniants		25
1880 ⁶⁴		1	26
1881 ⁶⁵		1	30

39 Idem, file 3887, p. 147.

40 Idem, file 3889, p. 146.

41 Idem, file 3891, p. 118.

42 Idem, file 3896, pp. 171-172.

43 Idem, file 3895, pp. 42-43.

44 Idem, file 3899, pp. 144-145.

45 Idem, file 3897, p. 166.

46 Idem, file 3903, pp. 101-102.

47 Idem, file 3905, p. 52.

48 Idem, file 3906, p. 68.

49 Idem, file 3907, pp. 20-21.

50 Idem, file 3912, pp. 263-264.

51 ՀԱՐ, ֆ. 35, ց. 1, զ. 559, ք. 43:

52 ՀԱՐ, ֆ. 53, ց. 1, զ. 3917, ք. 135-136:

53 Idem, file 3920, pp. 18-19.

54 Idem, file 887, pp. 2-3. Also see Кавказский календарь на 1915 г., стр. 83.

55 ՀԱՐ, ֆ. 196, ց. 1, զ. 43, ք. 21-22:

56 ՀԱՐ, ֆ. 469, ց. 3, զ. 2, ք. 1-4:

57 ՀԱՐ, ֆ. 355, ց. 1, զ. 895, ք. 1:

58 ՀԱՀ, հ. 1, էջ 49:

59 According to the registers of the Village Council.

60 Գաղթյալի Ա., Ջավախիք, էջ 100:

61 ՀԱՐ, ֆ. 53, ց. 1, զ. 3848, ք. 2:

62 Idem, file 3864, pp. 27-28.

63 ՀԱՐ, ֆ. 56, ց. 3, զ. 52, ք. 43:

64 ՀԱՐ, ֆ. 53, ց. 1, զ. 3872, ք. 88-89:

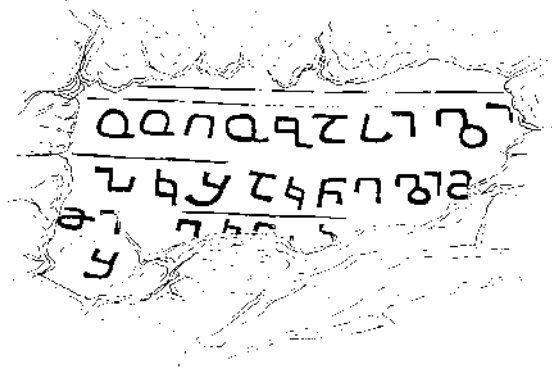
65 Idem, file 3873, pp. 97-98.



AKANA (AKN). Sourb Hreshtakapetats (Holy Archangels') Church as seen from the west and south-west; a khachkar and a cross relief (17th to 18th cents.) on the southern and western walls of the church



AKANA (AKN). A cross relief and the fragment of a quadrilateral stele set in the southern facade of Sourb Hreshtakapetats (Holy Archangels') Church



AKANA (AKN). A fragment engraved with a Georgian Mesropian inscription set in the southern facade of Sourb Hreshtakapetats (Holy Archangels') Church

Sourb Hreshtakapetats (Holy Archangels') Church, which was founded in the 1830s,⁶⁶ used to represent a stone building with a wooden roof.⁶⁷ The earthquake of 19 December 1899⁶⁸ put it into an emergency condition, totally annihilating its belfry.⁶⁹ In 1905 the sanctuary was reconstructed with undressed and finely-finished (only the western facade) stone. This year is engraved above its entrance.

A substantially distorted Georgian Mesropian inscription is preserved on a stone fragment (its edges are crumbled) set in the southern wall of the church:

ՕՂ ՈՂ ԿՏՆՆ... | ՆԿԿ ՇԿԻՆՆ... | ... Ժ
... | Կ ...

ო(უფალო) ღ(მერთ)ო ბასილო... | ჰ(ა)კ(ო)ბ
აკნელი მ... | მი... | ... შ...

Transl.: OH, GOD, BASIL... HAKOB AKNETSY...

Published in: **ბერძენიშვილი დ.**, ნარკვევები საქართველოს ისტორიული გეოგრაფიიდან. ზემო ქართლი - თორი, ჯავახეთი, თბილისი, 1985, გვ. 129; **ბერძენიშვილი დ.**, "ახალქალაქი ჯავახეთისაი," გვ. 33; "ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი," გვ. 81.

Misreading: D. Berdzenishvili read only this much in the first publication of the inscription: აკნელი. His re-publication of the inscription is as follows: ბასილო აკნელი. In "ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი," we find this version: უფალო ღმერთო ბასილო ჰკ (?) ა აკნელი მმი ესე შ...

Note: The stylistic peculiarities of the inscription trace it back to the 10th century. D. Berdzenishvili attributed it to the 6th to 7th centuries in his first publication, but abstained from presenting precise dating in the second one. In 1997 he failed to notice the inscription, and this gave him grounds to consider it obliterated.

66 Idem, file 457, pp. 42-67.

67 «Արժագանք», 1885, № 3, էջ 43:

68 Ibid.

69 **Мушкетов И.**, idem, p. 23.



AKANA (AKN). The pedestal of a quadrilateral stele with an equal-winged cross edged with a circular frame; the surviving part of a stele (7th century) in the middle of the village



AKANA (AKN). The monument perpetuating the memory of the Armenians of Akana who fell during World War II

ASPARA



ASPARA. A semi-ruined church (13th to 14th centuries)

Location. The village lies on the western shore of Lake Parvana, 25 kilometres north-east of Akhalkalak in a straight line, 26 kilometres north-east of the district centre of Ninotzminda, between 2,076 and 2,085 metres of altitude above sea level.

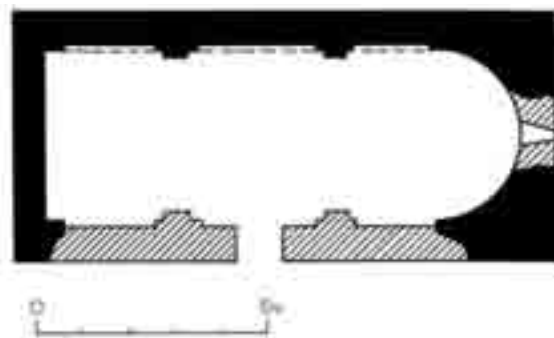
A Historical Introduction. In 1595 Aspara is mentioned as comprising no *rayas* in its population and paying 3,000 *akches* to the State Treasury.¹ Between 1720 and 1721, when the Head of the village was a certain Suleyman, this tax amounted to 5,000 *akches*.²

The medieval Armenian village site lay devastated and stripped of its Armenian inhabitants until 1924, when 36 families resettled there from Kartikam. As a deplorable “legacy” of the times of Turkish domination, the Turkish language was retained among these people until the 1930s.³ The village had 331 souls in 1970,⁴ and 32 houses with 162 inhabitants in 1988. In the same year (1988), the local eight-year school had 23 pupils.

Aspara, which did not enjoy a large number of population, participated in World War II with 40 of its

inhabitants, 22 of whom did not return from the battlefield.⁵

A semi-ruined church used to stand in the centre of the village. It represented a structure of a rectangular plan (exterior dimensions: 11.85 x 5.84 metres) entirely built of finely-dressed stone. As of 2006, however, only its northern facade and some parts of its bema were preserved. Among the ruins of the church stands out the fragment of a window frame distinguished for its artistic decoration.



ASPARA. The plan of the semi-destroyed church

¹ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 235.

² ჩილდირის ეილეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 165.

³ ბერძენიშვილი ნ., idem, p. 102.

⁴ ჯԱՀ, ხ. 1, էგ 598:

⁵ ჯაქიანიან ა., შაქსაჟ, էგ 100:



ASPARA. The semi-ruined church of the village as seen from the west, south and east; a partial view of the intramural arches of its northern facade; built-in-wall capitals, and an ornate window crown

ARAKOVA



ARAKOVA. A general view of the village from the north

Location. Arakova, which is one of the central villages of Javakhk due to its geographical position, is situated 7 kilometres north of Akhalkalak in a straight line, at an altitude of 1,650 to 1,700 metres above sea level.

The Origin of the Toponym. As legend has it, “In ancient times, it [the village] consisted of Ara Castle, towering on a mountain on the left bank of the river, and of Gova Village lying on the right bank of the same river, north of the castle. Now these two names have merged together into Aragova.”¹

A Historical Introduction. In 1595 the village (it is mentioned by the name of *Arakon*)² comprised 6 houses and paid 16,000 *akches* to the State Treasury. Between 1707 and 1708, when it was governed by a certain Hasan, the state tax totaled 20,500³ *akches*.

From 1899 until 1900, the Hottentot and cereal leaf beetles inflicted considerable damage upon the agriculture of Arakova. As a result, it found itself in such a grave predicament that the ad hoc governmental committee, set up to calculate the losses the villages of the

district had suffered, ranked it among the third-class places struck by the disaster.⁴

During World War II, Arakova sent 350 of its inhabitants to the battle-field: unfortunately, 117 of them did not come back.⁵

Construction Activity. As late as the 1880s, a considerable part of the houses of Arakova still represented partly sunken dwellings: “On the whole, the houses are half buried in the earth. It is only the priest who has rooms built and furnished in European taste.”⁶

Population. The ancestors of the present-day inhabitants of Arakova resettled here from Bayburd City and Jinis⁷ Village, Karin Province.

Statistical Records. The village population continually increased in number between the 19th and 20th centuries. The table which follows below comes to attest to this:

¹ **Լալայան Ե.**, *Տրկեր*, հ. 1, էջ 60:

² Գյւրջիսեճանի յիւլայետի ճոճո ճաւորի, ցց. 220.

³ Յիւլայետի յիւլայետի ճոճո ճաւորի 1694-1732 ՎՎ., ցց. 127.

⁴ **Մայիման**, Ամբերիոսիւնը Ախալքալակի գաւառում եւ նրա հետեանքները, էջ 248:

⁵ **Կալթեան Ա.**, *Ջալալաբ*, էջ 101:

⁶ **Լալայան Ե.**, *Տրկեր*, հ. 1, էջ 61:

⁷ Jinis—presently Ortabahçe—represented an Armenian-inhabited village lying 33 kilometres west of Karin (Erzrum) City. Some of its residents took up living in Gom, Satkha and Saghamo Villages, Javakhk.

Year	Houses	Males	Females	Total				
1838 ⁸		222	211	433	1881 ⁴⁰	417	389	806
1840 ⁹		358	299	657	1882 ⁴¹	430	406	836
1841 ¹⁰		306	304	610	1883 ⁴²	422	408	830
1842 ¹¹		330	320	650	1884 ⁴³	78		
1844 ¹²		357	341	698	1885 ⁴⁴	440	438	878
1845 ¹³		380	387	767	1887 ⁴⁵	476	477	953
1847 ¹⁴		143	129	272	1889 ⁴⁶	503	500	1,003
1849 ¹⁵		149	149	298	1890 ⁴⁷	500	508	1,008
1851 ¹⁶	53	213	183	396	1891 ⁴⁸	512	515	1,027
1853 ¹⁷		228	240	468	1892 ⁴⁹	502	485	987
1854 ¹⁸		233	235	468	1893 ⁵⁰	110	501	971
1857 ¹⁹		227	237	464	1894 ⁵¹	514	490	1,004
1860 ²⁰		215	209	424	1897 ⁵²	401	366	767
1861 ²¹		245	210	455	1898 ⁵³	425	391	816
1862 ²²		255	222	477	1899 ⁵⁴	415	368	783
1863 ²³		265	233	498	1900 ⁵⁵	437	381	818
1864 ²⁴		285	247	530	1901 ⁵⁶	448	381	829
1865 ²⁵		285	246	531	1902 ⁵⁷	459	407	866
1866 ²⁶	63	285	246	531	1905 ⁵⁸	484	442	926
1867 ²⁷		314	262	576	1907 ⁵⁹			1,100
1868 ²⁸		322	272	594	1908 ⁶⁰	132	504	469
1869 ²⁹		327	287	614	1910 ⁶¹	505	474	979
1870 ³⁰	63	337	286	623	1912 ⁶²	541	511	1,052
1871 ³¹		340	283	623	1914 ⁶³	573	534	1,107
1872 ³²		345	298	643	1916 ⁶⁴	584	544	1,128
1873 ³³		349	306	655	1918 ⁶⁵	258	928	930
1874 ³⁴				677	1919 ⁶⁶			1,420
1875 ³⁵				684	1921 ⁶⁷	300	250	550
1876 ³⁶		364	338	702	1970 ⁶⁸			1,560
1877 ³⁷		389	356	745	1987 ⁶⁹	354		1,528
1878 ³⁸		401	377	778				
1880 ³⁹		417	397	814				

8 ՀԱԴ, ֆ. 53, ց. 1, զ. 1361, ք. 7-8:

9 Idem, file 3800, p. 4.

10 Idem, file 3802, p. 65.

11 Idem, file 3805, p. 80.

12 Idem, file 3809, p. 17.

13 Idem, file 3811, pp. 71-72.

14 Idem, file 3814, p. 35.

15 Idem, file 3818, p. 40.

16 ՀԱԴ, ֆ. 56, ց. 1, զ. 2596, ք. 27:

17 ՀԱԴ, ֆ. 53, ց. 1, զ. 2743, ք. 38-39:

18 Idem, file 3825, pp. 49-50.

19 Idem, file 3830, pp. 54-55.

20 Idem, file 3833, p. 66.

21 Idem, file 3839, p. 25.

22 Idem, file 3836, p. 22.

23 Idem, file 3843, pp. 20-21.

24 Idem, file 3846, p. 9.

25 Idem, file 3848, pp. 11-14.

26 Idem, file 3848, p. 74.

27 Idem, file 3851, pp. 20-21.

28 Idem, file 3853, p. 27.

29 Idem, file 3856, p. 10.

30 Idem, file 3857, pp. 19-20.

31 Idem, file 3858, p. 10.

32 Idem, file 3859, p. 57.

33 Idem, file 3862, pp. 71-72.

34 Idem, file 3864, p. 27.

35 Idem, file 3866, p. 22.

36 Idem, file 3868, pp. 30-31.

37 Idem, file 3869, pp. 28-29.

38 Idem, file 3850, pp. 218-219.

39 Idem, file 3872, p. 88.

40 Idem, file 3873, p. 98.

41 Idem, file 3874, p. 44.

42 Idem, file 3875, pp. 48-49.

43 «Արձագանք», 1885, № 3, էջ 43:

44 ՀԱԴ, ֆ. 53, ց. 1, զ. 3877, ք. 10:

45 Idem, file 3880, pp. 40-41.

46 Idem, file 3884, pp. 65-66.

47 Idem, file 3887, p. 146.

48 Idem, file 3889, p. 145.

49 Idem, file 3891, p. 77.

50 Idem, file 3895, pp. 121-122. Also see «Մարձ», 1894, № 5, էջ 794.

51 ՀԱԴ, ֆ. 22, ց. 1, զ. 290, ք. 21-22:

52 ՀԱԴ, ֆ. 53, ց. 1, զ. 3899, ք. 143-144:

53 Idem, file 3897, p. 165.

54 Idem, file 3903, pp. 101-102. Another source reports 128 houses with 960 souls for the same year (Мушкетов И., idem, p. 7).

55 ՀԱԴ, ֆ. 53, ց. 1, զ. 3905, ք. 52:

56 Idem, file 3906, p. 68.

57 Idem, file 3907, pp. 19-20.

58 Idem, file 3912, pp. 262-263.

59 ՀԱԴ, ֆ. 56, ց. 1, զ. 95, ք. 105:

60 ՀԱԴ, ֆ. 35, ց. 1, զ. 559, ք. 43:

61 ՀԱԴ, ֆ. 53, ց. 1, զ. 3917, ք. 135-136:

62 Idem, file 3920, pp. 18-19.

63 ՀԱԴ, ֆ. 56, ց. 6, զ. 1020, ք. 173-174. According to another source, the village had 1,420 inhabitants in the same year (Кавказский календарь на 1915 г., стр. 89).

64 ՀԱԴ, ֆ. 196, ց. 1, զ. 43, ք. 20-21:

65 ՀԱԴ, ֆ. 469, ց. 3, զ. 2, ք. 1-4:

66 ՀԱԴ, ֆ. 196, ց. 1, զ. 64, ք. 6:

67 ՀԱԴ, ֆ. 355, ց. 1, զ. 895, ք. 1:

68 ՀԱԿ, հ. 1, էջ 685:

69 According to the data found in the registers of the Village Council.

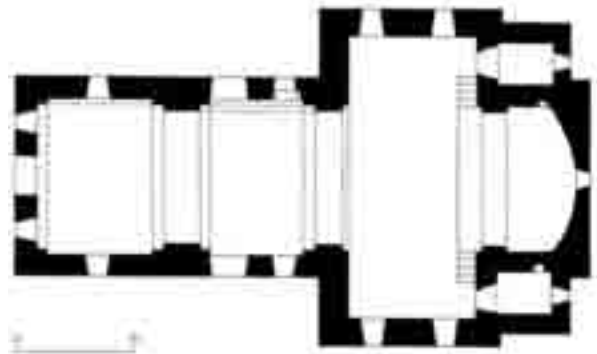
Arakova had a **parish school for male pupils**, whose exact date of foundation remains obscure. The earliest record mentioning it as a functioning institution dates from 1865. The available documents provide the following information relating to its activity:

Year	Comments	Teacher	Pupils
1865 ⁷⁰		1	23
1874 ⁷¹	Functioning		
1876 ⁷²			27
1877 ⁷³			27
1878 ⁷⁴			27
1881 ⁷⁵			60

After the year 1884, the authorities opened a **state Russian school** in Arakova, in the aftermath of which, the local Armenian one closed down. The latter had only several pupils in 1884: "...a royal school has been established here. As for the school (it is built of finely-finished stone) functioning in the narthex of the Armenian church, several children are now learning Reading there."⁷⁶ After the Armenian school had closed in 1885, only the Russian one functioned in Arakova, whereas the building of the former turned into a warehouse: "...it has been serving as a public storehouse ever since the Russian school was founded."⁷⁷

One of the earliest references to **St. Gevorg Church**, founded in the 1830s, traces back to 1841.⁷⁸ Architect Grigor Kirakossian,⁷⁹ who resettled from Karin in Abastuman in 1877, thoroughly reconstructed the church with the means of Priest Grigor Ter-Avetissian.⁸⁰ St. Gevorg Church was housed in quite a remarkable edifice: "This village has a large, magnificent church... It rests on 12 pillars, each of which bears a representation of one of the Apostles..."⁸¹ By the 1890s, however, the church had appeared in a state of decrepitude: "...the church doors remain closed due to its old age. The villagers who wish to replace it with a new one have applied to architect Mr. N. Grigorian for advice."⁸²

A document of 1899 states: "...it is already 2 to 3 years since the church was pulled down, depriving us of divine service..."⁸³ The situation did not change in



ARAKOVA. St. Gevorg Church as seen from the south-east in 1988 and 2005; the plan of the monument

1901 either,⁸⁴ but in 1903 the construction of a new church finally began: "...Arakova has already embarked upon work—now the older church is being destroyed to be replaced by a new one."⁸⁵ The construction of the new sanctuary being completed in 1905, it was blessed in a solemn ceremony in 1909 (as attested by the local people). The newly-erected church (24.90 x 14.70 metres) represents quite a spacious monument with a wooden tambour (the other parts are

70 ՀԱԳ, ֆ. 53, ց. 1, գ. 3848, ք. 2:

71 Խոսրոյան Մ., idem, ք. 514.

72 ՀԱԳ, ֆ. 53, ց. 1, գ. 3850, ք. 52:

73 Idem, ք. 130.

74 Idem, ք. 178.

75 Խոսրոյան Մ., ibid.

76 «Արձագանք», 1885, № 3, էջ 43:

77 Լալայան Ե., Երկեր, հ. 1, էջ 60-61:

78 ՀԱԳ, ֆ. 56, ց. 1, գ. 1005, ք. 1, 22:

79 Լալայան Ե., Երկեր, հ. 1, էջ 60:

80 ՀԱԳ, ֆ. 227, ց. 1, գ. 27, ք. 4:

81 «Մշակ», 1877, № 10, էջ 2:

82 «Նոր-Գար», 1896, № 201, էջ 3:

83 «Նոր-Գար», 1899, № 187, էջ 2:

84 «Մշակ», 1901, № 98, էջ 3:

85 «Արարատ», 1903, էջ 437:



ARAKOVA. St. Gevorg Church photographed from the north-west in 1988 and 2005; the belfry of the sanctuary



ARAKOVA. A khachkar (1741) set in the western facade of St. Gevorg Church

built of stone). Its western pediment is surmounted by a belfry.

At present St. Gevorg Church stands intact, with the exception of its drum, which is in a bad state of disrepair.

Five lines in the Armenian original of an inscription carved on the lower part of a khachkar set in the western facade of the church:

Ս(ՈՒՐ)Բ Խ(Ա)ՉՍ ԲԱՐԵԽՕՍ Է ԱՌ Ա(Ս-ՏՈՒԱ)Ծ / ՎԱՍՆ ԳՐԻԳՈՐԻՆ ԾՆՕՂԱՅ. / ՂԱ-ՉԱՐԻՆ, ՍԱՌ-Ա(Յ)ԻՆ ԵՒ / ՅԱՆԳՈՒՅԵԱԼ ՀԱՍ-ԲԱՐԻՆ: / ԹՎԻՆ ՌՃՂ (1741):

Transl.: MAY THIS HOLY CROSS PROTECT BEFORE GOD GRIGOR'S PARENTS GHAZAR, SARAH AND THE LATE HAMBAR. IN THE YEAR 1190 (1741).

Published in: Կարապետյան Մ., Ջալալաբի խաչքարերը, էջ 13.

A cemetery, extending in the yard of St. Gevorg Church, retains 19th-century tombstones.

Five lines in the Armenian original of an epitaph engraved on a cradle-shaped gravestone (96 x 52 x 42 centimetres) placed in the south of the church:

ԱՅՍ Է ՏՄՊԱՆ / ՀԱՆԳՂՍԵԱՆ / ԴՇԽՈՒՀԻ-ՆԻՆ / ՏԷՐ ԳՐԻԳՈՐ ՔԱՀԱՆԱՅԻ. 1862:

Transl.: IN THIS GRAVE REPOSES DESHKHUHI OF PRIEST GRIGOR. 1862.

Published in: Կարապետյան Մ., Ջալալաբ, էջ 87.

Seven lines in the Armenian original of an epitaph carved on the western side of a rectangular tombstone (196 x 51 x 68 centimetres) placed in the south of the church:

ԱՍՏ ՀԱՆԳՉԻ ՈՍԿԵՐՔ ՍԵԾԱՀ(Ա)ՄԲ(Ա)Ի ԳՐԻԳՈՐ ԱԻ(Ա)Գ Ք(Ա)Հ(Ա)Ն(Ա)ՅԻ ՏԷՐ / Ա-



ARAKOVA. A tombstone and a khachkar in the yard of St. Gevorg Church; a fortified tower at the northern extremity of the village, and a newly-erected chapel standing in the south of Arakova, in the vicinity of a cemetery

ԻՅՏ(Ի)ՍԵ(Ա)Ն. ՈՐ ԾՆԱԻ ԵՍԱՅԻ. Ի ՆԱՀԱՆՔՆ
/ ԿԱՐԵՆՈՅ, Ի ԳԻԻՂՆ ՃԻՆԻՍ, ԸՆԿ(Ա)ԼԻ ԿԱՐՔ
/ Զ(Ա)Հ(Ա)Ն(Ա)Յ(ՈՒԹ)Ե(ԱՆ) ԵՒ Կ(ԱՐԱ)ՊԵՏ
ԱՐՔԵՊԻՍԿ(ՈՊՈ)ՍԷ ՄԻՆՉ Յ(Ա)ՐԴ | ՉԱՄԵ-
ՆԱՅՆ ՀՈԳԵԻՈՐ ՊԷՏՍՆ ՎՃԱՐԵԱՅ | ԵՒ ՈՐ
ՈՔ ԸՆԹԵ(Ր)[Ս]ՅԻ ՅԻՇԵՍՅԷ ՉԻՍ (18)90:

*Transl.: IN THIS GRAVE REPOSE THE REMAINS
OF RENOWNED ARCHPRIEST GRIGOR TER-
AVETISSIAN, WHO WAS BORN YESAYI IN JINIS
VILLAGE, KARIN PROVINCE [AND] WAS
ORDAINED PRIEST BY ARCHBISHOP KARAPET.
HE PERFORMED ALL THE SPIRITUAL DUTIES...
MAY THOSE WHO READ THIS REMEMBER ME.
1890.*

Published in: Կարապետյան Մ., *ibid.*

Note: This epitaph is engraved on the tombstone of Priest Grigor from Jinis, who built the new church of the village.

The Older Church. A little north of the new church of Arakova are preserved the ruins of an early medieval church which is totally annihilated. Its remnants comprise parts of the bema, some finely-finished facing stones, cornices, as well as a ram-shaped tombstone (14th to 15th centuries) lying in its neighbourhood

At the top of a low hill rising at the northern extremity of Arakova are preserved the ruins of a **fortified tower** which is rectangular in plan. Its surviving parts are built of huge blocks of semi-dressed stone and mortar. According to the local inhabitants, an underground opening of a length of several hundred metres has its beginning near this tower.

APNIA



APNIA. The Georgian church of the village photographed from the south-west and north-east

Location. The village extends at the edge of a deep precipice facing the river Kur, 17 kilometres south-west of Akhalkalak in a straight line, between 1,740 and 1,748 metres of altitude above sea level.

A Historical Introduction. According to the tax list made up by the Ottoman Government in 1595, Apnia had a population of 35 houses and paid 10,000 *akches* to the State Treasury.¹ After the forced Islamisation of the local people, between 1705 and 1706, i.e. during the governance of a certain Osman, this tax grew to 24,499 *akches*.²

In the 1990s, through the efforts of the Georgian authorities, about 30 double-floor houses were built in Apnia for the Ajar newcomers—most of them are now used as cattle-houses.

Economy. In 1899 to 1900, the cereal leaf and Hottentot beetles inflicted heavy damage upon the agriculture of the village. The ad hoc governmental com-

mittee, established to estimate the losses each village of the district had suffered, ranked Apnia among the second-class places struck by this disaster.³

Statistical Records. In the Soviet years, the population of this Georgian village continually manifested decrease:

Year	Houses	Males	Females	Total
1901 ⁴	16	95	82	177
1914 ⁵				369
1987 ⁶	6			17

A Georgian church, erected in the early 20th century, is preserved standing in Apnia. It represents a monument entirely built of finely-dressed stone, with the exception of its northern facade. The sanctuary, whose only entrance opens from the south, has a four-pillar belfry surmounting its western pediment. As

¹ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 214-215.

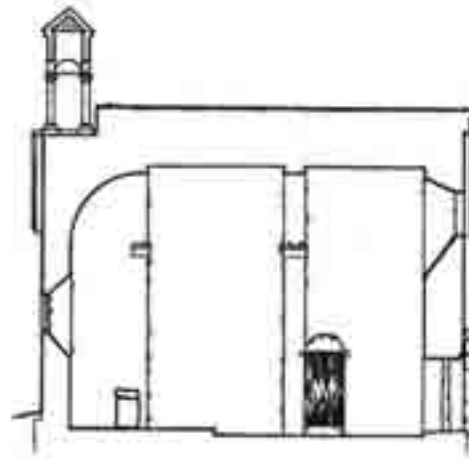
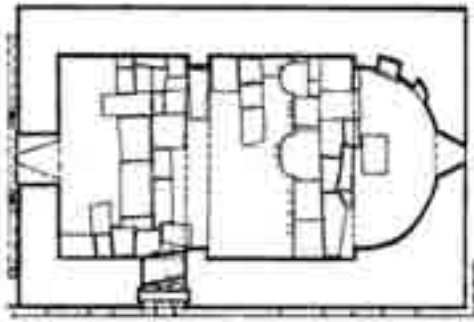
² ჩილდირის ეიალეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 120.

³ **Տաղիմնան**, Ամբերիդիոսիւնը Ախալքալակի գաւառում եւ նրա հետեանքները, էջ 248:

⁴ «Մշակ», 1901, № 40, էջ 1:

⁵ Кавказский календарь на 1915 г., стр. 89.

⁶ As attested by the documents provided by the Village Council.



APNIA. The measurements of the sections of the church according to “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” თბილისი, 2000

attested by N. Berdzenishvili, an ornate quadrilateral stele and its pedestal are preserved in the yard of this church (the local people called it ‘sveti,’ i.e. ‘icon,’ or ‘jvari,’ i.e. ‘cross’).⁷

N. Berdzenishvili also mentions another **quadrilateral stele** with a height of a metre and a half found on the road of Apnia-Mirashkhan.⁸

⁷ ბერძენიშვილი ნ., idem, p. 113.

⁸ Idem, p. 114.

BALANTA

Location. The village is situated 24 kilometres north of Akhalkalak in a straight line, between 1,920 and 1,960 metres of altitude above sea level.

A Historical Introduction. The tax list of the Ottoman Government (1595) mentions Balanta as comprising no *rayas* in its population and paying 12,000 *akches* to the state.¹

At present this Georgian village forms part of the district of Borzhom.

Population. Balanta did not have an Armenian population in the pre-Soviet years. In 1914 it represented a purely Georgian village with 329 inhabitants.

In the Soviet years, and particularly after 1944, when the Meskhetian Turks were put to mass exile, a considerable part of the local Georgians moved to the village of Minaza (Minadze), Akhaltskha District. As for Balanta, it was re-inhabited by Armenians from the adjacent villages (especially, from Bezhanö).

At present it has a mixed population of Georgians and Armenians.

In the centre of Balanta stands a **Georgian church.**

West of Balanta the ruins of the **village site of Alanta** are preserved.²

¹ გურჯისტანის ვილაიეთის დიდი ღავთარი, გვ. 209.

² ბერძენიშვილი ნ., idem, p. 141.

BALKHO



BALKHO. A general view of the village

Location. The village extends at the southern foot of Mount Sourb Sar (i.e. *Holy Mountain*), 12 kilometres north-east of Akhalkalak in a straight line, at an altitude of 1,730 to 1,760 metres above sea level.

A Historical Introduction. After the earthquake of 1899, Balkho turned out one of the most heavily-damaged villages, where 45 of the local 48 houses had been levelled with the ground (fortunately, there were no human losses).¹ In order to alleviate the harsh predicament in which it had found itself, in 1902 the Committee of Relief for Earthquake-Stricken Villages built 11 houses there with its own means (each of them cost 600 roubles).²

Population. In the second half of the 18th century, some Turkish Gharapapakhs settled down in the territory of Balkho.³

The ancestors of the present-day inhabitants of the village arrived here from Tzaghki (Tzaghkis)⁴ Village, Karin District, Karin Province between 1829 and 1830.

Statistical Records. The population of Balkho continually grew during the 19th and 20th centuries. The table which follows below comes to confirm this:

Year	Houses	Males	Females	Total
1840 ⁵		63	64	127
1841 ⁶		67	60	127
1842 ⁷		71	68	139
1844 ⁸		81	79	160
1845 ⁹		85	82	167
1847 ¹⁰		83	77	160
1849 ¹¹		87	89	172
1853 ¹²		90	80	170
1854 ¹³		95	91	186
1857 ¹⁴		95	98	193
1860 ¹⁵		107	107	214
1861 ¹⁶		118	115	233
1862 ¹⁷		120	119	239

⁵ ՀԱԳ, ֆ. 53, ց. 1, գ. 3800, ք. 4:

⁶ Idem, file 3802, p. 64.

⁷ Idem, file 3805, p. 78.

⁸ Idem, file 3809, p. 15.

⁹ Idem, file 3811, pp. 71-72.

¹⁰ Idem, file 3814, p. 35.

¹¹ Idem, file 3818, p. 41.

¹² Idem, file 2743, pp. 37-38.

¹³ Idem, file 3825, pp. 48-49.

¹⁴ Idem, file 3830, pp. 53-54.

¹⁵ Idem, file 3833, p. 66.

¹⁶ Idem, file 3839, p. 25.

¹⁷ Idem, file 3836, p. 22.

¹ «Մշակ», 1900, № 43, էջ 2:

² «Մշակ», 1902, № 265, էջ 1:

³ Центральный государственный исторический архив Ленинграда (henceforward: ЦГИАЛ), ф. 1262, о. 1, д. 25, стр. 453. Also see ԼՅՄՍԵԴՅ Պ., idem, p. 332.

⁴ Tzaghki, otherwise also known by the name of *Tzaghkis* (presently Şenyurt), was an Armenian-populated village located 34 kilometres north-east of Karin (Erzurum) City. Part of the local Armenians found a new place of living in Satkha.

1863 ¹⁸		123	123	246
1864 ¹⁹		125	121	246
1865 ²⁰		126	119	245
1866 ²¹	19	126	119	245
1867 ²²		128	126	254
1868 ²³		131	130	261
1869 ²⁴		140	138	278
1873 ²⁵		147	149	296
1875 ²⁶	30			
1878 ²⁷		170	170	340
1884 ²⁸	28			
1887 ²⁹		223	191	414
1889 ³⁰		231	198	429
1890 ³¹		231	198	429
1891 ³²		238	208	446
1892 ³³		229	206	435
1893 ³⁴	40	224	203	427
1894 ³⁵		224	204	428
1897 ³⁶		243	224	467
1898 ³⁷		254	242	496
1899 ³⁸		244	219	463
1900 ³⁹		257	228	485
1901 ⁴⁰		264	240	504
1902 ⁴¹		267	240	507
1905 ⁴²		297	259	556
1908 ⁴³	63	308	275	583
1910 ⁴⁴		305	280	585
1912 ⁴⁵		329	285	614
1914 ⁴⁶		240	289	529
1916 ⁴⁷		248	300	548

18 Idem, file 3843, pp. 21-22.
 19 Idem, file 3846, p. 9.
 20 Idem, file 3848, pp. 12-13.
 21 Idem, file 3848, p. 74.
 22 Idem, file 3851, pp. 20-21.
 23 Idem, file 3853, p. 28.
 24 Idem, file 3856, p. 9.
 25 Idem, file 3862, pp. 71-72.
 26 «Մեղու Հայաստանի», 1875, № 44, էջ 2:
 27 ՀԱԳ, ֆ. 53, գ. 1, զ. 3850, ք. 218-219:
 28 «Արձագանք», 1885, № 3, էջ 43:
 29 ՀԱԳ, ֆ. 53, գ. 1, զ. 3880, ք. 40-41:
 30 Idem, file 3884, pp. 65-66.
 31 Idem, file 3887, p. 146.
 32 Idem, file 3889, p. 145.
 33 Idem, file 3891, p. 117.
 34 Idem, file 3895, pp. 42-43. Also see «Մուրճ», 1894, № 5, էջ 793.
 35 ՀԱԳ, ֆ. 53, գ. 1, զ. 3896, ք. 170-171:
 36 Idem, file 3899, pp. 143-144.
 37 Idem, file 3897, p. 166.
 38 Idem, file 3903, pp. 101-102.
 39 Idem, file 3905, p. 52.
 40 Idem, file 3906, p. 68.
 41 Idem, file 3907, pp. 20-21.
 42 Idem, file 3912, pp. 263-264.
 43 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 43:
 44 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, ք. 135-136:
 45 Idem, file 3920, pp. 18-19.
 46 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 174-175: According to the results of another population census carried out on 1 January of the same year, the village comprised 623 inhabitants (Кавказский календарь на 1915 г., стр. 96).
 47 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 21-22:



BALKHO. St. Sahak Partev (Sourb Harutiun) Church as seen from the south-west

1918 ⁴⁸	75	270	330	600
1921 ⁴⁹		110	90	200
1987 ⁵⁰	186			800

The village participated in World War II with 107 of its inhabitants, 60 of whom were killed on the battlefield.⁵¹

Although Balkho did not boast a large number of population, it had a functioning **parochial school** whose activity unfolded as follows:

Year	Comments	Teacher	Pupils
1865 ⁵²		1	21
1873 ⁵³			15
1875 ⁵⁴	Khachatur Muradians	15	
1880 ⁵⁵	Functioning		
1988	9-year		118

The Armenians who took up residence in the devastated village site in the 1830s founded the **church of St. Sahak Partev (Sourb Harutiun)** there. Originally, this sanctuary, which represented a stone building with a wooden roof, bore the name of *Sourb Harutiun* (mentioned in 1839).⁵⁶ This name is found in a great number of archive documents until the year 1868. As for the other name, it came into use only beginning with 1869,⁵⁷ which suggests that the sanctuary was recon-

48 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:
 49 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:
 50 According to the information provided by the Village Council.
 51 Գալսեյան Ա., Չավախք, էջ 101:
 52 ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, ք. 2:
 53 Խաչատրյան Ս., idem, p. 514.
 54 ՀԱԳ, ֆ. 56, գ. 3, զ. 52, ք. 43:
 55 Խաչատրյան Ս., ibid.
 56 ՀԱԳ, ֆ. 53, գ. 1, զ. 457, ք. 42-67:
 57 Idem, file 3856, p. 9.



BALKHO. The construction inscriptions of the church of St. Sahak Partev (Sourb Harutiun) and its enclosure dated 1868 and 1898 respectively; the gravestone of Priest Minas Mkrtchian (1879)

structed and re-consecrated between 1868 and 1869 (it was preserved standing as of 2006). The inscription engraved on its western entrance tympanum comes to attest to this.

Eleven lines in the Armenian original carved on the entrance tympanum of the church:

ՆՈՐՈԳԵՅԱԻ Ս(ՈՒՐ)Բ ԵԿԵՂԵՑԻՍ | Ա-
ՆՈՒԱՍԲ Ս(ՈՒՐ)Բ ՅԱՐՈՒԹԻՒՆ ԱՇԽԱ-
ՏՈՒԹԵԱՍԲ ՀԱՍԱՐԱԿՈՒԹԵԱՆ ՅՈՐԴՈՐ-
ՍԱՍԲ ԵՒ ԽՐԱՏԻՔ ԽԱՉԱԿԻՐ | ՄԻՆԱՍ
ՔԱՀ(Ա)ՆԱ(Յ)Ի ՄԿՐՏՉԵԱՆ. 1868 | ՊԱԼԽՈՅ
ԳԵՂՁ:

Transl.: THIS HOLY CHURCH NAMED SOURB HARUTIUN WAS RENOVATED THROUGH THE PEOPLE'S EFFORTS AND THE EXHORTATIONS OF CROSS-CARRYING PRIEST MINAS MKRTCHIAN. 1868. PALKHO VILLAGE.

Published in: **Կարապետյան Մ.**, Ջալալթ, էջ 94.

Nine lines in the Armenian original carved on a stone lying in front of the church:

ՇԻՆԵՅԱԻ ՊԱՐԻՍՊ ԵԿԵՂԵՑԻՈՅ ԱՐ-
ԴԵԱՍԲ ԲԱՐԵՊԱՇՏ ԱԴԱՍ ՍՈՂՈՍՄՈՆԵԱՆԻ
ԵՒ ԵՂԲՈՐ | ՈՐԴՈՅ ԻՒՐՈ ... ԻՇԱՍԱԿ ՀԱՆ-
ԳՈՒՅԵԱԼ ԵՂԲԱՐՅ ՅԱՐՈՒԹԻՒՆԻ | ԵՒ ԳՐԻ-
ԳՈՐԻ. 15 ՄԱ(Յ)ԻՍԻ 1898 ԱՄԻ. ՊԱԼԽՈ ԳԻՒՂ:

Transl.: THE RAMPARTS OF THE CHURCH WERE BUILT WITH THE MEANS OF PIOUS ADAM SOGHOMONIAN AND HIS BROTHER'S SONS ... IN MEMORY OF DEAD BROTHERS HARUTIUN AND GRIGOR. 15 MAY 1898. PALKHO VILLAGE.

Published in: **Կարապետյան Մ.**, *ibid.*

Four lines in the Armenian original engraved on a gravestone placed in front of the church:

1879 ԱՄԻ 10-Ն ՅՈՒՆԻՍԻ ՊԱԼԽՈ ԳԵՂՁ. |
ԱՍՏ ՀԱՆԳՉԻ ՏԱՊԱՆ ԵՒ ՈՍԿԵՐՔ ՄԵԾԱՀԱՍ-
ԲԱԻ ՄԻՆԱՍ ԽԱՉԱԿԻՐ | ՔԱՀԱՆԱՅԻ ՄԿՐՏ-
ՉԵ(Ա)Ն ԾՆԵ(Ա)Լ Ի ԿԱՐԻՆ Ք(Ա)Ղ(Ա)ՔԷ ԹԻՒՆ
1815, 8 ՅՈՒՆԻՍԻ ԵՒ | ԱՅԺՍ ԱՍՓՈՓԵՅԱԻ Ա-
ՆՈՒԱՍԲ Ս(ՈՒՐ)Բ ՍԱՀԱԿ ՊԱՐԹԵՒԻ ԵԿ(Ե)-
ՂԵՑՈՅ Յ(ԻՇԱ)ՍԱԿԻ:

Transl.: PALKHO VILLAGE, 10 JUNE 1879. HERE [IN THIS GRAVE] REPOSE THE REMAINS OF PROMINENT CROSS-CARRYING PRIEST MINAS MKRTCHIAN BORN IN KARIN CITY ON 8 JUNE 1815 AND NOW BURIED IN THE CHURCH OF ST. SAHAK PARTEV.

Published in: **Կարապետյան Մ.**, *ibid.*

Note: Minas Mkrtchian was ordained priest in Karin by Archbishop Ghazar from the monastic community of Echmiatzin (ՀԱԳ, ֆ. 56, ց. 1, գ. 192, ք. 52). He is also mentioned in 1859 (ՀԱԳ, ֆ. 56, ց. 1, գ. 3891, ք. 1). In 1868 Priest Minas Mkrtchian supervised the construction of the new church of the village in the site of the older one. He died in 1879.

BAVRA



BAVRA. A general view of the village

Location. The village extends at the edge of a gorge lying on the right bank of the river Parvana, a kilometre east of Akhalkalak in a straight line, between 1,660 and 1,700 metres of altitude above sea level.

In the course of **archaeological studies** in the territory of Bavra, scholars unearthed traces of human habitation dating back to the Upper Paleolithic Age in a cave located at a height of 9 metres above the bank of the river Parvana, amidst some rocks towering on the slope of a nearby gorge.¹

A Historical Introduction. According to the გურჯისტანის ვილაიეთის დიდი დავთარი (1595), Bavra had a population of 6 houses and paid 7,665 *akches* to the State Treasury.² After the forced Islamisation of the local inhabitants, between 1726 and 1727, when the village was governed by a certain Abdullah, this state tax was reduced to 4,000 *akches*.³

Between the 16th and 17th centuries, the Armenians of Artahan and a number of other districts

of Western Armenia converted to Catholicism, hoping to earn themselves the protection of the great European states. Thus, the ancestors of the present-day inhabitants of Bavra belonged to the Catholic world almost two centuries before their arrival in Javakhk in 1829 to 1830.

Population. The forefathers of the present-day inhabitants of Bavra moved here from Vel⁴ (Artahan) and other adjacent villages in 1829. For almost several decades after their resettlement in Javakhk, these people remained Turkish-speaking—a lamentable heritage from their native district of Artahan, where the pasha had issued a special law banning the use of the Armenian language.⁵ Part of the villagers retained Turkish as their main means of communication even in the ‘30s of the 20th century.⁶

The available *statistical records* relating to the population of Bavra represent the following picture:

¹ Վերին պալեოլիթյան առաջին կայանը Ջավախքի քարձրավանդակում, «Լրաբեր ՎՍՍՀ ԳԱ», 1988, № 2, էջ 135-147:

² გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 228.

³ ჩილდირის ეიալეთის ջաბա დავთარი 1694-1732 ՎՄ., გვ. 192.

⁴ Vel represented an Armenian-inhabited village situated at the edge of a gorge extending on the right bank of the river Kur, 25 kilometres east of Artahan in a straight line, 45 kilometres south-west of Akhalkalak. At present it lies totally uninhabited.

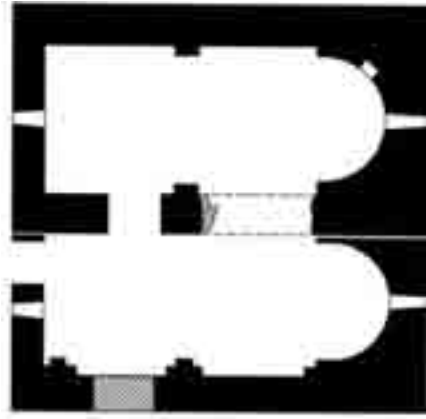
⁵ «Արձագանք», 1894, № 118, էջ 3-4:

⁶ *ბერძენიშვილი ნ.*, idem, p. 107.

Year	Houses	Males	Females	Total
1884 ⁷				310
1908 ⁸	50			455
1912 ⁹				407
1914 ¹⁰				597
1915 ¹¹				481
1916 ¹²	62	272	224	496
1987 ¹³	346			1,387

Bavra participated in World War II with 103 of its residents, 50 of whom were killed on the battle-field.¹⁴

The Older Church of the Village. The Armenian Catholics who took up living in the devastated village site of Bavra between 1829 and 1830 were in a grave financial predicament so that they could not afford to erect a new church. This is the reason why they embarked upon the renovation of a ruined one preserved there, and repaired its roof with wood. Most probably, this church, which dates from the 11th century, originally belonged to the Byzantine faith. It served



BAVRA. The plan of the older church

the Armenians of Bavra until 1887, when they were finally able to erect a new, larger sanctuary for their spiritual needs.

This monument, which is preserved standing, represents a uni-nave vaulted structure entirely built of finely-dressed stone. In the south, it is adjoined by another church of a similar composition, which is more like a hall-church. The exterior dimensions of both these monuments together are as follows: 8 x 7.9 metres.

7 «Արձագանք», 1885, № 26, էջ 368:

8 ՀԱԴ, ֆ. 316, ց. 1, գ. 102, ք. 40:

9 Յակոբեան Պ., Հրատեր ողջմտութեան, էջ 95:

10 Кавказский календарь на 1915 г., стр. 94.

11 «Օրացոյց և սասուկեր սօնից», Թիֆլիս, 1915, էջ 82:

12 ՀԱԴ, ֆ. 316, ց. 1, գ. 65, ք. 36-37:

13 Attested by the Village Council.

14 Դավթյան Ա., Ջսվախք, էջ 101:



BAVRA. The older church of the village as seen from the north-east and west; a partial view of the section adjoining the bema of the hall church which stands in the south of the sanctuary



Misreading: M. Brosset has †... სწზტ, იტსტტ, ტტტ, წწწ, †ჟჟჟჟჟჟჟ ჰ... I. Rostomashvili read only the first five words of the inscription: ...ღვთისათა აგო ესე ეკლესია წმიდა... V. Tsiskarishvili published E. Taghayshvili's version and read the contracted verb form ტტტ as აგო in modern Georgian characters. N. Berdzenishvili reads the inscription in the following way: სახ[ელთა] | ღ(მ)რთისათა ა(ე)გო ესე | ეკლესია წ(მი)და სვრს (viz. სოვრონს) ქონქოლს. V. Silogava offers a completely different version of decipherment: სტტ[....] იტსტტტ ტტტ ისი იტსტტტ წწ სტტტ...; სახ[ელთა] ღ(მ)რთისათა. ა(ა)გო ესე ეკლესია წ(მი)და, ს(ო)ფ(ე)ლ[ან...] (transl.: “In the name of the Lord, this holy church was built...”). “ჯავახეთი. ისტორიულ-ხროთმოდერული გზამკვლევი” offers the following version: სახელთა ღვთისათა აგო ესე ეკლესია წმიდა სოვრონს ქონქოლსა ამენ.

Note: According to its style, the inscription is traced back to the 10th to 11th centuries (Такайшвили Е., МАК, вып. XII, стр. 29; ცისკარიშვილი ვ., ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 122). V. Silogava offers more precise dating—11th century. The present publication of this inscription is based on its decipherment by E. Taghayshvili.

A khachkar placed in the north-western corner of the older church bears an inscription in Georgian Mesropian characters:

†. ოსი : სწრაოო : შოო | აჰს : ყწ : იწთი
 ზწ : იწი | ყწყ : თწს : შსწ : ყწ | იწ :

†. ესე ს(ა)ფლ(ა)ვი მგ(ე)ლ(ა)ის | არს შეუნდევნ ღ(მერ)თ(მა)ნ და ვ(ი)ნც | შე(ენ)დ(ობა)ი თქ(უ)ას მ(ა)სცა შე(უნ)დევნ ღ(მერ)თ(მა)ნ.

Transl.: THIS IS MGELA'S GRAVE. MAY GOD HAVE MERCY [UPON HIM] AND MAY THE LORD HAVE MERCY ON THOSE WHO WILL PRAY FOR HIS SOUL.

Published in: Ростомов И., idem, p. 39; Такайшвили Е., idem, p. 30; ბერძენიშვილი ნ., idem, p. 107; “ჯავახეთი. ისტორიულ-ხროთმოდერული გზამკვლევი,” გვ. 55.

Misreading: I. Rostomashvili has მგლოვიარე (შოო in the author's copy), შეიწყაღენ, თქოს, შეუნდენ, მასაც. E.

† ოსი : სწრაოო : შოო | აჰს : ყწ : იწთი
 ზწ : იწი | ყწყ : თწს : შსწ : ყწ | იწ :

Taghayshvili reads as follows: იეს სწრაოო შოო (transl.: “This is the lamentable grave...”). Unlike the previous publishers of the inscription, N. Berdzenishvili and the authors of “ჯავახეთი. ისტორიულ-ხროთმოდერული გზამკვლევი” decipher the contraction შოო (მგლ) as a proper name (Mgela).

Note: The authors of “ჯავახეთი. ისტორიულ-ხროთმოდერული გზამკვლევი” trace the inscription back to the 14th to 16th centuries. However, judging from its stylistic and composition peculiarities, and comparing it with other similar cross-stones preserved in various ancient sites of the region, we find it more reasonable to trace it back to the 13th to 14th centuries.



BAVRA. A medieval cemetery located in the vicinity of the older church

A cemetery extending around the church retains pedestals of *khachkars* and quadrilateral steles, as well as a small number of dislocated cross-stones of simple composition (they are bare of inscriptions). Taking into account the stylistic and artistic features of several cross-stones, we can suppose that the earliest burials date from the 10th to 11th centuries and belong to the Chalcedonian inhabitants of the village.

The new church of Bavra, named *Sourb Khach* (*Holy Cross*), was founded in 1883,¹⁵ but its construction was completed only in 1887.¹⁶ In 1916 it underwent partial overhaul, during which its roof was painted.¹⁷ The church is built of semi-dressed stone and

plaster. Its western pediment is surmounted by a four-pillar belfry ending in a pointed broach.

Two lines in the Armenian original of an inscription carved on the southern entrance of the church:

Տ(Է)Ր ՅՈՎՀ(ԱՆՆԷՄ) ԵՐՓ. | ԲԱԻՐԱԻՍ ԽԱ-
ՉԻ Հ(ԱՅ) Կ(ԱԹՈՂԻԿ) ԵԿԵՂԵՑԻ:

Transl.: FATHER HOVHANNES... BAVRA'S ARME-
NIAN CATHOLIC CHURCH OF THE [HOLY] CROSS.

Published in: Վարապետյան Մ., Ջավախք, էջ 99.

Priests. As late as 1915, Bavra did not have its own spiritual shepherd and was under the spiritual guidance of priest of Kartikam Michael Kotanjian.¹⁸ In 1916 Priest Simeon Khachatryan served the village community.¹⁹

¹⁵ ՀԱԳ, ֆ. 316, ց. 1, գ. 102, ք. 40:

¹⁶ «Օրացոյց եւ պատկեր տօնից», Թիֆլիս, 1916, էջ 82:

¹⁷ ՀԱԳ, ֆ. 316, ց. 1, գ. 55, ք. 17:

¹⁸ «Օրացոյց եւ պատկեր տօնից», Թիֆլիս, 1915, էջ 82:

¹⁹ Idem, Tiflis, 1916, p. 82.



BAVRA. The pedestal of a quadrilateral stele (11th century) near the western entrance of the hall church; Sourb Khach (Holy Cross) Church photographed from the north-east

BAVRA. A medieval necropolis also retaining graves of the recent period

In the centre of Bavra are preserved the remnants of another **medieval cemetery** which also retains graves dating from the 19th and 20th centuries.

In the neighbourhood of Bavra are preserved the **village sites of Pokr (Smaller) Bavra and Khanumpunar** (viz. *Lady's Spring*).²⁰

²⁰ ბერძენიშვილი ნ., idem, pp. 107-108.

BARALET



BARALET. A general view of the village

Location. The village is situated on both banks of the tributary Akhalkalak, 16 kilometres north of Akhalkalak City in a straight line, between 1,690 and 1,700 metres of altitude above sea level.

Archaeological Studies. In the course of excavations conducted in the ancient site of Mokhrablur (*Natsargora* in Georgian), the scholars unearthed a bronze astronomical calendar of the 1st millennium B.C. (it is now exhibited in Akhalkalak's Museum of Regional Studies). Parallels of this calendar have been found in a number of ancient sites in Armenia.¹

A Historical Introduction. One of the historical villages in Javakhk, Baralet has been inhabited by Armenians since at least the early Middle Ages. The eloquent proof of this is a cemetery extending around a once standing chapel and retaining medieval gravestones with Armenian epitaphs.

According to the *გურჯისტანის ვილაიეთის დიდი დავთარი* (1595), which mentions the village by the name of *Baralis*, it comprised 21 houses (a con-

siderable part of the names of the local inhabitants found in this source are of Armenian origin) and paid 25,000 *akches* to the State Treasury.²

A document of 1745 reveals that Baralet and Kokia ranked among the most populous villages of the district and were known as centres of trade: "...Baralet represents a small town whose population includes Meskhetians, Armenians and Jewish merchants..."³

In 1755 Baralet suffered devastation and plunder by the Lezghin invaders: "...the Lezghins are depredating the Turkish land: they have already devastated Gokia (Kokia) and Baralet, robbed the [local] Christians and taken them captive..."⁴ Another record states the following with regard to these events: "...likewise they advanced to Javakhet, devastated Baralet, took a large number of trophies and moved them to Pambak..."⁵

Baralet was the central village of the northern part of Akhalkalak District: "The Police Officer of the first

¹ For details regarding the astronomical calendar, see **Տնականյան Հ.**, Աստղագիտական օրացույցների մասին, «Արվեստ», 1990, № 9, էջ 54-59.

² *გურჯისტანის ვილაიეთის დიდი დავთარი*, გვ. 196.

³ **Մելիքսե-Բեկ Լ.**, Վրաց աղբյուրները Հայաստանի և հայերի մասին, հ. Գ, էջ 84. Also see **ვახუშტი** **ვახუშტი** **Քաղաք-Պոլի**, საქართველოს გეოგრაფია, თბილისი, 1997, გვ. 131.

⁴ **Մելիքսե-Բեկ Լ.**, idem, p. 108.

⁵ Idem, p. 145.

part of the district, Khachatur Metzatunians, lives in this village.”⁶

Construction Activity. A visitor of the late 19th century writes: “The Armenians’ and Georgians’ houses are built side by side. All of them represent low, damp and single-floor buildings of stone adjoining each other and covered with earthen roofs. The streets are narrow, irregular and crooked. In the distance stand out the village churches, one of which belongs to the Armenians and the other to the Georgians, as well as the two-year royal college, the only building throughout the district existing since 1893... The local people get potable water from a stream flowing in the middle of the village, for there are no springs there. This stream, which has clean, pure and salubrious water, takes source in the springs running from the foot of the nearby hills of Janjgha; this is the reason why the inhabitants of Baralet call this stream *Janjghayi Joor*, i.e. *Water of Janjgha*.⁷ The village is bare of gardens, but it has four mills built over the stream. A number of ordinary trees grow in the middle of the village. In the south of the village extend the meadows of the local inhabitants, whose main occupation is farming. Some of them also deal in wood which they get in a neighbouring forest called Bakuria and take to Akhalkalak for sale...”⁸

Population. Part of the present-day inhabitants of Baralet are natives of the village (the local people call them *Yerlakans*).⁹ The forefathers of the other part of Baralet’s population moved here from the district of Artahan in 1829.¹⁰ The epitaphs preserved in the old cemetery of the village show that it provided housing for some Armenians from Alashkert as well. The descendants of the Khechoyans’ family living in Baralet attest that they are from Artsakh (Republic of Nagorno Karabakh) in origin. After World War II, 5 families from Samsar came to add to the number of the local population.

Baralet was one of those few villages of Javakhk which had a heterogeneous population, with a small number of Georgians living side by side with the Armenians who were in the majority. Thus, in 1873 the 2/3rds of the 80 houses of the village were inhabit-

ed by Armenians, and 1/3 by Georgians.¹¹ In 1884 it comprised 46 Armenian houses and the same number of Georgian ones with 2 Turkish families.¹²

Beginning with the late 19th century, the Georgian population of Baralet manifested increase in their number: thus, in 1895 the village had a total of 120 houses, 65 of which belonged to the Armenians, and 55 to the Georgians.¹³ In 1896 the local residents constituted 109 houses, 91 of which were inhabited by Armenians, and the rest by Georgians.¹⁴ In 1899 Baralet had a population of 1,038 souls, including 688 Armenians and 354 Georgians.¹⁵

The *statistical records* relating to the number of the Armenian population of the village between the 19th and 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1840 ¹⁶		158	116	274
1841 ¹⁷		188	166	354
1842 ¹⁸		193	170	363
1844 ¹⁹		203	181	384
1845 ²⁰		223	210	433
1847 ²¹		160	170	330
1849 ²²		149	141	290
1851 ²³	38	152	143	295
1853 ²⁴		162	168	330
1854 ²⁵		165	171	336
1857 ²⁶		184	184	368
1860 ²⁷	35	203	196	399
1861 ²⁸	43	200	197	397
1862 ²⁹	43	206	203	409
1863 ³⁰		212	211	423
1864 ³¹	43	221	213	434
1866 ³²	43	222	218	440
1867 ³³		226	242	468
1868 ³⁴		231	243	474
1869 ³⁵		340	344	684

11 «Արարատ», 1873, էջ 389:

12 «Արձագանք», 1885, № 3, էջ 43:

13 «Նոր-Գար», 1895, № 150, էջ 3:

14 «Մուրճ», 1896, № 12, էջ 1642:

15 «Մշակ», 1900, № 43, էջ 2:

16 ՀԱԳ, ֆ. 53, ց. 1, գ. 3800, ք. 4:

17 Idem, file 3802, pp. 62-63.

18 Idem, file 3805, pp. 76-77.

19 Idem, file 3809, pp. 16-17.

20 Idem, file 3811, pp. 71-72.

21 Idem, file 3814, pp. 33-34.

22 Idem, file 3818, pp. 40-41.

23 ՀԱԳ, ֆ. 56, ց. 1, գ. 2596, ք. 30:

24 ՀԱԳ, ֆ. 53, ց. 1, գ. 2743, ք. 37-38:

25 Idem, file 3825, pp. 48-49.

26 Idem, file 3830, pp. 53-54.

27 Idem, file 3833, pp. 65-66.

28 Idem, file 3839, pp. 26-27.

29 Idem, file 3836, pp. 21-22.

30 Idem, file 3843, pp. 21-22.

31 Idem, file 3846, pp. 8-9.

32 Idem, file 3848, p. 74.

33 Idem, file 3851, pp. 20-21.

34 Idem, file 3853, p. 28.

35 Idem, file 3856, p. 10.

6 «Նոր-Գար», 1895, № 150, էջ 3:

7 At present local people know it by the name of *Baraleti Get*, i.e.

River of Baralet.

8 «Նոր-Գար», *ibid*.

9 As stated in a legend wide-spread among the inhabitants of Kotelia (it was recorded by N. Berdzenishvili in 1933), it was King David the Builder (1089 to 1125) who allegedly populated Baralet with Armenians (Ներքինի Մեջլիս Ե., *ibid*, p. 143).

10 Լալալյան Ե., Երկեր, հ. 1, էջ 59: Also see «Նոր-Գար», 1895, № 150, էջ 3.

1870 ³⁶		348	351	699
1871 ³⁷		332	357	689
1872 ³⁸		339	359	698
1873 ³⁹		351	365	716
1874 ⁴⁰				730
1875 ⁴¹	40			718
1876 ⁴²		365	372	737
1877 ⁴³		223	215	438
1878 ⁴⁴		224	221	445
1880 ⁴⁵		235	229	464
1881 ⁴⁶		236	238	474
1882 ⁴⁷		243	232	475
1883 ⁴⁸		250	240	490
1885 ⁴⁹		258	240	498
1887 ⁵⁰		266	260	526
1889 ⁵¹		283	271	554
1890 ⁵²		289	279	568
1891 ⁵³		301	291	592
1892 ⁵⁴		288	284	572
1893 ⁵⁵	50	291	295	586
1894 ⁵⁶		300	308	608
1897 ⁵⁷		353	335	688
1898 ⁵⁸		373	343	722
1899 ⁵⁹		352	336	688
1900 ⁶⁰		370	348	718
1901 ⁶¹		381	356	737
1902 ⁶²		391	368	759
1905 ⁶³		418	420	838
1908 ⁶⁴	78	450	437	887
1910 ⁶⁵		477	484	961
1912 ⁶⁶		500	527	1,027
1916 ⁶⁷		539	552	1,091
1921 ⁶⁸		163	137	300

36 Idem, file 3857, p. 24.

37 Idem, file 3858, pp. 10-11.

38 Idem, file 3859, pp. 57-58.

39 Idem, file 3862, pp. 70-71.

40 Idem, file 3864, pp. 27-28.

41 Idem, file 3866, pp. 20-21. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

42 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, ք. 30-31:

43 Idem, file 3869, pp. 29-30.

44 Idem, file 3850, pp. 218-219.

45 Idem, file 3872, pp. 88-89.

46 Idem, file 3873, pp. 97-98.

47 Idem, file 3874, pp. 43-44.

48 Idem, file 3875, pp. 48-49.

49 Idem, file 3877, p. 14.

50 Idem, file 3880, pp. 40-41.

51 Idem, file 3884, pp. 65-66.

52 Idem, file 3887, p. 146.

53 Idem, file 3889, p. 145.

54 Idem, file 3891, p. 117.

55 Idem, file 3895, pp. 42-43. Also see «Մուրճ», 1894, № 5, էջ 795.

56 ՀԱԳ, ֆ. 53, գ. 1, զ. 3896, ք. 170-171:

57 Idem, file 3899, pp. 143-144.

58 Idem, file 3897, p. 166.

59 Idem, file 3903, pp. 101-102.

60 Idem, file 3905, p. 52.

61 Idem, file 3906, p. 68.

62 Idem, file 3907, pp. 20-21.

63 Idem, file 3912, pp. 263-264.

64 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 43:

65 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, ք. 135-136:

66 Idem, file 3920, pp. 18-19.

67 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 21-22:

68 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:



BARALET. The school house of the village

In 1914 the Armenian and Georgian inhabitants of Baralet totaled 1,290 souls together.⁶⁹ In 1987 the village had 263 houses (1,087 souls) of Armenians and Georgians.⁷⁰ In 2001 it comprised 270 houses, 48 of which belonged to the Georgians.

Baralet participated in World War II with 290 of its inhabitants, 137 of whom were killed on the battlefield.⁷¹

In 1989 the Georgian authorities attempted to build houses for the Ajar newcomers in Baralet, but the local Armenians refused to allocate any territories to them.

In 2004 the village had a population of 300 houses, including 260 Armenian and 40 Georgian ones.⁷²

Sharing the fate of the other villages of Javakhk, Baralet saw the emigration of its Armenian inhabitants beginning with the 1990s. With this regard, a Javakhk-based Georgian correspondent wrote the following: “I remember that during Gamsakhurdia’s presidency, all the local Armenians were ready to run away with their belongings packed. If Gamsakhurdia had not been overthrown so unexpectedly, no Armenians would have remained in Baraleti.”⁷³

The earliest records on the activity of **Baralet’s parish school** date from the 1870s (the local people trace its foundation back to 1867):

Year	Comments	Teachers	Pupils
1874 ⁷⁴		1	30
1878 ⁷⁵		1	23
1880 ⁷⁶		1	30
1881 ⁷⁷			30

69 Кавказский календарь на 1915 г., стр. 96.

70 As attested by the documents provided by the Village Council.

71 **Գալսթյան Ա.**, Ջալախք, էջ 101:

72 **მასხურაძე კ.** ჯავახეთში ქართული სკოლები იხურებოდა, “Georgian Times,” № 24, 17-24.06.2004.

73 Ibid. We wonder whether the editorial staff of the “Georgian Times” and the Georgian nation in general share the author’s strong desire to live to see Javakhk absolutely stripped of all its Armenian inhabitants.

74 ՀԱԳ, ֆ. 53, գ. 1, զ. 3864, ք. 27-28.

75 Idem, file 3850, pp. 218-219.

76 Idem, file 3872, p. 89.

77 Idem, file 3873, pp. 97-98.



BARALET. Sourb Astvatzatzin (Sourb Khach) Church as seen from the south-east and south-west; the belfry surmounting its western pediment; the only entrance of the church opening from its western facade, and the gate of its enclosure

In 2004 140 pupils attended the Armenian secondary school of the village, while the Georgian one comprised 38 pupils.⁷⁸

Baralet's state school, which represented a Russian institution of education, caused the closing of the local Armenian one. Until 1884 it was sustained with the means of a company whose activity was aimed at the dissemination of the Greek faith in Caucasia. Later it continued its existence thanks to public donations.⁷⁹ In 1896 this school represented a two-year institution "with a boarding house and a female department."⁸⁰

Since the 1970s, Baralet has had two functioning schools—a secondary Armenian one and an eight-year Georgian one. The former was established in 1936, and had 150 pupils in 2006.

Library/Reading-Hall. In 1895 through the efforts of a company known as Baralet's Free Library/Reading-Hall, a library opened in the village. A year later, it was moved to a building specially erected for that purpose.⁸¹

Sourb Astvatzatzin (Sourb Khach) Church. Two archive documents⁸² (dated 1839 and 1841) call the church of Baralet *Sourb Khach (Holy Cross)*, but the subsequent available sources which are quite large in number mention it by the name of *Sourb Astvatzatzin (Holy Virgin)* up until the first years of the Soviet rule. In 1869⁸³ the existing older church was replaced by a new one bearing the same name. The latter, which is preserved standing, represents a stone building (exterior dimensions: 18.00 x 9.86 metres) with a roof and pillars of wood. Its only entrance opens from the west. The western pediment of the sanctuary is surmounted by an eight-column belfry ending in a pointed broach.

Sourb Astvatzatzin Church is surrounded by ramparts which have gates opening from their western and southern parts.

Five lines in the Armenian original of an inscription carved on the entrance tympanum of the church:

1869 | ՎԵՐԱՆՈՐՈՎԵՅԱԻ Ս(ՈՒՐ)Բ ԵԿԵՂԵՑԻՍ
ՅԱՆ/ՈՒՆ ԱՍԵՆԱՍԱԲՈՒՐ ՍՈՒՐԲ Ա(Ս-
ՏՈՒԱ)ԾԱԾՆԻ, ԱՇ/ԽԱՏՈՒԹԵԱՍԲ ԵՒ ԾԱԽԻԻԹ
ՀԱՅ ԺՈՂՈՎՐԴԱԿԱՆ | ԲԱՐԱԼԷԹ ՊԵՂՁ ԵՒ
ԽՐԱՏԻԹ ԿԱՐԱՊԵՏ Զ(Ա)Հ(Ա)Ն(Ա)ՅԻ Տ(Է)Ր
ԿԱՐԱՊԵՏԵ(Ա)Ն:

78 Մանուկյան յ., idem.

79 Լալայան Ե., Երկեր, հ. 1, էջ 59:

80 «Մուրճ», 1896, № 12, էջ 1642:

81 Ibid.

82 ՀԱԳ, ֆ. 53, ց. 1, գ. 457, ք. 42-67. Also see q. 3798.

83 «Նոր-Գար», 1895, № 150, էջ 3: K. Mayisuradze erroneously mentions 1889 as the year of the construction of the church (Մանուկյան յ., idem).



BARALET. The tombstones of some natives of Alashkert in the graveyard extending in the south of Sourb Astvatzatzin (Sourb Khach) Church



BARALET. The gravestones of blacksmith Gabriel (1834) and Saragul (1839)—the wife of Petros from Alashkert in origin—preserved in the cemetery extending in the south of Sourb Astvatzatzin (Sourb Khach) Church

Transl.: [IN] 1869 THIS HOLY CHURCH, DEDICATED TO THE IMMACULATE HOLY VIRGIN, WAS REPAIRED THROUGH THE EFFORTS AND MEANS OF THE ARMENIAN PEOPLE OF BARALET VILLAGE AND WITH THE EXPOSTULATIONS OF PRIEST KARAPET TER-KARAPETIAN.

Published in: **Կարապետյան Ս.**, Չափախոս, էջ 105.

In the south of the church extends a **cemetery** where the oldest of the preserved tombstones date from the first half of the 19th century. Below follow some epitaphs found in this graveyard:

Two lines in the Armenian original:

ԱՅՍ Է ՏՄՊԱՆ ԴԱՐՓԻՆ ԳԱՐԲԷԼԻՆ,
ԹՎԻՆ ՌՄՉԳ (1834)-ԻՆ:

Transl.: IN THIS GRAVE REPOSES BLACKSMITH GABREL, IN THE YEAR 1283 (1834).

Published in: **Կարապետյան Ս.**, idem, p. 106.

Six lines in the Armenian original:

ԱՅՍ Է ՏՄՊԱՆ / ԱԼԱՇԿԵՐՏՅԻ ՊՕՂ/ՈՍԻ
ՈՐԹԻ ԳՐԻԳ/ՈՐԻ, ԹՎԻՆ ՌՄՁԵ (1836)-ԻՆ
ՅՈՒՆՎԱՐԻ / Ձ (6)-ԻՆ, ԱՌ Ա(ՍՏՈՒԱ)Ծ ՓՈՒՆԵ-
ՅԱԻ:

Transl.: IN THIS GRAVE REPOSES GRIGOR, THE SON OF POGHOS FROM ALASHKERT. HE DEPARTED TO GOD ON 6 JANUARY 1285 (1836).

Published in: **Կարապետյան Ս.**, ibid.

Four lines in the Armenian original:

ԱՅՍ Է ՏՄՊԱՆ ԱԼԱՇԿԵՐՏՅԻ / ՊԵՏՐՈՍԻ
ԿԻՆ ՍԱՐԱԳՈՒԼԻՆ, / ԹՎԻՆ ՌՄՁԸ (1839)-ԻՆ,
ՅՈՒՆՎԱՐԻ / ԻԹ (29)-ԻՆ:

Transl.: IN THIS GRAVE REPOSES SARAGUL, THE WIFE OF PETROS FROM ALASHKERT. [SHE CONSIGNED HER SOUL TO GOD] ON 29 JANUARY 1288 (1839).

Published in: **Կարապետյան Ս.**, ibid.

Until 1936 to 1937, a **medieval chapel** of finely-dressed stone was preserved at the north-western extremity of Baralet: "...As is apparent from a spacious cemetery extending in the northern part of this village, it used to represent a large Armenian place of ancient history. This graveyard retains a magnificent chapel which is, however, mostly in a state of decrepitude. Its entrance stones are engraved with Armenian letters, but they are too 'worn-out' to be deciphered. Studying the stones of the cemetery one by one, I found something inscribed on one of them (in the south of the chapel) which was more than half buried in the earth. I was hardly able to read the following words..."⁸⁴

Below follows this inscription carved on the west-directed face of the pedestal of a lost *khachkar*:

⁸⁴ **Մարգարեանց Կարապետ Տեր-Մարգարեան**, Հայրենեաց հիմնիմնից, էջ 389: Below follows the translation of what K. Margariants read on a sepulcrum kept in an Armenian house in the same village: "Through strenuous efforts, I, Armenian King Hetum, collected the relics of Saints Stepanos Nakhavka, Supreme Pontiff Hakob of Mtzbin, as well as Doctor Pandalion and Nicholas the Miracle-Worker, and had this box of relics made for the eternity of the soul and body..." The aforementioned inscriptions were also published by Yer. Lalayan, who made some corrections to them (**Լալայան Ե.**, Երկեր, հ. 1, էջ 59, 66). In 1901 one of the inhabitants of Baralet, Khachatur Revaziants, regretfully wrote in a letter addressed to Catholicos Mkrtych Khrimian I: "...when I was not born yet, my father kept four sacred relics handed down to him by his forefathers and belonging to Doctor Pandalevon, Sts. Nicholas the Wonder-Worker, Stepanos Nakhavka and Supreme Pontiff Hakob..." Later priest of Gyumbyurda Arakel Kurghinian appropriated the relics, taking advantage of their owner's weakness. Khachatur Revaziants, however, decided to get them back for the purpose of consigning them to the care of the museum of Holy Echmiatzin (ՀԱԴ, ֆ. Պ-56, ց. 18, գ. 425, ք. 23). The previous publishers of the inscription carved on the sepulcrum ignored the issue of its dating—in fact, it traces back to 1296. King Hetum mentioned in the inscription is King of Cilicia Hetum II (1289 to 1307).



BARALET. A finely-finished fragment adorned with crosses once forming part of the facework of a medieval Armenian chapel which is now totally annihilated (presently set in one of the walls of a structure erected in the site of the sanctuary in the Soviet years)

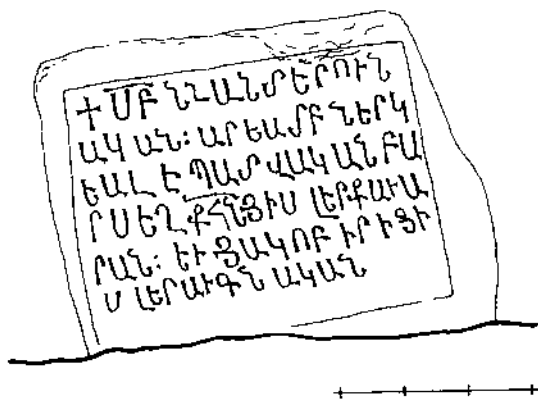
Six lines in the Armenian original engraved on a *khachkar* pedestal (69 x 53 x 50 centimetres):

Ս(ՈՒՐ)Բ ՆՇԱՆ ՏԵՐՈՒՆ/ԱԿԱՆ ԱՐԵԱՍԲ
 ՆԵՐԿ/ԵԱԼ Է ՊԱՏՎԱԿԱՆ ԲԱ/ՐՍԵՂ Զ(Ա)Հ(Ա)-
 Ն(Ա)ՅԻՍ ԼԵՐ ԶԱԿՈՐ ԻՐԻՅԻ/Ս
 ԼԵՐ ԱԻԳՆԱԿԱՆ:

Transl.: MAY THE HOLY SIGN, PAINTED [RED] WITH THE LORD'S BLOOD, BE A PURGATORY FOR HONOURABLE PRIEST BARSEGH, AND MAY IT PROTECT PRIEST HAKOB.

Published in: Մարգարեանց Կարապետ Տ. Մարգարեան, Հայրենեաց հնութիւններից, էջ 389.

Misreading: K. Margariants's decipherment misses the Armenian auxiliary verb «Է», i.e. the equivalent for 'is.' The words



«պատվական», i.e. the Armenian equivalent for 'honourable,' and «իրիցիս», i.e. the Armenian equivalent for 'priest,' are read as «պատուական» and «իրիցու» respectively.

Note: The style of the epitaph traces it back to the period between the 13th and 14th centuries.

During our visit to Baralet in July 2001, we found the aforementioned chapel totally annihilated, with its stones having been used for the construction of a sheep-breeding farm right in its immediate vicinity. As for the inscribed *khachkar* pedestal, it remained intact in its place of location.

Apart from this *khachkar* pedestal, the ruins of the village cemetery also comprise two cross-stones of



BARALET. An inscribed *khachkar* pedestal and a cross-stone in the Armenian cemetery adjoining a ruined chapel (13th to 14th centuries)

have mercy upon... the builder of this church”). However, we consider this version far from probable, for the stone on which the inscription is carved is not large enough for such a long text.

Scholars are not unanimous in their viewpoints relating to the age of the inscription. According to I. Rostomashvili, it was carved in 1212. V. Tsiskarishvili traces it back to the year of the inauguration of King Lasha—1207. N. Berdzenishvili offers an approximate dating: the first decade of the 13th century. V. Silogava mentions the year 1204.

A cemetery stretching around the church is remarkable for the fragment of a winged cross, as well as for the pedestal of a quadrilateral stele enriched with sculptures of equal-winged crosses.

A gravestone placed near the eastern wall of the church is engraved with an epitaph in modern Georgian:

ლოდსა ქვეშე ამისა მდებარე არს გვამი მღვდლის პეტრე ხმალადისა, რომელიც უამსა მასმედლიანთაგან ქრისტიანეთა დევნულებისა, იყო შეძლებისამებრ შეველელი და რუსეთის მთავრობის მოსვლასა, ძველთა ქრისტიანეთა ეკლესიის შეწყნარებისა ერთეული წინამძღვარი. აღმკითხველთაგან შენდობისა არს მოქმენე, რათა თქვენცა დღესა განკითხვისასა მიემ-

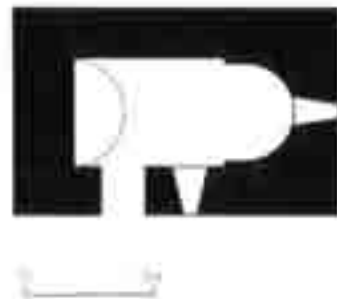


BARALET. The tombstone of Priest Petros Khmaladze

თხვინეთ შენდობასა. გარდაიცვალა წლისა 90-სა. სახსოვარი ესე აღაგეს მისთა მმადლობელთა შვილთა.

Transl.: BENEATH THIS [TOMB]STONE REPOSE THE REMAINS OF PRIEST PETROS KHMALADZE, WHO PROTECTED THE CHRISTIANS AS MUCH AS HE COULD DURING THE PERSECUTIONS BY THE MUSLIMS, AND SERVED AS THE ONLY LEADER OF THE ANCIENT CHRISTIAN CHURCH AFTER THE ESTABLISHMENT OF RUSSIAN DOMINION. HE BEGS THOSE WHO WILL READ THIS FOR ATONEMENT [OF HIS SINS] SO THAT YOU WILL BE GRANTED FORGIVENESS ON DOOMSDAY. HE DIED AT THE AGE OF 90. THIS MONUMENT WAS ERECTED BY HIS GRATEFUL SONS.

Published in: **Ростомов И.**, idem, p. 41; **რისტომაშვილი,** სოფელი ბარალეთი, “მოგზაური,” გვ. 28.



BARALET. St. Hovhannes Church as seen from the south-east and north-east; its tympanum below a horseshoe-shaped intramural arch; the plan of the monument



BARALET. A quadrilateral stele (9th to 10th centuries) standing near St. Hovhannes (St. John) Church

Note: The epitaph does not mention the year of this clergyman's death, but I. Rostomashvili learnt from the local people that he died in 1855. Judging from this, we can also establish his birth year—1765.

The church of St. Hovhannes stands on the south-facing slope of a gorge extending on the right bank of a tributary which takes source in the springs of Akana, a kilometre north of Baralet. It represents a small univaulted structure. Taking into consideration its building peculiarities, as well as the equal-winged

crosses carved on its eastern facade and within the horseshoe-shaped frame of its entrance tympanum, we can trace this chapel-like church back to the 5th to 7th centuries. Not far away, on the slope of a hill is preserved the quadrilateral stele of the Holy Ascension (exterior dimensions: 5.00 x 3.27 metres), which dates from the 9th to 10th centuries.

South-east of Baralet lies the **village site of Terter-aul**.⁸⁵

⁸⁵ ბერძენიშვილი ნ., *idem*, p. 141.

BEZHANO (JANJGHA)

Location. Bezhano is situated at the south-facing foot of a mountain, 23 kilometres north-east of Akhalkalak in a straight line, between 1,790 and 1,850 metres of altitude above sea level.

A Historical Introduction. One of the earliest records bearing reference to the village by the name of *Bozhano* dates from 1124, when it was the summer residence of the members of the Georgian court.¹

The Geography of Georgia, which was completed in 1745, mentions the village by the name of *Bozhano*, too.²

The გურჯისტანის ვილაიეთის დიდი დავთარი (1595) mentions Bezhano under the name of *Pozano* as a village comprising a population of 12 houses and paying 10,000 *akches* to the State Treasury.³ The amount of this tax remained the same between 1704 and 1705, when it was governed by a certain Mustafa.⁴ In the days of Village Head Vel (1705 to 1706), it was reduced to 3,500,⁵ an amount which did not change between 1720 and 1721, in the days of Village Head Shahin Abdullah.⁶

The heaviest blows of the earthquake which struck Javakhk on 19 December 1899 were felt in Bezhano—out of a total of 122 houses, “only 6 remain standing, with 89 totally levelled with the ground, and 26 partly destroyed...”⁷ In 1902 the Committee of Relief for Earthquake-Stricken Villages built 10 houses in this village, each of them costing 600 roubles.⁸

Population. The ancestors of the present-day inhabitants of Bezhano resettled here between 1829 and 1830. Some of them were from Van; others were from Topal Chavush⁹ and Yozbek (Ezbak)¹⁰ Villages, Karin Province.

With the exception of the years following the earthquake of 1899, the population of Bezhano continually manifested growth during the 19th and 20th centuries. The *statistical records* of this table come to confirm this:

Year	Houses	Males	Females	Total
1840 ¹¹		104	92	196
1841 ¹²		121	89	210
1842 ¹³		131	93	224
1844 ¹⁴		151	109	260
1845 ¹⁵		170	156	326
1847 ¹⁶		180	170	350
1849 ¹⁷		185	175	360
1851 ¹⁸	35	178	176	354
1853 ¹⁹		207	177	384
1854 ²⁰		216	186	402
1857 ²¹		215	205	420
1860 ²²	46	230	224	454
1861 ²³	49	264	220	484
1862 ²⁴	49	267	229	489
1863 ²⁵		276	238	514
1864 ²⁶	49	278	243	521

⁹ Topal Chavush—presently called Topalçavuş—was an Armenian-inhabited village located on the left bank of the river Euphrates, 58 kilometres west of Karin (Erzrum) City.

¹⁰ Yozbek—Ezbak, presently renamed Ozbek—represented another Armenian-populated village lying 18 kilometres south-west of Karin (Erzrum) City.

¹¹ ՀԱԳ, ֆ. 53, ց. 1, գ. 3800, ք. 4:

¹² Idem, file 3802, pp. 63-64.

¹³ Idem, file 3805, pp. 78-79.

¹⁴ Idem, file 3809, pp. 15-16.

¹⁵ Idem, file 3811, pp. 70-71.

¹⁶ Idem, file 3814, pp. 33-34.

¹⁷ Idem, file 3818, pp. 40-41.

¹⁸ ՀԱԳ, ֆ. 56, ց. 1, գ. 2596, ք. 29:

¹⁹ ՀԱԳ, ֆ. 53, ց. 1, գ. 2743, ք. 37-38:

²⁰ Idem, file 3825, pp. 47-48.

²¹ Idem, file 3830, pp. 53-54.

²² Idem, file 3833, pp. 65-66.

²³ Idem, file 3839, pp. 24-25.

²⁴ Idem, file 3836, pp. 21-22.

²⁵ Idem, file 3843, pp. 21-22.

²⁶ Idem, file 3846, pp. 8-9.

¹ ქართლის დავთრები, I, ტექსტი დადგენილი ყველა ძირითადი ხელნაწერის მიხედვით ს. ვახუშტის მიერ, თბილისი, 1955, გვ. 344.

² ვახუშტი ბაგრატიონი, საქართველოს გეოგრაფია, გვ. 132.

³ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 195.

⁴ ჩილდირის ვილაიეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 109.

⁵ Idem, p. 121.

⁶ Idem, p. 165.

⁷ «სუასკ», 1900, № 4, 11 კონქსი, էვ 2: According to another source, the earthquake destroyed 117 of the 125 houses of the village, caused 48 victims among the local population amounting to 1,160, and killed 169 head of cattle out of a total of 2,362 («სუასკ», 1900, № 43, էვ 2):

⁸ «სუასკ», 1902, № 265, էვ 1:

1865 ²⁷		289	248	537
1866 ²⁸	49	289	248	537
1867 ²⁹		318	265	583
1868 ³⁰		329	273	602
1869 ³¹		331	288	619
1870 ³²		349	299	648
1871 ³³		366	306	372
1872 ³⁴		371	304	675
1873 ³⁵		377	311	688
1875 ³⁶	80			
1876 ³⁷		406	331	737
1877 ³⁸		403	347	750
1878 ³⁹		420	356	776
1880 ⁴⁰		430	366	796
1881 ⁴¹		429	364	793
1882 ⁴²		444	384	828
1883 ⁴³		446	390	836
1884 ⁴⁴	62			
1885 ⁴⁵		465	397	862
1887 ⁴⁶		493	437	930
1889 ⁴⁷		509	459	968
1890 ⁴⁸		516	464	980
1891 ⁴⁹	80	526	478	1,004
1892 ⁵⁰		536	487	1,023
1893 ⁵¹		532	488	1,020
1894 ⁵²		538	465	1,003
1897 ⁵³		601	626	1,227
1898 ⁵⁴		629	652	1,281
1899 ⁵⁵	125	602	500	1,102
1900 ⁵⁶	125	618	518	1,136
1901 ⁵⁷		624	533	1,157
1902 ⁵⁸		638	544	1,182

27 Idem, file 3848, pp. 12-13.

28 Idem, file 3848, p. 74.

29 Idem, file 3851, pp. 20-21.

30 Idem, file 3853, p. 28.

31 Idem, file 3856, p. 10.

32 Idem, file 3857, p. 24.

33 Idem, file 3858, pp. 10-11.

34 Idem, file 3859, pp. 57-58.

35 Idem, file 3862, pp. 71-72.

36 «Մերու Հայաստանի», 1875, № 44, էջ 2:

37 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, ք. 30-31:

38 Idem, file 3869, pp. 30-31.

39 Idem, file 3850, pp. 218-219.

40 Idem, file 3872, pp. 88-89.

41 Idem, file 3873, pp. 97-98.

42 Idem, file 3874, pp. 43-44.

43 Idem, file 3875, pp. 48-49.

44 «Արձագանք», 1885, № 3, էջ 43:

45 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 10:

46 Idem, file 3880, pp. 40-41.

47 Idem, file 3884, pp. 65-66.

48 Idem, file 3887, p. 147.

49 Idem, file 3889, p. 146. Also see «Մշակ», 1891, № 92, էջ 2.

50 Idem, file 3891, p. 118.

51 Idem, file 3895, pp. 42-43.

52 Idem, file 3896, pp. 171-172.

53 Idem, file 3899, pp. 144-145.

54 Idem, file 3897, p. 167.

55 Idem, file 3903, pp. 101-102.

56 Idem, file 3905, p. 52.

57 Idem, file 3906, p. 69.

58 Idem, file 3907, pp. 21-22.

1905 ⁵⁹		657	582	1,239
1908 ⁶⁰	107	680	607	1,287
1910 ⁶¹		704	643	1,347
1912 ⁶²		736	677	1,413
1914 ⁶³		768	728	1,496
1916 ⁶⁴		781	747	1,528
1918 ⁶⁵	185	841	813	1,654
1921 ⁶⁶		400	385	785
1987 ⁶⁷	254			1,027

During World War II, Bezhanó sent 290 of its inhabitants to the battle-field, but 128 of them did not return to their place of living.⁶⁸

The earliest records on the activity of the **parochial school of Bezhanó** date from the 1860s:

Year	Comments	Teachers	Pupils
1865 ⁶⁹		1	47
1873 ⁷⁰			20
1875 ⁷¹	Arshak Ter-Galstians	20	
1877 ⁷²		1	45
1878 ⁷³		1	43
1880 ⁷⁴		1	34
1881 ⁷⁵		1	34
1882 ⁷⁶		1	31
1894 ⁷⁷	Male	1	50

In 1891 the residents of Bezhanó laid the foundations of a new school house: "...it turned out the first among the Armenian villages of Akhalkalak to initiate the construction of a school building thanks to the efforts of Father Galust, Trustees Darbinian and Vantsian, as well as the assistant of the former Village Head, Mr. Yepoyan. However, approval has not been received yet due to the Catholicos's death..."⁷⁸

In 1917 "...a bull was addressed to the Primate of the Armenian diocese of Georgia permitting the opening of a school in the village of Janjgha."⁷⁹

59 Idem, file 3912, pp. 264-265.

60 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 43:

61 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, ք. 136-137:

62 Idem, file 3920, pp. 18-19.

63 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 174-175: Another source reports 1,419 inhabitants for the same year (Кавказский календарь на 1915 г., стр. 98).

64 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 22-23:

65 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:

66 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:

67 As attested by the information provided by the Village Council.

68 **Դավթյան Ա.**, Ջավախք, էջ 101:

69 ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, ք. 2:

70 **Խոսրոյան Ս.**, idem, p. 514.

71 ՀԱԳ, ֆ. 56, գ. 3, զ. 52, ք. 43:

72 ՀԱԳ, ֆ. 53, գ. 1, զ. 3850, ք. 130: Also see q. 3869, ք. 30-31.

73 Idem, file 3850, p. 178.

74 ՀԱԳ, ֆ. 53, գ. 1, զ. 3872, ք. 88-89:

75 Idem, file 3873, pp. 97-98.

76 Idem, file 3874, pp. 43-44.

77 ՀԱԳ, ֆ. 53, գ. 1, զ. 3896, ք. 34, 171-172:

78 «Մշակ», 1891, № 92, էջ 2:

79 «Արարատ», 1917, էջ 675:



BEZHANO (JANJGHA). *St. Minas Church as seen from the north-west and south-west; its entrance opening from its southern facade, and a funerary memorial in the cemetery*

St. Minas Church, founded in the 1830s and mentioned by this name until the establishment of the Soviet rule, used to represent a stone building with a wooden roof.⁸⁰ The earthquake of 1899 caused tangible damage to this sanctuary, putting it into an emergency condition.⁸¹ Judging from the year engraved above its southern entrance, it was thoroughly reconstructed with finely-dressed stones in 1906.

At present St. Minas Church is preserved standing, and only the belfry surmounting its western pediment is in a ruined state.

At the northern extremity of Bezhano extends **an old cemetery** retaining a great number of undressed

slabs of stone serving as tombstones. Special mention should be made of a memorial stone reminding of an altar-stone, with its western face bearing a cross relief. This graveyard also preserves several cradle-shaped tombstones dating from the 19th century.

Four lines in the Armenian original of an epitaph carved on the southern face of a cradle-shaped tombstone:

*SUՊԱՆ ՏԷՐ ՅԱՐՈՒԹԻՒՆ Զ(Ա)Հ(Ա)Ն(Ա)ՅԻ /
ՀԱՆԳԵԱԻ Ի ԶՐԻՍՏՈՍ 1862 | ԱՍԻ ՎՃԱՐԵԱՅ
ԱՅՍ ԿԵԱՆՍ ԱՇԽԱՐՀԻ | ՅՈՅՍՆ ԵԴԱԻ Ի Ա-
ՆԱՆՅ ԿԵԱՆՔԻ:*

Transl.: GRAVE OF PRIEST HARUTIUN [WHO] DEPARTED TO CHRIST IN 1862. HAVING LIVED THROUGH THIS MUNDANE LIFE, HE PINNED HIS HOPES ON AFTERLIFE.

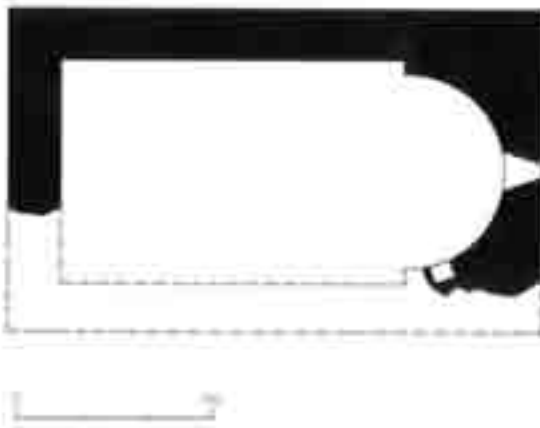
Published in: **Կարապետյան Մ.**, Ջախխախ, էջ 113.

⁸⁰ «Արձագանք», 1885, № 3, էջ 43:

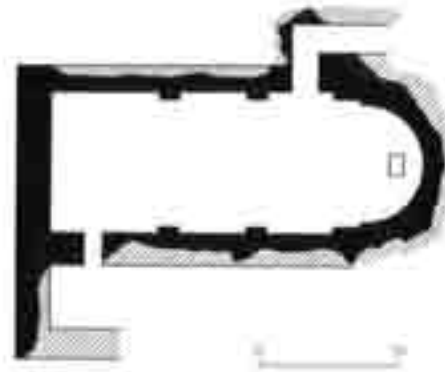
⁸¹ **Мушкетов И.**, idem, p. 21.



BEZHANO (JANJGHA). The village cemetery; the gravestone of Priest Harutiun (1862); Katnaghbyuri Zham (Church of Katnaghbyur) as seen from the south and south-east; its plan



The ruins of a **church**, known by the name of *Katnaghbyuri Zham* (i.e. *Church of Katnaghbyur*) among the local people, are preserved on a mountain slope half a kilometre east of Bezhano. Only the bema has survived out of this sanctuary, which used to represent a uni-nave building of finely-finished stone (exterior dimensions: 8.10 x 4.9 metres). Its plan, as well as its building and composition peculiarities trace it back to the 12th to 13th centuries.



BEZHANO (JANJGHA). The remnants and plan of the church of the ancient site known by the name of Vank

On a mountain slope within almost 2 kilometres of Bezhano, in the south-eastern part of the village can be seen an ancient site known by the name of *Vank* (the Armenian equivalent for *Monastery*) and retaining the main walls of another church built of finely-dressed stone. Among the architectural fragments of this sanctuary stands out a block of stone bearing a cross relief and a five-line inscription in Georgian Mesropian letters carved around this ornament:

... ԳՆՆԾ ... | ... | ... Դ Է... | ... ԾՆ Ժ... |
 ...
 ... ԹՆՆԸ ... | ... | ... Ե Խ... | ...ՏՆ Ժ... | ...
 Published in: **Նարայնյան Մ.**, idem, p. 115.

The village site of Janjgha lies 3 kilometres south-east of Bezhano. A document of 1595 mentions it as comprising 2 houses and paying a state tax of 8,910 *akches*.⁸² In the days of Abdullah's son Yusup (1721 to 1722), the amount paid to the State Treasury totaled 10,666 *akches*.⁸³

The ruins of another village site, known by the name of *Khumris*, are situated not far from the southern shore of Lake Tabatzghur, 6 kilometres north-east of Bezhano. As of 1595, it is mentioned as having no *rayas* in its population and paying a state tax of 5,500 *akches*.⁸⁴



82 ჩიქობრიას ვილაიეთის ჯაბა დაგვთარი 1694-1732 წწ., გვ. 170.

83 გურჯისტანის ვილაიეთის დიდი დაგვთარი, გვ. 208.

84 Ibid.

BZAVET

Location. One of the mountainous villages in Javakhk, Bzavet, which is rich in springs and alpine meadows, is situated within 6.5 kilometres of Akhalkalak in a straight line, in the direction of Mount Abul (3,300 metres), between 1,920 and 1,950 metres of altitude above sea level.

The quarters of the village extend near the source of a tributary which has its rise on the western slopes of this mountain.

A Historical Introduction. According to the *Jaba Davtar* made up by the Ottoman Government, in the days of Village Head Mustafa (1705 to 1706), Bzavet paid 10,000 *akches* to the state.¹

Population. The present-day inhabitants of the village are the descendants of the resettlers who moved here from Karin District in 1830.

The available *statistical data* relating to the number of Bzavet's population in the 19th to 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1838 ²		147	160	307
1847 ³		42	46	88
1849 ⁴		46	50	96
1851 ⁵	8			
1853 ⁶		84	82	166
1857 ⁷		133	105	238
1860 ⁸		140	142	282
1861 ⁹		96	89	185
1862 ¹⁰		96	86	182
1863 ¹¹		99	94	193
1864 ¹²		101	94	195
1865 ¹³		109	97	206

1866 ¹⁴	25	109	97	206
1867 ¹⁵		113	109	222
1868 ¹⁶		120	109	229
1869 ¹⁷		124	115	239
1870 ¹⁸	17	130	117	247
1871 ¹⁹		130	120	250
1872 ²⁰		134	121	255
1873 ²¹		139	123	262
1874 ²²				263
1875 ²³				269
1876 ²⁴		148	130	278
1877 ²⁵		164	143	307
1878 ²⁶		169	145	314
1880 ²⁷		181	152	333
1881 ²⁸		184	154	339
1882 ²⁹		189	160	349
1883 ³⁰		193	163	356
1884 ³¹	31			
1885 ³²		192	166	358
1887 ³³		213	188	401
1889 ³⁴		218	289	407
1890 ³⁵		166	127	293
1891 ³⁶		168	133	301
1892 ³⁷		175	137	312
1893 ³⁸		176	142	318

14 Idem, file 3848, p. 74.

15 Idem, file 3851, pp. 20-21.

16 Idem, file 3853, p. 27.

17 Idem, file 3856, p. 9.

18 Idem, file 3857, pp. 190-20.

19 Idem, file 3858, p. 10.

20 Idem, file 3859, p. 58.

21 Idem, file 3862, pp. 71-72.

22 Idem, file 3864, p. 28.

23 Idem, file 3866, p. 21.

24 Idem, file 3868, p. 30.

25 Idem, file 3869, pp. 29-30.

26 Idem, file 3850, pp. 218-219.

27 Idem, file 3872, p. 89.

28 Idem, file 3873, p. 98.

29 Idem, file 3874, p. 44.

30 Idem, file 3875, pp. 48-49.

31 «Արձագանք», 1885, № 3, էջ 43:

32 ՀԱԴ, ֆ. 53, գ. 1, զ. 3878, թ. 10:

33 Idem, file 3880, pp. 40-41.

34 Idem, file 3884, pp. 65-66.

35 Idem, file 3887, p. 146.

36 Idem, file 3889, p. 145.

37 Idem, file 3891, p. 117.

38 Idem, file 3895, pp. 121-122.

1 ჩიქლიძის ეიანეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 122.

2 ՀԱԴ, ֆ. 53, გ. 1, զ. 1361, թ. 7-8:

3 Idem, file 3814, p. 35.

4 Idem, file 3818, p. 39.

5 ՀԱԴ, ֆ. 56, გ. 1, զ. 2658, թ. 10:

6 ՀԱԴ, ֆ. 53, გ. 1, զ. 2743, թ. 38-39:

7 Idem, file 3830, pp. 53-54.

8 Idem, file 3833, p. 66.

9 Idem, file 3839, p. 25.

10 Idem, file 3836, p. 21.

11 Idem, file 3843, pp. 20-21.

12 Idem, file 3846, p. 10.

13 Idem, file 3848, pp. 11-14.

1894 ³⁹		183	147	330
1897 ⁴⁰		201	164	365
1898 ⁴¹		210	164	374
1899 ⁴²	45	211	165	376
1900 ⁴³		216	161	377
1901 ⁴⁴		224	176	400
1902 ⁴⁵		227	176	403
1905 ⁴⁶		248	192	440
1907 ⁴⁷				585
1908 ⁴⁸	50	256	190	446
1910 ⁴⁹		268	218	486
1912 ⁵⁰		262	215	477
1914 ⁵¹		277	217	494
1916 ⁵²		272	224	496
1918 ⁵³	45	338	342	680
1919 ⁵⁴				821
1921 ⁵⁵		150	120	270
1987 ⁵⁶	95			357

Bzavet participated in World War II with 104 of its residents, 51 of whom were killed on the battle-field.⁵⁷

The parish school of the village, which was established in 1864, unfolded its activity without any intervals for several decades. Below follow the available records relating to its work:

Year	Comments	Teachers	Pupils
1864 ⁵⁸	Foundation		
1865 ⁵⁹		1	13
1868 ⁶⁰	5 trustees	1	18
1870 ⁶¹		1	27
1872 ⁶²		1	18
1880 ⁶³		1	25
1882 ⁶⁴		1	24
1889 ⁶⁵		1	24

39 ՀԱԳ, ֆ. 22, գ. 1, զ. 298, ք. 21-22:

40 ՀԱԳ, ֆ. 53, գ. 1, զ. 3899, ք. 143-144:

41 Idem, file 3897, p. 165.

42 Idem, file 3903, pp. 101-102.

43 Idem, file 3905, p. 55.

44 Idem, file 3906, p. 68.

45 Idem, file 3907, pp. 19-20.

46 Idem, file 3912, pp. 262-263.

47 ՀԱԳ, ֆ. 56, գ. 1, զ. 95, ք. 95:

48 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 43:

49 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, ք. 135-136:

50 Idem, file 3920, pp. 18-19.

51 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 173-174: According to another source, in 1914 the village comprised 821 inhabitants, but this information is evidently doubtful. We think that there is some misunderstanding resulting from a misprint (see Кавказский календарь на 1915 г., стр. 102).

52 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 20-21:

53 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:

54 ՀԱԳ, ֆ. 196, գ. 1, զ. 64, ք. 6:

55 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:

56 As attested by the information provided by the Village Council.

57 Գաղթյան Ա., Ջալալյան, էջ 101:

58 ՀԱԳ, ֆ. 53, գ. 1, զ. 3977, ք. 55:

59 ՀԱԳ, ֆ. 355, գ. 1, զ. 279, ք. 8, ֆ. 53, գ. 1, զ. 3848, ք. 2:

60 ՀԱԳ, ֆ. 53, գ. 1, զ. 3977, ք. 55:

61 Idem, file 3978, p. 34.

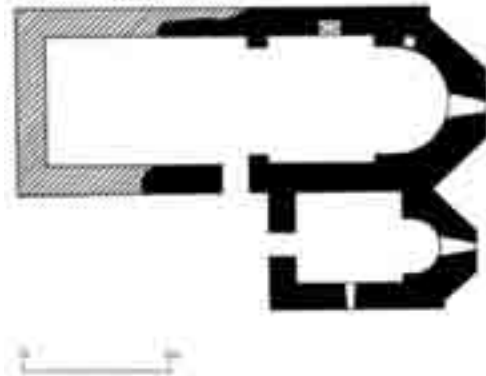
62 ՀԱԳ, ֆ. 355, գ. 1, զ. 932, ք. 12:

63 ՀԱԳ, ֆ. 56, գ. 1, զ. 7279, ք. 16:

64 Idem, p. 31.

65 ՀԱԳ, ֆ. 53, գ. 1, զ. 3873, ք. 97-98:

St. Grigor Lusavorich (St. Gregory the Enlightener) Church, which was founded between the 5th and 6th centuries, has its parallels—in terms of composition and plan—in many ancient sites of Armenia such as the village sites of Bayburd and Avanik, as well as the city site of Urtz, etc. It represents a uni-nave basilica with an outwardly accentuated tri-hedral bema in the east. This sanctuary (exterior dimensions: 16.1 x 6.4 metres), whose only entrance opens from the south, is built of finely-finished basalt.



BZAVET. The plan of St. Grigor Lusavorich (St. Gregory the Enlightener) Church

In the south, it is adjoined by a chapel of a similar composition (exterior dimensions: 7.1 x 4.0 metres) whose entrance opens from the west. The Armenian resettlers from Karin who took up living in this abandoned village in the 1830s renovated the local semi-ruined church by covering its roof with wood and adding a font to its northern wall. They dedicated it to St. Gregory the Enlightener and started using it as a parish church. The earliest mention of the sanctuary in the available archive documents dates from 1837.⁶⁶ Most probably, the church, repaired through the scanty means of the resettlers, did not serve them long, for a document of 1848 shows that it again underwent overhaul afterwards and needed re-consecration: "...a wooden church of average dimensions which has stone walls and a roof of wood..."⁶⁷

The church of St. Gregory the Enlightener was built in the times when the Georgian Church professed the Apostolic faith, namely before the year 609; therefore, it was consecrated as an Apostolic sanctuary both for the very first time, and at its latest blessing, irrespective of the national identity of its founders (there exist no inscriptions to shed light on this issue).

In the 19th century, a four-pillar *belfry*, ending in a pointed broach, was erected above the chapel adjoining

66 Idem, file 4077, p. 19.

67 ՀԱԳ, ֆ. 56, գ. 6, զ. 5, ք. 5:



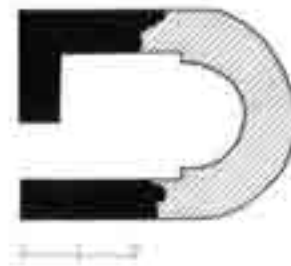
BZAVET. St. Grigor Lusavorich (St. Gregory the Enlightener) Church as seen from the south-west; the pedestal of a quadrilateral stele in the south of the monument; the sanctuary photographed from the south-east, and partial views of its eastern facade



BZAVET. The entrance tympanums of St. Grigor Lusavorich (St. Gregory the Enlightener) Church and the chapel adjoining it in the south; the gate of its enclosure; fragments of quadrilateral steles, and pedestals forming part of the enclosure



BZAVET. A ram-shaped tombstone in the cemetery extending in the neighbourhood of St. Grigor Lusavorich (St. Gregory the Enlightener) Church



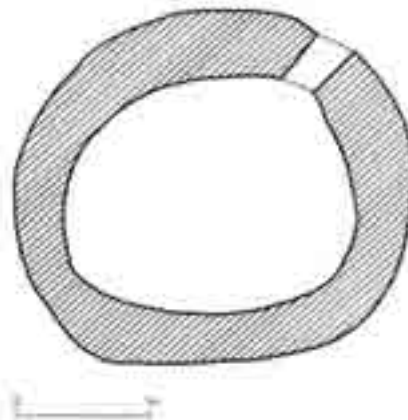
BZAVET. The plan of Sourb Khach (Holy Cross) Chapel



BZAVET. Sourb Khach (Holy Cross) Chapel as seen from the west, and the pedestal of a quadrilateral stele (9th to 10th cents.) used as an altar-stone

the church in the south. From the standpoint of artistic decoration, it is remarkable for its tympanums which are enriched with cross reliefs and bunches of grapes. At present this belfry is preserved standing, although it is in a state of decrepitude.

On a hill rising 700 metres north-east of Bzavet are preserved the ruins of **Sourb Khach (Holy Cross) Chapel** (exterior dimensions: 5.9 x 3.83 metres) dating back to the second quarter of the 19th century.



BZAVET. The plan of a cyclopean castle



BZAVET. The remnants of a cyclopean castle

The remnants of a **castle/tower** of cyclopean masonry are preserved a kilometre north-east of the village, at an altitude of 2,010 metres above sea level. This fortification, which is circular in plan with its

walls 2.5 metres thick, is called *Kyoroghli* by the local Armenians. The available military maps mention it by the name of *Gharaghala*, i.e. *Black Castle*.

BNELA

Location. Bnela is situated on the left bank of the river Kur, 4 kilometres south of Aspindza, 22 kilometres north-west of Akhalkalak in a straight line, at an average altitude of 1,100 metres above sea level.

Population. The village lies almost uninhabited at present, but it used to be one of the smallest places in Javakhk in terms of population. In 1595 it comprised 7 houses and paid 120,000¹ *akches* to the State Treasury. In the days of Village Head Hyusein (1706 to 1707), this tax was reduced to 12,000 *akches*.²

In 1894 Bnela had a population of 50 Armenian Catholics who conducted their religious ceremonies “in a private house.”³ In 1915 the local inhabitants constituted 47 souls.⁴

The statistical records of 1914 mention the inhabitants of Bnela—40 souls in number⁵—as Georgians due to the fact that they were Georgian-speaking.

Prior to 1916, a **stone chapel** was built in the village, whose community was under the spiritual guidance of Parish Priest of Khezabavra Kostandianos Sheshaberidze.⁶

¹ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 182-183.

² ჩილდირის ვილაიეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 124.

³ «Արձագանք», 1885, № 26, էջ 368:

⁴ «Օրացոյց եւ պատկեր տօնից», Թիֆլիս, 1915, էջ 84:

⁵ Idem, Tiflis, 1916, p. 84.

⁶ Кавказский календарь на 1915 г., стр. 100.

BOZALI



BOZALI. A general view of the village

Location. The village extends 18 kilometres south-west of Akhalkalak in a straight line, between 1,880 and 1,930 metres of altitude above sea level.

A Historical Introduction. In 1595 Bozali is mentioned as paying a tax of 3,000 *akches* to the State Treasury.¹

On 18 April 1841, His Eminence Archbishop Karapet purchased the village site of Bozali from its Turkish landowners for Akhaltskha's Sourb Prkich (*Holy Saviour*) Church.²

During World War II, 42 of the local inhabitants left for the battle-field, and 15 of them did not come back.³

Population. Between 1927 and 1929, the village provided a place of living for some Armenians from Tordan⁴ Village of Verin Basen District, Karin Province (they had been living in Sulda Village, Javakhk since 1829). In 1987 Bozali had a population of 56 houses with 224 souls.⁵

¹ Գրքահանության վեցամսյան ընթացքում, ԳՎ. 289.

² «Մեղու Հայաստանի», 1875, № 387, էջ 1:

³ Գալսթյան Ա., Ջավախք, էջ 101:

⁴ Tordan was an Armenian-populated village lying 40 kilometres east of Karin (Erzrum) City.

⁵ According to the information provided by the Village Council.

BUGHASHEN



BUGHASHEN. A general view of the village

Location. The village lies at the foot of the south-west-facing slope of a mountain which rises at an altitude of 1,690 to 1,720 metres above sea level, 12 kilometres north of Akhalkalak in a straight line.

Population. The ancestors of the present-day inhabitants of Bughashen moved here from Tandzut¹ and Brnakapan² Villages, Karin District in 1830.

The local population continually increased in number between the 19th and 20th centuries. This is confirmed by the *statistical records* which follow below:

Year	Houses	Males	Females	Total
1840 ³		64	47	101
1841 ⁴		48	42	90
1842 ⁵		53	45	98
1844 ⁶		181	179	360
1845 ⁷		183	180	363

1 Tandzut—presently renamed Demirkiran—represented an Armenian-inhabited village situated 50 kilometres west of Karin (Erzrum) City.

2 Brnakapan was another Armenian village lying 60 kilometres west of Karin (Erzrum) City.

3 ՀԱԴ, ֆ. 53, ց. 1, գ. 3800, ք. 4:

4 Idem, file 3802, pp. 63-64.

5 Idem, file 3805, pp. 77-78.

6 Idem, file 3809, pp. 14-15.

7 Idem, file 3811, pp. 71-72.

1847 ⁸		90	94	184
1849 ⁹		91	96	187
1853 ¹⁰		105	101	206
1854 ¹¹		111	105	216
1857 ¹²		100	99	199
1860 ¹³	17	108	104	212
1861 ¹⁴	17	132	88	220
1862 ¹⁵	17	131	94	225
1863 ¹⁶		133	100	233
1864 ¹⁷	17	134	102	236
1865 ¹⁸		142	103	245
1866 ¹⁹	17	142	103	245
1867 ²⁰		145	102	247
1868 ²¹		145	100	245

8 Idem, file 3814, pp. 34-35.

9 Idem, file 3818, pp. 40-41.

10 Idem, file 2743, pp. 37-38.

11 Idem, file 3825, pp. 48-49.

12 Idem, file 3830, pp. 53-54.

13 Idem, file 3833, pp. 65-66.

14 Idem, file 3839, pp. 24-25.

15 Idem, file 3836, pp. 21-22.

16 Idem, file 3843, pp. 21-22.

17 Idem, file 3846, pp. 8-9.

18 Idem, file 3848, pp. 12-13.

19 Idem, file 3848, p. 74.

20 Idem, file 3851, pp. 20-21.

21 Idem, file 3853, p. 28.

1869 ²²		147	101	248
1870 ²³		154	105	259
1871 ²⁴		157	110	267
1872 ²⁵		159	113	272
1873 ²⁶		157	110	267
1874 ²⁷				279
1875 ²⁸	25			282
1876 ²⁹		167	128	295
1877 ³⁰		171	151	322
1878 ³¹		179	158	337
1880 ³²		197	167	364
1881 ³³		201	173	374
1882 ³⁴		203	165	368
1883 ³⁵		205	162	367
1884 ³⁶	24			
1885 ³⁷		213	167	380
1887 ³⁸		222	189	411
1889 ³⁹		232	193	425
1890 ⁴⁰		243	195	438
1891 ⁴¹		250	208	458
1892 ⁴²		237	193	430
1893 ⁴³		238	197	435
1894 ⁴⁴		248	203	451
1897 ⁴⁵		285	218	503
1898 ⁴⁶		227	227	454
1899 ⁴⁷		273	213	486
1900 ⁴⁸		284	223	507
1901 ⁴⁹		287	231	518
1902 ⁵⁰		286	237	523
1905 ⁵¹		300	264	564
1908 ⁵²	44	305	277	582

22 Idem, file 3856, p. 9.

23 Idem, file 3857, p. 24.

24 Idem, file 3858, pp. 10-11.

25 Idem, file 3859, pp. 57-58.

26 Idem, file 3862, pp. 71-72.

27 Idem, file 3864, pp. 27-28.

28 Idem, file 3866, pp. 20-21. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

29 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, ք. 30-31:

30 Idem, file 3869, pp. 29-30.

31 Idem, file 3850, pp. 218-219.

32 Idem, file 3872, pp. 88-89.

33 Idem, file 3873, pp. 97-98.

34 Idem, file 3874, pp. 43-44.

35 Idem, file 3875, pp. 48-49.

36 «Արձագանք», 1885, № 3, էջ 43:

37 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 14-15:

38 Idem, file 3880, pp. 40-41.

39 Idem, file 3884, pp. 65-66.

40 Idem, file 3887, p. 146.

41 Idem, file 3889, p. 145.

42 Idem, file 3891, p. 117.

43 Idem, file 3895, pp. 42-43.

44 Idem, file 3896, pp. 170-171.

45 Idem, file 3899, pp. 143-144.

46 Idem, file 3897, p. 166.

47 Idem, file 3903, pp. 101-102.

48 Idem, file 3905, p. 52.

49 Idem, file 3906, p. 68.

50 Idem, file 3907, pp. 20-21.

51 Idem, file 3912, pp. 263-264.

52 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 43:

1910 ⁵³		314	290	604
1912 ⁵⁴		329	313	642
1914 ⁵⁵		334	317	651
1916 ⁵⁶		342	316	658
1921 ⁵⁷		200	190	390
1987 ⁵⁸	203			890

Bughashen participated in World War II with 120 of its inhabitants, 56 of whom were killed on the battlefield.⁵⁹

The earliest records relating to the activity of the village's parish school date from the 1860s:

Year	Comments	Teachers	Pupils
1865 ⁶⁰		1	23
1877 ⁶¹		1	27

Sourb Harutium (Holy Resurrection) Church, which was founded in the 1830s, used to represent a



BUGHASHEN. Sourb Harutium (Holy Resurrection) Church as seen from the west

53 Idem, file 3917, pp. 135-136.

54 Idem, file 3920, pp. 18-19.

55 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 174-175: Another source reports 750 souls for the same year (Кавказский календарь на 1915 г., стр. 102).

56 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 21-22:

57 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:

58 According to the documents kept at the Village Council.

59 Դավթյան Ա., Ջավախք, էջ 101:

60 ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, ք. 2:

61 Idem, file 3869, pp. 29-30.



BUGHASHEN. Sourb Harutium (Holy Resurrection) Church as seen from the south-west and north-east; the construction inscription of the monument (1909); its belfry, and a partial view of its cemetery

stone building of a wooden roof.⁶² Its northern and southern walls were considerably damaged by the earthquake of 19 December 1899⁶³ (it underwent major overhaul in 1909). The western facade of the sanctuary is entirely built of finely-dressed stone. Its western pediment is surmounted by a belfry resting on six pillars and ending in a pointed broach. The builders of the monument were from Korkh Village, Javakhk.

Engraved on one of the stones of the southern wall of the church:

ԱՅՍ ՈՐՍՍ ԿԱԶՄԸ/ՎԱԾ 1909 Թ., (Յ)ՈՒՆԻ-ՍԻ: ԱՐԹԻ(Մ)ԲՆ ԺՈՂՈՎԸ(ԴՈՅ):

Transl.: THIS WALL [WAS] ERECTED IN JUNE 1909 THROUGH THE [LOCAL] PEOPLE'S MEANS.

Published in: **Կարապետյան Մ.**, Ջավախք, էջ 126.

⁶² «Արձագանք», 1885, № 3, էջ 43:

⁶³ **Мушкетов И.**, idem, p. 30.

BURNASHET (BURNASHEN)



BURNASHET (BURNASHEN). A general view of the village from the south

Location. Burnashen extends 19 kilometres north of Akhalkalak in a straight line, at an altitude of 1,810 to 1,890 metres above sea level.

A Historical Introduction. According to a tax list made up by the Ottoman Government in 1595, the village had a population of 11 houses and paid 14,000 *akches* to the State Treasury.¹ In the days of Village Head Hasan Mustafa (1718 to 1719), this tax amounted to 21,000 *akches*.²

Population. In 1830 the ancestors of the present-day residents of Burnashen moved here from Ortiz³ Village, Karin District. In 1844, however, 15 of these newly-arrived families left their place of living, apparently, due to the grave economic predicament facing them. They resettled in the district of Tzaghka, where they founded the village of Nor Burnashen: "...an announcement made by the priest of the pilgrimage site

of Purnashet Village on 12 February (No. 1) in which he says that fifteen families left their village in November 1844 for the province of Tzalka..."⁴ The study of the available records shows that Burnashen saw resettlements in the subsequent years as well (for instance, in the mid-1850s, and between 1868 and 1870).

The *statistical records* on the number of the local inhabitants as of the period between the mid-19th and early 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1840 ⁵		159	171	330
1841 ⁶		171	168	339
1842 ⁷		180	170	350
1844 ⁸		193	185	378
1845 ⁹		200	193	393
1847 ¹⁰		170	180	350
1849 ¹¹		175	185	360

¹ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 205.

² ჩიღდირის ვილაიეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 153-154.

³ Ortiz—presently renamed Uzunyayla—was an Armenian-inhabited village located 20 kilometres north-west of Karin City. The residents of the village of Ghado, situated not far from Burnashen, come from Ortiz, too.

⁴ ՀԱԴ, ֆ. 56, գ. 1, գ. 1761, ք. 1:

⁵ ՀԱԴ, ֆ. 53, գ. 1, գ. 3800, ք. 4:

⁶ Idem, file 3802, pp. 65-66.

⁷ Idem, file 3805, pp. 77-78.

⁸ Idem, file 3809, pp. 16-17.

⁹ Idem, file 3811, pp. 70-71.

¹⁰ Idem, file 3814, pp. 32-33.

¹¹ Idem, file 3818, pp. 38-39.

1853 ¹²		253	235	488
1854 ¹³		258	238	496
1857 ¹⁴		200	150	350
1860 ¹⁵	39	212	205	417
1861 ¹⁶	42	215	190	405
1862 ¹⁷	42	224	190	414
1863 ¹⁸		229	295	524
1864 ¹⁹	49	239	299	538
1866 ²⁰	45	238	299	537
1867 ²¹		255	313	568
1868 ²²		257	318	575
1869 ²³		139	151	290
1870 ²⁴		105	84	189
1871 ²⁵		144	155	299
1872 ²⁶		142	155	297
1873 ²⁷		150	159	309
1874 ²⁸				314
1875 ²⁹	30			312
1876 ³⁰		148	161	302
1877 ³¹		161	172	333
1878 ³²		171	174	345
1880 ³³		175	174	349
1881 ³⁴		177	174	351
1882 ³⁵		178	170	348
1883 ³⁶		177	171	348
1884 ³⁷	25			
1885 ³⁸		179	174	353
1887 ³⁹		182	184	366
1889 ⁴⁰		193	188	381
1890 ⁴¹		201	193	394
1891 ⁴²		207	196	403
1892 ⁴³		207	198	405

12 Idem, file 2743, pp. 37-38.

13 Idem, file 3825, pp. 48-49.

14 Idem, file 3830, pp. 53-54.

15 Idem, file 3833, pp. 65-66.

16 Idem, file 3839, pp. 24-25.

17 Idem, file 3836, pp. 21-22.

18 Idem, file 3843, pp. 21-22.

19 Idem, file 3846, pp. 8-9.

20 Idem, file 3848, p. 74.

21 Idem, file 3851, pp. 20-21.

22 Idem, file 3853, p. 28.

23 Idem, file 3856, p. 10.

24 Idem, file 3857, p. 24.

25 Idem, file 3858, pp. 10-11.

26 Idem, file 3859, pp. 57-58.

27 Idem, file 3862, pp. 71-72.

28 Idem, file 3864, pp. 28-29.

29 Idem, file 3866, pp. 21-22. Also see «Մերո չայաստանի», 1875, № 44, էջ 2.

30 Idem, file 3868, pp. 30-31.

31 Idem, file 3869, pp. 29-30.

32 Idem, file 3850, pp. 218-219.

33 Idem, file 3872, pp. 88-89.

34 Idem, file 3873, pp. 98-99.

35 Idem, file 3874, pp. 44-45.

36 Idem, file 3875, pp. 49-50.

37 «Արձագանք», 1885, № 3, էջ 43:

38 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, թ. 14-15:

39 Idem, file 3880, pp. 41-42.

40 Idem, file 3884, pp. 65-66.

41 Idem, file 3887, p. 148.

42 Idem, file 3889, p. 147.

43 Idem, file 3891, p. 119.

1893 ⁴⁴	35	216	202	418
1894 ⁴⁵		211	204	415
1897 ⁴⁶		228	216	444
1898 ⁴⁷		232	226	458
1899 ⁴⁸		228	216	444
1900 ⁴⁹		238	223	461
1901 ⁵⁰		251	226	477
1902 ⁵¹		252	226	478
1905 ⁵²		264	253	517
1908 ⁵³	32	290	266	556
1910 ⁵⁴		315	280	595
1912 ⁵⁵		323	312	635
1914 ⁵⁶		225	312	537
1916 ⁵⁷		230	317	547
1921 ⁵⁸		125	115	240
1987 ⁵⁹	169			797

World War II took away the lives of 35 inhabitants from Burnashen: on the whole, the village had sent 105 warriors to the battle-field.⁶⁰

Parochial School. As early as the year 1861,⁶¹ the residents of the village were anxious about founding a school, but the earliest records attesting to its existence trace back to 1865. The activity of this institution unfolded as follows between the 1860s and 1880s:

Year	Comments	Teachers	Pupils
1865 ⁶²		1	11
1874 ⁶³	Male		
1876 ⁶⁴		1	23
1877 ⁶⁵		1	14
1878 ⁶⁶		1	15
1880 ⁶⁷		1	31
1881 ⁶⁸		1	35
1882 ⁶⁹		1	18

44 Idem, file 3895, pp. 43-44. Also see «Մերո», 1894, № 5, էջ 794.

45 ՀԱԳ, ֆ. 53, գ. 1, զ. 3896, թ. 172-173:

46 Idem, file 3899, pp. 145-146.

47 Idem, file 3897, p. 167.

48 Idem, file 3903, pp. 101-102.

49 Idem, file 3905, p. 52.

50 Idem, file 3906, p. 69.

51 Idem, file 3907, pp. 21-22.

52 Idem, file 3912, pp. 264-265.

53 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, թ. 43:

54 Idem, file 3917, pp. 136-137.

55 Idem, file 3920, pp. 18-19.

56 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, թ. 175-176: According to another source, the village had a population of 501 souls in the same year (Кавказский календарь на 1915 г., стр. 102).

57 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, թ. 22-23:

58 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, թ. 1:

59 As attested by the documents provided by the Village Council.

60 Դավթյան Ա., Ջավախք, էջ 101:

61 ՀԱԳ, ֆ. 56, գ. 1, զ. 4157, թ. 1-2:

62 ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, թ. 2:

63 Խաղոյան Ս., idem, p. 515.

64 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, թ. 30-31:

65 Idem, file 3850, p. 130.

66 Idem, p. 178.

67 Idem, file 3872, pp. 88-89.

68 Խաղոյան Ս., idem, p. 515.

69 ՀԱԳ, ֆ. 53, գ. 1, զ. 3874, թ. 44-45:

Originally, **the church of Sourb Mateos Avetaranich** (*St. Matthew the Evangelist*), which dates from the 10th to 11th centuries, used to belong to the Byzantine faith. The Armenian resettlers from Karin who took up living in the site of this village—then lying devastated—in the 1830s found the sanctuary semi-destroyed, with its roof in a state of total collapse. Renovating it with their scanty means,⁷⁰ they dedicated it to St. Matthew the Evangelist, and started using it as a parish church (there is only a single archive document (1839) which mentions it by the name of *St. Hovhannes*).

In the 1860s, the Georgian spiritual authorities launched legal proceedings against the Armenians charging them with the misappropriation of the church.

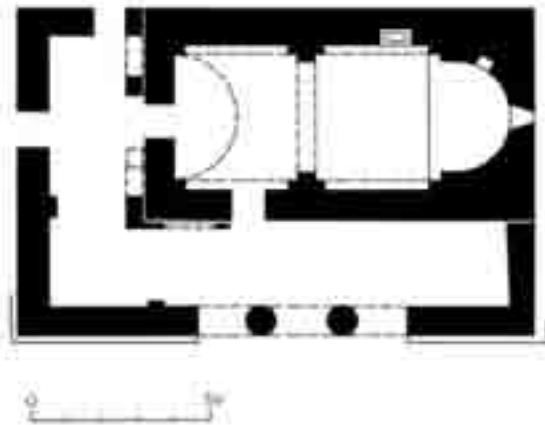
The Armenian Consistory of Georgia and Imeret, which was well-aware of all the details concerning this case, wrote the following to the Synod of Echmiatzin in 1870: "...it is only the ceiling of Burnashet's church that has undergone overhaul."⁷¹ These lines come to prove that the monument was not stripped of its primary architectural features when being consecrated in the ritual of the Armenian Church; this is the reason why the judiciary bodies decided to leave it in the Armenians' possession.

In 1884 Primate of Akhaltskha Khoren Stepane the Archimandrite initiated some minor-scale repairs in the church of St. Matthew the Evangelist: "He had a big window opened in the dark entrance hall of Burnashet's church, built stairs and two doors leading to the [Holy] Altar and [enriched it with] an altar stone and a curtain. The church having very little light, he enlarged two of its windows and also had its walls plastered with lime..."⁷²

A manuscript Gospel, brought by the Armenian resettlers from Karin and known by the name of *St. Grigor*, made the church a renowned pilgrimage site. It annually celebrated a feast known as Holy Virgin's Day⁷³: the income of the sanctuary was alternately allocated to the parish schools of Akhalkalak and Burnashet.⁷⁴

In the 1890s, the inhabitants of Burnashet planned to build another church and move the aforementioned famous Gospel there: "...the ancient church of our village, which is known as a pilgrimage destination and attracts believers from all parts, is in a total state of disrepair and may pose danger [to the lives of believers] at any moment. The proper bodies think it an imperative to renovate it from its very foundations; this is the reason why the Armenian community of our village unan-

imously entitled us to apply for permission and embark upon the construction of this church" (in 1892).⁷⁵ The local inhabitants particularly wrote the following in their letter to the Catholicos: "Your Holiness, unable to erect a church for our religious needs, we have been under the spiritual protection of a small ancient Georgian chapel, standing in our village, ever since we resettled here from Turkey. This chapel retains our renowned Gospel named St. Grigor, which attracts a wide multitude of pilgrims from various districts and places so that we find it extremely disgraceful for us to leave it in such a small chapel..."⁷⁶



BURNASHET (BURNASHEN). The plan of the church of St. Matthew the Evangelist

A Georgian journalist who provides information about two inscriptions in Georgian Mesropian letters carved on the church walls, and mentions the participation of Armenian believers in the religious ceremony held on 12 July raises the issue of the true owners of the sanctuary, and summarises his article with the following remark: "Anyway, it would be interesting to find out to whom the church [really] belongs."⁷⁷

Now that more than 100 years have passed since these events, this problem still seems to be the subject matter of many discussions. To shed light upon it, it should be pointed out that primarily it was undoubtedly an Armenian Chalcedonian sanctuary belonging to the Byzantine faith. Not later than the 14th century, as well as in the early 1830s, it was blessed as an Armenian Apostolic church, and has remained as such until our days. Its font, which is still preserved in its northern wall, saw the baptism of many generations of Armenians. In recent years, a number of Armenian churches standing in Tbilisi have been altered through restoration and have been re-consecrated as sanctuaries of Byzantine faith so that now they are considered as Georgian churches. In the same manner, the church of

70 «Արձագանք», 1885, № 3, էջ 43:

71 ՀԱԳ, ֆ. 56, գ. 1, ք. 13:

72 «Արձագանք», 1885, № 22, էջ 309:

73 «Մշակ», 1877, № 9, էջ 2-3: Էփրիկյան Ս., idem, vol. 1, p. 70.

74 ՀԱԳ, ֆ. 56, գ. 1, ք. 10470, ք. 1-7:

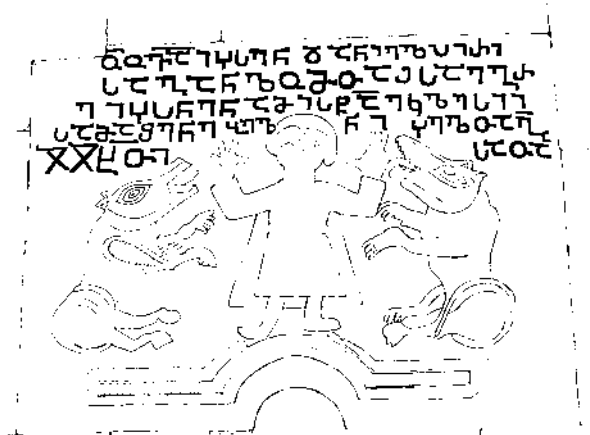
75 ՀԱԳ, ֆ. 53, գ. 1, ք. 3335, ք. 1:

76 Idem, p. 54.

77 "ογγροοδ," 26.07.1898, № 159.



BURNASHET (BURNASHEN). The church of St. Matthew the Evangelist as seen from the north and south-east; a hall adjoining it from the west; a westward view of the interior of the monument; one of the capitals of the portico standing in the south of it, and a partial view of the portico



BURNASHET (BURNASHEN). One of the capitals of the portico of the church of St. Matthew the Evangelist; the window opening from its eastern facade, and a Georgian Mesropian inscription preserved above the crown of the same window

St. Matthew the Evangelist is an Armenian Apostolic church thanks to its re-blessing during the aforementioned periods.

In 1933 St. Matthew the Evangelist was still known as a functioning church.⁷⁸ Between 1980 and 1981, it was restored through the efforts of Georgia’s Department for the Preservation of Monuments.

1 A five-line inscription in Georgian Mesropian characters is engraved above a relief representing Daniel the Prophet amongst the lions (carved above a window opening from the eastern wall of the church):

ԸՉ ԴՆ ԴԿՆԻՐ ԾՐՈՂԻՅ ՍՄԻՍԽՆԻՐ
 ԽՁԻԹԵՍՏ ՂԿՍԻ ԴԿՆԻՐ ՇՈՒՆ ԲՆ ԴԵՆԻ-
 ՆԴԻՍՏ ԽԾԿԻՐԿՈՒՆԻ ԿՈՒԹԵՐԷ | ԿՂԿԵՆՏ-
 ԸՏ

ო(უფალო)ო. ვ(ითარც)ა ი(ვ)სენ დანიელ პი-
 რი(ს)აგან ლომთა(ს)ა, ეგრე ი(ვ)სნენ ამის წ(მი-
 დის)ა ეკლესი(ს)ა მაშენებელნი ჳელთაგა(ნ) |
 ჳ(ო)ჳ(ო)ს(ე)თისათა.

Transl.: LORD, SAVE THIS HOLY CHURCH FROM THE CLUTCHES OF HELL JUST AS YOU FREED DANIEL FROM THE LIONS’ JAWS.

Published in: Brosset M., *Mélanges asiatiques*, t. II, p. 341; Ростомов И., *idem*, p. 42; ცისკარიშვილი ვ., *idem*, p. 28; სილოგავა ვ., *სამცხე-ჯავახეთის ისტორიული მუზეუმის ქართული ძეგლები, ახალციხე*, გვ. 47, 118-119, 135; “ჯავახეთი. ისტორიულ-სუროთმოდგერული გზამკვლევი,” გვ. 77.

Misreading: M. Brosset has ԸԻԹԵՍՏ, ԿՈՒԹԵՐ[Տ], ԿԸԿԸԵՆՏԸ. I. Rostomashvili, whose publication contains a misprint, has ՆՄԻՍԽՆԻՐ instead of ՍՄԻՍԽՆԻՐ ლომთა(ს)ა, ი(ვ)სენ, ხელთაგან. V. Tsiskarishvili, whose decipherment reads as ԽԸԻԹԵՍՏ, places the word ՂԿՍԻ completely in the second line, whereas the inscription clearly shows that the letter ‘Ղ’ ending the word is in the fourth line. Instead of ԿՆԻՐ, he has ԿՆԻ, ԿՈՒԹԵՐ. Instead of ԿՈՒԹԵՐ, N. Berdzenishvili has ჳელთაგან. V. Silogava’s decipherment reads: ԿՈՒԹԵՐԸ; უფალო. “ჯავახეთი. ისტორიულ-სუროთმოდგერული გზამკვლევი” has უფალო, ლომთა(ს)ა, and ი(ვ)სენ instead of ԿՆԻՐ.

78 ბერძენიშვილი ნ., *idem*, p. 153.

Note: V. Silogava traces the inscription back to the 10th century. According to N. Berdzenishvili, the letter ‘l,’ which occurs in the form of ‘*ბ*’ instead of ‘*ღ*,’ provides grounds to attribute the inscription to the 11th to 12th centuries. His viewpoint, however, is unfounded, for both the style of the inscription and the word ‘*ბ*’ attest that it dates from the 10th century.

Seven lines in Georgian Mesropian letters engraved inwardly on the northern wall of the church:

†. ს.ს.უ.ბ.დ. ნ.ს.დ. ბ.ი.ს. ყ.ბ.ღ.ჟ.ბ.ნ.დ. წ.ს. ო.ს.ი.დ. ბ.ი.წ.ი.ს. ბ.ი. ო.ს.ი.ს.ი.ს. ბ.ი.წ.ი.ს. ბ.ი.წ.ი.ს. ბ.ი.წ.ი.ს. ბ.ი.წ.ი.ს.

†. ს(ა)ხ(ე)ლ(ი)თა ღ(მრთი)ს(ა)თა და შ(უა)მღ(ო)მლ(ობი)თა წ(მიდის)ა გ(იორგი)ს(ი)თა ღ(ა)გ(ი)წერე მე გ(იორგი)მ(ა)ნ თქ(უ)ენ ბ(უ)რნ(ა)შნ(ე)ლთა მღ(ე)ლთა. მოგ(ე)ც ყ(ა)ნად თქ(ე)როანს ჩ(ე)მგ(ა)ნ ნ(ა)სყ(ი)ლი.



† ს ს უ ბ დ ნ ს დ ბ
 ლ ყ ბ ზ უ ჟ ბ დ წ ს ო
 ბ ი წ ო ს ი ს ბ ი
 ნ ო ბ ო ნ ყ ბ ნ ბ ო
 ბ ო ბ ო ბ ო ნ ყ ბ ნ ბ ო
 ბ ო ბ ო ბ ო ნ ყ ბ ნ ბ ო

Transl.: IN THE NAME OF GOD, WITH THE INTERCESSION OF SAINT GIORGI (GEVORG), I, GIORGI, WROTE [DONATED] TO YOU, TO THE PRIESTS OF BURNASHEN. I GAVE THE FIELD I HAD BOUGHT IN TKEROAN.

Published in: Brosset M., *Mélanges asiatiques*, t. II, p. 341; *Ростомов И.*, idem, pp. 42-43; *ცისკარიშვილი გ.*, idem, p. 28; *ბერძენიშვილი ნ.*, idem, p. 153; *სილოგავა ვ.* სამცხე-ჯავახეთის ისტორიული მუზეუმის ქართული ძეგლები. გვ. 48, 119-135; “ჯავახეთი. ისტორიულ-ხელომეოლოგიური გზამკვლევი,” გვ. 77.

Misreading: M. Brosset has ბ.ი.წ.ი.ს. ბ.ი.წ.ი.ს. ბ.ი.წ.ი.ს. ბ.ი.წ.ი.ს. ბ.ი.წ.ი.ს. I. Rostomashvili offers ღვთისათა, შუამდგომლობითა, გიორგისათა, თქვენმღ, მღმღელთა, which contains errors and should actually be read as follows: მღმღელთა, მოგეცა, ყანად, თქრთანს, ...ჩემგან ღვთით ნასყიდი. V. Tsiskarishvili, who has only ...ის instead of ოს, deciphers the inscription as ყანყანდ, ხსო..., ბურნაშელთა. N. Berdzenishvili has the following version: გრ ოგმნ, მღლთა; გიორგისათა, თქაროანს? V. Silogava has ოს-ღს, ოს-ღს, ხსო, რსჟო; შუამდგომლობითა. “ჯავახეთი. ისტორიულ-ხელომეოლოგიური გზამკვლევი” offers გიორგისათა, თქაროანს (in *Tikaroan*).

Note: According to M. Brosset, the form ბ.ი.წ.ი.ს. is simply an error made by the engraver of the inscription and should be preceded by ბ.ი.წ.ი.ს.ი. (‘donated’). He suggests that the name of the donator (მოთხოვრებითი), i.e. ოს-ღს, should be corrected and read as ოს-ღს (Gurgen).

V. Tsiskarishvili writes that the toponym *Tkeroani* is not found in any of the available historical sources so that its decipherment is not trustworthy at all. I. Rostomashvili offers the toponym of *Tkrtan*. N. Berdzenishvili attempts to associate it with *Tikar* situated in the neighbourhood of Zresk and Vachian, Javakhk.

According to V. Tsiskarishvili, the inscription was carved not later than the 13th century, while V. Silogava traces it back to the period between the 12th and 13th centuries.

The New Church. The inhabitants of Burnashen made up their minds to replace the existing older church of their village with a new one in the early 1890s: “...It has been calculated that the new church will require about 7 thousand roubles, but the church has managed to collect only 3,600 roubles during all these years...”⁷⁹ An estimate made up in 1896 envisaged that the expenses of the construction would total 5,117 roubles,⁸⁰ but as the villagers also intended to build some rooms and a spring, they had to turn “...to their compatriots for help” (1906).⁸¹ In 1905 the Synod of Echmiatzin declared that the supreme spiritual authorities did not see any obstacles for the erection of this church: “On 5 August, the Synod decided to send the plan of the church of Burnashet Village of Akhalkalak District to the Consistory of Georgia and Imeret together with the permission of its foundation granted by the supreme powers.”⁸² In 1907 the construction of the sanctuary stopped due to the shortage of financial means.⁸³ Probably, it remained unfinished, for its building, which is preserved standing nowadays, still looks incomplete.

79 «*სიერ-ღაჟი*», 1894, № 131;
 80 *სიერ-ღაჟი*, № 53, გ. 1, კ. 3335, პ. 15;
 81 Idem, p. 54.
 82 «*სიერ-ღაჟი*», 1905, № 785;
 83 Idem, p. 58.

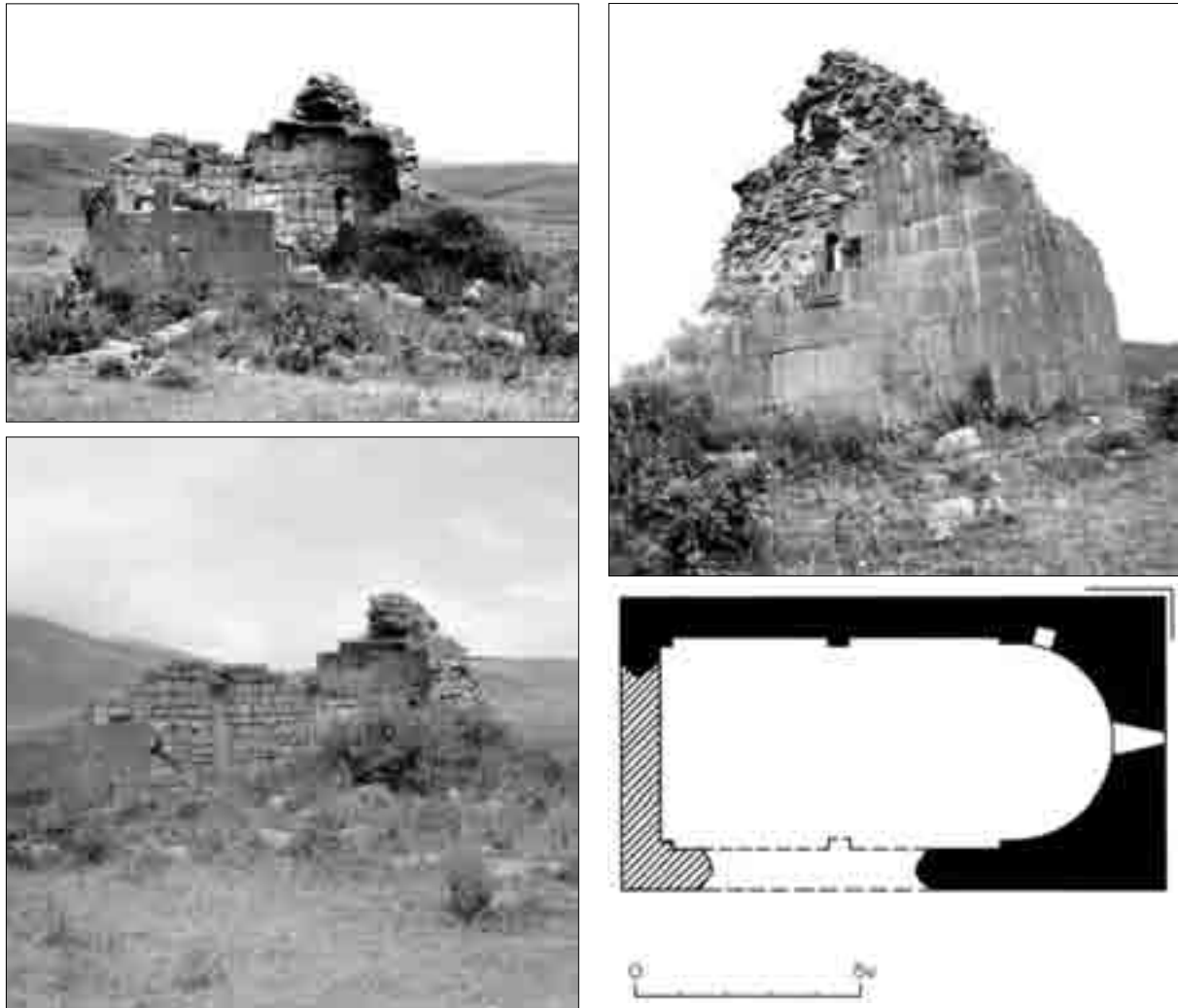


BURNASHET (BURNASHEN). The new church of the village as seen from the south-east and south with its entrance opening from its southern facade

A medieval Armenian graveyard, once extending south of the church of St. Matthew the Evangelist, was later almost totally reduced to the ground due to the construction of residential buildings in its immediate neighbourhood.⁸³ An intact *khachkar* and several broken ones whose composition peculiarities trace them back to the 15th century can be found in a private plot of land within the site of this cemetery.



Near an abundant spring running in the middle of Burnashet is preserved a memorial bare of any ornamental patterns. It resembles a dragon stone, but its composition is typical of a **winged cross** (200 x 72 x 20



BURNASHET (BURNASHEN). The semi-ruined church of Jarul (Jerul) Village Site as seen from the south-west, north-east and south; the plan of the monument

centimetres). Apparently, it used to represent a dragon stone connected with the worship of water, but it was later transformed into a cross, serving as an object of veneration during the Christian period as well (a similar specimen is found in Poka Village, Javakhk).

Village Site of Jarul (Jerul). Four kilometres north of Burnashen, at an altitude of 2,100 metres above sea level are preserved the ruins of a village site mentioned by the name of *Jarul* in a tax list of 1595. According to this document, it did not comprise *rayas* in its population and paid 2,000 *akches* to the State Treasury.⁸⁴ This

village site, which is known among the present-day inhabitants of its neighbourhood by the name of *Jerul*, retains the remnants of a church and a cemetery.

The vault of the church (exterior dimensions: 12.28 x 6.57 metres), erected below a gable roof, as well as the parts adjoining its south-western corner are in a state of total collapse. Outwardly, one of the steps of the stylobate is seen near the north-eastern corner of the church. It is entirely constructed of finely-dressed stone and mortar. Its building and composition peculiarities trace it back to the 13th to 14th centuries.

⁸⁴ გურჯისტანის კილაიეთის დიდი დავთარი, გვ. 207.

GANDZA



GANDZA. The village seen from the south-west

Location. The village of Gandza, which boasts a remarkable history, extends on the slightly slanting and south-west-looking slope of a gorge lying on the left bank of the river Parvana, 22 kilometres south-east of Akhalkalak, at an altitude of 2,020 to 2,070 metres above sea level. It is situated on an important transit road connecting Shirak and Akhaltskha with Tregkh and Tpkhis. This road, which dates from at least the early Middle Ages, serves its purpose even nowadays.

A Historical Introduction. One of the most famous villages in Javakhk, Gandza has earned itself this high repute not so much by its populousness, but thanks to its unsurpassed natural environment and magnificent church standing in its centre.

A dragon stone, preserved at the north-western extremity of the village, and a castle of cyclopean masonry (known by the name of *Kyoroughli*), towering on the eastern skirts of Mount Pokr Abul (2,800 metres), 5 kilometres north-west of Gandza, at an altitude of 2,620 metres above sea level, attest that the territory of the village has been inhabited since the 3rd to 2nd millennia B.C. The former is known among the local people by the name of *Sourb Sargis Katnakar*.

The remains of a castle preserved in one of the quarters of Gandza, located near the riverside, as well as two small uni-nave vaulted churches standing in the middle of the village confirm that it used to represent a prospering place in the Middle Ages. Most presumably, these two sanctuaries, dating from the 12th to 14th centuries, were built to go with the peculiarities of the ritual of the Byzantine faith. Their walls retain inscriptions in Georgian Mesropian characters tracing back to the beginning of the 14th century.

In 1595 Gandza, whose population did not comprise any *rayas*, paid 6,000 *akches* to the State Treasury.¹

Population. In the late Middle Ages, Gandza was inhabited by Muslims whose ancestors had penetrated into its territory from Borchalu in the 17th century. The Turkish elements remained living in the village until the Russo-Turkish war of 1877 to 1878, when they found it expedient to move to Turkey: "Most of the local residents are resettlers from Karin who are engaged in farming. Formerly, this village also com-

¹ გურჯისტანის ვილაიეთის დიდი დავთარი, ვკ. 234.

prised twenty houses of Turks, but they moved towards Zerlat and Cheldr prior to the war of 1877. At present the entire population of the village consists of adherents of the Armenian faith.”² Armenians took up residence in Gandza as early as the 1830s (thus, the Terians’ forefathers were from Kerjnkots Village,³ Karin District).

In contrast to their compatriots living in the other villages of Javakhk, the Armenians of Gandza had permanent residence there and did not manifest tendencies towards resettlement. However, sometimes their number showed reduction: this was the case in 1893, when various infectious diseases took away many lives: “In late June, the scarlet fever and typhus started mowing down [the village population], as in the other villages of the district. Within several days, many houses were stripped of all their children. They had absolutely no access to any medical aid.”⁴

Statistical Records. The available data relating to the number of the Armenians of Gandza represent the following picture:

Year	Houses	Males	Females	Total
1841 ⁵		98	95	193
1842 ⁶		105	101	206
1844 ⁷		119	113	232
1845 ⁸		162	170	332
1847 ⁹		170	180	350
1849 ¹⁰		180	176	356
1851 ¹¹	21	176	169	345
1853 ¹²		201	201	402
1854 ¹³		208	208	416
1857 ¹⁴		228	246	474
1860 ¹⁵		238	231	469
1861 ¹⁶		282	275	557
1862 ¹⁷		290	280	570
1863 ¹⁸		288	280	568
1864 ¹⁹		299	287	586
1866 ²⁰	52	308	291	599
1867 ²¹		340	304	644

2 «Նոր-Ղար», 1888, № 194, 18 նոյեմբերի, էջ 2:

3 Kerjnkots was an Armenian-inhabited village situated 11 kilometres north-west of Karin (Erzurum) City.

4 «Արձագանք», 1893, № 115:

5 ՀԱԳ, ֆ. 53, գ. 1, զ. 3802, թ. 64:

6 Idem, file 3805, p. 79.

7 Idem, file 3809, p. 16.

8 Idem, file 3811, pp. 71-72.

9 Idem, file 3814, p. 33.

10 Idem, file 3818, p. 39.

11 ՀԱԳ, ֆ. 56, գ. 1, զ. 2596, թ. 32:

12 ՀԱԳ, ֆ. 53, գ. 1, զ. 2743, թ. 38-39:

13 Idem, file 3825, pp. 47-48.

14 Idem, file 3830, pp. 52-53.

15 Idem, file 3833, p. 67.

16 Idem, file 3839, p. 24.

17 Idem, file 3836, p. 21.

18 Idem, file 3843, pp. 20-21.

19 Idem, file 3846, p. 10.

20 Idem, file 3848, p. 74.

21 Idem, file 3851, pp. 21-22.

1868 ²²		350	307	657
1869 ²³		370	329	699
1870 ²⁴		385	335	720
1873 ²⁵		423	362	785
1875 ²⁶	81			
1878 ²⁷		492	457	949
1884 ²⁸	81			
1887 ²⁹		629	553	1,182
1888 ³⁰	114			1,200
1889 ³¹	114	657	589	1,246
1890 ³²	120	674	607	1,381
1891 ³³		702	628	1,330
1892 ³⁴		736	657	1,393
1893 ³⁵		692	631	1,323
1894 ³⁶		708	662	1,370
1897 ³⁷		769	716	1,485
1898 ³⁸		796	734	1,530
1899 ³⁹		805	760	1,565
1900 ⁴⁰		785	750	1,535
1901 ⁴¹		807	777	1,584
1902 ⁴²	165	836	803	1,639
1905 ⁴³		911	877	1,788
1908 ⁴⁴	201	934	905	1,839
1910 ⁴⁵		1,055	993	2,048
1912 ⁴⁶		1,104	1,052	2,156
1914 ⁴⁷				2,225
1916 ⁴⁸		1,203	1,109	2,312
1918 ⁴⁹	250			
1921 ⁵⁰		420	380	800
1926 ⁵¹	346			1,812
1991 ⁵²				3,600

22 Idem, file 3853, p. 27.

23 Idem, file 3856, p. 9.

24 Idem, file 3857, p. 23.

25 Idem, file 3862, pp. 70-71.

26 «Մեղու Հայաստանի», 1875, № 44, էջ 2:

27 ՀԱԳ, ֆ. 53, գ. 1, զ. 3850, թ. 217-218:

28 «Արձագանք», 1885, № 3, էջ 41:

29 ՀԱԳ, ֆ. 53, գ. 1, զ. 3880, թ. 40-41:

30 «Նոր-Ղար», 1888, № 194, էջ 2:

31 ՀԱԳ, ֆ. 53, գ. 1, զ. 3884, թ. 64-65:

32 Idem, file 3887, p. 145. Also see «Նոր-Ղար», 1890, № 196, էջ 2.

33 ՀԱԳ, ֆ. 53, գ. 1, զ. 3889, թ. 144:

34 Idem, file 3891, p. 116.

35 Idem, file 3895, pp. 41-42.

36 Idem, file 3896, pp. 169-170.

37 Idem, file 3899, pp. 142-143.

38 Idem, file 3897, p. 164.

39 Idem, file 3903, pp. 93-94.

40 Idem, file 3905, p. 55.

41 Idem, file 3906, p. 68.

42 Idem, file 3907, pp. 18-19; «Նոր-Ղար», 1902, № 47, էջ 3.

43 ՀԱԳ, ֆ. 53, գ. 1, զ. 3912, թ. 261-262:

44 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, թ. 43:

45 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, թ. 135-136:

46 Idem, file 3920, pp. 18-19.

47 Кавказский календарь на 1915 г., стр. 133.

48 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, թ. 19-20:

49 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, թ. 1-4:

50 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, թ. 1:

51 Արդյան Ս., idem, p. 123.

52 «Հայրենիքի ձայն», 1991 թ., 21 օգոստոսի:

Gandza participated in World War II with 450 of its inhabitants, 195 of whom did not return from the battle-field.⁵³

Prominent Personalities from Gandza in Origin.

The village is the birthplace of outstanding Armenian poet Vahan Terian (1885 to 1920).

Days Dedicated to Terian. Since 1966 Gandza has been annually holding cultural events within the Days Dedicated to Terian. These solemn festivities, which take place at the end of July, are attended not only by the local inhabitants, but also by a great number of guests from all parts of Javakhk, as well as from Yerevan and Tbilisi.

The earliest records on the activity of **the parish school of Gandza**, located in the yard of Sourb Karapet Church (*Holy Forerunner*), date from 1865:

Year	Comments	Teachers	Pupils
1865 ⁵⁴		1	37
1875 ⁵⁵		Mkrtich Dyrkeriants	45
1876 ⁵⁶		1	26
1877 ⁵⁷		1	42
1878 ⁵⁸		1	46

Unfortunately, the archive documents keep silence about the subsequent activity of this institution. Most probably, later it closed, for in 1885 mention is made of the village's newly-opened state Russian school: "A state school has been established here."⁵⁹ This school, which functioned for quite a long time, had 80 pupils in 1890.⁶⁰ In 1902 it represented a one-year unisex institution of 92 pupils.⁶¹

As of 2006, Gandza had two Armenian secondary schools with a large number of pupils.

The available documents, attesting to the existence of the **Armenian church of Sourb Karapet**, trace back to the 1840s,⁶² but the present-day spacious domed church of stone (dimensions: 19.10 x 12.73 metres) was erected in 1859. Its construction was initiated and patronised by Vahan Terian's grandfather, Priest Grigor. The monument is described as follows: "...it has a magnificent vaulted church of finely-dressed stone resting on four pillars. This church, built with the local people's means and the late Priest Grigor's contribution, can be the pride and glory of many cities."⁶³

53 Գալթյան Ա., Ջավախք, էջ 101:

54 ՀԱԳ, ֆ. 53, ց. 1, զ. 3848, ք. 2:

55 ՀԱԳ, ֆ. 56, ց. 3, զ. 52, ք. 43:

56 ՀԱԳ, ֆ. 53, ց. 1, զ. 3850, ք. 52:

57 Idem, p. 130.

58 Idem, p. 177.

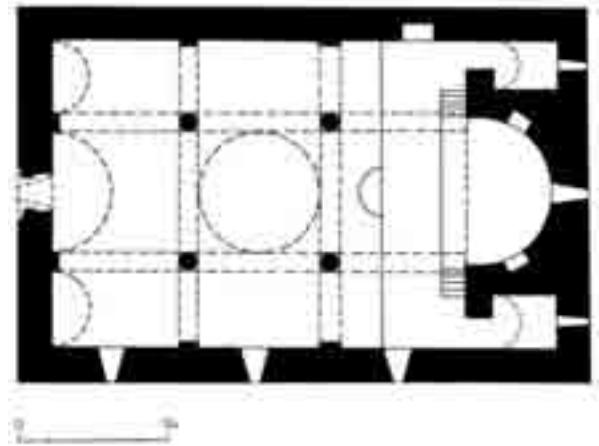
59 «Արձագանք», 1885, № 3, էջ 41:

60 «Նոր-Գար», 1890, № 196, էջ 2:

61 «Նոր-Գար», 1902, № 47, էջ 3:

62 ՀԱԳ, ֆ. 53, ց. 1, զ. 457:

63 «Արձագանք», 1885, № 3, էջ 41:



GANDZA. Sourb Karapet (*Holy Forerunner*) Church as seen from the south-west; an ornamental relief decorating its western facade and the plan of the monument



GANDZA. Ornamental reliefs enriching the western facade of Sourb Karapet (Holy Forerunner) Church, and partial views of its interior

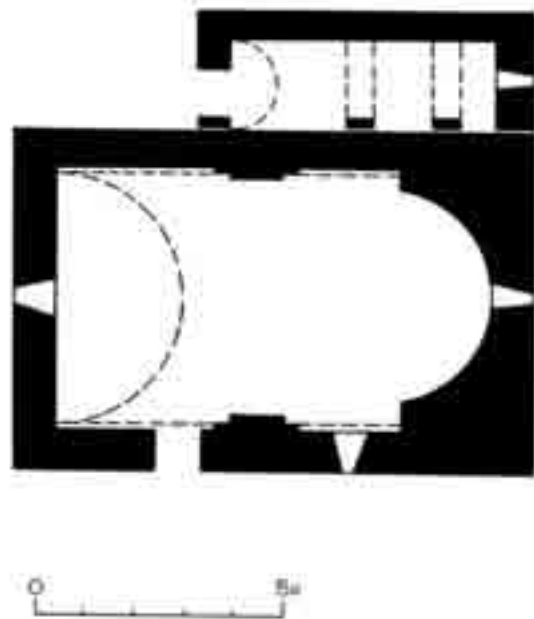
The construction expenses of the sanctuary amounted to 15,000 roubles.⁶⁴

The church, which is truly the pearl of Gandza, is preserved standing and intact.

In the middle of the village stand another two un-nave vaulted churches entirely built of finely-finished stone. In the north, the **upper** of them, called *Verin* in Armenian (exterior dimensions: 10.54 x 6.86 metres), is adjoined by a small hall having a separate entrance. The entrance of the church proper opens from its southern facade. The sanctuary retains two inscriptions in Georgian Mesropian letters:

1 Six lines engraved on a whole block of stone set in the western wall of the church:

ԿՂ. ՈՂ. ԾԾՂ. ՉԿԾԾԿ. ՄԾ. ԸԼԶ-
 ԺԿԿ|ԾԾԾ. ԺԿՏԿԿՏԵՂԿ. ՎԼԿԿԿԿԿ: | ՄԾԵԿԾ.
 ԺԿԾԾ. ԺԿԿԾԾ. ԺԾԾԾԾԾԾ. ԸԶԸԾԾԵԾ.
 ԿԾԿԿԿԿԿ. ԲԾ | ՂԿԿ. ՆԾԿԾԾԿԿ. ԿԿ. ԿԿԿԾ.
 ԾԾ: | ԿԿԿԾԿ. ԺԿԾԾ



GANDZA. The plan of the Upper Church

⁶⁴ «Նոր-Դար», 1902, № 47, էջ 3:



GANDZA. An inscription preserved on the western facade of the Upper Church



GANDZA. An inscription engraved on the southern facade of the Upper Church

ქ(რისტე) ღ(მერთ)ო ა(დი)დგ ორთავე შ(ინ)ა ცხორებათა მეჭ(ო)ურჭლეთ-(ო)ჯხვცესი | შალვა. ძითა, ძმითა მათჳთა ცოცხალთა, ვაშენეთ წ(მიდა)ჲ | ესე საყდარი ჩ(უენ)ნ, ქ(ე)ბ(ა)სა და | ნ(ი)კ(ო)ლას ძეთა.

Transl.: *OH, LORD JESUS! MAY YOU GLORIFY MEJURJLETUKHUTSES [VIZ. TREASURER] SHALVA IN TWO LIVES. WE, THE SONS OF KEBA AND NICHOLAS, BUILT THIS HOLY CHURCH TOGETHER WITH HIS SONS AND BROTHERS.*

Published in: **Brosset M.**, Rapport sur un voyage archéologique dans la Géorgie et dans l’Arménie exécuté en 1847-1848 par M. Brosset; livre 2, p. 174; **Ростомов И.**, idem, p. 51; **ცისკარიშვილი გ.** განძანის წარწერების შესახებ, საქართველოს სსრ მეცნიერებათა აკადემიის მოამბე, ტ. XV, № 6, 1954, გვ. 465-466; **ცისკარიშვილი გ.**, idem, p. 97; **ბერძენიშვილი ნ.**, idem, p. 85; **შოშიაშვილი ნ.**, თორველია ფეოდალური სახლის ისტორია და შოთა რუსთაველი, კრ. შოთა რუსთაველი, ისტორიულ-ფეოდალური ძიებანი, თბილისი, 1966, გვ. 35-41; **ოთხმეზური გ.**, idem, pp. 99-100; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 20.

Misreading: M. Brosset has only this part: შინა..., ჯხვცესსა, ძეთა, ძმითა..., მათთა, ცოცხალთ, ავაშენეთ, წმიდა, ჩვენ, ქვსა. I. Rostomashvili has $\text{ღ(მ)ერ}^{\text{თ}}\text{ო(ა)}\text{ ა(დ)ი}^{\text{დ}}\text{გ(ე)რ}^{\text{თ}}\text{ა(ვ)ე}\text{ შ(ინ)ა(ბ)ა}$, ც(ო)ც(ხ)ალ(ა)თ(ა) , ვ(ა)შ(ე)ნ(ა)ე(თ) , წ(მ)ი(ა)დ(ა)ჲ , ე(ს)ე , ს(ა)ყ(დ)არ(ი)ა , ჩ(უ)ე(ნ)ნ , ქ(ე)ბ(ა)ს(ა) და ნ(ი)კ(ო)ლ(ა)ს ძეთა. Note: According to I. Rostomashvili, the phrase ჩ(უ)ე(ნ)ნ should be translated as “in praise of us.” He considers “ქებასა” just as a common noun and not a personal name derived from it. If we take this viewpoint into consideration, the translation of the inscription will sound as follows: “Oh, Lord Jesus! May You glorify Mejurjletukhuteses Shalva in two lives. We built this holy church together with his sons [and] brothers in praise of us and the sons of Nicholas.” E. Taghayshvili suggests that the proper name ჩ(უ)ე(ნ)ნ should be read as “ქუბას.” V. Tsiskarishvili presents the version “ქუბასი” of the name of ჩ(უ)ე(ნ)ნ (I. Rostomashvili mentions it in a note (see **Ростомов И.**, idem, p. 51) as “ქუბასს”).

Scholars are not unanimous in their viewpoints regarding the dating of the inscription. M. Brosset traces it back to the late 13th and early 14th centuries; I. Rostomashvili to the period between 1014 and 1027; E. Taghayshvili to 1299 to 1346; V. Tsiskarishvili to 1305 to 1346; N. Berdzenishvili to 1334 to 1346; N. Shoshiashvili to 1191 to 1207, and G. Otkhmezuri to 1190 to 1202/3.

2 Seven lines engraved on an unbroken block of finely-finished stone set in the southern wall of the church. The inscription has regular lines but unproportional letters:

ქ. ჩ(რ)ისტ(ე) ღ(მ)ერ(თ)ო ა(დ)ი(დ)გ(ე)რ(თ)ა(ვ)ე შ(ინ)ა ც(ხ)ორ(ე)ბ(ა)თ(ა) | ძლიერი და ო(კ)ძლ(ე)ველი ყო(ვ)ელთა მტ(ერ)თ(ა)გ(ან)ნ. მეჭ(ო)ურჭლ(ე)თ(ო)ს(ი)ს(ი) | [ო(კ)ცესი შალვა, რ(ა)მ(ე)ლმ(ა)ნ ძალითა | [ღმ(რ)თის]აძთა და მკლავითა თავისითა შეადრწო(ვ)ენვა ყოელი [სოფ(ე)ლი სპა]რსეთი საჲ.

ქ. ქ(რისტე) ღ(მერთ)ო, ადიდგ ორ(თა)ვე შ(ინ)ა ცხ(ო)რ(ე)ბ(ა)თა, | ძლიერი და ო(კ)ძლ(ე)ველი ყო(ვ)ელთა მტერთ(ა)გ(ან)ნ. მეჭო(ურჭლეთო)ს[ი] [ო(კ)ცესი შალვა, რ(ამე)ლმ(ა)ნ ძალითა | [ღმრთის]აძთა და მკლავითა თავისითა შეადრწო(ვ)ენვა ყოელი [სოფ(ე)ლი სპა]რსეთი საჲ.

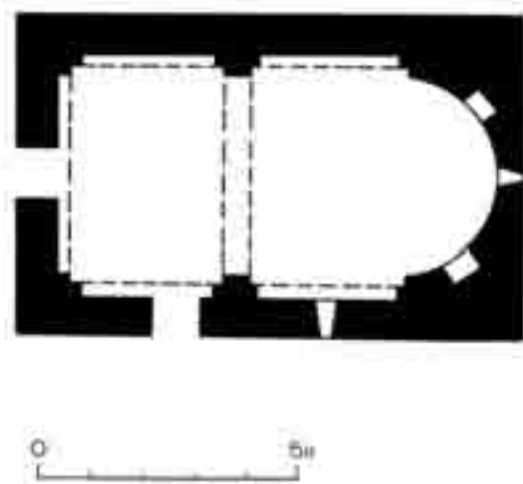
Transl.: *OH, LORD JESUS! MAY YOU GLORIFY MEJURJLETUKHUTSES SHALVA IN TWO LIVES [AND MAKE HIM] POWERFUL AND INVINCIBLE AGAINST ALL HIS ENEMIES WHO HORRIFIED THE ENTIRE PERSIAN HOUSE WITH GOD’S [SUPPORT] AND HIS OWN FIST.*

Published in: **Brosset M.**, Rapport sur un voyage archéologique dans la Géorgie et dans l’Arménie exécuté en 1847-1848, p. 174; **Ростомов И.**, idem, p. 52; **ცისკარიშვილი გ.** განძანის წარწერების შესახებ, გვ. 466-467; **ცისკარიშვილი გ.** ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, გვ. 98-99; **ბერძენიშვილი ნ.**, idem, p. 86; **შოშიაშვილი ნ.**, თორველია ფეოდალური სახლის ისტორია და შოთა რუსთაველი, გვ. 35-41; **ოთხმეზური გ.**, idem, pp. 100-102; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 20.

Misreading: M. Brosset has $\text{ღ(მ)ერ}^{\text{თ}}\text{ო(ა)}\text{ ა(დ)ი}^{\text{დ}}\text{გ(ე)რ}^{\text{თ}}\text{ა(ვ)ე}$, შ(ინ)ა(ბ)ა ც(ო)ც(ხ)ალ(ა)თ(ა) , ვ(ა)შ(ე)ნ(ა)ე(თ) წ(მ)ი(ა)დ(ა)ჲ | ე(ს)ე , ს(ა)ყ(დ)არ(ი)ა , ჩ(უ)ე(ნ)ნ , ქ(ე)ბ(ა)ს(ა) და ნ(ი)კ(ო)ლ(ა)ს ძეთა. I. Rostomashvili offers $\text{ღ(მ)ერ}^{\text{თ}}\text{ო(ა)}\text{ ა(დ)ი}^{\text{დ}}\text{გ(ე)რ}^{\text{თ}}\text{ა(ვ)ე}$, შ(ინ)ა(ბ)ა ც(ო)ც(ხ)ალ(ა)თ(ა) , ვ(ა)შ(ე)ნ(ა)ე(თ) წ(მ)ი(ა)დ(ა)ჲ | ე(ს)ე , ს(ა)ყ(დ)არ(ი)ა , ჩ(უ)ე(ნ)ნ , ქ(ე)ბ(ა)ს(ა) და ნ(ი)კ(ო)ლ(ა)ს ძეთა. V. Tsiskarishvili has $\text{ღ(მ)ერ}^{\text{თ}}\text{ო(ა)}\text{ ა(დ)ი}^{\text{დ}}\text{გ(ე)რ}^{\text{თ}}\text{ა(ვ)ე}$, შ(ინ)ა(ბ)ა ც(ო)ც(ხ)ალ(ა)თ(ა) , ვ(ა)შ(ე)ნ(ა)ე(თ) წ(მ)ი(ა)დ(ა)ჲ | ე(ს)ე , ს(ა)ყ(დ)არ(ი)ა , ჩ(უ)ე(ნ)ნ , ქ(ე)ბ(ა)ს(ა) და ნ(ი)კ(ო)ლ(ა)ს ძეთა. G. Otkhmezuri: $\text{ღ(მ)ერ}^{\text{თ}}\text{ო(ა)}\text{ ა(დ)ი}^{\text{დ}}\text{გ(ე)რ}^{\text{თ}}\text{ა(ვ)ე}$, შ(ინ)ა(ბ)ა ც(ო)ც(ხ)ალ(ა)თ(ა) , ვ(ა)შ(ე)ნ(ა)ე(თ) წ(მ)ი(ა)დ(ა)ჲ | ე(ს)ე , ს(ა)ყ(დ)არ(ი)ა , ჩ(უ)ე(ნ)ნ , ქ(ე)ბ(ა)ს(ა) და ნ(ი)კ(ო)ლ(ა)ს ძეთა. which is a misprint and should be read as $\text{ღ(მ)ერ}^{\text{თ}}\text{ო(ა)}\text{ ა(დ)ი}^{\text{დ}}\text{გ(ე)რ}^{\text{თ}}\text{ა(ვ)ე}$, შ(ინ)ა(ბ)ა ც(ო)ც(ხ)ალ(ა)თ(ა) , ვ(ა)შ(ე)ნ(ა)ე(თ) წ(მ)ი(ა)დ(ა)ჲ | ე(ს)ე , ს(ა)ყ(დ)არ(ი)ა , ჩ(უ)ე(ნ)ნ , ქ(ე)ბ(ა)ს(ა) და ნ(ი)კ(ო)ლ(ა)ს ძეთა.

Note: The date of the inscription is established as follows: M. Brosset: late 13th and early 14th centuries; I. Rostomashvili: 1014 to 1027; E. Taghayshvili: 1299 to 1346; V. Tsiskarishvili: 1305 to 1346; N. Berdzenishvili: 1334 to 1346; N. Shoshiashvili: 1191 to 1207, and G. Otkhmezuri: 1190 to 1202/3.

The Lower Church (called *Nerkin* in Armenian), which stands a little south of Sourb Karapet Church, is slightly smaller than the upper one by its dimensions (9.86 x 6.22 metres), but has two entrances opening from its western and southern facades. Below follow the Georgian Mesropian inscriptions found in the sanctuary:



GANDZA. The plan of the Lower Church

1 Four lines carved on the southern entrance tympanum of the church:

†. ႠႡႢႣ ႤႥႦႧႨႩႪႫႬႭႮႯ ႰႱႲႳႴႵႶ. ႷႸႹ
 | ႺႻႼႽႾႿ. Ⴀ. ႡႢႣႵ... ႶႷႸႹႺ |
 ႻႼႽႾ. ႿႠႡ. ႢႣႵႶႷႸႹႺႻ:

†. ღ(მრ)თივ გუგუნოსანი მეფობაჲ გი(ორ-
 გი)სი, | ღაშქარნი დ(ა) ს(ა)მეფო დ(ა)მფ(ა)რენ
 | დედ(ა)ო ყ(ოელ)თა მკსნეღისაო.

Transl.: OH, YOU, MOTHER, THE REDEEMER OF ALL, MAY YOU KEEP GIORGI'S GOD-BLESSED REIGN, [HIS] WAR-LORDS AND KINGDOM UNDER YOUR PROTECTION.

Published in: **Ростомов И.**, idem, p. 48; **ცისკარიშვილი ვ.**, განძანის წარწერების შესახებ, საქართველოს სსრ მეცნიერებათა აკადემიის მოამბე, ტ. XV, № 6, 1954, გვ. 468-469; **ცისკარიშვილი ვ.**, ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 101; **ბერძენიშვილი ნ.**, idem, p. 85; **შოშიაშვილი ნ.**, თორელთა ფეოდალური სახლის ისტორია და შოთა რუსთაველი, გვ. 35-41; **თხზმე-ზური გ.**, XII-XIII საუკუნეების მიჯნის ქართული ლაპიდარული წარწერები როგორც საისტორიო წყარო, გვ. 104-105; “**ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი**,” გვ. 20.

Misreading: I. Rostomashvili has ႡႢႣႵ, ႶႷႸႹ, ღვთივ გვირგვინოსანი, მეფობაჲ, დაიფარენ, მსსნეღელი. V. Tsiskarishvili offers დაიფარენ, and N. Berdzenishvili მკსნეღისო; ყოველთა. G. Otkhmezuri has ყოველთა. “**ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი**” offers დაიფარენ, ყოველთა.



GANDZA. The Lower Church as seen from the south-west and south-east; a window opening from its southern facade



GANDZA. A bridge over the river Parvana



GANDZA. The house museum of Vahan Terian and a scene from the festivities held within the Days of Commemoration dedicated to the poet

donym of ბრწყინვალე, i.e. the *Bright*. In those times, the post of *Mandatartukhutses* was held by the members of the Jaghetsies' family who also often (particularly, in the 13th century) occupied the position of *Mejurletukhutses*. In the '60s of the 13th century, this post was held by Sargis Jaghetsy. In the early 14th century, Beka Jaghetsy I had a younger son named Shalva (ჟამთააღმწერელი, მარიამისული ქართლის ცხოვრება, ე. თაყაიშვილის გამ., თბილისი, 1906, გვ. 783).

According to I. Javakhishvili, Shalva could have assumed the post of *Mejurletukhutses* at least at the age of 20 to 25, which leads us to the conclusion that the Upper Church was founded not earlier than the year 1310. It could not have been erected later than 1346, when King Giorgi V died. The fact that the Jaghetsies again recognised the supremacy of the Georgian court over their principality in 1334 makes it possible to reduce the time-span embracing the construction of the church, and trace it back to the period between 1334 and 1346 (ჯავახიშვილი ვ., ქართული ერის ისტორია, წ. III, გვ. 72, შეხიშვხა No. 8).

Thus, according to the aforementioned scholars, the inscriptions found in Gandza should be attributed to the period between 1310 (1334) and 1346.

N. Shoshiashvili, however, offers quite different dating for these inscriptions—according to it, the inscriptions of the Upper Church should be ascribed to 1191 to 1207, and those of the Lower Church to 1208 to 1222 (see შოშიაშვილი ნ., თორელთა ფეოდალური სახლის ისტორია და შოთა რუსთაველი, კრ. შოთა რუსთაველი, ისტორიულ-ფილოლოგიური ძეგლები, 1966). This viewpoint is shared by G. Otkhmezuri, who traces the inscriptions back to the period of the activity of Shalva Torel-Akhaltikheli, and establishes their age as follows, referring to the studies conducted by P. Ingoroghva (ინგოროგვა პ., რუსთაველიანა, თხზულებათა კრებული, I, თბილისი, 1963, გვ. 576-579)—Upper Church: 1190 to 1202/3, and Lower Church: 1120/3 to 1215 (see ოთხმეზური გ., XII–XIII საუკუნეების მიჯნის ქართული ლაპიდარული წარწერები როგორც საისტორიო წყარო, ეპიგრაფიკული ძეგლები და ხელნაწერთა მინაწერები VI, თბილისი, 1981, გვ. 104-105). According to a chronology made up by Otkhmezuri, Shalva Toretsy-Akhaltikhatsy (თორელ-ახალციხელი) held the post of *Mandatartukhutses* between 1202/3 and 1215, and that of *Mejurletukhutses* between 1188 and 1202/3.

The cemetery of Gandza retains a *khachkar* (0.94 x 0.29 x 0.42 metres) standing on a pedestal and bearing

an inscription in Georgian Mesropian characters engraved by the adherents of the Greek faith⁶⁵:

წმ ლეო | ნი ან ტიტისძე ტყე ო[ტონ] სე[?] | -ნ ყნბ[ფ-] [Q T ?]

წმიდად იოვანე ესე ჯუარი ამართა მამინ ოდეს პტ. -ნ კელმ(წი)ფა... (this reading is disputable).

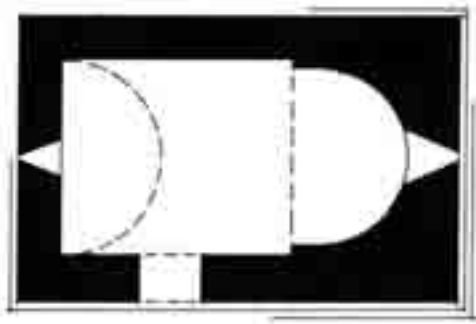
Transl.: SAINT HOVHANNES (IOVANE). THIS CROSS WAS ERECTED WHEN... PRINCE...

Published in: ბერძენიშვილი ნ., idem, p. 82.

Note: The inscription is published according to N. Berdenishvili's decipherment. As stated by the publisher, it could not have been engraved later than the 10th to 11th centuries.⁶⁶

⁶⁵ ბერძენიშვილი ნ., idem, p. 82.

⁶⁶ Idem, p. 83.



GANDZA. *St. Hovhannes Church as seen from the north-west and west; the plan of the monument*

The surviving remnants of the ramparts of a **medieval castle** are scattered among the houses of one of the village quarters facing the river bank.

A **double-span bridge of stone** is built over the river Parvana. It represents a solid structure dating back to the mid-19th century.

St. Hovhannes Church. At the top of Mount St. Hovhannes rising 3 kilometres south-west of Gandza, at an altitude of 2,327 metres above sea level stands a church of the same name. It is a uni-nave medieval monument (exterior dimensions: 6.83 x 4.45 metres) founded on a double-stepped stylobate and entirely built of finely-dressed stone. Pilgrims generally visit the sanctuary on its feast day celebrated on 24 June.

In 1933 mention is made of **the village site of Maghara** located in an elevated mountainous zone, south-east of Gandza, and retaining the ruins of a church.⁶⁷

⁶⁷ Idem, p. 84.

GOGASHEN

Location. The village extends on flat terrain on the brink of a deep precipice lying on the bank of the river Kur, 14 kilometres south-west of Akhalkalak in a straight line, between 1,720 and 1,740 metres of altitude above sea level.

A Historical Introduction. In 1595 it comprised 27 houses and paid 12,000 *akches* to the State Treasury.¹

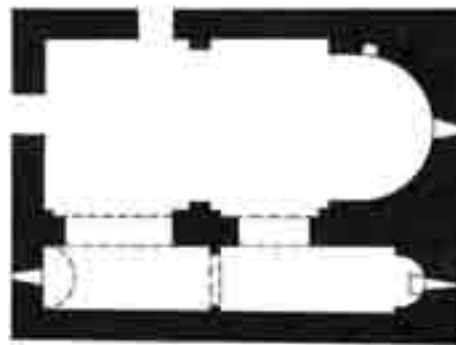
Population. As attested by the available statistical records, Gogashen, which is one of the Georgian villages of Javakhk, saw reduction in the number of its population during the 20th century. Thus, in 1914 it had 744 inhabitants,² whose number had sunk to 276 (78 houses) by 1987.³

Between 1899 and 1900, the cereal leaf and Hottentot beetles inflicted heavy harm upon the agriculture of Gogashen. It was ranked among the second-class villages which had suffered losses caused by these pests.⁴

A small Georgian church, built in the 19th century, is preserved standing in Gogashen.

The ruins of **a village site,** known by the name of *Damghali (Dankal, Dankla, Tangal)*, extend 2 kilometres north-east of the village. They comprise a semi-ruined church and the remnants of a cemetery.

As reported by the Ottoman tax list of 1595, Dankal did not have *rayas* in its population and paid 2,000 *akches* to the State Treasury.⁵ The village remained prospering until the banishment of Turkish Meskhetians in 1944 (it had 185 residents in 1914).⁶ The ruins of Damghali are particularly remarkable for a double-apse and double-nave church (exterior dimensions: 12.55 x 9.30 metres) built of finely-finished stone. It has two entrances opening from its northern and western facades.



GOGASHEN. The church of Damghali Village Site as seen from the south-east and east; the plan of the monument

1 გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 217-218.

2 Кавказский календарь на 1915 г., стр. 110.

3 According to the information provided by the Village Council.

4 **Մայիլմեան**, Ամբերիիօրիւնը Ախալքալաքի գաւառում եւ նրա հետեւանքները, էջ 248:

5 გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 237.

6 Кавказский календарь на 1915 г., стр. 115.

GOM

Location. Gom lies in a slightly-slanting plain facing north-westward, 10 kilometres north-east of Akhalkalak in a straight line, at an altitude of 1,770 to 1,800 metres above sea level.

A Historical Introduction. According to the Ottoman tax list of 1595, the village had 25 houses and paid 6,000 *akches* to the state.¹ In the days of Village Head Ali, between 1704 and 1705, it paid 8,000 *akches* to the State Treasury.²

The earthquake of 19 December 1899 did not prove of extremely heavy consequences to Gom: out of the local 110 houses, only 4 were destroyed; 3 lives were taken away, and 30 head of animals were killed.³

Population. The forefathers of the present-day inhabitants of Gom resettled in its territory in 1830 from Kars, as well as from Brdonk,⁴ Jinis⁵ and Tertzan⁶ Villages, Karin Province. In 1834 the village also provided housing for several families from Arakova.

The Armenian resettlers continually grew in number after their arrival in the village. The table which follows below comes to confirm this:

Year	Houses	Males	Females	Total
1847 ⁷		104	110	214
1849 ⁸		105	110	215
1851 ⁹	30	110	97	207
1853 ¹⁰		199	173	372
1857 ¹¹		220	189	409
1860 ¹²		236	188	424
1861 ¹³		261	213	474

1 გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 222-223.

2 ჩიღდირის ვილაიეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 109-110.

3 «სუალ», 1900, № 43, ტვ 2:

4 For information about Brdonk, see the part of the present work devoted to Akana on page 78 (note No. 2).

5 For information on Jinis, see the part of the present work devoted to Arakova on page 84 (note No. 7).

6 Presumably, the village of Derjan is meant.

7 ՀԱԴ, ֆ. 53, გ. 1, კ. 3814, ք. 35:

8 Idem, file 3818, p. 41.

9 ՀԱԴ, ֆ. 56, გ. 1, კ. 2596, ք. 27:

10 ՀԱԴ, ֆ. 53, გ. 1, კ. 2743, ք. 37-38:

11 Idem, file 3830, pp. 53-54.

12 Idem, file 3833, p. 66.

13 Idem, file 3839, p. 25.

1862 ¹⁴		272	214	486
1863 ¹⁵		272	228	500
1864 ¹⁶		277	233	510
1866 ¹⁷	43	284	235	519
1867 ¹⁸		299	248	547
1868 ¹⁹		301	255	556
1869 ²⁰		312	266	578
1870 ²¹		315	277	592
1873 ²²		330	293	623
1875 ²³	60			
1878 ²⁴		378	332	710
1884 ²⁵	61			
1887 ²⁶		485	416	901
1889 ²⁷		497	443	940
1890 ²⁸		517	443	1,060
1891 ²⁹		537	460	997
1892 ³⁰		531	458	989
1893 ³¹	105	537	474	1,011
1894 ³²		532	478	1,010
1897 ³³		570	515	1,085
1898 ³⁴		598	539	1,137
1899 ³⁵	110	573	516	1,089
1900 ³⁶		587	593	1,180
1901 ³⁷		608	605	1,213
1902 ³⁸		614	618	1,232

14 Idem, file 3836, p. 22.

15 Idem, file 3843, pp. 20-21.

16 Idem, file 3846, p. 10.

17 Idem, file 3848, p. 74.

18 Idem, file 3851, pp. 20-21.

19 Idem, file 3853, p. 28.

20 Idem, file 3856, p. 9.

21 Idem, file 3857, p. 23.

22 Idem, file 3862, pp. 71-72.

23 «Մեղու Հայաստանի», 1875, № 44, ტვ 2:

24 ՀԱԴ, ֆ. 53, გ. 1, კ. 3850, ք. 218-219:

25 «Արձագանք», 1885, № 3, ტვ 43:

26 ՀԱԴ, ֆ. 53, გ. 1, კ. 3880, ք. 40-41:

27 Idem, file 3884, pp. 65-66.

28 Idem, file 3887, p. 146.

29 Idem, file 3889, p. 145.

30 Idem, file 3891, p. 117.

31 Idem, file 3895, pp. 42-43. Also see «Մերձ», 1894, № 5, ტვ 793.

32 ՀԱԴ, ֆ. 53, გ. 1, კ. 3896, ք. 170-171:

33 Idem, file 3899, pp. 143-144.

34 Idem, file 3897, p. 165.

35 Idem, file 3903, pp. 101-102.

36 Idem, file 3905, p. 52.

37 Idem, file 3906, p. 68.

38 Idem, file 3907, pp. 19-20.

1905 ³⁹		661	646	1,307
1908 ⁴⁰	131	675	658	1,333
1910 ⁴¹		619	589	1,208
1912 ⁴²		654	592	1,246
1914 ⁴³		683	603	1,286
1916 ⁴⁴		722	613	1,335
1918 ⁴⁵	177	780	768	1,548
1921 ⁴⁶		250	150	400
1987 ⁴⁷	352			1,576

During World War II, Gom sent 210 of its inhabitants to the battle-field, and 75 of them did not return to their homes.⁴⁸

The earliest archive documents bearing reference to **Gom's parish school** date from 1865. It continued its existence until the general Governmental order banning the activity of Armenian schools which was issued in 1885. The available records relating to this institution represent the following picture:

Year	Comments	Teachers	Pupils
1865 ⁴⁹		1	19
1876 ⁵⁰		1	30
1877 ⁵¹		1	30
1878 ⁵²		1	30
1881 ⁵³		1	30
1884 ⁵⁴	One-year winter school		
1987	Secondary	320	

St. Grigor Lusavorich Church was built in 1847, as attested by an inscription carved on its tympanum (it reads: «1847 ՄՄԻ» (*transl.*: “[IN] THE YEAR 1847”). It is a stone building with a wooden roof which used to be surrounded by an enclosure.⁵⁵

As of 2006, the monument was preserved standing, although it was in a state of decrepitude.

An ancient cemetery, extending in the middle of the village, retains a great number of undressed and



GOM. St. Grigor Lusavorich (St. Gregory the Enlightener) Church as seen from the west, south-east and south-west; its construction inscription carved on its tympanum

39 Idem, file 3912, pp. 262-263.

40 ՀԱԳ, ֆ. 35, ց. 1, զ. 559, ք. 43:

41 ՀԱԳ, ֆ. 53, ց. 1, զ. 3917, ք. 135-136:

42 Idem, file 3920, pp. 18-19.

43 ՀԱԳ, ֆ. 56, ց. 6, զ. 1020, ք. 173-174: According to the results of another population census carried out on 1 January of the same year, the village comprised 1,331 residents (Кавказский календарь на 1915 г., стр. 111).

44 ՀԱԳ, ֆ. 196, ց. 1, զ. 43, ք. 20-21:

45 ՀԱԳ, ֆ. 469, ց. 3, զ. 2, ք. 1-4:

46 ՀԱԳ, ֆ. 355, ց. 1, զ. 895, ք. 1:

47 As confirmed by the Village Council.

48 Գալթյան Ա., Ջալալյաթ, էջ 101:

49 ՀԱԳ, ֆ. 53, ց. 1, զ. 3848, ք. 2:

50 Idem, file 3850, p. 52.

51 Idem, p. 130.

52 Idem, p. 178.

53 Խոսրոյան Ա., idem, p. 516.

54 Ibid. As of 1884, "...there is a school house of lime and stone in the church narthex where children learn reading" («Արձագանք», 1885, № 3, էջ 43).

55 «Արձագանք», 1885, № 3, էջ 43:

semi-finished gravestones, as well as several ram-shaped ones. During our field-work in this ancient site,



GOM. The old cemetery of the village with 2 Georgian steles of the type of kheli; ram-shaped and other tombstones in the same graveyard

we found a tombstone with an Armenian epitaph, and two memorials with Georgian Mesropian inscriptions:



GOM. A stele of the type of kheli (12th to 13th centuries)

1 Engraved on one of these memorials known as *kheli* (representing a hand with royal inscriptions):

†. ԾԿ ԾՏ: Կ՛Ղ ԾԾԾՂ | ԳԺԽ ... | Ի՛ԳԵԾ ... | ԿՂԲ՛Ն

†. Գ(ԵՆՈ)Յ ԸԱ Կ(ՐՈՏԵ)Ե ԳԸԸԵ | Ծ(Վ)Մ(Վ)Ր ... | Մ(Վ)ԾԵ... | Մ(Ե)ՐՎ(Կ)ԸԼԵ)Ն.

Transl.: JESUS AND CHRIST, MAY YOU GLORIFY THAMAR... HAVE MERCY.

Published in: **Վարդանյան Մ.**, Ջավախք, էջ 148.

Note: The epitaph dates from the period of Queen Thamar's reign (1184 to 1213).

2 Carved on the other memorial of the *kheli* type:

†. ԾԿ Կ՛Ղ [ԾԾ]ՂԾԻ ԺԻՓՂԳԵ | ԺԻՓՂ ԿՆԾՆ ԾԾ ԺԻ ԺԳ... | ԾԳ | Կ՛Ղ ՈՂ ... | ... | ... | ... | ... | ... | ...

†. Գ(ԵՆՈ)Յ Կ(ՐՈՏԵ)Ե [ԳԸ]ԸԵ ՄԵՄԵԾ(Վ) ՄԵՄԵ Ր(Ե)Ն(Ե)Ը(Վ)Ն ԸԱ ԺԵ Մ(Վ)Ծ[Վ] | Ը(ՎԵ)Ծ. Կ(ՐՈՏԵ)Ե Ը(ՄԵՐԾ)Ծ... | ... | ... | ... | ... | ... | ...

Transl.: JESUS CHRIST, MAY YOU GLORIFY KING OF KINGS RUSUDAN AND HER SON DAVID. LORD JESUS CHRIST...



Published in: **Վարդապետյան, Մ.**, idem, p. 149.

Note: The inscription traces back to the times of Queen Rusudan (1222 to 1245), who declared her son David Narin VI (1230 to 1293) as King (the latter held the royal throne together with his mother as early as 1230, when he was only five years old).

3 Found on the aforementioned tombstone:

[ԱՅՍ Է ՏԱՊ]ԱՆ ՄՕՐՆ ԵՐԵՅԻ ԲԱՐԵԿՐՕՆ
 / ՏԷՐ [ՄԻՄԷՕՆԻ], ԷՐ ՍԱ ԲՆԻԿ Ի / ՇԻՐԱԿԻ
 ԿԱՂԹ/[ԵԱԼ ԵԿՆ Ի ՋԱ]ԻԱԽԻ ԱՆՈՒՆՆ ... /
 [ԻՍ]ԿԱԿԱՆԻ ՓՈԽԵՅԱԻ ԿԵԱՆՍ ԱՆ/ՄԱՀԻ Ի
 28 ՀՈԿ(ՏԵՄԲԵՐԻ) / 1880 ԱՄԻ ԳՈՄ Գ(ԻՒՂ):

Transl.: IN THIS GRAVE REPOSES THE MOTHER
 OF PIOUS PRIEST FATHER SIMEON, WHO WAS
 NATIVE OF SHIRAK [AND] RESETTLED IN
 JAVAKH[K]... DEPARTED TO IMMORTALITY ON 28
 OCTOBER 1880 [IN] GOM VILLAGE.

Published in: **Վարդապետյան, Մ.**, ibid.



GOM. A stele of the type of kheli (13th century)

GORELOVKA

Location. The village lies on the highway of Kumayri-Akhalkalak, on the right bank of a tributary taking source in Lake Madatapa, 10 kilometres south-east of the district centre of Ninotzminda, 26 kilometres south-east of Akhalkalak in a straight line, at an altitude of 2,040 to 2,060 metres above sea level.

As early as the 1930s, the local people still used the former name of Gorelovka—*Bughdashen*.¹

Population. There exist rather scanty statistical records relating to the number of the inhabitants of Gorelovka: it comprised 201 houses with 2,133 Russian Dukhobors in 1909²; 2,880 souls in 1914,³ and 311 houses with 2,124 souls (including 94 Armenians; 1,903 Ukrainians; 112 Russians; 2 Georgians; 2 Kurds and 11 representatives of other nationalities) in 1926.⁴

In the 19th century, the family of the Kalmikovs, the spiritual leaders of Dukhobors, was famous in

Gorelovka. Their house, which had a place of assembly attached, was one of the most remarkable buildings in the village.⁵

After Georgia had declared independence in 1991, the inhabitants of Gorelovka started leaving it in large multitudes, as a result of which, its present-day population amounts to only several hundred.⁶

In the 1990s, for the purpose of imparting a “Georgian spirit” to Gorelovka, up to 30 families of Ajar newcomers were resettled in the village, but by the year 2004, only 4 of them continued living there.⁷

Referring to the oldest inhabitant of the village, N. Berdzenishvili writes that its site retained **a ruined church** and **a medieval cemetery** at the time the Dukhobors took up residence there.⁸

¹ ბერძენიშვილი ნ., *idem*, p. 80.

² “Тифлисский листок,” 1909, № 191, стр. 5.

³ Кавказский календарь на 1915 г., стр. 112.

⁴ არიკან უ., *idem*, p. 123.

⁵ ლაყანაძე ს., *სრქერ*, h. 1, էջ 62-64:

⁶ “Свободная Грузия,” 1 ноября 1997, № 198.

⁷ მისურაძე კ., ჯავახეთში ქართული სკოლები იხურება, “Georgian Times,” 17-24.06.2004, № 24.

⁸ ბერძენიშვილი ნ., *idem*, p. 80.

DADESH



DADESH. The village as seen from the north-west

Location. The village is situated at the north-facing foot of a mountain chain serving as a watershed and stretching along the frontier line separating Turkey and Georgia, 13 kilometres south-west of Akhalkalak in a straight line, between 1,880 and 1,940 metres of altitude above sea level.

A Historical Introduction. In 1595 Dadesh had 16 houses and paid 16,400 *akches* to the State Treasury.¹ According to another Turkish source, this state tax amounted to 8,000 *akches* in the days of Village Head Abdullah, viz. between 1709 and 1710,² and to 8,400 in the times of Hasan Ahmed, between 1716 and 1717.³

Water Supply. In 1843 Bishop Karapet Bagratuny initiated the purchase of Dadesh as an estate for Akhalktskha's Sourb Amenaprkich (*Holy Saviour*) Church. From this time onwards, the entire income of the village belonged to this sanctuary, which was to attend to all its problems and find solutions to them. An eloquent proof of this is the settlement of the problem of water in Dadesh, which did not enjoy an abundance

of this vital liquid, in 1857: "...In 1857 Catholicos of All Armenians Nerses V built a pipeline conveying the water of the aforementioned spring called Sovukh Bulakh to the village. ...within some three to four years, these pipes appeared in a state of disrepair, and the spring water dried up. A marble stone, set in the facade of the dome of this spring (it is still preserved), is engraved with the following inscription: '*This spring was built on the order of Nerses Catholicos of All Armenians with the means of Akhalktskha's Sourb Prkich Church [and] through the efforts of the inhabitants of Tatesh [Dadesh] Village. 1857*' (the Armenian original reads: «Շինեցաւ աղբիւրս հրամանաւ կաթողիկոսին ամենայն հայոց Ներսէսին և աղբիւրսն ս. Փրկիչ եկեղեցւոյ Ախալցխայ աշխատութեամբ բնակչաց Տատշ գեղջ. 1857»)). According to the estimates of the masters engaged in this work, the renovation of the spring will take about 4,000 roubles..."⁴

The conveyance of the water of the springs of Mount Sovukh Bulakh to Dadesh was accomplished by Priest Minas Mkrтчian of Balkho Village.⁵ This was a

¹ Գյւրջուստանի վիլայեթի Լոկո Լոկո, Գ. 288.

² Բիւրճիւրի վիլայեթի Զաքա Լոկո, 1694-1732 ՎՎ., Գ. 132.

³ Idem, p. 148.

⁴ «Նոր-Դար», 1895, № 161, էջ 3:

⁵ ՀԱԳ, ֆ. 56, ց. 1, գ. 3891, ք. 2:

great event for the inhabitants of Dadesh who had been carrying water on horseback from the nearby places, for in winter and summer, water completely dried up in their own village. Several years later, the waterwork of Dadesh got out of order, but it was immediately restored.⁶

In 1901 the local residents who intended to repair the water pipe-line and the spring running in the middle of the village addressed a petition to Catholicos of All Armenians Mkrtych to receive 2,500 roubles from the budget of Akhalks'ha's Sourb Prkich Church.⁷ Unfortunately, the spiritual authorities continually lingered out this correspondence.

As of 2006, the shortage of water remained one of the most important problems in Dadesh still waiting for final settlement.

Population. The ancestors of the present-day inhabitants of Dadesh came here from Kars, Ashkhala Village⁸ of Karin District and some other places.

The local population continually increased in number during the 19th and 20th centuries. The *statistical records* that follow below come to substantiate this:

Year	Houses	Males	Females	Total
1849 ⁹		150	141	291
1853 ¹⁰		168	164	332
1854 ¹¹		168	162	330
1857 ¹²		215	203	418
1860 ¹³		237	213	450
1861 ¹⁴		250	217	467
1862 ¹⁵		252	216	468
1863 ¹⁶		261	226	487
1864 ¹⁷		265	273	538
1866 ¹⁸	45	268	275	543
1867 ¹⁹		286	284	570
1868 ²⁰		302	293	595
1869 ²¹		312	299	611
1870 ²²		318	305	623
1873 ²³		343	329	672

6 Ibid.

7 ՀԱԳ, ֆ. 56, գ. 1, զ. 9823, ք. 1-5:

8 Ashkhala (presently renamed Aşkale) was an Armenian-inhabited village lying on the right bank of the river Euphrates, 51 kilometres west of Karin (Erzrum) City.

9 ՀԱԳ, ֆ. 53, գ. 1, զ. 3818, ք. 40:

10 Idem, file 2743, pp. 38-39.

11 Idem, file 3825, pp. 48-49.

12 Idem, file 3830, pp. 52-53.

13 Idem, file 3833, p. 67.

14 Idem, file 3839, p. 24.

15 Idem, file 3836, p. 21.

16 Idem, file 3843, pp. 21-22.

17 Idem, file 3846, p. 11.

18 Idem, file 3848, p. 74.

19 Idem, file 3851, pp. 21-22.

20 Idem, file 3853, p. 27.

21 Idem, file 3856, p. 9.

22 Idem, file 3857, p. 23.

23 Idem, file 3862, pp. 70-71.

1876 ²⁴		351	338	689
1877 ²⁵		362	312	674
1878 ²⁶		360	314	674
1882 ²⁷		404	365	769
1884 ²⁸	69			
1887 ²⁹		451	397	848
1889 ³⁰		457	397	854
1890 ³¹		467	405	872
1891 ³²		482	412	894
1892 ³³		493	407	900
1893 ³⁴		495	415	910
1894 ³⁵		501	409	910
1897 ³⁶		538	440	978
1898 ³⁷		549	456	1,005
1899 ³⁸		556	473	1,029
1900 ³⁹		567	476	1,043
1901 ⁴⁰		596	530	1,126
1902 ⁴¹		618	548	1,166
1905 ⁴²		679	597	1,276
1908 ⁴³	126	697	626	1,323
1910 ⁴⁴		693	639	1,332
1912 ⁴⁵		740	664	1,404
1914 ⁴⁶		795	711	1,506
1916 ⁴⁷		792	716	1,508
1918 ⁴⁸	180	905	900	1,805
1921 ⁴⁹		204	202	406
1926 ⁵⁰	165			998
1987 ⁵¹	263			1,123

Dadesh participated in World War II with 277 of its inhabitants, 107 of whom did not return from the battle-field.⁵²

24 Idem, file 3868, pp. 29-30.

25 Idem, file 3869, p. 29.

26 Idem, file 3850, pp. 217-218.

27 Idem, file 3874, p. 43.

28 «Արձագատի», 1885, № 3, էջ 41:

29 ՀԱԳ, ֆ. 53, գ. 1, զ. 3880, ք. 39-40:

30 Idem, file 3884, pp. 64-65.

31 Idem, file 3887, p. 143.

32 Idem, file 3889, p. 142.

33 Idem, file 3891, p. 114.

34 Idem, file 3895, pp. 42-43.

35 Idem, file 3896, pp. 167-168.

36 Idem, file 3899, pp. 140-141.

37 Idem, file 3897, p. 163.

38 Idem, file 3903, pp. 93-94.

39 Idem, file 3905, p. 55.

40 Idem, file 3906, p. 67.

41 Idem, file 3907, pp. 17-18.

42 Idem, file 3912, pp. 260-261.

43 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 42:

44 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, ք. 134-135:

45 Idem, file 3920, pp. 17-18.

46 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 171-172: Another source reports 1,203 souls for the same year (Кавказский календарь на 1915 г., стр. 148).

47 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 18-19:

48 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:

49 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:

50 Արդյան Ա., idem, p. 124.

51 According to the information provided by the Village Council.

52 Արդյան Ա., Ջալալյա, էջ 101:



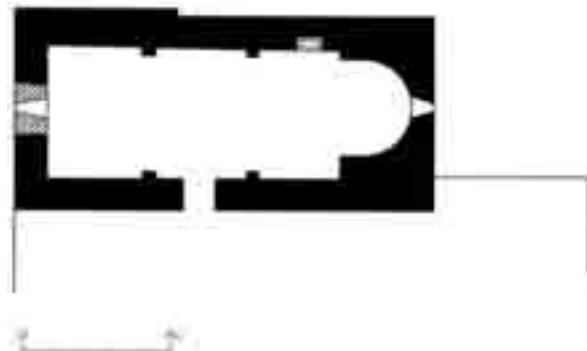
DADESH. The older and new churches of the village seen from the north-east

The earliest archive documents mentioning **the parochial school** of the village date from 1865. This institution also functioned in 1916, despite the grave financial predicament facing it.⁵³ The available records relating to its activity are as follows:

Year	Comments	Teachers	Pupils
1865 ⁵⁴		1	16
1876 ⁵⁵		1	20
1877 ⁵⁶		1	20
1878 ⁵⁷		1	24
1882 ⁵⁸		1	27
1988	Secondary		

Most probably, **the older church of Dadesh, Sourb Astvatzatzin (Holy Virgin)**, dates back to the period between the 10th and 11th centuries, and belonged to the Byzantine faith.

The Armenians who resettled in the village in the 19th century renovated the sanctuary with their scanty means and applied to the spiritual authorities for permission to consecrate it in 1848: "...an ancient church of stone and mortar has existed here since time immemorial. The inhabitants who have repaired it are now writing to the spiritual leaders of Akhaltskha for its blessing."⁵⁹ The font, preserved in the northern wall of the sanctuary, attests that it was blessed as a parish church (exterior dimensions: 14.23 x 6.89 metres). As



DADESH. The older church of Sourb Astvatzatzin (Holy Virgin) photographed from the east, and its plan

⁵³ «Արարատ», 1916, էջ 22:

⁵⁴ ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, ք. 2:

⁵⁵ Idem, file 3850, p. 51.

⁵⁶ Idem, p. 130.

⁵⁷ Idem, p. 177.

⁵⁸ ՀԱԳ, ֆ. 53, գ. 1, զ. 3874, ք. 43:

⁵⁹ ՀԱԳ, ֆ. 56, գ. 6, զ. 5, ք. 5:



DADESH. A built-in-wall capital in the older church of Sourb Astvatzatzin (Holy Virgin); the tympanum of its entrance opening from its southern facade, and a partial view of its interior decoration

of 1862, the church is described as "...an ancient building of high antiquity which is on the verge of collapse..."⁶⁰

The eastern facade of Sourb Astvatzatzin bears two inscriptions in Georgian Mesropian letters:



DADESH. The new church of Sourb Astvatzatzin (Holy Virgin) from the east

წმიდაო გიორგი შეიწყალე ახალც[ისელი].
Transl.: SAINT GEVORG, MAY YOU HAVE MERCY
UPON THE INHABITANT OF AKHALTSKHA.

Published in: "ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი," თბილისი, 2000, გვ. 33.

Note: The inscription is cited according to the publication by "ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი" (Tbilisi, 2000).

It is attributed to the 12th to 13th centuries.

სახელითა ღვთისმშობლისაჲთა ჯუარი ესე აემართა. მე თევდორემ მოგასხენე შვილთა ჩემთა მიქელ...

Transl.: IN THE NAME OF ASTVATZATZIN [HOLY VIRGIN], I, TEVDORES, ERECTED THIS CROSS. MAY YOU REMEMBER MY SONS MIKEL...

Published in: "ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი," თბილისი, 2000, გვ. 33.

Note: Published according to "ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი."

The inscription dates from the 12th to 13th centuries.

The New Church. In 1867 another, larger church bearing the same name was founded in the south of Sourb Astvatzatzin. By 10 March 1868, its construction had been completed and was to be followed by its consecration.⁶¹

60 ՀԱԳ, ֆ. 56, ց. 1, զ. 4336, ք. 1:

61 Idem, file 5094, p. 1.

DAVNIA



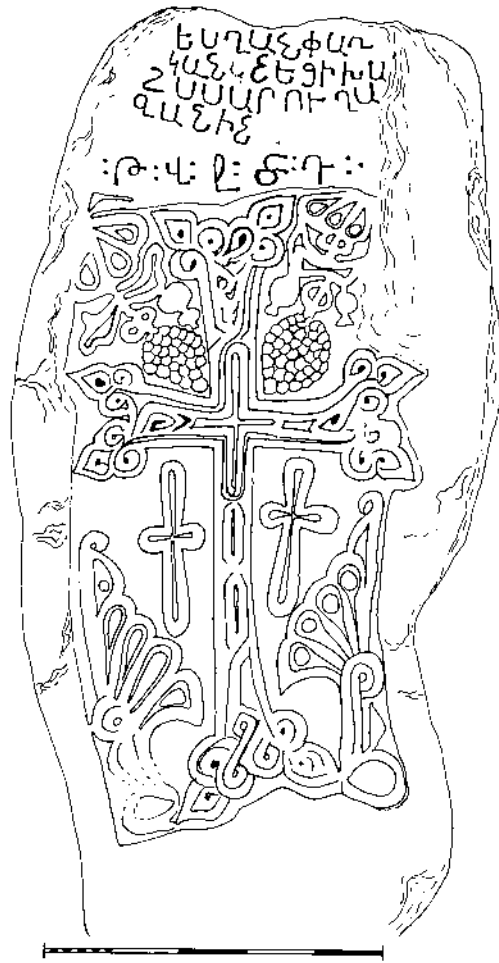
DAVNIA. A general view of the village from the south

Location. Davnia is situated on the north-facing slope of a mountain rising on the left bank of the Kodola—the right tributary of the river Kur—on the road leading to Khavet, 22 kilometres south-west of Akhalkalak in a straight line, at an altitude of 1,710 to 1,760 metres above sea level.

Population. By 1914 the village site of Davnia, once populated by Armenians, had turned into a

Turkish village of 96 souls.¹ It became derelict after the banishment of its Muslim inhabitants in 1944, but in the same year, several Armenian families moved here from Bezhano (their forefathers were from Karin District and had resettled in Janjgha (Bezhano) Village, Javakhk in 1830. In 1987 Davnia represented a small,

¹ Кавказский календарь на 1915 г., стр. 115.



DAVNIA. A cross-stone dated 1505

but purely Armenian-inhabited village of 33 houses with 128 residents,² whose number had grown to 129 by 1988.³

While doing some earthwork in 1956, one of the local residents, Gevorg Gevorgian, found **an ornate khachkar** of the following dimensions: 142 x 70 x 13 centimetres. The face of this cross-stone, presently placed in the yard of his son Khachatur Gevorgian's house, is engraved with the following inscription (five lines in the Armenian original):

ԵՄ ՂԱՆՓԱՌ(Ս) | ԿԱՆԿՆԵՑԻ Խ(Ա)ՉՍ ՍԱ-
ՐՈՒՂԱԶԱՆԻՆ, ԹՎ(ԻՆ) ԶԾԴ (1505):

*Transl.: I, GHANPAR, ERECTED THIS CROSS TO
SARUGHAZAN IN THE YEAR 954 (1505).*

Published in: **Կարապետյան Ս.**, Ջավախքի խաչքարերը, էջ 11; idem, Ջավախք, էջ 156.

The remnants of a **medieval village site** are preserved at the south-western extremity of Davnia.

² As attested by the registers of the Village Council.

³ Ditto.

DILISKA



DILISKA. A partial view of the central quarters of the village

Location. The village lies on the brink of a gorge extending on the left side of the river Parvana, 2 kilometres north-west of Akhalkalak in a straight line, between 1,705 and 1,720 metres of altitude above sea level.

A Historical Introduction. The archaeological monuments preserved in the territory of Diliska attest that it has been inhabited since time immemorial. The pilgrimage site of Gogoli Sourb (*Saint of Gogol*), situated in the middle of the village, retains a phallus (2nd to 1st millennia B.C.), and fragments of quadrilateral steles (4th to 7th centuries).

In the days of Village Head Mehmed Abubekir, viz. from 1719 until 1720, Diliska paid a state tax of 23,197 *akches*,¹ which was reduced to 14,600 between 1723 and 1724, in the times of Village Heads Abdullah and Mehmed Mustafa.²

During 1899 and 1900, the agriculture of Diliska suffered great damage inflicted by the cereal leaf and Hottentot beetles. The Ad Hoc Committee, set up to alleviate the consequences of this disaster, ranked the

village among the most severely-stricken places of Javakhk.³ According to its estimates, 31 of the local houses (with 231 inhabitants) needed urgent help.⁴

Diliska participated in World War II with 407 of its inhabitants, 177 of whom were killed on the battlefield. A memorial erected⁵ in 1967 perpetuates the memory of those who did not return to their homes.

Water Supply. Generally speaking, the inhabitants of Diliska seem to have a special attitude towards springs the oldest of which are remarkable for their troughs of single-piece stone. One of them, which runs in front of Shakro Koroyan's house, has a trough with an ornate facade bearing the following inscription: "HAKOB YERISON, 1870" (the Armenian original reads: «ՅԱԿՈԲ ԵՐԻՍՈՆ, 1870»).

Another manger of modest decoration is found 70 metres north-east of the village church. A spring dating back to 1908 still flows in the centre of Diliska. In a pasture within 2 kilometres of the village runs the *Spring of Rstakes*, built by Rstakes (Aristakes) Mkoyan

¹ Խոջևորոս յոսևյոս ջճաճ ճաջոարո 1694-1732 ՎՎ. թճ. 159.
² Idem, p. 177.

³ Մալխանյան, Ամբերիոսիւնը Ախալքալաքի գաւառում եւ նրա հետեւանքները, էջ 248:

⁴ Idem, p. 249.

⁵ Դավթյան Ա., Ջավախք, էջ 101:



DILISKA. Springs dated 1870 and 1908

with his own means. The *Spring of Arut*, which traces back to 1909, was built by masters from Korkh.

Population. One of the most populous villages in Javakhk, Diliska was one of the few places in the region which had a native Armenian population at the time of the resettlement of Karin Armenians in 1830. According to some oral testimonies passed from generation to generation, one of the native families of the village were the Mosoyans. The local population also comprised Turks who later moved to the village of Karsep. The Western Armenians were from Kerjnkots,⁶ Geghakhor,⁷ Dvnik⁸ and other villages of Karin District (between 250 and 260 people representing over 40 families).

The Kerjatsians, one of the families living in the village, come from Kerjnkots.

The rich *statistical records* relating to the growth of the population of Diliska represent the following picture:

Year	Houses	Males	Females	Total
1838 ⁹		310	311	621
1840 ¹⁰		192	307	499
1841 ¹¹		223	239	462
1842 ¹²		231	245	476
1844 ¹³		251	262	513
1845 ¹⁴		310	320	630
1847 ¹⁵		255	235	490
1849 ¹⁶		265	250	515
1851 ¹⁷	53	269	263	532
1853 ¹⁸		290	279	569
1854 ¹⁹		293	282	575
1857 ²⁰		315	303	618
1860 ²¹		334	303	637
1861 ²²		355	321	676
1862 ²³		364	326	690
1863 ²⁴		370	338	708
1864 ²⁵		373	336	709
1866 ²⁶	75	374	338	712
1867 ²⁷		410	356	766
1868 ²⁸		416	371	787
1869 ²⁹		443	383	826
1870 ³⁰		459	354	853
1871 ³¹		465	405	870
1872 ³²		476	408	884
1873 ³³		495	427	922
1876 ³⁴		404	451	955
1877 ³⁵		512	454	966
1878 ³⁶		515	472	987
1880 ³⁷		548	500	1,048
1882 ³⁸		566	522	1,088
1883 ³⁹		574	522	1,098

9 ՀԱԳ, ֆ. 53, g. 1, q. 1361, p. 8:

10 Idem, file 3800, p. 4.

11 Idem, file 3802, pp. 64-65.

12 Idem, file 3805, p. 77.

13 Idem, file 3809, p. 16.

14 Idem, file 3811, pp. 71-72.

15 Idem, file 3814, p. 34.

16 Idem, file 3818, p. 40.

17 ՀԱԳ, ֆ. 56, g. 1, q. 2596, p. 36:

18 ՀԱԳ, ֆ. 53, g. 1, q. 2743, p. 39-40:

19 Idem, file 3825, pp. 49-50.

20 Idem, file 3830, pp. 52-53.

21 Idem, file 3833, pp. 66-67.

22 Idem, file 3839, p. 24.

23 Idem, file 3836, pp. 20-21.

24 Idem, file 3843, pp. 21-22.

25 Idem, file 3846, pp. 10-11.

26 Idem, file 3848, p. 75.

27 Idem, file 3851, pp. 20-21.

28 Idem, file 3853, p. 27.

29 Idem, file 3856, p. 10.

30 Idem, file 3857, p. 23.

31 Idem, file 3858, pp. 70-71.

32 Idem, file 3859, pp. 58-59.

33 Idem, file 3862, pp. 72-73.

34 Idem, file 3868, pp. 30-31.

35 Idem, file 3869, p. 31.

36 Idem, file 3850, pp. 218-219.

37 Idem, file 3872, p. 88.

38 Idem, file 3874, pp. 42-43.

39 Idem, file 3875, pp. 47-48.

6 For the location of Kerjnkots, see the part of the present work devoted to Gandza on page 136 (note 3).

7 Geghakhor (presently renamed Ortadüzü) was an Armenian-inhabited village located within 2.5 kilometres of the right bank of the river Euphrates, 2 kilometres east of Kerjnkots, 10 kilometres north-west of Karin (Erzurum) City.

8 Dvnik (Tvnik, presently renamed Altinbulak) represented another Armenian-populated village lying 2 kilometres west of Kerjnkots, 14 kilometres north-west of Karin (Erzurum) City.

1884 ⁴⁰	97			
1885 ⁴¹		593	546	1,139
1886 ⁴²		593	546	1,139
1887 ⁴³		779	573	1,352
1889 ⁴⁴		809	606	1,415
1890 ⁴⁵		840	640	1,480
1891 ⁴⁶		858	659	1,517
1892 ⁴⁷		847	665	1,512
1893 ⁴⁸		850	678	1,528
1894 ⁴⁹		859	681	1,540
1897 ⁵⁰		923	708	1,631
1898 ⁵¹		943	705	1,648
1899 ⁵²		966	722	1,688
1900 ⁵³		980	738	1,718
1901 ⁵⁴		1,002	770	1,772
1902 ⁵⁵		1,016	783	1,799
1905 ⁵⁶		1,094	839	1,933
1908 ⁵⁷	154	1,117	875	1,992
1910 ⁵⁸		1,195	940	2,135
1912 ⁵⁹		1,277	989	2,266
1914 ⁶⁰		1,291	1,006	2,296
1916 ⁶¹		1,338	1,021	2,359
1918 ⁶²	307	1,400	1,378	2,778
1921 ⁶³		300	250	550
1987 ⁶⁴	798			3,510

Education. The Armenians of Diliska who knew how to appreciate knowledge and education properly founded their first private school in 1837. In 1864 a parish school opened in the village and continued its activity until the closing of all Armenian national schools on the order of the Government in 1885. Between 1881 and the Turkish invasion of 1918, a **state Russian school** functioned there.

40 «Արձագանք», 1885, № 3, էջ 42:

41 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 10:

42 Idem, file 3878, p. 11.

43 Idem, file 3880, pp. 39-40.

44 Idem, file 3884, pp. 64-65.

45 Idem, file 3887, p. 143.

46 Idem, file 3889, p. 142.

47 Idem, file 3891, p. 114.

48 Idem, file 3895, pp. 167-168.

49 Idem, file 3896, pp. 41-42.

50 Idem, file 3899, pp. 140-141.

51 Idem, file 3897, p. 162.

52 Idem, file 3903, pp. 93-94.

53 Idem, file 3905, p. 55.

54 Idem, file 3906, p. 67.

55 Idem, file 3907, pp. 16-17.

56 Idem, file 3912, pp. 259-260.

57 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 42:

58 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, ք. 134-135:

59 Idem, file 3920, pp. 17-18.

60 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 170-171: Another source reports 2,052 inhabitants for the same year (Кавказский календарь на 1915 г., стр. 121).

61 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 17-18:

62 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:

63 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:

64 According to the information offered by the Village Council.



DILISKA. The building of the parish school of the village

The activity of the school of Diliska unfolded as follows in the 19th to 20th centuries:

Year	Comments	Teachers	Pupils
1837 ⁶⁵	Private	Sexton Nahapet	30
1865 ⁶⁶		1	56
1868 ⁶⁷		1	70
1870 ⁶⁸		1	40
1872 ⁶⁹		1	34
1875 ⁷⁰	Functioning as a school of primary education in the church narthex		
		Priest Hamazasp Gabrieliants	45
1881 ⁷¹	State school	1	37
1913 ⁷²	State primary school	Petros Altunians	
1914 ⁷³		Petros Altunians	
1916 ⁷⁴	Two-year	A. Belertsian	

As of 2006, two schools functioned in Diliska.

St. Sargis Church represents a stone building of a wooden roof and four pairs of wooden pillars (exterior dimensions: 19.68 x 12 metres). It was erected in the early 1870s⁷⁵ in the site of an older sanctuary which dated from the 1830s, but was in a state of decrepitude. The western pediment of the church is surmounted by a belfry of six columns. Apart from the western facade of the church, which is entirely finely-finished, its other parts are built of undressed stone and mortar. Inwardly, the walls of the monument bear inscribed

65 ՀԱԳ, ֆ. 53, գ. 1, զ. 4077, ք. 19:

66 ՀԱԳ, ֆ. 355, գ. 1, զ. 279, ք. 8, ֆ. 53, գ. 1, զ. 3848, ք. 2:

67 ՀԱԳ, ֆ. 53, գ. 1, զ. 3977, ք. 54: In the same year, the curriculum of the school included the following subjects: Religion; Calligraphy; Arithmetics; Church Singing; Armenian Grammar and Reading in Armenian; Russian language and Reading in Russian; History of the Armenian Nation, and Translation and Interpretation of Holy Books.

68 Idem, file 3978, p. 35.

69 ՀԱԳ, ֆ. 355, գ. 1, զ. 332, ք. 12:

70 ՀԱԳ, ֆ. 53, գ. 1, զ. 3983, ք. 18, ֆ. 53, գ. 3866, ք. 20:

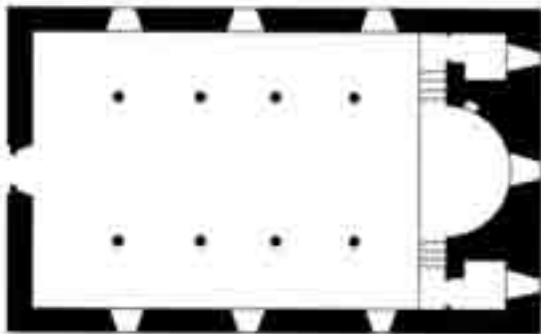
71 **Լարայան Ե.**, Երկեր, հ. 1, էջ 127:

72 ՎԱԳ, ֆ. 427, գ. 1, զ. 154, ք. 311:

73 Idem, p. 223.

74 ՀԱԳ, ֆ. 276, գ. 1, զ. 8, ք. 8:

75 «Մշակ», 1876, № 21, էջ 3:



DILISKA. St. Sargis Church as seen from the south-west, north-west and west; the plan of the monument

cross-stones (15th to 16th centuries) which are extremely weathered so that only two of their inscriptions are intelligible in some parts.

1 Carved on a cross-stone:

ԹՎԻՆ ՋԿԵ (1516) | ՅԻՇԱՏԱԿ Է ԽԱՉՍ ...

Transl.: IN THE YEAR 965 (1516). THIS CROSS IS IN MEMORY...

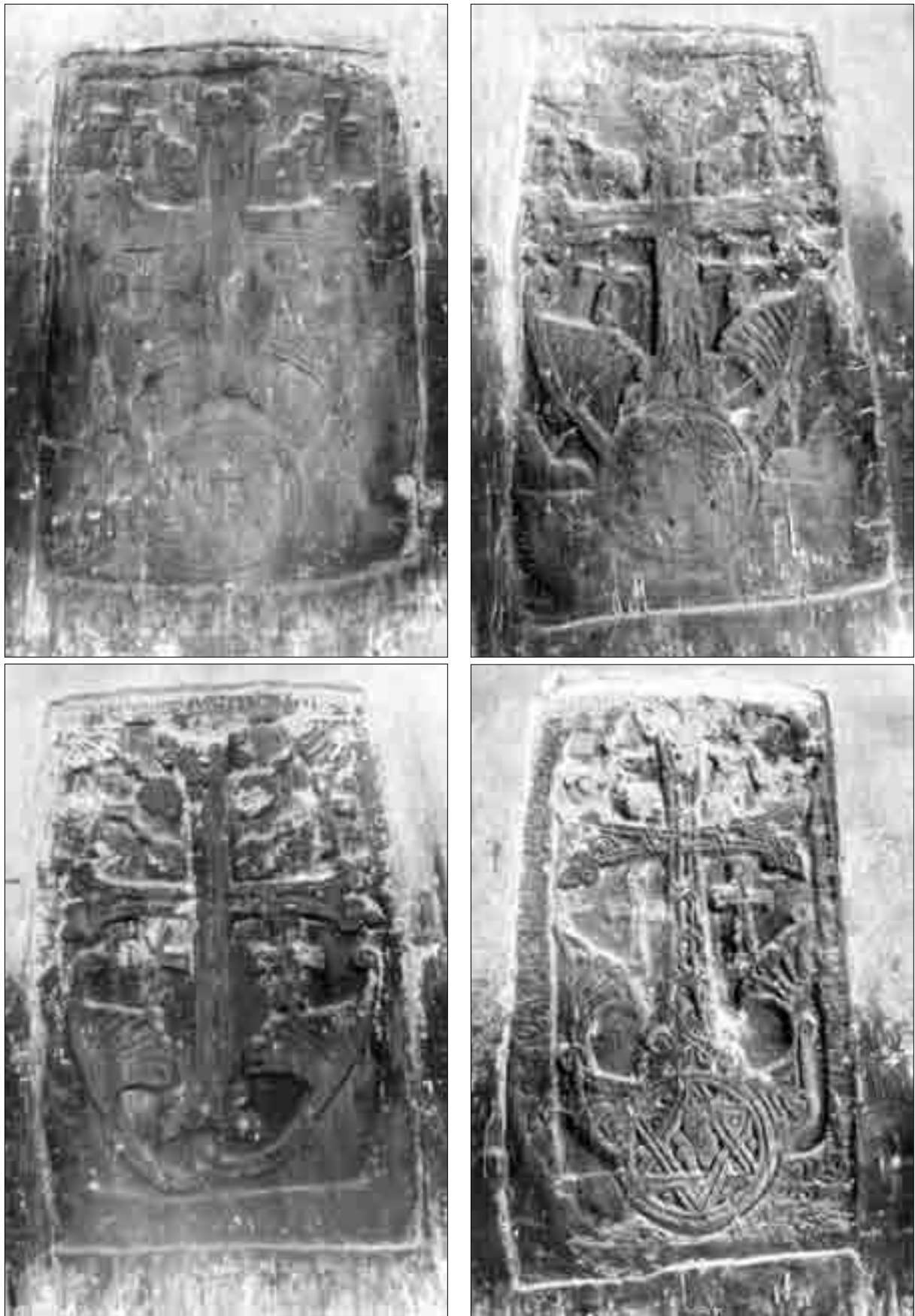
Published in: **Կարապետյան Ս.**, Ջավախքի խաչքարերը, էջ 11; idem, Ջավախք, էջ 160.

2 Engraved on another *khachkar*:

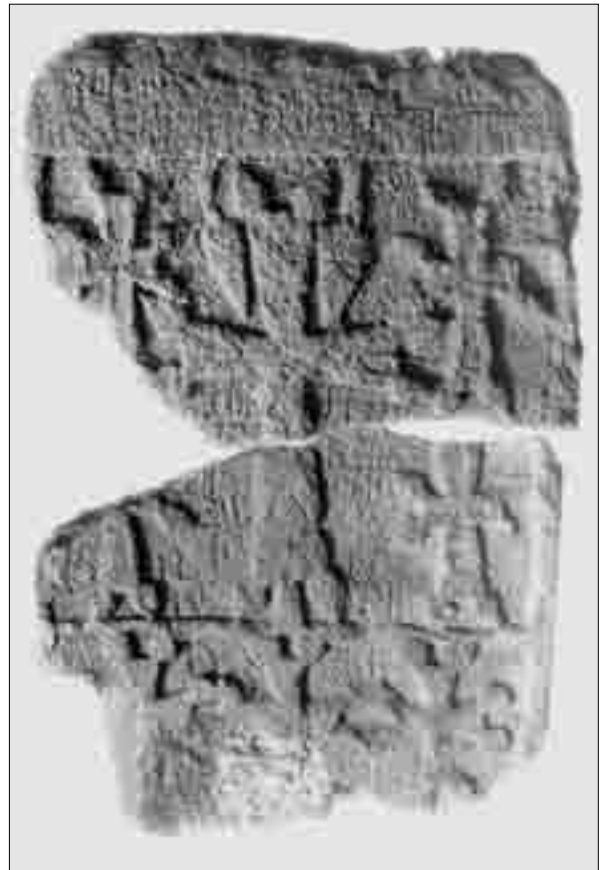
ԵՍ ՄԱ...ԻՃՍ ԵՒ ԻՄ ԵՂԲԱՅՐ ...

Transl.: I ... AND MY BROTHER...

Published in: **Կարապետյան Ս.**, Ջավախք, էջ 160.



DILISKA. Khachkars inwardly set in the southern and northern walls of St. Sargis Church (two in each wall)



DILISKA. Funerary memorials preserved in the yard of St. Sargis Church

Near Atanas Tokmajian's house, east of the church is preserved a **ram-shaped tombstone** with a **richly-adorned broken khachkar**.

A semi-distorted inscription carved on this cross-stone (80 x 58 x 14 centimetres):

...ԳՈՒ ՅԱ/ՅՍՍ Ն/ՇԱՆ/Ի ՈՂ/ՈՐՄ/ԻՆ / Տ(Է)Ր
Յ... / ՈՂՈՐ/ՄԵՍ/ՅԻ / ...:

Transl.: ...THIS SIGN HAVE MERCY...

Published in: Կարասյեան Մ., idem, p. 162.

Note: The inscription traces back to the 16th century.

Diliska has an **ancient cemetery** the older part of which retains the scattered fragments of a totally ruined medieval church (12th to 13th centuries). Among these

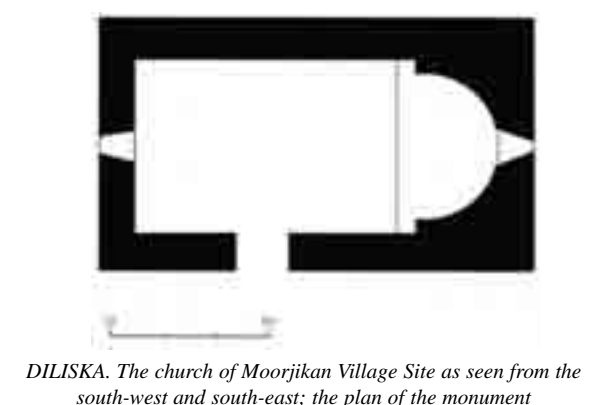
debris stand out the remains of a sculptured window crown and some facing stones decorated with reliefs of equal-winged crosses. The graveyard also preserves several *khachkar* pedestals, as well as tombstones shaped like rams and horses.

At the edge of a gorge extending on the left bank of the river Parvana, 2 kilometres north of Diliska lie the ruins of the medieval **village site of Moorjikan** with those of a cemetery and a semi-destroyed uni-nave church. In 1595 Moorjikan represented a prosperous place of 6 houses and paid 11,000 *akches* to the state.⁷⁶ In the early 1960s, fragments of statuettes and other

⁷⁶ Գյւրջիսեանի Կոլապոսի Ըրիւմ Ըրիւմ, ԳՅ. 174-175.



DILISKA. Stele pedestals preserved in the older part of the village cemetery, and fragments of the window crowns of the annihilated church



DILISKA. The church of Moorjikan Village Site as seen from the south-west and south-east; the plan of the monument



DILISKA. Architectural fragments preserved in the older part of the cemetery

archaeological finds were unearthed from a ruined mausoleum found in this village site. The study of these artifacts has revealed that they date from the 8th to 6th centuries B.C.⁷⁷ and form part of the cultural heritage of the Araratian (Urartu) Kingdom.

The medieval part of the village site of Moorjikan is remarkable for a cemetery abounding in ram-shaped gravestones and undressed stone slabs (12th to 16th centuries). It also preserves several *khachkar* pedestals.

The only entrance to the aforementioned church (exterior dimensions: 8.18 x 4.8 metres), which is built of finely-finished stone, opens from the south. The walls of the monument, which does not boast splendid

⁷⁷ ჩუბინაშვილი თ., მურჩის ძეგლები, "კომუნისტო," 25.09. 1963.



DILISKA. The church of Moorjikan Village Site photographed from the east and west; eastward and westward views of the interior of the monument; tombstones shaped like rams and horses found in this village site

decoration, are 70 centimetres thick. Its composition and building peculiarities trace it back to the 12th to 13th centuries.

DILIV (DLIVEK)

Location. Diliv is situated in an area abounding in springs, 10 kilometres west of the district centre of Ninotzminda, 13 kilometres south of Akhalkalak, between 1,810 and 1,860 metres of altitude above sea level. One of the branches of the stream Karasnakn flows through the village.

The Origin of the Toponym. The toponym of *Diliv* (*Dlivek*), which has been in use for at least a thousand years, has been preserved almost unchanged. The suffix ‘*ek*’ is typical of many Armenian toponyms (Khendzorek, Azatek, Koreknek, Shatjrek, etc.).

A Historical Introduction. The historical village of Dlivek is first mentioned in Armenian historiographical sources in connection with the events of 988: “And he [Armenian King Smbat - S. K.] took all the Armenian troops and his brother Gagik, with whom he went to the district of Javakhk and pitched a camp in a village called Dlivek...”¹

The tax list (1595) made up by the Ottoman Government mentions the village by the name of *Dliv* as having a population of 7 houses and paying 12,000 *akches* to the State Treasury.² During the Muslim domination of the region, when the village was governed by a certain Avez (1704 to 1705), it faced grave oppression being obliged to pay 12,000 *akches*.³

The ancestors of the present-day inhabitants of Dlivek moved here not from the district of Karin, as is the case with many other neighbouring villages, but from Taron. A visitor of the late 19th century writes that the Armenians of Dlivek still retained their native dialect: “This village of the district is inhabited by resettlers from Moosh who still preserve their vernacular.”⁴ However, as attested by the elderly residents of the village, the Armenians who took up living here included resettlers not only from the Plain of Moosh,

but also from the villages of Karachoban⁵ and Kendikov.⁶

Economy. Dlivek provides potable water for a number of villages of Javakhk such as Ghulalis, Vachian, Chamdura, Zresk, Kumurdo, etc. The abundance of water has also enabled the local people to build several mills: “In general, the mills of Tilif [Diliv] Village are praised...”⁷

Population. The number of the local residents continually grew during the 19th and 20th centuries. The *statistical records* that follow below come to substantiate this:

Year	Houses	Males	Females	Total
1840 ⁸		76	75	151
1841 ⁹		93	84	177
1842 ¹⁰		97	86	183
1844 ¹¹		109	95	204
1845 ¹²		112	102	214
1847 ¹³		113	105	218
1849 ¹⁴		120	110	230
1853 ¹⁵		143	135	278
1854 ¹⁶		153	134	287
1857 ¹⁷		155	144	299
1860 ¹⁸		169	163	332
1861 ¹⁹		194	190	384
1862 ²⁰		190	194	384

5 Karachoban (nowadays the centre of the district of the same name), which was one of the Armenian-inhabited villages in Khnus District, Karin Province, was located on the left bank of the Khnus, i.e. the right tributary of the river Aratzani, 35 kilometres east of the district centre of Khnus.

6 We failed to find out the location of Kendikov. We wonder if it is to be identified with the village of Gevanduk situated in the neighbourhood of Karachoban.

7 «Նոր-Գար», 1893, № 198, էջ 3:

8 ՀԱԴ, ֆ. 53, գ. 1, զ. 3800, թ. 4:

9 Idem, file 3802, pp. 64-65.

10 Idem, file 3805, pp. 77-78.

11 Idem, file 3809, pp. 14-15.

12 Idem, file 3811, pp. 70-71.

13 Idem, file 3814, pp. 33-34.

14 Idem, file 3818, pp. 38-39.

15 Idem, file 2743, pp. 38-39.

16 Idem, file 3825, pp. 48-49.

17 Idem, file 3830, pp. 52-53.

18 Idem, file 3833, pp. 66-67.

19 Idem, file 3839, pp. 23-24.

20 Idem, file 3836, pp. 20-21.

1 Ստեփանոս Տարոնեցոյ Ասողկան Պատմութիւն Տիեզերական, Ս. Պետրքուրդ, 1885, էջ 252:

2 Գյւրջիսեճանի վիլայեթի ծովային լազարի, ԶԳ. 287-288.

3 Նիւլուրի վիլայեթի ճաճա լազարի 1694-1732 ՎՎ. ԶԳ. 110.

4 «Նոր-Գար», 1893, № 198, էջ 3:

1863 ²¹		196	201	397	1901 ⁵³	461	428	889
1864 ²²		201	199	400	1902 ⁵⁴	474	437	911
1866 ²³	38	207	200	407	1905 ⁵⁵	496	463	959
1867 ²⁴		221	215	435	1908 ⁵⁶	123	538	499
1868 ²⁵		225	218	443	1910 ⁵⁷		568	527
1869 ²⁶		230	221	451	1912 ⁵⁸		601	559
1870 ²⁷		230	221	451	1914 ⁵⁹		624	579
1871 ²⁸		237	224	461	1916 ⁶⁰		638	602
1872 ²⁹		241	225	467	1918 ⁶¹	170	650	630
1873 ³⁰		251	228	479	1921 ⁶²		221	202
1874 ³¹				489	1926 ⁶³	167		423
1875 ³²				494	1988 ⁶⁴	420		2,000
1876 ³³		257	234	491				
1877 ³⁴		261	232	493				
1878 ³⁵		269	242	511				
1880 ³⁶		271	246	517				
1881 ³⁷		271	246	517				
1882 ³⁸		274	262	536				
1883 ³⁹		273	265	542				
1884 ⁴⁰	56							
1885 ⁴¹		288	280	568				
1887 ⁴²		317	308	625				
1889 ⁴³		326	313	629				
1890 ⁴⁴		339	331	670				
1891 ⁴⁵		355	340	695				
1892 ⁴⁶		367	351	718				
1893 ⁴⁷		364	358	722				
1894 ⁴⁸		382	379	761				
1897 ⁴⁹		417	416	833				
1898 ⁵⁰		435	421	856				
1899 ⁵¹		449	427	876				
1900 ⁵²		457	428	885				

21 Idem, file 3843, pp. 21-22.

22 Idem, file 3846, pp. 8-9.

23 Idem, file 3848, p. 74.

24 Idem, file 3851, pp. 20-21.

25 Idem, file 3853, p. 27.

26 Idem, file 3856, p. 9.

27 Idem, file 3855, pp. 6-7.

28 Idem, file 3858, pp. 9-10.

29 Idem, file 3859, pp. 56-57.

30 Idem, file 3862, pp. 70-71.

31 Idem, file 3864, pp. 25-26.

32 Idem, file 3866, pp. 19-20.

33 Idem, file 3868, pp. 29-30.

34 Idem, file 3869, pp. 28-29.

35 Idem, file 3850, pp. 217-218.

36 Idem, file 3872, pp. 86-87.

37 Idem, file 3873, pp. 96-97.

38 Idem, file 3874, pp. 42-43.

39 Idem, file 3875, pp. 47-48.

40 «Արձագանք», 1885, № 3, էջ 41:

41 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, թ. 10:

42 Idem, file 3880, pp. 39-40.

43 Idem, file 3884, pp. 64-65.

44 Idem, file 3887, p. 144.

45 Idem, file 3889, p. 143.

46 Idem, file 3891, p. 115.

47 Idem, file 3895, pp. 41-42.

48 Idem, file 3896, pp. 168-169.

49 Idem, file 3899, pp. 141-142.

50 Idem, file 3897, p. 163.

51 Idem, file 3903, pp. 93-94.

52 Idem, file 3905, p. 55.

During World War II, 70 out of the 180 Armenians of Diliv who were fighting on the battle-field fell victim to the enemy.⁶⁵

The earliest records relating to the **parochial school of Diliv** date from 1837:

Year	Comments	Teachers	Pupils
1837 ⁶⁶		1	1
1865 ⁶⁷		1	16
1874 ⁶⁸		1	40
1875 ⁶⁹	Ghunkianos Hambardzumians		20
1880 ⁷⁰		1	27
1881 ⁷¹		1	40
1909 ⁷²	Consisting of 3 departments	1	75
1910 ⁷³		1	57
1911 ⁷⁴	Single-year	1	57 (3 girls)
1912 ⁷⁵		1	52
1913 ⁷⁶	A new school house was built.		
1917 ⁷⁷	Functioned with the support of the Armenian Charity Society of Caucasia		
1989 ⁷⁸	Secondary		320

53 Idem, file 3906, p. 67.

54 Idem, file 3907, pp. 17-18.

55 Idem, file 3912, pp. 260-261.

56 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, թ. 42:

57 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, թ. 134-135:

58 Idem, file 3920, pp. 17-18.

59 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, թ. 171-172: Another source reports 1,255 inhabitants for the same year (Кавказский календарь на 1915 г., стр. 121).

60 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, թ. 18-19:

61 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, թ. 1-4:

62 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, թ. 1:

63 Արդյան Ս., idem, p. 124.

64 As attested by the Village Council.

65 Դավթյան Ա., Ջալալյաթ, էջ 101:

66 Արդյան Ս., idem, p. 197.

67 ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, թ. 2:

68 Idem, file 3864, pp. 25-26.

69 ՀԱԳ, ֆ. 56, գ. 3, զ. 52, թ. 44:

70 ՀԱԳ, ֆ. 53, գ. 1, զ. 3872, թ. 86-87:

71 Idem, file 3873, pp. 96-97.

72 Խոզոյան Ս., idem, p. 517.

73 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, թ. 134-135:

74 ՀԱԳ, ֆ. 35, գ. 1, զ. 682, թ. 57:

75 ՀԱԳ, ֆ. 53, գ. 1, զ. 3920, թ. 17-18:

76 Արդյան Ս., idem, p. 197.

77 "Армянский вестник," 1917, № 35-36, стр. 21.

78 According to the information provided by the School Administration.



DILIV (DLIVEK). The church of St. Vardan the War-Lord as seen from the south-east, north-west and south-west; a partial view of the older part of the cemetery



DILIV (DLIVEK). Tombstones shaped like rams and horses preserved in the local cemetery

The first church of Diliv, which was dedicated to St. Gevorg, is mentioned in a spate of archive documents until the year 1869.⁷⁹ It was thoroughly reconstructed into a new sanctuary which is referred to by the name of *Sourb Vardan Zoravar*; i.e. *St. Vardan the War-Lord*, beginning with 1870; therefore, we can conclude that the latter was erected between 1869 and 1870. The western facade of this sanctuary is finely-finished, while its other parts are of undressed stone.

A cemetery extending in the middle of Diliv retains some horse-shaped tombstones.

In the 1920s, some metallic objects and 2 inscribed stones were found in the village during agricultural work. The Georgian priest of Gogashen failed to read

these inscriptions, which leads us to the supposition that they were in Armenian. Unfortunately, the stones bearing them disappeared prior to 1933.⁸⁰

A village site, known by the name of **Shahtuban**, is located west of Diliv. In 1595 it is mentioned by the name of *Shuatuban (Middle Quarter)* as comprising 9 houses and paying a tax of 11,000 *akches*.⁸¹

Another village site called **Vardisuban** extends south of Diliv. In 1595 it had a population of 39 houses and paid 19,000 *akches* to the State Treasury.⁸² Referring to the testimonies of the local inhabitants, N. Berdzenishvili writes that this village site used to retain a church, a graveyard and an oil press.⁸³

80 ბერძენიშვილი ნ., idem, p. 64.

81 გურჯისტანის ვილაიეთის დიდი ღაგთარი, გვ. 286.

82 Idem, pp. 286-287.

83 ბერძენიშვილი ნ., idem, p. 63.

79 ՀԱԳ, ֆ. 53, ց. 1, գ. 3856, ք. 9:

ZAK



ZAK. A general view of the village from the south-west

Location. The village is situated 11 kilometres north of Akhalkalak in a straight line, between 1,670 and 1,700 metres of altitude above sea level.

A Historical Introduction. In 1595 Zak had a population of 7 houses and paid 10,000 *akches* to the state.¹ In the days of Village Head Mehmed, i.e. between 1705 and 1706, the amount of this tax grew to 21,630 *akches*.²

In 1899 to 1900, the cereal leaf and Hottentot beetles inflicted tangible harm on the agriculture of Zak. The Ad Hoc Governmental Committee, set up to render aid to the victims of these pests, ranked the village among the third-class places in accordance with the extent of the losses it had suffered.³

Zak participated in World War II with 150 of its inhabitants, 59 of whom did not return to their homes.⁴

Population. Most of the forefathers of the present-day inhabitants of the village moved here in 1830 from the region of Van, as well as from Kampir (Kambur)⁵

Village, Karin District. At the time of their resettlement, Zak had 4 houses of native Armenian population.

The *statistical records* which follow below show that the local inhabitants continually increased in number during the 19th and 20th centuries:

Year	Houses	Males	Females	Total
1840 ⁶		89	82	171
1841 ⁷		72	69	141
1842 ⁸		80	75	155
1844 ⁹		89	87	176
1847 ¹⁰		104	102	206
1849 ¹¹		106	104	210
1853 ¹²		120	118	238
1857 ¹³		90	76	166
1861 ¹⁴		132	107	239
1862 ¹⁵		132	108	240
1863 ¹⁶		141	107	248

6 ՀԱԳ, ֆ. 53, ց. 1, գ. 3800, ք. 4:

7 Idem, file 3802, pp. 62-63.

8 Idem, file 3805, pp. 77-78.

9 Idem, file 3809, pp. 14-15.

10 Idem, file 3814, pp. 34-35.

11 Idem, file 3818, pp. 40-41.

12 Idem, file 2743, pp. 37-38.

13 Idem, file 3830, pp. 53-54.

14 Idem, file 3839, pp. 24-25.

15 Idem, file 3836, pp. 21-22.

16 Idem, file 3843, pp. 21-22.

1 Գյւրջիստանի վեղաւոյտի ճիւղի ձեռնարկ, ց. 204.

2 Ֆեղձորի վեղաւոյտի ճիւղի ձեռնարկ 1694-1732 ՎՎ, ց. 120.

3 Սալիմեան, Անթրիպիոսի Մխարաթի գաւառի տնային հետազոտումները, «Մուրճ», 1901, № 6, էջ 248:

4 Գալսթյան Ա., idem, p. 101.

5 Kampir (presently renamed Kirmzitas), which remained populated by Armenians until the year 1829, was situated 18 kilometres north of Karin (Erzrum) City.

1864 ¹⁷		137	112	249
1866 ¹⁸	27	137	117	254
1867 ¹⁹		150	123	273
1868 ²⁰		152	123	275
1870 ²¹		156	127	283
1871 ²²		163	129	292
1872 ²³		171	140	311
1873 ²⁴		170	140	310
1874 ²⁵				317
1875 ²⁶				309
1876 ²⁷		180	145	325
1877 ²⁸		161	144	305
1878 ²⁹		170	150	320
1880 ³⁰		178	159	337
1881 ³¹		182	172	354
1882 ³²		179	167	346
1883 ³³		180	166	346
1884 ³⁴	25			
1885 ³⁵		190	166	356
1887 ³⁶		206	191	397
1889 ³⁷		225	220	445
1890 ³⁸		222	225	447
1891 ³⁹		230	251	481
1892 ⁴⁰		229	248	477
1893 ⁴¹	39	233	246	479
1894 ⁴²		240	252	492
1895 ⁴³	49			500
1897 ⁴⁴		276	280	556
1898 ⁴⁵		295	286	581
1899 ⁴⁶		273	280	553
1900 ⁴⁷		288	290	578
1901 ⁴⁸		297	298	595



ZAK. The village and the local church from the north

1902 ⁴⁹		310	297	607
1905 ⁵⁰		328	319	647
1908 ⁵¹	49	338	338	676
1910 ⁵²		357	357	714
1912 ⁵³		376	374	750
1914 ⁵⁴		391	381	772
1916 ⁵⁵		400	387	787
1918 ⁵⁶	77	288	292	580
1921 ⁵⁷		150	100	250
1987 ⁵⁸	224			988

17 Idem, file 3846, pp. 8-9.

18 Idem, file 3848, p. 74.

19 Idem, file 3851, pp. 20-21.

20 Idem, file 3853, p. 28.

21 Idem, file 3856, p. 9.

22 Idem, file 3858, pp. 10-11.

23 Idem, file 3859, pp. 58-59.

24 Idem, file 3862, pp. 71-72.

25 Idem, file 3864, pp. 27-28.

26 Idem, file 3866, pp. 20-21.

27 Idem, file 3868, pp. 30-31.

28 Idem, file 3869, pp. 29-30.

29 Idem, file 3850, pp. 218-219.

30 Idem, file 3872, pp. 88-89.

31 Idem, file 3873, pp. 97-98.

32 Idem, file 3874, pp. 43-44.

33 Idem, file 3875, pp. 48-49.

34 «Արձագանք», 1885, № 3, էջ 43:

35 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, թ. 10:

36 Idem, file 3880, pp. 40-41.

37 Idem, file 3884, pp. 65-66.

38 Idem, file 3887, p. 146.

39 Idem, file 3889, p. 145.

40 Idem, file 3891, p. 115.

41 Idem, file 3895, pp. 42-43. Also see «Մուրճ», 1894, № 5, էջ 793.

42 ՀԱԳ, ֆ. 53, գ. 1, զ. 3896, թ. 170-171:

43 ՀԱԳ, ֆ. Գ-56, գ. 18, զ. 289, թ. 2:

44 ՀԱԳ, ֆ. 53, գ. 1, զ. 3899, թ. 43-44:

45 Idem, file 3897, p. 165.

46 Idem, file 3903, pp. 101-102.

47 Idem, file 3905, p. 52.

48 Idem, file 3906, p. 68.

Prominent Personalities. Zak is the birthplace of Hero of the Soviet Union Vachagan Hunan Vantsian (1913 to 1944).

The parochial school of Zak, which is first mentioned in 1865, continued its activity until 1885, when all the Armenian schools of the Empire were closed on a Governmental order:

Year	Comments	Teachers	Pupils
1865 ⁵⁹		1	27
1875 ⁶⁰		1	24
1876 ⁶¹		1	18
1877 ⁶²		1	27

49 Idem, file 3907, pp. 19-20.

50 Idem, file 3912, pp. 262-263.

51 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, թ. 43:

52 Idem, file 3917, pp. 135-136.

53 Idem, file 3920, pp. 18-19.

54 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, թ. 173-174: Another source reports 683 inhabitants for the same year (Кавказский календарь на 1915 г., стр. 125).

55 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, թ. 20-21:

56 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, թ. 1-4:

57 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, թ. 1:

58 According to the documents provided by the Village Council.

59 ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, թ. 2:

60 Idem, file 3866, pp. 20-21.

61 Idem, file 3850, p. 52.

62 Idem, p. 130.



ZAK. St. Grigor Lusavorich (Gregory the Enlightener) Church as seen from the north-west, south-west, again from the north-west and south-east

1878 ⁶³	1	21
1880 ⁶⁴	1	27
1881 ⁶⁵	1	23
1883 ⁶⁶	1	15

St. Minas Church, which was founded in the 1830s, functioned as a parish church until the late 1880s. In 1893 the Armenians of Zak embarked upon erecting a new church in the site of the older one, but they had to leave their work incomplete due to various obstacles posed by the Government: "...in 1893 we started the construction of a new church, procured the necessary building materials despite our scanty means and laid its foundations. The secular authorities, however, banned us from carrying on our work under the plea that the Government had issued an order making the consent of the Russian Exarch obligatory for it..."⁶⁷

After a delay of two years, in 1895 the ruling powers suggested that the Armenians of Zak should give up the idea of building a new church, and ought to confine themselves to that of Trona standing not very far.⁶⁸ The latter, however, remained firm in their decision: "...first of all, our village... lies far from Trona not by a verst and a half, but by more than two versts. Besides, it is separated from Trona by a stream which grows extremely abundant in spring-time, overflows the small wooden bridge [lying over it] and hinders movement for many days. Thirdly, it is impossible to perform the rites of baptism, marriage and burial at such a long distance. The expenses we have made so far will prove futile..."⁶⁹ Thus, the villagers did not abstain from their intention of building a new church.⁷⁰

In 1903 the Armenians of Zak again raised the issue of the new church—by this time, their older one had

63 *Idem*, p. 178.

64 *Idem*, file 3872, pp. 88-89.

65 *Idem*, file 3873, pp. 97-98.

66 *Idem*, file 3875, pp. 48-49.

67 ՀԱԳ, ֆ. Պ-56, գ. 18, զ. 289, ք. 2:

68 *Ibid.*

69 *Ibid.*

70 «Արձապահ», 1885, № 3, էջ 43:



ZAK. A cemetery extending at the northern extremity of the village, and tombstones (19th century)

appeared in such a state of disrepair that it ranked among the places devoid of a church altogether.⁷¹

In 1905 the local inhabitants continued their efforts to have the project of the future church ratified.⁷² After a long delay, they were finally granted permit to carry on the construction of the sanctuary.⁷³ Upon its completion, the church was consecrated in a solemn ceremony held on 29 April 1911.⁷⁴

A cemetery (19th to 20th centuries), extending on a slanting hill slope at the north-western extremity of the village, retains a great number of tombstones, including that of Parish Priest Isahak Abrahamiants engraved with the following epitaph:

Twelve lines in the Armenian original:

ԱՅՍ Է ՏԱՊԱՆ ՀԱՆ/ԳՍՏԵԱՆ ԻՍԱՀԱԿ / ՔԱ-
ՀԱՆԱՅԻ ԱԲՐԱ/ՀԱՍԵԱՆՅ, ՈՐ / Ի ԾՆԵԱԼ 1828
/ ԹԻՒՆ 15 ՍԱՐՏԻ / ՉԱԳ ԳԻՒԴԻ ՍՈՒՐԲ ՍԻ-
ՆԱՍ ԵԿԵ/ՂԵՅՈՒՄ ԵՒ ՉԵՌ/ՆԱԴՐՈՒԵՑԱԻ
1877, / ՎԱԽՃԱՆԵՑԱԻ / ՉԱԳ ԳԵՂ 1897:

Transl.: IN THIS GRAVE REPOSES PRIEST ISAHAK ABRAHAMIAN, WHO WAS BORN ON 15 MARCH 1828, WAS ORDAINED IN SAINT MINAS CHURCH OF ZAG VILLAGE IN 1877 AND DIED IN ZAG VILLAGE IN 1897.

Published in: Կարապետյան, Ս. Ջալալյան, էջ 173.

Note: The house (1874) of Priest Isahak Abrahamiants, which has a hearthstone, is still preserved in Zak.

71 «Արարատ», 1903, էջ 436:

72 «Արարատ», 1905, էջ 406-407:

73 ՀԱԳ, ֆ. 56, ց. 1, գ. 8949, ք. 1-27:

74 ՀԱԳ, ֆ. 35, ց. 1, գ. 682, ք. 8:



ZAK. A hearthstone (1874) preserved in Priest Isaac Abrahamians's house; the monument to V. Vantsian and a cross-stone (1999) erected in memory of the 1915 Genocide victims

ZRESK



ZRESK. A general view of the village from the south-east

Location. The village is situated on the western shore of Lake Zatik, 6 kilometres west of Akhalkalak in a straight line, between 1,720 and 1,730 metres of altitude above sea level.

A Historical Introduction. It represents the medieval village site of Zresk¹ at present known by the name of *Kharaba*. In 1595 Zresk comprised a population of 16 houses and paid 10,000 *akches* to the State Treasury² (the source providing this information is a tax list mentioning both non-Armenian personal names, spread in Armenian surroundings, and purely Armenian ones such as *Astvatzatur*). In the days of Village Head Mahmud, viz. between 1705 and 1706, the village again paid 10,000 *akches* to the state.³

¹ Գյւրջօսեճանօս յեղափոխութեան ճիշդագոյնը, ԳՅ. 227.

² Ֆեղձորի յեղափոխութեան ճիշդագոյնը 1694-1732 ՎՎ. ԳՅ. 122.

³ The earliest reference to the toponym of *Zresk* is found in Yovhannes Drasxanakertc'i's *History of Armenia*, according to which, it is located in Shirak and not in Javakhk: "Because in the days of Abbot Soghomon the congregation of Mak'enoc'k' was divided into two groups, the abbot went with half of the clerics of the congregation to live at Zresk, which is in the district of Shirak" (**Yovhannes Drasxanakertc'i's** *History of Armenia*. Translation into English and Commentary by Rev. Fr. Krikor Vardapet Mak-

In the west, the village site is presently adjoined by the village of Zresk (Kirovakan) founded by Armenian resettlers who moved⁴ here from Darakyov Village, Tzalka District in 1936. In 1987 the village of Zresk had 141 houses with 561 inhabitants. As of 2001, how-

soudian. Available at: <http://rbedrosian.com/hsrces.html>). Stepanos Orbelian clearly differentiates between the districts of Shirak and Javakhk, which are situated within a short distance of each other, but are not close neighbours. Like Yovhannes Drasxanakertc'i, he places Zresk in Shirak. "Learning about the [impending] danger beforehand, the monks divided in two groups. Together with Father Superior Soghomon—not Soghomon Senior called *Father of Fathers*, but his disciple—part of them went to the holy monastery of Zresk in Shirak District, where this same Soghomon distinguished himself in eremitical seclusion, taking up permanent living in a shack..." (**Ստեփանոս Օրբելյան**, Սյունիքի պատմություն, Երևան, 1986, էջ 166). M. Chamchian, Gh. Alishan and S. Eprikian do not add anything new with regard to the location of Zresk (**Գառնյանց Մ.**, Հայոց պատմություն, հ. Բ, Երևան, 1984, էջ 426: **Ալիշան Ղ.**, Շիրակ, Վենետիկ, 1881, էջ 172: **Էփրիկյան Հ.**, idem, vol. 1, p. 801). Taking into account the available materials, we think it groundless to identify Zresk of Shirak with Javakhk's village (monastery) of the same name.

⁴ The resettlement of the Armenians of Darakyov was due to the construction of a hydroelectric power station over the river Khram.



ZRESK. Funerary memorials amidst the ruins on the lake shore

ZRESK. A cross-stone dated 1072 (?)

ever, its population comprised only between 100 and 110 houses.

During World War II, 38 of the 86 residents of Zresk fighting on the battle-field were killed by the enemy.⁵

Monuments. The territory of the village retains some undressed slabs of stone, a single intact *khachkar*, as well as several pedestals of quadrilateral steles and cross-stones.

Engraved south of the lower cross wing of a *khachkar* (120 x 65 x 32 centimetres):

Ի Թ՛(ՈՒ)ԱԿԱՆ ... | ՇԻԱ՞ (1072՞) ... :

Transl.: IN THE YEAR 1072 (?)...

⁵ Գալսթյան Ա., Ջավախք, էջ 102:

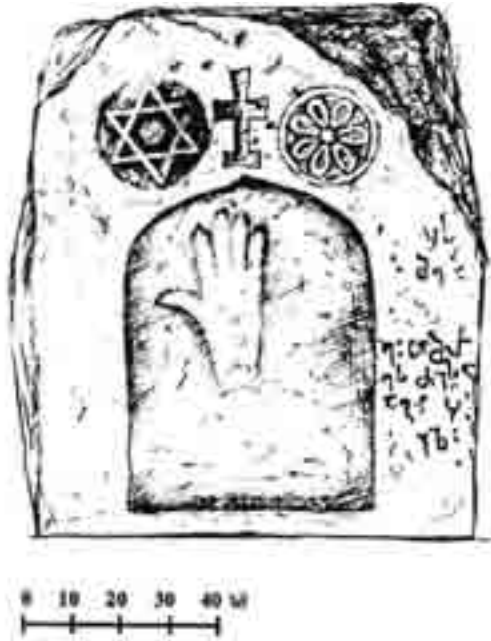
Published in: Կարապետյան Ս., Ջավախքի խաչքարերը, էջ 7.
 Note: The letters of the inscription are irregularly-carved, and the decipherment of the year is not precise and trustworthy.

N. Berdzenishvili, who made a scientific trip to Javakhk in 1933, became the first scholar to study a medieval stele preserved in Zresk. According to him, it was removed from its original place and was located in a site called *Tikar*, at the edge of the road leading to Kumurdo, within a kilometre of Vachian.⁶

⁶ Meeting N. Berdzenishvili's request, in 1942 Colonel Ghurashvili, the Commander of the Georgian battalion stationed in Akhalkalak, moved the stele to this city. Two years later, in 1944 at the same scholar's request, it was taken to Akhaltskha and consigned to the care of the History Museum of Samtskhe-Javakheti, where it is kept until the present times (see Եղբրեմյան Միգրի Ե., idem, p. 138).

Below follow three semi-distorted inscriptions in Georgian Mesropian characters preserved on the smoothed face of a rectangular stone forming part of this stele (180 x 82 x 40 centimetres):

a. †. სერათ : ოთ : | ძე უსმინ :
ხსიხრომანი : ერეცინი ხარინაღი :
უხიხრეცინი | ძმისადასიხრე ხარინათ...
[ა]ხსიხრე : [ე]ცაყსე მ...ს...ყ : მ... | ...ს



ZRESK. A traced copy of the kheli stele of King Grigor-Lasha according to “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი”

შიღუქიხრომანის : ა.ს. | რაყრთ :
თინძენაქ[რან] | უსხე ოც სმინ : ოთ
†. ს(ა)ს(ე)ლ(ო)თა ღ(მრთისა)თა | მე,
ბ(ე)რმ(ა)ნ ზრ(ე)ს(ე)ლმან ავაშ(ე)ნე ზუინაკტი
ბრძ(ა)ნე[ბითა] | ამირსპას(ა)ლ(ა)რისა ზ(ა)ქ(ა)-
რი(ა)ს(ო)თა ... [ო]რსავე ცხო(რე)ბასა მ...ს...შა
მ... | დღეგრძ(ე)ლ(ო)ბ(ო)სათ(ე)ს -ა-რ- | ო უყვთ
თანდასახ[ლად] | ბ(ე)რსა და ს(ე)მ(ე)ონს.
ღ(მერ)თ(მა)ნ ...

Transl.: IN THE NAME OF GOD, I, BERI ZRESKTSY, BUILT A ZUINAKT [?] ON THE ORDER OF AMIRSPASALAR [ARMY COMMANDER] ZAKARIA... IN TWO LIVES... FOR LONGEVITY... TO BERI AND SVIMON...

Published in: ბერძენიშვილი ნ., idem, p. 138; სილოგავა ვ. სამცხე-ჯავახეთის ისტორიული მუზეუმის ქართული ეპიგრაფიკული ძეგლები, გვ. 35, 115, 130; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 43.

Note: V. Silogava republished N. Berdzenishvili’s decipherment without any changes. According to academician S. Janashia, უსმინ should be read as ბარამან (Baraman). So far the etymology of the word ‘zuinakt,’ found in the inscription, has not been established precisely. With this respect, N. Berdzenishvili makes three conclu-

sions— firstly, ‘zuinakt’ is associated with the Armenian words ‘syun’ (i.e. the Armenian equivalent for ‘pillar’) and ‘syunak’ (i.e. the Armenian equivalent for ‘column’). This scholar also interprets ‘zuinakt’ on the basis of the Georgian words ზუინი, ზუინაკი, meaning ‘heap’ and ‘accumulation.’ The third version of etymology, which is the most preferable for Berdzenishvili, associates it with the Greek word συσπυκτεον, meaning ‘collected together,’ and ‘heaped on one another.’

Taking into account the fact that Amirspasalar Zakaria is mentioned in †. 1212, we can trace the inscription back to the early 13th century.

b. ად(ო)დ(ე)ნ | ც(ო)ტა ძეი.
ად(ო)დ(ე)ნ | ც(ო)ტა ძეი.

Transl.: MAY YOU GLORIFY TSOTA’S SON (TSOTADZE).

Published in: ბერძენიშვილი ნ., idem, p. 138; სილოგავა ვ. სამცხე-ჯავახეთის ისტორიული მუზეუმის ქართული ეპიგრაფიკული ძეგლები, გვ. 35-36, 115, 130; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 43.

Note: V. Silogava republished N. Berdzenishvili’s decipherment without any changes. Like the aforementioned one, this inscription dates from the beginning of the 13th century.

c. ად(ო)დ(ე)ნ | ნი : ყრთე | ოც ძმენ | მთი : რი:
ად(ო)დ(ე)ნ ღ(მერთმა)ნ შ(ა)ლვა და ძმაი მ(ა)თი
ო(ც)ანე.

Transl.: MAY GOD GLORIFY SHALVA AND HIS SON IVANE.

Published in: ბერძენიშვილი ნ., idem, p. 139; სილოგავა ვ. სამცხე-ჯავახეთის ისტორიული მუზეუმის ქართული ეპიგრაფიკული ძეგლები, გვ. 35-36, 115, 130; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 100-101.

Note: N. Berdzenishvili’s decipherment of the inscription was republished by V. Silogava without any changes. The inscription dates back to the early 13th century.

During a scientific expedition made to Javakhk in 1995 under the supervision of N. Berdzenishvili, an inscribed stele of the type of kheli was found on one of the walls of a newly-built Armenian prayer-house located on the shore of Lake Zatik. Its inscription reads as follows:

ყს ჰი[ფი]დ[ი] ჰი[ფი] : დჰი[ს] ო[ს] ო[ს] ო[ს]

შ(ე)უნდნეს (?) ... მეფეთა მეფე თ(ა)მ(ა)რის ძისა გ(იორგი)ს ჳ(ე)ლი.

Transl.: HAVE MERCY (?)... THE HAND OF GIORGI (LASHA), THE SON OF KING OF KINGS THAMAR.

Published in: “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 100-101.

Note: The believers of the neighbourhood are in the habit of lighting candles on this stele, as a result of which, the reliefs and inscription carved on it are almost buried under a thick layer of soot. For this reason, we are obliged to publish the latter from an unsuccessfully-made traced copy found in “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი.”

The inscription dates from the period of the reign of King Giorgi Lasha IV (1213 to 1222).

EKHTILA



EKHTILA. A general view of the village

Location. The village lies 16 kilometres north of Akhalkalak in a straight line, at an altitude of 1,695 to 1,740 metres above sea level.

A Historical Introduction. In 1595 Ekhtila comprised a population of 12 houses and paid 13,000 *akches* to the Ottoman Government.¹ This state tax amounted to 10,999 *akches* in the days of Village Head Ahmed Ali, viz. between 1718 and 1719,² and to 6,500 from 1722 until 1723, when the village was governed by Ismayil Abdullah.³

In 1884 Ekhtila was the estate of nobleman David Kananians.⁴

The earthquake of 19 December 1899 destroyed 69 out of the 72 houses of Ekhtila and took away the lives of 9 inhabitants.⁵ In order to alleviate the consequences of these losses, the Committee of Relief for Earthquake-Stricken Villages “built 46 houses, each of them costing 600 roubles”⁶ in the village.

Population. The forefathers of the present-day residents of Ekhtila resettled in its territory from Alashkert District and Gharakepak Village,⁷ Karin District, Karin Province between 1829 and 1830. In 1836 part of the local inhabitants left their houses and founded the village of Ekhtila-Samsar (Pokr Samsar). In the same year, some other Armenians from Ekhtila took up living in Lomaturtskh, and another 7 families resettled in Trkna.

As reported by the available *statistical records*, the population of Ekhtila continually grew during the 19th and 20th centuries:

Year	Houses	Males	Females	Total
1840 ⁸		286	290	576
1841 ⁹		248	260	508
1842 ¹⁰		255	270	525
1844 ¹¹		277	289	566
1845 ¹²		282	295	577

¹ Երևանի քաղաքի վիճակագրության կոմիտեի տարածած, Երևան, 1999.

² Քանախանյանի քաղաքի վիճակագրության կոմիտեի տարածած, 1694-1732 ՎՎ., Երևան, 1977.

³ Idem, p. 173.

⁴ «Արմենիա», 1885, № 3, էջ 43:

⁵ «Մշակ», 1900, № 43, էջ 2:

⁶ «Մշակ», 1902, № 265, էջ 1:

⁷ For information about Gharakepak, see the part of the present work devoted to Azavret Village (p. 36, note No. 3).

⁸ ՀԱԳ, ֆ. 53, ց. 1, ք. 3800, ք. 4:

⁹ Idem, file 3802, pp. 62-63.

¹⁰ Idem, file 3805, pp. 78-79.

¹¹ Idem, file 3809, pp. 16-17.

¹² Idem, file 3811, pp. 71-72.

1847 ¹³		310	320	630	1891 ⁴⁵		349	295	644
1849 ¹⁴		321	325	646	1892 ⁴⁶		342	299	641
1853 ¹⁵		267	240	507	1893 ⁴⁷	60	343	299	642
1854 ¹⁶		274	244	518	1894 ⁴⁸		347	298	645
1857 ¹⁷		200	180	380	1897 ⁴⁹		382	349	731
1860 ¹⁸		232	197	429	1899 ⁵⁰	72	382	338	720
1861 ¹⁹		230	210	440	1900 ⁵¹		399	351	750
1862 ²⁰		235	208	443	1901 ⁵²		408	360	768
1863 ²¹		242	216	458	1902 ⁵³		415	367	782
1864 ²²		242	216	458	1905 ⁵⁴		451	392	843
1866 ²³	42	248	213	461	1908 ⁵⁵	69	469	409	878
1867 ²⁴		257	221	478	1910 ⁵⁶		492	429	921
1868 ²⁵		255	223	478	1912 ⁵⁷		516	444	960
1869 ²⁶		257	222	479	1914 ⁵⁸		541	457	998
1870 ²⁷		271	218	489	1916 ⁵⁹		539	471	1,010
1871 ²⁸		279	221	500	1918 ⁶⁰	93	354	349	703
1872 ²⁹		275	225	500	1921 ⁶¹		190	185	375
1873 ³⁰		281	235	516	1987 ⁶²	266			1,270
1874 ³¹				527					
1875 ³²				527					
1876 ³³		296	236	532					
1877 ³⁴		281	221	502					
1878 ³⁵		285	226	511					
1880 ³⁶		287	240	527					
1881 ³⁷		291	242	533					
1882 ³⁸		300	242	542					
1883 ³⁹		307	253	560					
1884 ⁴⁰	43								
1885 ⁴¹		294	261	555					
1887 ⁴²		324	283	607					
1889 ⁴³		343	290	633					
1890 ⁴⁴		340	285	625					

13 Idem, file 3814, pp. 33-34.

14 Idem, file 3818, pp. 40-41.

15 Idem, file 2743, pp. 37-38.

16 Idem, file 3825, pp. 48-49.

17 Idem, file 3830, pp. 53-54.

18 Idem, file 3833, pp. 65-66.

19 Idem, file 3839, pp. 24-25.

20 Idem, file 3836, pp. 21-22.

21 Idem, file 3843, pp. 21-22.

22 Idem, file 3846, pp. 8-9.

23 Idem, file 3848, p. 74.

24 Idem, file 3851, pp. 20-21.

25 Idem, file 3853, p. 28.

26 Idem, file 3856, p. 10.

27 Idem, file 3857, p. 23.

28 Idem, file 3858, pp. 10-11.

29 Idem, file 3859, pp. 57-58.

30 Idem, file 3848, pp. 71-72.

31 Idem, file 3864, pp. 27-28.

32 Idem, file 3866, pp. 20-21.

33 Idem, file 3868, p. 29.

34 Idem, file 3869, p. 30.

35 Idem, file 3850, pp. 218-219.

36 Idem, file 3872, pp. 88-89.

37 Idem, file 3873, pp. 97-98.

38 Idem, file 3874, pp. 43-44.

39 Idem, file 3875, pp. 48-49.

40 «Արձագանք», 1885, № 3, էջ 43:

41 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 11:

42 Idem, file 3880, pp. 40-41.

43 Idem, file 3884, pp. 65-66.

44 Idem, file 3887, p. 147.

Ekhtila participated in World War II with 200 of its inhabitants, 52 of whom did not return to their homes.⁶³

The earliest records attesting to the existence of a parish school in the village date from the year 1865. For the last time, it is mentioned among other functioning institutions of education in 1908.⁶⁴

Year	Comments	Teachers	Pupils
1865 ⁶⁵		1	49
1874 ⁶⁶		1	20
1875 ⁶⁷	School of primary education housed in the teacher's dwelling	1	20
1876 ⁶⁸		1	20
1877 ⁶⁹		1	18
1878 ⁷⁰		1	16

45 Idem, file 3889, p. 146.

46 Idem, file 3891, p. 118.

47 Idem, file 3895, pp. 42-43. Also see «Արթ», 1894, № 5, էջ 794.

48 ՀԱԳ, ֆ. 53, գ. 1, զ. 3896, ք. 171-172:

49 Idem, file 3899, pp. 144-145.

50 Idem, file 3903, pp. 101-102.

51 Idem, file 3905, p. 52.

52 Idem, file 3906, p. 68.

53 Idem, file 3907, pp. 20-21.

54 Idem, file 3912, pp. 263-264.

55 ՀԱԳ, ֆ. 35 գ. 1, զ. 559, ք. 43:

56 Idem, file 3907, pp. 135-136.

57 Idem, file 3920, pp. 18-19.

58 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 174-175: Another source reports 689 inhabitants for the same year (Кавказский календарь на 1915 г., стр. 130).

59 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 21-22:

60 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:

61 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:

62 As attested by the registers of the Village Council.

63 Դավթյան Ա., Չավախք, էջ 101:

64 Խորոյան Ս., idem, p. 517.

65 ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, ք. 2:

66 Idem, file 3864, pp. 27-28.

67 ՀԱԳ, ֆ. 56, գ. 3, զ. 52, ք. 43: Yeremia Baghchagyulians worked as a teacher there.

68 ՀԱԳ, ֆ. 53, գ. 1, զ. 3850, ք. 52:

69 Idem, p. 130.

70 Idem, p. 178.



EKHTILA. St. Stepanos Church as seen from the south-west, north-west, west and south-east

1880 ⁷¹	1	20
1881 ⁷²	1	25
1988 ⁷³	Secondary	206

As confirmed by some Georgian Mesropian inscriptions preserved on the walls of **St. Stepanos Church**, it was built in 1308 by the local inhabitants who had apparently embraced the Chalcedonian faith, but still remained loyal to the ancient customs accepted in the Armenian Apostolic Church. This is well evident from the features of the sanctuary which are typical of Armenian Apostolic churches—the elevated

bema, the absence of graves inside it and their abundance around it. St. Stepanos Church originally belonged to the Byzantine faith, but it turned into an Apostolic one not later than the 16th century. The Armenian cemetery which extends in the yard of the church abounds in tombstones of the 15th to 18th centuries.

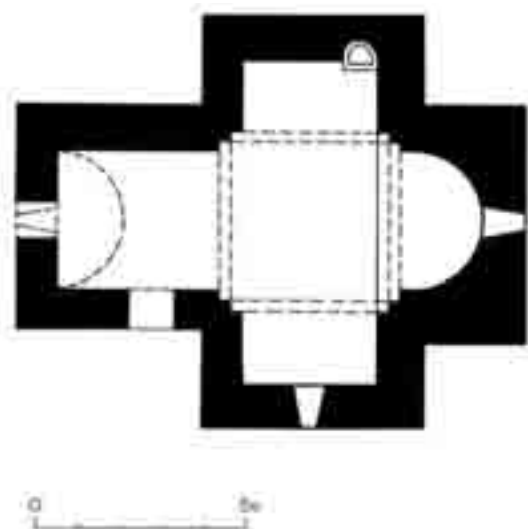
St. Stepanos Church was again consecrated by the Armenian resettlers of Karin who took up living in the devastated Armenian village site in the 1830s.⁷⁴ By 1898 (on the eve of the earthquake of 19 December 1899), the monument had appeared in such a state of disrepair that “...the authorities closed the Armenian church of Ekhtila

⁷¹ Idem, file 3872, pp. 88-89.

⁷² Idem, file 3873, pp. 97-98.

⁷³ According to the information provided by the School Administration.

⁷⁴ ՀԱԳ, ֆ. 56, գ. 1, թ. 13:



EKHTILA. St. Stepanos Church as seen from the west; its cornices; the pedestal of a quadrilateral stele and the plan of the monument

Village of this district, for it was on the verge of collapse and could bury many people beneath its ruins.”⁷⁵ The earthquake came to damage the sanctuary even further so that it finally found itself in an emergency condition.⁷⁶ The studies conducted in 1900 showed that “...it is no longer possible to renovate our old church, for the earthquake has demolished it up to its very foundations. Moreover, its eastern and western parts are totally destroyed, but even if we decide to found a new church, we cannot afford to do so, for the local people are hardly able to rebuild their houses which have been levelled with the ground by the earthquake. Now all of us are waiting for the support of the Committee to [re]construct the church and the houses.”⁷⁷ Eventually, in the course of several years, the villagers overcame their financial

⁷⁵ «Նոր-Պար», 1898, № 18, էջ 2:

⁷⁶ **Мушкетов И.**, idem, pp. 27-28.

⁷⁷ ՀԱԳ, ֆ. 53, ց. 1, զ. 3356, ք. 6:



EKHTILA. Cross reliefs decorating the southern entrance tympanum and southern facade of St. Stepanos Church

difficulties and repaired the sanctuary, which resumed service as a parish church.

St. Stepanos represents a cruciform church—a composition that can rarely be found in Javakhk—but it does not have a dome like numerous other medieval (5th to 7th centuries) churches of Armenia having the same plan. The monument, which is entirely built of finely-dressed stone, has the following exterior dimensions: 12.12 x 9.72 metres.

1 The cornice of the southern facade of the church is engraved with a two-line inscription:

†. ԸՏԵՏԻՐԾ ԿԻԿՅԻՆԵՏ ԽՍԷՆ ԸԶՆԵՏ
ՐԾ ԺԻԳՂԸԿԻՆԺԵՏ ԿՏԻՆԵՏ ԿԸՆԸՐԾԻՆՏ-
ԸՏԻ ԿԻ ՈՐԻ ԿԻՆԻ ԿԸԸ ՓԻԻ ՏԸԿԻՏԻՆԵՏ ԿԻ-
ՆԵՏ: ԿԻՆ: ԿԻ: ՈԻ:



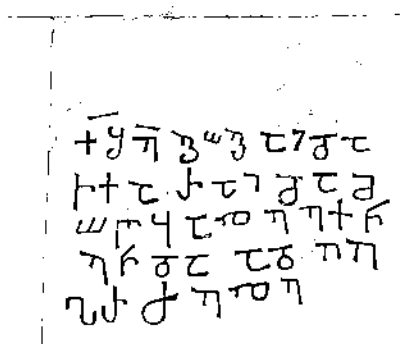
†. გათავდა ქვეშელისა ლ(ი)პ(ა)რ(ი)ტის ცოლისა და თმოგოველთა ქალისა რო(უ)სო(უ)დანისაგან, შ(ე)უნდ(უ)ენ ღ(მ)ერთმან. ქ(რო)ნი(კ)ონი იყო ფკჷ (528). ჭო(უ)რვანის ძესა ი(ო)ვანეს შ(ე)უნდ(უ)ენ ღ(მ)ერთმან.

Transl.: COMPLETED BY THE TMOGVETSIES' DAUGHTER RUSUDAN, THE SPOUSE OF LIPARIT KVESHTSY. MAY GOD HAVE MERCY. 528 (1308) OF THE CHRONICON. MAY THE LORD HAVE MERCY UPON JURVAN'S SON IOVANE.

Published in: Brosset M., Mélanges asiatiques, t. II, p. 343; ჟორდანიას თ., CMOMIK, XIII, სტრ. 130; ჟორდანიას თ., ქრონიკები, II, 1897, გვ. 174; ცისკარიშვილი ვ., ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, გვ. 94, ბერძენიშვილი ნ., idem, p. 148; Մուրადյան Պ., Խղի և պարտականության խաչմերուկում, «Հզոր Հայրենիք», 1998, № 8, էջ 6; “ჯავახეთი. ისტორიულ-სურთომოდგერული გზამკვლევი,” თბილისი, 2000, გვ. 69.

Misreading: M. Brosset has ԺԸԿԻՏԻՆԵՏ; T. Jordania offers თმოგველი როსოდანისაგან, შეუნდვენ, ქორონიკონი, ფკზ, ივანეს, შეუნდვენ; V. Tsiskarishvili has თმოგველთა, რუსუდანისაგან, შეუნდვენ, მორვანისა, შეუნდვენ. “ჯავახეთი. ისტორიულ-სურთომოდგერული გზამკვლევი” offers თმოგველთა, რუსუდანისაგან, შეუნდვენ.

Note: T. Jordania has the year of the Chronicon ფკზ (527 to 1307). P. Muradian published only the Armenian translation of the inscription based on the decipherment by N. Berdzenishvili.



2 The southern wall of the sanctuary bears a five-line inscription in Georgian Mesropian letters:

ჩი ყი ლღღტბ ბს | ხჩტსტბ ბს
 მქღჟყტსნი რაჩინ ბს ტბიიქსტაჩიზი

ქ(რისტე), შ(ეიწყალ)ე გოგაჲ და | ხქარაი და
 მღწყალე ექნენ და აღღეჰრძელე.

Transl.: CHRIST, MAY YOU HAVE MERCY UPON GOGA AND CHKARA AND MAY THEY RECEIVE ATONEMENT FOR THEIR SINS AND ENJOY LONGEVITY.

Published in: **სილოგავა ვ.**, მრავალთავი, VII, გვ. 181.

Misreading: V. Silogava has *აღღეჰრძელე*.

Note: According to V. Silogava, the form *აღღეჰრძელე* contains an error made by the engraver and should actually be *აღღე რძელე*. In the same time, he also points out that the substitution of 'გ' for 'ჰ' was customary for these verb forms and is found in other inscriptions of the 11th century as well. V. Silogava traces the inscription back to the 11th to 12th centuries.

3 Another inscription in Georgian Mesropian characters is preserved below a four-winged ornamental pattern carved on the eastern corner of the southern facade of the church:

სურქაი

პეტრე

Transl.: PETRE.

Published in: **სილოგავა ვ.**, მრავალთავი, VII, გვ. 180.

Note: V. Silogava attributes the inscription to the 10th century.

4 An extremely weathered ornamented stone fragment, set in the southern facade of the church, retains the remnants of a Georgian Mesropian inscription:

ჩი ს ... ი ...

ქ(რისტე) ს ... ე ...

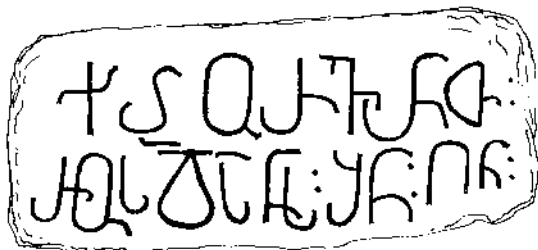
Transl.: JESUS...

Published in: **Կարապետյան Մ.**, Ջալախը, էջ 183.

Note: The similarity between the ornaments enriching this stone fragment and the aforementioned four-winged decorative pattern, carved on the eastern corner of the southern facade of the church, gives us grounds to trace this inscription back to the 10th century.

5 A two-line inscription is inwardly carved on the north-facing wall of the church:

†. სჯაჩუხრძ | ქღსბჲს ყრ ირ



†. ჭურვა(ა)ნთ რუს(უ)დანს შ(ეუნღუენ) ღ(მერთმ)ან.

Transl.: MAY GOD HAVE MERCY UPON JURVANT RUSUDAN.

Published in: **სილოგავა ვ.**, მრავალთავი, VII, გვ. 179.

Misreading: V. Silogava has *შეუნღვენ*.

Note: Most probably, "Jurvant Russudan" is Liparit Kveshtsy's

wife and Jurvan's son Iovane's sister Rusudan mentioned in the construction inscription of the church.

According to V. Silogava, the inscription was engraved between the 13th and 14th centuries.

6 The north-facing wall of the church also preserves another Georgian Mesropian inscription:

†. ნიზ

†. ნ(ი)კ(ოლო)ზ

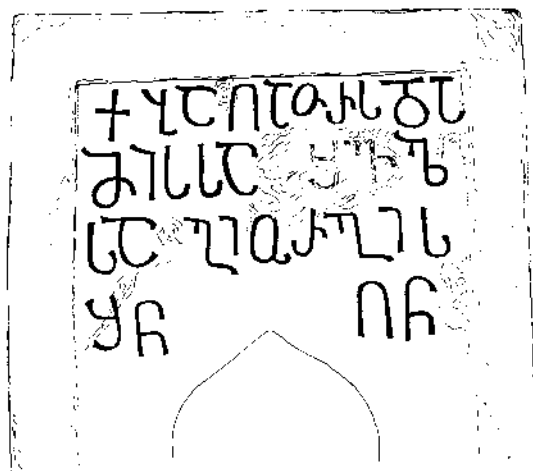
Transl.: NICHOLOZ.

Published in: **სილოგავა ვ.**, მრავალთავი, VII, გვ. 179.

Note: V. Silogava traces the inscription back to the 13th to 14th centuries.

7 A four-line weathered epitaph in Georgian Mesropian letters is found on a gravestone placed near the eastern wall of the church:

†. ყტიტტჲს ბს | ბისსტ ყრბისტ ლღჟ-
 ლს | ყრ ირ



†. ბალათ(უ)რს და | მისსა შ(ე)ილსა გიორ-
 გის | შ(ეუნღუენ) ღ(მერთმ)ან.

Transl.: MAY GOD HAVE MERCY UPON BAGHATUR AND HIS SON GIORGI.

Published in: **Brosset M.**, Mélanges asiatiques, t. II, p. 343; **ცხ-
 კარიშვილი ვ.** idem, p. 94; **სილოგავა ვ.**, მრავალთავი, VII, გვ.

178; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 70.

Misreading: M. Brosset has ԿԻՄԵՆ; V. Tsiskarishvili offers ԿԻՄԵՆ, Մեյլես, Մեյլեզեն, and V. Silogava Մեյլեզեն. “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი” has მის, Մեյლეს, Մეյլეզեն.

Note: M. Brosset erroneously published this inscription as part of the construction inscription of the church, and Tsiskarishvili later repeated the same mistake. According to V. Silogava, the inscription dates from the 14th to 15th centuries.

A cemetery extending near the church retains a ram-shaped tombstone (in the east of the monument) typical of the 14th to 15th centuries, as well as an



EKHTILA. The tombstone (1582) of Sexton Harutiun the Mahtesy in the south of St. Stepanos Church, very close to its southern wall

inscribed one found near the southern wall of the sanctuary.

Eight lines in the Armenian original carved on the eastern side of a cradle-shaped gravestone (149 x 47 x 38 centimetres) placed near the southern wall of the church:

ՈՒԱ (1582) ԹՎԻՆ | (Յ)ԻՇԱՏԱԿ Է | ԱՅՍ ՏԱ-
ՊԱՆԸՍ ՀԱՆԳՈՒԹՅԵԱԼ Տ(Ի)Ր(Ա)Յ(Ո)Ի | ԱԲ-
ԿԱՐ(Ի) ՈՐԴԻ | ՄԱՀՏԵՍԻ ՅԱՐՈ(Ի)ԹՈՒՆ | ԻՆ:

Transl.: IN THE YEAR 1582. THIS GRAVESTONE PERPETUATES THE MEMORY OF THE LATE SEXTON ABKAR'S SON, MAHTESY HARUTIUN.

Published in: **Վարդանիշյան Մ.**, Ջավախք, էջ 184.

In the east of Ekhtila extends a cemetery where the oldest tombstones are several ram-shaped ones dating from the 14th to 16th centuries. The latest gravestones trace back to the period between the 19th and 20th centuries.

Six lines in the Armenian original engraved on a stele-shaped marble tombstone:



EKHTILA. A graveyard extending in the east of the village with specimens of tombstones preserved there

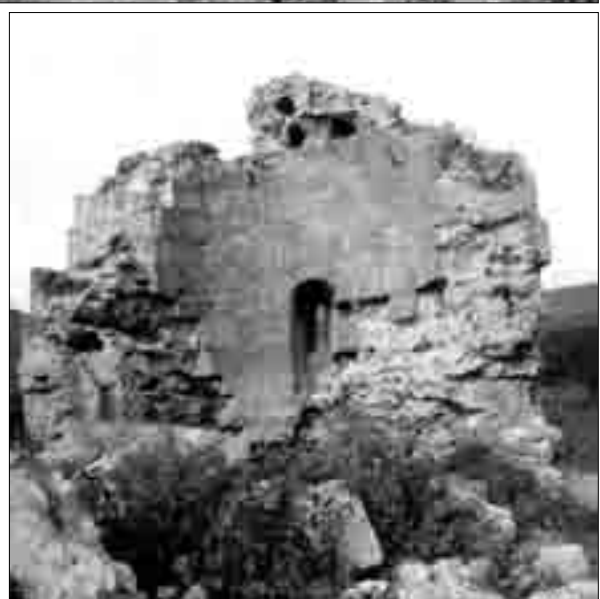
(ԱՍ)Տ ՀԱՆԳՉԻ ՍԱՐ(ՄԻՆ) | (ԱԶՆ)ՈՒԲՆ-
ՏՈՂՍՆ ՆԱ... | ... ԲԱԲԻԵԼ... | ...ԵԱՆՅԻ... |
...ՓՈԽԵԱ... | ...:

Transl.: IN THIS GRAVE REPOSE THE REMAINS

OF NOBLE... KABRIEL ...YANTS...

Published in: **Կարապետյան Մ.**, *ibid.*

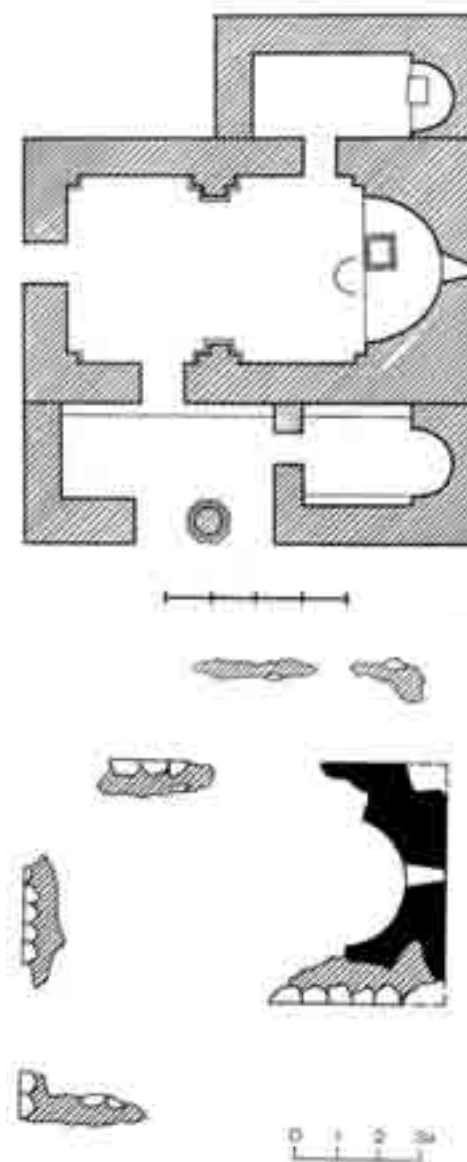
In the gorge of the tributary Meghrek, which takes source in the slopes of Mount Samsar, a kilometre east



EKHTILA. The village site of Meghrek with a semi-ruined church



of Ekhtila, the village site of Vank (known by the names of *Meghrek* or *Neghrek* among the Georgian inhabitants of Baralet) is preserved. It retains a semi-



EKHTILA. A partial view of the enclosure of the semi-destroyed church of Meghrek Village Site; a window opening from its eastern facade, and a fragment adorned with crosses.

The plans are presented according to “ჯავახეთი. ისტორიულ-სურომოდერული გზამკვლევი” and on the basis of the present-day state of the monument

ruined monastery (12th to 13th centuries) surrounded with ramparts and having annexes in its northern and southern parts. It represents a uni-nave building (exterior dimensions: 10.10 x 11.5 metres) thoroughly constructed of finely-finished stone.

Within about 100 metres of the monastery ran a small fortified wall enclosing a quadrilateral stele erected on a pedestal enriched with cross reliefs. In 1933 the monument was found broken.⁷⁸

⁷⁸ ბერძენიშვილი ნ., idem, p. 152.

ERINJA



ERINJA. A gorge and a spring in the territory of the village

Location. The village lies 20 kilometres south-west of Akhalkalak in a straight line, at an average altitude of 1,780 metres above sea level.

A Historical Introduction. According to the tax list of 1595, Erinja had a population of 13 houses (one of the local inhabitants was a certain Priest Hakob's brother) and paid 3,500 *akches* to the State Treasury.¹

Population. As of 1914, Erinja was inhabited with Turks (112 souls)² who were banished in 1944, in the years of Stalin's tyranny. Later the village was re-populated by Armenians from the neighbouring villages who constituted 13 houses with 48 inhabitants in 1987.³ During our visit to Erinja in 1988, it comprised merely 42 residents.

On the left side of a small gorge lying south of the



village, there is **an arched spring** built between 1882 and 1883 (1300 of Hijrah).⁴ It is entirely constructed of finely-dressed stone and bears a construction inscription in Arabic Turkish.

¹ Գրքահանության վեցամսյակի ծանուցում, ԳՎ. 283-284.

² Кавказский календарь на 1915 г., стр. 213.

³ As attested by the documents provided by the Village Council.

⁴ The decipherment of the year by Ch. Kostikyan, a specialist in Persian Studies.

TAKHCHA



TAKHCHA. The village seen from the south-west

Location. The village lies 8 kilometres south-east of Akhalkalak in a straight line, between 1,920 and 1,960 metres of altitude above sea level.

Population. The ancestors of the present-day inhabitants of Takhcha moved here from the district of Bayazet between 1829 and 1830. It is one of those village sites in Javakhk which were re-inhabited later as compared to the others. In 1918 the Turkish bandits put the local residents to carnage and spread ruin and devastation in the village. Its reconstruction started only in 1922 when 7 of the survivors of this slaughter came back to their native village together with some Armenians from Nardevan (Tzaghka).¹ N. Berdzenishvili, who visited Takhcha in 1933, states in his diary that it was populated by Muslims until the year 1918,² but the available archive documents, which are quite great in number, do not substantiate this allegation at all.

During our trip to Takhcha in 1988, it had a population of 38 houses, and a primary school of only 9 pupils.

¹ Հայաստանի և հարակից շրջանների տեղանունների բառարան, հ. 2, Երևան, 1988, էջ 398:

² *ბერძენიშვილი* ნ., idem, p. 109.

The *statistical records* relating to the growth of the local inhabitants during the 19th and 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1880 ³		80	74	154
1881 ⁴		75	74	149
1882 ⁵		76	78	154
1883 ⁶		74	80	154
1884 ⁷	14			
1885 ⁸		76	80	156
1886 ⁹		76	80	156
1887 ¹⁰		91	93	184
1890 ¹¹		92	92	184
1891 ¹²		95	97	192
1892 ¹³		96	105	201
1893 ¹⁴		97	103	200

³ ՀԱԳ, ֆ. 53, գ. 1, զ. 3872, ք. 90:

⁴ Idem, file 3873, p. 99.

⁵ Idem, file 3874, p. 44.

⁶ Idem, file 3875, pp. 48-49.

⁷ «Արձագանք», 1885, № 3, էջ 43:

⁸ ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 10:

⁹ Idem, file 3878, p. 12.

¹⁰ Idem, file 3880, pp. 40-41.

¹¹ Idem, file 3887, p. 184.

¹² Idem, file 3889, p. 192.

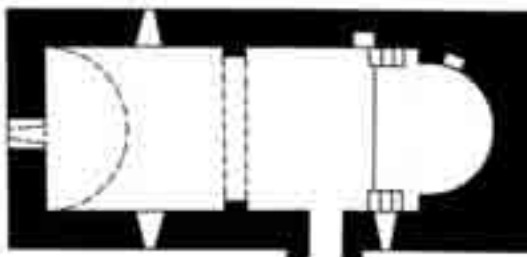
¹³ Idem, file 3891, p. 116.

¹⁴ Idem, file 3895, pp. 120-121.

1894 ¹⁵		102	112	214
1897 ¹⁶		108	112	220
1898 ¹⁷		109	107	216
1899 ¹⁸		110	110	220
1900 ¹⁹		108	117	225
1901 ²⁰		116	120	236
1902 ²¹		116	120	236
1905 ²²		119	122	241
1907 ²³				238
1908 ²⁴	24	130	125	255
1910 ²⁵		143	135	278
1912 ²⁶		146	134	280
1914 ²⁷		155	131	286
1916 ²⁸		156	141	297
1918 ²⁹	55	240	255	495
1921 ³⁰		50	45	95
1987 ³¹	40			138

Takhcha participated in World War II with 28 of its residents, 14 of whom did not return from the battlefield.³²

The earliest reference to **St. Minas Church**, built in the early 1880s, dates from 1884.³³ It represents a univariate vaulted building (exterior dimensions: 13.20 x



TAKHCHA. The plan of St. Minas Church

15 ՀԱԳ, ֆ. 22, ց. 1, զ. 298, ք. 21-22:

16 ՀԱԳ, ֆ. 53, ց. 1, զ. 3899, ք. 142-143:

17 Idem, file 3897, p. 167.

18 Idem, file 3903, pp. 93-94.

19 Idem, file 3905, p. 55.

20 Idem, file 3906, p. 68.

21 Idem, file 3907, pp. 19-20.

22 Idem, file 3912, pp. 262-263.

23 ՀԱԳ, ֆ. 56, ց. 1, զ. 95, ք. 93:

24 ՀԱԳ, ֆ. 35, ց. 1, զ. 559, ք. 43:

25 ՀԱԳ, ֆ. 53, ց. 1, զ. 3917, ք. 135-136:

26 Idem, file 3920, pp. 18-19.

27 ՀԱԳ, ֆ. 56, ց. 6, զ. 1020, ք. 173-174: According to the results of another population census carried out on 1 January of the same year, the inhabitants of Takhcha amounted to 305 (Кавказский календарь на 1915 г., стр. 187).

28 ՀԱԳ, ֆ. 196, ց. 1, զ. 43, ք. 20-21:

29 ՀԱԳ, ֆ. 469, ց. 3, զ. 2, ք. 1-4:

30 ՀԱԳ, ֆ. 355, ց. 1, զ. 895, ք. 2:

31 According to the information provided by the Village Council.

32 Գալթրյան Ա., Ջալալյան, էջ 101:

33 «Արձագանք», 1885, № 3, էջ 43:



TAKHCHA. St. Minas Church as seen from the north and north-east; its belfry from the south-west

6.10 metres) of undressed stone which extends from the east to the west, its only entrance opening from the



TAKHCHA. The inscription of the belfry of St. Minas Church (1902)

south. The northern wall of the sanctuary retains a font, and its western pediment is surmounted by a four-pillar belfry.

Below follows an inscription commemorating the repairs implemented in the monument in 1902:

ԻՇ(Ա)Տ(Ա)Կ Է | Խ(Ա)Չ(Ա)Տ(ՈՒ)Ր ԱՍԼ(Ա)-
Ն(ԵԱՆ), 1902 ԱՍԻ ...:

*Transl.: IN MEMORY OF KHACHATUR
ASLANIAN, 1902...*

Published in: **Կարասյեղյան Ս.**, Ջալալսը, էջ 191.

A **chapel** dedicated to **St. Hovhannes** is preserved 2 kilometres south-west of Takhcha. It represents a

simple structure of undressed stone (exterior dimensions: 8.88 x 5.35 metres). The pedestal (59 x 58 x 76 centimetres) of a quadrilateral stele is placed in the bema of the sanctuary serving as an altar stone.



TAKHCHA. The plan of St. Hovhannes Chapel

The chapel of St. Hovhannes is a place of pilgrimage for the Armenians of the neighbourhood.

Archaeological Finds. In 1946 school principal Vardges Titizian found some coins dating from the times of Tigran the Great (96/95 to 55 B.C.) in the territory of Takhcha and handed them to the State History Museum of Armenia.

TMOK (TMKABERD)



TMOK (TMKABERD). The village seen from the north-east

Location. The ruins of Tmok Castle are preserved at the summit of a mountain rising on the left bank of the river Kur, a kilometre and a half south-west of the historical village of Tmok (formerly known as *Margastan*; nowadays officially renamed *Tmogvi*), 14 kilometres west of Akhalkalak in a straight line.

The Origin of the Name. ‘*Tmogvi*’ derives from the word ‘*mog*’ (T-mogv-i),¹ i.e. the Armenian equivalent for ‘*pagan priest*’ and ‘*magus*.’

A Historical Introduction. One of the earliest references to the castle of Tmok traces back to the 9th century, when it was conquered during the Arab invasions of the region: “...Tmok and Khuila...”²

The disastrous earthquakes of 1089, 1283 and 1319 inflicted severe damage upon the castle.³

The available sources keep silence about the monument until the 15th century. The colophon of a manuscript dating from this period (1410) mentions it as the birthplace of “Blessed and invincible philosopher St. Grigor Tatevatsy, the brilliant Armenian Archimandrite”: “Born in the castle of Tmok, in the Georgian land...”⁴

A record of 1426 states: “In the year 1426, in the magnificent, impregnable castle of Tmok, under the protection of Sourb Astvatzatin, by sinful scribe [and] bishop of Ani Father Hovhannes...”⁵

Below follow two more quotations bearing reference to the stronghold: “And I ...false hermit Vohannes from a district in Georgia, created this in the castle of

¹ Մելիքսեպ-Քելեկ Լ., Վրաց արքայությունների Հայաստանի և հայերի մասին, հ. Ա, Երևան, 1934, էջ 197:

² Չուալցիք, էջ 107: Below follows the translation of what Georgian historiographer Ananun (11th century) writes in connection with these events: “...thence [he] entered Samtskhe and devastated it together with Javakhk (Javakhet). Then [he] approached the castle of Tmogvi, but soon retreated, seeing how strong and impregnable its position was...” (Մելիքսեպ-Քելեկ Լ., idem, p. 202). Also see idem, vol. 3, p. 39. “Летопись Картли,” перевод, введение и примечания Цулая Г., Памятники грузинской исторической литературы, т. IV, Тбилиси, 1982, стр. 52.

³ Закарая П., Памятники Восточной Грузии, Москва, 1982, стр. 198.

⁴ ԺԵԱ դարի հայերեն ձեռագրերի հիշատակարաններ, մասն Ա (henceforward: ԺԵԱ), կազմ. Խաչիկյան Լ., Երևան, 1955, էջ 103:

⁵ Idem, p. 354.



TMOK (TMKABERD). The remnants of the village site on the left bank of the river Kur

Tmok as well as my unworthiness permitted me...”⁶ (quoted from the colophon of a manuscript of 1442).

“...and Priests Mkrich and Arakel from among the clergymen of Tmok...”⁷ (excerpted from the colophon of a manuscript of 1448).

Armenian and Georgian literary sources preserve some legends relating to the circumstances of the fall of the castle in the aftermath of Shah Abbas’ invasions.⁸

Architectural Description. The castle of Tmok is built in compliance with the techniques and strategic

contrivances accepted in the construction of Armenian castles in the Middle Ages. The vulnerable parts of the rocky summit are strengthened by ramparts fortified by semi-circular towers. Inside the stronghold are preserved the remnants of a princely palace of finely-finished stone, as well as some annexes adjoining the ramparts, and an underground passage leading to the bank of the Kur through rocky steps.

Ethnographer Yer. Lalayan is one of the first scholars to provide a description of Tmok Castle: “The ramparts, which are an arshin and a half wide, are built of mortar and partly finely-dressed stone. They surround these three mountains, each of which has a tower, and extend up to the nearby ridges, joining the turrets built on each of them. In the east, opposite the castle proper

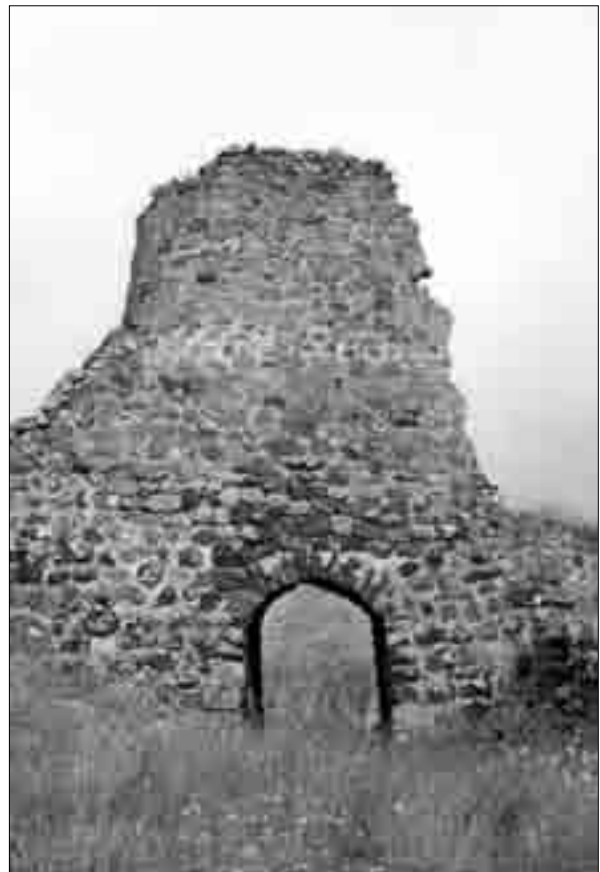
⁶ Idem, p. 535.

⁷ ԺԵԱ, էջ 618:

⁸ Լալայան Ե., Երկեր, հ. 1, էջ 403: Also see Ղանալանյան Ա., Ավանդապատում, Երևան, 1969, էջ 292. “օջջօօս,” 1893, № 40, թթ. 2.



TMOK (TMKABERD). General views of the castle



TMOK (TMKABERD). The ramparts and gates of the castle; the remnants of the buildings erected inside it, and a semi-destroyed princely residence



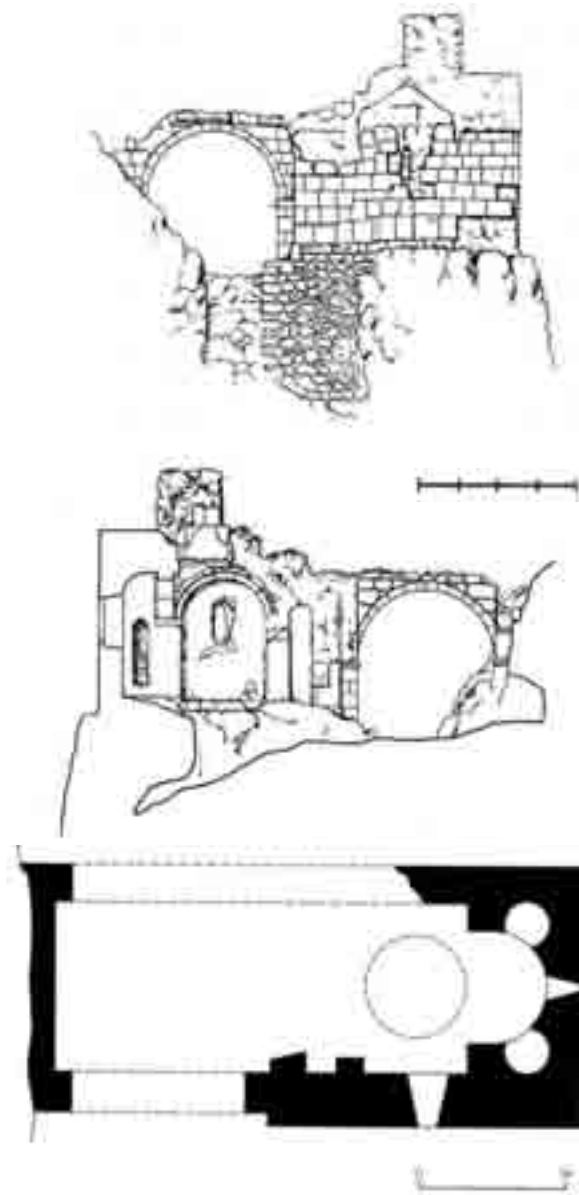
TMOK (TMKABERD). The cut-in-rock underground passage leading to the riverside



TMOK (TMKABERD). A semi-ruined domed church preserved on the east-facing steep slope of the mountain on which the castle towers

rises a low hill which touches these three mountains and has fortified walls. On the whole, the castle has three entrances opening from the south, north and east,

the last of them leading to the [aforementioned] hill... An underground opening, found nearby the southern entrance, descends towards the Kur through the rock, serving for the conveyance of water [to the castle].”⁹



TMOK (TMKABERD). The southern facade of the church standing in the east of the castle; its north-facing section and plan

Two churches are preserved outside the main ramparts of the castle. One of them, which is cut in the rock and has a similar narthex adjoining it in the west, is situated in the north-west of the castle. The other rises on a small rock projection, on the extremely steep slope of a ravine facing the gorge of the river Kur. It [the latter] represents a semi-ruined uni-nave domed building with the traces of some frescoes still seen inside it. Most



TMOK (TMKABERD). The piers of a double-span bridge preserved over the river Kur

probably, this is the same church which is mentioned by the name of *Sourb Astvatzatzin* in the manuscript colophons of the 15th century.

The piers of a **double-span bridge** are preserved at the foot of Tmok Castle, over the river Kur. At the south-western foot of the stronghold the ruins of a **medieval cemetery** are scattered.

Until the 1960s, a **spacious medieval necropolis** used to extend on a slightly-slanting mountain slope facing south-eastward and rising on the left bank of the Kur, about a kilometre north-east of the castle. This cemetery, which abounded in cross-stones enriching its densely-lying graves, consisted of two parts—one larger, and the other smaller—which were hardly within 100 metres of each other. Unfortunately, later it was entirely levelled with the ground.

The first scholar to visit the necropolis was Yer. Lalayan, who copied and published three of the epitaphs preserved there.¹⁰

In 1954 L. Davlianidze conducted research into this ancient site, after which he published an article with five inscriptions found here.¹¹

In the 1960s, Sepuh Saghatelian from Akhaltskha photographed two *khachkars* which have now disappeared from the cemetery. From these photographs, handed to us through Gagik Ginossian, we have made traced copies of the epitaphs carved on these cross-stones (we have also made some correction to their previously-published decipherments).¹²

¹⁰ Idem, pp. 71-72.

¹¹ Давлианидзе Л. С., idem.

¹² We would like to offer cordial thanks to inhabitant of Nakalakev Darispani Maysuradze for the support and assistance he extended to us during the work we conducted there in 2005.

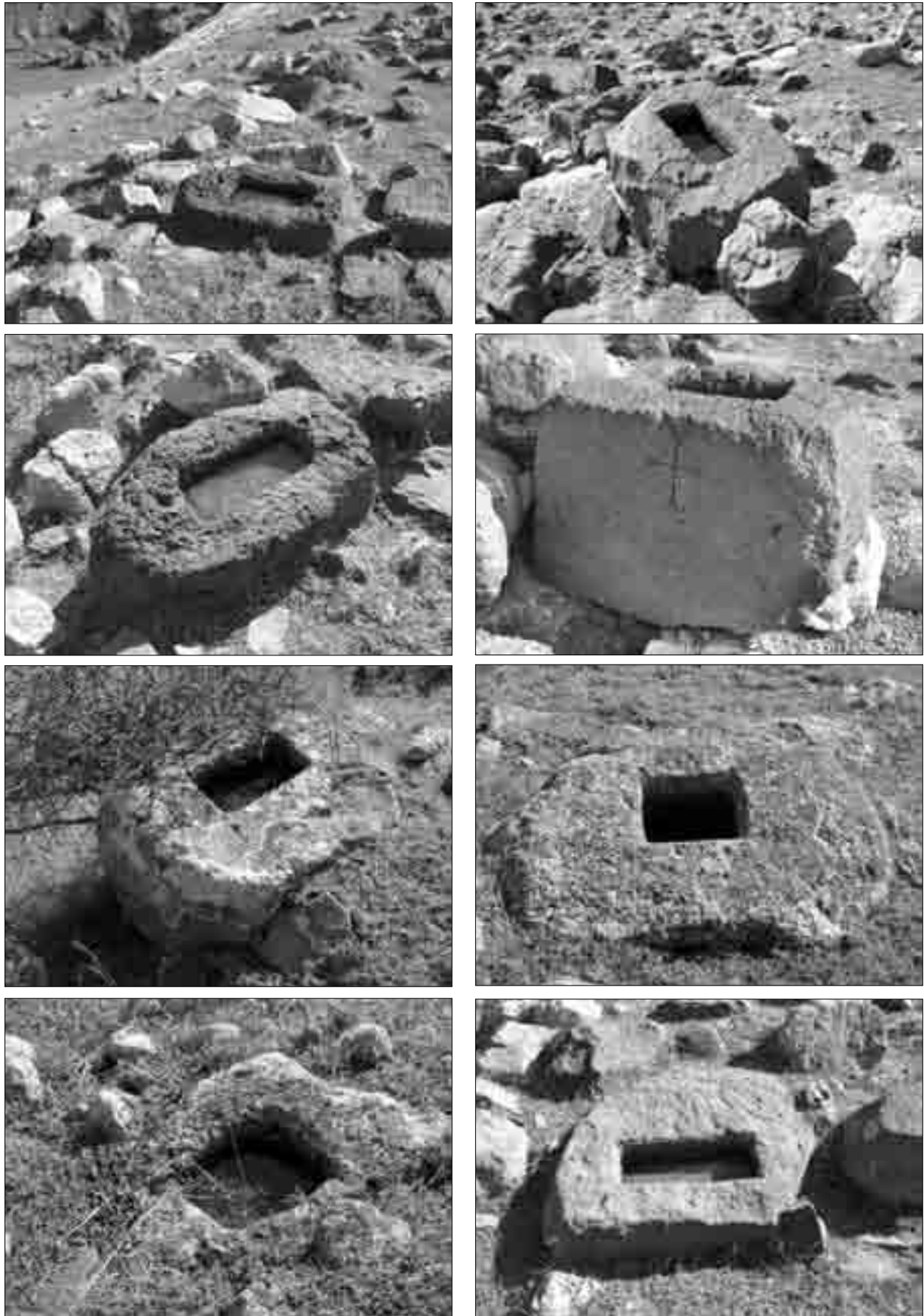
⁹ Լալայան Ե., Երկեր, հ. 1, էջ 71:



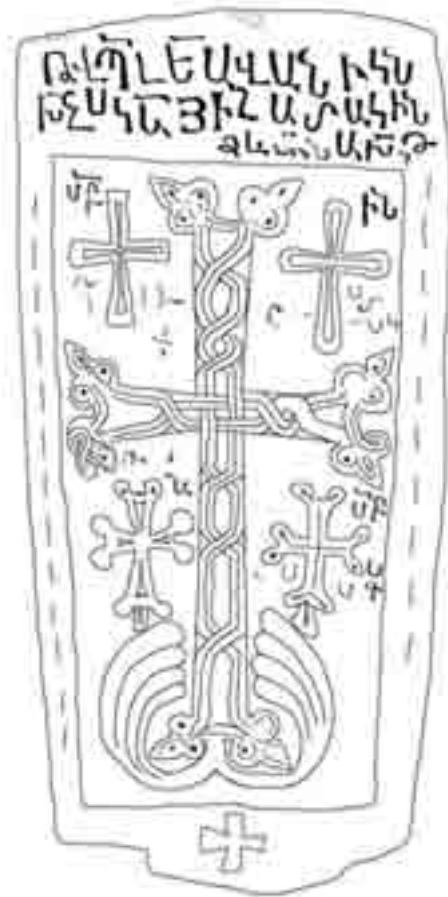
TMOK (TMKABERD). The larger part of the cemetery as of 2005



TMOK (TMKABERD). The smaller part of the graveyard as of 2005



TMOK (TMKABERD). Pedestals of once standing khachkars nowadays removed from their original places and almost totally destroyed



TMOK (TMKABERD). A khachkar (1386) and stone slabs

Below follow the epitaphs found in the cemetery:

1 Carved on the upper part and among the cross wings of an ornate khachkar (132 x 62 x 27 centimetres):



TMOK (TMKABERD). Traced copies of khachkars made from the photographs taken by S. Saghatelian in the 1960s



TMOK (TMKABERD). Sepuh Saghatelian and his friends in the cemetery of Tmkaberd (1960s)

ԹՎ(ԻՆ) ՊԼԵ (1386) | ԱՎԱՆԻԿ | Խ(Ա)ՉՍ
ԿԱ(ՆԳՆԵՑԻ) ՅԻՇԱՍԱԿ ԻՆ|Ձ...:

Transl.: IN THE YEAR 835 (1386), [I], AVANIK,
ERECTED THIS CROSS IN MY MEMORY...

Published in: Կարապետյան Ս., Ջավախք, էջ 203.

2 Engraved on a cross-stone presently removed from its original place:

ԹՎ(ԻՆ) ԸԾԿԴ (1415) | Ս(ՈՒՐ)Բ ԳՐԻԳՈՐ,
Ս(ՈՒՐ)Բ ՅԱԿՈՐ, Ս(ՈՒՐ)Բ ԳԱԲՐԻԵԼ, Ս(ՈՒՐ)Բ
ՄԻԺԱՅԵԼ, Ս(ՈՒՐ)Բ ԱՄԵՆԱՅՓՐԿԻՉ:

Transl.: IN THE YEAR 864 (1415), SAINTS
GRIGOR, HAKOB, GABRIEL, MICHAEL [AND]
SOURB AMENAPRKICH.

Published in: Давлианидзе Л. С., idem, p. 199; Կարապետյան Ս., ibid.

3 Inscribed on another cross-stone which is no longer found in its place:

ԹՎ(ԻՆ) ՊԿՁ (1417) | ԵՍ ՄԽԻԹԱՐ ... ԵՒ ԿԵ-
ՆԱԿԻՅՍ ԿԱՆԳՆԵՑԱԸ | ՉԽԱՉ:

Transl.: IN THE YEAR 866 (1417), I, MKHITAR...
AND MY SPOUSE ERECTED THIS CROSS.

Published in: Լալայան Ե., Երկեր, հ. 1, էջ 71; Давлианидзе Л. С., idem, p. 200; Կարապետյան Ս., ibid.

4 Found on a richly-decorated cross-stone which has disappeared from the graveyard (the epitaph has been checked according to S. Saghatelian's photograph):

ԹՎ ՊՂԴ (1425) | ՈՎ ԶԱՌԱԹԵՒ Զ(Ա)ՌԱ-
ԿՈՒՄԻ: ՅԱՀԵՂ ԱԻՈՒՐՆ ԱՆԵՐԵԿԻ: Լ(ՈՒՍՈՎ
| ՓԱՅԼԵԱԼ Ի Ս)ԵՁ | ԵՐԿՐԻ, ՁՈԳԻ Ս(Ա)Ր-
Գ(Ի)Ս Զ(ԱՀԱՆԱՅԻ ԼՈՒՍԱԽՈ)ՐԵԱ ՅԱՅՆՍ Ա-
ՏԵՆԻ: ՆԱԵՒ ԵՂԲԱՅՐ ԻԻՐՈՅ ԴԱԽԻԹ:

Transl.: IN THE YEAR 874 (1425), ...FOUR-
WINGED SQUARE: THE FORMIDABLE DAY... MAY
PRIEST SARGIS'S SOULS AS WELL AS HIS BROTHER
DAVID REST IN ETERNAL PEACE.

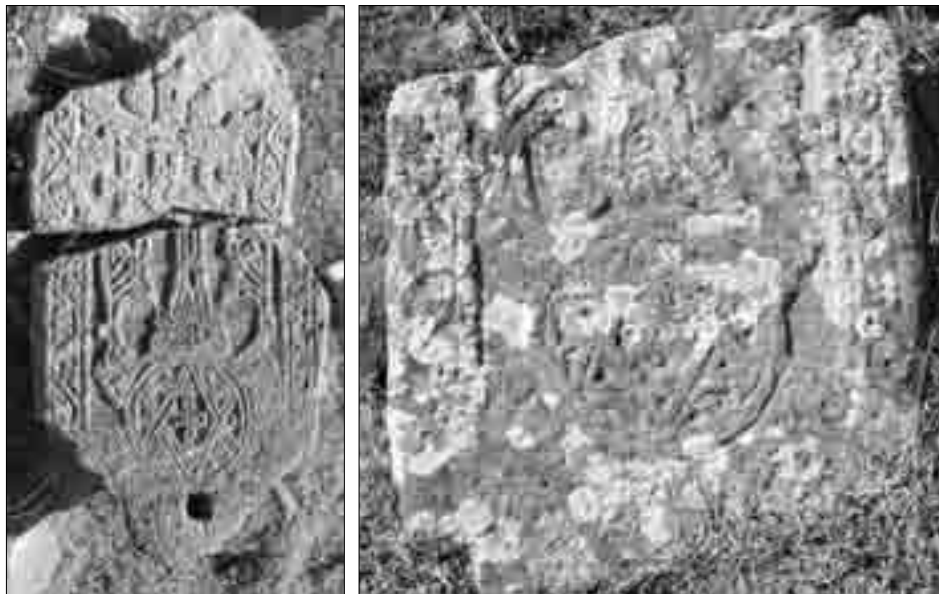
Published in: Լալայան Ե., Երկեր, հ. 1, էջ 71; Давлианидзе Л. С., idem, p. 199; Կարապետյան Ս., ibid.

Misreading: Instead of «ՆԱԵՒ ԵՂԲԱՅՐ ԻԻՐՈՅ ԴԱԽԻԹ» (“as well as his brother David”), Lalayan has «ՆԱԵՒ ԵՂ(ԻԱՅԻ ԻԻՐՈՅ)...» (“as well as his Yeghia...”).

5 “...a memorial *khachkar* of red stone which is a sazhen high and an arshin wide...” (the cross-stone is no longer found in the cemetery):



TMOK (TMKABERD). Khachkars (14th to 15th cents.) bare of epitaphs found in the cemetery



TMOK (TMKABERD). Khachkars (14th to 15th centuries) bare of epitaphs found in the cemetery

ԻՍԱՉՍ ԿԱՆԳՆԵՑԱԻ / Ս(ՈՒՐ)Բ ՆԻԿՈՂՈՍ,
 Ս(ՈՒՐ)Բ ՍԱՐԳԻՍ, / ԱՍՏՈՒՎԾԱՄԾԻՆ Ս(ՈՒՐ)Բ
 ԿԱՍՏՅԱՏԱՐ, Ս(ՈՒՐ)Բ ԳՐԻԳՈՐ: / ԱՐԴ ԵՍ Է-
 ՐԵՑՍ ԿԱՆԳՆԵՑԻ ՁԻՍԱՉՍ ՅԻՇԱՍԱԿ / ԻՆՁ
 ԾՆԱԻ ... ԶՈ ՅԱՐ...ՈՒԵԿԻՆ ԵՒ ԱՐԱԳԵՐԻՆ ... /
 ԵՂԲԱՐՅՍ ԻՍՈՅ Տ(Է)Ր ՄԵԻԹԱՐԱՅ ԵՒ Տ(Է)Ր
 ... ԻՐ / ԵՒ ԱՍԵՆԱՅՆ ԱՐԱԿԱՆ ..., ԿԱ...ԱՅ ԵՒ Ե-
 ՐԵՆԱՅՈՅ:

*Transl.: THIS CROSS WAS ERECTED BY SAINTS
 NICHOLAS, SARGIS, [SOURB] ASTVATZATZIN, ...
 SAINT GRIGOR: I, PRIEST, ERECTED THIS CROSS
 IN MEMORY OF... AND ABAGER... MY BROTHERS,
 FATHERS MKHITAR AND... AS WELL AS ALL
 MALES..., [WOMEN] AND CHILDREN.*

Published in: **Լալայան Ե.**, Երկեր, հ. 1, էջ 71-72; **Կարապետյան
 Ս.**, ibid.

Note: See the photograph and traced copy of this inscription on
 page 202 of the present work.

Recently P. Gaprindashvili, the Head of the Department of Georgia’s Cultural Heritage, made the following statement: “Throughout Javakhk, Armenian inscriptions can be seen only near the castle of Tmogvi—they are carved on tombstones and mainly date from the 19th century.”¹³ This allegation is beyond any comment... As is apparent, he makes absolutely no reference to the Armenian historical monuments preserved in Tmok Castle.

Village Site of Gavet. M. Brosset mentions a *khachkar* found in the neighbourhood of a church preserved in this ancient site and partly buried in the earth. It was engraved with an Armenian inscription from which the researcher was able to read only this much:

ՅԻՇԱՍԱԿ Է
 ԻՍԱՉՍ ԹՎԱՆԱ-
 ՆԻՆ ԿՆՈՋ ՆՁՈ-
 ԶԱՐԻՆ. ԲԱՅ ԱԼՈ...

*Transl.: THIS
 CROSS IS IN MEMO-
 RY OF TAVAJAN’S
 WIFE NZOKAR...*

Published in: **Brosset M.**,
 Rapports sur un voyage
 archéologique dans la Geor-
 gie et dans l’Armenie, p. 158.

In 1953 the History Institute of the Academy of Sciences of Soviet Georgia made a scientific expedition to the castle of Tmok. While working in the

territory of the castle, the group of scholars, headed by Sh. Khantadze, G. Jamburia and N. Shoshiashvili, found a five-line inscription in the Georgian Mesropian script which had remained undiscovered by that time:

[Ճ. ՄԲԻ]ՐԴԵԾ ԾՇ ԺՆԴԿԿԵԾ: ԻՇԺԻՆԾ:
 ՈՂ: ԺԿԿՆԵԾ: ԿԵՆ: ՆԻ: ԾԻԲԿ | [Ն]ՈՂԾԻ:
 ՂՆԻ: ԺԻ: ԺԻԳԻ: ԺԻԳԻՆ | ԾԵՆ: ԻԺԺԻՆ:
 ՆԲՂՆՆ ժԲԻՂԿԿԺԻ | ԾԺԻՆ: ԺԺԻՆ: ԿԵԿՆ
 ԺԺԻ: ԾԻ ԾԻՇ

[Ճ. ՄՎ]ՆԻՏԱ ԼԱ ԺԼ(Ե)ԶԵ(Ե)Ժ(Ե)ՏԱ ՎԱՐԺԻ(Ե)-
 ՆԱ Լ(ՄՐԹԻ)Ն ՄՄ(Ե)ՅԼ(Ե)Ն(Ա)ԹԱ Չ(ՐՈՆԻ)Կ(Ե)Ն
 ԼԶ (38) Լ(Ա)Վ(Ե)ՎԵԿ | [Ն]Լ(Ե)Վ(Ե)Վ ԵՍԵ ՄԵ, ՄԵՎԵ-
 (ԹԱ) ՄԵՎԻՆ | Լ(Ա)Վ(Ե)Տ(Ե)Ն Վ(Ա)ՐԺ(Ե)Վ(Ա)Ն Ն(Ա)-
 ՎՈԼԻՆ ՄՎՈՅՆ(Ե)Յ(Ա)ՐԺ(Ա)Ն | ԹՄ(Ե)Վ(Ե)Ն, Մ(Ե)Ր-
 Վ(Ա)Ն ԿՅՏԻՆԻԺ(Ե)Վ(Ա)Ն. Թ(Ե)ՎՈՐԵՎ Լ(Ա)ՎԵԿԱ.

*Transl.: THROUGH THE SUPPORT AND POWER
 OF VARDZUNIK’S SOURB ASTVATZATZIN, IN THE
 YEAR 38 (1350) OF THE CHRONICON, I STARTED
 [BUILDING] THESE RAMPARTS IN TMOK. I, KING
 OF KINGS DAVID’S... MURVAN, THE SON OF
 ...KVITKH (MURVAN KVITKHISDZE. ERECTED BY
 TEVDORE.*

Published in: **Եսկարիշվիլի Վ.**, idem, p. 107; **ՏիլոգաՎա Վ.**
 Նամճեք-ճագսեթոս ինտորիւլի մշխեթմիս յարտուլի ԵՅԻ-
 ԳՐԱՎԻԿԱՆ ԺԵՂԵՅԻ, ԳՅ. 49, 119, 135.

Misreading: V. Tsiskarishvili has ...ՐԴԵԾ, ԾՇ-Դ ԲԱՍԵԿԻՐԿ
 Ծ, ...ՈՂԾԻ, ԺԻԳԻ, ԻԺԺԻՆ, ժԲԻՂԿԿԺ, ԿԵԿՆԺԺԻՆ;
 ԼՅՏԻՆ, ՄՄՅԵԼԻՆԹԱ, Չ(ՐՈՆԻ)Կ(Ե)Ն, ՆՈՂԵ, ՄԵՎԵՏ
 ՄԵՎԻՆ, Վ(Ա)ՐԺ(Ե)Վ(Ա)Ն, ԿՅՏԻՆ (ԿՅՏԻՆՆ? ԿՅՏԻՆՆ?), ԹՎՈՐԵՎ.
 V. Silogava reads the inscription as follows: [Ճ. Մ ՐԻ]ՐԴԵԾ,
 ԾՇԻԲԿ, ԺԻԳԻՆԾ; ՆՈՂԵ.

Note: The inscription, which was carved in 1350, dates from the
 times of King David IX (1346 to 1360).

13 “Կեօրիս թալոգրա,” № 30, 25-31.07.2005.

TOTKHAM

Location. The village which adjoins the highway of Akhalkalak-Bakurian in the west is situated half a kilometre east of Korkh, 4 kilometres north of Akhalkalak in a straight line, at an altitude of 1,690 metres above sea level.

A Historical Introduction. The monuments of material culture found in the territory of Totkham attest that it has been inhabited since the pre-Christian era. This is also proved by some glass pitchers of the second half of the 1st century A.D. unclosed during the construction of a house.¹

One of the earliest records bearing reference to Totkham dates from 1595 and mentions it as a small village paying 500 *akches* to the State Treasury.²

The ancient village site lay derelict until 1911, when it came back to life (in 1913 it was finally established as a village): "...as is apparent from the decree of the District Head of Akhalkalak (6 July 1913, No. 1369), it has already been separated from the village of Korkh and has its own Assistant Village Head with his deputy appointed by the Government."³

During World War II, 22 of the 53 inhabitants of Totkham fighting on the battle-field were killed by the enemy.⁴

Population. The devastated village was revived thanks to the resettlement of several families from Korkh which had left it in 1907: "...In 1911 and 1912, seventeen families from Korkh Village of the diocese

built houses in a ruined site called Totkham—located within four versts [of their former place of living]—and established a small village there..."⁵ These people formed 15 houses in 1911,⁶ and 17 (more than 200 souls) in 1913.⁷ The residents of Korkh had abandoned it for merely economic reasons: "This resettlement was due to some inconveniences, including the lack of sufficient land for houses, threshing-floors and other buildings facing our seventeen families [in Korkh]. Now we enjoy all the necessary conditions in the spacious territory of this newly-founded village of Totkham to build houses and have a becoming existence here..."⁸

After a long delay, on 18 September 1912, Tiflis Provincial Body for Peasants' Affairs finally made a decision to grant Totkham the status of an independent village.⁹

In 1987 it had a population of 95 houses with 418 inhabitants.¹⁰

As early as 1915, Echmiatzin Consistory put into consideration the issue of having a **church** built in Totkham with an estimate of 2,378 roubles.¹¹ In their turn, the local inhabitants were to support its construction, but it failed due to the unfavourable political conditions of the subsequent years.

On permission granted by the Governor of Tiflis Province, a **cemetery site** was allocated to the newly-established village.¹²

1 საგინაშვილი მარია, მინის სანელსაცხებლები ჯავახეთიდან, «ქეგლის მეგობარი», 1988, № 3, გვ. 53-56.

2 გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 238.

3 ჯსრ, ფ. 11-56, გ. 18, კ. 980, პ. 34:

4 გაბაქანიანი უ., შაქარაძე, ტ. 101:

5 ჯსრ, ფ. 11-56, გ. 18, კ. 980, პ. 34:

6 ჯსრ, ფ. 53, გ. 1, კ. 3438, პ. 2:

7 Ibid, p. 4.

8 Ibid.

9 Ibid.

10 Ibid.

11 ჯსრ, ფ. 56, გ. 18, კ. 980, პ. 32:

12 For information regarding the foundation of Totkham, see **სახალა-თისკანონი**, მთავარი გამოქვეყნების, «ქართული ჯავახეთის სასულიერო არქივის», 1986, № 2, ტ. 133-135.

TORIA



TORIA. The village seen from the east

Location. The village lies 8 kilometres south-east of Akhalkalak in a straight line, 11 kilometres north of the district centre of Ninotzminda, at an altitude of 1,840 to 1,860 metres above sea level.

A Historical Introduction. The *გურჯისტანის ვილაიეთის დიდი დავთარი* (1595) speaks of Toria as a purely Armenian-inhabited village comprising a population of 21 houses and paying 13,000 *akches* to the state.¹ Among the heads of the local families, mention is made of Mkrtych; Ghulijan's son Mirza; brothers Arakel and Azara; Sargis's son Janibek; Grigor's son Khosrov and others.²

In the days of Village Head Hasan, i.e. between 1705 and 1706, Toria paid 16,200 *akches* to the State Treasury.³

Population. The ancestors of the present-day inhabitants of Toria moved to its territory from Dzitahank (Dzithankov)⁴ Village, Nerkin (*Storin*, i.e. *Lower*) Basen District, Karin Province, as well as from

Kyulli⁵ Village, Tekman District, Karin Province between 1829 and 1830.

The available *statistical records* relating to the local population are rather scanty:

Year	Houses	Males	Females	Total
1884 ⁶	20			758
1908 ⁷	45			600
1912 ⁸				570
1914 ⁹				686
1915 ¹⁰				658
1916 ¹¹	95	364	326	690
1926 ¹²	140			830
1987 ¹³	153			742

World War II took away 67 lives from among the 163 inhabitants of Toria fighting on the battle-field.¹⁴

5 Kyulli represented an Armenian-inhabited village situated on the left bank of the river Arax, 18 kilometres east of Tekman. Part of the Armenians of Kyulli took up living in Heshtia and Chamdura.

6 «Արձագանք», 1885, № 3, էջ 41, № 26, էջ 368:

7 ՀԱԳ, ֆ. 316, ց. 1, գ. 102, ք. 43:

8 **Յակոբյան Պ.**, Հրատի ողջնություն, էջ 95:

9 Кавказский календарь на 1915 г., стр. 189.

10 «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1915, էջ 83:

11 ՀԱԳ, ֆ. 316, ց. 1, գ. 65, ք. 37:

12 **Արդյան Ս.**, idem, p. 124.

13 According to the documents provided by the Village Council.

14 **Դավթյան Ա.**, Չափախախտ, էջ 101:

1 *გურჯისტანის ვილაიეთის დიდი დავთარი*, გვ. 229.

2 Ibid.

3 *ხილდირის ვილაიეთის քაბა დავთარი 1694-1732 წწ.*, გვ. 121.

4 Dzitahank, which was one of the Armenian-populated villages of the district of Storin (*Lower*) Basen, was situated on the right bank of the river Arax, 30 kilometres east of Khorasan.



TORIA. The village seen from the north; Sourb Astvatzatzin (Holy Virgin) Church from the south-east and south-west

The year of the foundation of **the village school** remains obscure, but the available documents reveal that in 1908 it was a unisex institution with 2 teachers and 50 pupils.¹⁵

Sourb Astvatzamor (Holy Virgin) Church was founded in 1843: “Torja—dedicated to the Holy Mother of God and built of stone in 1843...”¹⁶

In 1893 the sanctuary underwent major reconstruction.¹⁷ The earthquake of 19 December 1899 inflicted

“...severe damage upon the ancient church [it was shaken to its very foundations].”¹⁸

It was only in 1905 that the villagers were financially able to embark upon the reconstruction of the destroyed monument, which was on the verge of final collapse (the inscriptions carved on its southern and western entrance facades come to substantiate this). In 1995 the roof of Sourb Astvatzamor Church was in process of renovation.

Below follow the aforementioned inscriptions:

¹⁵ ՀԱԳ, ֆ. 316, ց. 1, գ. 102, ք. 43:

¹⁶ «Արձագանք», 1885, № 26, էջ 368:

¹⁷ «Օրացոյց եւ պատկեր տօնից», Թիֆլիս, 1916, էջ 83:

¹⁸ **Мушкетов И.**, idem, pp. 34-35.



TORIA. Partial views of the cemetery

Engraved on the western entrance of the church:
 1905 | ԱՅՍ ԱՐԵՒՍՏԵԱՆ ՈՐՄՆ ԿԱՌՈՒՅ-
 ԻԱԻ ԾԱԽԻԻՔ ՏԷՐ ՍԻՔԱԷԼ ՔՈԹԱՆ/ՃԵԱՆԻ
 ՅԻՇԱՏԱԿ Է ՆՈՐԱ:

Transl.: 1905. THIS WESTERN WALL WAS
 [RE]BUILT THROUGH THE MEANS OF FATHER
 MICHAEL KOTANJIAN IN HIS MEMORY.

Published in: Կարապետյան Մ., Ջավախք, էջ 208.

Carved on the southern entrance of the sanctuary:
 ԿԱՌՈՒՅԱԻ Ս(ՈՒՐ)Բ Ա(ՍՏՈՒԱ)ԾԱՍՕՐ Ե-
 ԿԵՂԵՑԻՆ Տ(Է)Ր | ՍԻՔԱԷԼ ՔՈԹ(ԱՆ)Ճ(ԵԱՆ)Յ

ԾԱԽԻԻՔ ԵՒ ԱՇԽԱ/ՏՈՒԹ(ԵԱՍ)Բ ԹՈՐԻՈՅ
 ԺՈՂՈՎՐԴՈՅ:

Transl.: SOURB ASTVATZAMOR CHURCH WAS
 BUILT WITH THE MEANS OF FATHER MICHAEL
 KOTANJIAN AND THROUGH THE EFFORTS OF
 THE PEOPLE OF TORIA.

Published in: Կարապետյան Մ., ibid.

Priests. In 1915 Priest of Ujmana Hovhannes
 Darbinian started serving the parish of Toria.¹⁹

A stone preserved in the village territory attests that
 once **an oil press** worked there.

¹⁹ «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1915, էջ 83:

TOK

Location. The village is situated at the edge of a gorge lying on the right bank of the river Parvana, 12 kilometres north-west of Akhalkalak in a straight line, at an average altitude of 1,600 metres above sea level.

A Historical Introduction. In 1595 Tok had a population of 10 houses and paid 12,000 *akches* to the state.¹

Population. Between 1829 and 1830, some Armenian resettlers from Western Armenia came to add to the number of the inhabitants of this Turkish village.

After the Armenians had left Tok, it again turned into a purely Turkish village (it had 504 residents in 1914)² and remained as such until the banishment of the entire Turkish population of the region in 1944. Later Tok was re-inhabited by several Georgian families. After a period of more than a century, it again saw Armenian inhabitants who formed 6 houses in 1988.

As confirmed by the available *statistical sources*, the number of the newly-settled Armenian inhabitants of Tok slightly increased during the 1840s, but it started decreasing in the early 1850s. Between 1855 and 1856, the village was totally stripped of its Armenian residents due to their resettlement at the foot of Mount Samsar.

Year	Houses	Males	Females	Total
1840 ³		101	100	201
1841 ⁴		95	81	176
1842 ⁵		100	85	185
1844 ⁶		109	97	206
1845 ⁷		112	104	216
1847 ⁸		115	108	223
1849 ⁹		119	111	230
1851 ¹⁰	20	80	77	157
1853 ¹¹		92	88	180
1854 ¹²		94	90	184

1 გურჯისტანის ვილაიეთის დიდი ლავთარი, გვ. 201.

2 Кавказский календарь на 1915 г., стр. 188.

3 ლსრ, ფ. 53, გ. 1, კ. 3800, პ. 4:

4 Idem, file 3802, pp. 65-66.

5 Idem, file 3805, pp. 78-79.

6 Idem, file 3809, pp. 16-17.

7 Idem, file 3811, pp. 70-71.

8 Idem, file 3814, pp. 35-36.

9 Idem, file 3818, pp. 39-40.

10 ლსრ, ფ. 56, გ. 1, კ. 2596, პ. 30:

11 ლსრ, ფ. 53, გ. 1, კ. 2743, პ. 37-38:

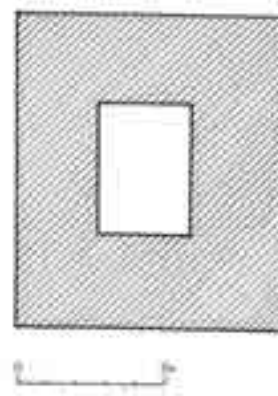
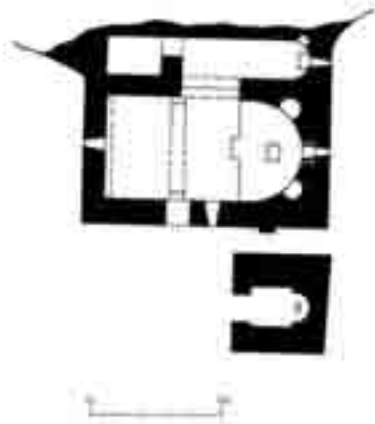
12 Idem, file 3825, pp. 48-49.

One of the earliest references to **the Armenian church of Sourb Astvatzatzin (Holy Virgin)** dates from 1839.¹³ Most probably, it is the same uni-nave medieval church which is presently preserved standing in the village. This sanctuary, which is thoroughly built of finely-finished stone, primarily belonged to the Byzantine faith. Several fragments of quadrilateral steles and their pedestals can be seen around it.



TOK. Sourb Astvatzatzin (Holy Virgin) Church as seen from the west; fragments and pedestals of quadrilateral steles in the church yard

13 Idem, file 457, pp. 42-47.



TOK. Tokavank (Tok Monastery) seen from the north-west; the tower serving as a vantage-point located at the south-western extremity of the village; the plans of these monuments

On the slope of a gorge lying on the right bank of the Parvana, in the south of Tok stands a cluster of monuments named *Tokavank*—literally translated as *Tok Monastery*—and consisting of a uni-nave church (adjoined by a vestry/hall in the north), a chapel standing slightly southwards, and the remnants of some annexes.

Amidst the ruins of a village site located on the left side of the river Parvana, opposite Tokavank is preserved a semi-destroyed uni-nave vaulted church (7.59 x 5.05 metres). It is built of finely-dressed stone and functions within the ritual of the Byzantine faith.

At the south-western extremity of Tok, the remnants of a tower (10.70 x 9.05 metres) can be seen. It is almost square in plan and serves as a vantage-point.

ZHDANOVAKAN



ZHDANOVAKAN. The newly-built church from the south; cross-stones in the church yard (20th century)

Location. The village lies in the midst of rich Alpine meadows, on the western shore of Lake Madatapa, 18.5 kilometres south-east of the district centre of Ninotzminda, 35 kilometres south-east of Akhalkalak in a straight line, between 2,110 and 2,130 metres of altitude above sea level.

It was founded in the site of a summer pasture belonging to Heshtia between 1930 and 1932. Its first inhabitants were several Armenian families from this village.

In 1999 a church of finely-finished red tufa was erected in the centre of Zhdanovakan. This sanctuary, which is dedicated to St. Sargis, is adjoined by a double-floor belfry in the west.

Six lines in the Armenian original of an inscription carved on a slab which is set in the upper part of the entrance opening from the western facade of the church:

*ՇԻՆԵՅԱԻ ԵԿԵՂԵՅԻՍ ՅԱՆՈՒՆ ՍՐԲՈՅՆ
ՍԱՐԳՍԻ ԶՕՐԱՎԱՐԻ / Ի ԳԻՒՂՍ ԺԴԱՆՈՎԱ-
ԿԱՆ, ԱՐԴԵԱՍՔԸ ՍԱՐԻԿԵԱՆ ՍԱՐԳՍԻ, / Ի*

*ՅԻՇԱՏԱԿ ՀԱՆԳՈՒՅԵԱԼ ԾՆՕՂԻՆ ՍՏԱԹԵԱՅ
ՀԵՇՏԻԱՅԻՈՅ / ՅԱՒՈՒՐՍ ԱՌԱՋՆՈՐԴԻ ԿԱ-
ԹՈՂԻԿԷ ՀԱՅՈՅ ՀԱՅԱՍՏԱՆԻ ԵՒ / ՎՐԱՍՏԱ-
ՆԻ, Տ(ԵԱՌ)Ն ՆԵՐՍԻՍԻ ԱՐԹԵՊԻՍԿՈՊՈՍԻ
ՏԷՐ-ՆԵՐՍԻՍԵԱՆ / Ի ԹՈՒԻՆ ՀԱՅՈՅ ՌՆԽԶ-
ՌՆԽԸ (1997-1999):*

*Transl.: THIS CHURCH, DEDICATED TO SAINT
SARGIS THE WAR-LORD, WAS BUILT IN
ZHDANOVAKAN VILLAGE WITH SARGIS
MARIKIAN'S MEANS IN MEMORY OF HIS LATE
PARENT STAKIA FROM HESHTIA IN THE DAYS OF
THE PRIMATE OF THE CATHOLIC ARMENIANS
OF ARMENIA AND GEORGIA HIS EMINENCE
ARCHBISHOP NERSES TER-NERSISSIAN
BETWEEN THE YEARS 1997 AND 1999 OF THE
ARMENIAN CALENDAR.*

Published in: **Կարապետյան Մ.**, Ջալալսը, էջ 211.

At the eastern edge of Zhdanovakan, the ruins of a **medieval village site** are preserved. On a small island within 60 metres of the lake shore, the remains of another, formerly inhabited locality can be seen.

LOMATURTSKH



LOMATURTSKH. Sourb Amenaprkich (Holy Saviour) Church as seen from the south-west and south-east; the entrance opening from its southern facade

Location. The village is situated in a plain lying 17 kilometres north of Akhalkalak in a straight line, at an average altitude of 1,770 metres above sea level.

A Historical Introduction. One of the earliest records relating to it is the tax list made up by the Ottoman Government in 1595. It represents Lomaturtskh as a village comprising 8 houses and paying 10,500 *akches* to the State Treasury.¹ In the days of Village Head Selim, between 1724 and 1725, this state tax amounted to 8,000 *akches*.²

The earthquake of 19 December 1899 destroyed 19 of the 26 houses of the village.³

During World War II, Lomaturtskh sent 75 of its inhabitants to the battle-field, but 37 of them did not return to their place of living.⁴

Population. The present-day village of Lomaturtskh was founded by 7 Armenian families from Ekhtila which moved here in 1838. These families, which were from Bardav⁵ Village, Karin Province in origin, had taken up residence in Ekhtila between 1829 and 1830.

The earliest *statistical data* on the number of the local population trace back to the 1850s and represent the following picture:

Year	Houses	Males	Females	Total
1853 ⁶		61	65	126
1854 ⁷		62	71	133
1857 ⁸		76	55	131
1860 ⁹		77	61	138
1861 ¹⁰		77	73	150
1862 ¹¹		80	71	151
1863 ¹²		83	74	157
1864 ¹³		84	73	157
1866 ¹⁴	15	88	77	165
1867 ¹⁵		94	81	175
1868 ¹⁶		100	85	185
1869 ¹⁷		104	92	196
1870 ¹⁸		104	92	196

1871 ¹⁹		115	101	216
1872 ²⁰		117	103	220
1873 ²¹		119	103	222
1874 ²²				223
1875 ²³				229
1876 ²⁴		130	107	237
1877 ²⁵		115	101	216
1878 ²⁶		119	101	220
1880 ²⁷		122	101	223
1881 ²⁸		121	102	223
1882 ²⁹		133	101	234
1883 ³⁰		135	103	238
1884 ³¹	18			
1887 ³²		136	113	249
1889 ³³		141	120	261
1890 ³⁴		142	120	262
1891 ³⁵		142	125	267
1892 ³⁶		147	125	272
1893 ³⁷	20	150	125	275
1894 ³⁸		153	132	285
1897 ³⁹		167	155	322
1898 ⁴⁰		172	164	336
1899 ⁴¹	26	166	154	320
1900 ⁴²		173	157	330
1901 ⁴³		185	165	350
1902 ⁴⁴		186	158	344
1905 ⁴⁵		201	173	374
1908 ⁴⁶	36	204	188	392
1910 ⁴⁷		220	200	420
1912 ⁴⁸		231	207	438
1914 ⁴⁹		241	212	453

1 გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 198.

2 ჩიღდირის ვილაიეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 181.

3 «სუაკ», 1900, № 43, ტვ 3:

4 Գալթյան Ա., Ջավახր, ტვ 101:

5 We failed to find out the location of Bardav.

6 ՀԱԳ, ֆ. 53, გ. 1, კ. 2743, პ. 37-38:

7 Idem, file 3825, pp. 48-49.

8 Idem, file 3830, pp. 53-54.

9 Idem, file 3833, pp. 65-66.

10 Idem, file 3839, pp. 24-25.

11 Idem, file 3836, pp. 21-22.

12 Idem, file 3843, pp. 21-22.

13 Idem, file 3846, pp. 8-9.

14 Idem, file 3848, p. 74.

15 Idem, file 3851, pp. 20-21.

16 Idem, file 3853, p. 28.

17 Idem, file 3856, p. 10.

18 Idem, file 3855, pp. 6-7.

19 Idem, file 3858, pp. 70-71.

20 Idem, file 3859, pp. 57-58.

21 Idem, file 3862, pp. 71-72.

22 Idem, file 3864, pp. 28-29.

23 Idem, file 3866, pp. 20-21.

24 Idem, file 3868, p. 29.

25 Idem, file 3869, p. 230.

26 Idem, file 3850, pp. 218-219.

27 Idem, file 3872, pp. 88-89.

28 Idem, file 3873, pp. 97-98.

29 Idem, file 3874, pp. 44-45.

30 Idem, file 3875, pp. 49-50.

31 «Արձագանք», 1885, № 3, ტვ 43:

32 ՀԱԳ, ֆ. 53, გ. 1, კ. 3880, პ. 41-42:

33 Idem, file 3884, pp. 65-66.

34 Idem, file 3887, p. 148.

35 Idem, file 3889, p. 147.

36 Idem, file 3891, p. 119.

37 Idem, file 3895, pp. 42-43. Also see «Մուրճ», 1894, № 5, ტვ 794.

38 ՀԱԳ, ֆ. 53, გ. 1, კ. 3896, პ. 172-173:

39 Idem, file 3899, pp. 145-146.

50 Idem, file 3897, p. 167.

41 Idem, file 3903, pp. 101-102; «სუაკ», 1900, № 43, ტვ 2.

42 ՀԱԳ, ֆ. 53, გ. 1, კ. 3905, პ. 52:

43 Idem, file 3906, p. 69.

44 Idem, file 3907, pp. 21-22.

45 Idem, file 3912, pp. 264-265.

46 ՀԱԳ, ֆ. 35, გ. 1, კ. 559, პ. 42:

47 ՀԱԳ, ֆ. 53, გ. 1, კ. 3917, პ. 136-137:

48 Idem, file 3920, pp. 18-19.

49 ՀԱԳ, ֆ. 56, გ. 6, კ. 1020, პ. 175-176: Another source reports 461 souls for the same year (Кавказский календарь на 1915 г., стр. 152).

1916 ⁵⁰		257	220	477
1918 ⁵¹	65	250	260	510
1921 ⁵²		110	100	210
1987 ⁵³	137			548

The available archive documents report the following information relating to the activity of **the parochial school of Lomaturtskh**:

Year	Comments	Teachers	Pupils
1865 ⁵⁴		1	17
1874 ⁵⁵		1	20
1875 ⁵⁶	Hovhannes Ter-Baghdasariants		25
1876 ⁵⁷		1	13
1877 ⁵⁸		1	16
1878 ⁵⁹		1	15
1880 ⁶⁰		1	20
1881 ⁶¹		1	20
1882 ⁶²		1	14

The church of Sourb Amenaprkich (Sourb Prkich, i.e. Holy Saviour) is mentioned in archive documents beginning with the 1840s. The 1890s marked the beginning of the reconstruction of this sanctuary representing a stone building with a wooden roof.⁶³ The work, however, proceeded only at intervals due to the various obstacles posed by the authorities.⁶⁴ By 1903 the ancient church had appeared in such conditions that Lomaturtskh was included in the list of those villages of Akhalkalak District which did not have a church at all.⁶⁵ As of 1905, the ratification of the project of the future church was in process.⁶⁶ The year 1906, carved on one of the walls of the monument, attests that the approval of



LOMATURTSKH. Partial views of the cemetery

the project was immediately followed by the beginning of construction work.

A cemetery extending at the north-western extremity of Lomaturtskh retains a number of gravestones the oldest of which date from the mid-19th century.

50 ՀԱԳ, ֆ. 196, ց. 1, զ. 43, ք. 22-23:

51 ՀԱԳ, ֆ. 469, ց. 3, զ. 2, ք. 1-4:

52 ՀԱԳ, ֆ. 355, ց. 1, զ. 895, ք. 1:

53 As attested by the registers of the Village Council.

54 ՀԱԳ, ֆ. 53, ց. 1, զ. 3848, ք. 2:

55 Idem, file 3864, pp. 28-29.

56 ՀԱԳ, ֆ. 56, ց. 3, զ. 52, ք. 43:

57 ՀԱԳ, ֆ. 53, ց. 1, զ. 3850, ք. 52:

58 Idem, p. 130.

59 Idem, p. 178.

60 Idem, file 3872, pp. 88-89.

61 Idem, file 3873, pp. 97-98.

62 Idem, file 3874, pp. 44-45.

63 «Արձագանք», 1885, № 3, էջ 43:

64 ՀԱԳ, ֆ. 56, ց. 1, զ. 8948, ք. 1, 25-26, զ. 8949, ք. 14:

65 «Արարատ», 1903, էջ 436:

66 «Արարատ», 1905, էջ 406-407:

KHANDO



KHANDO. The village from the south-west

Location. The village extends in a plain lying not far from the edge of a gorge stretching on the right bank of the river Parvana, 10 kilometres north-west of Akhalkalak in a straight line, between 1,660 and 1,670 metres of altitude above sea level.

A Historical Introduction. In 1595 Khando comprised a population of 61 houses, but paid only 15,000 *akches* to the state.¹

Between the 1870s and 1880s, the village formed part of the estates belonging to the noble family of the Kananiants. In 1873 it occupied an area of 1,200 *dessiatinas*.² In 1884 it was in the possession of landowner Anton Kananiants.³

The earthquake of 19 December 1899 destroyed 2 of the 130 houses of Khando and took away 3 lives.⁴ Despite the comparatively smaller losses it had suffered, later it was included in the list of those villages of Javakhk which needed help and relief.⁵

During 1899 and 1900, the cereal leaf and Hottentot beetles inflicted serious harm on the agriculture of Khando so that the Special Governmental Committee ranked it among the third-class places which had suffered damage in the aftermath of this natural disaster.⁶

Khando participated in World War II with 280 of its residents, 125 of whom sacrificed their lives on the battle-ground.⁷

Population. Khando used to be one of the most populous villages in Javakhk. The ancestors of its present-day inhabitants moved here in 1830 from Basen District, Karin Province; Kars City, Kars Region, as well as Khachkavank⁸ Village, Karin District, Karin Province.

Statistical Records. The population of Khando continually increased in number during the 19th and 20th centuries. The following data found in the existing archive documents come to substantiate this:

1 Յուրջօրէնի վեցերորդ տարու յոգնակարգ, ք. 202-203.

2 «Մեղու Հայաստանի», 1873, № 6, էջ 3:

3 «Արձագանք», 1885, № 3, էջ 43: See p. 75 (note No. 159) of the present work for information about A. Kananiants.

4 «Մշակ», 1900, № 43, էջ 2:

5 «Մշակ», 1901, № 40, էջ 1:

6 Տալիսնան, Ամբերիտիտիւնը Ախալքալակի գաւառում եւ նրա հետեւանքները, էջ 248:

7 Գալքյան Ա., Ջալախք, էջ 101:

8 Khachkavank—nowadays renamed Aktoprak—was an Armenian-inhabited village lying 17 kilometres north-west of Karin (Erzrum) City.

Year	Houses	Males	Females	Total					
1838 ⁹		191	110	301	1882 ⁴¹		431	399	830
1840 ¹⁰		156	135	291	1883 ⁴²		431	419	850
1841 ¹¹		185	167	356	1884 ⁴³	81			
1842 ¹²		190	171	361	1885 ⁴⁴		403	398	801
1844 ¹³		207	185	392	1886 ⁴⁵		403	398	801
1845 ¹⁴		200	201	401	1887 ⁴⁶		448	411	859
1847 ¹⁵		200	200	400	1889 ⁴⁷		476	432	908
1849 ¹⁶		151	150	301	1890 ⁴⁸		463	428	891
1851 ¹⁷	32	156	158	314	1891 ⁴⁹		490	447	937
1853 ¹⁸		232	230	462	1892 ⁵⁰		498	457	955
1854 ¹⁹		235	228	463	1893 ⁵¹		504	408	912
1857 ²⁰		275	270	545	1894 ⁵²		508	485	993
1860 ²¹		273	271	544	1897 ⁵³		557	547	1,104
1861 ²²		259	260	519	1898 ⁵⁴		585	578	1,163
1862 ²³		263	260	523	1899 ⁵⁵	130	567	536	1,103
1863 ²⁴		272	269	541	1900 ⁵⁶		576	542	1,118
1864 ²⁵		284	269	553	1901 ⁵⁷		604	558	1,162
1866 ²⁶	64	294	269	563	1902 ⁵⁸		609	585	1,194
1867 ²⁷		310	289	599	1905 ⁵⁹		665	664	1,329
1868 ²⁸		321	307	628	1908 ⁶⁰	135	719	682	1,401
1869 ²⁹		325	312	637	1910 ⁶¹		764	733	1,497
1870 ³⁰		335	327	662	1912 ⁶²		784	760	1,544
1871 ³¹		342	341	683	1914 ⁶³		833	786	1,619
1872 ³²		351	333	684	1916 ⁶⁴		850	794	1,644
1873 ³³	72	360	342	702	1917 ⁶⁵				1,200
1874 ³⁴				724	1918 ⁶⁶	210	1,282	1,270	2,552
1875 ³⁵				732	1919 ⁶⁷				1,967
1876 ³⁶		383	373	756	1921 ⁶⁸		400	200	600
1877 ³⁷		372	346	718	1987 ⁶⁹	572			2,524
1878 ³⁸		391	363	754					
1880 ³⁹		427	393	820					
1881 ⁴⁰		429	396	825					

Below follow the available records relating to the activity of the **parish school** of Khando:

9 ՀԱՂ, ֆ. 53, ց. 1, գ. 1361, ք. 9-10:

10 Idem, file 3800, p. 4.

11 Idem, file 3802, p. 66.

12 Idem, file 3805, p. 80.

13 Idem, file 3809, p. 15.

14 Idem, file 3811, pp. 70-71.

15 Idem, file 3814, p. 35.

16 Idem, file 3818, p. 40.

17 ՀԱՂ, ֆ. 56, ց. 1, գ. 2596, ք. 31:

18 ՀԱՂ, ֆ. 53, ց. 1, գ. 2743, ք. 37-38:

19 Idem, file 3825, pp. 49-50.

20 Idem, file 3850, pp. 53-54.

21 Idem, file 3833, p. 66.

22 Idem, file 3839, p. 24.

23 Idem, file 3836, p. 22.

24 Idem, file 3843, pp. 21-22.

25 Idem, file 3846, p. 10.

26 Idem, file 3848, p. 74.

27 Idem, file 3851, pp. 20-21.

28 Idem, file 3853, p. 27.

29 Idem, file 3856, p. 10.

30 Idem, file 3857, p. 20.

31 Idem, file 3858, p. 10.

32 Idem, file 3859, p. 57.

33 Idem, file 3862, pp. 71-72.

34 ՀԱՂ, ֆ. 53, ց. 1, գ. 3864, ք. 28:

35 Idem, file 3866, p. 21.

36 Idem, file 3868, p. 31.

37 Idem, file 3869, p. 29.

38 Idem, file 3850, pp. 218-219.

39 Idem, file 3872, p. 88.

40 Idem, file 3873, p. 98.

41 Idem, file 3874, p. 45.

42 Idem, file 3875, p. 50.

43 «Արձագագի», 1885, № 3, էջ 43:

44 ՀԱՂ, ֆ. 53, ց. 1, գ. 3877, ք. 11:

45 Idem, file 3878, p. 12.

46 Idem, file 3880, pp. 41-42.

47 Idem, file 3884, pp. 66-67.

48 Idem, file 3887, p. 148.

49 Idem, file 3889, p. 147.

50 Idem, file 3891, p. 119.

51 Idem, file 3895, p. 124.

52 ՀԱՂ, ֆ. 22, ց. 1, գ. 298, ք. 21-22:

53 ՀԱՂ, ֆ. 53, ց. 1, գ. 3899, ք. 145-146:

54 Idem, file 3897, p. 167.

55 Idem, file 3903, pp. 101-102.

56 Idem, file 3905, p. 52.

57 Idem, file 3906, p. 69. According to another archive document, in the same year, Khando had a population of 1,122 souls, including 578 males and 544 females (ՀԱՂ, ֆ. 56, ց. 1, գ. 205, ք. 139).

58 ՀԱՂ, ֆ. 53, ց. 1, գ. 3907, ք. 21-22:

59 Idem, file 3912, pp. 264-265.

60 ՀԱՂ, ֆ. 35, ց. 1, գ. 559, ք. 43:

61 ՀԱՂ, ֆ. 53, ց. 1, գ. 3917, ք. 136-137:

62 Idem, file 3920, pp. 18-19.

63 ՀԱՂ, ֆ. 56, ց. 6, գ. 1020, ք. 177: Another source reports 1,967 inhabitants for the same year (Кавказский календарь на 1915 г., стр. 195).

64 ՀԱՂ, ֆ. 196, ց. 1, գ. 43, ք. 22-23:

65 ՀԱՂ, ֆ. 56, ց. 1, գ. 95, ք. 98:

66 ՀԱՂ, ֆ. 469, ց. 3, գ. 2, ք. 1-4:

67 ՀԱՂ, ֆ. 196, ց. 1, գ. 64, ք. 6:

68 ՀԱՂ, ֆ. 355, ց. 1, գ. 895, ք. 1-4:

69 According to the documents provided by the Village Council.



KHANDO. A partial view of the village quarters

Year	Comments	Teachers	Pupils
1865 ⁷⁰	Males	1	41
1881 ⁷¹		1	60
1884 ⁷²	A single-year winter school		
1894 ⁷³		1	38

In the early 1830s, the newly-settled Armenians repaired the old church standing in the village and consecrated it after the Holy Virgin (mentioned by the name of *Sourb Astvatzatzin* in 1839,⁷⁴ and *Sourb Markos Avetaranich* (*St. Mark the Evangelist*) in 1840).⁷⁵ It served as a parish church until the year 1856, viz. the construction of the new and large church of *Sourb Khach*. The sanctuary dedicated to St. Mark the Evangelist dates from the 10th to 11th centuries and primarily belonged to the Byzantine faith. It was entirely built of finely-dressed stone, with a winged cross memorial serving as its “basis.” In the south and west, it was adjoined by a portico (exterior dimensions: 8.34 x 5.20 metres), the southern wall of which outwardly bore a block of stone engraved with a Georgian Mesropian inscription (most probably, it was one of the facing stones of another building).

The aforementioned inscription reads as follows:

✝ Դ Մ Բ Գ (or Կ)... | ԴՆՄԵԼ... | ՇԽԾ...
 ք(րისტ)ե Յ(յ)Վ(յաղ)ե ფ(or Կ)... | ԵՏԽ... |
 արա...

Transl.: CHRIST, MAY YOU HAVE MERCY...

Published in: *ბერძენიშვილი დ., ნარკვევები საქართველოს ისტორიული გეოგრაფიიდან. ზემო ქართლი - თორი, ჯავახეთი, გვ. 129; “ჯავახეთი. ისტორიული-სუროთმოდგერული გზამკვლევი,” გვ. 57-58.*

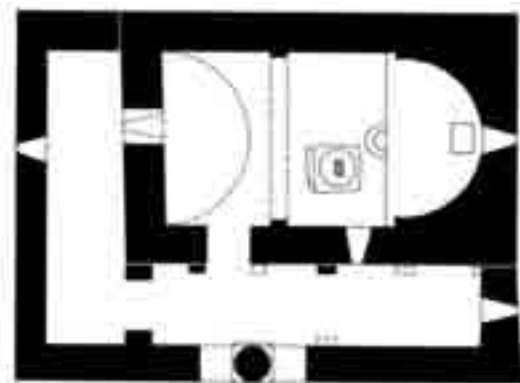


Figure 1



KHANDO. The plan of Sourb Astvatzatzin (Mark the Evangelist) Church; a facing stone engraved with a Georgian Mesropian inscription set outwardly in the southern wall of its hall

70 ՀԱԳ, ֆ. 53, ց. 1, գ. 3848, ք. 2:

71 *Խոսրոյան Ս.*, idem, p. 518.

72 Ibid.

73 ՀԱԳ, ֆ. 53, ց. 1, գ. 3896, ք. 34, 172-173:

74 Idem, file 457, pp. 42-67.

75 Idem, file 3800, p. 4.

Note: D. Berdzenishvili’s book, entitled *ნარკვევები საქართველოს ისტორიული გეოგრაფიიდან. ზემო ქართლი - თორი, ჯავახეთი (Outlines of the Historical Geography of Georgia. Upper Kartli-Toria, Javakheti)* has only the word *სამხარაჲ*. The decipherment of the inscription by the editorial staff of “ჯავახეთი. ისტორიული-სუროთმოდგერული



KHANDO. A winged cross (10th to 11th centuries)



KHANDO. Sourb Astvatzatzin (Mark the Evangelist) Church as seen from the south-west, south-east, south, north-east and east; the sanctuary from the south-west after its self-willed renovation (its project was not ratified by Georgia's Department of Monuments Preservation)



გზამკვლევი” reads as follows: ქრისტე, შეიწყალე სამხარაო. If this version is correct, the inscription can be read as: Ի՞՞ ԿՐԿՐ Լ՝ ԻՒՄԻՆԻՍՏԻՆԻ: Կ(ր)ԻՍՏ(ե) Դ(ե)Մ(ե)Մ(ա)Լ(ա)Ե Ե(ճ)ՄԻՅԱՐԱ[Յ]. *Transl.:* “Christ, may You have mercy upon Samkhara.”

Judging from the style of the inscription, we may trace it back to the 9th to 10th centuries. D. Berdzenishvili attributes it to the 6th to 7th centuries, but we find this dating improbable.

Sourb Khach Church. As attested by a record of 1856, in the second half of the 19th century, the old parochial church of the village was “...in a state of decrepitude and on the verge of collapse so that the common Armenians wish to repair it with their own means...”⁷⁶ It is interesting to note that beginning with 1857,⁷⁷ only Sourb Khach is mentioned as serving the parish of Khando. It represents a stone building of a wooden roof which stood semi-ruined and extremely dilapidated as of 2006. In the south of the sanctuary, **an Armenian cemetery** extends.

⁷⁶ ՀԱԳ, ֆ. 56, g. 1, q. 3436, p. 8:

⁷⁷ ՀԱԳ, ֆ. 53, g. 1, q. 3830:



KHANDO. Sourb Khach (Holy Cross) Church as seen from the south-west; quadrilateral steles in a site called Khacheri Tagh (i.e. A Quarter of Crosses, as translated literally)

Two **quadrilateral steles** standing on a double-stepped pedestal are preserved in A. Basentsian's plot of land located in one of the village quarters named *Khacheri Tagh*, i.e. *Quarter of Crosses*. The proportions of their cross reliefs are typical of the 10th to 11th centuries rather than the 5th to 7th centuries.

The pedestal of another quadrilateral stele is found near a newly-built sanctuary located at the north-western extremity of Khando. One of its faces is decorated with a mythological animal, and the other with a relief representing the tree of life.

The village site of Tsekhia, situated in the north of Khando, is mentioned in the available written sources beginning with 1595 as having 5 houses and paying 14,000 *akches* to the state.⁷⁸ In the days of Village Head Ismayil (between 1705 and 1706), Tsekhia paid 5,500 *akches*.⁷⁹ Between 1717 and 1718, when the village was governed by Habibi, this state tax grew to 7,000,⁸⁰ but during the rule of Village Head Abdullah's son Ibrahim (1718 to 1719), it was reduced to 4,000.⁸¹

At the edge of a gorge lying on the right bank of the river Parvana, right opposite the village of Prtena, 3 kilometres south-east of Khando extend the remains of **a village site named Gria (Kirira)** by the local inhabitants. They include the ruins of a uni-nave church (exterior dimensions: 14.47 x 5.28 metres) not far from which, the remnants of a medieval tower/vantage point are preserved.

⁷⁸ გურჯისტანის ვილაიეთის დიდი ღვეთარი, გვ. 203.

⁷⁹ ხილდირის ვილაიეთის ჯაბა ღვეთარი 1694-1732 წწ., გვ. 121.

⁸⁰ Idem, p. 152.

⁸¹ Idem, pp. 157-158.





KHANDO. The ornamented faces of the pedestal of a stele (9th to 11th centuries), and the cemetery extending in the middle of the village (10th to 19th centuries)



KHANDO. The church of the village site of Gria (Kirira) as seen from the east, north-west, south-west and south-east; an eastward view of the interior of this sanctuary, and an inner view of its only entrance opening from its southern facade



KHANDO. A facing stone with a cross relief found amidst the ruins of a church preserved in the village site of Gria (Kirira); the pedestal of a stele or khachkar in the cemetery extending around this church; a cross-stone dating from the period of Chalcedonianism; the remnants of a tower serving as a vantage-point seen at the edge of a gorge in the west of the church; the plan of this sanctuary

KHAVET



KHAVET. The village as seen from the north-east

Location. The village is situated on the north-facing slope of a mountain rising on the right bank of the river Kur, 24 kilometres south-west of Akhalkalak in a straight line, between 1,700 and 1,740 metres of altitude above sea level.

A Historical Introduction. In 1595 Khavet had a population of 36 houses and paid 13,000 *akches* to the State Treasury.¹ One of the available sources provides a list of the local house owners which includes not only names of foreign origin which were rather wide-spread in Armenian-inhabited localities, but also purely Armenian ones such as *Astvatzatur*.²

Khavet was one of those villages which were purchased by Archbishop Karapet in 1854 for Akhaltskha's Sourb Prkich Church.³ It is also mentioned as belonging to this church in 1893.⁴

Population. In 1914 the Turkish or, what is most probable, Islamised inhabitants of this once devastated Armenian village amounted to 338.⁵ These Islamised

people lived in their native village until the banishment of 1944, after which it was re-inhabited by Armenians from Mrakol (Mrakoval).

Khavet is one of those villages of Javakhk which cannot boast a large number of residents. According to the results of the population census held on 1 January 1981, it comprised 362 souls. In 1987 it had 94 houses with 366 inhabitants.

The pedestal of a quadrilateral stele and a cross-stone typical of the 10th to 11th centuries are preserved half a kilometre north-west of Khavet. The rear of the former is engraved with an inscription in the Georgian Mesropian script:

†. სახელითა მამისა და...

Transl.: IN THE NAME OF GOD THE FATHER...

Published in: “ჯავახეთი. ისტორიულ-სურთომოდერული გზამკვლევი,” გვ. 34.

Note: The inscription is published in accordance with the decipherment offered by “ჯავახეთი. ისტორიულ-სურთომოდერული გზამკვლევი.”

In a deep gorge extending on the right bank of the river Kur, 3 kilometres north-west of Khavet, the ruins of **the village site of Oloda** are located. Around the late Middle Ages, it used to represent a prospering village.

¹ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 276-277.

² Ibid.

³ «Фирд», 1876, № 1, էջ 196:

⁴ «Արար», գիրք Բ, հինգերորդ տարի, Ս.Պետերբուրգ, 1893, էջ 21:

⁵ Кавказский календарь на 1915 г., стр. 194.



KHAVET. A cross memorial and the pedestal of a quadrilateral stele located half a kilometre north-west of the village

As attested by the Ottoman tax list of 1595, it comprised a population of 21 houses and paid 8,000 *akches* to the State Treasury.⁶ Judging from the list of the local house proprietors, we may assume that in 1595 Oloda was a purely Armenian-inhabited village, for it includes names (Shahmurad, Anania, Gabriel) general-

ly wide-spread in Armenian localities despite their foreign origin (mention is also made of Priest Hakob).⁷

The village site of Mrakoval (Mrakol) is located within a kilometre of the right bank of the river Kur, 28 kilometres south-west of Akhalkalak in a straight line, between 1,780 and 1,800 metres of altitude above sea level.

Description. The abundance of orchards and gardens made Mrakoval quite distinct from the other villages of Javakhk: “The local peasants, who are mainly occupied with farming and animal husbandry, also have fruit-trees and kitchen gardens. They do not tend these orchards and gardens regularly to reap fine crops from them. They grow pears, apples, apricots, mulberries, cherries and plums in the former, and cucumbers, onions, coriander, water-cress, beet, Jerusalem artichoke, pumpkin and sugar beet in the latter...”⁸

A Historical Introduction. In 1595 the village, mentioned by the name of *Mrakval*, had a population of 26 houses and paid 22,500 *akches* to the state.⁹ Apart from alien personal names which were wide-spread in Armenian places, the list of the local house owners also contains others of purely Armenian origin such as *Astvatzatur*.¹⁰

Mrakol was inhabited by Armenians beginning with at least the Middle Ages, but in the first half of the 17th century, they yielded up to the violence exerted by the pashas of Akhaltskha and converted to Islam, this being the only way for them to continue living in their native village. In the days of Village Head Dervish Mehmed, viz. between 1705 and 1706, the state tax levied on Mrakol amounted to 17,500 *akches*.¹¹

Population. After the termination of the Russo-Turkish war of 1877 to 1878, the Armenian resettlers from Tzaghka and Alexandropole came to add to the number of the residents of Mrakoval: “...after the recent Russo-Turkish war, the inhabitants of Tzalka and Alexandropole found a place of living in this village.”¹² In 1884 the Turkish inhabitants of Mrakoval and the local newly-settled Armenians were equal in number: “15 Armenian houses and 15 families of Turks.”¹³ As attested by the statistical records of the later periods, in the course of time, the Armenians came to outnumber their Muslim neighbours—thus, in 1912 the former constituted 30 houses, and the latter only 10.¹⁴ In 1914 the village comprised 52 houses,

7 Ibid.

8 **Բրդեսան Արտն քահ.**, Մի մտացուած գիւղ Ջաւախքում, «Համ-քասաբեր», 1916, № 17, էջ 528:

9 Գըրճիսեճանի վոլայայտի ըրձի ըւոտարի, ԶԳ. 278-279.

10 Ibid.

11 Յոլըձորի վոլայայտի ճաձա ըւոտարի 1694-1732 ՎՎ., ԶԳ. 118.

12 **Բրդեսան Արտն քահ.**, idem, p. 528.

13 «Արձազանք», 1885, № 3, էջ 41:

14 «Հոլիզն», 1912, № 284, էջ 5:

6 Գըրճիսեճանի վոլայայտի ըրձի ըւոտարի, ԶԳ. 280.

including 20 Turkish ones¹⁵ whose number remained unchanged (20) in 1916, when the local families totaled 55.¹⁶

Mrakoval continued its existence until the 1940s: it was devastated in the aftermath of the Turks' exile in 1944 and the Armenians' resettlement in the neighbouring village of Khavet in 1945.

The following *statistical records* show the growth of the local Armenian inhabitants during the 19th and 20th centuries:

Year	Houses	Males	Females	Total
1878 ¹⁷		52	48	100
1880 ¹⁸		52	50	102
1881 ¹⁹		49	50	99
1882 ²⁰		52	53	105
1883 ²¹		54	55	109
1884 ²²	15			
1885 ²³		57	59	116
1886 ²⁴		57	59	116
1887 ²⁵		67	73	140
1889 ²⁶		75	73	148
1890 ²⁷		77	78	155
1891 ²⁸		78	82	160
1892 ²⁹		84	82	166
1893 ³⁰		88	85	173
1894 ³¹		88	85	173
1897 ³²		100	91	191
1898 ³³		107	102	209
1899 ³⁴		107	104	211
1900 ³⁵		106	107	213
1901 ³⁶		106	117	223
1902 ³⁷		112	117	229
1905 ³⁸		132	120	252
1906 ³⁹		154	127	281

15 «Ջավախք», 1914, № 15, էջ 127-128:

16 **Բրդեան Արտն քահ.**, idem, p. 528.

17 ՀԱԳ, ֆ. 53, գ. 1, զ. 3850, p. 217-218:

18 Idem, file 3872, pp. 86-87.

19 Idem, file 3873, pp. 96-97.

20 Idem, file 3874, pp. 42-43.

21 Idem, file 3875, pp. 47-48.

22 «Արձագանք», 1885, № 3, էջ 41:

23 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, p. 14:

24 Idem, file 3878, p. 11.

25 Idem, file 3880, pp. 39-40.

26 Idem, file 3884, pp. 64-65.

27 Idem, file 3887, p. 143.

28 Idem, file 3889, p. 142.

29 Idem, file 3891, p. 114.

30 Idem, file 3895, pp. 41-42.

31 Idem, file 3896, pp. 167-168.

32 Idem, file 3899, pp. 140-141.

33 Idem, file 3897, p. 162.

34 Idem, file 3903, pp. 93-94.

35 Idem, file 3905, p. 55.

36 Idem, file 3906, p. 67.

37 Idem, file 3907, pp. 16-17.

38 Idem, file 3912, pp. 259-260.

39 Idem, file 3915, p. 20.

1908 ⁴⁰	23	144	130	274
1910 ⁴¹		155	136	291
1912 ⁴²		158	144	302
1914 ⁴³		163	148	311
1915 ⁴⁴	33			313
1916 ⁴⁵		162	149	311
1921 ⁴⁶		75	65	140

Mrakoval participated in World War II with 122 of its inhabitants, 48 of whom did not return from the battle-field.⁴⁷

As early as 1881, the village had a functioning **parish school** with a teacher and 14 pupils⁴⁸—a fact



KHAVET. A monument perpetuating the memory of Mrakol inhabitants killed during World War II

revealing the seriousness with which the local Armenians treated the issue of education. This institution, however, was not predestined to enjoy long-lasting activity due to the financial difficulties facing it. Expressing his concern with this respect, Priest Arsen wrote the following in 1916: “The village does not have a school, and the local peasants are totally plunged in crass ignorance in the very proper sense of the word. Having forgotten the Armenian language and school, they are spending their days in utter despair, deprived of any consolation. Mrakoval, which lies at

40 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, p. 42:

41 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, p. 134-135:

42 Idem, file 3920, pp. 17-18.

43 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, p. 170-171: According to another source, the village had a population of 413 souls in the same year (Кавказский календарь на 1915 г., стр. 160).

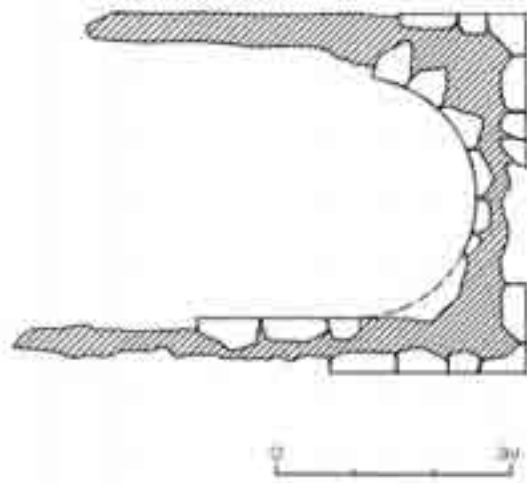
44 ՀԱԳ, ֆ. 53, գ. 1, զ. 900, p. 4:

45 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, p. 17-18:

46 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, p. 1:

47 **Դավթյան Ա.**, Ջավախք, էջ 102:

48 ՀԱԳ, ֆ. 53, գ. 1, զ. 3873, p. 96-97:



KHAVET. St. Sargis Church of Mrakoval as seen from the south; views of its parts adjoining the bema, and the plan of the sanctuary



KHAVET. Khachkars and ram-shaped tombstones preserved in the cemetery extending around St. Sargis Church of Mrakoval

the remotest end of Javakhk, is consigned to total oblivion. This village can have between 40 and 50 pupils, but the children grow up illiterate due to the absence of a school. The supreme spiritual authorities should pay proper attention to this neglected village and support it in opening one.”⁴⁹

St. Sargis Church⁵⁰ used to represent a uni-nave vaulted building which may be attributed to the period between the 15th and 16th centuries by its building and composition peculiarities. As of 2006, only some meagre fragments were preserved in the part of its bema.

A **cemetery** extending around the sanctuary retains a number of *khachkars*, as well as ram-shaped tombstones and slabs of stone.

A dated, but hardly comprehensible inscription is carved on a cross-stone (dimensions: 100 x 72 x 45 centimetres) whose west-looking face is enriched with animal reliefs and a scene representing the Crucifixion:

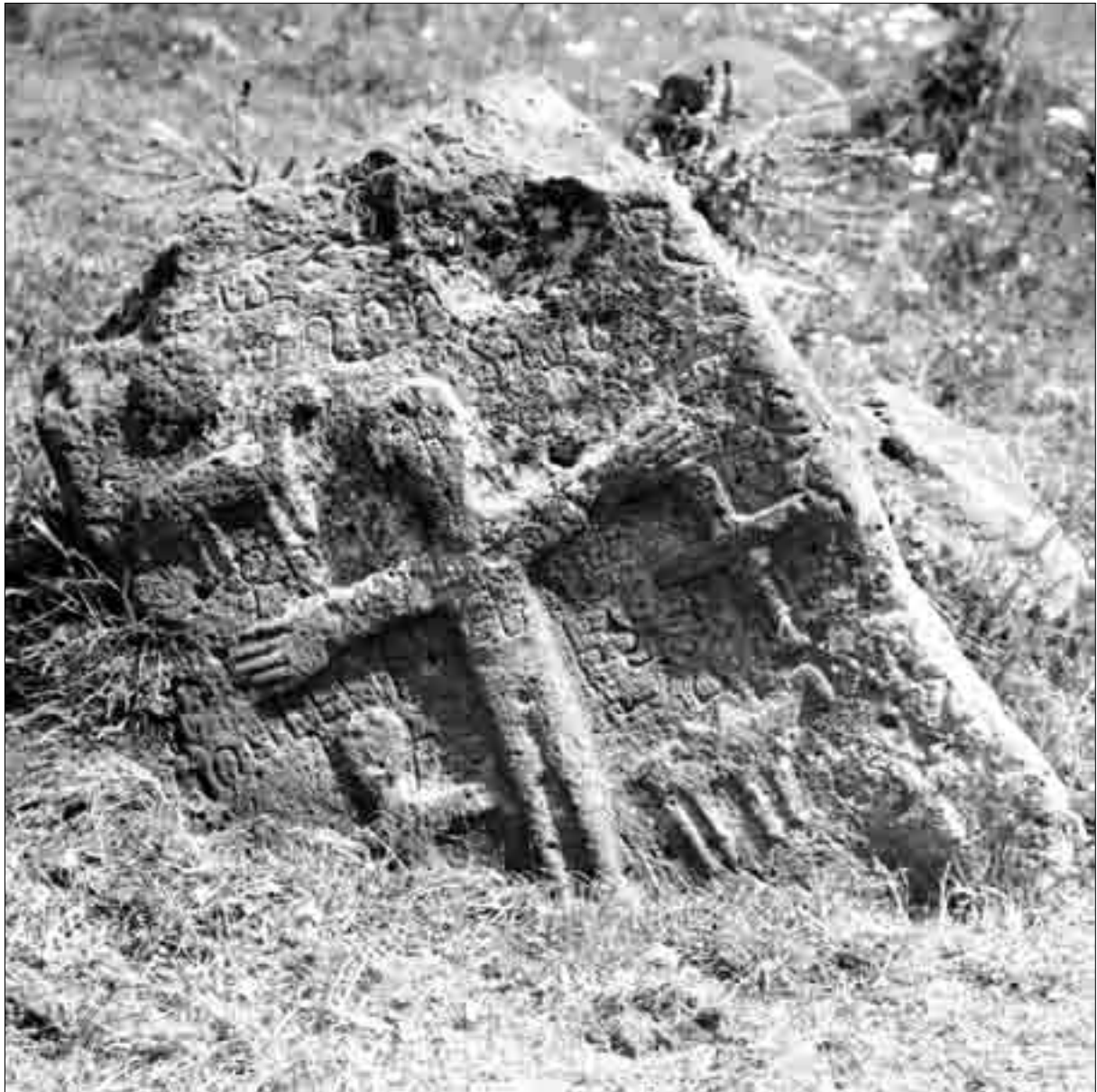
*Ա(ՍՏՈՒԱ)Ծ | ՈՂՈՐ(ՄԻ) ԾԱՍԻՆ | ... ՈՍԿԵ-
ՐԻՉԻՆ, ՎԱՐԾԷԼԻՆ, (ԹՎԻՆ) ՌՃԻԵ (1676):*

*Transl.: MAY GOD HAVE MERCY UPON TZAM...
GOLDSMITH [AND] VARTZEL, IN THE YEAR 1125
(1676).*

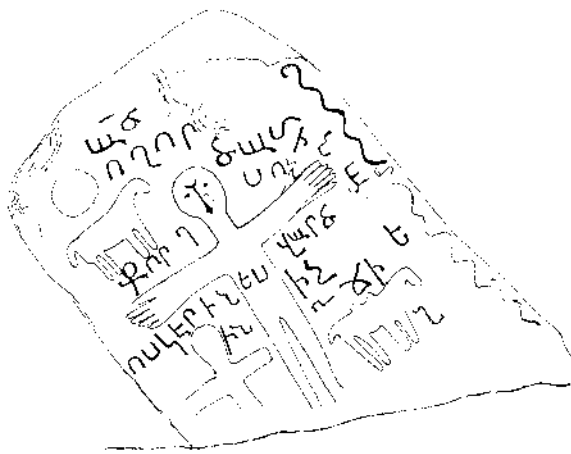
Published in: **Կարապետյան Ս.**, Ջավախքի խաչքարերը, էջ 12.

⁴⁹ **Բրդեան Արսեն քահ.**, *ibid.*

⁵⁰ ՀԱԳ, ֆ. 53, ց. 1, զ. 900, ք. 4:



KHAVET. A khachkar of the "Amenaprkich" composition (1676) preserved in the graveyard of St. Sargis Church of Mrakoval, and a traced copy of the same cross-stone



KHERTVIS



KHERTVIS. A general view of the village and castle from the south

Location. The village is situated on the west-facing and slanting slope of a gorge extending at the junction of the rivers Kur and Parvana, 17 kilometres north-west of Akhalkalak in a straight line, between 1,140 and 1,180 metres of altitude above sea level.

The Origin of the Toponym. One of the existing sources offers the following etymology for the name of *Khertvis*: "...*Khertvis* derives from the word *ertvis*, which is the Georgian equivalent for 'union' and 'junction,' for in the [nearby] ravine, two streams merge together into the mother river of Tiflis—the Kur."¹

A Historical Introduction. Khertvis, which boasts a remarkable history and used to be one of the most populous villages in Javakhk, comprised 127 houses and paid 25,000 *akches* to the state, as reported by the tax list of 1595.² With the exception of 1 or 2 families of Turks who were apparently landowners, the other local house proprietors bore names (Priests Grigor and Movses; Amiran's son Sargis; David's son Husik and the latter's son Gabriel; Grigor's son Pap and the latter's son Melik; Melik's son Sargis and the latter's son Hanes; Hayrapet's son Khachatur and the latter's son Mrvan; Khachatur's son Batata; Bagrat; Mkrtych;

brothers Umek and Astvatzatur; Sorazan's son Khachatur; Movses's son Gurasp; Yeghiazar's son Smbat; brothers Gabriel and Khachatur; Ghandu's son Kirakos; Mkrtych's son Mamuk; Zatik's son Khastur; Kirakos's son Batata; Mkrtych's son Umek, etc.)³ attesting that in this same year, Khertvis was predominantly—if not entirely—inhabited by Armenians.

In 1625 Safar Pasha of Akhaltskha forced the population of the village into converting to Islam. Yielding up to the pressure exerted by the Turks, the Armenians completely lost their national identity in the course of time.

According to the *Geography of Georgia*, a garrison of janissaries was stationed in the castle of Khertvis.⁴

Population. In 1824 Khertvis comprised a large Muslim population together with a small number of Armenian Catholics (the latter left their place of living between 1828 and 1829).⁵

In 1829 to 1830, Khertvis, which was already a purely Turkish village, provided home for some Armenian resettlers from Western Armenia. Due to cer-

³ Ibid.

⁴ ვახუშტი ბაგრატიონი, საქართველოს გეოგრაფია, თბილისი, 1997, გვ. 130.

⁵ Յակոբյան Պ., Հրատի ողնաուղեան, էջ 132:

¹ «Մշակ», 1879, № 157, էջ 1:

² გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 171-173.

tain circumstances, however, the Armenians of Khertvis did not have permanent residence there: beginning with the mid-1840s, they started moving to other places, the last of them abandoning the village in 1878.

The results of the population census, implemented on 1 January 1914, show that the purely Turkish village of Khertvis comprised 2,010 souls.⁶ In 1944 these people were sent into exile, leaving their garden-rich village to the Georgian newcomers who had moved there from various parts of the country.

The available *statistical records* relating to the number of the Armenian inhabitants of Khertvis represent the following picture:

Year	Houses	Males	Females	Total
1824 ⁷	4			20
1840 ⁸		124	120	244
1841 ⁹		128	124	252
1842 ¹⁰		133	130	263
1844 ¹¹		151	143	294
1845 ¹²		156	148	304
1847 ¹³		100	104	204
1849 ¹⁴		96	87	183
1853 ¹⁵		89	85	174
1854 ¹⁶		50	43	93
1857 ¹⁷		45	37	82
1860 ¹⁸		47	41	88
1861 ¹⁹		49	40	89
1862 ²⁰		48	42	90
1863 ²¹		46	47	93
1864 ²²		46	46	92
1866 ²³	15	45	45	90
1867 ²⁴		48	46	94
1868 ²⁵		48	46	94
1869 ²⁶		48	46	94
1870 ²⁷		48	48	96
1871 ²⁸		48	46	94

6 Кавказский календарь на 1915 г., стр. 197.

7 Յակոբեան Պ., Հրատիր ողջնութեան, էջ 83:

8 ՀԱԳ, ֆ. 53, գ. 1, զ. 3800, ք. 4:

9 Idem, file 3802, pp. 65-66.

10 Idem, file 3805, pp. 79-80.

11 Idem, file 3809, pp. 17-18.

12 Idem, file 3811, pp. 73-74.

13 Idem, file 3814, pp. 35-36.

14 Idem, file 3818, pp. 40-41.

15 Idem, file 2743, pp. 39-40.

16 Idem, file 3825, pp. 49-50.

17 Idem, file 3830, pp. 54-55.

18 Idem, file 3833, pp. 67-68.

19 Idem, file 3839, pp. 25-26.

20 Idem, file 3836, pp. 21-22.

21 Idem, file 3843, pp. 21-22.

22 Idem, file 3846, pp. 8-9.

23 Idem, file 3848, p. 74.

24 Idem, file 3851, pp. 20-21.

25 Idem, file 3853, p. 28.

26 Idem, file 3856, p. 10.

27 Idem, file 3857, p. 23.

28 Idem, file 3858, pp. 10-11.

1872 ²⁹	49	44	93
1873 ³⁰	50	45	95
1874 ³¹			96
1875 ³²			101
1876 ³³	53	48	101
1877 ³⁴	30	28	58

References to **the church of Sourb Hovhannes Karapet** (*John the Baptist*) date from the 1830s. An available source attests that “the church overhaul of 1843” was implemented with the means of the sanctuary.³⁵ It closed in 1878 in the aftermath of the resettlement of Khertvis Armenians in other places.³⁶ In 1910 this church, which had been standing stripped of its parish for already 30 years, was described as follows: “Firstly, there are absolutely no Armenians or representatives of any other nationality: it comprises only 400 Turkish houses. The Armenians abandoned their homes more than thirty years ago, and now only their derelict church stands here. It is built of common stone and mud, and has an earthen roof, which has been destroyed in the part in front of the main apse ...its remaining parts will collapse in winter. In the upper sections of the walls, the stones have moved away from each other for about two arshins, which can be dangerous for life, as the Turkish children generally play here. The church has a narthex, in the east of which, the Turks’ houses are situated. They have purchased these dwellings, which are twenty arshins wide, from the Armenians. In the west, some open space—twelve arshins long and twenty arshins wide (its dimensions are equal to those of the facade of Apas’s booth)—stretches from the church door to the street. In the south stand Apas Bozbyakov’s double-floor house and booth, whose length amounts to twenty-eight ...arshins. This Apas has erected one of the walls of his house on the church land, occupying 1¼ arshins of it. The balcony of the upper storey of his house overlooks the church yard; moreover, he has appropriated the territory from the church wall to that of his booth and has covered it with boards. He has also placed a door leading to his house (its width is four and a half arshins (4½)). This issue is to be treated and settled by the proper bodies. Apas, who is a Turk in origin, declares that he is ready to buy that plot of land or even the entire church with its yard if they are sold to him. In the north, there is

29 Idem, file 3859, pp. 57-58.

30 Idem, file 3862, pp. 72-73.

31 Idem, file 3864, pp. 28-29.

32 Idem, file 3866, pp. 21-22.

33 Idem, file 3868, p. 29.

34 Idem, file 3869, pp. 30-31.

35 Idem, file 3811, pp. 73-74.

36 Idem, file 3850, p. 206.



KHERTVIS. The castle as seen from the east; partial views of its southern ramparts

another piece of land which is twenty-eight arshins long and $4\frac{1}{2}$ arshins wide. Secondly, the church does not possess any real estate— neither houses nor booths or gardens. [Its property comprises] a movable copper censer, two small candelabra of the same metal, as well as two icons representing the Holy Virgin which are placed in the bema...³⁷ In the subsequent years, the spiritual authorities focused their attention only on the property of the sanctuary.³⁸ The archive documents of later periods keep silence about the church of Sourb Hovhannes Karapet.

³⁷ ՀԱԳ, ֆ. 56, ց. 1, զ. 11101, ք. 1:

³⁸ Idem, pp. 12-13.

The Castle of Khertvis. The village is particularly renowned for a strongly-built castle of the same name which shifted back and forth among various conquerors during its existence and was repeatedly renovated.

An inscription which is no longer preserved in its original place used to be engraved above the entrance to the castle. M. Brosset was the first scholar to publish it, although later he made corrections to his decipherment for three times. Below follows E. Taghayshvili's version of the decipherment of this inscription:

ԱԵՄԻՐԱՆԻ ՈՒՊԱՆԱԿԱՆ, ԱԵՄԻՐ ԾԵ ԿԻՐՈՒՊԻ-
ԻՐԱՆԻ ԻՐԱՆԻ | ՁԵՄԱՅԻՐԱՆԱԿ ՈՒՊԱՆԱԿԱՆ, ԺԻՐ-

ბაყროც იძინებდა რაინი მცხეთისკუთხედით
ეროელი მიჰყოთ მიჰყრს მართალით აქაქიღისძე
ზეჩინურ, ძიჰცი ჩეძეძეძის ყორორსძეძი, სა-
ფიჰციხი ხყყი დე ენოციჰი რსი ჟქ[ი?]სი მჟ
ბე ენოციჰი მბ. იძიჰთა... ექიჰცი, ს-
ძინ.

სახელითა ღვთისათა, ოხითა და შიქვენითა
წმიდისა მშობლისა ღვთისათა, მინდობითა
წმიდისა იოანე მახარებლისათა, ვიქვე მევეთ
მეფისა მოღარეთუხუცესმა ზაქარია, ძემან
ქამქამის შვილისამან, ოველმან კოშკი და
გალავანი ესე ქ[ი?](რონიკონ)სა მბ და
გავათავეთ მდ. ღმერთო... გუილხინე, ამინ.

*Transl.: IN THE NAME OF GOD, WITH THE
GRACE AND SUPPORT OF THE HOLY VIRGIN,
WITH THE INTERCESSION OF JOHN THE
EVANGELIST, I, MOLARETUKHUTSES (VIZ. CHIEF
TREASURER) OF THE KING OF KINGS ZAKARIA,
THE SON OF KAMKAM (KAMKAMISHVILI) FROM
OPI, COMMENCED BUILDING THESE RAMPARTS
AND TOWER IN THE YEAR 42 (1354) OF THE
CHRONICON AND COMPLETED THEM IN 44
(1356). LORD... MAY YOU BE GENEROUS. AMEN.*

Published in: **Brosset M.**, Rapports sur un voyage archéologique
II, pp. 152-153; **Brosset M.**, Mélanges asiatiques, t. II, pp. 277, 290-
291; **Brosset M.**, Explication des divers inscriptions géorgiennes,
arméniennes et grecques, VI, 2, 1938, p. 77; **Такайшвили Е.**,
idem, p. 22; **ცისკარიშვილი ვ.**, idem, p. 111.

Note: M. Brosset first saw this inscription on a photograph taken
by M. Dubois in 1838. Later he also had a chance to study it from a
more successfully made photograph by M. Khanikov. During his sci-
entific expedition made between 1847 and 1848, Brosset himself vis-
ited the castle of Khertvis and read the inscription on the spot (after-
wards he pointed out that it was beyond decipherment in certain
parts). Below follow the decipherment and translation of this inscrip-
tion into French, as offered by Brosset:

სტქონი: იქთისა: ბ: ყჟიჩი: ჩიღის: |
ჩიქიხის: | შისის: შინოქი: ჩიღის: ლანი:
შიქაქიქიხის: იქიქი: ჩიქი: შიქის: შიქარქი-
ქიქის: | ბ: ჩიქი: ჩიქიქი: ყიქის: ჩიქიქიქი:
ჩიქიქი: ბ: ლიქიქიქი: რსი: ი: | ი: ჩიქიქიქიქი:
ჩიქიქი: იქიქი: ჩიქი: იქი...

სახელითა ღვთისათა და შიქვენითა წმიდისა მ
მშობლისა მ მინდობითა წმიდისა

I(ოან)ე მ(ა)ნ(ა)რ(ე)ბლის(ა)თა ვიქვე მევეთ მ(ე)ფისა
მ(ო)ლ(არ)ე(თ)-ხ(უ)ც(ე)ს(მ)ან 15 ქ[ი?] ძემ(ან) ქამქამის შვილის
ნ(ა)თ(ე)ს(ა)ვმ(ან) კოშკი და გა(ა)ლ(ავ)ან(ი)ი ესე ე 42 ე
ქ(რონიკონ)სა მბ და ელთე მდ ღო...

Transl.: “Au nom de Dieu, avec l’assistance de sa sainte Mère,
avec confiance en S. Jean-l’Evangéliste; j’ai commencé, moi chef des
trésoriers du rois des rois, Kamé ou Kadwé (nom abrégé), parent du
fils de Kamkam, cette tour et cette enceinte..., en l’année pascale 42,
et je l’ai achevée en 44...” (**Brosset M.**, Rappports sur un voyage
archéologique..., pp. 152-153).

Translation from French into English: “In the name of God and
with the support of His Holy Parent, with the intercession of Saint
John the Evangelist, I, a relative of the son of Kamkam, the
Molaretukhuses of the King of Kings, started building this tower and
fortified wall in the 42nd year of Easter and completed it in the
44th.”

Later Brosset returned to this inscription once again and correct-
ed his previously-offered decipherment, this time guided by a photo-
graph provided by Bartholomew. Thus, instead of ბ: ჩიქი:
ჩიქიქი: ყიქის: ჩიქიქიქი: he now read ბ: ჩიქი: ბ: ჩიქი:
ჩიქი: ყიქის: ბ: ჩიქიქი: (ოი ქი (იქიქი?), ვიქს ღე
ამქამის-ჩიქიქი, დ’ აქ).

According to Brosset, *Opi* is a geographical name, and probably
refers to a place in the neighbourhood of Trebizond (Mélanges
Asiatiques..., t. II, p. 291). As for Kamkam, it is mentioned in one of
the inscriptions of Svanet (**Такайшвили Е.**, МАК, вып. XII,
стр. 22).

Making some insignificant orthographical corrections to the text
of the inscription, V. Tsiskarishvili published it, mainly following E.
Taghayshvili’s decipherment:

სტქონი: იქთისა: ბ: ყჟიჩი: ჩიღის: |
ჩიქიხის: | შისის: შინოქი: ჩიღის: ლანი:
შიქაქიქიხის: იქიქი: ჩიქი: შიქის: შიქარქი-
ქიქის: | ბ: ჩიქი: ჩიქიქი: ყიქის: ჩიქიქიქი:
ჩიქიქი: ბ: ლიქიქიქი: რსი: ი: | ი: ჩიქიქიქიქი:
ჩიქიქი: იქიქი: ჩიქი: იქი...

სახელითა ღვთისათა, ოხითა და შიქვენითა წმიდისა
მშობლისა ღვთისათა, მინდობითა წმიდისა იოანე მახ-
არებლისათა, ვიქვე მევეთ-მეფისა მოღარეთუხუცესმა
ზაქარია, ძემან ქამქამისაშვილისამან, ოველმან კოშკი და
გალავანი ესე ქრონიკონსა მბ და გავათავეთ მდ. ღმერთო
... გუილხინე, ამინ.

The fact that Kamkamishvili’s son Zakaria built a tower in
Khertvis attests that he held possession of that territory. The
Kamkamishvilis are mentioned in the list of the feudal lords of
Samtskhe in the 16th century (see **ცისკარიშვილი ვ.** ჯავახეთის
ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959,
გვ. 112). “ჯავახეთი. ისტორიულ-ხეოლოგიკური
გზამკვლევი” published Tsiskarishvili’s version of decipherment
without any changes.

KHEZABAVRA



KHEZABAVRA. A general view of the village

Location. The village which forms part of the present-day district of Aspindza lies within 2 kilometres of the right bank of the river Kur, 20 kilometres north-west of Akhalkalak in a straight line, between 1,480 and 1,560 metres of altitude above sea level.

A Historical Introduction. In the middle of the village extends a cemetery of *khachkars* attesting that not later than the 15th and 16th centuries, it was densely populated by Armenian-speaking inhabitants who were followers of the Armenian Apostolic Church.

According to the Ottoman tax list of 1595, Khezabavra had a population of 40 houses and paid 15,165 *akches* to the state.¹ Another Ottoman tax list, made up between 1704 and 1705, shows that in the days of Village Head Ismayil, it paid 15,000 *akches*,² this amount being reduced to 10,000 under Village Head Yusup in 1714.³

In the 19th century, the Armenian Catholics of Khezabavra mostly spoke Georgian. Their shifting to the Georgian language as their chief means of commu-

nication could not have taken place after the 16th century, when the region appeared under the Ottoman rule. More probably, Georgian became predominant among these people during the last stage of Georgia's political supremacy over Javakhk—in the mid-18th century. As for the Catholic faith of the Armenian inhabitants of Khezabavra, presumably, they embraced it either in the 17th century or in the early 18th century, hoping to at least partly escape the pressure of the Ottoman tyranny in this manner. This split between the Armenians of Khezabavra and their national church resulted in their isolation from the majority of Armenians, which created favourable conditions for the Georgian language to take root in their midst.

In the late 19th century, the Georgian-speaking Armenian Catholics of Khezabavra even expressed their discontent with the Armenian-language ritual of the local church.⁴

¹ გურჯისტანის ვილაიეთის დიდი დაკთარი, გვ. 175-176.

² ჩილდირის ვილაიეთის ჯაბა დაკთარი 1694-1732 წწ., გვ. 109.

³ Idem, p. 141.

⁴ In the 1880s, the fact that divine service was held in Armenian in the village aroused the discontent of "A Certain Meskhetian" inhabitant of Khezabavra ("დროება," 1882, № 185). The pages of the contemporary press contain a lot of information relating to the worsening relations between Armenians and Georgian-speaking Armenian Catholics. The authors of the articles published

The available *statistical records* on the number of the inhabitants of Khezabavra represent the following picture:

Year	Houses	Males	Females	Total
1824 ⁵	46			262
1884 ⁶				1,120
1900 ⁷				2,187
1908 ⁸	200			1,900
1914 ⁹				2,330
1915 ¹⁰				2,130
1916 ¹¹	230	1,162	1,031	2,193
2000 ¹²	295			1,905

The village participated in World War II with 175 of its residents, 77 of whom sacrificed their lives on the front.¹³

The existing records relating to **the parish school of Khezabavra** are rather scanty. In 1908 it comprised 2 teachers and 25 pupils, but it did not have a proper school house.¹⁴

The Armenian Catholic church named Sourb Srtin Hisusi (to Jesus' Sacred Heart, as translated literally from Armenian), otherwise also known by the name of *Sourb Astvatzatzin*, was founded in 1840: "...built of stone and dedicated to the Holy Virgin in 1840."¹⁵ In 1900 the sanctuary underwent thorough reconstruction: "...on 25 June, the consecration of the newly-built Armenian Catholic church of Khizabavra Village of our district was held. As we have heard, its construction took about 12 thousand roubles, 9 thousand of which had been collected by the Armenian Catholics of Caucasia and Constantinople, and the remaining three thousand had been borrowed. ...The inscription, carved on the facade of this newly-erected church, is only in Latin and Georgian: there is not a single Armenian letter in it, although divine service is to be conducted in the Armenian language in this sanctu-

attempted to prove that they were Catholics of Georgian origin so that it was natural for them to reject Armenian-language ritual. It was also stated that the residents of Khezabavra must have adopted the Catholic faith not later than the 17th century, whereas the local church shifted to Armenian ritual only in the early 18th century. Despite this, however, Armenian remained as the language of religious service until 1905, although its opponents kept intensifying their struggle against it. See **Հոգևորական Ն.**, *Նամակներ*, 1905, թ. 99.

⁵ **Յակոբյան Պ.**, *idem*, p. 83.

⁶ «Արձագանք», 1885, № 26, էջ 368:

⁷ «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1916, էջ 81:

⁸ ՀԱԴ, ֆ. 316, ց. 1, գ. 102, ք. 33:

⁹ Кавказский календарь на 1915 г., стр. 197.

¹⁰ «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1915, էջ 81:

¹¹ ՀԱԴ, ֆ. 316, ց. 1, գ. 65, ք. 36:

¹² "2 x 2," տօնօրհան, 01.09.2000, № 1.

¹³ **Դավթյան Ա.**, *Ջալալիք*, էջ 101:

¹⁴ ՀԱԴ, ֆ. 316, ց. 1, գ. 102, ք. 33:

¹⁵ «Արձագանք», 1885, № 26, էջ 368:



KHEZABAVRA. The church named Sourb Srtin Hisusi (to Jesus' Sacred Heart) as seen from the west and south-west; the inscription recently set on the western facade of its belfry

ary, just as in the older one."¹⁶ The fact that the inscription was not engraved in Armenian was viewed as something inexplicable and unusual in those times, the blame for it being laid on the local pro-Georgian Armenian Catholic priest: "The priest of Khizabavra Village of this district, whose name used to be

¹⁶ «Մշակ», 1900, № 124, էջ 2:



KHEZABAVRA. An eastward view of the interior of the church named *Sourb Srtin Hisusi* (to Jesus' Sacred Heart) and the font placed in its northern wall, as is traditionally accepted in the ritual of the Armenian Apostolic Church

Vardzelian, but later changed into Vardzelov, his surname now being Vardzelashvili, travelled throughout Russia, Constantinople and even reached Rome to collect means for the construction of another church in the aforementioned Armenian Catholic village. Having completed it within some 4 to 5 years, no one knows on whose advice, he had an inscription carved on its facade in the Georgian and Latin languages. This aroused indignation among the Armenian Catholic priests within his jurisdiction and even amidst the common people. Hearing about his impudent demeanour, Patriarch Azarian ordered to have this inscription scraped away. Finding himself driven into corner, Vardzelashvili decided to save the situation by lies. Travelling through all the Armenian Catholic villages of the district, he assured the local priests that he had already ordered the obliteration of the inscription and thus succeeded in making several of them put their signatures to a document allegedly confirming that the

Georgian inscription of Khizabavra Village, which had been engraved by mistake, was no longer there...¹⁷ Azarian's death saved this Vardzelian-Vardzelashvili, who had primarily been a shop-keeper and had applied to Archimandrite Araratians for admission into a spiritual school intended for Armenian Catholics: "...as a Catholic Armenian, he bore the family name of Vardzelian and was later ordained by an Armenian name. Today this same person acts behind another cloak and considers himself a Georgian. [We can conclude that] either he deceived Araratians in those times or is presently in disguise."¹⁸

As reported by a press publication, the Armenians of Alastan donated more than 500 roubles for the construction of the church of Khezabavra. Moreover, they provided the workers with lime absolutely free of charge. An Armenian from the same village gave the future church an icon costing 800 roubles.¹⁹ In response to the wave of criticism against him that burst out in the press, "Mikhail Vardzelashvili, Archpriest of the Armenian Catholic churches located on the borderline of Akhalkalak, as well as the parish priest of the church, declared that the construction of the sanctuary had cost not 12,000, but 30,000 roubles. The gifts it had received hardly amounted to 500 roubles; 2,000 roubles had been donated by his own relatives, and 1,000 roubles by the Imperial Palace.²⁰

The newly-completed church was consecrated under the name of *Sourb Srtin Hisusi*.²¹ Its roof was tiled in 1914.²²

As of 2006, the monument stood in a good state of preservation. It retains two Georgian inscriptions—one carved on its southern wall, and the other on the western facade of its belfry (the latter is mostly distorted and difficult to read despite its being not so very old).

Five lines in the Armenian original engraved on the southern wall of the church:

აღაშენდა რომის კატოლიკეთა ეკკლესია |
[ღმრთის] მშობლისა თაონობითა მიხაელ
მღღ(ელი) | ვარძელაშვილისა და ხიზაბავრის-
სა ზომადროებისა კავკაზის და კახეთის(?)
კათოლიკების შემწეობითა წელ(სა) უფ(ლისა)
1898 სს.

Transl.: THE CHURCH OF THE ROMAN CATHOLICS WAS BUILT BY THE GRACE OF THE HOLY VIRGIN, THROUGH THE EFFORTS OF

17 «*უკალი*», 1900, № 180, ტ 2:

18 «*უკალი*», 1900, № 124, ტ 2:

19 Ibid.

20 «*უკალი*», 1900, № 154, ტ 2:

21 «*Օրսույց եւ պատկեր տոմից*», Թիֆլის, 1916, ტ 81, ՀԱԳ, ֆ. 316, გ. 1, գ. 102, პ. 33:

22 ՀԱԳ, ֆ. 316, გ. 1, գ. 30, პ. 95:



KHEZABAVRA. The Georgian inscription commemorating the construction of the Church of Sourb Srtin Hisusi (to Jesus' Sacred Heart) in 1898; partial views of the enclosure of cross-stones built in the 1990s; a tombstone placed over the grave of an Armenian Catholic priest and bearing a bilingual epitaph in Armenian and Georgian (found in the cemetery extending in the east of the church)

MIKHAIL VARDZELASHVILI AND THE INHABITANTS OF KHEZABAVRA [AS WELL AS] WITH THE ASSISTANCE OF THE CATHOLICS OF CAUCASIA AND KAKHETIA (?) IN THE YEAR 1898 A. D.

Published in: **Կարապետյան Մ.**, Ջալալսը, էջ 236.

Priests. In 1915 Father Kostandianos Sheshaberi-dze served the parish of Khezabavra.²³

²³ «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1915, էջ 81:

The Cemetery. During the renovation carried out in the territory of the church, the *khachkars* of the village graveyard, as well as several tombstones were set in the church enclosure through the efforts of Archimandrite Paolo Siepanek (1961 to 1999). One of these cross-stones was engraved with the following inscription:

ԹՎ(ԻՆ) ՋԻ (1471):

Transl.: IN THE YEAR 920 (1471).

Published in: **Կարապետյան Մ.**, idem, p. 237.



KHEZABAVRA. A khachkar (1471) broken in two pieces with its traced copy; cross-stones moved from the medieval Armenian cemetery of the village and placed in the church enclosure (they are unscrubed, but evidently, they date from the 15th century)



KHEZABAVRA. An unscribed khachkar and tombstones brought from the medieval Armenian cemetery of the village and set in the church enclosure (15th to 16th centuries)

KHEZABAVRA. Gravestones (15th to 17th centuries) found in the cemetery extending around Sourb Khach (Holy Cross) Chapel

Sourb Khach (Holy Cross) Chapel. Only a single record is available relating to an ancient chapel preserved in the territory of Khezabavra: “There also exists an ancient chapel of stone dedicated to the Holy Cross.”²⁴ Above the eastern window of this chapel is found an inscription in the Georgian Mesropian script. In the late 19th century, it was covered with a layer of mortar which, however, did not bury it altogether so that it can be seen and read. E. Taghayshvili deciphers the inscription as follows:

²⁴ «Օրացոյց եւ պատկեր տօմից», Թիֆլիս, 1916, էջ 81:



KHEZABAVRA. Old (15th to 18th centuries) and comparatively new (stele-shaped, 19th century) tombstones preserved in the village cemetery



KHEZABAVRA. Sourb Khach (Holy Cross) Chapel as seen from the south-west, and a Georgian Mesropian inscription carved above the window opening from its eastern facade

Կ-ի Կ-ի ... ԿԻԿ ՆՐԻՆ ԾԵ ԵՆ Կ-ի Կ-ի
 Կ(րիստ)ե Մ(եյիճյալ)ե Ժրճ? Ն(յ)լու և
 Գ(իորգ)ու Կ(րիստ)ե Մ(եյիճյալ)ե.

*Transl.: CHRIST, MAY YOU HAVE MERCY UPON
 ... SOUL AND CHRIST, MAY YOU HAVE MERCY
 UPON GIORGI.*

Published in: **Brosset M.**, Rapports sur un voyage archéologique, II, pp. 152-153, 176; **Такайшвили Е.**, idem, p. 18; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 87.

Misreading: M. Brosset read only 5 letters out of this inscription. Judging from his publication, it comprised three lines: ... Գ | ԾԾ... | ... Ծ... “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული

გზამკვლევი” offers this version: Կրիսტե Մեյիճյալե ... ԹԹԹԹ
 Նլուտա և Գიորგი Մեյիճյալե. *Transl.:* “Christ, may You have
 mercy upon spiritual father... and Giorgi.”

Note: The editorial staff of “ჯავახეთი. ისტორიულ-
 ხუროთმოძღვრული გზამკვლევი” traces the inscription back to
 the 11th century.

In a cemetery extending around the church, E. Taghayshvili found a tombstone with an epitaph engraved in the Georgian Mkhedruli script. Unfortunately, he was not able to read it due to the extreme irregularity of its characters.

KHOJABEK



KHOJABEK. A general view of the village from the south-west

Location. The village which neighbours the district centre of Ninotzminda in the north-west, is situated within 2 kilometres of the eastern shore of Lake Khanchali, 16 kilometres south-east of Akhalkalak in a straight line, between 1,930 and 1,950 metres of altitude above sea level.

Construction Activity. The highway of Ninotzminda-Akhalkalak, which stretches through Khojabek, divides it in two main quarters, the one on the right side being the older quarter which extends around St. Sargis Church.

A Historical Introduction. The archaeological monuments preserved in the village territory attest that it has been inhabited since time immemorial.

Population. The ancestors of the present-day residents of Khojabek were from Dzitogh,¹ Koshk (Kyoshk)² and other villages of Karin Province—they resettled here in 1830.

The existing *statistical data* reflecting the growth of the local population during the 19th and 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1847 ³		100	82	182
1849 ⁴		100	94	194
1853 ⁵		119	123	242
1854 ⁶		121	125	246
1857 ⁷		130	134	264
1860 ⁸		151	143	294
1861 ⁹		164	170	334
1862 ¹⁰		167	165	332
1863 ¹¹		175	174	349
1864 ¹²		178	179	359
1866 ¹³	27	177	181	358
1867 ¹⁴		187	147	334

³ ՀԱԳ, ֆ. 53, գ. 1, զ. 3814, ք. 34-35:

⁴ Idem, file 3818, pp. 40-41.

⁵ Idem, file 2743, pp. 38-39.

⁶ Idem, file 3825, pp. 48-49.

⁷ Idem, file 3830, pp. 52-53.

⁸ Idem, file 3833, pp. 7-8.

⁹ Idem, file 3839, pp. 23-24.

¹⁰ Idem, file 3836, pp. 22-23.

¹¹ Idem, file 3843, pp. 21-22.

¹² Idem, file 3846, pp. 9-10.

¹³ Idem, file 3848, p. 74.

¹⁴ Idem, file 3851, pp. 21-22.

¹ Dzitogh (Dzitahogh, nowadays renamed Yolgeçti), which remained as an Armenian-inhabited village until 1915, was situated 12 kilometres north of Karin (Erzrum) City.

² Koshk represented another Armenian-populated village located 12 kilometres north of Karin (Erzrum) City.

1868 ¹⁵		189	150	339
1869 ¹⁶	26	190	158	348
1870 ¹⁷		194	165	359
1871 ¹⁸		208	167	375
1872 ¹⁹		206	172	378
1873 ²⁰		209	179	388
1874 ²¹				398
1875 ²²	35			
1876 ²³		223	199	422
1877 ²⁴		214	211	425
1878 ²⁵		225	214	439
1880 ²⁶		249	230	479
1881 ²⁷		265	234	499
1882 ²⁸		268	240	508
1883 ²⁹		257	234	491
1884 ³⁰	35			
1885 ³¹		274	251	525
1887 ³²		309	282	591
1889 ³³		315	284	599
1890 ³⁴		327	282	609
1891 ³⁵		334	295	629
1892 ³⁶		338	298	636
1893 ³⁷		335	304	639
1894 ³⁸		336	302	638
1897 ³⁹		363	329	692
1898 ⁴⁰		376	345	721
1899 ⁴¹		377	354	731
1900 ⁴²		390	363	753
1901 ⁴³		402	378	780
1902 ⁴⁴		419	387	806
1905 ⁴⁵		447	406	853
1908 ⁴⁶	77	475	435	910

15 Idem, file 3853, p. 27.

16 Idem, file 3856, pp. 9; fund 56, list 1, file 5336, p. 8.

17 ՀԱԳ, ֆ. 53, g. 1, q. 3857, p. 23:

18 Idem, file 3858, pp. 9-10.

19 Idem, file 3859, pp. 56-57.

20 Idem, file 3862, pp. 70-71.

21 Idem, file 3864, pp. 26-27.

22 «Մեղու Հայաստանի», 1875, № 44, էջ 2:

23 ՀԱԳ, ֆ. 53, g. 1, q. 3868, p. 29-30:

24 Idem, file 3869, pp. 28-29.

25 Idem, file 3850, pp. 217-218.

26 Idem, file 3872, pp. 86-87.

27 Idem, file 3873, pp. 96-97.

28 Idem, file 3874, pp. 42-43.

29 Idem, file 3875, pp. 47-48.

30 «Արձագանք», 1885, № 3, էջ 41:

31 ՀԱԳ, ֆ. 53, g. 1, q. 3877, p. 10:

32 Idem, file 3880, pp. 39-40.

33 Idem, file 3884, pp. 64-65.

34 Idem, file 3887, p. 144.

35 Idem, file 3889, p. 143.

36 Idem, file 3891, p. 115.

37 Idem, file 3895, pp. 41-42.

38 Idem, file 3896, pp. 168-169.

39 Idem, file 3899, pp. 141-142.

40 Idem, file 3897, p. 164.

41 Idem, file 3903, pp. 93-94.

42 Idem, file 3905, p. 55.

43 Idem, file 3906, p. 67.

44 Idem, file 3907, pp. 18-19.

45 Idem, file 3912, pp. 261-262.

46 ՀԱԳ, ֆ. 53, g. 1, q. 559, p. 42:

1910 ⁴⁷		500	443	943
1912 ⁴⁸		527	472	999
1914 ⁴⁹		560	484	1,044
1916 ⁵⁰		540	450	990
1918 ⁵¹	110	435	447	882
1921 ⁵²		175	135	310
1987 ⁵³	472			1,896

During World War II, Khojabek sent 125 of its inhabitants to the battle-field, where 53 of them sacrificed their lives for their homeland.⁵⁴

The activity of the **parochial school of the village** unfolded as follows:

Year	Comments	Teachers	Pupils
1865 ⁵⁵		1	11
1873 ⁵⁶		1	30
1875 ⁵⁷	Simeon Tumassiants		30
1876 ⁵⁸		1	21
1877 ⁵⁹		1	32
1878 ⁶⁰		1	34
1881 ⁶¹		1	35
1910 ⁶²		1	100
1911 ⁶³	Having a single department	1	100
1914 ⁶⁴		1	61
1916 ⁶⁵	Reopened		

The original building of **St. Sargis Church** was erected in the 1840s without permission by the spiritual authorities. With this regard, in 1848 Echmiatzin Consistory submitted a report to the Catholicos, particularly stressing that the Armenians of Khojabek were eager to see their church consecrated: “So far with the approval of their Consistory and spiritual leaders, the inhabitants of Khojabek, Bzavet, Trkna and Korkh Villages of Akhaltskha Province have erected churches of medium dimensions which are built of stone and have wooden roofs. When they were asked about the

47 ՀԱԳ, ֆ. 53, g. 1, q. 3917, p. 134-135:

48 Idem, file 3920, pp. 17-18.

49 ՀԱԳ, ֆ. 56, g. 6, q. 1020, p. 172-173: Another source reports 1,080 residents for the same year (Кавказский календарь на 1915 г., стр. 198).

50 ՀԱԳ, ֆ. 196, g. 1, q. 43, p. 19-20:

51 ՀԱԳ, ֆ. 469, g. 3, q. 2, p. 1-4:

52 ՀԱԳ, ֆ. 355, g. 1, q. 895, p. 1-4:

53 As attested by the information provided by the Village Council.

54 **Դավթյան Ա.**, Ջալախը, էջ 101:

55 ՀԱԳ, ֆ. 53, g. 1, q. 3848, p. 2:

56 **Խորոյան Ա.**, idem, p. 520.

57 ՀԱԳ, ֆ. 56, g. 3, q. 52, p. 43:

58 ՀԱԳ, ֆ. 53, g. 1, q. 3850, p. 51:

59 Idem, p. 130.

60 Idem, p. 177.

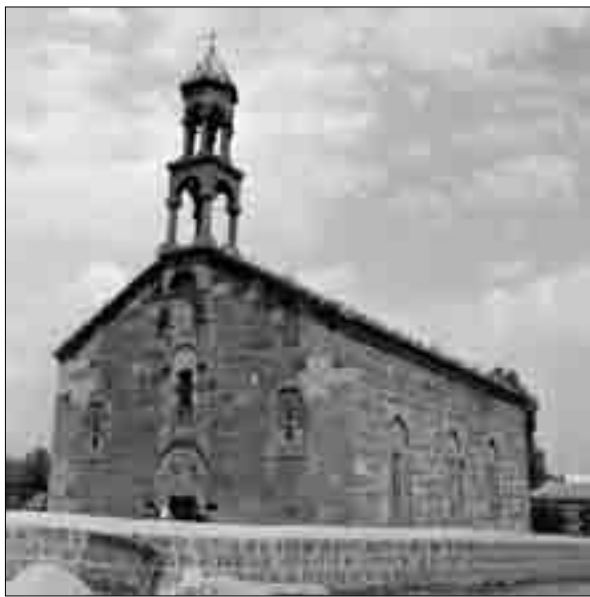
61 **Խորոյան Ա.**, idem, p. 520.

62 ՀԱԳ, ֆ. 53, g. 1, q. 3917, p. 134-135:

63 ՀԱԳ, ֆ. 35, g. 1, q. 682, p. 57: The school had 100 pupils, including 20 girls.

64 **Խորոյան Ա.**, idem, p. 521.

65 «Համբարտեր», 1916, № 45, էջ 1424:



KHOJABEK. St. Sargis Church as seen from the south-east and south-west; the double-floor belfry surmounting its western pediment; a window opening from the same facade, and the only entrance of the sanctuary

motives making them construct these sanctuaries, they answered that they had completed them with their scanty means, guided by piety and fervent love. If now the church is not consecrated, all their endeavours will prove absolutely futile...⁶⁶ Most probably, the sanctuary, which was completed with the meagre means of the local people, was consecrated in due time and served its community until the construction of the new church. The latter was built between 1882 and 1884 and was accomplished as "...a magnificent vaulted church of finely-dressed stone which has been blessed by His Eminence the Primate on the 28th of the current month..."⁶⁷ An inscription carved on the western facade of the monument commemorates its construction and blessing.

St. Sargis Church (exterior dimensions: 18.68 x 11.02 metres) represents a monument entirely built of finely-finished stone, with its only entrance opening from its western facade. Its western pediment is surmounted by a double-floor belfry. In the early 1990s, renovation work commenced in the church, after the completion of which, it was consecrated in a solemn ceremony held on 13 November 1993: "After an interval of half a century, Reverend Father Yeghia Tazayan conducted the first divine service in the newly-blessed church of St. Sargis."⁶⁸

In 1995 the 165th anniversary of the foundation of Khojabek and the 110th anniversary of the construction of St. Sargis Church were celebrated in the village with great festivity.⁶⁹

Sixteen lines in the Armenian original carved on the tympanum of a window opening above the western entrance of the church:

ՅԻՇԱՏԱԿՈՒԹ(ԵԱ)Ն | ԿԱՌՈՒՅԱԻ ԵԿԵՂԵ-
ՑԻՍ | ՍՐԲՈՅՆ ՍԱՐԳՍԻ, ԱՐԴԵԱՍ(Բ)Ք | ԵՒ
ԾԱՆԻԻՔ ԼՈՒՍԱԻՈՐՉԱԴԱԻ/ԱՆ ՀԱՅԱԶԳԻ
ԺՈՂՈՎՐԴԱ/ԿԱՆԱՅ ՂՕՃԷՔԷԿ ԳԻՒՂՆ | 1882
ԱՍԻ Է ԹԻՒՆ ՀԱՅ(ՈՅ) ՌՅԼԱ, | Ի ՀԱՅՐ(Ա)ՊԵ-
Տ(ՈՒ)ԹԵ(Ա)Ն Տ. Տ. Դ ԳԷՈՐԳ | ԿԱԹՈՂԻԿՈՍԻ
ԱՍ(ԵՆԱՅՆ) Հ(Ա)Յ(Ո)Յ ԵՒ ՕԾԵ/ՅԱԻ 1884 ԱՍԻ,
ՅԱՌԱՋՆՈՐԴԷ Հ(ԱՅՈ)Յ | ԿՈՆՍԻՍՏՈՐԻԱՆ Ի-
ՍԷՐԷԹԻ ԵՒ ՎՐ/ԱՍՏԱՆԻ ՍՐԲԱԶ(Ա)Ն | ԱՐԻՍ-
Տ(Ա)Կ(Է)Ս | ԵՊԻՍԿՈՊ/ՈՍԷ:

Transl.: THIS CHURCH DEDICATED TO ST. SARGIS WAS BUILT THROUGH THE EFFORTS AND MEANS OF THE ARMENIAN ADHERENTS OF THE ENLIGHTENER'S FAITH LIVING IN



KHOJABEK. A cyclopean castle

66 ՀԱԳ, ֆ. 56, ց. 6, գ. 5, ք. 5:

67 «Արձագանք», 1885, № 3, էջ 41:

68 Արքապետյան Վ., Բողոքանովկայի Ս. Սարգիս եկեղեցու օծումը, «Էջմիածին», 1993, ԺԱ-ԺԲ, էջ 17:

69 Մանուկյան Տ., Հանդիսություն Խոջաբեկ գյուղում, «Էջմիածին», 1995, Ը-Թ, էջ 130-131:



KHOJABEK. A chapel preserved in the village site of Ghalacha; a khachkar created by Chalcedonian Armenians (10th to 11th centuries); tombstones shaped like rams and horses preserved in a cemetery extending around the chapel

GHOJEBEK VILLAGE IN THE YEAR 1882 AND 1331 OF THE ARMENIAN CALENDAR, IN THE DAYS OF CATHOLICOS OF ALL ARMENIANS HIS HOLINESS GEVORG IV. IT WAS CONSECRATED IN THE YEAR 1884 BY THE LEADER OF THE ARMENIAN CONSISTORY OF IMERET AND GEORGIA, RIGHT REVEREND BISHOP ARISTAKES.

Published in: **Կարապետյան Մ.**, Ջավախք, էջ 245.

On a low hill rising near the north-eastern shore of Lake Khanchali, 2.5 kilometres west of Khojabek, the ruins of **an ancient castle** of cycloped masonry are preserved. It is only 24 metres long and 11.6 metres wide, and resembles a powerful tower serving as a vantage-point rather than a stronghold. The only entrance of the castle, whose walls are 3 metres thick, opens from the east.

Not far from this stronghold, closer to the lake shore, the remains of **another, smaller castle** are preserved. In the late 19th century, it was described as having a water reservoir full of water.

Below the aforementioned low hill are preserved the remnants of **the medieval village site of Ghalacha**, which comprise the ruins of a church and a graveyard. In 1985 the Armenians of Khojabek erected a chapel over the foundations of this sanctuary and placed a simple *khachkar* (120 x 70 centimetres) inside it. Its composition peculiarities trace it back to the 10th to



KHOJABEK. The monument perpetuating the memory of 53 inhabitants of the village who fell during World War II

11th centuries. In front of the chapel, two ram-shaped tombstones can be seen.

A little west of Ghalacha, **the village site of Kartula** is located.⁷⁰

⁷⁰ **პერძენიშვილი ნ.**, idem, p. 73.

KHOSPIA (METZ, NERKIN)



KHOSPIA. A general view of the village

Location. The village is situated opposite Pokr (*Smaller*) Khospia, on the left bank of the river Parvana, 3 kilometres south of Akhalkalak, between 1,700 and 1,720 metres of altitude above sea level.

The Origin of the Toponym. The Georgian word ‘*khospio*’ is etymologised as a ‘*gorge of lentil*’ (ხევეთის ხეობა).¹

A Historical Introduction. In 1595 Khospia had a population of 16 houses (the list of the local house proprietors also includes Armenian names such as Sahak, Husik, etc.) and paid 5,490 *akches* to the State Treasury.²

Part of the indigenous Armenian inhabitants of the village embraced the Greek faith in the 9th century. In the first half of the 17th century, these people were

obliged to yield up to the violence exerted by Safar Pasha of Akhaltskha and convert to Islam, this being the only way for them to continue their existence in their native land. In the days of Village Head Mustafa, between 1704 and 1705, the tax paid by the local residents amounted to 30,990 *akches*.³

Khospia (also known as *Metz*, i.e. *Greater, Khospia*) was the residence of the Palavandovs’ family of landowners. In 1873 the village which occupied an area of 650 *dessiatinas* was in the possession of one of the representatives of this family, Mutibek-Zati.⁴

A visitor of the late 19th century writes: “This village, which extends on the stream Taparvan, is divided in two quarters—Armenian and Turkish—which are connected by a wooden bridge. The former comprises

¹ Рогомов И., *idem*, p. 118.

² გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 218.

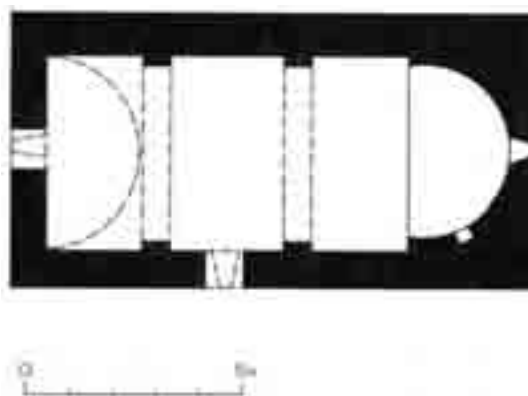
³ ხოვდირის ეიფეთის ჯაბა დავთარი 1694-1732 წწ. გვ. 110.
⁴ «სელი ლაქაათანი», 1873, № 6, ტვ 3:

50 houses, and the latter 30 ones. The Turks are natives of this village, where the wealthy land-owning beys of the Palavandovs' famous family live. The beys' houses are built in European taste. The Armenian inhabitants of Khospia Village arrived here from Karin during the resettlement of 1829..."⁵

In the aftermath of the earthquake which struck the region on 19 December 1899, Metz and Pokr Khospia, which had a total of 67 houses with 573 inhabitants, appeared in the list of the villages in bad need of immediate relief.⁶

Between 1899 and 1900, the agriculture of Metz Khospia suffered heavy harm inflicted by the cereal leaf and Hottentot beetles. The Ad Hoc Governmental Committee, established immediately after this disaster, ranked it among the second-class earthquake-stricken places, taking into account the damage caused by this natural calamity.⁷

During World War II, Metz and Pokr Khospia together sent 41 warriors to the battle-field: 14 of them did not return to their homes.⁸



KHOSPIA. The village church as seen from the north-west and west; the plan of the monument

5 «Նոր-Գար», 1898, № 159, էջ 2: The landowners of the Palavandovs' family illegally held possession over the territories lying north of Khospia and belonging to Akhalkalak («Մշակ», 1883, № 99, էջ 1). D. Palavandov, who died at a young age in Tiflis in 1903, was buried in his native village in the same year. His father made a number of donations in perpetuation of his son's memory: "On that occasion, the late Palavandov's father, Mamad Ali Bey Palavandov, made the following financial contributions: 50 roubles to Akhalkalak's Armenian church; 25 roubles to the city's Russian church; 10 roubles to the Jewish synagogue; 50 roubles for the poor pupils of the local school; 50 roubles for the Armenian parish schools of the city; 25 roubles to its Russian parish school; 32 roubles to the prisoners (a rouble to each of them), and 100 poods (*an ancient Russian unit of weight equal to 16.38 kgs*) of wheat to the penniless inhabitants of Akhalkalak. Besides, donations were also made to the mosque of Khospia Village and the local Armenian church. On the day of the burial, several hundred roubles were allocated to the Armenian and Turkish peasants who had gathered there. Mayor A. Grigorian and Archimandrite Mesrovb Maksudian, who provisionally worked as a preacher in Akhalkalak, personally went to extend their deepest gratitude to Mamad Ali Bey on behalf of the poor inhabitants of the city and the local Armenian church respectively. Archimandrite Mesrovb... addressed a speech of consolation to the grief-stricken parent in the literary vernacular of the Turks of Constantinople, and this made a deep impression upon the Turks present there. It is the second time M. Palavandov has made donations to Christian institutions, and we appreciate it highly. As a wealthy landowner and the relative of the Mufti of Tiflis, Mr. Palavandov enjoys a great influence not only on the Turks of our district, but also on their fellow Muslims living in Cheldr and partly in the district of Akhaltskha—they recognise him as their representative and even religious leader. This is the reason why this example of solidarity is of great educational significance to the entire local population, especially given the fact that Palavandov is held in high esteem by Armenians as well («Մշակ», 1903, № 75, էջ 3).

6 «Մշակ», 1901, № 40, էջ 1:

7 Մայիլման, Անբերրիությունը Ախալքալաքի գաւառում եւ նրա հետեւանքները, էջ 248:

8 Դավթյան Ա., Ջավախք, էջ 101:

Population. In 1830 some Armenian and Greek resettlers took up living in Khospia. Within a short time after the Muslim inhabitants of the village had moved to Turkey in 1918, its unoccupied houses were re-populated by Georgians and Greeks from Rekha Village,



KHOSPIA. A window opening from the western facade of the church, and an ornamental relief carved on its southern facade

Treghk (Tzalka) District, Gugark Province, Armenia Major.⁹

Khospia retains a **uni-nave vaulted church** thoroughly built of finely-finished stone. In the 1980s, it

underwent restoration by Georgia's Department for the Preservation of Monuments.

The building peculiarities of the sanctuary trace it back to the period between the 11th and 12th centuries.

⁹ ბერძენიშვილი ნ., საქართველოს ისტორიის საკითხები II, 1964, გვ. 55.

KHORENIA



KHORENIA. A general view of the village from the north-west

Location. The village lies on the left side of the highway of Akhalkalak-Ninotzinda, on the right bank of the river Parvana, 7 kilometres south-east of Akhalkalak in a straight line, between 1,780 and 1,800 metres of altitude above sea level.

A Historical Introduction. In 1595 the purely Armenian-inhabited village of Khorenia had a population of 28 houses and paid 20,000 *akches* to the State Treasury.¹ According to the Ottoman tax list, which mentions it by the name of *Metz Khorania*, in the same year, the local residents included brothers Grigor and Movses; Ghaytmaz's sons Grigor and Movses; Grigor's sons Sargis and Sahak; brothers Gurasp and Khachatur, as well as some others, Priest Hakob serving as spiritual shepherd of the local community.² This document also makes reference to the village of Pokr

(*Smaller*) Khorenia, which comprised only 3 houses and paid 7,500 *akches* to the state.³ During the first quarter of the 18th century—a period marked by a particular cruelty manifested by the Ottoman tyrants—Metz Khorenia was governed by Muslim rulers. In the days of Village Head Yusup, viz. between 1709 and 1710, Khorania (an available source mentions it by this very name) paid 11,300 *akches*.⁴ Under the reign of Village Head Hasan, which lasted from 1721 until 1722, this amount was reduced to 2,500.⁵

In the second half of the 19th century, the village belonged to landowner Gherkhkyamalov, an Armenian Catholic from Akhaltskha.⁶

¹ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 225-226.

² Ibid.

³ Idem, pp. 226-227.

⁴ ჩილდირის ვილაიეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 133-134.

⁵ Idem, p. 165.

⁶ «Արձագանք», 1885, № 3, էջ 41:

The Turkish invasion of 1918 proved so disastrous and tragic for Khorenia that the details of those harrowing days are still vivid in the local people's memory.⁷

In 1978 the Armenians of Khorenia built two memorials in their village, one of them dedicated to the men, and the other to the women who had fallen victim to the barbarities of the Turkish bandits. Below follow the inscriptions carved on them:

Memorial No. 1

1917-1918 թ. հայի ու բուրքի պատերազմ 1918 թ. 1 V Ախրքալակ գաղտավ Ծավկա. մեր Խ(որենիա) գեղ ելավ մեր յայլեն Փարվան լիջի վերելմն մեր գեղ կիսվավ տասնութ տուն միյուս յայլեն էր գ. Ծավկա մէծ մաս 700 անծ դառան գեղ թ. հ. դ. տղամարթ չօգ կանայք 7 մէտր վերել գոյնցին շենքերու մեջ: Իմ սե-

⁷ The accounts of the slaughter perpetrated in Khorenia passed from generation to generation, and are still vivid in the local people's memory. Below follows an episode from those days: "...Forming caravans of carts, the inhabitants of Khorenia [left the village and] covered 30 kilometres to reach their mountain encampment located in the east of Mount Abul. Two days later, some Turkish spies disguised as "friends" went there and assured them that 'the priest of the church of Khorenia had gone to the Turkish pasha and received a "guarantee" that the Turkish soldiers would treat the local population as they had treated the Catholic Armenians living in the neighbouring villages of Toria, Uchmana and Heshtia.' The puzzled peasants believed in this "good" news, but some of them, including Gokor's, Tatos's and Tono's families (about 15 houses), did not change their minds and moved to Tzalka. The rest of their compatriots—about 800 in number—returned to Khorenia, where they found out that their priest had not at all gone to the Turkish pasha for a "guarantee": on the contrary, the Turks had killed him while he was trying to run away. Upon reaching Khorenia, the villagers were encircled by the Turkish soldiers. Two days later, they were gathered in the meadow of the river Taparvan, allegedly, for the conducting of some "registration"—the men were singled out, taken to Matos Shahinian's barn under the guard of butchers and locked up there. As for the women, the Turks selected the most beautiful of them, after which they locked the rest of them in another barn together with the children. It was a dark night: the Turkish soldiers were sleeping in one of the nearby houses, when the women started destroying the wall of the barn with their nails and succeeded in making an opening there with great difficulty. At sunrise they ran away towards the gorge through this aperture. Many of them fell into the deep, abundant river and got drowned; others were shot to death during this escape. Only two women were saved: Sanam Vardanian and Tzovinar Serobian. Early on the morning of 20 May, the Turkish butchers gathered on the earthen roofs of the barns, dug up narrow openings into them with spades and opened fire against the people huddled there. The lamentable cries of the helpless children, the women's incessant screams, the old men's supplications, sighs and the whistles of the bullets [had mingled together]. It was an infernal scene. The families of the Abgarians, Ajulians, Badalians, Zardarians, Mherians and Krikians were all slaughtered, without a single member left. As for the Asatrians, Arakelians, Khachatrians, Sargissians, Serobians, Ter-Vardanians (from Ohan's family) and Fidanians, only those were saved who happened to be in the army or away from the village at that time" (Կիրակոսյան Խ., Խորենիա գյուղի ջարդի 80-ամյակին, «Հայաստանի Հանրապետություն», 27 հունիս, 1998 թ.).



KHORENIA. A general view of the village from the east; memorials standing in the centre of the village and dedicated to the victims of the Turkish invasion of 1918



KHORENIA. A general view of the village from the south

վական քարս տաշեցի շարելուս օրնէցին Վալօղ Ս. Ս. Ագօի Հ. Ֆ. Վանիկ Ղ. Ղ. Վաչօ Զ. Ա. Սլավիկ Ս. Գ. 1978 թ. Սիմիկ 34 մ(ետր) պատ շ(արեց):

Հուշարցանս 1918 թ. V 19 թուրք մեր Խ. գ. գեղեցիկ հարս աղչիկ վերցրել մյուսներ շենքի մեջ կօտօրեցին Սաղօ Հօրքուրս, Անա մամս, Մաքօ մամս ուղորմի 700 զօյվածներու հուշարցան կանկ. հիշատակ Գօրօրենց Խօրսօյի տղօնցէն իմ քար պատ շարել 7 մետր, դուռ նարդիվան Արմեն, Սիմիկ, Գալօ 1978 IX ես գրեցի վարպէտ Սիմիկ:

Transl.: 1917 to 1918. During the Armeno-Turkish war, on 1 May 1918, [the people of] Akh[e]rkalak were forced into moving to Tzalka. [The inhabitants of] our village of Khorenia ascended the mountain encampment [located] above Lake Parvan[a]. Our village fell in two parts, the other mountain encampment comprising eighteen houses. ...Most of the people, 700 in number, returned to the village. ...men ... women ... were killed in the houses. I hewed my own [tomb]stone. Valod S. S., Agop H. F., Vanik Gh. Gh., Vacho K. A., Slavik M. G. helped me in masonry. In 1978 Simik erected a wall of 34 metres.

Monument: On 19 May 1918, the Turks took captive the beautiful maidens and daughters-in-law of our village of Kh[orenia]. The others were put to death in a building: my aunt Sado, my grand-mothers Ana [and] Mako. May God be merciful towards them. Erected a monument in memory of the 700 victims... I, master Simik, wrote [this].

Published in: **Կարապետյան Ս.**, Ջալվախք, էջ 252-253.

Note: The inscription contains flagrant orthographical and stylistic mistakes and is absolutely beyond comprehension in certain parts.

Memorial No. 2

Հուշարցան 1918 թ. V 19 թուրք Խ(որենիա) կօտօրեց գեղ այն օրից անցել 60 տարի ես Գօրօրենց

Խօրսօյի տղեն եմ Սիմիկ երազ տեսա հաշվի չառա զանքամ սարսափ տեսա ու տեսա Մայրամ Աստվածածին վօր զքար շինիմ զօյվածներու համար վօղորմի ասէնք վօղորմի միյամիտ 700 անծերուն դառնաք ողորմի ասէնք հուշարցաներ կառուցման մասնագիցներուն ախօրվանից ուղտատուն դառալ զօյվածներ. շուրջ հուշարցան տղամարթիկն էն մեր քար պատ շարել 27 մ. դուռ հիշատակ Գօրօրց Խօրսօյի տ(ղաներ) Արմեն, Սիմիկ, Գալօ:

Transl.: Monument: On 19 May 1918, the Turks exterminated [the inhabitants of] the village of Khorenia. 60 years have passed since those days. I am Simik, the son of Khosro from Gokor's family. I had a dream, but I ignored it. Once I even saw a horror dream and saw Holy Virgin Mary [who told me] to erect a [memorial] stone for the victims. Let us pray for the 700 innocent people and let us also pray for those who participated in the construction of these monuments which have become pilgrimage sites. The men erected a stone wall of 27 metres around the monument... in memory of Armen, Simik and Galo, the sons of Khosro from Gokor's family.

Published in: **Կարապետյան Ս.**, idem, p. 253.

During World War II, Khorenia sent 119 of its residents to the battle-field: 46 of them did not return to their families.⁸

Population. The present-day inhabitants of the village are the descendants of the resettlers who moved here from Karin (Karin Province) and Artahan (Kars Region) Districts of Western Armenia.

The available *statistical records* relating to the number of the local population represent the following picture:

⁸ **Դավթյան Ա.**, Ջալվախք, էջ 101:

Year	Houses	Males	Females	Total					
1840 ⁹		74	75	145	1883 ⁴⁰		195	178	373
1841 ¹⁰		71	80	151	1884 ⁴¹	40			
1842 ¹¹		75	84	159	1885 ⁴²		197	185	382
1844 ¹²		89	95	184	1887 ⁴³		218	208	426
1845 ¹³		92	98	190	1889 ⁴⁴		234	221	455
1847 ¹⁴		92	90	182	1890 ⁴⁵		242	232	474
1849 ¹⁵		100	103	203	1891 ⁴⁶		245	234	479
1853 ¹⁶		84	86	170	1892 ⁴⁷		244	233	477
1854 ¹⁷		85	86	171	1893 ⁴⁸		251	241	492
1857 ¹⁸		110	113	223	1894 ⁴⁹		253	240	493
1860 ¹⁹		113	118	231	1897 ⁵⁰		268	252	520
1861 ²⁰		118	116	234	1898 ⁵¹		275	257	532
1862 ²¹		118	116	234	1899 ⁵²		279	259	538
1863 ²²		121	119	240	1900 ⁵³		288	267	555
1864 ²³		124	124	248	1901 ⁵⁴		291	274	565
1866 ²⁴	34	127	130	257	1902 ⁵⁵		299	282	581
1867 ²⁵		132	137	269	1905 ⁵⁶		321	306	627
1868 ²⁶		136	138	272	1908 ⁵⁷	57	335	329	664
1869 ²⁷		141	139	280	1910 ⁵⁸		354	343	697
1870 ²⁸		143	144	287	1912 ⁵⁹		360	359	719
1871 ²⁹		139	149	288	1914 ⁶⁰		396	362	758
1872 ³⁰		144	148	292	1916 ⁶¹		404	361	765
1873 ³¹		140	152	292	1918 ⁶²	95	305	308	613
1874 ³²				300	1921 ⁶³		50	47	97
1875 ³³	30			304	1987 ⁶⁴	173			734
1876 ³⁴		157	156	313					
1877 ³⁵		175	151	326					
1878 ³⁶		179	157	336					
1880 ³⁷		189	168	357					
1881 ³⁸		193	168	361					
1882 ³⁹		195	176	371					

9 ՀԱԳ, ֆ. 53, ց. 1, գ. 3800, ք. 4-5:

10 Idem, file 3802, pp. 63-64.

11 Idem, file 3805, pp. 77-78.

12 Idem, file 3809, pp. 15-16.

13 Idem, file 3811, pp. 72-73.

14 Idem, file 3814, pp. 34-35.

15 Idem, file 3818, pp. 38-39.

16 Idem, file 2743, pp. 38-39.

17 Idem, file 3825, pp. 48-49.

18 Idem, file 3830, pp. 52-53.

19 Idem, file 3833, pp. 7-8.

20 Idem, file 3839, pp. 23-24.

21 Idem, file 3836, pp. 22-23.

22 Idem, file 3843, pp. 21-22.

23 Idem, file 3846, pp. 10-11.

24 Idem, file 3848, p. 74.

25 Idem, file 3851, pp. 21-22.

26 Idem, file 3853, p. 27.

27 Idem, file 3856, p. 9.

28 Idem, file 3857, p. 23.

29 Idem, file 3858, pp. 9-10.

30 Idem, file 3859, pp. 56-57.

31 Idem, file 3862, pp. 70-71.

32 Idem, file 3864, pp. 26-27.

33 Idem, file 3866, pp. 21-22: «Սեղու Հայաստանի», 1875, № 44, էջ 2.

34 ՀԱԳ, ֆ. 53, ց. 1, գ. 3868, ք. 30-31:

35 Idem, file 3869, pp. 28-29.

36 Idem, file 3850, pp. 217-218.

37 Idem, file 3872, pp. 87-88.

38 Idem, file 3873, pp. 96-97.

39 Idem, file 3874, pp. 42-43.

40 Idem, file 3875, pp. 47-48.

41 «Արձագանք», 1885, № 3, էջ 41:

42 ՀԱԳ, ֆ. 53, ց. 1, գ. 3877, ք. 10:

43 Idem, file 3880, pp. 39-40.

44 Idem, file 3884, pp. 64-65.

45 Idem, file 3887, p. 144.

46 Idem, file 3889, p. 143.

47 Idem, file 3891, p. 115.

48 Idem, file 3895, pp. 41-42.

49 Idem, file 3896, pp. 168-169.

50 Idem, file 3899, pp. 141-142.

51 Idem, file 3897, p. 163.

52 Idem, file 3903, pp. 93-94.

53 Idem, file 3905, p. 55.

54 Idem, file 3906, p. 67.

55 Idem, file 3907, pp. 17-18.

56 Idem, file 3912, pp. 260-261.

57 ՀԱԳ, ֆ. 35, ց. 1, գ. 559, ք. 42:

58 ՀԱԳ, ֆ. 53, ց. 1, գ. 3917, ք. 134-135:

59 Idem, file 3920, pp. 17-18.

60 ՀԱԳ, ֆ. 56, ց. 6, գ. 1020, ք. 171-172: Another source reports 766 inhabitants for the same year (Кавказский календарь на 1915 г., стр. 199).

61 ՀԱԳ, ֆ. 196, ց. 1, գ. 43, ք. 18-19:

62 ՀԱԳ, ֆ. 469, ց. 3, գ. 2, ք. 1-4:

63 ՀԱԳ, ֆ. 355, ց. 1, գ. 895, ք. 1:

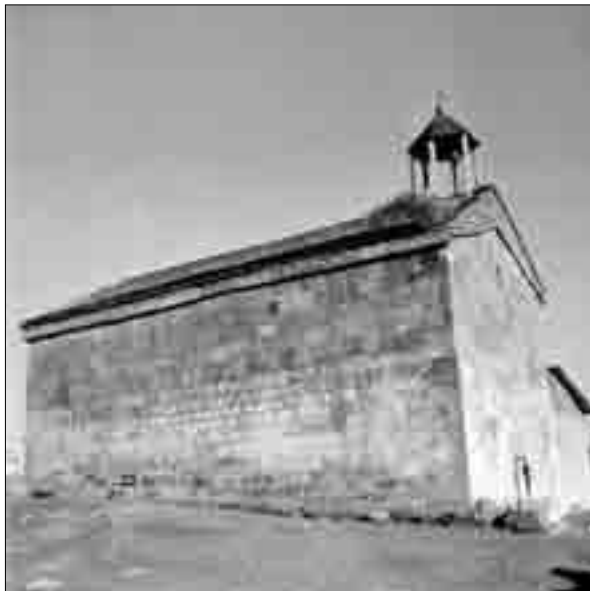
64 According to the registers of the Village Council.

65 Խոտոյան Ս., idem, p. 518.

66 ՀԱԳ, ֆ. 56, ց. 3, գ. 52, ք. 44:

67 Խոտոյան Ս., ibid.

There exist rather scanty data regarding the activity of the parish school of Khorenia. In 1873 it had a teacher and 25 pupils,⁶⁵ whose number remained unchanged in 1875, when Harutiun Ter-Vardaniants taught there.⁶⁶ The school is also known to have functioned in 1880.⁶⁷



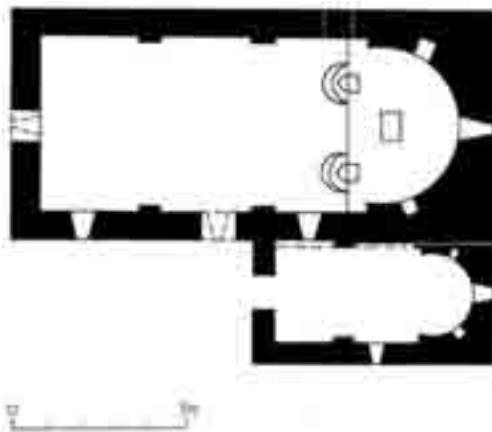
KHORENIA. Yerevman Sourb Khach (St. John the Baptist) Church as seen from the north-west, south, north-east, north and north-west; an ornate window fragment

The church of Yerevman Sourb Khach (*Holy Cross of the Apparition*, as translated from Armenian), also known by the name of *Sourb Hovhannes Karapet*,

i.e. *St. John the Baptist*, represents a uni-nave vaulted basilica (exterior dimensions: 13.65 x 6.6 metres) entirely built of finely-dressed stone. It goes back to the



KHORENIA. The entrance tympanums of Yerevman Sourb Khach (Holy Cross of the Apparition) Church and the annex adjoining it



KHORENIA. The plan of Yerevman Sourb Khach (Holy Cross of the Apparition) Church

10th to 11th centuries, and primarily belonged to the Byzantine faith. The Armenian resettlers from Karin who took up living in the devastated village site in the 1830s repaired the sanctuary, which started serving them as a parish church by the name of *Sourb Hovhannes Karapet*.⁶⁸ From the 1850s onwards, archive documents mention it as bearing the name of *Yerevman Sourb Khach*⁶⁹—this comes to suggest that it underwent another stage of renovation between the 1830s and 1850s and was consequently blessed again.

The church functioned until the first years of the establishment of the Soviet rule.

In the south, it is adjoined by another, smaller church, which dates back to almost the same period.

⁶⁸ ՀԱԳ, ֆ. 53, ց. 1, զ. 457:

⁶⁹ Idem, file 3830.



KHORENIA. A cemetery extending in the village territory with ram-shaped tombstones preserved there

Lapidary Inscriptions. I. Rostomashvili, who visited Khorenia in 1896, deciphered several inscriptions in the Georgian Mesropian script which were preserved on the walls of the local church. The first of them, which follows below, is the largest both by dimensions and contents. It is engraved on a slab of stone placed on the roof of the sanctuary. As alleged by I. Rostomashvili, the Armenians deliberately moved this inscribed stone to the church roof during their “appropriation” of the monument.

ՉԾՐՏ ԴՏԴԻԴԵ Կ... ԿԿ... ԲՏ... ԴԶ
ԽՆԼԻՆ ԾՏ ... ԿՆԻՆ ԵԽԼՆ ԿՏԻՆ ԽԻ ԿԶԼՆ
ԼՏԻԴՏԻՐԻՆ ԻՆԸՏ ... ԻՏԼԻՐԻԴ
ԽԶԿԻՐԻ ԶԸԾՏ ԿԿԻՐԻՆ ԾԴՏԻՆ
ԴԻԴԻ ԿԴԿՆԵՆ ԾՏ ԽԻԴԻՆ Ի... ԸԶԻԴԻ...

ՕճԵՏ ԹԱԹ(Ա)ՐԹԱ Կ[ՕՎԵԼԻ?] Խ(ԿԵ)Կ(ԱՆԱԸ)
Վ[ԱԳՎԱՐ]ԹՈ ՄԻՏԵ(Ա)Ն ԸԱ[ՄԹԱՎՐԵ?]Խ(Ե)ԼՆԻ

կ(ա)րիս ԲՅ(Ե)ՆԻ... ՄԵ խՕԳԱ ԳԱՎԱԹԱՎԵՆ. Վ(Ի)ՆԸՎԱ...
ՆԱՏՎԻԸԵԹ ՄՕԳՅ[Ե]Ն(Ե)ԽԸԸ(Ե)Թ ՕԸԸԱ ՉՎԸՄԵԽԻ
ԱԹԱՏԻ ԹԵԹՐԻ ԽԱԹ(Ա)ԼԸ(Ի)Կ(Ի)Խ(ԻՏ)Ա ԸԱ ՄԵՎԻՏԱ
Վ... ՏՕՐԻԹ...?

Transl.: WHEN THE TATARS CONQUERED THE ENTIRE COUNTRY, I, CHOGA, COMPLETED ITS [UNFINISHED?] DOORS. MAY THOSE WHO SEE THIS REMEMBER ABOUT THE 37 THOUSAND TETRIES ALLOCATED [TO US] BY THE CATHOLICOS AND THE KING.

Published in: **Ростомов И.**, idem, p. 121; **Такайшвили Е.**, idem, p. 31; **ცისკარიშვილი ვ.**, idem, pp. 60-61; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 39.

Misreading: I. Rostomashvili has ქვეყანაი, ...ბოლონი კარის ԲՅԵՆԻ, մոգვიգոնեբլեթ, չեմեմեթի, ...ქათალიკոზისა ԸԱ ՄԵՎԵՏԱ... “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი” offers: ქუჭყანაჲ, Վագարտո, մոգვიգոնեբլեթ, კათალიკոზես, մեղես ցմսախրեթ.

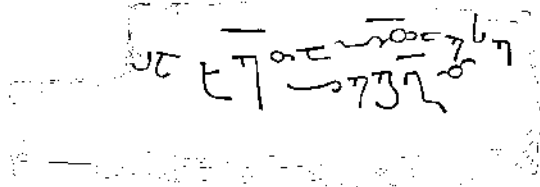
Note: E. Taghayshvili suggests reading the inscription in the following way (supposedly, in the mean-time, he also corrects the mistakes and omissions that can possibly be found in its traced copy made by I. Rostomashvili): *აძის თეათეათე ყააროთა ჩაქყე-
ნა თევერეთათა, მისეჩი დეაქმთევერეთევერეთი ღეთის ვევე-
ჩი მთე ჩათე ვევერეთევერეთი. ვევერეთე ემეს ნევერეთე, მათევე-
რეთევერეთე ავთე ვევერეთევერეთე ეთესი თევერეთი ქეთევერეთე*

Transl.: “When the Tatars conquered the entire country, I, Choga, completed its unfinished doors. May those who see this remember about the 37 thousand tetries of the Catholicos and the King that we have used.”

E. Taghayshvili’s publication of the inscription has *ნევერეთე* instead of *ნევერეთე*, and *მათევერეთე* instead of *მათევერეთე*.

V. Tsiskarishvili re-published the inscription on the basis of a copy made by I. Rostomashvili and the corrections offered by E. Taghayshvili. Taking into account the fact that as a rule, Rostomashvili’s copies of inscriptions do not reflect their exact line divisions, we have published the present one without any symbols indicating each line distinctly.

E. Taghayshvili is of the opinion that the Tatars, mentioned in the inscription, are the Seljuk Turks. Judging from this, he traces back the events spoken about in it to the times of King Bagrat IV (1027 to 1072). V. Tsiskarishvili, however, does not accept this dating, for according to him, the Seljuks were never called Tatars in Georgian historiography; besides, the ethnonym of *Tatar* is not used before the times of Mongol invasions. He holds the view that the events commemorated in the inscription should be attributed to the period of Mongol incursions and, therefore, the inscription itself should be traced back to the 13th century. The editorial staff of “*ჯეოგრაფიკული-ისტორიული-ხეობათმცოდნეობითი გაზეტი*” accepts V. Tsiskarishvili’s dating.



Engraved below a window having a circular crown and opening from the southern wall of one of the annexes of the church:

ქ(რისტ)ე შ(ეიწყალ)ე გ(იორგი) მ(ონ)ა შ(ე)ნი.

Transl.: CHRIST, MAY YOU HAVE MERCY UPON YOUR SERVANT GIORGI.

Published in: **Ростомов И.**, idem, p. 122; **Такайшвили Е.**, idem, p. 32; **Կարապետյան Ս.**, *Ջավախք*, էջ 258.



KHORENIA. Veri Zham (Upper Church) as seen from the southwest and south-east; the plan of the sanctuary

A three-line inscription in hardly intelligible Georgian Mesropian characters is preserved at the western corner of the cornice of the southern facade of the aforementioned annex:

*ნევერეთე ნევერეთე ესე | ...ევერეთე ... | ...
სახ(ელო)თა დ(მრთისა)თა ესე | ... ევერეთე ...*



KHORENIA. Veri Zham (Upper Church) as seen from the south, north-west, north and north-west; the tympanum of its only entrance opening from its southern facade, and the frame of its western window

Transl.: IN THE NAME OF GOD, THIS...

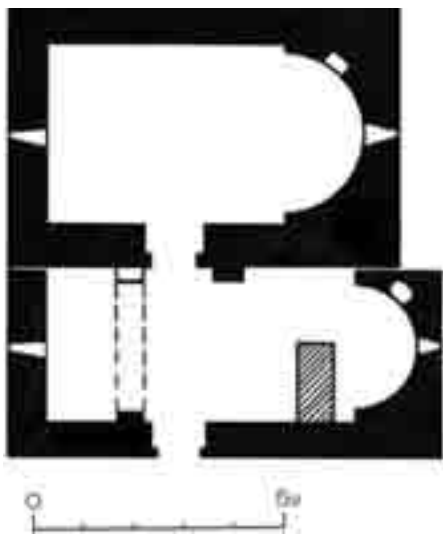
Published in: **Վարապետյան Ս.**, *ibid.*

Engraved with characters in red paint above the western entrance of the annex:

ՃԴ [ԻՐԱՆ] | ԻՐ ԾԾԾ | ԺՊԵՒԵԾՊԵ
 ԿՇԿԻՆԵՆՏ | ԿԳՇԵԿՉՆԵՂՉԻՂԻ ԿՄԵՇ |
 ԸԼԿԻՂԿԵՇ ԾՆ. [ԻՐԱՆ ԴԿՉ ՆԺԳ]
 [Ջ(ՅԵՐ)Ո Ջ(ՐՈՆԵՃ)ԵՆՈ] | Ջ(ՐՈՆԵՃ)Ե, ԵԸ(Ո)Ը(Ե)



KHORENIA. A medieval Armenian cemetery lying in the south of Veri Zham (Upper Church), and a khachkar pedestal preserved in the same necropolis



KHORENIA. The plan of the cluster of churches known by the name of Dzori Zham, i.e. Church of the Gorge (in Karnet Village Site)

მელქიზ(ე)დეკ ქართლისა | კ(ა)თაღ(ო)კოზი
 ორთა[ვე] შ(ინ)[ა] | ცხო[რ(ე)ბ(ა)თა], ა(მი)ნ. |
 [ქ(რონი)კ(ო)ნი იყო სმთ].

Transl.: CHRIST, MAY YOU GLORIFY CATHOLICOS OF KARTLI MELKISEDEK IN BOTH LIVES. AMEN. YEAR 249 OF THE CHRONICON (1029).

Published in: **Ростомов И.**, idem, p. 122; **Такайшвили Е.**, idem, p. 32; **ბერძენიშვილი ნ.**, idem, p. 106.

Misreading: I. Rostomashvili has **წ[] [ჩ[]ს[]** ჩოქ, შიხუნძ, ჟაღუნს, ღაღუნთ, ცეღა... ცხოვრებათა. E. Taghayshvili offers **აშვი, შოქუნძ, ჩხოთოსე, ღეთორიქაზუნდსყოც.**

Note: Catholicos of Kartli Melkisedek I held throne between 1010 and 1033. In his days, viz. in 1010 to 1029, Metskhet’s famous cathedral of Svetitskhoveli was built.

A chapel called *Veri Zham* (i.e. *Upper Church*) is situated at the western extremity of Khorenia. It repre-

sents a uni-nave vaulted monument (exterior dimensions: 5.85 x 3.80 metres) thoroughly built of finely-finished stone, with its only entrance opening from the south. The composition and building peculiarities of this sanctuary, as well as its style of decoration trace it back to the period between the 12th and 13th centuries, but it is surrounded by an Armenian cemetery of densely-located graves chronologically reaching the 17th to 18th centuries. This graveyard also served the Armenian resettlers who took up residence in Khorenia in 1830. This comes to suggest that the chapel of Veri Zham has belonged to it in the past several centuries. In 1896 I. Rostomashvili declared that the inscriptions of the sanctuary had been deliberately damaged to such an extent that they had become absolutely unintelligible.⁷⁰

On the right bank of the river Parvana, a kilometre and a half south-west of Khorenia the ruins of the **historical village of Karnet** are located. The earliest written source bearing reference to it is the Ottoman tax list of 1595, in which it is mentioned as a place free from *rayas* and paying 2,500 *akches* to the state.⁷¹

The remnants of this village site comprise a pair of uni-nave churches standing close to each other and known as *Dzori Zham* (*Church of the Gorge*, as translated from Armenian). Each of the tympanums of these churches retains inscriptions in the Georgian Mesropian script. The southern entrance tympanum of one of them is engraved with an inscription in nine lines which is not thoroughly preserved. In some parts,

⁷⁰ **Ростомов И.**, idem, p. 121. Also see **ცისკარიშვილი ვ.**, idem, p. 60.

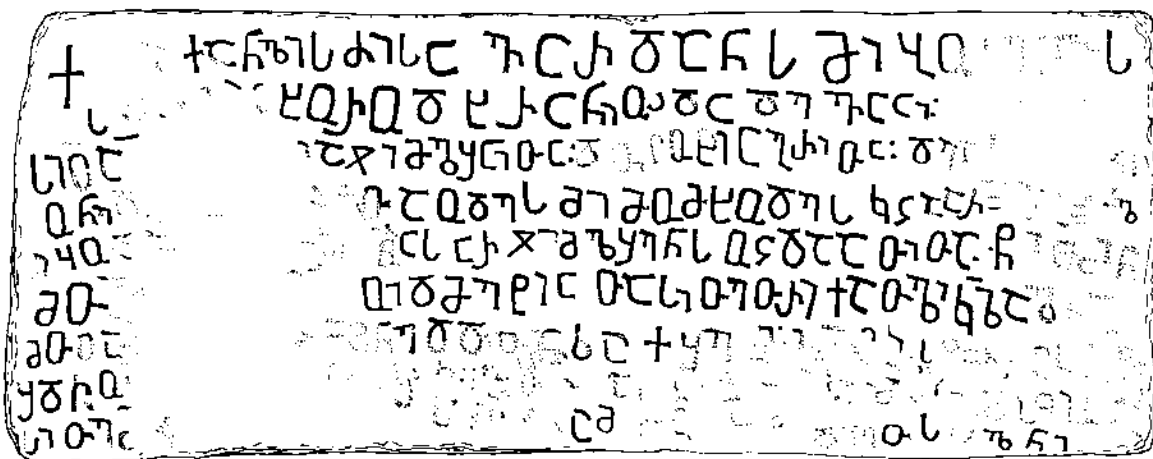
⁷¹ გურჯისტანის ვილაიეთის დიდი დაფთარი, გვ. 237.



KHORENIA. A pair of churches known by the name of Dzori Zham, i.e. Church of the Gorge (preserved in Karnet Village Site)



KHORENIA. The cluster of churches known as Dzori Zham, i.e. Church of the Gorge, as seen from the south-east; the church and hall/church of this cluster from the west; westward and eastward views of the interior of the church



KHORENIA. A Georgian Mesropian inscription carved on the tympanum of the only, i.e. southern, entrance of the hall/church within the monument cluster known by the name of Dzorí Zham, i.e. Church of the Gorge

it is evidently weathered, a fact which gave I. Rostomashvili⁷² and a number of other Georgian scholars grounds to presume that it has been damaged by a hammer or an axe. The inscription reads as follows:

† ...+რზუს არს რბაბრს რაოდ...ს | ს
... ღდაბუძარნი და ბბბბბბ: ... | სრდ
...რარბზარბბ: ბ ბბბბბბ: ... ბბ... |
დაბ ...ბ ბბბ რბაბბბბბბ ბბბ რბ...ბ
| [ბ]აბ... ბბბბბბბბბ ბბბბ ბბბ
ბ... | ბბ... [ბ]აბბბბბბ ბბბბბ ბბბბ
ბ... | ბბ...ბ ...ბბ ბ ...ბბ +ბბ ... |
ბბბბ ... | ... სბ ბბ... ბბ ... ბს ...'ბბ

...ქან(ე)ლის ძისა ვარდანს მ(ი)ბო[ბ]ეს | ს...
ხორბს(ვ)რანი რ? დაბვვანი? | სბბბ...?
აბბბბბ(ე)ბბბ? | ბ(ა) ბბბბბბ? ბბ... |

რბი... ..ბა ბბბ მბმბბბბ კ(ა)ბ(ბ)სა?
არ...ბ? | [მ]ე... ასარბბბბბბ ბბბბ აბბბბ
ბ... | მბ... [ბ]ბბბბბ ბბბბ ბბბბ
კაბ(ა)ბბბ(ბ)სა ... | მბ...ა ...ბბ ...სა ბ(ე)ეშ
... | ბბბბ ... | სბ ბბ... ..ბს... ..ბბ.

Transl.: ... SON VARDAN...YOUR..., WHEN...,
MAN..., THIRTY... THOUSAND ...CATHOLICOS (?)...

Published in: **Ростомов И.**, idem, p. 124; **ბერძენიშვილი ბ.**,
idem, p. 110; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული
გზამკვლევი,” გვ. 41; **Տարապետյան Ս.**, *Հայկաբ*, էջ 260.

Misreading: I. Rostomashvili has რზუს არს რბაბრს რაოდ...ს
ბ... ღდაბუძარბბბბბბბბბბბბ... ბბბ... ბბბ
...ბ...ბ... ბბ ბბბ რბაბბბბბბ ბბბბ...ბ ბბბ
ბბბბბბ...ბბბბბბ ბბბბბბბბბ +ბბბბბ; ...ბბ
ბ... ვარ-
დანს ...ბაბბბ... ბბბ მბმბბბბ კაბ... ბბბბ აბბ
ბბბბ ბბბბ ბბბბბ კაბბბბბ. V. Tsiskarishvili re-
published I. Rostomashvili’s copy and decipherment of the inscrip-
tion without any changes. N. Berdzenishvili offers: ...ქანლის ძისა
ვარდანს მბბ(ბ)ეს; | ს... ხობბბბ(ვ)რანი რ (?) და ბბ
ვანი:
... | ს(ა)ბ (ბ...ბ) აბბ მბბბბ: ბ(ა) ბბბ(ბ)ბბ: ბ(ე...ბ) |

⁷² **Ростомов И.**, idem, p. 124.

ონენ(ა ...) თა ოდეს მე მომხუდეს კაცი არ (ა...)დ | (მ)ყოა (...)
 ასარჯიმღშენს ოცდა ათითა და (ლითა) | მოვ (...)
 უიდმეტი ათასი თეთრი ქათლიკზა (დ...) | მთი (ჯ...ნ)ედ
 დ(ა) ოსა ქშე (ყვლითრთ-ოა...) | შნდო: (...ი) იდ(ე-გადვა-
 ოც) იათა | სი თე (თრი ... ხ-)მ- ... თს(ო)ლნი: In “ჯავახეთი.
 ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” we have
 ქ-ქანდის ძესა ვარდანს მიბოძეს სასამსახუროდ ხვრანის
 და დევანი ... სიოს ... აჯი მღშნითა ნ...ოხიგრითა აე ...
 ონენ ...თა ოდეს მე მომხუდეს კაცი არა ... მეოა ... ას არჯი
 მღშენს ოცდა ათითა წლითა მოვ... ჩუიდმეტი ათასი
 თეთრი ქართლისა ... კათალიკოზისად ... მთი ...ნედ და
 ღსა ქშე ... მხითვთ ... ოც... შდნო ... ვიდე ... გავდ... ოცი
 ათასი თეთრი ... მისულნი.

Note: The writing style of the inscription traces it back to the 12th to 13th centuries.

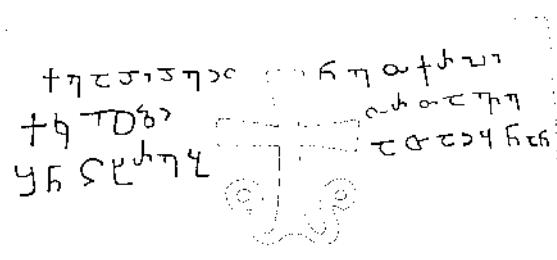
Another three-line inscription in Georgian Mesropian letters can be found on the entrance tympanum of the church of Karnet:

ჩ-რ ქრისტე ადიდე იო(ვა)ნე ოქრ(ო)პ(ირ)ი |
 ქ(ართლისა) კ(ათა)ლ(იკო)ზი ორთავე | შ(ინ)ა
 ცხ(ო)რებათა ძე(ავ)ნ ა(მე)ნ.

ქ(რისტე) ადიდე იო(ვა)ნე ოქრ(ო)პ(ირ)ი |
 ქ(ართლისა) კ(ათა)ლ(იკო)ზი ორთავე | შ(ინ)ა
 ცხ(ო)რებათა ძე(ავ)ნ ა(მე)ნ.

Transl.: CHRIST, MAY YOU GLORIFY CATHOLICOS OF KARTLI IOVANE OKROPIR (THE GOLDEN-MOUTHED) IN BOTH LIVES. AMEN.

Published in: სილოგავა გ., მრავალთავი, VII, გვ. 177; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 41; წარსაყნაჲნი ს., შაქაყარ, 19 263.



Misreading: “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი” has ოთანე, იყავნ.

Note: Catholicos Iovane Okropiri II held throne between 1033 and 1048. He should not be taken for Catholicos Iovane Okropiri I, who served from 980 until 1001.

One of the church walls is inwardly engraved with a two-line, hardly intelligible inscription in the Georgian Mesropian script:

ჩ-რ ქრისტე ადიდე იო(ვა)ნე ოქრ(ო)პ(ირ)ი |
 ქ(ართლისა) კ(ათა)ლ(იკო)ზი ორთავე | შ(ინ)ა

ცხ(ო)რებათა ძე(ავ)ნ ა(მე)ნ.

Published in: Ростомов И., idem, p. 124; ბერძენიშვილი ნ., idem, p. 111; წარსაყნაჲნი ს., idem, p. 264.

Misreading: I. Rostomashvili reads the inscription as ქრ ქრ.

N. Berdzenishvili, who visited Khorenia in the 1930s, speaks about a quadrilateral stele preserved there. It was known by the name of Tookh Manuk (the Armenian equivalent for Swarthy Child) and served as a sacred site for the local people.⁷³

⁷³ ბერძენიშვილი ნ., idem, p. 112.

KHULGUMO



KHULGUMO. A general view of the village

Location. The village is situated on a table-land extending on the right bank of the river Parvana, right opposite Akhalkalak, between 1,680 and 1,690 metres of altitude above sea level. It is separated from the city by the gorge of the river, which is not so very deep (40 to 50 metres).

A Historical Introduction. In 1595 Khulgumo had a population of 19 houses and paid 9,000 *akches* to the state.¹ As is apparent from the list of the local house owners, its inhabitants bore both Armenian names and alien ones which were wide-spread in Armenian surroundings—Astvatzatur, Aryutz, Artashes, Shahaziz, etc. In the days of Village Head Mehmed Mustafa, between 1718 and 1719, Khulgumo paid 6,500 *akches*,² an amount which shrank to 2,500 in 1721 to 1722, during the rule of Village Head Hasan.³

The available *statistical records* show the growth of the local population during the 19th and 20th centuries:

Year	Houses	Males	Females	Total
1884 ⁴				295
1908 ⁵	60			560
1912 ⁶				585
1914 ⁷				723
1915 ⁸				556
1916 ⁹	65	300	291	591
1987 ¹⁰	305			1,257

Khulgumo participated in World War II with 121 of its inhabitants, 43 of whom were killed on the front.¹¹

In the centre of the older quarter of Khulgumo extending in its eastern part stands **the Armenian Catholic church of St. Stepanos (Sourb Astvatzamor, St. Stanislav)** built in 1856: "...a stone church dedicated to the Holy Virgin [and erected] in 1856 through the means of the parishioners. Renovated in

1 Գյւրջիստանի վիլայեթի ծովային շրջանի վարչական օրենսգրք, 224.

2 Նիսի վարչական շրջանի վարչական օրենսգրք 1694-1732 ՎՎ՝ շրջ. 155.

3 Idem, pp. 171-172.

4 «Արժագանք», 1885, № 26, էջ 368:

5 ՀԱԴ, ֆ. 316, ց. 1, գ. 102, բ. 44:

6 **Յակոբյան Պ.**, Հրատի տղամուտքան, էջ 95:

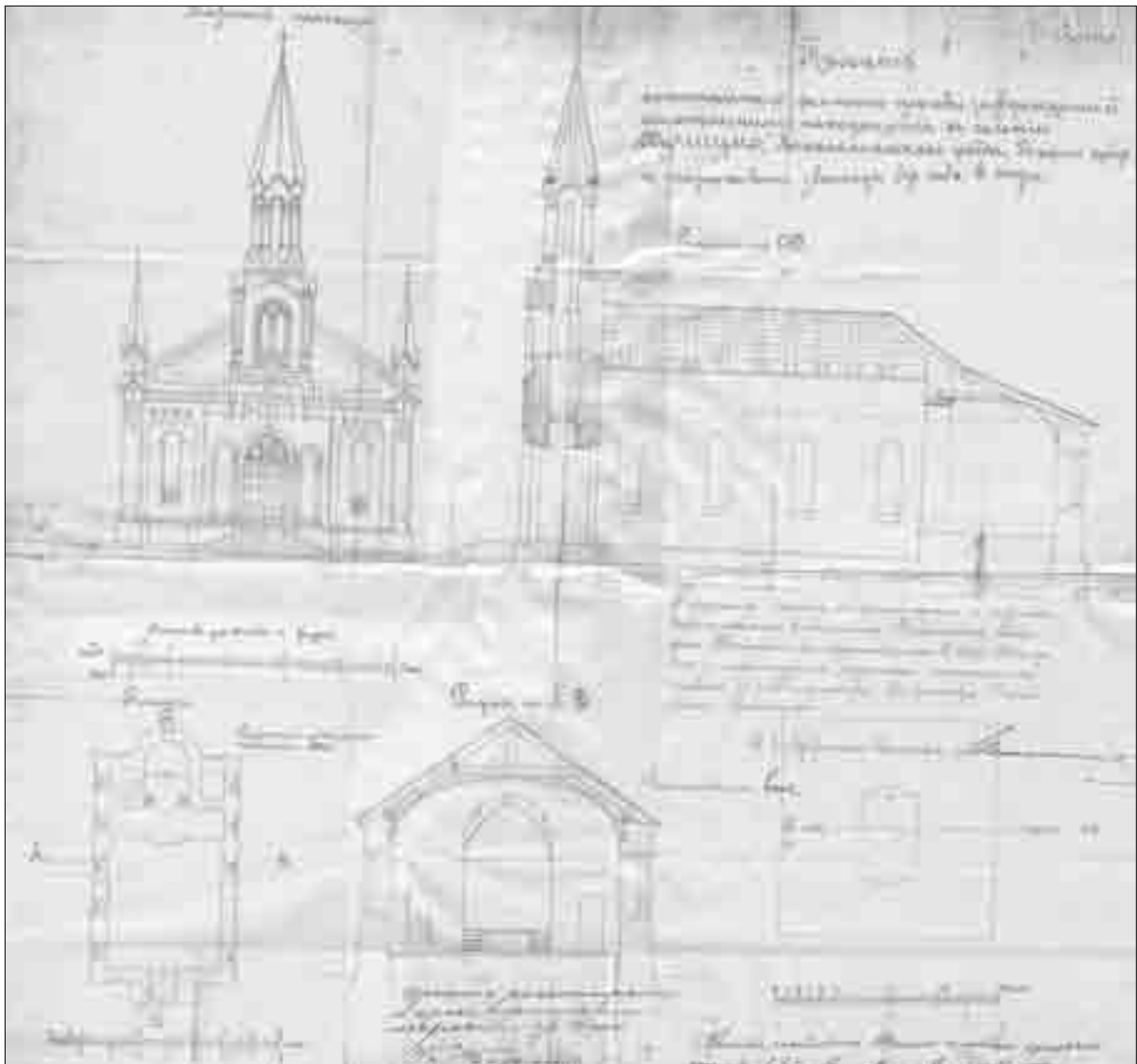
7 Кавказский календарь на 1915 г., стр. 199.

8 «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1915, էջ 82:

9 ՀԱԴ, ֆ. 316, ց. 1, գ. 65, բ. 36:

10 Substantiated by the documents kept at the Village Council.

11 **Գալթյան Ա.**, Ջալալաբ, էջ 101:



KHULGUMO. St. Stepanos Church as seen from the west; the project of the future church, and the remnants of an ancient castle tower in the centre of the village



KHULGUMO. Partial views of the cemetery extending in the middle of the village and abounding in tombstones shaped like rams and horses

the year 1908.”¹² According to another record, it dates back to 1861: “Kholgumo—dedicated to St. Stanislav and built of stone in 1861...”¹³ After the overhaul implemented in 1903,¹⁴ the sanctuary was renamed St. Stepanos (a source of 1908 mentions it by this name).¹⁵

¹² «Օրացոյց և սպասկեր տօնից», Թիֆլիս, 1916, էջ 82:

¹³ «Արձագանք», 1885, № 26, էջ 368:

¹⁴ ՎԱԴ, ֆ. 204, ց. 1, գ. 1346, ք. 1-22:

¹⁵ ՀԱԴ, ֆ. 316, ց. 1, գ. 102, ք. 44:

In the 1910s, the church enclosure was repaired.¹⁶ As of 2006, the monument stood in a good state of preservation.

The ancient cemetery of Khulgumo retains over ten tombstones shaped like horses and rams. During his research trip to Javakhk in the 1930s, N. Berdzenishvili

¹⁶ Idem, file 83, p. 3.



KHULGUMO. The base of a pillar found in the cemetery

saw an Arabic inscription engraved on a horse-shaped gravestone.¹⁷

The remains of a totally annihilated medieval church can still be seen in the centre of the village (its walls are 65 centimetres thick).

¹⁷ ბერძენიშვილი ნ., idem, p. 142.

TZUNDA (NAKALAKEV, KAJATUN)



TZUNDA (NAKALAKEV, KAJATUN). A general view of the village from the north, with the mountain of Tmuk Castle rising on the left bank of the river Kur in the background

Location. Tzunda, which forms an administrative part of the district of Aspindza, is situated on fertile terrain abounding in water and gardens, in the middle part of the highway of Khertvis-Vardzunik, on the right bank of the river Kur, about 2 kilometres north-east of Tmuk Castle, 12 kilometres east of Akhalkalak.

The Origin of the Toponym. The name of the village is supposed to have derived from the word *'kajk,'* i.e. the Armenian equivalent for *'devil'*: "Then Yervand (Iarvand) the Great became King of Hayk (Somkhit). Forgetting the favours the Georgians had done to him, he entered into alliance with Parsman Armazetsy and conquered the borders of Kartli, including the city of Tzunda and Artahan (Artan), reaching the [river] Kur. He inhabited Tzunda with people of diabolical demeanour who were akin to devils, and renamed it *Kajatun*, which means *'House of Devils,'* as translated [literally]."¹

Foundation. As legend has it, the place was founded by Kartlos' son Metskhetos' son Javakhos: "And Javakhos built two village towns with castles, Tzunda and Artahan, the former being also called *Kajats Kaghak* [*City of Devils*, as translated literally]."²

A Historical Introduction. In the 4th century B.C., Tzunda is mentioned among the villages conquered by Alexandre of Macedonia (356 to 323 B.C.): "...Tzunda, Kherdis [Khertvis], Undzerkhe built at the top of Ladaso..."³

¹ ქართლის ცხოვრება, I, გვ. 44. Also see ქართლის ცხოვრების ძველი სომხური თარგმანი, ქართული ტექსტი და ძველი სომხური თარგმანი გამოკვლევისა და ლექსიკონით გამოსცა აბულაძე ი., თბილისი, 1953, გვ. 49. **სუ-ქუბუ-ძეს ლ.**, ყრავ თუქიონენი ჯაქათანის ს ხაქეთი მასინ, ხ. ა, ტე 155, **შოანუქი**, idem, p. 31.

² **შოანუქი**, idem, p. 11.

³ Idem, p. 20.



TZUNDA (NAKALAKEV, KAJATUN). The church built by the Chalcedonian inhabitants of the village from the north-west and south

In the 2nd century B.C., King Artashes unified Kajatun-Tzunda, as well as the entire province of Gugark with the Kingdom of Armenia Major.

In the days of Georgian King Arbak V (93 to 81 B.C.), in the 1st century B.C., the town of Tzunda was fortified: "...[he] built a great number of castles and strengthened the ramparts of Javakheti, viz. the town of Tzunda..."⁴

In the early 8th century, Tzunda is mentioned in connection with the military actions of Smbat Byuratian (birth date unknown - 726) against the highlanders: "Then victorious Smbat arrived in Kartli and devastated the [entire] country, with the exception of the local castles and cities. He escaped engaging in battles against them, for he was not prepared for it due to the hastiness [with which the hostilities had been launched]. He erected a fort in a site named Demot, which was situated very close to Mount Ghado, in Vodzerkhe [Undzerkhe], which is called Samtskhe, and left a unit of soldiers there to come to the aid of the inhabitants of Tzunda, as he himself was moving away to fight against the people of Vodzerkhe."⁵

In the times of Catholicos David II (806 to 833), in 821 the Armenian population of Tzunda converted to

the Greek faith under the pressure of a certain priest named Parman Kakaghetsy: "Under His Holiness David, Priest Parman Kakaghetsy decided to separate the Armenian inhabitants of Tzunda [from their Apostolic compatriots] and unite them with Georgians..."⁶

In 1215 Tzunda is mentioned in the form of *Tsunda* in an inscription engraved on the eastern part of the southern facade of Ani's Tigran Honents Church—a fact suggesting that it was one of the places providing income for this sanctuary: "...Tsunda: 2 *dangs*..."⁷

In the late Middle Ages, we find Tzunda as reduced to a village, but the recently-established Georgian version of its name, *Nakalakevi*, which means *City Site* in

⁴ Idem, p. 27.

⁵ **Մելիքսեթ-Բեկ Լ. Մ.**, Վրաց աղբյուրները Հայաստանի և հայերի մասին, հ. Ա, էջ 157:

⁶ **Մխիթարայ Արքիմանցու** Պատմութիւն Հայոց, Մսկվա, 1860, էջ 54: L. Davlianidze-Tatishvili, who is the author of the Georgian translation of the Chronicles by Mkhitar Ayrivantsy, holds the viewpoint that this conversion to the Greek faith took place not in Tzunda Village of Javakhk, but on the left-bank territory of the middle course of the river Iori. This scholar also states that those who embraced the new creed were the Tzad, who formerly lived in Artsakh-Utik (Arran) and belonged to the Armenian Church. See **Մեծար աւրիցանցու**, յրոնոգրափոյուլու օստորու, ժրրու սոմսուրուդան տարրմնա, Մրսաղալու, Մրնի-Մրնրրու Ըա սաժուրլրրու Ըաւրտու Ըալանա Ըաղլուանուժր-ժաղուՄրուլա, տ. (Մրնուար աւրուցանցու, յրոնոգրափոյուլու օստորու, ժրրու սոմսուրուդան տարրմնա, Մրսաղալու, Մրնի-Մրնրրու Ըա սաժուրլրրու Ըաւրտու Ըալանա Ըաղլուանուժր-ժաղուՄրուլա, տ. 1990, գգ. 99).

⁷ «Դիլան հայ վիմագրույրան», արակ 1, էջ 63:

Georgian, keeps the memory of the prosperity and welfare it once enjoyed.

Population. Tzunda, which represented an Armenian-inhabited locality in the Middle Ages, was totally depredated after the Russo-Turkish wars. Later it was re-populated by Kurds who lived there until their exile in 1944. Since then it has been inhabited by Georgians.

The remains of **the city site of Tzunda (Kajatun)** are preserved on the right bank of the river Kur, within 25 kilometres of the district centre of Aspindza.

The only surviving specimen of the ancient cultural heritage of Tzunda is a church dating from the 11th century—this suggests that it was built in the period when the Armenians of Tzunda had already embraced Chalcedonianism. It represents a uni-nave church entirely built of finely-finished stone and fortified by ramparts. Its western wall retains a three-line inscription in the Georgian Mesropian script:

სქუნდ: იტტ: ში: ნიქტინ: ჯურენს
იქიტ: | ტიქური იხუნს ისი: შიქნი ხნი:



TZUNDA (NAKALAKEV, KAJATUN). A small castle at the southwestern extremity of the village, at the edge of a gorge lying on the right bank of the river Kur



სქუნს ნს: წუნს | ნქუნსიქიტინს: სხუნს იქიტინს: ოს შქუნს იქიტინს
ს(ა)ხ(ე)ლითა ღ(მ)რთის(ა)თა, მე, იქ(ი)თმ(ა)ნ
გ(უ)რგ(ენ)ის ძემ(ა)ნ | აღვ(ა)შ(ე)ნე ეკლ(ე)ს(ია)ი
ესე. მ(ა)მ(უ)ლი ჩ(უ)ენი ს(ა)ხ(ე)ლსა ზ(ე)და
წ(მ)იდისა | ნ(ა)თლ(ი)სმ(ე)მ(ლი)ს(ა)სა. ს(ა)-
ლ(ო)ც(ა)ვ(ა)დ ჩემთ(ვ)ს და მშ(ო)ბ(ე)ლთა
ჩ(ე)მთათ(ვ)ს.

Transl.: IN THE NAME OF GOD, I, GURGEN'S SON ICHKIT, BUILT THIS HOLY CHURCH [THAT IS LIKE] OUR HOMELAND [TO US] DEDICATED TO SAINT [HOVHANNES] MKRTICH. MAY YOU PRAY FOR MY PARENTS AND ME.

Published in: **Brosset M.**, Rappports sur un voyage archéologique..., II, p. 165; კალისტრატე, “ივერია,” № 239, 1891; **Ростомов И.**, idem, p. 129; **ცისკარიშვილი ვ.**, idem, p. 47; **ბერძენიშვილი ნ.**, idem, p. 129; **ოთხმეზური გ.**, XII–XIII საუკუნეების მიჯნის ქართული ლაპიდარული წარწერები როგორც საისტორიო წყარო, გვ. 82-84; **სილოგავა ვ.**, სამცხე-ჯავახეთის ისტორიული მუზეუმის ქართული ძეგლები, გვ. 98; **Արասխეთյან Ա.**, შაჰსაჰ, էջ 271.

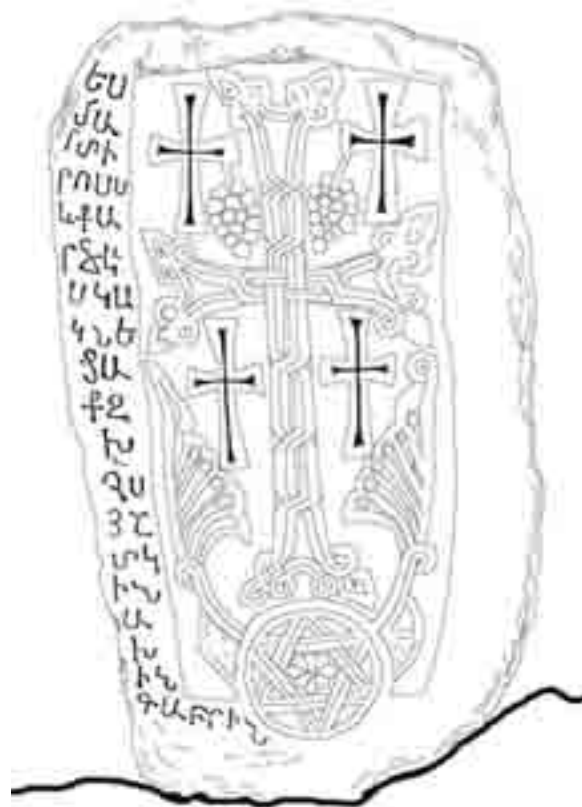
Misreading: Below follow various versions of decipherment offered for this inscription by different scholars. M. Brosset: ივთისამტ, ჯურენს (this is a misprint and should be replaced by ჯურენს), შიქნი ხნი..., იქიტინს. Kalistrate: თონე ქართლისამან, ეკლესია, მამულგანი, წმინდის, ნათლის მცემელისა, სალოცველად ჩემთვის, ჩემთათვის instead of ღვთისათა, ნიქტინ. I. Rostomashvili: სქსს, იქიტინს, იქიტინს; ღვთისათა, ეკლესია, ჩვენი, ჩემთვის, ჩემთათ. V. Tsiskarishvili: იტტ: იქიტინს: შქუნს იქიტინს; სალოცველად, this part is unnecessary: სულისა, ჩემთათვს, ჩემთათა. N. Berdzenishvili: ნათლისმცემლისა.

Note: In his diary of the scientific expedition made to Javakhk in 1933, N. Berdzenishvili writes that the inscription was slightly damaged by fire-arms (see **ბერძენიშვილი ნ.**, ჯავახეთის 1933 წლის ექსპედიციის დღიური: სსს. 1, 1964, გვ. 129).

G. Otkhmezuri establishes the date of the inscription judging from its contents, which refer to the times of Queen Thamar (1184 to 1213). Vahanavank retains another inscription carved by the same person, Ichkit, Gurgens son, and bearing reference to this queen.

M. Brosset and I. Rostomashvili do not speak about the identity of the people mentioned in the inscription at all. In contrast to them, Kalistrate traces it back to the 11th century, taking into consideration these personalities. He identifies Ichkit's father Gurgens with Prince of Kartli Gurgens (ერისთავი), who reigned between 914 and 968. Instead of Ichkit, he reads Ioane—a prince who ruled from 1027 until 1072. According to V. Tsiskarishvili, however, the fact that Ichkit built a family church in Tzunda suggests that he was one of the local landlords and could not have been the son of Prince Gurgens of Kartli (ერისთავი). Moreover, there is no prince in Kartli known by the name of Ichkit.

On the lake-facing slope of a hill rising in the southwestern part of Tzunda extends a medieval Armenian



TZUNDA (NAKALAKEV, KAJATUN). A cross-stone (15th century) erected by Martiros and Karjik with its traced copy



TZUNDA (NAKALAKEV, KAJATUN). A khachkar (14th to 15th centuries) found in the local Armenian cemetery



TZUNDA (NAKALAKEV, KAJATUN). A cut-in-rock cross (14th to 15th centuries) preserved in the Armenian graveyard of the village

cemetery whose remnants comprise several *khachkars* (14th to 16th centuries) removed from their places of location and slid down the slope. The only scholar to have conducted research into this ancient site is L. Davlianidze (1950s), who made an attempt to decipher the epitaphs of a *khachkar* and a cut-in-rock cross.⁸ Fortunately, we found both of them intact during our visit to the necropolis in 2005 and had an opportunity to make additions and corrections to their inscriptions:

⁸ Давлианидзе Л. С., *idem*.

Nineteen short lines carved in full length on the left edge of a thoroughly preserved *khachkar* (117 x 69 x 27 centimetres):

ԵՍ | ՄԱՐՏԻՐՈՍՍ | ԵՒ ԶԱՐԾ(Ի)Կ/Ս ԿԱՎԿ-
ՆԵՅԱԼԸ | ՉԽ/(Ա)ՉՍ | Յ(Ի)Շ(Ա)/Տ(Ա)Կ | ԻՆ/Ա/
Խ/ԻՆ, | ԳԱԲՐԻՆ:

Transl.: WE, MARTIROS AND KARJIK, ERECTED THIS CROSS IN MEMORY OF INAKH [AND] GABRI.

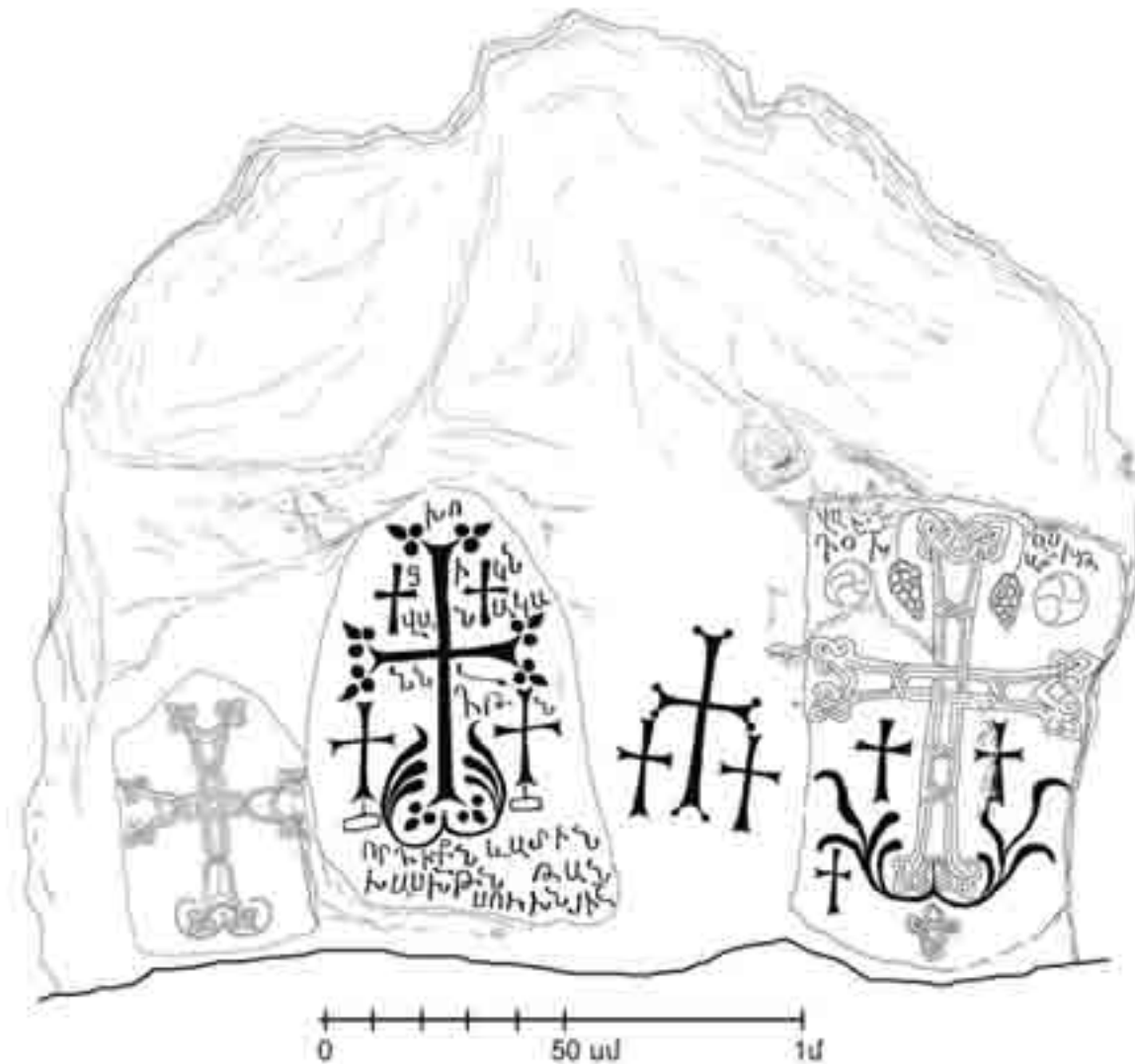
Published in: Давлианидзе Л. С., *idem*, p. 199; Կարապետյան Ս., Ջավխխք, էջ 272.

Note: The inscription dates from the 15th century.

The smooth face (it is about 2 metres wide and equally high) of a rock directed south-westward is engraved with several cross-reliefs, two of which bear inscriptions in six and four lines respectively:



TZUNDA (NAKALAKEV, KAJATUN). A cut-in-rock cross (14th to 15th centuries) preserved in the Armenian cemetery of the village



TZUNDA (NAKALAKEV, KAJATUN). A cut-in-rock cross (14th to 15th centuries) in the Armenian cemetery of the village

ԽՈՆՅԻԿՆ, | ՎԱՆԱԿԱՆՆ, ԴԱԻԻԹՆ | ՈՐ-
ԴԻՔՆ ԵԲՍԻՆ, | ԽԱՍԽ(Ա)Թ(ՈՒՆԻ)Ն ԹԱՆ-
ՍՈՒԽ(Ի)Ն ՅԻՇ(ԵՅԷՔ):

ՎԱՐԴՕԽ, ՉՄԽԻԹԱՐ:

Transl.: YEVAT'S SONS KHOTSIK, VANAkan
[AND] DAVID. MAY YOU REMEMBER KHASKHA-
TUN [AND] TANSUKH.

VARDOKH, MKHITAR.

Published in: Давлианидзе Л. С., idem, p. 199; Կարապետ-
յան Ս., ibid.

Note: The inscriptions trace back to the 15th century.

KATNATU

Location. Katnatu, which is one of the most elevated villages in Javakhk, lies a kilometre and a half south of Metz Khanchali, 5 kilometres south of the district centre of Ninotzminda, between 2,010 and 2,035 metres of altitude above sea level.

It was founded in 1928 by some Armenian resettlers from Toria and Ujmana.

Economy. A ruined mill is preserved at the northern extremity of the village.

World War II took away 13 lives from Katnatu: on the whole, it had sent 35 of its inhabitants to the battlefield.¹

Population. In 1987 the village comprised 78 houses with 324 Armenians.

¹ Դավթյան Ա., Ջավախք, էջ 101:

KAJO



KAJO. The village as seen from the south-west

Location. The village is situated in a plain extending along the highway of Akhalkalak-Bakurian, 19 kilometres north of Akhalkalak in a straight line, between 1,730 and 1,750 metres of altitude above sea level.

A Historical Introduction. In 1595 Kajo comprised 17 houses and paid 13,000 *akches* to the State Treasury.¹ Between 1718 and 1719, it is mentioned as being alternately governed by Village Heads Osman Mustafa and Abdullah Ibrahim, in whose days it paid 12,500 and 6,000 *akches* respectively.²

In 1884 the village belonged to landowner Anton Kananiants.³

The earthquake of 19 December 1899 destroyed only one of the 32 houses of Kajo.⁴

In order to escape the horrors of the Turkish invasion of 1918, the inhabitants of Kajo found temporary refuge in Tabatzghur, but in the autumn of the same

year, they returned to their homes. One of the local families, the Israelians, resettled in Metz Khanchali on their way back from Tabatzghur and were renamed Kajoyans.

Kajo participated in World War II with 95 of its residents, 39 of whom did not return from the battle-field.⁵

Population. The present-day inhabitants of the village descend from the Armenian resettlers from Karin District (the Avetissians are from Karin City, and the Alexanians from Tamala).

The available *statistical data* on the growth of the local population represent the following picture:

Year	Houses	Males	Females	Total
1840 ⁶		34	31	65
1842 ⁷		32	31	63
1844 ⁸		34	36	73
1847 ⁹		37	20	57
1849 ¹⁰		43	39	94
1853 ¹¹		55	39	94

⁵ Գալթյան Ա., Ջավախք, էջ 101:

⁶ ՀԱԳ, ֆ. 53, գ. 1, գ. 3800, ք. 4:

⁷ Idem, file 3805, pp. 78-79.

⁸ Idem, file 3809, pp. 16-17.

⁹ Idem, file 3814, pp. 33-34.

¹⁰ Idem, file 3818.

¹¹ Idem, file 2743, pp. 37-38.

¹ Գյւրջիսեճանի վիլայեթի ծովային շրջանի 1840-1850 թթ. 200-201.

² Նովոսիլովի Երևանի քաղաքի 1694-1732 թթ. 156.

³ «Արմազան», 1885, № 43, էջ 43: The Kananiants also held possession over the villages of Ekhtila and Khando (see the present work, pp. 178, 215).

⁴ «Մշակ», 1900, № 43, էջ 2:

1860 ¹²		34	26	60	1897 ⁴⁴		203	196	399
1861 ¹³		48	44	92	1898 ⁴⁵		207	212	419
1862 ¹⁴		48	44	92	1899 ⁴⁶	32	212	205	417
1863 ¹⁵		48	44	92	1900 ⁴⁷		220	214	434
1864 ¹⁶		48	44	92	1901 ⁴⁸		229	219	448
1866 ¹⁷	15	48	44	92	1902 ⁴⁹		218	216	434
1867 ¹⁸		100	80	180	1905 ⁵⁰		232	241	473
1868 ¹⁹		100	80	180	1908 ⁵¹	20	245	250	495
1869 ²⁰		100	80	180	1910 ⁵²		260	248	508
1870 ²¹		100	80	180	1912 ⁵³		274	252	526
1871 ²²		102	87	189	1914 ⁵⁴		278	250	528
1872 ²³		101	90	191	1916 ⁵⁵		277	257	534
1873 ²⁴		104	87	191	1918 ⁵⁶	53	220	200	420
1874 ²⁵				196	1921 ⁵⁷		70	60	130
1875 ²⁶	20			200	1987 ⁵⁸	166			642
1876 ²⁷		110	90	200					
1877 ²⁸		137	105	242					
1878 ²⁹		138	107	245					
1880 ³⁰		138	112	250					
1881 ³¹		141	112	253					
1882 ³²		140	116	256					
1883 ³³		137	116	253					
1884 ³⁴	31								
1885 ³⁵		133	123	256					
1886 ³⁶		133	122	255					
1887 ³⁷		152	138	290					
1889 ³⁸		158	150	308					
1890 ³⁹		160	159	319					
1891 ⁴⁰		166	161	327					
1892 ⁴¹		171	164	335					
1893 ⁴²		178	178	356					
1894 ⁴³		179	182	361					

12 Idem, file 3833, pp. 67-68.

13 Idem, file 3839, pp. 24-25.

14 Idem, file 3836, pp. 21-22.

15 Idem, file 3843, pp. 21-22.

16 Idem, file 3846, pp. 8-9.

17 Idem, file 3848, p. 74.

18 Idem, file 3851, pp. 20-21.

19 Idem, file 3853, p. 28.

20 Idem, file 3856, p. 10.

21 Idem, file 3857, p. 24.

22 Idem, file 3858, pp. 10-11.

23 Idem, file 3859, pp. 57-58.

24 Idem, file 3862, pp. 71-72.

25 Idem, file 3864, pp. 27-28.

26 Idem, file 3866, pp. 21-22. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

27 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, ք. 30-31:

28 Idem, file 3869, pp. 29-30.

29 Idem, file 3850, pp. 218-219.

30 Idem, file 3872, pp. 88-89.

31 Idem, file 3873, pp. 97-98.

32 Idem, file 3874, pp. 43-44.

33 Idem, file 3875, pp. 48-49.

34 «Արձագանք», 1885, № 3, էջ 43:

35 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 14:

36 Idem, file 3878, p. 12.

37 Idem, file 3880, pp. 40-41.

38 Idem, file 3884, pp. 65-66.

39 Idem, file 3887, p. 147.

40 Idem, file 3889, p. 146.

41 Idem, file 3891, p. 118.

42 Idem, file 3895, pp. 42-43.

43 Idem, file 3896, pp. 171-172.

In the centre of Kajo stands the semi-ruined **church of St. Gevorg** (exterior dimensions: 10.46 x 6.29 metres), which goes back to the period when the inhabitants of the village belonged to the Chalcedonian faith. It represents a uni-nave monument entirely built of finely-dressed stone.

The earthquake of 19 December 1899 demolished the dilapidated sanctuary even further.⁵⁹

Inwardly, the church preserves fragments of quadrilateral steles and their pedestals.



KAJO. The plan of St. Gevorg Church

44 Idem, file 3899, pp. 144-145.

45 Idem, file 3897, p. 166.

46 Idem, file 3903, pp. 101-102. Also see «Աշակ», 1900, № 43, էջ 2.

47 ՀԱԳ, ֆ. 53, գ. 1, զ. 3905, ք. 52:

48 Idem, file 3906, p. 69.

49 Idem, file 3907, pp. 20-21.

50 Idem, file 3912, pp. 263-264.

51 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 43:

52 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, ք. 135-136:

53 Idem, file 3920, pp. 18-19.

54 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 174-175: Another source reports 482 souls for the same year (Кавказский календарь на 1915 г., стр. 146).

55 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 21-22:

56 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:

57 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:

58 As attested by the documents provided by the Village Council.

59 **Мушкетов И.**, idem, p. 23.



KAJO. St. Gevorg Church seen from the north-west, south-west, north-east and west; the windows opening from its eastern and western facades, and the pedestal of a quadrilateral stele



KAJO. The cemetery extending in the village territory with ram- and horse-shaped gravestones; a church site

Lapidary Inscriptions. The walls of St. Gevorg Church are engraved with short inscriptions in the Georgian Mesropian script⁶⁰:

⁶⁰ Ростомов И., idem, p. 69.

1 Carved on the western wall:
 Ի՞՞՞՞ Մ՞՞՞ ՍԻ՞՞՞
 Խ(ր)Յ(ճ)Ե Մ(ե)Մ(Կ)Ե Զ(ձ)Վ(Լ)Ե.
Transl.: CHRIST, MAY YOU HAVE MERCY UPON PAVLE.

Published in: Ростомов И., idem, p. 69; Կարապետյան Մ., Ջափախք, էջ 279.



KAJO. St. Minas Church as seen from the north-west; partial views of its western facade and wooden roof; inscriptions carved on its western facade

2 Inscribed below the arch of the northern wall:

ԻՂ ՍՂ

Ք(րօսՅ)ճ Տ(ճի՛Մճալ)ճ.

Transl.: CHRIST, MAY YOU BE MERCIFUL.

Published in: **Ростомов И.**, idem, p. 69; **Նարայետյան Ս.**, idem, p. 280.

3 Engraved on the concha of the church:

ԻՂ ՅՂԴՄՍԳ ՆՅԴ

Ք(րօսՅ)ճ ՅօՅՅՅ(ճն)ճ Ն(ճ)ճօօ...

Transl.: CHRIST, MAY YOU REMEMBER ...SOUL.

Published in: **Ростомов И.**, idem, p. 69; **Նարայետյան Ս.**, ibid.

A **medieval necropolis** lying around St. Gevorg Church retains some slabs of stone and a horse-shaped tombstone with a bilingual epitaph in Armenian and Georgian:

ԱԼԷԿՍԻ ՍԻՆԱԷԼՈՎ:

წგობა...

Transl.: *ALEXI MIKHAELOV*.

Published in: **Կարապետյան Մ.**, *idem*, p. 281.

All the available archive documents dating back to the period prior to the year 1863⁶¹ state that Kajo did not have a parish church. The earliest record bearing reference to **St. Minas Church**⁶² traces back to 1867 and mentions it

as a monument “...built of stone and covered with wood...”⁶³ In 1896 the sanctuary underwent renovation.

The notorious earthquake of 1899 did not bypass this church.⁶⁴ As of 2006, it was preserved standing, although it was in a state of dilapidation.

ՅԻՇՍՏԱԿ Է / ԽԱՉՍ ԳՐԻ/ԳՈՐ ՏԷՐ ՈՒՆ-
ՏՈ/ՆՈՎ ... 1896 ՍՄԻ:

Transl.: *THIS CROSS PERPETUATES THE MEMORY OF GRIGOR TER-UNTONOV... YEAR 1896.*

Published in: **Կարապետյան Մ.**, *ibid.*

North-east of Kajo the ruins of **the village site of Miminet** are preserved.⁶⁵

61 ՀԱԳ, ֆ. 53, ց. 1, գ. 3843:

62 *Idem*, file 3851.

63 «Արձագանք», 1885, № 3, էջ 43:

64 **Мушкетов И.**, *idem*, p. 22.

65 **პერძენიშვილი ნ.**, *idem*, p. 141.

KARTZAKH



KARTZAKH. The village as seen from the north-east

Location. The village lies within 2 kilometres of the north-eastern shore of Lake Khozabuyn¹ (Khozapin), 24 kilometres south-west of Akhalkalak in a straight line, between 1,830 and 1,870 metres of altitude above sea level.

A Historical Introduction. As attested by the tax list of 1595, Metz Kartzakh had a population of 33 houses and paid 26,365 *akches* to the State Treasury. Judging from the personal names of the local house owners (these are either purely Armenian names or alien ones which were wide-spread in Armenian sur-

roundings: Vardan, Sargis, Hovsep, Grigor, Sukias, Kirakos, Mkrtych, Umek, Ananik, Khachik, Sahak, etc.), it represented an Armenian-inhabited village.² In the days of Village Head Hyusein, between 1705 and 1706, it paid 19,165 *akches* to the state.³

“The colophon of a Gospel [created] in Kartzakh Village (1723)”⁴ mentions it as a scriptorium in 1850.

After the Turkish inhabitants of Kartzakh had left for the Ottoman state, it was re-populated by Armenians. In 1834 it was purchased as an estate for Sourb Prkich Church of Akhaltskha.⁵ In 1893 it is mentioned as still belonging to this sanctuary.⁶

The epidemic of plague which was raging throughout Caucasia in 1892 took away the largest number of lives from Kartzakh, causing 30 deaths there.⁷

¹ A reference-book on the mountainous lakes of Armenia states the following about Khozapin: “Not far from Lake Cheltr [Cheldr], within 10 versts is located the great lake of Khos[z]abin, which occupies an area of 25 square versts, with mountains rising in the east. Surprising as it is, it does not show any signs of life: even the fish which were left in its waters rapidly disappeared. In the north of this island, where the water is deeper, lie almost 10 egg-shaped artificial isles which are covered with green vegetation and can hardly be seen on the surface of the water. The harvest of these islands is gathered by the Armenians living on the shore of the lake, for the Turks do not touch it...” («Բազմալժա», 1891, էջ 248). Another source offers the following information: “Near Karzakh is situated the lake of the same name, which has absolutely no fish” («Արձազանք», 1885, № 3, էջ 41).

² Գյւրջիստանի ցեղային օրոգի Դաւթարի, ԳՅ. 277-278.

³ Ֆիլիսիոսի ցեղային օրոգի 1694-1732 ՎՎ. ԳՅ. 118.

⁴ «Տուրքական շնորհագրագ», հ. Բ (henceforward: ՏՁԲ), Երևան, 1970, № 9983, էջ 1024:

⁵ Գրիկորով Կ., Селение Карзах, СМОМПК, Тифлис, 1893, стр. 92.

⁶ Գեղամյանց Յ., Կարապետ արքեպիսկոպոս, «Փորձ», 1876, № 1, էջ 196: According to another source, the village was purchased on 18 April 1841 («Մեղու Հայաստանի», 1875, № 38, էջ 1).

⁷ «Նոր-Գար», 20 փետրվարի 1893, № 30:

Construction Activity. Kartzakh consists of 3 quarters: "...The village is divided into three main parts: Kartzakh, Kilerta and Norashen. All the local houses, which are situated close to each other, are built of stone, have only a single floor and earthen roofs. As compared to many other villages of the district, Kartzakh is distinguished for its finely-constructed houses, as well as wide and straight streets. A stream flowing between Kilerta and Kartzakh Quarters separates these parts of the village from one another."⁸

The quarter of Norashen, which occupies the north-eastern part of Kartzakh, was established in 1884.⁹

Economy. Thanks to the system of free management of economy, by the late 1860s, Kartzakh had grown into one of the most prosperous villages throughout Javakhk. In the subsequent years, however, it proved unable to maintain its welfare: "Some 6 to 7 years ago, Kartzakh was considered the richest and most progressive village in the district. However, when various hajjies started taking its lands by contract, the poor farmers of the entire village went bankrupt and were severely discouraged."¹⁰

In the late 19th century, the village had 5 working mills, 3 oil presses, as well as between 9 and 10 small booths.

Almost every house in the quarter of Kilerta had its own well.¹¹

Population. The ancestors of the present-day inhabitants of Kartzakh were from Metz Du,¹² Okom (Hokam),¹³ Avgover (Alvar)¹⁴ and Nist¹⁵ Villages, Karin Province. Between 1829 and 1830, they resettled in Chamdura¹⁶ Village, Kars Region, whence they moved to Kartzakh 4 years later. The present-day village of Kartzakh was populated by Turks until the year 1834.

The local population continually grew during the 19th and 20th centuries. This is substantiated by the table of *statistical records* which follows below:

Year	Houses	Males	Females	Total
1840 ¹⁷		326	291	617
1841 ¹⁸		327	293	620
1842 ¹⁹		335	354	639
1844 ²⁰		365	324	689
1845 ²¹		460	440	900
1847 ²²		470	460	930
1849 ²³		494	467	961
1851 ²⁴	71	447	400	847
1853 ²⁵		476	470	946
1854 ²⁶		473	469	942
1857 ²⁷		508	474	982
1860 ²⁸		523	506	1,029
1861 ²⁹		584	524	1,108
1862 ³⁰		606	534	1,140
1863 ³¹		624	541	1,165
1864 ³²		620	532	1,152
1866 ³³	128	619	528	1,147
1867 ³⁴		651	544	1,195
1868 ³⁵		592	576	1,168
1869 ³⁶		610	598	1,208
1870 ³⁷		619	608	1,227
1871 ³⁸		633	636	1,269
1872 ³⁹		656	629	1,285
1873 ⁴⁰		675	632	1,307
1874 ⁴¹				1,319
1875 ⁴²	160			1,342
1876 ⁴³		726	654	1,380
1877 ⁴⁴		833	715	1,548
1878 ⁴⁵		838	720	1,558

17 ՀԱԳ, ֆ. 53, ց. 1, գ. 3800, ք. 4:

18 Idem, file 3802, pp. 63-64.

19 Idem, file 3805, pp. 76-77.

20 Idem, file 3809, pp. 14-15.

21 Idem, file 3811, pp. 72-73.

22 Idem, file 3814, pp. 33-34.

23 Idem, file 3818, pp. 40-41.

24 ՀԱԳ, ֆ. 56, ց. 1, գ. 2596, ք. 34-35:

25 ՀԱԳ, ֆ. 53, ց. 1, գ. 2743, ք. 39-40:

26 Idem, file 3825, pp. 49-50.

27 Idem, file 3830, pp. 52-53.

28 Idem, file 3833, pp. 66-67.

29 Idem, file 3839, pp. 23-24.

30 Idem, file 3836, pp. 20-21.

31 Idem, file 3843, pp. 21-22.

32 Idem, file 3846, pp. 10-11.

33 Idem, file 3848, p. 74.

34 Idem, file 3851, pp. 21-22.

35 Idem, file 3853, p. 27.

36 Idem, file 3856, p. 9.

37 Idem, file 3857, p. 23.

38 Idem, file 3858, pp. 9-10.

39 Idem, file 3859, pp. 56-57.

40 Idem, file 3862, pp. 70-71.

41 Idem, file 3864, pp. 25-26.

42 Idem, file 3866, pp. 21-22. Also see «Սեղու Հայաստանի», 1875, № 44, էջ 2.

43 ՀԱԳ, ֆ. 53, ց. 1, գ. 3868, ք. 29:

44 Idem, file 3869, pp. 28-29.

45 Idem, file 3850, pp. 217-218.

8 «Նոր-Գար», 1896, № 112, էջ 2:

9 Լախյան Ե., Երկեր, հ. 1, էջ 57:

10 Պիճիկեան Բ., Ախարալար եւ նրա շրջակայքը, «Մշակ», 1877, № 10, էջ 2:

11 Грикоров К., idem, p. 96. Also see «Նոր-Գար», 1896, № 112, էջ 2.

12 Metz Du (presently renamed Büyüktü), which was one of the Armenian-populated villages of Basen District, Karin Province was located 16 kilometres north-east of Karin City.

13 Okom—presently renamed Ügümü—represented another Armenian-inhabited village in Basen District, Karin Province. It lay on the left bank of the Moorts, the left tributary of the river Arax.

14 The location of Avgover remains indefinite.

15 Nist, otherwise also known as *Yerknist* (presently renamed Yerlisu), was an Armenian village in Karin District, Karin Province. It was situated 8.5 kilometres north-west of Karin (Erzrum) City.

16 Chamdura (Chandra) was one of the Armenian-inhabited villages of Cheldr District, Kars Region. It lay within 4.5 kilometres of the southern shore of Lake Khozapin and 5.5 kilometres of the northern shore of Lake Cheldr, 10 kilometres south of Kartzakh.

1880 ⁴⁶		869	757	1,626
1881 ⁴⁷		906	778	1,684
1882 ⁴⁸		919	797	1,716
1883 ⁴⁹		921	800	1,721
1884 ⁵⁰	166			
1885 ⁵¹		965	928	1,893
1886 ⁵²		965	828	1,893
1887 ⁵³		1,145	901	2,046
1889 ⁵⁴		1,180	933	2,113
1890 ⁵⁵		1,218	960	2,178
1891 ⁵⁶		1,242	995	2,237
1892 ⁵⁷		1,242	941	2,183
1893 ⁵⁸	240	1,235	932	2,167
1894 ⁵⁹		1,237	946	2,183
1897 ⁶⁰		1,312	1,024	2,336
1898 ⁶¹		1,332	1,038	2,370
1899 ⁶²		1,348	1,058	2,401
1900 ⁶³		1,374	1,095	2,469
1901 ⁶⁴		1,417	1,133	2,550
1902 ⁶⁵		1,475	1,167	2,642
1905 ⁶⁶		1,597	1,280	2,877
1908 ⁶⁷	332	1,679	1,319	2,998
1910 ⁶⁸		1,798	1,391	3,189
1912 ⁶⁹		1,891	1,489	3,380
1914 ⁷⁰		1,975	1,549	3,524
1916 ⁷¹		2,000	1,546	3,546
1918 ⁷²	430	1,915	1,898	3,813
1921 ⁷³		450	350	800
1987 ⁷⁴	279			994

46 Idem, file 3872, pp. 86-87.

47 Idem, file 3873, pp. 96-97.

48 Idem, file 3874, pp. 42-43.

49 Idem, file 3875, pp. 47-48.

50 «Արձագանք», 1885, № 3, էջ 41:

51 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, թ. 10:

52 Idem, file 3878, p. 11.

53 Idem, file 3880, pp. 39-40.

54 Idem, file 3884, pp. 64-65.

55 Idem, file 3887, p. 143.

56 Idem, file 3889, p. 142.

57 Idem, file 3891, p. 114.

58 Idem, file 3895, pp. 41-42. Also see «Անրձ», 1894, № 5, էջ 793.

59 ՀԱԳ, ֆ. 53, գ. 1, զ. 3896, թ. 167-168:

60 Idem, file 3899, pp. 140-141.

61 Idem, file 3897, p. 163.

62 Idem, file 3903, pp. 93-94.

63 Idem, file 3905, p. 55.

64 Idem, file 3906, p. 67.

65 Idem, file 3907, pp. 17-18.

66 Idem, file 3912, pp. 260-261.

67 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, թ. 42:

68 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, թ. 134-135:

69 Idem, file 3920, pp. 17-18.

70 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, թ. 171-172: Another source reports 3,088 inhabitants for the same year (Кавказский календарь на 1915 г., стр. 136).

71 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, թ. 18-19:

72 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, թ. 1-4:

73 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, թ. 1:

74 As attested by the documents kept at the Village Council.

Kartzakh participated in World War II with 580 of its inhabitants, 230 of whom sacrificed their lives on the battle-field.⁷⁵

Prominent Personalities. Kartzakh is the birthplace of outstanding minstrel, poet and national singer Jivani (Serob Stepan Levonian): “Here is the hill called fort at the foot of which, in a hovel of an earthen roof located in the quarter named Kilerta, the large family of Gaspar from Benko’s kin found refuge after their movement from Basen. In 1846 Stepan’s fourth child Serovbe (Jivani) was born to this family.”⁷⁶

As early as the year 1860, the inhabitants of Kartzakh put forward the issue of having a **parish school** in their village. They intended to build a special school house of 2 rooms and 4 windows,⁷⁷ and soon succeeded in realising their plans. The available information relating to the activity of this institution represents the following picture:

Year	Comments	Teachers	Pupils
1865 ⁷⁸		1	48
1873 ⁷⁹		1	35
1875 ⁸⁰	Priest Martiros Ter-Martirosiants		55
1876 ⁸¹		2	41
1877 ⁸²		1	56
1878 ⁸³		1	60
1894 ⁸⁴	Males	1	30
1896 ⁸⁵	Closed		
1905 ⁸⁶	Reopened		
1910 ⁸⁷		1	60
1911 ⁸⁸	Having 2 departments	1	60
1912 ⁸⁹		1	60
1914 ⁹⁰		1	54
1916 ⁹¹	Reopened		

The state Russian school of Kartzakh, which opened in 1881, had 34 pupils in the first year of its establishment, and 117 ones in 1891.⁹²

75 **Դավթյան Ա.**, Ջալալաբ, էջ 101:

76 «Սովետական Վրաստան», 3.07.1986, էջ 4:

77 ՀԱԳ, ֆ. 56, գ. 1, զ. 4152, թ. 1:

78 ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, թ. 2:

79 **Խորոյան Ա.**, idem, p. 519.

80 ՀԱԳ, ֆ. 56, գ. 3, զ. 52, թ. 43:

81 ՀԱԳ, ֆ. 53, գ. 1, զ. 3850, թ. 51:

82 Idem, p. 130.

83 Idem, p. 177.

84 Idem, file 3896, pp. 34, 167-168.

85 **Խորոյան Ա.**, ibid.

86 Ibid.

87 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, թ. 134-135: The school functioned irrespective of the fact whether or not the annual allowance provided by Sourb Prkich Church of Akhhaltskha reached it in time («Արարաւ», 1910, էջ 1119).

88 ՀԱԳ, ֆ. 35, գ. 1, զ. 682, թ. 57:

89 ՀԱԳ, ֆ. 53, գ. 1, զ. 3920, թ. 17-18:

90 **Խորոյան Ա.**, ibid.

91 «Համբարաբեր», 1916, № 45, էջ 1424:

92 **Գրիկորով Կ.**, idem, pp. 102-103. Also see «Նոր-Գար», 1896, № 112, էջ 2.



KARTZAKH. St. Hovhannes Karapet (St. John the Baptist) Church as seen from the south-west; partial views of the ornaments decorating its eastern and western facades

The church of Sourb Hovhannes Karapet (St. John the Baptist) was founded in the late 1830s. In 1860 the local people intended to repair its roof and strengthen it with ramparts.⁹³ Kartzakh being one of the most populous villages in Javakhk, the local church could no longer accommodate its large community so that in the late 1880s, the construction of a new sanctuary began there: "...at present a church of hewn stone is being erected in the village, its building expenses amounting to 13,000 rubles. The villagers are carrying the stone necessary for their church from a distance of about 20 versts..."⁹⁴

According to the construction inscription of the monument, it was accomplished in 1894. In fact, however, the work had not completely stopped there as late as 1896: "The village's newly-built church of Sourb Karapet, which was founded in 1891, has not been completed so far due to the shortage of means."⁹⁵ In the

same year, Yegor Avagian Davtians from Tiflis donated 100 roubles for the continuation of work in the unfinished parts of the sanctuary.⁹⁶ After the thorough completion of the church prior to 1896, the construction of its belfry started, with Bagrat Alibegian from Tiflis donating a bell for it: "Mr. Bagrat Hovhannissian Alibegians from Tiflis, who was present at the foundation (1891) of the newly-built church of Sourb Karapet in Kartzakh Village, Akhalkalak District, committed himself to providing the sanctuary with a bell at his own expense when it was completed together with its belfry. At present the latter is still in process of building, but hearing that the old small bells are broken and unfit for further service, this much respected gentleman kept his promise and sent a newly-cast bell weighing seven poods five pounds. It is engraved with the following inscription: «Բագրատ Ալիբեգյանից ի յիշատակ իւր հանգուցեալ եղբոր Յարութիւն Ալիբեգեան»

93 ՀԱԳ, ֆ. 56, ց. 1, գ. 4152, ք. 1:

94 «Նոր-Դար», 1891, № 150, էջ 3:

95 «Նոր-Դար», 1896, № 180, էջ 3:

96 Ibid.



KARTZAKH. The inscriptions commemorating the construction of the church of St. Hovhannes Karapet (St. John the Baptist) and its belfry carved on the western facade of the former; eastward and westward views of the interior of the church

նի...» [transl.: “From Bagrat Alibegian in memory of his late brother Harutiun Alibegian...”].⁹⁷

The church (exterior dimensions: 23.75 x 13.25 metres) was finally accomplished with the construction of its belfry in 1896.

Nine lines in the Armenian original carved on the western entrance facade of the church:

ՈՂՈՐՍՈՒԹԵԱՍԲՆ Ա(ՍՏՈՒԾՈ)Յ ԿԱՌՈՒՅԱԻ Ս(ՈՒՐԲ) ԵԿԵՂԵՅԻՍ ՅԱՆՈՒՆ ՍՐԲՈՅ ԿԱՐ/ԱՊԵՏԻՆ ՅՕՎՀԱՆՆՈՒ, ԱՐԴԵԱՍԲԶ

ՀԱՅ | ԱԶԳԻ ԺՈՂՈՎՐԴՐՈՅ ԿԱՐԶԱՆ ԳԵՂՁ, Ի | ԹՈՒԱԿԱՆԻ ՓՐԿՉԻՆ 1894 ԵՒ ՀԱՅՈՑ | ՌՅԽԳ, Ի ՀԱՅՐԱՊԵՏՈՒԹԵԱՆ | Տ. Տ. ՄԿՐՏՉԻ Ա ԿԱԹՈՂԻԿՈՍԻ ԱՍ(ԵՆԱՅՆ) ՀԱՅՈՑ ԵՒ Ի ԶԱՀԱՆԱ/ՅՈՒ(Թ)Ե(ԱՆ) Տ(Է)Ր ՄԱՐՏԻՐՈՍԻ ԱՐՈՎԵԱՆ:

Transl.: BY THE GRACE OF THE LORD, THIS HOLY CHURCH DEDICATED TO SAINT HOVHANNES KARAPET [JOHN THE BAPTIST] WAS BUILT THROUGH THE EFFORTS OF THE ARMENIAN INHABITANTS OF KARZAKH VILLAGE IN THE YEAR 1894 A.D. AND 1343 OF THE ARMENIAN

97 «Նոր-Դար», 1898, № 13, էջ 4:



KARTZAKH. The cemetery lying in the middle of Kartzakh with a horse-shaped tombstone (1866); a newly-found winged cross (10th to 11th centuries) handed down by the Chalcedonian inhabitants of the village (it is located in the older part of the graveyard, in the south-east of the village); a khachkar found in the village site of Samakhor (16th century)

CALENDAR, IN THE DAYS OF CATHOLICOS OF ALL ARMENIANS HIS HOLINESS MKRTICH I AND PRIEST MARTIROS ABOVIAN.

Published in: **Կարապետյան Մ.**, Ջալալյաթ, էջ 286.

Six lines in the Armenian original inscribed on the western pediment of the church, below the belfry:

ԿԱՍԱԻՆ ԱՍՏՈՒԾՈՅ ԿԱՌՈՒՅԱԲ ՉԱՆ-
ԳԱԿՆԱՏՈՒՆՍ Ի ՅԻՇԱՏԱԿ ՍԱՐԳՍԻ, ԱԲԵ-
ՏԻՍԻ, ՉԱՐՈՒԽՏԻ, ԹԱԳՈՒՀԻՍ, ՓԱՌՆԱԿԷ,
ՄԻՍԱՅԵԼԻ, ՀԱՅԿԱՆՈՒՇԻ ԱՂԱՊԱՊԵԱՆՅ, Ի
1896 ԱՄԻ ՓՐԿՉԻՆ ԵՒ | ՀԱՅՈՅ ՌՅԻՆԵ:

Transl.: BY THE WILL OF GOD, THIS BELL TOWER WAS BUILT IN MEMORY OF SARGIS, AVETIS, ZARUKHT, TAGUHI, PARNAKE, MISAEL [AND] HAYKANUSH AGHAPAPIANTS IN THE YEAR 1896 A.D. AND 1345 OF THE ARMENIAN CALENDAR.

Published in: **Կարապետյան Մ.**, ibid.

At the northern extremity of the village, within some distance of each other extend **two cemeteries** retaining predominantly undressed and semi-finished slabs of stone serving as gravestones. One of them also



KARTZAKH. The remnants of the cemetery (15th to 17th centuries) of the historical village site of Samakhor (presently more known by the names of Avetents Art (i.e. Field of Avet's Family) or Avetents Sourb (i.e. Sanctuary of Avet's Family); an epitaph carved on the southern side of a khachkar (early 16th century)

preserves a single horse-shaped tombstone with the following epitaph (four lines in the Armenian original) below the stirrups on its northern face:

ԱՅՍ Է ՏԱՊԱՆ ՍԱՆՈՒԿԻ | ՈՐԴԻ ՏԻՐ(Ա)-
ՑՈՒ ՅՕՀԱՆՆԵՍԻՆ ՀՕՎԻՎԵԱՆՅ, | ՈՐ ՀԱՆ-
ԳԵԱՒ Ի Զ(ՈՒ)Մ 1866 | ՀՈԿՏԵՄԲԵՐ 10:

*Transl.: IN THIS GRAVE REPOSES MANUK'S SON
SEXTON HO[V]HANNES HOVIVANTS, WHO
DEPARTED FROM THIS LIFE ON 10 OCTOBER
1866.*

Published in: Կարապետյան Ս., idem, p. 287.

Several years ago, the inhabitants of Kartzakh found a winged cross carved of a single block of stone in a graveyard extending on a hillside at the south-eastern edge of the village. Its comparison with other similar monuments allows us to trace it back to the 10th to 11th centuries.

In the late 19th century, the remnants of a castle were preserved in Kilerta Quarter: "...it used to have a stronghold which is still preserved in a state of [utter] dilapidation."⁹⁸

Within 150 metres of the northern shore of Lake Khozapin, 4.5 kilometres south-west of Kartzakh, the remains of the medieval **village site of Samakhor (Avetents Sourb, i.e. Sanctuary of Avet's Family)** can be seen together with the remnants of a necropolis.

In the days of Village Head Hasan, between 1705 and 1706, this village paid 22,000 *akches* to the State Treasury.⁹⁹

During the Russo-Turkish war of 1853, the Ottoman troops advanced in the direction of Samakhor; after the occupation of Kartzakh, they took almost all the villages of the district, reaching Akhalkalak.¹⁰⁰

In the late 19th century, a visitor wrote the following about this ancient site: "Between Tzegharistav and Karzakh is situated a ruined village named Samakhor which represents a royal estate and is under the control of Karzakh inhabitants. Amidst the ruins of this site, which is totally levelled with the ground, I saw 6



KARTZAKH. Cross-stones and an epitaph found in the cemetery of the village site of Samakhor (16th century)

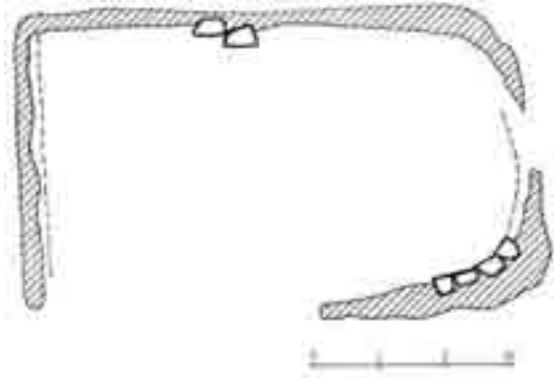
khachkars and tombstones with Armenian inscriptions which were, unfortunately, beyond decipherment..."¹⁰¹

⁹⁸ «Նոր-Դար», 1896, № 126, էջ 2:

⁹⁹ Բողոքի յօդուածի չճշմարտութիւնը 1694-1732 թթ. 33. 120.

¹⁰⁰ Archbishop Karapet wrote the following in a letter dated 5 November 1853 (Akhaltskha): "Two days ago, the news reached the city that on 30 October our enemies from Cheltr and Somakhor—four hundred cavalymen in number—had unexpectedly made an attack against Kartzakh Village of Akhalkalak Province and robbed our poor peasants of all their belongings. However, as my faithful people have informed me, the police forces of Akhalkalak, led by Vehret Bey Mutibekoghli and Jiprieloghli, were able to counterattack them and liberate the village..." Աղանեանց Գիտ և. ք., Գիտան Հայոց պատմութեան. Հարստահարութիւններ Տաճկահայաստանում, գիրք ԺԳ, Թիֆլիս, 1915, էջ 22-23).

¹⁰¹ «Մեղու Հայաստանի», 1881, № 191, էջ 3: The inhabitants of Kartzakh possessed lands of 395 dessiatinas in Samakhor (see «Արար», 1893, գիրք Բ, էջ 24).



KARTZAKH. The remnants and plan of a church named Platz Zham, i.e. Destroyed Church (preserved in the village site of Petashen)

The site of Samakhor retains between 4 and 5 *khachkars* which are half-buried in the earth and date from the 15th to 16th centuries.

Both sides of the upper wing of a cross finely sculpted on the west-directed face of a *khachkar* (it more resembles a cut-in-rock cross) are decorated with bunches of grapes. The lower cross wing bears bird reliefs on both its sides. On the lower part of the northern side of the *khachkar*, a semi-distorted year is engraved in two lines. Its south-looking face bears an irregularly-carved and weathered inscription in 8 lines:

Ս(ՈՒՐ)Բ ԽԱՉ(Ս) | ԿԱՆԿ(Ն)ԵՅԻ | (Յ)ԻՇԱ-
ՏԱԿ ԻՆՉ | ԵՒ ԾՆՈՂԱՅ ... | ԹՎ(Ա)Կ(Ա)Ն | Ղ:

Transl.: I ERECTED THIS HOLY CROSS IN MEM-
ORY OF MY PARENTS AND MY [SOUL]... [IN] THE
YEAR 90 (641).

Published in: Կարապետյան Ս., Ջալալյաթ, էջ 289.

On the eastern shore of Lake Khozapin, 3 kilometres south of Kartzakh **the village site of Khozabir (Khozabin)** is situated.

The name of *Khozabir* must have derived from the lake of the same name (the village located closest to its shore is Kartzakh).

The earliest written record on Khozabir dates from 757 and mentions it as the place where one of the Arab

emirs governing Armenia yielded up his soul to God: “...in the year 206 (757), Emir of Armenia Khalt-ibn-Yezit came and advanced to Georgia with a large multitude. And he died in one of the villages of Javakhk called Khozabir.”¹⁰²

The Ottoman tax list of 1595 mentions the village by the name of *Khozapun* as comprising a purely Armenian population of 15 houses and paying 15,000 *akches* to the state.¹⁰³ The list of the local house proprietors includes names such as Astvatzatur, Avag, Grigor, Manuk, Hanes, Hovhannes, Shahun, etc.

In a site presently called *Bedeshen (Bedashen)*, a kilometre south-west of Bozali and 5 kilometres north-east of Kartzakh (by the road-side), **the village site of Petashen** is situated. In 1595 this place, dating back to at least the late Middle Ages, had only 3 houses and paid a state tax of 6,000 *akches*.¹⁰⁴ In 1841 Archbishop Karapet, who was buying sites and villages for Akhaltskha’s Sourb Prkich Church, also purchased Petashen, then already lying devastated.¹⁰⁵

As the name of this sanctuary itself suggests, *the church of Platz Zham* (the name is the Armenian equivalent for *Destroyed Church*), located in Petashen, is totally annihilated at present. Judging from its surviving vestiges, it traces back to the 16th to 17th centuries.

102 Մտեփանոս Ասողիկ, էջ 106:

103 Գյւրջիստանի վիլայեթի լիւի լաւոարի, ԳՅ. 285-286.

104 Գյւրջիստանի վիլայեթի լիւի լաւոարի, ԳՅ. 283.

105 «Մեղու Հայաստանի», 1875, № 387, էջ 1:

KARTIKAM



KARTIKAM. The village as seen from the north-east

Location. The village lies in a slightly-sloping table-land extending on the right bank of the stream Abul, 3.5 kilometres east of Akhalkalak, between 1,740 and 1,790 metres of altitude above sea level.

A Historical Introduction. An Armenian necropolis dating from the 15th to 16th centuries attests that Kartikam represented an Armenian-inhabited prosperous village from at least this period onwards. In 1595 it paid 20,000 *akches* to the State Treasury.¹

Population. The present-day inhabitants of Kartikam descend from the Armenian resettlers from Artahan District who took up residence in the site of this village, then already stripped of its Armenian population, between 1829 and 1830: “The inhabitants of Kartikam and part of those of Toors are Turkish-speaking Roman Armenians who resettled [here] from Vel Village (Gevola), Artahan District in 1829. Elderly people say that in the course of time, their forefathers, who were Armenians by religion, gathered in this village from different places. In the past century, the Bey of Artahan banned Vel and the neighbouring Armenian-

speaking villages from using the Armenian language: every time they spoke it, they had to pay a fine of 50 baghdads.”² Ignoring this historical fact, in 1905 a certain Z. Jjinadze declared that the inhabitants of Kartikam allegedly started speaking Armenian and Turkish after their “mother tongue Georgian” had been consigned to oblivion.³ According to N. Berdzenishvili, in the 1930s, part of the residents of Kartikam still remained Turkish-speaking.⁴

The available *statistical records* relating to the number of the local population look as follows:

Year	Houses	Males	Females	Total
1595 ⁵	13			

² **Լալայանց Ե.**, Տաճկաստանի հռոմեական հայեր, «Արձագանք», 1894, № 118, էջ 3-4: Also see «Հանդես ամսօրեայ», 1894, էջ 313-315; idem, 1901.

³ **Յիլինաძე ზ.**, idem, pp. 5, 24. Several years ago, a certain Akhuashvili wrote with regret that the members of 150 Armenian families of Kartikam had lost command of their native Georgian language by 1901 (as alleged by this author, the same was true of the Armenians living in Khulgumo, Bavra, Eshtia and Turtskh). See **ახუაშვილი ი.**, სამცხე-საათაბაგოს ეთნოსი, “ისტორია და გეოგრაფია სკოლაში,” 1990, № 1-2).

⁴ **ბერძენიშვილი ნ.**, idem, p. 109.

⁵ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 230-231.

¹ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 230-231.



KARTIKAM. Sourb Astvatzatzin (Holy Virgin) Church as seen from the north-east and south-east

1884 ⁶				758
1891 ⁷	79			795
1908 ⁸	120	637	636	1,273
1912 ⁹				1,280
1914 ¹⁰				1,557
1915 ¹¹				1,573
1916 ¹²	150	773	859	1,632
1987 ¹³	523			2,120

During World War II, Kartikam sent 200 of its inhabitants to the front, where 96 of them lost their lives.¹⁴

The exact year of the foundation of Kartikam's **parish school** remains unknown. In 1891 it provided education not only for the local schoolchildren, but also for the offsprings of the Catholic and Apostolic families of the neighbouring villages.¹⁵ In 1910 a new school house was founded in the village.¹⁶ In 1916 it represented a male school of 43 pupils,¹⁷ with Priest Michael Kotanjian teaching Religion there.¹⁸

The Armenian Catholic church of Sourb Astvatzatzin (*Verapokhman Sourb Astvatzatzin*, i.e. *Of the Holy Virgin's Assumption*) was founded in 1843 and later underwent repairs for several times: "A Catholic church built of stone in 1843 with the means of its parishioners and dedicated to the Holy Mother of God. [It was] repaired in the year 1908."¹⁹ On 9 April

1895, the sanctuary closed, for its dangerous state of utter decrepitude made its future activity absolutely impossible²⁰ (the Department of Armenian Catholics in Transcaucasia was immediately informed about this).²¹

On 28 April 1896, architect L. Kropinsky drew up a report certifying that the wooden pillars of the church, and particularly, its leaning walls were no longer able to support its rather heavy earthen roof. Judging from these facts, the author of this document, made up in the presence of Priest Hakob Igithkhanians, then supervisor of the church, and Assistant Village Head Hakob Ghulakhseziants, declared its closing as absolutely warranted. It was decided to hold divine service in the school house until the construction of a new church.²²

On 10 May 1897, the local people addressed a petition to the spiritual authorities for permission to build "a new church from its very foundations."²³

Eventually, on 8 August 1900, the Ministry of the Interior granted this permission on condition that all its expenses should be covered by exceptionally the local Armenian Catholics.²⁴ In 1906 the authorities also gave their consent to raising up to 4,000 rubles among the Roman Catholics of Tiraspol to complete the construction of the monument which was incessantly being delayed.²⁵

In 1916 the roof of the church underwent renovation.²⁶

Priests. In 1915 *Father Michael Kotanjian*, then acting as deputy archpriest, served the community of Kartikam.²⁷

6 «Արձագանք», 1885, № 26, էջ 368:

7 «Кавказ», 1891, № 241.

8 ՀԱԳ, ֆ. 316, ց. 1, գ. 102, ք. 41:

9 Յակոբյան Պ., Հրատի որդնություն, էջ 95:

10 Кавказский календарь на 1915 г., стр. 137.

11 «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1915, էջ 83:

12 ՀԱԳ, ֆ. 316, ց. 1, գ. 65, ք. 36:

13 According to the documents provided by the Village Council.

14 Գալթյան Ա., Ձապախար, էջ 101:

15 «Кавказ», 1891, № 241.

16 «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1916, էջ 83:

17 ՀԱԳ, ֆ. 316, ց. 1, գ. 65, ք. 36-37:

18 «Тифлиссский Листок», 1910, № 140, стр. 3.

19 «Օրացոյց և պատկեր տօնից», *ibid.* Also see «Արձագանք», 1885, № 26, էջ 368.

20 ՎԱԳ, ֆ. 204, ց. 1, գ. 981, ք. 1:

21 *Idem*, p. 3.

22 *Idem*, p. 6.

23 *Idem*, p. 7.

24 *Idem*, p. 25. Also see «Кавказ», 1900, № 206, стр. 3.

25 «Кавказ», 1908, № 99, стр. 2.

26 ՀԱԳ, ֆ. 316, ց. 1, գ. 55, ք. 12:

27 «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1915, էջ 83:



KARTIKAM. Thoroughly intact and broken cross-stones (15th to 16th centuries) in the medieval Armenian cemetery of the village

Kartikam is particularly distinguished for a **medieval Armenian necropolis** extending hardly 60 metres north-east of the church and presently located within the boundaries of a plot of land belonging to the Dumanians. It retains some ram-shaped tombstones, as well as several *khachkars* and cross-stone fragments dating from the 15th to 16th centuries. All these cross-stones are removed from their original places and broken to pieces, with the exception of a single one which is engraved with an epitaph. The lower part of one of the *khachkars* of the cemetery (dimensions: 170 x 100 x 46 centimetres) bears a sculpture representing a horseman. The fragment of another ornate cross-stone has the following dimensions: 87 x 80 x 16 centimetres.

Nine lines carved on the west-directed face of a *khachkar* (200 x 120 x 24 centimetres):

ԵՍ ԽԻՄՇԻ ԱՂԵՍ | ԿԱՆԿՆԵՅԻ ՁԵԱՉՍ
ՅԻՇ/ԱՏԱԿ ՁԱՀԱՆՇԻՆ, ԴՈՒՄ/ԱՅԻՆԱԹԻՆ,
ՈՍԿԻԾԱՍԻՆ, | ՍՈՒՐԱՅԴԻՆ, ՍԻՐԱՔԻՆ, ԹԱ-
ՅԻՔԻՆ, | ԲՈՒԴԱԽԻՆ, ԵԶԴԱՏ/ԱՂԽԻՆ, ՁԱՍ-
ԲԱ/ՇԽԻՆ, ՍԻՍԵ/ՈՆԻՆ. ԹՎ(ԻՆ) ՁԾԱ (1502):

Transl.: I, KHIMSHI AGHA, ERECTED THIS
CROSS[-STONE] IN MEMORY OF JAHANSHI,
DUMAYKHAT, VOSKITZAM, MURAYD,
MIRAK, TAYIB, BUDAKH, YEZDATAGHEKH,
JAMBASHEKH [AND] SIMEON IN THE YEAR 1502.

Published in: Կարապետյան Մ., Ջավախքի խաչքարերը, էջ 11; idem, Ջավախք, էջ 293.



KARTIKAM. A khachkar (1502)



A village site named **Gorgashen** is situated in the neighbourhood of Kartikam.²⁸

²⁸ ბერძენიშვილი ნ., idem, p. 108.

KOTELIA

Location. Kotelia extends in a plain rising at an average altitude of 1,700 metres above sea level, on the highway of Akhalkalak-Bakurian, 12 kilometres north of Akhalkalak in a straight line.

A Historical Introduction. According to a viewpoint existing in the available scientific literature, the village of Skoutri, which is repeatedly mentioned in Armenian historiographical sources as the birthplace of Georgian Catholicos Kyurion, is identical to present-day Kotelia: “Nowadays there is no village named Skoutri in Javakhk, but there is another which is called Kotelia, and which may be a modified version of the same [S]ko[u]tri. Kyurion, who was a fervent follower of the Chalcedonian faith, had “earned himself” the hatred of those opposed to this creed to such an extent that they took advantage of his being from the village of Skoutri in origin to compare him with Judas Iscariot. Stressing the same fact, Ukhtanes writes the following about Kyurion:¹ “...Kyurion of Skourt was repudiated from among ourselves and banished, since he resembled Judas Iscariot...”²

In the Middle Ages, Kotelia was also inhabited by Armenians, which is substantiated by an Armenian-language inscription carved on a *khachkar*: “Kotelia has 2 cemeteries the older of which belongs to Muslims. It comprises undressed slabs of stone serving as tombstones which include only a single finished piece of stone with a cross and an Armenian inscription... This is very interesting... I was unable to read the damaged Armenian inscription on the spot; [moreover], I took a photograph of it, but it turned out a total failure.”³

The name of Kotelia is found in the Ottoman tax list of 1595, which mentions it as comprising 3 houses and paying 10,000 *akches* to the State Treasury.⁴ During the governance of Village Head Halil Abdullah, viz. between 1718 and 1719, the state tax levied on the local population amounted to 3,333 *akches*.⁵

In the days of the Russo-Turkish war of 1810, Kotelia found itself in the theatre of hostilities together with the other villages of Javakhk. Sherif Pasha of Akhaltskha ordered the entire Christian population of Javakhk, constituting the majority of the local inhabitants, to abandon their homes and cross the river Kur. The latter turned to Russians, declaring that they were ready to join them in their struggle against Turks if only they were provided with support. Lulled into a false sense of security by the Russian side, many of the Christians of Javakhk, especially, the residents of Kotelia stayed in their native villages. They, however, were to experience bitter disappointment, for they were robbed and consigned to the mercy of fate by the Georgian militia units which had stayed in the village for the purpose of protecting them.⁶

During the Russo-Turkish war of 1811 to 1812, 57 families from Kotelia found temporary refuge in the village of Lilo located near Tiflis.⁷

The earthquake of 19 December 1899 destroyed only one of the 78 houses of the village.⁸

In the aftermath of the devastation caused to the agriculture of Kotelia by the cereal leaf and Hottentot beetles between 1899 and 1900, the Ad Hoc Governmental Committee ranked it among the second-class places affected by this natural disaster.⁹

1 Մելիքսեթ-Քել Լ., Վրաց աղբյուրները Հայաստանի և հայերի մասին, հ. Ա, էջ 17:

2 Ուխտանեսնայի հայկապետ, Պատմութիւն Հայոց, Վարդաշապատ, 1871, էջ 35: Kyurion's birthplace, the village of Skoutri, is also mentioned by Vardan Areveltsy: “...Kyurion, who was from Skoutri Village of Javakhk in origin and had command of the Armenian and Georgian scripts, was ordained Catholicos of Georgians and later embraced the Chalcedonian faith” (Հասարակաց Պատմութեան Վարդանայ վարդապետի, Վենետիկ, 1862, էջ 58).

3 Երեմիայի Ե., idem, p. 142.

4 Գրքահանգի վեցերորդական ձեռագրեր, Գ. 193.

5 Ֆեդուկոյի յոստիլի յաճախ ձեռագրեր 1694-1732 ՎՎ., Գ. 158.

6 АКАК, т. IV, Тифлис, 1870, стр. 805.

7 Idem, p. 18. Also see Լուսինյան Մ., idem, p. 326.

8 «Մշակ», 1900, № 43, էջ 2:

9 Մարտիկյան, Ամբերիոսիոսի մասին լուսնային գաղափարի և նրա հետևանքները, էջ 248:



KOTELIA. The church of St. Giorgi as seen from the north-west; a tombstone found in the cemetery extending around the church

KOTELIA. The local chapel seen from the west, and a horse-shaped gravestone in the cemetery lying around it

The existing *statistical records* relating to the population of the purely Georgian village of Kotelia represent the following picture:

Year	Houses	Males	Females	Total
1810 ¹⁰	112			560
1832 ¹¹	28			
1899 ¹²	78			681
1914 ¹³				901
1987 ¹⁴	107			428
2004 ¹⁵	158			

10 АКАК, том IV, Тифлис, 1870, стр. 953.
 11 ЦГИАЛ, ф. 1268, о. 1, д. 246. Also see ლომსაძე შ., idem, p. 327.
 12 «Узак», 1900, № 43, էջ 2:
 13 Кавказский календарь на 1915 г., стр. 145.
 14 Substantiated by the documents kept at the Village Council.
 15 მასსურაძე კ., ჯავახეთის ქართველებს ინგილოების ბედი ემუქრებათ, "Georgian Times," 27.05-03.06.2004, № 21.

For the purpose of increasing the number of the local Georgians, in the late 1980s, the authorities built 64 new houses in the village for Ajar immigrants. As of the year 2004, however, only 10 of the Ajar families still lived there.¹⁶ In the same year, 158 houses were officially registered in Kotelia, but in fact, it was inhabited by only 110 to 120 families.¹⁷

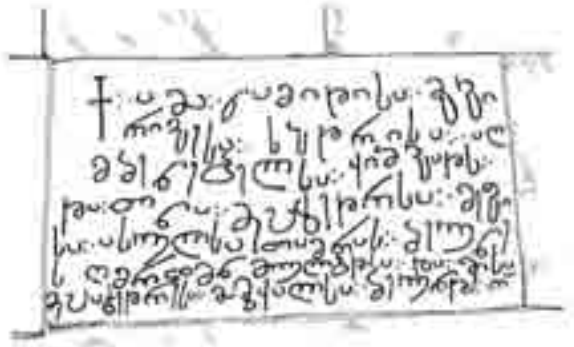
The Georgian church of St. Giorgi, built between the 15th and 16th centuries, was re-consecrated and dedicated to St. Giorgi in 1846. The existence of this sanctuary comes to attest that Kotelia comprised a Georgian population in the Middle Ages as well.

The southern facade of the church is engraved with a seven-line inscription written in the present-day Mkhedruli script, but also containing some characters of the Mesropian alphabet:

†: ამა: წამიდისა: კვირიკესა: საყდრისა:
 აღმშენებელსა: ქიშვადს: | და თანა: მეცახე-
 დრ(ე)სა: მეფისა: ასულსა: თამ(ა)რას:
 შეუნ(დნე)ს: ღმ(ერთმ)ან: გულბ(ა)დსა: | და:
 მის(ს)ა: მეცახედრესა: მახ(ე)ქალს: შეუნდ(ო)ს:
 ღ(მერთმა)ნ.

Transl.: MAY GOD BE MERCIFUL TOWARDS THE BUILDER OF THIS HOLY CHURCH OF SAINT

16 Ibid.
 17 Ibid.



KVIRIKE, KISHVAD, AND HIS SPOUSE, PRINCESS THAMAR. MAY GOD [ALSO] HAVE MERCY UPON GULBAD AND HIS WIFE MZEKAL.

Published in: **Ростомов И.**, idem, p. 74; **ბერიძე ვ.**, სამცხის სუროთმოდგერება, 1956, გვ. 216-217; **ცისკარიშვილი ვ.**, idem, p. 119; **კაკაბაძე ს.**, კვლევა-ძიებანი საქართველოს ისტორიის საკითხების შესახებ, 1920, გვ. 7-11; **ბერძენიშვილი ნ.**, idem, p. 142; “ჯავახეთი. ისტორიულ-სუროთმოდგერული გზამკვლევი,” გვ. 62; **ჟაფარიანი უ.**, შაქარაძე, ტფ 296.

Misreading. I. Rostomashvili has ქ. ... წმიდისა, კვირიაკისა, ქიშვადსა, თანამეცხედრესა, თამარს, შეუნდოს, მისსა, მეცხედრესა, შეუნდოს. V. Tsiskarishvili offers ქ. ... წმიდისა, კვირიკეს, საყდრის, თანამეცხედრესა, მეფის, თამ(ა)რს, ღმერთმა, მეცხედრესა, მზექალს, შეუნდუნეს, ღმერთმა. “ჯავახეთი. ისტორიულ-სუროთმოდგერული გზამკვლევი” has თამარს, მეცხედრესა.

Note: The inscription dates from the 15th to 16th centuries.

The church of St. Giorgi is adjoined by a **cemetery** tracing back to the period between the 16th and 19th centuries.

In the middle of Kotelia stands a **chapel** of finely-dressed stone around which extends another **medieval necropolis**. Most probably, it retains the remains of the Armenian inhabitants of Kotelia: this supposition is substantiated by an Armenian epitaph found in this site as early as the 1930s.¹⁸

In 2004 the Georgian school of the village had 107 pupils.¹⁹

Priests. An archive document of 1856 mentions Priest Nichola as the spiritual shepherd of Kotelia: “...Priest of the Greek inhabitants of the village of Kotelia Nichola...”²⁰

¹⁸ ბერძენიშვილი ნ., idem, p. 142.

¹⁹ მაისურაძე კ., ibid.

²⁰ ლსრ, ჭ. 56, გ. 1, კ. 3591, პ. 4:

KOKIA



KOKIA. The village as seen from the north

Location. The village lies in a fertile land at the foot of a mountain chain facing south-eastward and extending between 1,760 and 1,820 metres of altitude above sea level, 18 kilometres north-west of Akhalkalak in a straight line.

A Historical Introduction. A spacious Armenian graveyard, located at the north-western extremity of Kokia and abounding in *khachkars* dating from the 15th to 16th centuries, attests that it represented an Armenian-populated prosperous village during this period. In 1595 it comprised 18 houses and paid 15,000 *akches* to the State Treasury.¹ Most probably, part of the Armenian residents of Kokia converted to Islam in the first half of the 17th century, following the example of their compatriots living in the other villages of the district. Despite this, however, it remained as one of the most important villages of Javakhk due to its location on a transit road.

As attested by a record of 1745, "...Gokia is a small town inhabited by Meskhetian, Armenian and Jewish merchants..."²

¹ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 191-192.

² **Մելիքսեթ-Բեկ Լ.**, Վրաց աղբյուրները Հայաստանի և հայերի մասին, հ. Գ, էջ 84: Also see **ვახუშტი Բագրատիონი**, Տաթար-տեղեկության գեոգրաֆիա, գვ. 131.

As stated in another source of 1755, "...the Lezghins, who are devastating the Turkish lands, have spread ruin and depredation in Gokia (Kokia) and Baralet, the Christians being robbed and taken prisoner..."³

Subsequently Kokia is mentioned as a village inhabited by Turks. In the 1870s, it belonged to landowner Kemel oghli, who held possession of an area of 800 *dessiatinas*.⁴

Population. In 1914 Kokia, which represented a village of a purely Turkish or Islamised population, comprised 511 souls.⁵ Its present-day inhabitants confirm that the Turks lived here until the year 1924, when most of them emigrated to Turkey, with the exception of 5 "aghas." In contrast to this, N. Berdzenishvili states that the majority of the Turkish residents of Kokia moved away in 1918. In 1924 the village provided home for some Ossetians most of whom went back 4 years later.⁶ Between 1927 and 1928, Kokia was

³ **Մելիքսեթ-Բեկ Լ.**, Վրաց աղբյուրները Հայաստանի և հայերի մասին, հ. Գ, էջ 108:

⁴ «Մերո Հայաստանի», 1873, № 6, էջ 3:

⁵ Кавказский календарь на 1915 г., стр. 144.

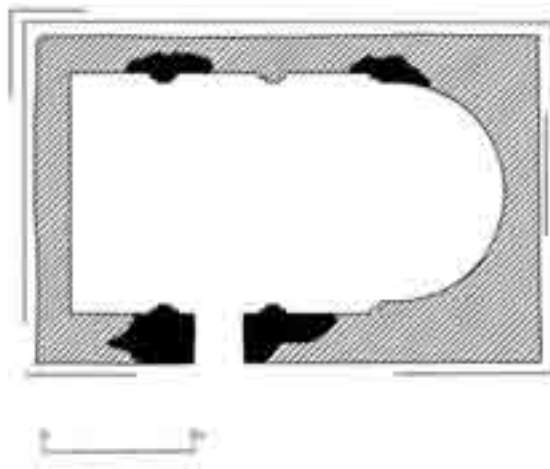
⁶ In 1933 the population of Kokia still comprised between 2 and 3 houses of Ossetians (**Երեմյան-Մուրադյան Ե.**, *idem*, p. 155) who later left the village, following their compatriots' example.

re-inhabited by Armenian families from Khach, Ghabur and Ashkhala Villages, Tzaghka District, as well as by a number of Georgians and Georgian-speaking Armenian Catholics from Andriatzminda (Akhaltskha), Gogashen (Javakhk) and Khezabavra (Aspinda). As early as the 1930s, it also comprised between 2 and 3 houses of Greek inhabitants who moved to Tsikhisjvari and Akhaltskha in the course of time (the last Greek family left Kokia in 1952). As for the aforementioned Turkish “aghas,” they were exiled into Altai in 1944. In the late 1940s, the local population consisted of about 50 Armenian and 30 Georgian houses. During the post-war period, most of these Georgians moved to the fertile, garden-rich villages of Adigen District—a privilege rejected to Armenians—which lay unoccupied in the aftermath of the banishment of their Turkish residents. As a result, the number of the Georgians was drastically reduced in Kokia, being followed by the closing of the local Georgian school.⁷ It is interesting to note that by the early 1930s, the Armenian language had come to replace Turkish as the predominant means of communication in this village of a poly-ethnic population.⁸ In 1987 the almost purely Armenian-inhabited village had 119 houses with 564 souls.⁹

In 1989 the Georgian authorities attempted to build houses for Ajar resettlers in Kokia as well, but they immediately encountered the local Armenians’ resistance so that their plans eventually failed.¹⁰

In 2001 Kokia had a total of 120 houses, 116 of which belonged to Armenians¹¹ and 4 to Georgians. In 2004 it comprised 110 Armenian and 5 Georgian families.¹²

Kokia and its neighbourhood used to retain 7 **destroyed churches**,¹³ one of which is located at the western extremity of the village. This sanctuary, which is almost totally ruined, is known among the local people by the name of *Yamaji Zham*. Its surviving vestiges suggest that it was entirely built of finely-dressed stone (exterior dimensions: 11.0 x 7.0 metres). Presumably, originally this church belonged



⁷ We extend our deepest gratitude to Lusik Abgar Hakobian, a native of Kokia (born in 1928), for providing us with information relating to the recent history of the village. As alleged by a certain Mayisuradze, until 1971 the local population included 85 houses of Georgians who proved unable to get accustomed to the Armenian-spirited atmosphere of Javakheti and were driven away from the village within 5 years’ time (1971 to 1976)... See მისურადზე კ. ჯავახეთში ქართული სკოლები იხურება, “Georgian Times,” 17-24.06.2004, № 24.

⁸ პერბენიშვილი ნ., *ibid.*

⁹ The information has been provided by the Village Council.

¹⁰ მისურადზე კ., *ibid.*

¹¹ According to the documents kept at the Village Council.

¹² მისურადზე კ., *ibid.*

¹³ Ростомов И., *idem*, p. 54.

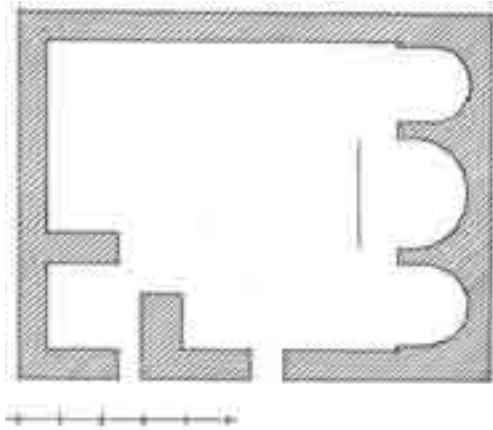
KOKIA. The church of *Yamaji Zham* as seen from the west; the main parts of its southern and northern pilasters, and its plan



KOKIA. A multi-layer medieval graveyard extending around the church of Yamaji Zham (it retains pedestals of quadrilateral steles chronologically reaching the 11th century, as well as numerous tombstones, including some shaped like rams and horses, which cover a broad time-span)

to the Greek faith, but a nearby Armenian cemetery dating from the 15th to 16th centuries attests that it

served as an Armenian Apostolic sanctuary at least during this period.



KOKIA. A partial view of the church called Shtabi Zham (Church of the Headquarters), in which one of the local Georgian inhabitants willfully conducted excavations several years ago; the plan of this sanctuary

In the middle of Kokia can be seen the main walls of a tri-nave church (exterior dimensions: 11.20 x 8.80 metres) built of hewn stone and having finely-finished cornerstones. The building and composition peculiarities of this monument, which is known among the local inhabitants by the name of Shtabi Zham (i.e. Church of the Headquarters), trace it back to the period between the 13th and 14th centuries. A spacious necropolis extending around it retains gravestones covering the time-span between the 13th and 18th centuries. Special mention should be made of some of them which are enriched with reliefs of everyday life.

Another cemetery preserved in Kokia represents a rich variety of memorials such as undressed stone slabs, tombstones shaped like rams and horses, as well as khachkar pedestals and intact cross-stones one of which is inscribed.

Four lines in the Armenian original carved on this khachkar (125 x 90 x 22 centimetres):

Յ(Ի)Շ(Ա)Տ(Ա)Կ | Է Խ(Ա)ՉԱ | ՄԻՐՁԻՆ:

Transl.: THIS CROSS IS IN MEMORY OF MIRZA.

Published in: Կարապետյան Մ., Ջավախքի խաչքարերը, էջ 10; idem, Ջավախք, էջ 301.



The village site of Kaltuban is situated a kilometre north-west of Kokia.



KOKIA. Khachkars (15th to 16th centuries) and tombstones preserved in the cemetery extending in the centre of the village (most probably, the latter include one engraved with an epitaph in Hebrew)

The Ottoman tax list of 1595 mentions this village as comprising no *rayas* in its population and paying 3,000 *akches* to the State Treasury.¹⁴ In the days of

Village Head Mustafa, between 1706 and 1707, the state tax levied on the local inhabitants amounted to 6,000 *akches*.¹⁵

¹⁴ გურჯისტანის ვილაიეთის დიდი დაგთარი, გვ. 208.

¹⁵ ხილდირის ვილაიეთის ჯაბა დაგთარი 1694-1732 წწ., გვ. 124.



KOKIA. Tombstones shaped like horses and rams

The village site used to have a *uni-nave church* built of huge blocks of rock without mortar (exterior dimensions: 11.70 x 7.0 metres). At present only its walls are preserved to a height of a metre and a half. Judging from the composition and building peculiarities of the monument, we can attribute it to the period between the 5th and 6th centuries.

Other ruined churches can be seen in the ancient sites of Ziarat, Tarboghoz, Mirtazin Chayir and Chatal Ghoyan.



KOKIA. The ruins of the church of the village site of Kaltuban as seen from the south-west and north-west; an eastward view of its interior, and its plan

KORKH

Location. The village extends in a plain rising at an average altitude of 1,680 metres above sea level, at the confluence of the river Parvana and the tributary Arakova, 5 kilometres north of Akhalkalak in a straight line.

A Historical Introduction. As stated by the Ottoman tax list of 1595, Korkh had a population of 19 houses and paid 12,000 *akches* to the state.¹ It is interesting to note that all the local house owners bore either names of Armenian origin or others wide-spread amidst Armenians: Atabek, Kirakos, Gozal, Gozal's son Kirakos, Mkrtich, Khotsadegh, Sargis's son Hovhannes, Sargis, Astvatzatur's son Kirakos, etc.

On the eve of the earthquake of 19 December 1899, Korkh had 84 houses, 7 of which were destroyed during this disaster²—as a result, the name of the village appeared in the list (1901) of those places of Javakhk which were in bad need of relief.³

Between 1899 and 1900, the local people suffered another natural calamity caused by the cereal leaf and Hottentot beetles. The Ad Hoc Governmental Committee, set up for the purpose of alleviating the deplorable state in which the agriculture of the local villages had appeared, ranked Korkh among the most heavily-struck ones.⁴ It was officially established that 49 of its houses (with 187 inhabitants) needed urgent aid and support.⁵

Population. Most of the ancestors of the present-day residents of Korkh, forming 25 houses with 270 souls, moved here in 1830 from Yerkan Mansur Village, Karin District, Karin Province.⁶ At the time of their arrival, the village had an indigenous Armenian population of 12 houses.

The statistical table which follows below indicates that the number of the residents of Korkh was reduced between 1845 and 1847, 1876 and 1877, 1891 and 1892, as well as in 1912. For the first time (between 1845 and 1847), their number shrank due to the resettlement of part of their fellow villagers in the district of Tzaghka, where they founded the village of Nor Korkh in a devastated village site.⁷ It remains obscure why their number again decreased between 1876 and 1877. The local people also grew smaller in number in the aftermath of the epidemic which broke out in 1892. In 1907 a number of families abandoned their homes in Korkh and established Totkham, which was granted the status of an independent village in 1912 (after this its founders were left out of the total number of the inhabitants of Korkh).⁸

The available *statistical records* relating to the number of the population of Korkh look as follows:

Year	Houses	Males	Females	Total
1838 ⁹		143	299	442
1840 ¹⁰		258	235	493
1841 ¹¹		244	253	497
1842 ¹²		251	249	500
1844 ¹³		270	261	531
1845 ¹⁴		274	270	544
1847 ¹⁵		185	190	375
1849 ¹⁶		192	203	395
1853 ¹⁷		210	228	438
1854 ¹⁸		220	223	443

7 In 1847 Nor Korkh had a population of 176 (92 males, 84 females) souls (ՀԱԴ, ֆ. 53, ց. 1, գ. 3814, ք. 32-33). However, several years later, in 1852 these people left Nor Korkh as well and resettled in the devastated village site of Olaver (ՀԱԴ, ֆ. 56, ց. 1, գ. 3436, ք. 8).

8 For details, see the part of the present work devoted to Totkham on page 205.

9 ՀԱԴ, ֆ. 53, ց. 1, գ. 1361, ք. 7-8:

10 Idem, file 3800, p. 4.

11 Idem, file 3802, p. 65.

12 Idem, file 3805, p. 78.

13 Idem, file 3809, p. 15.

14 Idem, file 3811, pp. 71-72.

15 Idem, file 3814, p. 35.

16 Idem, file 3818, p. 40.

17 Idem, file 2743, pp. 38-39.

18 Idem, file 3825, pp. 49-50.

1 Յըրջոսեճանոս յօղայօտոս ճոճո ճոճօրո, ցք. 221.

2 «Մշակ», 1900, № 43, էջ 2:

3 «Մշակ», 1901, № 40, էջ 1:

4 Սայլիմեան, Անբերիլիութիւնը Ախալքալաքի գաւառում եւ նրա հետեւանքները, էջ 248:

5 Idem, p. 249.

6 Yerkan Mansur—presently renamed Çayköy—was an Armenian-inhabited village located on the right bank of the river Euphrates, 36 kilometres west of Karin City. See Մորադյան Ռ., Վանաստոր Վ., idem, p. 24.

1857 ¹⁹	260	234	494	
1860 ²⁰	277	205	482	
1861 ²¹	281	246	527	
1862 ²²	280	242	522	
1863 ²³	291	258	549	
1864 ²⁴	309	262	571	
1865 ²⁵	308	267	575	
1866 ²⁶	49	308	267	575
1867 ²⁷	338	280	618	
1868 ²⁸	346	288	634	
1869 ²⁹	359	297	656	
1870 ³⁰	367	302	669	
1871 ³¹	368	306	674	
1872 ³²	376	312	688	
1873 ³³	368	319	687	
1874 ³⁴			693	
1875 ³⁵	50		698	
1876 ³⁶	383	371	700	
1877 ³⁷	285	225	510	
1878 ³⁸	288	237	525	
1880 ³⁹	302	245	547	
1881 ⁴⁰	315	255	570	
1882 ⁴¹	324	266	590	
1883 ⁴²	326	254	580	
1884 ⁴³	60			
1886 ⁴⁴	336	259	595	
1887 ⁴⁵	382	285	667	
1889 ⁴⁶	386	301	687	
1890 ⁴⁷	389	309	698	
1891 ⁴⁸	411	322	733	
1892 ⁴⁹	401	312	713	
1893 ⁵⁰	78	404	313	717

19 Idem, file 3830, pp. 54-55.

20 Idem, file 3833, p. 66.

21 Idem, file 3839, p. 24.

22 Idem, file 3836, p. 22.

23 Idem, file 3843, pp. 21-22.

24 Idem, file 3846, p. 10.

25 Idem, file 3848, pp. 11-14.

26 Idem, p. 74.

27 Idem, file 3851, pp. 20-21.

28 Idem, file 3853, p. 27.

29 Idem, file 3856, p. 10.

30 Idem, file 3857, p. 20.

31 Idem, file 3858, p. 10.

32 Idem, file 3859, p. 57.

33 Idem, file 3868, pp. 71-72.

34 Idem, file 3864, p. 27.

35 Idem, file 3866, p. 21. Also see «Մերո չախստանի», 1875, № 44, էջ 2.

36 ՀԱԳ, ֆ. 53, g. 1, q. 3868, p. 31:

37 Idem, file 3869, p. 29.

38 Idem, file 3850, pp. 218-219.

39 Idem, file 3872, p. 88.

40 Idem, file 3873, p. 98.

41 Idem, file 3874, p. 45.

42 Idem, file 3875, p. 50.

43 «Արձագանք», 1885, № 3, էջ 43:

44 ՀԱԳ, ֆ. 53, g. 1, q. 3877, p. 12:

45 Idem, file 3880, pp. 41-42.

46 Idem, file 3884, pp. 66-67.

47 Idem, file 3887, p. 148.

48 Idem, file 3889, p. 147.

49 Idem, file 3891, p. 119.

50 Idem, file 3895, p. 124. Also see «Մուրճ», 1894, № 5, էջ 793.

1894 ⁵¹	390	314	704	
1897 ⁵²	437	345	782	
1898 ⁵³	456	367	823	
1899 ⁵⁴	84	437	353	790
1900 ⁵⁵	470	369	839	
1901 ⁵⁶	481	377	858	
1902 ⁵⁷	483	383	866	
1905 ⁵⁸	542	416	958	
1908 ⁵⁹	109	571	455	1,026
1910 ⁶⁰	576	469	1,045	
1912 ⁶¹	598	491	1,089	
1914 ⁶²	524	490	1,014	
1916 ⁶³	538	494	1,032	
1917 ⁶⁴			1,000	
1918 ⁶⁵	120	520	475	995
1919 ⁶⁶			1,159	
1921 ⁶⁷	220	180	400	
1987 ⁶⁸	312		1,237	

The parish school of Korkh commenced its activity in the 1860s:

Year	Comments	Teachers	Pupils
1865 ⁶⁹		1	62
1875 ⁷⁰	Providing primary education	H. Ananians	40
1876 ⁷¹		1	23
1877 ⁷²		1	36
1878 ⁷³		1	31

Korkh used to have a medieval Armenian necropolis which lay in the east of the local church. In the course of time, it was levelled with the ground and absorbed into the neighbouring expanded quarter. Some funerary memorials and fragments can be found in the stone ramparts separating the plots of land belonging to the houses situated in the vicinity of the

51 ՀԱԳ, ֆ. 22, g. 1, q. 298, p. 22:

52 ՀԱԳ, ֆ. 53, g. 1, q. 3899, p. 145-146:

53 Idem, file 3897, p. 168.

54 Idem, file 3903, pp. 101-102. Also see «Մշակ», 1900, № 43, էջ 2.

55 Idem, file 3905, p. 52.

56 Idem, file 3906, p. 69. According to another source, the village had a population of 473 males and 370 females in the same year (ՀԱԳ, ֆ. 56, g. 1, q. 205, p. 139).

57 ՀԱԳ, ֆ. 53, g. 1, q. 3907, p. 22-23:

58 Idem, file 3912, pp. 265-266.

59 ՀԱԳ, ֆ. 35, g. 1, q. 559, p. 43:

60 Idem, file 3917, pp. 136-137.

61 Idem, file 3920, pp. 18-19.

62 ՀԱԳ, ֆ. 56, g. 6, q. 1020, p. 177:

63 ՀԱԳ, ֆ. 196, g. 1, q. 43, p. 24:

64 ՀԱԳ, ֆ. 56, g. 1, q. 95, p. 160:

65 ՀԱԳ, ֆ. 469, g. 3, q. 2, p. 1-4:

66 ՀԱԳ, ֆ. 196, g. 1, q. 64, p. 6:

67 ՀԱԳ, ֆ. 355, g. 1, q. 895, p. 1:

68 As attested by the documents kept at the Village Council.

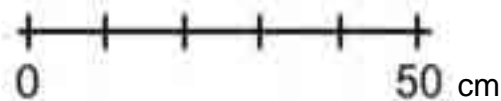
69 ՀԱԳ, ֆ. 53, g. 1, q. 3848, p. 2:

70 ՀԱԳ, ֆ. 56, g. 3, q. 52, p. 42: The lessons were conducted in teacher Harutiun Ananians's house.

71 Idem, file 3850, p. 52.

72 Idem, p. 130.

73 Idem, p. 178.



KORKH. A cross-stone (1491)

KORKH. Partial views of the medieval cemetery located in the centre of the village, and a ram-shaped tombstone

church. In 2005 we found a khachkar (93 x 73 x 20 centimetres) of 1491 set in one of these enclosures and engraved with a three-line inscription:

(ՅԻՇԱ)ՏԱԿ Է ԽԱՉՍ ՄԿԸՐ(S)ՉԻՆ, ԱԶԻԶ-ԽԱԹՈՒՆԻՆ, ԲԱՐՍ(ԻՆ), | ԹՎ(ԻՆ) | ԶԽ (1491):
 Transl.: THIS CROSS STANDS IN MEMORY OF



KORKH. St. Stepanos Church as seen from the north-west, south-west and west; a cross relief decorating its western facade

MKRTICH, AZIZKHATUN [AND] BARM, IN THE YEAR 1491.

Published in: **Վարդապետյան Մ.**, Ջալալյաթ, էջ 306.

Church of St. Stepanos (St. Grigor Lusavorich). Most presumably, the Armenian resettlers from Karin who took up residence in Korkh built a new stone church of a wooden roof in the site of an older sanctuary in the 1830s. It is mentioned by the names of *St. Grigor Lusavorich (St. Gregory the Enlightener)* in 1839,⁷⁴ and *St. Stepanos* in 1840.⁷⁵ This comes to suggest that it was either thoroughly rebuilt or repaired between 1839 and 1840. A short time after the com-

pletion of the monument, which had been erected with the scanty means of the local residents, it turned out to be in need of major overhaul. It is interesting to note that the Armenians of Korkh built it without the knowledge of the spiritual authorities to whom they applied only after its completion, in 1848 for permission to have it consecrated.⁷⁶ The newly-accomplished sanctuary is described as follows: "...they have built a church of average dimensions whose walls are of stone and the roof is of wood..."⁷⁷

As of 1884, the monument again needed renovation.⁷⁸ Probably, this very overhaul is commemorated

⁷⁴ *Idem*, file 457, pp. 42-67.

⁷⁵ *Idem*, file 3800, p. 4.

⁷⁶ ՀԱԳ, ֆ. 56, ց. 6, գ. 5, ք. 5:

⁷⁷ *Ibid.*

⁷⁸ «Արձապան», 1885, № 3, էջ 43:



KORKH. The inscription (1890) commemorating the renovation of St. Stepanos Church; a chapel, and a cornice fragment from an early medieval church set in the wall of the chapel



KORKH. The newly-erected church as seen from the north-west

in an inscription (two lines in the Armenian original) preserved on the eastern cornerstone of its southern facade:

ԱՅՍ ԵՐԵԿ ՊԱՏԻ ՍԻԴԻՍԸ ԱԲՐԵԱՄ /
ԱՎԱԶԵԱՆՅԻ ԻՇԱՍ(Ա)ԿՆ Է, 1890-ԻՆ:

*Transl.: THE ASHLAR OF THESE THREE WALLS
IS IN MEMORY OF ABREAM AVAKIANTS. IN 1890.*

Published in: **Կարապետյան Մ.**, idem, p. 308.

As of 2006, St. Stepanos Church was preserved standing, although it was in a state of dilapidation and even in emergency condition.

The vestiges of a totally annihilated church can still be seen in the older part of the village cemetery.

KULIKAM

Location. The village which adjoins Khulgumo in the east is situated on both banks of the abundant tributary Ablar, 2 kilometres north-east of Akhalkalak, between 1,680 and 1,740 metres of altitude above sea level.

A Historical Introduction. As attested by the Turkish tax list of 1595, Kulikam had only a single house, but paid 14,000 *akches* to the state.¹

Economy. The village which enjoyed economic bloom and prosperity until the late 1860s was later subjected to oppression by various landowners, as a result of which, the local inhabitants found themselves on the verge of abject poverty: "...This small village belongs to 4 Armenian and Turkish landowners who make every possible endeavour to squeeze the very last means of existence out of the poor hard-working peasants."²

Population. The present-day residents of Kulikam descend from the Armenian resettlers who took up living here from Snkarij Village, Karin Province.³

The local inhabitants continually grew in number during the 19th and 20th centuries. This is substantiated by the *statistical records* that follow below:

Year	Houses	Males	Females	Total
1838 ⁴		113	102	215
1840 ⁵		108	105	213
1841 ⁶		120	116	236
1842 ⁷		126	120	246
1844 ⁸		140	131	271
1845 ⁹		143	135	278
1847 ¹⁰		143	120	263
1849 ¹¹		154	129	283

1851 ¹²	25	149	116	265
1853 ¹³		156	133	289
1854 ¹⁴		158	141	299
1857 ¹⁵		172	138	310
1861 ¹⁶		167	146	313
1862 ¹⁷		169	149	318
1863 ¹⁸		178	153	331
1864 ¹⁹		180	156	336
1865 ²⁰		183	164	347
1866 ²¹	30	183	164	347
1867 ²²		188	175	363
1868 ²³		198	181	379
1869 ²⁴		207	190	397
1870 ²⁵	30	205	197	402
1871 ²⁶		214	198	412
1872 ²⁷		220	205	425
1873 ²⁸		229	260	489
1874 ²⁹				454
1875 ³⁰				461
1876 ³¹		252	228	480
1877 ³²		252	245	497
1878 ³³		261	253	514
1880 ³⁴		281	260	541
1881 ³⁵		289	265	554
1882 ³⁶		290	267	557

1 Գյւրջիստանի վիլայեթի Երևանի վարչարանի, ԿՅ. 224.

2 «Մշակ», 1877, № 11, էջ 2:

3 Snkarij—nowadays renamed Adaçay—was an Armenian-populated village lying 11 kilometres south-west of Karin City.

4 ՀԱԳ, ֆ. 53, ց. 1, Կ. 1361, ք. 8-9:

5 Idem, file 3800, p. 4.

6 Idem, file 3802, p. 64.

7 Idem, file 3805, p. 78.

8 Idem, file 3809, p. 15.

9 Idem, file 3811, pp. 72-73.

10 Idem, file 3814, p. 34.

11 Idem, file 3818, p. 39.

12 ՀԱԳ, ֆ. 56, ց. 1, Կ. 2596, ք. 31:

13 ՀԱԳ, ֆ. 53, ց. 1, Կ. 2743 ք. 38-39:

14 Idem, file 3825, pp. 47-48.

15 Idem, file 3830, pp. 53-54.

16 Idem, file 3839, p. 26.

17 Idem, file 3836, p. 21.

18 Idem, file 3843, pp. 21-22.

19 Idem, file 3846, p. 10.

20 Idem, file 3848, pp. 11-14.

21 Idem, p. 74.

22 Idem, file 3851, pp. 21-22.

23 Idem, file 3853, p. 27.

24 Idem, file 3856, p. 10. Also see q. 3855, p. 6-7.

25 Idem, file 3857, pp. 19-20.

26 Idem, file 3858, p. 10.

27 Idem, file 3859, p. 57.

28 Idem, file 3862, p. 71.

29 Idem, file 3864, p. 27.

30 Idem, file 3866, p. 20.

31 Idem, file 3868, pp. 30-31.

32 Idem, file 3869, pp. 28-29.

33 Idem, file 3850, pp. 218-219.

34 Idem, file 3872, p. 88.

35 Idem, file 3873, p. 97.

36 Idem, file 3874, p. 44.

1883 ³⁷		294	259	553
1884 ³⁸	31			
1885 ³⁹		313	269	582
1887 ⁴⁰		349	293	642
1889 ⁴¹		364	296	660
1890 ⁴²		374	303	677
1891 ⁴³		383	311	694
1892 ⁴⁴		390	314	704
1893 ⁴⁵		377	308	685
1894 ⁴⁶		379	324	703
1897 ⁴⁷		408	325	733
1898 ⁴⁸		417	333	750
1899 ⁴⁹		428	340	768
1900 ⁵⁰		435	348	783
1901 ⁵¹		454	361	815
1902 ⁵²		475	370	845
1905 ⁵³		521	404	925
1907 ⁵⁴				900
1908 ⁵⁵	86	551	409	960
1910 ⁵⁶		562	451	1,013
1912 ⁵⁷		580	500	1,080
1914 ⁵⁸		600	524	1,120
1916 ⁵⁹		600	531	1,131
1918 ⁶⁰	130	575	500	1,075
1921 ⁶¹		200	175	375
1987 ⁶²	476			1,436

Occupation. The numerous mills, powered by the abundant tributary Ablar flowing through Kulikam, created favourable conditions for the development of mill keeping in the village: “The [local] inhabitants are occupied with farming and animal husbandry, but their main occupation is the miller’s work. This village is famous for its cold-water sweet springs and delicious trout...”⁶³

37 Idem, file 3875, pp. 48-49.

38 «Արձազանք», 1885, № 3, էջ 43:

39 ՀԱԴ, ֆ. 53, գ. 1, զ. 3877, ք. 10:

40 Idem, file 3880, pp. 40-41.

41 Idem, file 3884, pp. 65-66.

42 Idem, file 3887, p. 145.

43 Idem, file 3889, p. 114.

44 Idem, file 3891, p. 116.

45 Idem, file 3895, pp. 120-121.

46 ՀԱԴ, ֆ. 22, գ. 1, զ. 298, ք. 21-22:

47 ՀԱԴ, ֆ. 53, գ. 1, զ. 3899, ք. 142-143:

48 Idem, file 3897, p. 165.

49 Idem, file 3903, pp. 93-94.

50 Idem, file 3905, p. 55.

51 Idem, file 3906, p. 68.

52 Idem, file 3907, pp. 19-20.

53 Idem, file 3912, pp. 262-263.

54 ՀԱԴ, ֆ. 35, գ. 1, զ. 559, ք. 43:

55 ՀԱԴ, ֆ. 35, գ. 1, զ. 559, ք. 42:

56 ՀԱԴ, ֆ. 53, գ. 1, զ. 3917, ք. 135-136:

57 Idem, file 3920, pp. 18-19.

58 ՀԱԴ, ֆ. 56, գ. 6, զ. 1020, ք. 173-174: Other sources report 1,121 souls for the same year (Кавказский календарь на 1915 г., стр. 147. Also see ՀԱԴ, ֆ. 196, գ. 1, զ. 64, ք. 6).

59 ՀԱԴ, ֆ. 196, գ. 1, զ. 43, ք. 20-21:

60 ՀԱԴ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:

61 ՀԱԴ, ֆ. 355, գ. 1, զ. 895, ք. 1:

62 As attested by the registers of the Village Council.

63 Ibid.



KULIKAM. The church of Sourb Yerrordutium (Holy Trinity) as seen from the south and west

The exact year of the foundation of **Kulikam’s parish school** remains unknown. In 1865 it functioned with a single teacher and 14 pupils.⁶⁴ Subsequently it was closed due to the shortage of financial means.

Sourb Yerrordutium (Sourb Karapet) Church. It is only in 1841 that the local church is mentioned by the name of *Sourb Karapet*.⁶⁵ In the years that followed, it became known by the name of *Sourb Yerrordutium (Holy Trinity)*. In the 1870s, the inhabitants of Kulikam embarked upon erecting a new church building in the site of the older one, but it remained unfinished due to their financial predicament: “...it has an ancient ruined church, which was partly repaired in the times when the villagers enjoyed prosperity. With the aggravation of the pressure exerted upon them by the local landowners, they proved unable to carry on the renovation of their sanctuary...”⁶⁶ An archive document of 1878 speaks of Kulikam as a vil-

64 ՀԱԴ, ֆ. 53, գ. 1, զ. 3848, ք. 2:

65 Idem, file 3798.

66 «Մշակ», 1877, № 11, էջ 2:



church, which is mentioned as already functioning in 1884.⁶⁸

Sourb Yerrordutiun Church, whose only entrance opens from its western facade, was preserved standing as of 2006. Its western pediment is surmounted by a belfry rising upon six pillars, each of which is built of a single block of stone. The eastern facade of the sanctuary bears a *khachkar* moved here from the Armenian cemetery of the village.

Two semi-distorted lines in the Armenian original of an inscription carved on the vertical sides of the aforementioned cross-stone (100 x 75 centimetres):

*ՅԻՇԱՏԱԿ Է ԽԱՉՍ | (ՀԱ)ՅՐՆ՝ ՍՈՒՐԱԴԲ...
ԾՆՈՂԻՆ...:*

Transl.: THIS CROSS IS IN MEMORY OF FATHER MURADB... PARENT...

Published in: **Կարապետյան Ս.**, Ջավախքի խաչքարերը, էջ 10; idem, Ջավախք, էջ 311.

Note: The inscription dates from the 15th century.

The eastern wall of Sourb Yerrordutiun Church preserves a piece of stone engraved with an inscription in the Georgian Mesropian script:

ՇԾԾ ՈԳԻ Ծ [-] ԿՏԿԵԴԴ
 ად(ი)დ(ე) დ(მერ)თი დ [-] ყჭბლოე

Transl.: GOD, MAY YOU GLORIFY..

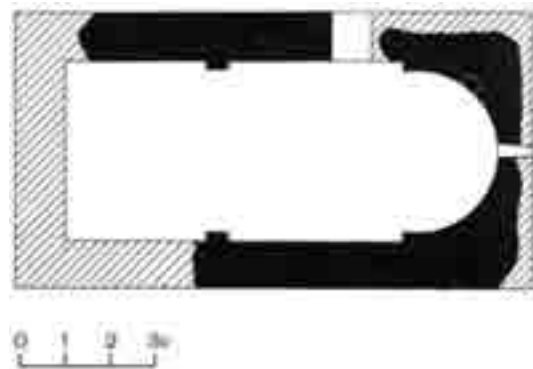
Published in: **Կարապետյան Ս.**, Ջավախք, էջ 311.

The cemetery of Kulikam retains a number of cross-stones dating from the 19th century.

The village site of Ab (Ablar)⁶⁹ is situated 3 kilometres north-east of Kulikam. One of the earliest written sources bearing reference to this medieval village is the Turkish tax list of 1595, which mentions it as comprising no *rayas* in its population and paying a state tax of 2,500 *akches*.⁷⁰



KULIKAM. A cross-stone (15th cent.) set in the eastern facade of the church of Sourb Yerrordutiun (Holy Trinity), also known by the name of Sourb Karapet



KULIKAM. The plan of the church of the village site of Ab (Ablar)

lage devoid of a church (i.e. parish church).⁶⁷ Despite all the difficulties, the peasants succeeded in completing the

⁶⁷ ՀԱԳ, ֆ. 53, ց. 1, գ. 3850, ք. 206:

⁶⁸ «Արձագանք», 1885, № 3, էջ 43:

⁶⁹ *Ab* is the Persian equivalent for *water*; and *ablar* is its plural form.

⁷⁰ քյրჯისեղանის ցილაიეთის დიდი ლავთარი, გვ. 233.



KULIKAM. The village site of Ab (Ablar) seen from the north-east and north-west; an eastward view of the interior of the local church; partial views of the church interior; the cemetery lying around the church, and a horse-shaped tombstone

In this village site, a graveyard and a semi-ruined uni-nave church (11.50 x 6.15 metres) can be seen. The former retains pedestals of quadrilateral steles and ram-shaped tombstones.

KUMURDO (GYUMBURDA)

Location. Kumurdo is situated in a plain extending at the edge of a deep gorge which lies on the right bank of the river Kur, at an average altitude of 1,740 metres above sea level, 9 kilometres west of Akhalkalak in a straight line.

A Historical Introduction. One of the earliest records bearing reference to the village dates from the early 6th century (506), when “...Bishop of Kukhordo [Kumurdo] Hovsep...”¹ attended the Council of Dvin among other church dignitaries.

Between the 10th and 12th centuries, Kumurdo was the residence of the bishop heading the Chalcedonian Church of Javakhk.

The territory of the village abounds in Armenian funerary memorials dating from the 14th to 16th centuries. These monuments attest that during the period specified, it comprised a large Armenian Apostolic population and remained inhabited by them until the late 18th century. This fact leads us to the presumption that the Chalcedonian Armenians re-converted to their ancestors’ faith during the 12th and 13th centuries.

Economy. Between 1899 and 1900, the cereal leaf and Hottentot beetles inflicted such serious harm upon the agriculture of Kumurdo that the Ad Hoc Governmental Committee, attending to the problems caused by this disaster, ranked it among the most severely-struck villages.² It was established that 25 of the local houses (with a total of 136 inhabitants) needed urgent relief and support.³

In 1901 Kumurdo was included in the list of the destitute villages of Javakhk.⁴

Houses. As in almost all the places of their resettlement, the Armenians of Karin built a great number of hipped-roof (*hazarashen*) houses in Kumurdo. One of them dates back to 1898 and belongs to the Vardanians’ family. The year of its

construction is engraved on the facade of the hearth of the *glkhatun* (a type of ancient, hipped-roof dwelling in the mountainous regions of Armenia). During our visit to the village in 1989, the owner of the house, Saribek Vardanian, told us that it had been built by his grandfather Martiros Agha Vardanian. The constructors, Sargis and Tevos, were invited from Lomaturtskh.⁵

Population. In 1595 Kumurdo comprised 20 houses, the majority of the local population—if not all of them—being Armenians, as attested by their names: Amir Khan’s son Mkrtych; his brother Papa; Yarl’s son Kirakos; Shahghul’s son Abraham; Manuk; Manuk’s brother Lashkar; Mirza; Smbat’s son Ghumbat, etc. The state tax levied on the village amounted to 25,000 *akches*.⁶

Despite the formidable consequences of the Russo-Turkish wars that followed each other in the early 19th century, and the wide-spread devastation resulting from the hostilities, at the time of the resettlement of Karin Armenians (1829 to 1830), Kumurdo still had an indigenous Armenian population, including the Hamazaspian, the Matevossian, the Meghdesian, the Sarian, the Kochkanian and the Kevnaksezian, who are well-known even in our days.

The Western Armenians who came to add to the number of the inhabitants of Kumurdo in 1830 descended from Shakav⁷ Village, Karin Province.

The existing *statistical records* relating to the village represent the following picture:

5 In his large-scale work, entitled *Архитектура грузинского народного жилища дарбази* (Тбилиси, 1984 г.) and devoted to the architectural features typical of Georgian residential buildings, Longinoz Sumbadze also dwells upon this house, groundlessly tracing it back to 1861. Furthermore, he declares this house, built by Armenians, as a specimen of Georgian folk architecture. For more details, see **Կարապետյան Ս.**, Տիբե վրաստանում է, ուրեմն վրացական է... «Հայաստանի հանրապետություն», 6 օգոստոսի 1995, էջ 2.

6 Գურջիստանի ցեղային ղեկավարի ղեկավար, ց. 222.

7 Shakav (Balishakav, nowadays renamed Gökçebük) was an Armenian-inhabited village lying 35 kilometres west of Karin City.

1 «Գիրք թուրք», Թիֆլիս, 1901, էջ 183: Also see **Ջագանջուրի Կ.**, լատինական լեզուի օրագրություն, Թ. 1, ց. 300: **Ջագանջուրի Կ.**, Երևան, 1968, ց. 161.

2 **Մալխոյան**, Արևելահայաստանի Այսպարաթի գաղափարը և նրա հետևանքները, էջ 248:

3 Idem, p. 249.

4 «Մշակ», 1901, № 40, էջ 1:

Year	Houses	Males	Females	Total					
1840 ⁸		194	185	379	1881 ³⁸		543	464	1,007
1841 ⁹		184	188	372	1882 ³⁹		555	477	1,032
1842 ¹⁰		193	194	387	1883 ⁴⁰		550	469	1,019
1844 ¹¹		212	209	421	1884 ⁴¹	97			
1845 ¹²		224	216	440	1885 ⁴²		578	486	1,064
1847 ¹³		233	214	447	1887 ⁴³		624	580	1,204
1849 ¹⁴		241	215	456	1889 ⁴⁴		654	608	1,262
1851 ¹⁵	63	238	217	455	1890 ⁴⁵		655	628	1,283
1853 ¹⁶		260	243	503	1891 ⁴⁶		677	648	1,325
1854 ¹⁷		263	247	510	1892 ⁴⁷		680	636	1,316
1857 ¹⁸		283	264	547	1893 ⁴⁸	120	689	644	1,333
1860 ¹⁹		294	269	563	1894 ⁴⁹		704	661	1,365
1861 ²⁰		302	282	584	1897 ⁵⁰		729	679	1,408
1862 ²¹		310	281	591	1898 ⁵¹		746	676	1,422
1863 ²²		322	295	617	1899 ⁵²		770	694	1,464
1864 ²³		328	302	630	1900 ⁵³		781	700	1,481
1866 ²⁴	68	341	308	649	1901 ⁵⁴		810	729	1,539
1867 ²⁵		380	328	709	1902 ⁵⁵		833	745	1,578
1868 ²⁶		387	331	718	1905 ⁵⁶		863	783	1,646
1869 ²⁷		398	337	735	1908 ⁵⁷	136	913	830	1,743
1870 ²⁸		404	347	751	1910 ⁵⁸		960	898	1,858
1871 ²⁹		418	359	777	1912 ⁵⁹		1,013	944	1,957
1872 ³⁰		425	384	809	1914 ⁶⁰		1,069	987	2,056
1873 ³¹		433	393	826	1915 ⁶¹	225			
1874 ³²				837	1916 ⁶²		1,094	1,009	2,103
1875 ³³	100			813	1918 ⁶³	245	898	864	1,762
1876 ³⁴		450	396	846	1921 ⁶⁴		257	260	517
1877 ³⁵		488	438	926	1987 ⁶⁵	584			2,610
1878 ³⁶		501	440	941					
1880 ³⁷		526	460	986					

Below follow the available data regarding the **parochial school of Kumurdo**, which unfolded its activity during the 19th and 20th centuries:

8 ՀԱԳ, ֆ. 53, գ. 1, զ. 3800, ք. 4:

9 Idem, file 3802, pp. 64-65.

10 Idem, file 3805, p. 77.

11 Idem, file 3809, pp. 13-14.

12 Idem, file 3811, pp. 72-73.

13 Idem, file 3814, pp. 33-34.

14 Idem, file 3818, pp. 39-40.

15 Idem, file 2596, p. 36.

16 Idem, file 2743, pp. 39-40.

17 Idem, file 3825, pp. 49-50.

18 Idem, file 3830, pp. 52-53.

19 Idem, file 3833, pp. 66-67.

20 Idem, file 3839, pp. 23-24.

21 Idem, file 3836, pp. 20-21.

22 Idem, file 3843, pp. 21-22.

23 Idem, file 3846, pp. 10-11.

24 Idem, file 3848, p. 74.

25 Idem, file 3851, pp. 21-22.

26 Idem, file 3853, p. 27.

27 Idem, file 3856, p. 9.

28 Idem, file 3857, p. 23.

29 Idem, file 3858, pp. 9-10.

30 Idem, file 3859, pp. 56-57.

31 Idem, file 3862, pp. 70-71.

32 Idem, file 3864, pp. 25-26.

33 Idem, file 3866, pp. 19-20.

34 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, ք. 29-30:

35 Idem, file 3869, pp. 28-29.

36 Idem, file 3850, pp. 217-218.

37 Idem, file 3872, pp. 86-87. I. Gvaramadze ("A Certain Meskhetian"), who visited the village in the same year, reports that the local population included about 60 Armenians from Karin Province. This allegation, however, is absolutely groundless. See **გვარამაძე ი.** (კინმე მესხი), *სახელი შენიშვნები*, "დროება," 1880, № 196.

38 ՀԱԳ, ֆ. 53, գ. 1, զ. 3873, ք. 96-97:

39 Idem, file 3874, pp. 42-43.

40 Idem, file 3875, pp. 47-48.

41 «Արձագանք», 1885, № 3, էջ 41:

42 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 10:

43 Idem, file 3880, pp. 39-40.

44 Idem, file 3884, pp. 64-65.

45 Idem, file 3887, p. 143.

46 Idem, file 3889, p. 142.

47 Idem, file 3891, p. 114.

48 Idem, file 3895, pp. 41-42. Also see «Մուրճ», 1894, № 5, էջ 794.

49 ՀԱԳ, ֆ. 53, գ. 1, զ. 3896, ք. 167-168:

50 Idem, file 3899, pp. 140-141.

51 Idem, file 3897, p. 162.

52 Idem, file 3903, pp. 93-94.

53 Idem, file 3905, p. 55.

54 Idem, file 3906, p. 67.

55 Idem, file 3907, pp. 16-17.

56 Idem, file 3912, pp. 259-260.

57 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 42:

58 Idem, file 3917, pp. 145-135.

59 Idem, file 3920, pp. 17-18.

60 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 170-171: According to another source, the village comprised 2,170 inhabitants in the same year (Кавказский календарь на 1915 г., стр. 113).

61 ՀԱԳ, ֆ. 53, գ. 1, զ. 897, ք. 3:

62 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 17-18:

63 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:

64 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:

65 As attested by the registers of the Village Council.

Year	Comments	Teachers	Pupils
1865 ⁶⁶		1	61
1874 ⁶⁷		1	38
1875 ⁶⁸		1	49
1876 ⁶⁹		1	46
1877 ⁷⁰		1	49
1878 ⁷¹		1	50
1880 ⁷²		1	50
1881 ⁷³		1	30
1882 ⁷⁴		1	31
1909 ⁷⁵		1	75
1910 ⁷⁶		1	41
1911 ⁷⁷	Consisting of 3 departments		1
41			
1912 ⁷⁸		1	40
1914 ⁷⁹		1	65
1917 ⁸⁰	Supported by the Armenian Charity Society of Caucasia		
2001 ⁸¹	Secondary		430

One of the most remarkable and architecturally significant monuments of Javakhk, **the church of Sourb Hambardzum (Holy Ascension)**, which primarily belonged to the Greek faith, is located in Kumurdo. It was founded by Bishop Hovhannes in 964, its construction continuing until the first quarter of the 11th century. It represents a central-domed cruciform church whose architectural peculiarities are discussed in a great number of research works.⁸² As of 2006, it was in a semi-ruined state, with its dome and the roof of its western cross wing collapsed.

The territory of the church retains a large number of broken cross-stones dating from at least the 15th century and showing that an Armenian cemetery used to extend on this spot in the Middle Ages. These stone monuments also indirectly indicate that by the aforementioned period, Sourb Hambardzum had already been re-consecrated as an Armenian Apostolic sanctuary and functioned as such.

66 ՀԱԳ, ֆ. 53, ց. 1, գ. 3848, ք. 2:

67 Idem, file 3864, pp. 25-26.

68 Idem, file 3866, pp. 19-20.

69 Idem, file 3850, p. 51. Also see file 3868, pp. 29-30.

70 Idem, p. 130. Also see q. 3869, p. 28-29.

71 Idem, p. 177.

72 Idem, file 3872, pp. 86-87.

73 Idem, file 3873 pp. 96-97.

74 Idem, file 3874, pp. 42-43.

75 **Խորխոսյան Ս.**, idem, p. 516.

76 ՀԱԳ, ֆ. 53, ց. 1, գ. 3917, ք. 134-135:

77 ՀԱԳ, ֆ. 35, ց. 1, գ. 682, ք. 57:

78 Idem, file 3920, pp. 17-18.

79 **Խորխոսյան Ս.**, *ibid.*

80 “Армянский вестник,” 1917, № 35-36, стр. 21.

81 According to the information provided by the School Administration.

82 **Северов Н., Чубинашвили Г.**, Кумурдо и Никорцминда, Москва, 1947, стр. 5-16. **Քերթեք Յ.** ԿՊՄՊՐԸԼՈՍ ԵՎ ԿՊՄՊՐԸԼՈՍ ԵՎ ԿՊՄՊՐԸԼՈՍ 1000 ՎՐԵՆԻՆԱ, “Սեբեկի մեթոդներ,” 1964, № 2, ք. 25-27.

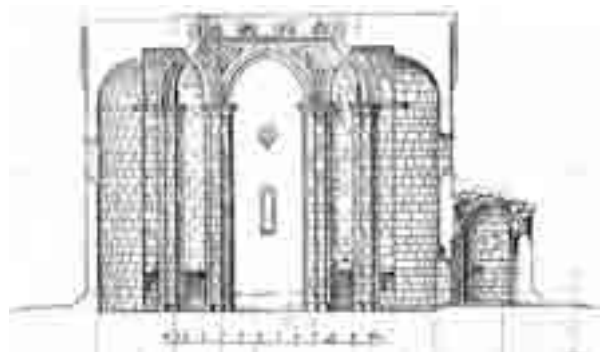
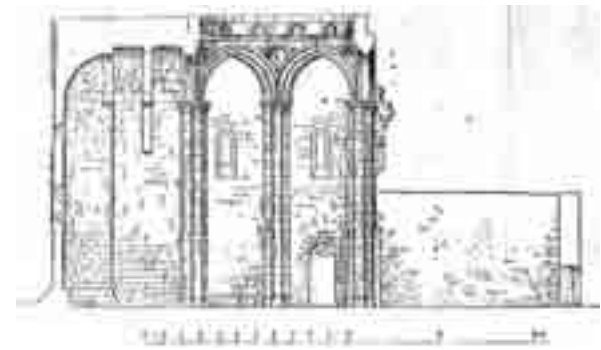


KUMURDO. The church of Sourb Hambardzum (Holy Ascension) as seen from the south-east (2 photos) and east

The Armenian resettlers from Karin Province who took up residence in this ancient village site in the 1830s found its church derelict and semi-destroyed,



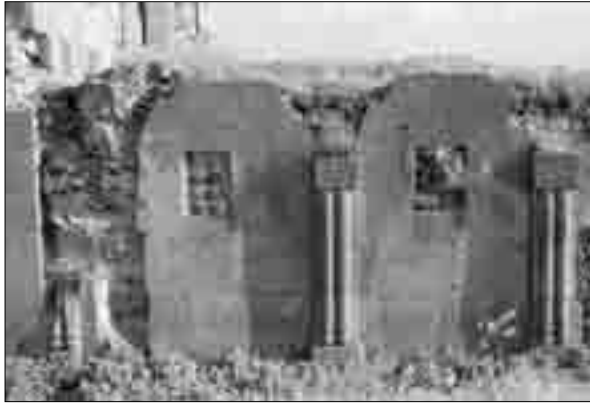
KUMURDO. An interior view of the church of Sourb Hambardzum (Holy Ascension); the relics kept in the sanctuary during the 19th and 20th centuries



KUMURDO. An interior view of the church of Sourb Hambardzum (Holy Ascension); its plan with its southern, eastern and northern facades; southward and eastward sections, and some architectural details (reprinted from: Северов Н., Чубинашвили Г., Кумурдо и Никорцминда, Москва, 1947 г.)



KUMURDO. Ornamental reliefs decorating the church of Sourb Hambarzum (Holy Ascension)



KUMURDO. The wooden roof covering the western cross wing of the church of Sourb Hambardzum (Holy Ascension); its font and some capitals of wood

with only the walls of its western cross wing still preserved standing. They repaired it, covered it with a wooden roof, dedicated it to the Holy Ascension on permission granted by the spiritual authorities and

started using it as a parish church. In the 1860s, the Georgian clergy started a dispute over the true owners of the sanctuary, declaring that the Armenians had appropriated it. The Synod of Echmiatzin, which inter-

ferred in this matter, received the following explanation from the Armenian Consistory of Georgia and Imeret: "...even today the splendid church of Gyumyurta stands ruined and neglected. The Armenians have appropriated only its western part, where they have built a church for themselves..."⁸³ The sanctuary remained in the same state until the establishment of the Soviet regime.⁸⁴ Nevertheless, its western cross wing remains as an Armenian parish church in accordance with its very last consecration.

Lapidary Inscriptions. The walls of Sourb Hambardzum Church are engraved with a spate of valuable inscriptions in the Georgian Mesropian script.

1 A single line in the original of the inscription finely and regularly carved in large embossed characters on the eastern facade of the church:

ჩი ყფი ბღიჩი იყისი ტხსი ჰყჩხსი ბისი
ჰს



A traced copy of the inscription by V. Silogava

ქ(რისტ)ე, შ(ე)წ(ყალ)ე დოვ(ან)ე ებ(ის)კ(ო-პო)სი ამ(ი)სი მ(ა)შ(წ)ნ(ებ)ელი დღ(ე)სა მ(ა)ს.

Transl.: CHRIST, MAY YOU HAVE MERCY UPON BISHOP IOVANE, ITS BUILDER ON THAT DAY.

Published in: **Brosset M.**, Rapports sur un voyage archéologique..., II, p. 167; **გვარამაძე ი. (ვინმე მესხი)**, "ახალი შენიშვნები," "დროება," 1880, № 196, **გვარამაძე ი. (ვინმე მესხი)**, "ჯავახეთიდან, არხეოლოგიური შენიშვნები," "დროება," 1882, № 150, გვ. 2-3; **კალისტრატე**, საისტორიო მასალა IV, "ივერია," 1891, № 239; **Ростомов И.**, idem, p. 83; **როსტომაშვილი ი.**, სოფელი კუმურდო და მისი დიდებული ნაშტი, "მოგზაური," № 2, 1901, გვ. 106; **Такайшвили Е.**, idem, p. 36, table VI, photograph 12; **Северов Н. М., Чубинашвили Г. Н.**, Кумурдо и Никорцминда, 1947, 3, стр. 7; **ცისკარიშვილი ვ.**, idem, p. 10, plate 1; **ბერძენიშვილი ნ.**, idem, p. 131; **ბერიძე ვ.**, ძველი ქართული ოსტატები, 1967, გვ. 203 (photograph); **Беридзе В.**, Грузинская архитектура с древнейших времен до начала XX века, 1967, таб. 56, 57, фото. № 5, **Чубинашвили Г.**, Кумурдо и Никорцминда, как пример разных этапов в развитии барокального стиля в

83 ჂԱԴ, ք. 56, գ. 1, գ. 306, p. 13:
84 «Արձագանք», 1885, № 3, էջ 41:

грузинском искусстве, 1942; idem, Вопросы истории искусства, т. I., Тбилиси, 1970, стр. 236-261; ქართული წარწერების კორპუსი, ლაბიდარული წარწერები, I, აღმოსავლეთ და სამხრეთ საქართველო (V-X სს.), შეადგინა და გამოსაცემად მოამზადა **შოშიაშვილი ნ.**, თბილისი, 1980, გვ. 264-265, ცხრილი 103,1; **მჭედლიშვილი ბ.**, წუნდა, ძველის მეგობარი 3, 1987, გვ. 28; **სილოგავა ვ.**, კუმურდო, ტაძრის ეპიგრაფიკა, გვ. 44, 83, 108, 117, ცხრილი 6; **სილოგავა ვ.**, სამცხე-ჯავახეთის ისტორიული მუზეუმის ქართული ეპიგრაფიკული ძეგლები, გვ. 52, 121, 137; "ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი," გვ. 98.

Misreading. M. Brosset has ქრისტე ყეიწყალი ბღტჩი იყისიოპოსი ტხსი ტიჰაყჩეყესი ტიესტ მტს. I. Gvaramadze offers იოანე, ეპისკოპოსი, მამუნებელი. The decipherments of the other scholars read as follows: Kalistrate: ეპისკოპოსი, მშენებელი; I. Rostomashvili: უჩხსი, იოვანე, (the second publication has იოანე); V. Tsiskarishvili: მამუნებელი; N. Berdzhenishvili: მამუნებელი; N. Shoshiashvili: მამუნებელი; V. Silogava: the part იყისი, found in the second publication of the inscription, is a misprint and should actually read as: იყისი, მამუნებელი. "ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი" has მამუნებელი.

Note: The inscription dates from 964.

2 Eighteen lines engraved on the southern entrance tympanum:

ყფიჩიჩი ისბატი ჯღიჩი | იყისსსჰი ბბ-
ჩი სტაჰიჩი ტხსი | იყისსსს ყბბბბ ხბ
ბბბბბს სხდტტტტ | ბბბბ ბბბბ ბ
ბბბბ იჩი ბბბბბს | Carved to the left: ბბბბ | ბბ
ბბბბს | ბისი ყბბბბბ | ბბბბბბბბ ბ-
ბბბბბბბბ ბბბბბბბ ბბ ბბბბბბბბ ბბ |
ბბბბბ ბბ | ყფი ბბბს | ბბბს ბბ ბ.



A traced copy of the inscription by V. Silogava

შ(ე)წვენ(ი)თა დ(მრო)ის(ა)თა იოვ(ან)ე | ებ(ის)კ(ო)პ(ო)სმ(ან) დ(ა)დვა ს(ა)ძ(ი)რკვე(ლი) ამ(ი)ს | ეკლეს(ი)სა, წ(ე)ლითა ჩ(ე)მ ც(ო)დვ(ი)-ლისა ს(ა)კოც(არ)ის(ა)თა | ლეონ მ(ე)ფისა ზმ, ად(ი)დ(ენ) დ(მერ)თმან. ქ(რ)ონ(ი)კ(ონ)სა | რქდ, | თ(თუ)ესა მ(ა)დ(ს)ა ა | დღესა შ(ა)ფ(ა)თსა, ა | მთო(უ)არის(ა)სა, ერის(თ)ავობ(ა)სა ზ(ე)ც(ა)დ(ს)ასა ესე ბ(ა)ლა(კ)ვ(არ)ი მ(ან) | დ(ა)ი(ვ)დვა. ქ(რისტ)ე | შე(ე)წ(ი)ე მ(ო)ნ(ა)სა | შე(ენ)სა. ამ(ენ) ბ.

Transl.: I AM SINFUL SAKOTSARI. BY THE SUP-
PORT OF GOD, BISHOP IOVANE FOUNDED THIS
CHURCH WITH MY HANDS IN THE DAYS OF KING
LEVON. MAY YOU GLORIFY HIM, GOD! HE
PLACED THIS FOUNDATION STONE ON
SATURDAY THAT WAS THE FIRST DAY OF MAY 184
OF THE CHRONICON, DURING THE FIRST LUNAR
MONTH, WHEN ZVIA WAS ERISTAV. CHRIST, MAY
YOU HELP YOUR SERVANT. AMEN.

Published in: Brosset M., idem, pp. 167-168; ალხაზიშვილი ი.,
ვარძიის მიძინების ღვთისმშობლის დღესასწაული, "ღროუ-
ბა," 1877, № 147; გვარამაძე ი. (ვინმე მესხი), idem, pp. 2-3;
კალისტრატე, idem; ჟორდანიას თ., ქრონიკები და სხვა
მასალა საქართველოს ისტორიისა და მწერლობისა, წ. I,
1892, გვ. 90; Ростовов И., idem, pp. 84-85; როსტომაშვილი ი.,
სოფელი კუმურდო და მისი დაიდებული ნაშტი, "მოგზაუ-
რი," № 2, 1901, გვ. 106-108; Царевич Вахушти, География
Грузии, Записки Кавказкого отделения Императорского
русского Географического общества, кн. XXIV, вып. V,
1904, стр. 168-169, примечание 49; Джанашивили М.,
"Картлис Цховреба" – Жизнь Грузии, СМОМПК, XXV,
Тифлис, 1905, стр. 174; ჯანაშვილი მ., საქართველოს
ისტორია, ტ. I, უძველეს დროიდან 985 წლ., ტფილისი, 1906,
გვ. 337; Такайшвили Е., idem, pp. 36-38; Джанашивили М.,
Каталог предметов церковного музея, 1914, стр. 168-199,
примечание 496; Марр Н., Два грузинских
архитектурных термина "ачрдил" и "балавар," "Христи-
анский Восток," т. VI, вып. III, 1922, стр. 293-295;
Северов Н. М., Чубинашвили Г. Н., idem, 3, p. 8; ცისკარი-
შვილი გ., idem, p. 11; ბერიძე გ., idem; ბერძენიშვილი ნ., idem,
pp. 131-132; Беридзе В., Грузинская архитектура с
древнейших времен до начала XX века, 1967, таб. 65, ф.
№ 5; Чубинашвили Г., Кумурдо и Никорцинда, как
пример разных этапов в развитии барокального стиля в
грузинском искусстве, 1942; idem, Вопросы истории
искусства, т. I, Тбилиси, 1970, стр. 238, таблица 100-1;
ბერიძე გ., ქართული ხელოვნება VIII-X საუკუნეებში,
"საქართველოს ისტორიის ნარკვევები," ტ. II, საქართველო
IV-X საუკუნეებში, ტომის რედაქტორი მესხია შ., თბილისი,
1973, გვ. 639; ქსე I, ლაპიდარული წარწერები, აღმოსავლეთ
და სამხრეთ საქართველო (V-X სს.), შეადგინა და
გამოსაცემად მოამზადა, შოშიაშვილი ნ., თბილისი, 1980,
გვ. 262-264; მჭედლიშვილი ბ., წუნდა, ძეგლის მეგობარი 3,
1987, გვ. 27; სილოგავა გ., idem, pp. 39-41, 83, 108, 116, photo-
graphs 3, 4; "ჯავახეთი. ისტორიულ-ხუროთმოძღვრული
გზამკვლევი," გვ. 98.

Misreading. The decipherments offered by different scholars
read as follows: M. Brosset: ყფიჩიძე, ივთსაძე, ოქტინი
| ივისიომოსიანი, ქეზიძე, სეღცასაძე შაქსი, ცოძი
ნიმერთიანი, ჟოსორიძე, აქსი, | ძეგსი ბრძესი,
ბიქსი, იქსიძე, ხიძესი, ის, ყხიძესი, შანი,
ბაქსი (c'est lui aui a posé), შანი. I. Gvaramadze: ღვთისათა,
ივანე, ეპისკოპოსიანი, დასდვა, ეკლესიისა... The author invents
the continuation in the following way: ...საფართო ჩემ ცოდვილ-
ისა... საქართველოსა... სხცდდდნ ქორნიკონსა,
სდთამაძესა, შაბათსა, მოაერისა, ერისთობასა, ზეადისასა,
ბალავარი, მან დადვა. Kalistrate: ღვთისითა, ბრძი
დავასრულე, ხელითა, საქართველოსათა, he has საქართველოსათა,
მეფისაზე, ქორნიკონსა... T. Jordania: ბრძი should be read as:
დადვა სრულ, საქართველოსათა, but instead of it, he offers
საქართველოსათა, ქენსა, თვესა, დღესა ... მოვარისსა,
ერისთობასა, ზვასსა, ეს, მან, ბალავარი, მან დადვა, ან. I.
Rostomashvili: ყფიჩიძე, ოქტინი | ივისიომოსიანი, ხიძესი ... სეღცასა-
ძე, შაქსი, აქსიძესი, ბრძესი, შაქსიძესი, ხიძესი-
ს; ღვთისითა, ივანე, დადვე, პირველად (the original misses
this part): ეკლესიისა, ხელითა, ქორნიკონსა, თვესა, მისსა,

პირველსა, მოვარისსა, ერისთობასა, ზვიასისა, ბალავარი, მუნ
დადვა, ამინ. E. Taghayshvili: ყფიჩიძე, ცოძი, ბიქსი, ში
ბიქსი. N. Marr published only some parts of the inscription:
ზეადისასა, ყხიძესი შანი is read as ბალავარი მან დად-
ვა. V. Tsiskarishvili: ყფიჩიძე, ივისიომოსიანი, ამისა,
საქართველოსათა, ხიძესი, თვესა, ა ... მოვარისსა,
ერისთობასა, ბალავარი, მუნ დადვა. V. Beridze offers the fol-
lowing in his first publication of the inscription: ყფიჩიძე
... ეპისკოპოსიანი, ხელითა, ქორნიკონსა, მისსა, ა ...
მოვარისსა, ერისთობასა, ზვასსა, ბალავარი, მან დადვა, ჟი
ყფი ბრძესი ხიძესი. ... In his second publication, he has
პირველსა, მოვარისსა, ერისთობასა, ზვიასისა, ბალავარი,
მან დადვა instead of ღვთისითა, ეკლესიისა, ხელითა,
ქორნიკონსა, მისსა, ა. When publishing the inscription for the
third time, he offered პირველსა, მოვარისსა, ერისთობასა,
ზეადისასა, ბალავარი, მან დადვა, ჟი ყფი ბრძესი ხიძესი.
... instead of ყფიჩიძე ივისიომოსიანი ... ეპისკოპოსიანი, ხელითა,
თვესა, მისსა, ა. N. Berdenishvili: instead of ივისიომოსიანი, he has
ეპისკოპოსიანი, შაქსი; instead of მეფისა; ეპისკოპოსიანი,
საქართველოსათა, ადიდეს, თვესა, მისსა, მოვარისსა, ზვასსა,
ბალავარი, მან დადვა, ამინ. N. Shoshiashvili: საქართველოსათა,
თვესა, ახალ ?, ზვიასისა, ბალავარი, მუნ დადვა. V.
Silogava's decipherment contains some misprints: ივისიომოსიანი,
ბრძესი, აქ, შაქსი, ბრძესი; ერისთობასა, ზვიასისა, მან
დადვა!. The second appendix of Silogava's book entitled კუმურ-
დო. ტაძრის ეპიგრაფიკა (Kumurdo: The Epigraphy of the
Church) offers: ზვიასისა, "...მან დადვა." "ჯავახეთი. ისტო-
რიულ-ხუროთმოძღვრული გზამკვლევი" has მოვარისსა,
ზეადისა, მუნ დადვა.

Note: The inscription traces back to 964.

3 Fourteen lines carved on the eastern corner of the southern
entrance tympanum:

წი | ივისიომოსიანი ყფი | ბიქსი ბრძესი | სეღცასაძე
ბრძესი ბრძესი ყფი | ზვიასისა | ჟი ზვიასისა |
ბიქსი



A traced copy of the inscription by V. Silogava

წი | ივისიომოსიანი ყფი | ბიქსი ბრძესი | სეღცასაძე
ბრძესი ბრძესი ყფი | ზვიასისა | ჟი ზვიასისა |
ბიქსი

Transl.: OH, HOLY CHURCH! MAY YOU PROTECT AND HAVE MERCY UPON YOUR SERVANTS AND ALL YOUR BUILDERS ON DOOMSDAY. MAY YOU REMEMBER ME, POOR GIORGI, IN YOUR PRAYERS.

Published in: Brosset M., idem, p. 168; ვინმე მესხი, idem, pp. 2-3; Ростомов И., idem, p. 85; Такайшвили Е., idem, p. 38; ცისკარიშვილი გ., idem, p. 15; ბერძენიშვილი ნ., idem, p. 132; Северов Н. М., Чубинашвили Г. Н., idem, p. 7 (photograph); Чубинашвили Г., idem, p. 238; ქართული წარწერების კორპუსი, ლაბიდარული წარწერები, I, ლაბიდარული წარწერები, აღმოსავლეთ და სამხრეთ საქართველო (V-X სს.), გვ. 265-266; სილოგავა გ., idem, pp. 42-43, 83, 108, 117, photograph 5.

Misreading. M. Brosset: ძრჳმწიქუქინწ, საყზნისძ, ბრძაქინ, უხაქაქ, ღიზნისძ (პაუვერ ელტზვი transl.: "poor Geltsvi"). I. Gvaramadze considerably distorts the inscription into the following: წმიდაო ეკლესიო შენ იმეოხენიდ ყოველნი მაშენებელნი შენი დღესა მას სასჯელისასა დაიფარენ და შეიწკაღე გლახაკი გიორგი ღოცვასა, ... მათ მისიანთ. I. Rostomashvili: ბრძნ მაშენებელნი, მოიხსენეთ. E. Taghayshvili: მყჩრ, ერსჳ, შამჳსჩრ. N. Berdzenishvili deciphers ბრძნსჩრ as მომიჯნო, შწქ; შეიწკაღენ. V. Silogava: საშჯელისსა. The second appendix of this scholar's book (კუმურდო. ტაძრის ეპიგრაფიკა) offers საშჯელისასა.

Note: The inscription dates back to 964.

4 A single line inscribed on the tympanum arch, and 7 lines carved east of it:

ქ. სსზნძნ ირძნ ძი ეძაქი ეყსგსჩრ
ბრძნ ბრძნ ღყაქზგსნ ე: ესნ ყიზნსნ
| towards the east: შაქსჩი ბრძნსწნი წნძნ |
ძიქიქ ბრძნძნ ბრძნ ბრძნძნ ძსწნ ძსწ
სწნი ბრძნ ყწნიზს ნწნი | ბს ბძიქ წწწ
წნ ბრძნძნ წწწ

ქ. ს(ა)ს(ე)ლითა ღ(მრთისა)თა, მე, ეფრ(ემ) ებ(ი)სკ(ოპო)სმ(ან) დ(ა)უ(ღ)ე(ვ) აღ(ა)პ(ა)დ გ(ა)ბრ(იე)ლ(ა)კსა, | ე(რისთავთ) ე(რისთავს)სა ყვე(ლ)ი(ე)რსა პ(ა)რ(ა)სკ(ე)ვი, დღეს(ა)სწ(ა)უ(ღ)ი წ(მიდა)თა | მთ(ა)ვ(არ) ანგ(ე)ლ(ოზ)თ(ა)ე და

ავ(ი)ღ(ე)თ მ(ი)სგ(ა)ნ ფ(ა)სი სრ(უ)ლი. ვინ შ(ე)ცვ(ა)ლ(ო)ს კრ(უ)ლი | არს ამით ს(ა)ტითა და ჩ(ემი)თა ჯ(უარი)თა.

Transl.: IN THE NAME OF GOD, I, BISHOP YEPREM, APPOINTED SHROVE FRIDAY, THE FEAST OF THE HOLY ARCHANGELS, AS A COMMEMORATION DAY FOR PRINCE OF PRINCES (ერისთავთ ერისთავი) GABRIELAK. AND WE RECEIVED THE ENTIRE AMOUNT FROM HIM. MAY HE WHO HINDERS THIS BE CURSED BY THIS ICON AND MY CROSS.

Published in: Brosset M., idem, pp. 168-169; გვარამაძე ი. (ვინმე მესხი), ახალი შენიშვნები, "დროება," 1880, № 196; გვარამაძე ი. (ვინმე მესხი). "ჯავახეთიდან, არხელოლოგიური შენიშვნები," "დროება," 1882, № 150, გვ. 2-3; კალისტრატე, idem; Ростомов И., idem, p. 86; Такайшвили Е., idem, p. 39; ცისკარიშვილი გ., idem, p. 16; ბერძენიშვილი ნ., idem, pp. 132-133; სილოგავა გ., idem, pp. 65-70, 86, 111-112, 121-122, photographs 23-24.

Misreading. M. Brosset's decipherment, which reads as საქეზნძნ, represents a misprint and should read as საქეზნძნ, ივთისძნძნ, ბავძე, ე: დღსნ, ყიქნიქისნსა, ძიქავაქ-ბრწიზნძნ, იწნ, ნსწნ ძიქ, ჯავაქძნ. The first publication of the inscription by I. Gvaramadze: ღვთისათა, ეპისკოპოსმან, დავდევ, გაბრიელ კისიას, ყველიერსა, მეხუთე, მთავართა ანგელოზთა, the continuation is invented: ... გიორგი ღვთის მსახურ მეფისა სრული, შესცვალოს, ჯვართა. The second publication by this author: ღვთისათა, ეპისკოპოსმან, დავდევ, გაბრიელ კსა, ყველიერსა, მთავართა ანგელოზთა წმინდათა, the continuation is invented: ...დავდვა გიორგი ღვთის მსახურ მეფესა სრული... კრული არის, ჯვართა.

Kalistrate: ღვთისა, ეპისკოპოსმან, დავდევ, გაბრიელ კათალიკოსისა, სუთშაბათსა, წმინდათა, მთავარ-ანგელოზთა, ვინც, ჯვართა. I. Rostomashvili: სსზნძნ, ეყსგსჩრ, ძიქი ბრძნძნ, ბრძნ; ღვთისათა, კუმურდოელისა, მეხუთესა, ყველიერსა, ანგელოზთა, ჩვემითა. E. Taghayshvili: სსწწწწ, ეყსჳწწ, წწწწწწ. V. Tsiskarishvili offers: სსწწწწ, ძიქიქ სსწწწ, ბრძნ; დავდევ, გაბრიელ კუმურდოელისა, ყველიერსა, ჯვართა. N. Berdzenishvili: სსწწწ; დავდევ, გაბრიელ კუმურდოელისა, ეპისკოპოსისა, ყველიერისა, წმინდათა, ვინც, ჩუენითა.



A traced copy of the inscription by V. Silogava



Note: The part of the inscription, reading **ՅՐ ԳԲԻԿ** **ԳԿՆԵՍԻՐ ԾՐԻ ԾՈՒՍԾ ԼԿԻՆ ԿՆԾ Դ: ԴՆԾ**, has received varying interpretations by scholars. Thus, M. Brosset translates it as follows: “... *moi l’éveque Eprem, j’ai fixé pour Gabriélac une agape, le 5^e jour de la semaine du Tyrophage...*” (transl.: “I, Bishop Yeprem, appointed the fifth day... as a memorial day for Gabrielak”). I. Rostomashvili: “... *я, епископ Ефрем, установил для поминовения Гавриила кумурдского в пятый день масленицы*” (transl.: “...I, Bishop Yeprem, established the fifth day of the Pancake Week for commemorating Gabriel of Kumurdo”). E. Taghayshvili offers the following translation into Russian: “... *я, епископ Ефрем, установил для агани (поминовения) Гавриила Кумурдоели пятый день масленицы, пятницу, праздник святых архангелов...*” (transl.: “...I, Bishop Yeprem, fixed the fifth day of the Shrove, the feast-day of the Holy Archangels, for commemorating Gabriel Kumurdoeli...”). N. Berdzenishvili offers this decipherment: ...*დავდეგ აღაპად გაბრიელ კუმურდოელისა ებისკოპოსისა ყველიერისა პარასკევი...* (transl.: “...I, Bishop Yeprem, set the fifth day of the Pancake Week as a memory day for Bishop Gabriel of Kumurdo...”). V. Silogava (“*კუმურდო, ტაძრის ეპიგრაფიკა*” თბილისი, 1994, პპ. 65-70) writes that the contraction **Դ:** stands for the order of the holders of the bishop’s throne of Kumurdo. In this case, **Դ: ԴՆԾ** should be deciphered as **Դ ԴԿՆԵԿԱՍԿԵ** (i.e. fifth bishop), which suggests the following interpretation for the part in question: “...I, Bishop Yeprem, established Shrove Friday, the feast of the Holy Archangels, as a commemoration day for fifth bishop [of Kumurdo] Gabriel Kumurdoetsy...” At present this scholar puts forward only the decipherment offered by the first publisher of the inscription, M. Brosset. According to it, the contracted personal name **ԼԿԻՆԿՆԾ**; (გაბრიელაკისა) opens into **გ(ა)ბ(რ)ელ(ა)კ(ი)ს(ა)**, i.e. *Gabrielak*, judging from the fact that the contracted forms like **ԴԴՆԾ** or **ԴԴ** are mostly used as meaning *ერისთავთ* *ერისთავი* (as in the inscriptions found in the churches of Nerkin Jinis, Lourj and Verneb). See **ԹԵՄԵԶՅԱՆԻ Գ.**, XII-XIII *საუკუნეების միջնის շրջանի լավագույն վարկեր, րոგորժ Կաթողիկոսի Կարո, 1981, ԳՅ. 81, 98, 115*. The aforementioned leads us to the conclusion that the following lines represent the most reliable decipherment for this part of the inscription, viz. **ԼԿԻՆԿՆԾԴ:ԴՆԾ**: *ԴԵԿԻՊԻՆԿԵ ԴԿՆԵԿՈՒՄ ԴԿՆԵԿՈՒՄ* (transl.: “...Prince of Princes Gabrielak”).

Note: E. Taghayshvili and V. Tsiskarishvili trace the inscription back to the period between the 11th and 12th centuries. V. Silogava

offers more precise dating by attributing it to the ‘80s or ‘90s of the 10th century.

5 Carved in three lines below the aforementioned one:

ԿՐ ԿՐ ԼՆԻ | ԼԿՆԵԿԼԾ ԾՐ
Ք(ր)իստ(ե) Մ(ե)լիք(ա)լ(ե) Ս(յ)լ(ո) | Գ(ա)բ(ր)ել(ո)-
լ(ա)կ(ո)լ(ս)ա(մ)ե(ն).

Transl.: CHRIST, MAY YOU BE MERCIFUL TOWARDS GABRIELAK’S SOUL. AMEN.

Published in: **Brosset M.**, idem, p. 169; **ԳԵԱՐԱՄԱԺԷ Օ. (ԳԵՆՄԵ ՄԵՍՆԻ)**, *ახალი შენიშვნები, “დროება,” 1880, № 196; ԳԵԱՐԱՄԱԺԷ Օ. (ԳԵՆՄԵ ՄԵՍՆԻ)*, “*ჯავახეთიდან, არხეოლოგიური შენიშვნები; “დროება,” 1882, № 150, ԳՅ. 2-3; ԿԱԼԻՏՐԱՏԵ*, idem; **Ростомов И.**, idem, p. 87; **Такайшвили Е.**, idem, p. 39; **Գ. ԿԵՍԿԱՐԻՄԵԼԻ**, idem, p. 17; **ԲԵՐԶԵՆԻՄԵԼԻ Ն.**, idem, p. 133; **ՏԻԼՈԳԱՎԱ Գ.**, idem, pp. 65-70, 86, 111-112, 121-122, photograph 24.

Misreading. M. Brosset: *Քրիստ(ե)լ, Միմ. I. Gvaramadze* offers *გაბრიელ კირისა* and then *გაბრიელ კსა* in his second article. Kalistrate’s version, namely **Ք(ր)իստ(ե)**, represents a misprint and should be read as **Ք(ր)իստ(ե) Գ(ա)բ(ր)ել(ո) Կ(ա)թ(ո)լիկ(ո)ս(ա) without** *ამენ* ... I. Rostomashvili: *Կ(ր)իստ(ե) Գ(ա)բ(ր)ել(ո) Կ(ա)թ(ո)լիկ(ո)ս(ա)*, *ამენ*. V. Tsiskarishvili: *გაბრიელ კუმურდოელისა, ამენ*. N. Berdzenishvili: *გაბრიელ კუმურდოელისა ებისკოპოსისა, ამენ*. V. Silogava: *გაბრიელ კუმურდოელს, Ե ებისკոპოსს (კუმურდო, ტაძრის ეპი-გრაფიკა, თბილისი, 1994)*.

Note: M. Brosset, I. Gvaramadze, N. Berdzenishvili and V. Silogava published this inscription together with the previous one, as forming part of it.

E. Taghayshvili and V. Tsiskarishvili trace the inscription back to the period between the 11th and 12th centuries. V. Silogava thinks it was carved earlier, viz. in the ‘80s to ‘90s of the 10th century.

6 An arch-shaped single line engraved inside a chapel adjoining the church from the south:

ԿՐ ԿՐ ԼՆԻ ԽՆԾՆՆ ԾՐ
Ք(ր)իստ(ե) Մ(ե)լիք(ա)լ(ե) Ս(յ)լ(ո) | Գ(ա)բ(ր)ել(ո)-
Ն(ո)ն(ո)ս(ո) Կ(ա)թ(ո)լիկ(ո)ս(ա) (մ)ե(ն).

Transl.: CHRIST, MAY YOU HAVE MERCY UPON MOLOZON’S SOUL. AMEN.

Published in: **Brosset M.**, idem, p. 170; ვინმე მესხი, “ჯავახეთიდან, არხეოლოგიური შენიშვნები,” “დროება,”



A traced copy of the inscription by V. Silogava

1882, № 150, გვ. 2-3; **Ростомов И.**, idem, p. 87; **Такайшвили Е.**, idem, p. 39; **ცისკარიშვილი გ.**, idem, p. 17; **ბერძენიშვილი ნ.**, idem, p. 133; **სილოგავა გ.**, idem, pp. 58-59, 85, 111, 120, photograph 16.

Misreading. M. Brosset has მიხსნს “sacristain (?)” ტ(მიხ). I. Gvaramadze: მოლოზისა, ამინ. I. Rostomashvili: სული ... ზოხიმესი. E. Taghayshvili: “...священника Зосима” transl.: “...clergyman Zosim.” V. Tsiskarishvili: სული მღვდელ ზოსიმესი transl.: “...Priest Zosime's...” ამინ. N. Berdzenishvili: მღვდლის, ამინ.

Note: According to V. Silogava, the inscription dates from the late 10th to the early 11th centuries.

7 Carved in ten lines lower than the aforementioned one:

†. სტუნიტ | იბტე ბი უზ | იუსტბი
ბბბ | ტიუბ უზყს სსსსს | ბზზზ ბი-
რსსსს | ბბბ ბბბბ ბბბბბ ბბ
სსსსსსს | ტბბ ბბბბბბბ || ჟსს სს-
ზს ბბბ | ბბბბ ბბბ ბბბ | ბბ ბბ-
ბბ ბბბ



A traced copy of the inscription by V. Silogava

†. ს(ა)ხ(ე)ლითა | ღ(მ)რთის(ა)თა, [მ]ე, გ(რ)ი-
გოლღ | ებ(ი)სკ(ოპო)ს(ა)ნ დ(ა)უდ(ე)ვ ||
აღ(ა)პ(ა)დ ბზ(ო)ბ(ი)ს პ(ა)რ(ა)სკ(ე)ვი || მ(ო)-
ლ(ო)ზ(ო)ნს, დღეს(ა)სწ(ა)ული | წ(მი)დათა
მღ(უ)დ(ელ)თა მოძღ(უ)ართა. ვინ სროულ(ო)-
ბ(ო)თ || არა გარდაიკ(ა)დ(ო)ს, ფ(ა)სი სრ(უ)ლი
აგ(ე)დ(ი)ა, კრ(უ)ლ(ი)ა ამ(ი)თ ხ(ა)ტ(ი)თა | ღა
ხ(უ)ენ(ი)თა ჯ(უ)ართა.

Transl.: IN THE NAME OF GOD, I, BISHOP GABRIEL, ESTABLISHED GOOD FRIDAY, THE

FEAST-DAY OF THE HOLY PONTIFFS, FOR MOLOZON'S COMMEMORATION. MAY HE WHO DOES NOT FULLY OBEY IT, BE CURSED BY THIS ICON AND OUR CROSS. WE RECEIVED THE ENTIRE AMOUNT.

Published in: **Brosset M.**, idem, p. 170; ვინმე მესხი, “ჯავახეთიდან, არხეოლოგიური შენიშვნები,” “დროება,” 1882, № 150, გვ. 2-3; **Ростомов И.**, idem, p. 87; **Такайшвили Е.**, idem, p. 39; **გ. ცისკარიშვილი**, idem, pp. 17-18; **ბერძენიშვილი ნ.**, idem, p. 133; **სილოგავა გ.**, idem, pp. 56-58, 110, 120, photograph 15.

Misreading. M. Brosset: სასეხინტ, ივთისანტ, იყის-
ფოზბზან ტაბბე, ყზყყის, შოზოზანს შიესსწაუზს,
შირეშბბ-ბბბბბბბბ, ბინ, სსზზზზბბბ, ღაბ-
ბაბბბ, ტრეინტ, ბბბბბ, ხეგინტ, ჯგაბბბ. The
first publication of the inscription by I. Gvaramadze: ღვთისათა,
ეპისკოპოსმან, დავუდევ, ბზბბის, მოლოზანს, მღვდელთმო-
ღვართა, ვინც სრულებით არა [the continuation is invented]
განავოს და იხადოს, კრულ ჭემთა, ჯვართთა. His second
publication reads: ღვთისათა, ეფისკოპოსმან, მოლოზისა,
მღვდელთა მოძღვართა, სრულებითა, გარდაიხადოს,
ავღკრულა, ჭვენთა, ჯვართთა. I. Rostomashvili: სტუნიტ,
იუსტბი, ღვთისათა, გაბრიელ, დავუდევ, მღვდელთა... E.
Taghayshvili: instead of სტუნიტ, ტრ- გავრიელ, იუსტბი;
instead of შრზზზ- მონახინი, ტტბბბბბბ. V. Tsiskarishvili's
decipherment, i.e. სტუნიტ, იუსტბი, contains a misprint and
should be read as: იუსტბი. Another misprint is found in ჟს-
სსსსსს, which should be read as: სსსსსს, ბბბბბბ,
ბბბბ, ბბბბ, სსსს, ტბბბ; გაბრიელ, დავუდევ, მოლოზ-
ანს, მღვდელთა, არ, გარდაიკადოს, ჭვენთა ჯვართთა,
ავიღეთ. N. Berdzenishvili: ღმერთისათა, გაბრიელ, მღვდს
(?), მღვდელთა მოძღვართა, სრულებით, აგვიღია.

Note: I. Rostomashvili, E. Taghayshvili, V. Tsiskarishvili and N. Berdzenishvili open the contracted proper name უზ as უსსსსს, i.e. Gabriel. V. Silogava, who prefers reading სსსსსს as Grigol, states that the name of Gabriel is generally contracted in Georgian lapidary inscriptions as უზ or უსსსს. Besides, he does not approve of the decipherment of the name as Gabriel, for in this case, Bishop Gabriel, mentioned in this inscription, will be identified with Bishop Gabriel of Kumurdo (inscription No. 4). In fact, however, these two inscriptions are absolutely different from a stylistic stand-
point.

Scholars are not unanimous in their decipherments of the part of the inscription reading ბზზზ. M. Brosset translates it as *sacristain*, i.e. *sacristan*. E. Taghayshvili: “МОНАХИНИ” (transl.: “...of the nun...”). V. Tsiskarishvili has მოლოზანის დღესასწაული, i.e. “the feast of the nun.” N. Berdzenishvili abstained from stating his own viewpoint and published the part in question without opening the contractions: მღვდს (?). V. Silogava considers შრზზ a personal name and deciphers it as *Molozon*—a version which seems the most logical of all. This scholar writes the following with this respect: “...we have never had any ‘feast of the nun.’ In fact, Bishop Grigol set Good Friday, the day when the feast of the Holy Pontiffs was celebrated, as a remembrance day for Molozon, who is also mentioned in inscription No. 17 [No. 6 in the present work]. The fact that the feast of the Holy Pontiffs was truly held on Good Friday is also attested by the calendar of Iovane-Zosime dating from the 10th century. See Le calendrier Palestino-Géorgie du Sinaiticus 34 (X siècle), édité; traduit et commenté par Gerard Garitte, Bruxelles, 1958, p. 116; ქართული ხელნაწერთა აღწერილობა, სინჯის კოლექცია, I, 59, გვ. 173” (**სილოგავა გ.**, კუმურდო, ტაბრის ეპი-
გრაფიკა, თბილისი, 1994, გვ. 58). According to G. Garitte, the Feast of the Holy Pontiffs was held in honour of Bishops Hovhannes II and Modestos of Jerusalem.

V. Silogava traces the inscription back to the period between the late 10th and early 11th centuries.

8 Three lines carved in embossed letters lower than inscriptions Nos. 5 and 7:

† სსუბ-დ-ნ იბ-დ-ნ ჰი ბი ვსსსსნ ობ-ბი |
ბიი ოსსსსს ონი-ს ონი-ს ონი-ს ონი-ს ონი-ს |
ონი-ს ონი-ს ონი-ს ონი-ს ონი-ს ონი-ს



A traced copy of the inscription by N. Shoshiashvili

†. ს(ა)ხ(ე)ლითა ღ(მ)რთისა(ა)თა, მე, დ(ო)ვან(ე)
ეპ(ო)სკ(ოპო)ს(მ)ან დ(ა)უდ(ე)ვ | დღე ახ(უ)ს(ე)-
ბ(ი)სა(ა) ალ(ა)პ(ა)დ ვაჩე ერისთ(ა)ვისა. | ვინ
შ(ე)ცვ(ა)ლ(ო)ს კრ(უ)ლია ამით ხ(ა)ტითა,
ჩ(ე)მითა ჯ(უ)არ(ო)თა.

Transl.: IN THE NAME OF GOD, I, BISHOP
IOVANE, ESTABLISHED THE DAY OF EASTER FOR
COMMEMORATING [THE MEMORY OF] ERISTAV
VACHE. MAY HE WHO HINDERS IT BE CURSED BY
THIS ICON AND MY CROSS.

Published in: Brosset M., idem, p. 169; გვარამაძე ი. (ვინმე
მესხი), ახალი შენიშენები, "დროება," 1880, № 96; გვარამაძე
ი. (ვინმე მესხი), ჯავახეთიდან. არხეოლოგიური
შენიშენები, "დროება," 1882, № 150, გვ. 2-3; კალისტრატე,
idem; Ростомов И., idem, p. 88; როსტომაშვილი ი., idem, p.
110; Такайшвили Е., idem, p. 40; ცისკარიშვილი გ., idem, p.
18; ბერძენიშვილი ნ., idem, p. 133; Северов Н. М., Чуби-
нашвили Г. Н., idem, p. 7 (photograph); ქუკი I, ლაბიდარული
წარწერები, აღმოსავლეთ და სამხრეთ საქართველო (V-X
სს.), გვ. 266-267, ცხრილი 103,2; სილოგავა გ., კუმურდო,
ტაძრის ეპიგრაფიკა, გვ. 45-46, 84, 108, 117, ფოტო 7-8; სილო-
გავა გ., სამცხე-ჯავახეთის ისტორიული მუზეუმის
ქართული ეპიგრაფიკული ძეგლები, გვ. 52-53, 121, 137.

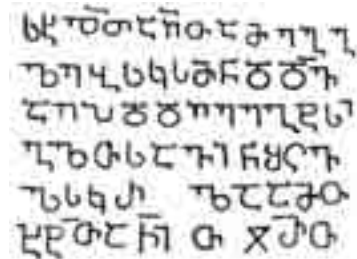
Misreading. M. Brosset offers the following decipherment:
ივთისანდ-ნ, ბოანი, ივისხოპოსხანი, ონი-ს, ოსსსსს,
ონი-ს (Wane), ოსისო-ს, ონი-ს, ოსსსს, ოსსსს-ს. The
first publication by I. Gvaramadze: ღვთისათა, იოანე, დავუდვე
აღვსებისა (აღღვთისა), ვინც, ჯვართა ჩემითა; the second
publication: ღვთისა, იოანე, ევისხოპოსმან, დავუდვე,
აღვსებია, ერისთავისა, ჯვართა. Kalistrate: ღვთისა,
ევისხოპოსმან, დავუდვე, ახსენება, იოვანე ერისთავისა,
ვინც, ჯვართა. I. Rostomashvili: იოანე, დავუდვე,
ახსენებისა, ერისთავისა, შესცვალოს, ჩემითა,
ჯვართა. E. Taghayshvili's decipherment, viz. ბი,
represents a misprint and should be read as ბი. Another mis-
print is found in V. Tsiskarishvili's version—he has ოსსსს
instead of ოსსსს; იოანე, ევისხოპოსმან, დავუდვე,
აღვსება, ერისთავისა. N. Berdzenishvili: ახსენება,
ჩემითა. N. Shoshiashvili: დავუდვე, ახსენებისა,
ერისთავისა, ჩემითა. V. Silogava's decipherment reads
ახსენება in his first publication, and იოვანე in the second one.

Note: The stylistic peculiarities of the inscription trace it back to
the second half of the 10th century. V. Silogava identifies Bishop
Iovane, mentioned in the construction inscription of Kumurdo, with
the bishop of the same name found in this one, and traces it back to the
year 964.

9 Inscribed in six lines lower than the previous one:

სსუბ-დ-ნ იბ-დ-ნ ჰი ილი ისსსსს ობ-ბი |
ბიი ოსსსს ონი-ს | ონი-ს ონი-ს ონი-ს ონი-ს ონი-ს |
ონი-ს ონი-ს ონი-ს ონი-ს ონი-ს ონი-ს

ს(ა)ხ(ე)ლითა ღ(მ)რთისა(ა)თა, მე, გ(ა)ბ(რი)ელ
ეპ(ო)სკ(ოპო)ს(მ)ან დ(ა)უდ(ე)ვ | ალ(ა)პ(ა)დ დღე
ეგ(ნ)ატ(ი)სი | გ(ო)ლ(ია)თსა. ვინ შ(ე)ცვ(ა)ლ-
ლ(ო)ს კრ(უ)ლი(ა) ამ(ო)თ | ხ(ა)ტი(ო)თა, ჩ(ე)მით
ჯ(უ)არ(ო)თ(ა).



A traced copy of the inscription by V. Silogava

Transl.: IN THE NAME OF GOD, I, BISHOP
GRIGOL, SET THE [FEAST-DAY OF IGNATIUS
(EGNATE) AS A COMMEMORATION DAY FOR
GOLIATH. MAY HE WHO HINDERS IT BE CURSED
BY THIS ICON AND MY CROSS.

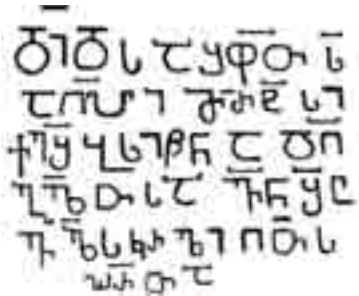
Published in: Brosset M., idem, p. 169; გვარამაძე ი., (ვინმე
მესხი), ახალი შენიშენები, "დროება," 1880, № 96; გვარამაძე
ი., (ვინმე მესხი), ჯავახეთიდან. არხეოლოგიური
შენიშენები, "დროება," 1882, № 150, გვ. 2-3; Ростомов И.,
idem, p. 89; Такайшвили Е., idem, p. 40; ცისკარიშვილი გ.,
idem, p. 19; ბერძენიშვილი ნ., idem, p. 134; სილოგავა გ.,
კუმურდო, ტაძრის ეპიგრაფიკა, გვ. 52-54, 85, 110, 119, ფოტო
13; სილოგავა გ., სამცხე-ჯავახეთის ისტორიული მუზეუმის
ქართული ეპიგრაფიკული ძეგლები, გვ. 53, 121-122, 137.

Misreading. The decipherments offered by different scholars
read as follows: M. Brosset: ივთისანდ-ნ, ივისხოპოსხანი,
ილი-ს, ან-ი-ს, ონი-ს, ონი-ს, ონი-ს, ონი-ს, ონი-ს. I.
Gvaramadze (first publication): ღვთისათა, დავუდვე,
ეგნატის,
გელათისა, ვინც კრული არს, და ჯვართა ჩემითა; second
publication: ღვთისათა, ევისხოპოსმან, დავუდვე,
ეგნატის,
გელათისა, ჩემითა, ჯვართა. I. Rostomashvili: ილი-ს,
ილი-ს,
ქსე-ს, ონი-ს, ონი-ს, ონი-ს, ონი-ს; სეხელითა contains a misprint and
should be read as: სახელითა, ღვთისათა, გაბრიელ, დავუდვე,
ეგნატის, გოლგოთელისა, შესცვალოს; ჩემით, ჯვართა.
E. Taghayshvili: ილი, ონი, ონი. V. Tsiskarishvili: ილი,
ონი,
ონი, ონი-ს; გაბრიელ, დავუდვე, ეგნატის, გოლგოთე-
ლისა, ჯვართა. Instead of ილი, N. Berdzenishvili has გელ,
ეგნატის, ამა, ჯვართა; გაბრიელ, გელთა (გოლიათსა?),
ამათ,
(და) ჩემით, ჯვართა.

Note: Scholars are not unanimous in their decipherments of the fol-
lowing part of the inscription: ონი-ს ონი-ს ონი-ს ონი-ს ონი-ს
(transl.: "...The [feast-day of Ignatius (Egnate) is [set as] a commem-
oration day for Goliath"). M. Brosset's version of its translation into
French reads: "...j'ai fixé une jour d'agape dans la chapelle des Anges..."
(transl. into English: "...set as a commemoration day in the chapel of
angels"). I. Gvaramadze reads it as follows: "...დავუდვე ალაპად დღე
ეგნატის გელათისა" (transl.: "... set the [feast-] day of Egnate as a
commemoration day for Gelat"). I. Rostomashvili: "...установил
поминки в день Игнатия золгофскаго" (transl. from Russian:
"...set commemoration on the [feast-]day of Ignatius of Golgotha").
According to E. Taghayshvili, Bishop Gabriel (we are inclined to read it
as Grigol), who had the inscription engraved, "...established a memorial
day for himself on the [feast-]day of Ignatius of Golgotha." V.
Tsiskarishvili shares I. Rostomashvili's version. N. Berdzenishvili ques-
tions the trustworthiness of his own decipherment: ... დავუდვე ალაპად
ღღე ეგნატის გელთა (გოლიათსა?) transl.: "I set the [feast-]day
of Ignatius for commemorating Goliath (?)."

თ(ი)სა. ვ(ი)ნ შ(ე)ც(ვ)ა(ლ)ის კრ(უ)ლი(ა) ღ(მ)რთის | პ(ი)რ(ი)თა.

Transl.: [ON] THE EASTER EVE, MIRDAT[‘S SOUL] SHOULD BE COMMEMORATED. ON THE



A traced copy of the inscription by V. Silogava

EVE OF CHRISTMAS, GOLIATH SHOULD BE COMMEMORATED. MAY HE WHO HINDERS THIS BE CURSED BY THE LORD.

Published in: Brosset M., idem, p. 170; ვარამაძე ი. (ვინმე მესხი), ჯავახეთიდან. არხეოლოგიური შენიშვნები, “დროუბა.” 1882, № 150, გვ. 2-3; Ростомов И., idem, pp. 89-90; Такайшвили Е., idem, p. 40; ცისკარიშვილი ვ., idem, p. 20; ბერძენიშვილი ნ., idem, p. 133; სილოვა ვ., კუმურდო, ტაძრის ეპიგრაფიკა, გვ. 54-56, 85, 110, 119-120, ფოტო 14.

Misreading. M. Brosset: ბიბს, შაჰანდის, ზრისტი ყვიწყალი, ყსშბბბი (this part is not deciphered), ლზბბბ, ზინბა, ივთბა. I. Gvaramadze: დიბსა, შაბათბა, continuation is distorted into მამანტბა ქეშბბბან აგლბბბა ვინ შეცვალბს კრული ღთბს პბრბბა.

E. Taghayshvili: ჟიყყს. V. Tsiskarishvili: ჟყყს, კრბსტეშბბბ, გულბბბბა, ღმრბბბბ. N. Berdzenishvili: კრლ; მრტს (მარტბბბბ?), კრბსტეშბბბ, გლბს (გოლბბბბბ?), ღმრბბბბ.

Note: The contracted personal names ბქბბს and ლზბბს are not deciphered unanimously. M. Brosset, who published ბქბბს as შაჰანდის, reads it Mamanti. In his Russian translation of the inscription, E. Taghayshvili reads the names ბქბბს and ლზბბს as Marmuu or Mupdama (i.e. Marti or Mirdat), and Гаериана or Гулбата (i.e. Gabriel or Gulbat) respectively. V. Tsiskarishvili reads these names as მბრდბბბ (i.e. Mirdat) and გულბბბბ (i.e. Gulbat); N. Berdzenishvili offers მრტს (მარტბბბბ?), i.e. Marthia (?), and გლბს (გოლბბბბბ?), i.e. Goliath, for ბქბბს and ლზბბს.

Goliath, mentioned in this inscription, is the person of the same name found in inscription No. 9. V. Silogava traces the inscription back to the period between the late 10th and early 11th centuries.

12 Ten semi-distorted lines carved right of the southern entrance of the sanctuary:

ბრბბბ... | ბბბბ ბბბბ[?]ბბბ ბბბბ | ბბ-
ბბბ ბბ ბბ | ბბბბ ბბბბბბ[?] | ბბ ბბბბ
ბბბბბბ ბბ ბბბბ | ლბბბბბ[?]ბბ ბბ
ბბბბ | ბბბბ ბბ

ბბბ(ბ)ბბ[-ბა] აბბა პა[ვ]ლბბს ად(ა)პ[ი] ||
მ(ან)გ(ლ)ბბბს ღ(მ)რბბბბ მბს | ღღ(ბ)ბა
ვ(ა)მ(ბ)ბ(ბ)ბ(ბ)ბ[?] | და ლ(ბ)ბ(ბ)ბ[?]შ[?]აწ(ბ)ბ.
ვ(ბ)ნ ა[რა] | გ(ა)რდბბბ[?]ლ(ბ)ბს ღ(მ)რბბბბ მბს[გ(ან)]
| ბბბ. ა[?]ბ[?].

Transl.: (?) JANUARY IS A COMMEMORATION DAY FOR FATHER PAVLE MANGLITSY. MAY THE

SERVICE AND PRAYER OF THAT DAY HELP HIM BY [THE WILL OF] GOD. MAY THE LORD DEMAND ITS OBSERVANCE OF ALL THOSE WHO WILL FAIL TO OBEY THIS.

Published in: Такайшвили Е., idem, p. 41; ვ. ცისკარიშვილი, ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო,



A traced copy of the inscription by V. Silogava

თბილბსი, 1959, გვ. 20-21; ბერძენიშვილი ნ., idem, p. 134; სილოვა ვ., კუმურდო, ტაძრის ეპიგრაფიკა, თბილბსი, გვ. 70-71, 86, 112, 122, ფოტო 25.

Misreading. E. Taghayshvili: ბბბბბბ, ბბბ. V. Tsiskarishvili re-published E. Taghayshvili’s version without any modification. N. Berdzenishvili: ბბბბბ ბ... | აბბა პ...

Note: Judging from the style of the inscription, V. Silogava attributes it to the 11th century.

13 Three lines engraved on the upper part of a niche found in the eastern wall of the north-western apse of the church:

ბბ ბბ[?]ბ ბბბ[?] | [?]ბბს ბბბბ ბბბბ
[?] | [?] ბბბ[?]ბ[?]
ბ. კ(ბ)ბბ, შ(ბ)ბ(ბ)ბ[?] [?] [ღ]ბ[?]ბ(ბ)ბ, ს(ა)ფლ(ა)ვ(ა)დ მ(ბ)ს(ბ)ბ და ს(ბ)ლ[?] ბა[?]ბ-
ბ[?]ბ(ბ)ბ[?]?



A traced copy of the inscription by V. Silogava

Transl.: CHRIST, MAY YOU HAVE MERCY ...INTERRED IN A GRAVE... (?)

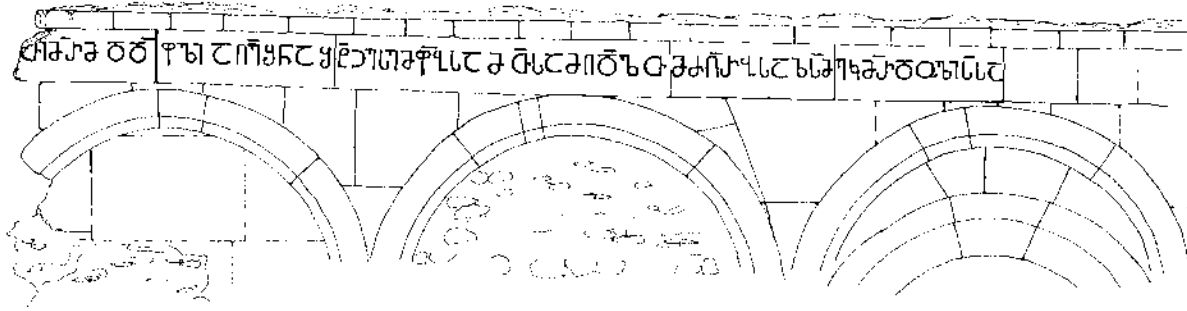
Published in: Такайшвили Е., idem, photograph 22; სილოვა ვ., კუმურდო, ტაძრის ეპიგრაფიკა, თბილბსი, გვ. 47, 84, 109, 118, ფოტო 9.

Note: The aforementioned is a decipherment by V. Silogava, who also offers the following versions: ბბ[?]ბ, or ბბ[?]ბ; ბბბბ. It is also possible to read it as ბბბბ.

This researcher traces the inscription back to 964 or to the second half of the 10th century.

14 A single line inscribed below the cornice of the southern wall of the narthex:

...ბბ ბბბ ბბბბ ბბბბბ ბბბ ბ-
ბბბ ბბბ ბბბბ ბბბბბ ბბბ
ბბბბბბბბბ...



...თი მ(ა)რ(ია)მ დ(ე)დ(ო)ფ(ა)ლი. აღმ(ზ)ნა შტ(ო)დ ესე მეფ(ო)ბ(ა)სა მ(ა)თსა, მდდ(ე)ლ(ო)მ(ო)დ(ე)რ(ო)ბ(ა)სა ზ(ო)ს(ი)მე კ(ე)მ(ურ)დ(ო)ელის(ა)სა.

Transl.: ...**QUEEN MARIAM. THIS NARTHEX WAS BUILT IN THE DAYS OF THEIR KINGDOM, IN THE TIMES OF ARCHPRIEST ZOSIME OF KUMURDO.**

Published in: **Brosset M.**, idem, p. 171; **გვარამაძე ი. (ვინმე მესხი)**, ახალი შენიშვნები, “დროება,” 1880, № 96; **გვარამაძე ი. (ვინმე მესხი)**, ჯავახეთიდან. არხეოლოგიური შენიშვნები, “დროება,” 1882, № 150, გვ. 2-3; **Ростомов И.**, idem, p. 90; **Такайшвили Е.**, idem, p. 41; **ცისკარიშვილი გ.**, idem, p. 21; **ბერძენიშვილი ნ.**, idem, p. 134; **სილოგავა გ.** კუმურდო, ტაძრის ეპიგრაფიკა, გვ. 59-61, 86, 111, 120, ფოტო 28-29; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 99.

Misreading. M. Brosset: შარიათ, შიხინი, this part is unnecessary: შაკუნ, შეჟყუნ, შინი, შიგნეზი, შიხინი, შიხინი, შიხინი, შიხინი, შიხინი. I. Gvaramadze (first publication): აღეშენა, შევეტი (საერო სადგომი), მცდელთ-მოდერობასა, კუმურდელისა. The second publication of the inscription reads: ...თი ... აღეშენა, შევეტი, მცდელთ-მოდერობასა, კუმურდელისა. I. Rostomashvili: ში; აღეშენა, შტი, მცდელთმოდერობასა. E. Taghayshvili: შაძიძის. V. Tsiskarishvili: შიჯინი, აღეშენა, მცდელთმოდერობასა. N. Berdzenishvili: მდდლთ მოდერობა; აღეშენა. “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი” offers აღეშენა.

E. Taghayshvili restores the lost initial part of the inscription as follows: “[~~შარიათი იძიქითი მქჟითი შიქი~~ ერეხელ ზე ზიქი შიქი] შიქი...” (*transl.*: “[~~God, may You glorify King of Kings Bagrat and his mother~~] Queen Mariam...”). V. Tsiskarishvili repeats the restoration by E. Taghayshvili. D. Berdzenishvili shares their version with only some slight difference: “[ადიდენ დმერთან მეფეთა მეფე ბაგრატ და დედა მათი მარიამ...” V. Silogava: [ქ. ადიდენ ზმერთან ბაგრატ მეფე და დედა მათი მარიამ...] (*transl.*: “God, may You glorify King Bagrat and his mother Mariam...”). The editorial staff of “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი” fully shares this version.



15 Carved above the horizontal wings of a cross relief decorating the tympanum of the western entrance:

ჯ(უარი) ქ(რისტეს)ი.

Transl.: **CROSS OF CHRIST.**

Published in: **Brosset M.**, idem, p. 171; **Ростомов И.**, idem, pp. 91-92; **Такайшвили Е.**, idem, p. 42; **ცისკარიშვილი გ.** ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 22; **სილოგავა გ.** კუმურდო, ტაძრის ეპიგრაფიკა, გვ. 74-75, 87, 112, 123, ფოტო 28; **სილოგავა გ.** სამცხე-ჯავახეთის ისტორიული მუზეუმის ქართული ეპიგრაფიკული ძეგლები, გვ. 54, 122, 138.

Misreading. M. Brosset: ჯვარს ჴრისტეს.

Note: I. Rostomashvili erroneously linked this inscription with the word შიქინი, found in the following one, and got a new inscription meaning “*builder Jiki*.”

According to V. Silogava, the inscription was carved between 1511 and 1515.

16 The same tympanum is engraved with another inscription of three lines:

ქ. ქი ქი : შიქი : სიქი : ღიქი : ყიქი
ცქიქის | [ქიქიქი : შიქინი :
სიქინი : იქინი : შიქინი : მქიქი | ქიქინი
: მიქინი : მქიქი : მიქინი : მიქინი :
შიქინი : შიქინი : შიქინი

ქ. იქესოქ ქრისტე, დიქესოქ ჰქესოქ ორთავე
შინი ცქორეხათა | [მქორედ აღმშენებელი,
პატრონი ელისბელ, დედა მათი | ქრისტინა,
მეცხედრე მათი მარის, ძენი მათნი და ასულნი
მათნი, ამინ.]

Transl.: **JESUS CHRIST! MAY YOU GLORIFY IN TWO LIVES ITS SECOND BUILDER, FATHER ELISBAL, HIS MOTHER CHRISTINA, HIS WIFE MARIKH [AS WELL AS] THEIR SONS AND DAUGHTERS. AMEN.**

Published in: **Brosset M.**, idem, p. 171; **გვარამაძე ი. (ვინმე მესხი)**, ჯავახეთიდან. არხეოლოგიური შენიშვნები, “დროება,” 1882, № 150, გვ. 2-3; **Ростомов И.**, idem, pp. 91-92; **Такайшвили Е.**, idem, p. 42; **ცისკარიშვილი გ.**, idem, p. 22, table 3; **ბერძენიშვილი ნ.**, idem, p. 135; **სილოგავა გ.** კუმურდო, ტაძრის ეპიგრაფიკა, გვ. 72-75, 87, 112, 123, ფოტო 28; **სილოგავა გ.** სამცხე-ჯავახეთის ისტორიული მუზეუმის ქართული ეპიგრაფიკული ძეგლები, გვ. 54, 122, 138; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 99.

Misreading. M. Brosset: ქეს, შიქეს, ცქორექიქ, შიქინიქეს, საქიქინი, შიქინი, მქინი. I. Gvaramadze distorts the inscription in its second publication, reading it as ... ჰქეს ორთავე შორის პატრონი ელისბელ და... მარის ძენი მათნი და ასულნი მათნი..., ...კვლევი მქორედ აღმშენებელი



გ(უა)რ(ან)დ(უხ)ტ.

Transl.: GUARANDUKHT.

Published in: კალისტრატე, საისტორიო მასალა, “ივერია,” 1891, № 247; **Такайшвили Е.**, МАК, вып. XII, Москва, 1909, стр. 36; **Чубинашвили Г.**, Кумурдо и Никорцминда, как пример разных этапов в развитии барокального стиля в грузинском искусстве, 1942; idem, Вопросы истории искусства, т. I., Тбилиси, 1970, стр. 245, таблица 97-1; **Аладашвили Н.**, Монументальная скульптура Грузии. Фигурные рельефы V-XI веков, Москва, 1977, стр. 94, таблица 83; **სილოგავა ვ.** კუმურდო, ტაძრის ეპიგრაფიკა, გვ. 48-49, 84, 109, 118, ფოტო 11.

Misreading. Kalistrate reads the inscription as გურანდუხტ.

Note: V. Silogava thinks that the inscription was engraved during the construction of the church, viz. in the second half of the 10th century.

21 The following inscription is inscribed around a relief representing Adam: it is carved on the upper part of a niche found in the southern facade of the church:

ადამ

ადამ

Transl.: ADAM.



A traced copy by V. Silogava

Published in: **Ростомов И.**, idem, p. 92; **Такайшвили Е.**, idem, p. 37; **Аладашвили Н.**, Монументальная скульптура Грузии. Фигурные рельефы V-XI веков, Москва, 1977, стр. 96; **სილოგავა ვ.** კუმურდო, ტაძრის ეპიგრაფიკა, idem, pp. 50, 84, 109, 118.

Note: According to V. Silogava, this inscription was engraved during the construction of the village church, in the second half of the 10th century.

22 Engraved around a relief representing Eve which is carved on the upper part of a niche found in the northern facade of the church:



A traced copy by V. Silogava

ქრისტე

ქრისტე

Transl.: EVE.

Published in: **Ростомов И.**, idem, p. 92; **Такайшвили Е.**, idem, p. 37; **Чубинашвили Г.**, Кумурдо и Никорцминда, как пример разных этапов в развитии барокального стиля в грузинском искусстве, 1942; idem, Вопросы истории искусства, т. I., Тбилиси, 1970, стр. 245, таблица 97-1; **Аладашвили Н.**, idem, p. 96; **სილოგავა ვ.** კუმურდო, ტაძრის ეპიგრაფიკა, გვ. 50-51, 84, 109, 119.

Note: V. Silogava states that the inscription dates from the period when the previous one was engraved.

23 M. Brosset and E. Taghayshvili saw another inscription in the Georgian Mesropian script engraved on the upper semi-circular part of one of the windows of the church bearing a representation of Eve. At present it is absolutely distorted.

ქრისტე

ქრისტე, შეიწყალე დოვანე.

Transl.: CHRIST, MAY YOU HAVE MERCY UPON IOVANE.

Published in: **Brosset M.**, idem, p. 167; **Такайшвили Е.**, idem, p. 37; **სილოგავა ვ.** კუმურდო, ტაძრის ეპიგრაფიკა, idem, pp. 46, 84, 118.

Misreading. M. Brosset has დოვანე.

Note: As reported by M. Brosset, the inscription was carved on the north-eastern window of the church.

V. Silogava traces it back to the year 964. Undoubtedly, Iovane is identical to the founder of the church, Bishop Iovane.



A traced copy by V. Silogava

24 Inscribed on the left side of an ornamental relief symbolising the sky and sculpted on the upper part of a niche found in the eastern facade of the church:

ႠႠႠ

ႠႠႠ

Transl.: SKY.

Published in: **Ростомов И.**, idem, p. 92; **Такайшвили Е.**, idem, p. 36; **Чубинашвили Г.**, Кумурдо и Никорцинда, как пример разных этапов в развитии барокального стиля в грузинском искусстве; idem, Вопросы истории искусства, т. I, стр. 245; **Алашвили Н.**, idem, p. 96, table 76; **სილოგავა ვ.**, კუმურდო, ტაძრის ეპიგრაფიკა, გვ. 51, 85, 110, 119.

Note: V. Silogava holds the view that the inscription was engraved during the construction of the church, in the second half of the 10th century.

25 Engraved around a relief symbolising the earth and adorning the upper part of a niche found on the northern (right) side of the



A traced copy by V. Silogava

eastern facade of the church:

†Ⴀ[Ⴀ]

Ⴀ(ႠႠ)Ⴀ(ႠႠႠ)[Ⴀ].

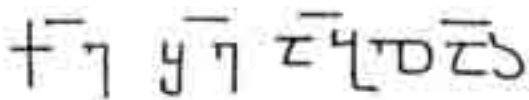
Transl.: EARTH.

Published in: **Такайшвили Е.**, idem, p. 36; **Чубинашвили Г.**, Кумурдо и Никорцинда, как пример разных этапов в развитии барокального стиля в грузинском искусстве; idem, Вопросы истории искусства, т. I, стр. 245; **Алашвили Н.**, idem, p. 96; **სილოგავა ვ.**, კუმურდო, ტაძრის ეპიგრაფიკა, გვ. 52, 85, 110, 119.

Note: V. Silogava thinks that the inscription dates from the times of the construction of the church.

26 Engraved on the western wall of the church narthex:

†Ⴀ ႠႠ ႠႠႠႠ



A traced copy of the inscription by V. Silogava

Ⴀ(ႠႠႠ)Ⴀ Ⴀ(ႠႠႠႠ)Ⴀ ႠႠ(Ⴀ)ႠႠႠ.

Transl.: CHRIST, MAY YOU BE MERCIFUL TOWARDS ABELA.

Published in: **სილოგავა ვ.**, კუმურდო, ტაძრის ეპიგრაფიკა, გვ. 72, 87, 112, 122, ფოტო 27.

Note: V. Silogava traces the inscription back to the 11th century.

27 In 1980 two pieces of stone with a Georgian Mesropian inscription were found from among the fallen stones of the western wall of the church:

fragment a

[...]ႠႠႠႠ[...]

[...]ႠႠ-ႠႠ[...]

†[ს(ა)ხ(ე)ლ(ი)თ]Ⴀ Ⴀ(ႠႠႠႠ)ႠႠႠ. | [Ⴀ]Ⴀ, ევ[რემ] ებისკოპოსმან დაუდევ აღაპად... | [...] ავ(ი)ლ(ე)თ [ფ(ა)]სი სრ(უ)ლი. [...]

fragment b

[...]ႠႠႠ[...]

[...]სს-სს[...]



A traced copy of the inscription by V. Silogava

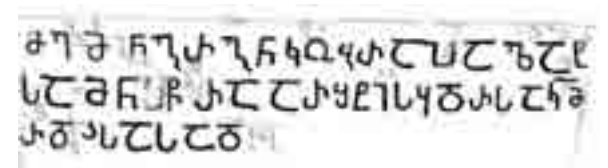
Transl.: IN THE NAME OF GOD, I, BISHOP YEPREM, SET A COMMEMORATION DAY... WE RECEIVED THE ENTIRE AMOUNT.

Published in: **სილოგავა ვ.**, სამხრეთ საქართველოს წარწერების შესწავლა ხელნაწერთა ინსტიტუტის ეპიგრაფიკული ექსპედიციის მიერ, “მრავალთავი,” X, 1983, გვ. 265-266; **სილოგავა ვ.**, კუმურდო, ტაძრის ეპიგრაფიკა, გვ. 64-65.

Note: The inscription is restored in accordance with a version offered by V. Silogava, who thinks that it was carved between the 10th and 11th centuries.

Some years ago, a quadrilateral stele could be seen in the village site of Aresh (Aresht) located on smooth terrain at the edge of a gorge lying on the bank of the river Kur, a kilometre south-west of Kumurdo. At present this memorial is placed near the southern wall of the church of Kumurdo.⁸⁵

28 One of the faces of the pedestal (exterior dimensions: 78 x 87 x 95 centimetres) of this stele is engraved with an inscription in the Georgian Mesropian script:



...ႠႠႠ ႠႠႠ ႠႠႠႠႠႠႠ[Ⴀ]ႠႠႠႠ Ⴀ[Ⴀ]ႠႠ ႠႠႠႠ ႠႠႠႠ ႠႠႠႠႠႠႠႠ...

...ႠႠႠ(Ⴀ) Ⴀ(Ⴀ)ႠႠ(Ⴀ) ႠႠႠႠႠႠႠ[Ⴀ]ႠႠႠ(Ⴀ) Ⴀ(Ⴀ)ႠႠ(Ⴀ)ႠႠ Ⴀ(Ⴀ)ႠႠ(Ⴀ)ႠႠ Ⴀ(Ⴀ)ႠႠ(Ⴀ)ႠႠ.

Transl.: ...GURGEN KYURAPAGHAT'S SON DONATED [THE VILLAGE OF] ARESHT TO THE CHURCH OF KUMURDO.

85 As attested by the local people, a group of Georgians attempted to remove the stele from the ancient site where it was situated for the purpose of taking it to Tbilisi. They, however, failed to realise their plan thanks to the intercession of the inhabitants of Kumurdo. To secure the safe existence of the monument, the Armenians moved it to the village and placed it in the south of the church together with its pedestal.



(transl.: “[In the name of God], Gurgen Kyurapaghat’s son Ashot [or Adarnase (Atrnerseh)], donated [the village of] Aresh to the church of Kumurdo”).

V. Tsiskarishvili re-published the inscription in accordance with A. Javakhishvili’s decipherment. B. Mjedlishvili followed N. Shoshiashvili’s version.

A. Javakhishvili, who is the first publisher of this inscription, righteously thinks that Gurgen Kyurapaghat’s son, mentioned in it, is either Prince of Princes (ერისთავთ ერისთავი) Atrnerseh († 896) (ადარნასე) or his brother Ashot Kookh († 918). Judging from this, he traces it back to the period between 881 and 918. According to V. Tsiskarishvili and N. Shoshiashvili, the stele of Aresh was erected in the time-span between 881 and 896. The reference made to Gurgen Kyurapaghat in a donation inscription commemorating his son’s deed gives V. Silogava grounds to think that he was alive at that time. Judging from this supposition, he suggests tracing it back to the days of Gurgen Kyurapaghat, namely 881 to 891. We, however, do not find this viewpoint trustworthy: the available sources come to attest that the inscription commemorating the donation of Aresh to the church of Kumurdo must have been engraved between 881 and 918.

29 A brief inscription in Georgian Mesropian letters is preserved on the upper left corner of the west-facing part of the pedestal of the stele:

ԻՂ ԿԲԿԵՂ [...]

ქ(რისტე)ე შ(ეი)წყ(ა)ლგე ...

Transl.: CHRIST, MAY YOU HAVE MERCY...

Published in: **ჯავახიშვილი ა.**, idem, p. 750; ქართული წარწერების კორპუსი I, ლაპიდარული წარწერები, აღმოსავლეთ და სამხრეთ საქართველო (V-X სს.), გვ. 111-112; **სილოგავა გ.**, კუმურდო, ტაძრის ეპიგრაფიკა, გვ. 80-81, 88, 113, 124, ფოტო 32.

Misreading. A. Javakhishvili has ԻՂԲ. N. Shoshiashvili offers ԻՂ ԿԲԿԵ Լ-Բ-.

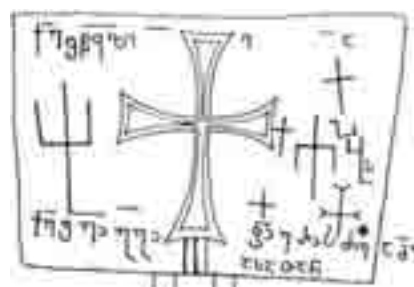
Note: The inscription is published in accordance with V. Silogava’s version.

This researcher traces it back to the 10th century.

30 Another two-line inscription in the Georgian Mesropian script can be found on both sides of the lower part of a cross relief sculpted in the centre of the west-looking face of the pedestal of this stele:

ԻՂ ԿԻԸ Լ-ԼԸ Կ-ԵՂԻԿԵ ԺԻ ԾԻԻԴ[Ի] | ԾՆԾԻԾԻ

ქ(რისტე)ე, შ(ეი)წყალ)ეჲ გ(იორ)გი Զ ეერ(ა)ღს Ժე ამე[ն]; || ასანთ, ა(მ)ენ.



A traced copy of the inscription by V. Silogava

Transl.: CHRIST, MAY YOU BE MERCIFUL TOWARDS B[?]YERAYS’S SON GIORGI. AMEN. [ASAT (?)]. AMEN.

Published in: **ჯავახიშვილი ა.**, idem, p. 750; ქართული წარწერების კორპუსი I, ლაპიდარული წარწერები, აღმოსავლეთ და სამხრეთ საქართველო (V-X სს.), გვ. 111-112; **სი-**

Published in: **ჯავახიშვილი ა.**, არეშის სტელა, საქართველოს სსრ მეცნიერთა აკადემიის მოამბე, ტ.V, № 7, 1944, გვ. 747-749; **ცისკარიშვილი გ.**, idem, p. 7; **მჭედლიშვილი ბ.**, წუნდა, ძეგლის მეგობარი, IV, 1987, გვ. 29; **სილოგავა გ.**, კუმურდო, ტაძრის ეპიგრაფიკა, გვ. 77-79, 88, 113, 124, ფოტო 30; **სილოგავა გ.**, სამცხე-ჯავახეთის ისტორიული მუზეუმის ქართული ეპიგრაფიკული ძეგლები, გვ. 50, 120, 135-136.

Misreading. The other versions of decipherment read as follows: არშტი, საყდარსა, [კ]მ[რ]დოსა სად (A. Javakhishvili); ԵԶԻԾ-ՄԾԵԾԵԾԾԻ, არშტი, საყდარსა კუმურდოსა სად (V. Tsiskarishvili); კურაპალატისამან, საყდარსა, კუმურდოსა, სად{იდებლად} (N. Shoshiashvili); კურაპალატისამან, საყდარსა, კუმურდოსა, სადიდებლად (B. Mjedlishvili); კურაპალატისამან (V. Silogava)...

Note: V. Silogava published this inscription with his own restoration of its initial part: [Ի. ՏԵՂԵԴԵ ՈՒՆԵԴԵ ԾԿԸ ԾԾԻԿԻ] ԺԻԻՐ ԴԻՂԻ ԵԶԿԻՄԻՍԻՍԵԾԵԾԾԻՍԻՐԻ ՄԻԻԾ ԾԿԻՄԷՂ ԿԿԾԿԾԻ ԵՄԻԾԾԾԾԾԾ; [Ի. Տ(Ա)ՏԵԼԻՏԱ Ը(Մ)ՏԻՏ(Ա)ՅԻՏԱ. ԱՄՈՂ ԱՆ: ԱԸ(Ա)ՐՆ(Ա)ՏԵ. ԺԵՄ(ԱՆ) Գ(Պ)ՐԳ(ԵՆ) ԿՈՅՐԱՊԱԼԱԹ(Ի)ՍԱՄ(Ա)Ն [Մ](Ե)Մ(Ի)Ր[Ի] ԱՐ(Ե)ՄՅԻ Տ(Ա)ԿԸՐ(Ի)ՏԱ Կ(Պ)Մ(Պ)ՐԸ(Լ)ՈՍԱՏԱԸ



KUMURDO. Cross-stones (15th to 16th centuries) around the church of Sourb Hambardzum (Holy Ascension) and in its neighbourhood

ლოგავა გ., კუმურდო, ტაძრის ეპიგრაფიკა, გვ. 80-81, 88, 113, 124, photograph 32.

Misreading. A. Javakhishvili: ჟი ყი ღი ყი, ოსოცნი. N. Shoshiashvili: ჟი ყინ ღინ, [ჟი ყინ ღინი ოსოცნი...], ოსოცნი ღი; ქრისტე შეიწყალებო გიორგი. ქრისტე შეიწყალებო გიორგისძეს ამა... ადიდებო ნათანელ და გიორგი (transl.: "Christ, may You have mercy upon Giorgi. Christ, may You be merciful towards Giorgi's son [Ama?]. May You glorify Natanel [and] Giorgi").

Note: The inscription is published according to V. Silogava's decipherment.

V. Silogava traces it back to the 10th century.

31 Engraved on the southern face of the pedestal of the stele of Arsh:

ჟი ყი ღი

ქრისტე შეიწყალებო გიორგი[ლ, ამენ].

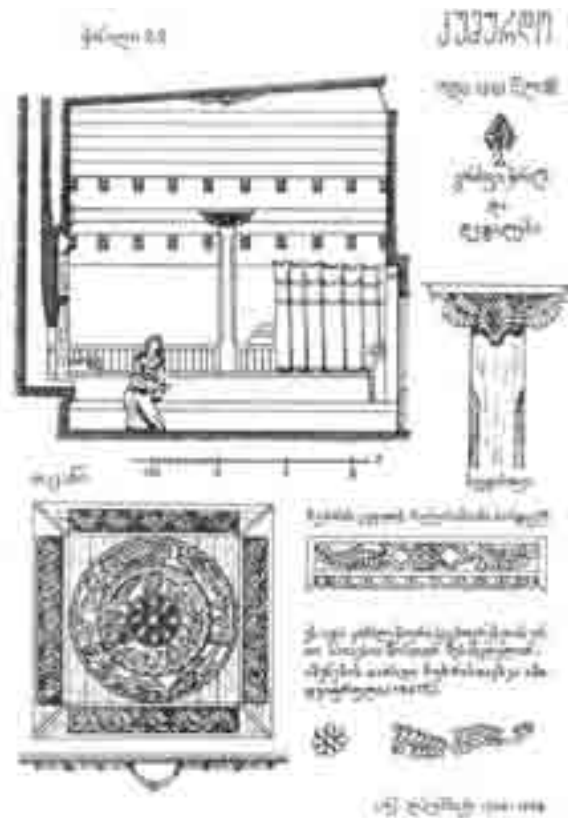
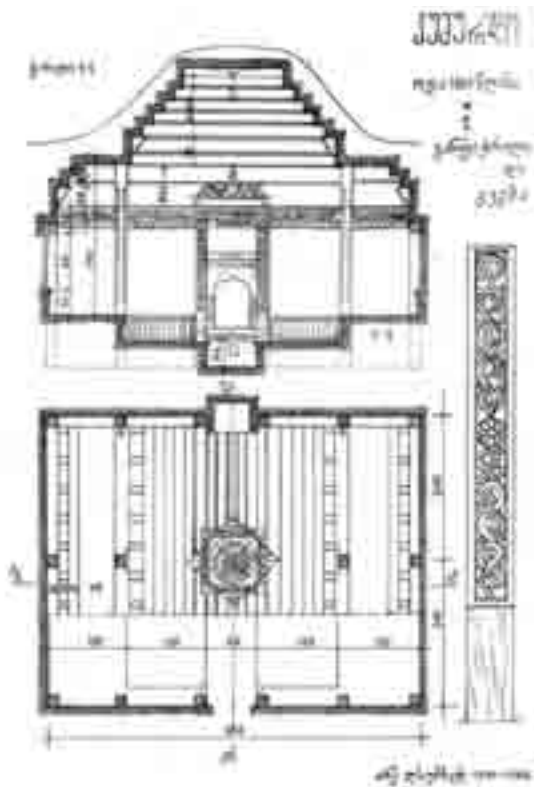
Transl.: CHRIST, MAY YOU HAVE MERCY UPON GABRIEL. AMEN.

Published in: ჯავახიშვილი ა., idem, pp. 750-751; ქართული წარწერების კორპუსი I, ლაპიდარული წარწერები, აღმოსავლეთ და სამხრეთ საქართველო (V-X სს.), გვ. 112; სილოგავა გ., კუმურდო, ტაძრის ეპიგრაფიკა, გვ. 81-82, 88, 113, 125, ფოტო 33.

Misreading. N. Shoshiashvili: ჟი ყი; ქ. ქრისტე. (ამენ)...

Note: The inscription is published according to V. Silogava's decipherment, although its traced copy, made by this same scholar, arouses certain doubts.

According to V. Silogava, the inscription was carved between the 11th and 12th centuries.



KUMURDO. An interior view of the glkhatun built by Agha Martiros Vardanian; its hearthstone and measurements (reprinted from: Сумбадзе Л., Архитектура грузинского народного жилища дарбази, Тбилиси, 1984)

32 Engraved lower than the previous inscription:

ჩ-ი ყ-ინ შ-ი

ქ(რისტე)ე, შ(ეიწყალ)ენ დ(ემეტრ)ე.

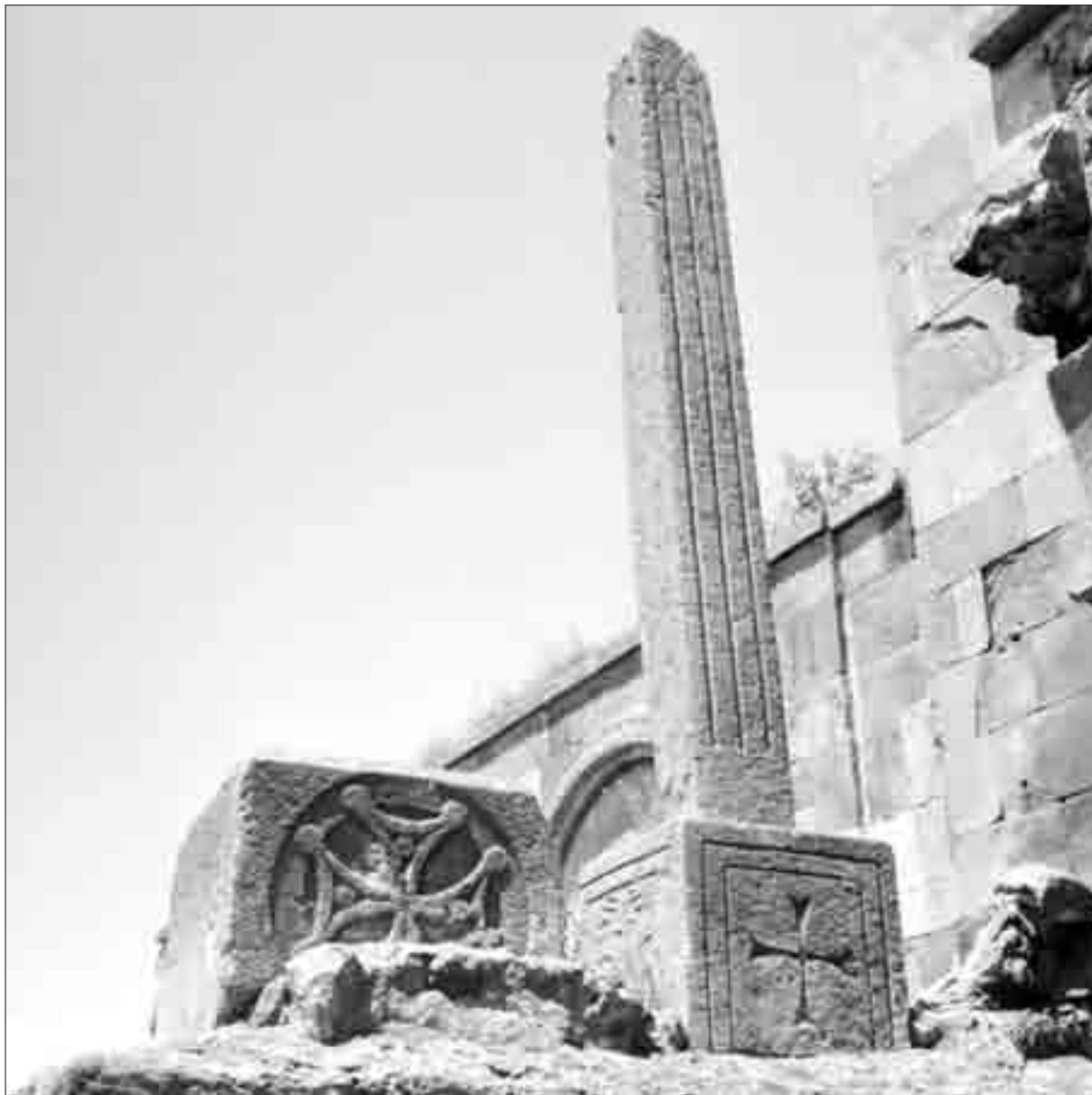
Transl.: CHRIST, MAY YOU HAVE MERCY UPON DEMETRE.

Published in: ჯავახიშვილი ა., idem, pp. 750-751; ქართული წარწერების კორპუსი I, ლაპიდარული წარწერები, აღმოსავლეთ და სამხრეთ საქართველო (V-X სს.), გვ. 112; სილოგაბა ვ., კუმურდო, ტაძრის ეპიგრაფიკა, გვ. 81-82, 88, 113, 125, ფოტო 33.

Misreading. ჩ-ი ყ-ინ-ი (A. Javakhishvili). N. Shoshiashvili offers ჩ-ი ყ-ინ-ი ჩ-ი, and has ნათანელ instead of გაბრიელ.

ჩ-ი ყ-ინ-ი
ჩ-ი ყ-ინ-ი

A traced copy of the inscription by V. Silogava

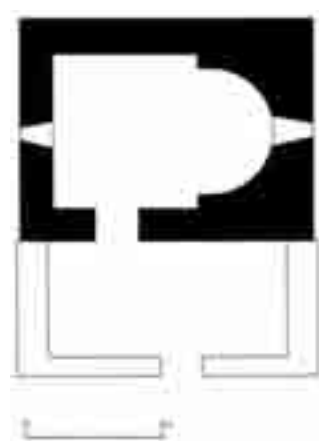


KUMURDO. A quadrilateral stele and pedestals (6th to 11th centuries); an oil press stone (19th century)

Note: The inscription is published in accordance with V. Silogava's decipherment, although its traced copy, made by this same scholar, arouses certain doubts.

The territory of Kumurdo retains **two cemeteries** dating from the 19th to 20th centuries. One of them extends in the middle of the village, and the other in its south-eastern part. The surviving tombstones predominantly represent undressed slabs of stone.

The rocks towering at the edge of a gorge overlooking the river Kur, at the western extremity of Kumurdo are carved with **crosses**. Amidst these crosses is preserved **an intact khachkar** whose ornaments are typical of other cross-stones found in the ancient sites of Javakhk and tracing back to the period between the 15th and 16th centuries. This site, which is known



KUMURDO. The church of the ancient site of Takhunta as seen from the south-east (2 photos), south-west and west; cross reliefs and the plan of the monument



KUMURDO. The church of the village site of Kilda as seen from the north-east and south-west

by the name of *Khach* (the Armenian equivalent for *Cross*) among the inhabitants of the neighbourhood, serves as a pilgrimage destination.

The semi-ruined church of Takhunta is located 3 kilometres north of Kumurdo. It represents a uni-nave monument entirely built of finely-finished stone and adjoined by an almost totally annihilated hall in the south. It is particularly remarkable for its reliefs of equal-winged crosses which are enclosed within circu-

lar frames and decorate its facing stones. The sanctuary is surrounded by a small graveyard.

The village site of Kilda, which retains a **standing church** (16th to 17th centuries), is situated 5 kilometres north of Kumurdo. As early as 1914, it was one of the most densely-inhabited villages of Javakhk with a purely Georgian population (602 souls).⁸⁶ Kilda was stripped of its residents and reduced to a village site after World War II.

⁸⁶ Кавказский календарь на 1915 г., стр. 141.

HESHTIA



HESHTIA. The village as seen from the south with Mount Abul in the background

Location. The village extends within 3 kilometres of the right bank of the river Parvana, 9 kilometres north of the district centre of Ninotzminda, 12 kilometres south-east of Akhalkalak in a straight line, between 1,840 and 1,890 metres of altitude above sea level.

A Historical Introduction. As reported by the Turkish tax list of 1595, Heshtia, which was within Priest Hakob's spiritual guidance, comprised 12 houses and paid 21,000 *akches* to the State Treasury.¹ After the forced Islamisation of the local population, in the days of Village Head Hyusein (1703 to 1704), this tax amounted to 10,000 *akches*.² During the governance of Village Head Abdullah's son Ali, between 1719 and 1720, it was reduced to 7,000.³

Between 1869 and 1881, scribe Sargis Kyurdoghliants created an Armenian-language *Collection of Songs* in Heshtia.⁴

During World War II, the village lost 204 of its 800 inhabitants fighting on the battle-field.

Population. Heshtia is one of the most populous villages in Javakhk.

The local people attest that they descend from the resettlers from Kyulli⁵ Village, Tekman District who arrived in Javakhk between 1829 and 1830, and took up living in what was then a devastated village stripped of its Armenian inhabitants. However, the press of the 19th century contains some controversial records concerning their historical cradle: "...it is inhabited by Armenian Catholics who resettled [here] from the Plain of Moosh a long time ago..."⁶

In 1930 to 1932, several families left Heshtia and founded the village of Zhdanovakan on the shore of Lake Madatapa.

¹ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 225.

² ჩილდირის ვილაიეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 108.

³ Idem, p. 161.

⁴ მკ, № 10036, ტ. 1034.

⁵ See page 206 (note 5) of the present work for information about Kyulli.

⁶ «Մշակ», 1884, № 39, էջ 1: The viewpoint that the Armenian resettlers of Heshtia, Ujmana and Toria came from Moosh District, Western Armenia is also found in another press record of those times: "...All the aforementioned three villages are populated with Armenians who moved there in 1828 from Byurlu [the name contains an evident misprint and should actually be written Kyulli - S. K.] Village, Khnus District, Moosh..." («Նոր-Դար», 1886, № 42, էջ 2).

The available *statistical records* relating to the number of the local inhabitants represent the following picture:

Year	Houses	Males	Females	Total
1595 ⁷	12			
1870 ⁸	125	658	445	1,103
1883 ⁹				1,324
1884 ¹⁰	160			1,429
1908 ¹¹	374			2,796
1912 ¹²				2,760
1914 ¹³				2,861
1915 ¹⁴				2,817
1916 ¹⁵	410	1,525	1,344	2,869
1987 ¹⁶	788			3,630

The first **parish school** in Heshtia opened in 1863 through the efforts of Ghukas Ter-Antonian.¹⁷ In 1884 the village also had a functioning **state (Russian) school**.¹⁸ In 1886 this institution is mentioned as “a public college within the jurisdiction of the authorities of Tiflis. For already five years, a young Georgian has been teaching its pupils amounting to about 40...”¹⁹ In 1904 through the efforts of Parish Priest Nerses Poghossian and teacher Poghos Ter-Poghossian, Heshtia acquired a school house which represented one of the finest contemporary buildings. It served the purpose it had been erected for until the early 1980s.²⁰

In 1908 the school had 100 pupils.²¹

In the same year (1908), Heshtia had a functioning **state school** providing education for 150 pupils.²² In 1916 Priest Anton Ter-Antonian taught Religion there.²³

In 1988 the village had two secondary schools with a total number of 830 pupils.

Sourb Astvatzamor (Holy Virgin) Church was founded in 1835,²⁴ and underwent overhaul for several times (as, for instance, in 1856): “It has an Armenian Catholic church of stone dedicated to the Holy Mother of God. It was [re]built through the parishioners’ endeavours in 1856.”²⁵ The present-day church of the



HESHZIA. Sourb Astvatzamor (Holy Virgin) Church from the north-west, and church-shaped tombstones found in the cemetery extending in the north of the sanctuary

village was erected in the site of an older one in 1893.²⁶ It represents a monument thoroughly built of finely-dressed stone, with its only entrance opening from its western facade. The western pediment of the sanctuary is surmounted by a double-floor belfry.

Nowadays the church of the Holy Virgin stands in a good state of preservation.

The upper part of the northern wall of the church bears a tombstone engraved with four semi-distorted lines:

... ՈՐՍ ԻՐ ԶԻՄ / ... ՏԱՊԱՆ / ... ՄԱՅԵՆ / ... (Ռ)ՃՁԸ (1733) ԹՎ:

Transl.: ... GRAVE... YEAR 1182 (1733).

Published in: Արդյան Ս., idem, p. 55.

This brief inscription, carved on a piece of finely-finished stone in the Georgian Mesropian script, was found in 1880, during the reconstruction of the older church of the village, which belonged to the Greek faith²⁷:

ԹԺՊԸՆ ԼԵՂԲԵՐԻՂ ԿԴԴՊԵՐՈՂ ԼԱՎԻՐ ԻՂԺՂ.

Transl.: ST. STEPANOS, MAY YOU HAVE MERCY UPON MY SOUL.

26 ՀԱԳ, ֆ. 316, գ. 1, գ. 102, ք. 46:

27 The mention of St. Stepanos’ name in the inscription gave I. Gvaramadze grounds to suppose that the older church of Heshtia was dedicated to St. Stepanos Nakhavka (*St. Stephen the Precursor*).

7 Գյւղաչօսեցանոս յօկոսիոտոս ճոճո ճոճօրո, ibid.

8 СМОТГ, стр. 31.

9 Кавказский календарь на 1885 г., стр. 204.

10 «Արձագանք», 1885, № 3, էջ 41, № 26, էջ 368:

11 ՀԱԳ, ֆ. 316, գ. 1, գ. 102, ք. 46:

12 Յակոբեան Պ., Հրատեր ողջնորութան, էջ 95:

13 Кавказский календарь на 1915 г., стр. 213.

14 «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1915, էջ 83:

15 ՀԱԳ, ֆ. 316, գ. 1, գ. 65, ք. 36:

16 According to the information provided by the Village Council.

17 Արդյան Ս., idem, p. 194.

18 «Արձագանք», 1885, № 3, էջ 41:

19 «Նոր-Դար», 1886, № 42, էջ 2:

20 Արդյան Ս., idem, p. 195.

21 ՀԱԳ, ֆ. 316, գ. 1, գ. 102, ք. 46:

22 Ibid.

23 «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1916, էջ 83:

24 «Արձագանք», 1885, № 26, էջ 368:

25 «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1916, էջ 83:



HESHKIA. The church of Sourb Astvatzamor (Holy Virgin) as seen from the west

Published in: გვარამაძე ი. (ვინმე მესხი), “ახალი შენიშენები,” “დროება,” 1880, № 196.

Priests. In 1915 Father Poghos Khachaturian served the local parish, assisted by Priest Anton Ter-Antonian.²⁸

The church of the Holy Virgin is surrounded by **an Armenian cemetery** (19th to 20th centuries) which is particularly remarkable for its church-shaped tombstones. In the west of the church, the Armenian Catholic clergymen of the village are buried.

²⁸ «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1915, էջ 83:

HOKAM



HOKAM. The village as seen from the south

Location. Hokam lies 14 kilometres south-west of Akhalkalak in a straight line, at an altitude of 1,740 metres above sea level.

A Historical Introduction. As reported by the Turkish tax list of 1595, the village had 20 houses and paid 31,000 *akches* to the state.¹ After the forced Islamisation of the local inhabitants, in the days of Village Head Hasan, viz. between 1704 and 1705, Hokam paid a state tax of 29,000 *akches*,² which was reduced to 10,600 during the governance of Mehmed (in the same year),³ and to 2,000 under the rule of Ali, in 1709 to 1710.⁴

Population. The remains of a church and a cemetery, still preserved in the middle of the village, attest that the local residents adhered to the Greek faith during the 10th and 11th centuries, but re-converted—at least partly—to the Apostolic creed between the 15th and 16th centuries. In the first half of the 17th century, some of the inhabitants of Hokam resorted to apostasy (i.e. converted to Islam) to be able to continue their existence in their

native village. In 1914 the Islamised inhabitants of the village totaled 917.⁵

The people of Hokam did not escape the terror of the wide-spread banishment of the Muslim elements of the region in 1944. Later the village which had been reduced to a devastated and derelict site provided home for 40 families from the Georgian village of Kilda. In the course of time, it was also re-populated by Armenians who mostly arrived here from Kumurdo. In 1987 Hokam comprised 74 houses, including 298 Armenians and Georgians.⁶

The only vestiges of **the uni-nave church** once standing in the centre of the village and thoroughly built of large blocks of finely-dressed stone are the remnants of its southern wall. In 1870 the Armenian Consistory of Georgia and Imeret informed the Synod of Echmiatzin that the sanctuary was in a state of dilapidation: “...the church of the Turkish-inhabited village of Hogam stands neglected and in a state of decrepitude...”⁷ The masonry and composition of the monu-

1 გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 216-217.

2 ჩილდირის ეილაეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 109.

3 Idem, p. 110.

4 Idem, p. 133.

5 Кавказский календарь на 1915 г., стр. 168.

6 As attested by the Village Council.

7 ჯღრ, ჟ. 56, გ. 1, კ. 306:



HOKAM. The remains of a medieval church preserved in the centre of the village

ment, as well as its building peculiarities trace it back to the period between the 10th and 11th centuries.

A village site named **Azmana** extends in a plain located at an altitude of 1,714 to 1,720 metres above sea level, 4 kilometres west of Hokam.

One of the earliest sources bearing reference to this village is the Turkish tax list of 1595, according to which, it comprised 12 houses and paid 12,000 *akches* to the State Treasury.⁸ In the days of Village Head Vaspi Ibrahim, viz. in 1718 to 1719, this tax amounted to 9,250 *akches*.⁹ It grew to 12,000 during the rule of Yusup Isaac (1719 to 1720),¹⁰ but decreased to 7,000 in the times of Mehmed (1726 to 1727).¹¹

Population. Between the 10th and 11th centuries, the inhabitants of Azmana were followers of the Greek faith, but not later than the 14th century, they returned

to the bosom of the Armenian Apostolic Church. Stripped of its Armenian residents in the 18th century, Azmana was later re-inhabited by cattle-breeding Muslims. The available statistical sources of the early 20th century mention it as a purely Turkish village.¹² In 1914 it had 225 inhabitants¹³ who lived in the village until the banishment of 1944. In 1945 Azmana was brought back to life thanks to the arrival of 41 Georgian families from Prtena. In 1969 the village was again stripped of its people, but it remained in this state until the late 1980s, when it revived thanks to the construction of several tens of houses intended for Ajar newcomers.

The village site retains a *semi-demolished church* representing a uni-nave monument built of undressed stone and mortar, with its interior plastered. In the south

⁸ გურჯისტანის ვილაიეთის დიდი დაკთარი, გვ. 228.

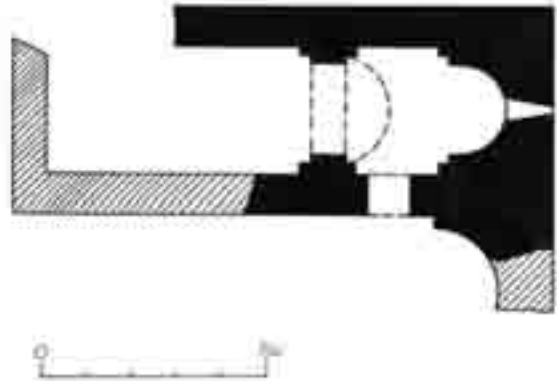
⁹ ჩილდირის ვილაიეთის ჯაბა დაკთარი 1694-1732 წწ., გვ. 157.

¹⁰ Idem, p. 162.

¹¹ Idem, p. 192.

¹² According to N. Berdzenishvili, the local inhabitants were Turkish Gharapapakhs (Tarakamas) at that time (ბერძენიშვილი ნ., idem, p. 114).

¹³ Кавказский календарь на 1915 г., стр. 84.



HOKAM. The semi-ruined church of the village site of Azmana as seen from the south-west; an eastward view of the interior of this monument; the entrance leading to its northern vestry from the south, and the plan of the sanctuary

of the sanctuary, the remnants of an adjoining church/hall can be seen.

Only very meagre vestiges survive out of a *graveyard* once lying around the church. It still retains a num-

ber of rectangular tombstones and undressed stone slabs which are attributed to the period between the 15th and 17th centuries.

GHADO (GHADOLAR)

Location. The village lies at the western edge of the highway of Akhalkalak-Bakurian, 20 kilometres north of Akhalkalak in a straight line, between 1,780 and 1,830 metres of altitude above sea level.

A Historical Introduction. The ancient Armenian-populated village of Ghado was stripped of its inhabitants in the 18th century, being re-inhabited only in the second half of the 19th century. The earthquake of 19 December 1899 destroyed 12 out of the 38 houses of Ghado.¹

Population. The present-day residents of Ghado descend from Ortiz² and Chertlu Villages, Karin District, Karin Province. In 1918 some Armenian resettlers (mainly women) from Bayazet and Alashkert came to add to the number of the village population.

The oldest *statistical data* relating to the inhabitants of Ghado date from 1869,³ but in fact, the village already existed as early as the 1830s (suffice it to say that in 1868 a church of large dimensions was erected there).

Year	Houses	Males	Females	Total
1869 ⁴		164	170	304
1870 ⁵		164	170	304
1871 ⁶		164	170	304
1872 ⁷		166	172	338
1873 ⁸		169	173	342
1874 ⁹				343
1875 ¹⁰	24			349
1876 ¹¹		171	173	344

1877 ¹²		171	147	318
1878 ¹³		175	149	349
1880 ¹⁴		187	154	341
1881 ¹⁵		184	160	344
1882 ¹⁶		188	165	353
1883 ¹⁷		191	175	366
1884 ¹⁸	25			
1885 ¹⁹		195	177	372
1887 ²⁰		219	294	513
1889 ²¹		234	302	536
1890 ²²		233	295	528
1891 ²³		249	303	552
1892 ²⁴		251	303	554
1893 ²⁵	30	257	302	559
1894 ²⁶		259	312	561
1897 ²⁷		280	325	605
1898 ²⁸		294	334	628
1899 ²⁹	38	286	325	611
1900 ³⁰		297	237	534
1901 ³¹		309	245	554
1902 ³²		304	250	554
1905 ³³		325	279	604
1908 ³⁴	51	344	294	638
1910 ³⁵		337	294	638
1912 ³⁶		359	322	681

1 «Մշակ», 1900, № 43, էջ 2:

3 Ortiz—presently renamed Uzunyayla—was an Armenian-inhabited village located 20 kilometres north-west of Karin City. The inhabitants of Burnashet, situated not far from Ghado, are from Ortiz, too.

3 We do not have at our disposal any sources to find out whether or not the Armenian resettlers from Ortiz had any other place of living before their arrival in Ghado, i.e. during 1830 and 1869.

4 ՀԱԳ, ֆ. 53, գ. 1, զ. 3856, թ. 10:

5 Idem, file 3857, p. 24.

6 Idem, file 3858, pp. 10-11.

7 Idem, file 3859, pp. 57-58.

8 Idem, file 3862, pp. 71-72.

9 Idem, file 3864, pp. 28-29.

10 Idem, file 3866, pp. 20-21. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

11 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, թ. 30-31:

12 Idem, file 3869, pp. 29-30.

13 Idem, file 3850, pp. 218-219.

14 Idem, file 3872, pp. 88-89.

15 Idem, file 3873, pp. 97-98.

16 Idem, file 3874, pp. 44-45.

17 Idem, file 3875, pp. 49-50.

18 «Արձագանք», 1885, № 3, էջ 43:

19 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, թ. 10:

20 Idem, file 3880, pp. 41-42.

21 Idem, file 3884, pp. 65-66.

22 Idem, file 3887, p. 148.

23 Idem, file 3889, p. 147.

24 Idem, file 3891, p. 119.

25 Idem, file 3895, pp. 43-44. Also see «Մուրճ», 1894, № 5, էջ 793.

26 ՀԱԳ, ֆ. 53, գ. 1, զ. 3896, թ. 172-173:

27 Idem, file 3899, pp. 145-146.

28 Idem, file 3897, p. 167.

29 ՀԱԳ, ֆ. 53, գ. 1, զ. 3903, թ. 101-102: Also see «Մշակ», 1900, № 43, էջ 2.

30 ՀԱԳ, ֆ. 53, գ. 1, զ. 3905, թ. 52:

31 Idem, file 3906, p. 69.

32 Idem, file 3907, pp. 21-22.

33 Idem, file 3912, pp. 264-265.

34 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, թ. 43:

35 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, թ. 136-137:

36 Idem, file 3920, pp. 18-19.



GHADO (GHADOLAR). The church of St. Grigor Narekatsy as seen from the south-west and south-east; its western pediment and belfry, and the construction inscription of the sanctuary

1914 ³⁷		375	327	702
1916 ³⁸		383	333	716
1918 ³⁹	82	320	335	655
1921 ⁴⁰		90	78	168
1979 ⁴¹	152			710
1987 ⁴²	168			703

1880 ⁴⁷	Functioning		
1882 ⁴⁸		1	15

The archive documents casting light upon the activity of **the local parish school** date from the 1870s to the 1880s:

Year	Comments	Teachers	Pupils
1874 ⁴³	Functioning		
1876 ⁴⁴		1	24
1877 ⁴⁵		1	29
1878 ⁴⁶		1	30

On 10 September 2005, the village celebrated the opening of a school house renovated on the initiative of the Committee of Relief and Support for Javakhk (within the Armenian Relief Society), and through the financial assistance of the Armenian Diocese Council of Teheran.

The church of St. Grigor Narekatsy (St. Gregory of Narek), which was erected in 1868, was built of stone and had a wooden roof.⁴⁹

The earthquake of 19 December 1899 inflicted considerable damage upon the monument.⁵⁰ By 1903 it had reached such a deplorable state of decrepitude that Ghado was included in the list of the villages of the district having no churches at all.⁵¹ Nowadays St. Grigor Narekatsy (exterior dimensions: 17.35 x 10.18 metres) is preserved standing.

37 ՀԱԳ, ֆ. 56, ց. 6, զ. 1020, ք. 175-176: Another source reports a highly questionable number of population for the same year, namely 585 souls (Кавказский календарь на 1915 г., стр. 111).

38 ՀԱԳ, ֆ. 196, ց. 1, զ. 43, ք. 22-23:

39 ՀԱԳ, ֆ. 469, ց. 3, զ. 2, ք. 1-4:

40 ՀԱԳ, ֆ. 355, ց. 1, զ. 895, ք. 1:

41 ՀԱՀ, հ. 7, Երևան, 1987, էջ 6:

42 Substantiated by the documents kept at the Village Council.

43 Խոսրոյան Ս., *ibid.*, ք. 520.

44 ՀԱԳ, ֆ. 53, ց. 1, զ. 3868, ք. 30-31:

45 *Idem*, file 3869, pp. 29-30. Also see q. 3850, ք. 130.

46 *Idem*, file 3850, ք. 178.

47 Խոսրոյան Ս., *ibid.*

48 ՀԱԳ, ֆ. 53, ց. 1, զ. 3874, ք. 44-45:

49 «Արձագանք», 1885, № 3, էջ 43:

50 **Мушкетов И.**, *ibid.*, pp. 25-26.

51 «Արարատ», 1903, էջ 436:

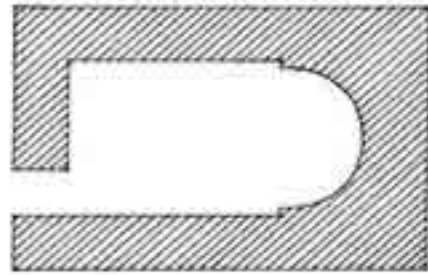


The entrance tympanum of the church is engraved with a four-line inscription:

Յ(Ե)Կ(Ե)Ղ(ԵՅ)ԻՆ ՂԱՏՈԼԱՐ | 1868 ՇԻՆԵ-
Ց(Ա)Ի | ԱՅՍ ԵԿԷՂԵՑԻՍ ԱՆՎԱ(ՆԵԱ)Յ | ԳՐԻ-
ԳՈՐ Ս(ՈՒՐ)Բ ՆԱ(Ր)ԵԿ(Ա)ՑԻ:

Transl.: THE CHURCH OF GHATOLAR. THIS CHURCH NAMED SAINT GRIGOR NAREKATSY WAS BUILT IN 1868.

Published in: **Կարապետյան Ս.**, Ջավախք, էջ 346.



GHADO (GHADOLAR). The remnants and plan of the church of the village site of Ghadolar

The medieval village site of Ghadolar, which is preserved in the north of the present-day village, comprises the remnants of a church (exterior dimensions: 6.81 x 4.36 metres). In recent years, the inhabitants of the neighbourhood have implemented some self-willed repairs in the sanctuary, without consulting any proper body.

GHAURMA (GHAURMEK)

Location. The village is situated on both banks of the river Parvana, 6.5 kilometres north of the district centre of Ninotzmindra, 11 kilometres south-east of Akhalkalak in a straight line, between 1,835 and 1,860 metres of altitude above sea level. Its older quarter extends on the right side of the river.

A Historical Introduction. The Turkish tax list of 1595 mentions the village by the name of *Ghaurmek* as having only 3 houses and paying 12,000 *akches* to the state.¹ After their forced Islamisation, in the days of Village Head Mustafa (1705 to 1706), a state tax of 7,000 *akches* was levied on the local people.²

In the 1880s, the village belonged to landowner Manuk Bayburdians.³

Ghurma participated in World War II with 76 of its residents, 38 of whom lost their lives on the battlefield.⁴

Population. As attested by the villagers themselves, their ancestors came to Javakhk not from Karin District, but from Gyarak Village, Kars Region, Eastern Armenia.

The available *statistical records* relating to the local inhabitants trace back to the 1850s:

Year	Houses	Males	Females	Total
1853 ⁵		42	35	77
1857 ⁶		56	46	102
1860 ⁷		53	49	102
1861 ⁸		66	54	120
1862 ⁹		70	55	125
1863 ¹⁰		72	58	130
1864 ¹¹		74	58	132

1 Գըրձիստանի ցեղային և քաղաքացիական ռեգիստրի, ԳԳ. 227-228.

2 Խոզունի ցեղային ռեգիստրի 1694-1732 ՎՎ., ԳԳ. 121.

3 «Արձագանք», 1885, № 3, էջ 41: Landowner M. Bayburdians from Akhaltskha also held possession of the villages of Pokr Aragyal and Pokr Gyondura.

4 Գալստյան Ա., Ջալալյան, էջ 102:

5 ՀԱԳ, ֆ. 53, ց. 1, ք. 2743 ք. 38-39:

6 Idem, file 3830, pp. 52-53.

7 Idem, file 3833, pp. 66-67.

8 Idem, file 3839, pp. 23-24.

9 Idem, file 3836, pp. 20-21.

10 Idem, file 3843, pp. 21-22.

11 Idem, file 3846, pp. 10-11.

1865 ¹²		76	60	136
1866 ¹³	14	76	60	136
1867 ¹⁴		81	67	148
1868 ¹⁵		83	68	156
1869 ¹⁶		88	72	160
1870 ¹⁷		90	74	164
1871 ¹⁸		91	75	166
1872 ¹⁹		91	79	170
1873 ²⁰		91	79	170
1874 ²¹	181			
1875 ²²	180			
1876 ²³		103	87	190
1877 ²⁴		105	87	190
1878 ²⁵		111	91	202
1880 ²⁶		114	97	211
1881 ²⁷		115	103	218
1882 ²⁸		123	101	224
1883 ²⁹		122	100	222
1884 ³⁰	15			
1885 ³¹		127	110	237
1887 ³²		147	120	267
1889 ³³		150	118	268
1890 ³⁴		159	122	281
1891 ³⁵		165	125	290
1892 ³⁶		170	127	297

12 Idem, file 3848, pp. 11-12.

13 Idem, p. 74.

14 Idem, file 3851, pp. 21-22.

15 Idem, file 3853, p. 27.

16 Idem, file 3856, p. 9.

17 Idem, file 3857, p. 23.

18 Idem, file 3858, pp. 9-10.

19 Idem, file 3859, p. 56.

20 Idem, file 3862, pp. 71-72.

21 Idem, file 3864, pp. 26-27.

22 Idem, file 3866, pp. 20-21. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

23 ՀԱԳ, ֆ. 53, ց. 1, ք. 3868, ք. 30-31:

24 Idem, file 3869, pp. 29-30.

25 Idem, file 3850, pp. 217-218.

26 Idem, file 3872, p. 88.

27 Idem, file 3873, pp. 96-97.

28 Idem, file 3874, pp. 42-43.

29 Idem, file 3875, pp. 47-48.

30 «Արձագանք», 1885, № 3, էջ 41:

31 ՀԱԳ, ֆ. 53, ց. 1, ք. 3877, ք. 10-11:

32 Idem, file 3880, pp. 39-40.

33 Idem, file 3884, pp. 65-66.

34 Idem, file 3887, p. 145.

35 Idem, file 3889, p. 144.

36 Idem, file 3891, p. 116.

1893 ³⁷		165	123	288
1894 ³⁸		167	128	295
1897 ³⁹		186	136	322
1898 ⁴⁰		197	143	340
1899 ⁴¹		194	139	333
1900 ⁴²		203	140	343
1901 ⁴³		206	141	347
1902 ⁴⁴		215	146	361
1905 ⁴⁵		231	155	386
1908 ⁴⁶	37	244	162	406
1910 ⁴⁷		242	180	422
1912 ⁴⁸		254	200	454
1914 ⁴⁹		256	210	466
1916 ⁵⁰		251	216	467
1918 ⁵¹	64	257	245	502
1921 ⁵²		170	160	330
1926 ⁵³	68			382
1975 ⁵⁴	146			797
1987 ⁵⁵	122			586
1988 ⁵⁶	143			780

The parochial school of Ghaurma unfolded its activity as follows:

Year	Comments	Teachers	Pupils
1874 ⁵⁷	Functioning		
1876 ⁵⁸		1	15
1877 ⁵⁹		1	15
1878 ⁶⁰		1	15
1883 ⁶¹		1	10
1884 ⁶²	Closed		
1988 ⁶³	9-year		69

37 Idem, file 3895, pp. 42-43.

38 Idem, file 3896, pp. 169-170.

39 Idem, file 3899, pp. 142-143.

40 Idem, file 3897, p. 164.

41 Idem, file 3903, pp. 93-94.

42 Idem, file 3905, p. 55.

43 Idem, file 3906, p. 68.

44 Idem, file 3907, pp. 18-19.

45 Idem, file 3912, pp. 261-262.

46 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, թ. 43:

47 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, թ. 135-136:

48 Idem, file 3920, pp. 18-19.

49 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, թ. 172-173: Another source reports 496 souls for the same year (Кавказский календарь на 1915 г., стр. 137).

50 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, թ. 19-20:

51 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, թ. 1-4:

52 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, թ. 1:

53 Արդյան Ս., idem, p. 123.

54 ՀԱՀ, հ. 7, Երևան, 1981, էջ 33:

55 As attested by the documents kept at the Village Council.

56 According to the information provided by the Village Council.

57 Խորոյան Ս., idem, p. 520.

58 ՀԱԳ, ֆ. 53, գ. 1, զ. 3850, թ. 51:

59 Idem, p. 130.

60 Idem, p. 177.

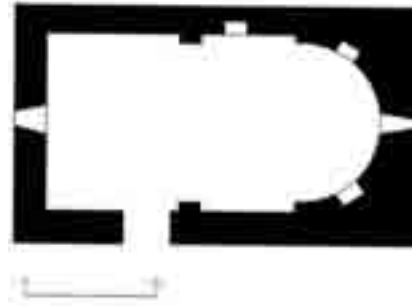
61 ՀԱԳ, ֆ. 53, գ. 1, զ. 3875, թ. 47-48:

62 Խորոյան Ս., ibid.

63 This information has been provided by the School Administration.

Originally, **Sourb Astvatzatzin (Holy Virgin) Church**, which stands in the middle of the village, belonged to the Greek faith. Most probably, it was erected between the 10th and 11th centuries, but in the 1850s, it was consecrated according to the ritual of the Armenian Apostolic Church and started serving the local parish by the name of *Sourb Astvatzatzin*.

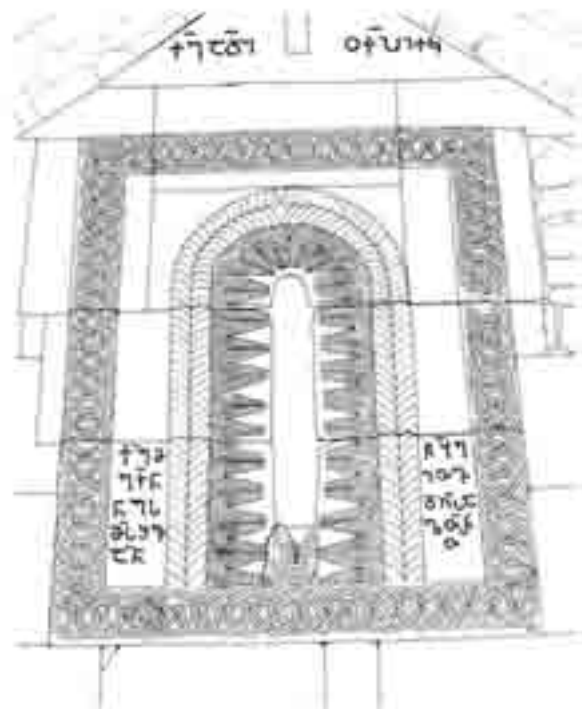
It represents a uni-nave monument thoroughly built of finely-finished stone (exterior dimensions: 9.05 x 5.42 metres), with its only entrance opening from its



GHAURMA (GHAURMEK). The plan of Sourb Astvatzatzin (Holy Virgin) Church

southern facade. The northern wall of the sanctuary retains a font. From the standpoint of its outer decoration, the church is particularly remarkable for its window frames which are enriched with reliefs. The walls of Sourb Astvatzatzin Church bear inscriptions in the Georgian Mesropian script.

1 Five lines engraved on both sides of the western window of the sanctuary:





GHAURMA (GHAURMEK). Sourb Astvatzatzin (Holy Virgin) Church as seen from the north-east, south-east and south-west; a window opening from its western facade

ჩუი მიწყი | იჩინ ჯღუჩის ონს | მს
ყინცტ | ონ

ქ(რისტ)ე, მ(ო)წყ(აღ)ე ექ(მე)ნ იოვ(ა)ნეს,
ღხ(ე)ს(ა) მ(ა)ს, შვ(ი)ლ(ო)თ(უ)რ(თ) ა(მი)ნ. თ?

Transl.: CHRIST, MAY YOU BE MERCIFUL
TOWARDS IOVANE AND HIS SONS ON THAT DAY.
AMEN.

Published in: **Ростомов И.**, idem, p. 72; **Такайшвили Е.**, idem, p. 33; **ცისკარიშვილი გ.**, idem, p. 30; **ბერძენიშვილი ნ.**, idem, p. 76; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 35; **ჯაფარიანი ს.**, შაქაქუჩ, ლვ 349.

Misreading. I. Rostomashvili erroneously attempted to read the inscription in two vertical columns, as a result of which, he got a decipherment having nothing to do with its original: ჩუი მიწყინს-მყინს and წყინს-ონს. The same in modern Georgian letters: ქრისტე მექმნეს... ამინ. ...ღხესა... E. Taghayshvili: შოყროი, შიქ-შ, შიქს. V. Tsiskarishvili: ყინცტ; ექმენ, შვილთა, ამინ. N. Berdzenishvili: ამინ.

Note: The inscription is attributed to the days of Catholicos of Kartli Iovane Okropiri II (1033 to 1048).

2 Carved on both sides of a cross relief sculpted below the cornice running above the ornamented frame of the western window:

ჩუი ონსი ოჩუსი ჩუ
ქ(რისტ)ე, ა(ღი)ღე ოქ(რო)პ(ირ)ი, ქ(არ)თლისა
ქ(ათა)ლიკოზი.

Transl.: CHRIST, MAY YOU GLORIFY
CATHOLICOS OF KARTLI OKROPIR.

Published in: **Ростомов И.**, idem, p. 71; **Такайшвили Е.**, idem, p. 33; **ცისკარიშვილი გ.**, idem, p. 30; **ბერძენიშვილი ნ.**, idem, p. 75; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 35; **ჯაფარიანი ს.**, ibid.

Misreading. I. Rostomashvili and E. Taghayshvili decipher ჩუ as ქათალიკოზი, i.e. Catholicos.

Note: The inscription is traced back to the times of Catholicos of Kartli Iovane Okropiri II (1033 to 1048).

3 Nine lines in embossed characters inscribed on both sides of a cross relief decorating the southern entrance tympanum of the monument:

ჩუი ონსი | ლი მფი | ონ ყინს | მინს |



GHAURMA (GHAURMEK). The crowns of the windows opening from the eastern and southern facades of Sourb Astvatzatzin (Holy Virgin) Church; eastward and westward views of the interior of the sanctuary

ჲი ობობი ჰიხუხუ | ჲიღიხუ ხღიხუხუ | ობ ყი-
 რი | ობიო ოხ | ოხ

ქ(რისტ)ე, ად(ი)ღე | გ(იორგ)ი მ(ე)ფე | ღა
 შვე(ი)ღნი | მ(ა)თნი. | ქ(რისტ)ე, ად(ი)ღე მ(ე)ღ-
 ქ(ი)ხ(ე)ღეკ | ქ(ა)რთლ(ი)ს კ(ა)თ(ა)ლ(ი)კ(ო)ზი |
 ღა შვე(ე)წ(ი)ე | ღღე(ს)ა მ(ა)ს. | ა(მ)ენ.

*Transl.: CHRIST, MAY YOU GLORIFY KING
 GIORGI AND HIS SONS. CHRIST, MAY YOU GLO-
 RIFY CATHOLICOS OF KARTLI MELKISEDEK AND
 HELP [HIM] ON THAT DAY. AMEN.*

Published in: **Ростомов И.**, idem, p. 71; **Такайшвили Е.**,
 idem, p. 33; **ცისკარიშვილი გ.**, idem, pp. 60-61; **ბერძენიშვილი
 ნ.**, idem, p. 76; “ჯავახეთი. ისტორიულ-ხელომეოლოგიური
 გზამკვლევი,” გვ. 35; **Կարասխայան Մ.**, idem, p. 350.

Misreading. I. Rostomashvili: ობიღი ... ჲიღიხუხუ; ქარ-
 თლისა, ამიბ. E. Taghayshvili: ეობ, ჲიღიღიღი. V. Tsiskarishvili:
 ობობ, ჲიღიხუხუ; ქართლისა, ამიბ. N. Berdzenishvili: კთლკზ;
 ამიბ.

Note: According to E. Taghayshvili, the inscription mentions King Giorgi I (1014 to 1027) and Catholicos of Kartli Melkisedek I (1010 to 1033). The inscriptions engraved on the western window of the church bear reference to another Catholicos of Kartli, Iovane Okropiri II (1033 to 1048). The names of these dignitaries give E. Taghayshvili grounds to conclude that Melkisedek I was the one who commenced the construction of the church, whereas Iovane Okropiri II completed it. V. Tsiskarishvili thinks that the sanctuary was founded and thoroughly erected in the days of the former Catholicos. As for the inscriptions mentioning Iovane Okropiri II, they were added later. Besides, according to this scholar, the inscriptions preserved on the walls of the church of Ghaurma show that the village belonged to the Catholicosate of Metskhet.

A five-span bridge, dating back to the period between the 18th and 19th centuries, is preserved over the river Parvana, which connects both quarters of the village. As reported by N. Berdzenishvili, until 1893 the facade of this bridge bore a stone with a construc-



GHAURMA (GHAURMEK). The font of Sourb Astvatzatzin (Holy Virgin) Church; a cross relief decorating the front part of the bema; a bridge lying over the river Parvana

tion inscription in Georgian. Allegedly, during its renovation, it was replaced by one in the Armenian lan-

guage, which, however, could not be found there in 1933.⁶⁴

⁶⁴ ბერძენიშვილი ნ., *idem*, p. 75.

GHULALIS

Location. The village is situated on the left bank of the tributary Karasnakh, 11 kilometres north-west of the district centre of Ninotzminda, 8 kilometres south of Akhalkalak in a straight line, at an average altitude of 1,795 metres above sea level.

A Historical Introduction. In the Middle Ages and, particularly, between the 14th and 16th centuries, Ghulalis was one of the most populous and prospering Armenian villages in Javakhk. It was stripped of its Armenian residents in the 18th century, and was later populated by Muslims (presumably, these people were the natives of the place who had converted to Islam).

In the days of the Turkish invasion of 1918, the local Armenians found protection among their Turkish neighbours.

Economy. In the aftermath of the devastation caused to the agriculture of Ghulalis by the cereal leaf and Hottentot beetles between 1899 and 1900, the Ad Hoc Governmental Committee ranked it among the second-class villages affected by the disaster.¹

One of the most remarkable events marking the recent history of Ghulalis was the conveyance of a pipeline of potable water to the village (in 1937) through the united efforts of the local people.

World War II took away 60 lives from Ghulalis: on the whole, it had sent 150 fighters to the battle-field.² In 1944 the Turks living in the village were sent into exile.

Population. In the Middle Ages, Ghulalis was one of the most densely-populated Armenian villages in Javakhk.³ An eloquent proof of this is the spacious Armenian necropolis (13th to 14th centuries) extending at its north-eastern extremity. In the first half of the 17th century, part of the local inhabitants yielded up to

the pressure exerted by the pashas of Akhaltskha and converted to Islam, this being the only way for them to continue living in their native village. In 1870 Ghulalis had a population of 16 houses with 103 male and 111 female inhabitants.⁴ It remained half-populated by Turks until 1918. In this same year, most of its Muslims moved to the district of Aghbaba (Amasia).

Unlike the neighbouring villages, Ghulalis was comparatively later (early 1870s) re-inhabited by Armenians. They were from Karin District in origin, but they moved here from Darakyov, Ghabur, Jinis and other villages of the district of Tzaghka. The present-day inhabitants of Ghulalis attest that in 1918, when their fellow Turkish villagers constituted over 30 houses, the Armenians also comprised several families which were natives of the place—the Manvelians (13 to 14 houses); the Antonians (7 to 8 houses), and the Gevorgians (7 to 8 houses).

The available *statistical records* relating to the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1870 ⁵	5	36	20	56
1875 ⁶	5			
1877 ⁷		49	34	83
1878 ⁸		49	34	83
1880 ⁹		49	36	85
1881 ¹⁰		49	39	88
1882 ¹¹		53	38	91
1883 ¹²		54	39	93
1884 ¹³	7			
1885 ¹⁴		61	48	109
1887 ¹⁵		68	50	118

4 CMOTГ, т. 1, стр. 28.

5 Ibid.

6 «Մեղու Հայաստանի», 1875, № 44, էջ 2:

7 ՀԱԳ, ֆ. 53, գ. 1, զ. 3869, ք. 30-31:

8 Idem, file 3850, pp. 217-218.

9 Idem, file 3872, pp. 86-87.

10 Idem, file 3873, pp. 96-97.

11 Idem, file 3874, pp. 42-43.

12 Idem, file 3875, pp. 47-48.

13 «Արձագանք», 1885, № 3, էջ 41:

14 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 10:

15 Idem, file 3880, pp. 39-40.

1 Սալիմանյան, Անբերրիությունը Ախալքալակի գաղափարում եւ նրա հետեւանքները, էջ 248:

2 Դավթյան Ա., Ջավախք, էջ 102:

3 In 1898 I. P. Rostomov, who worked as a teacher in Tiflis' Female School of St. Nina, published an article in which he stated that the toponym of *Ghulalis* derives from a fortified tower located in the village territory. He based this viewpoint on the fact that the tower resembles a pitcher of wine ('*kula*') in appearance (Ростомов И., idem, p. 75).

1889 ¹⁶		73	48	121
1890 ¹⁷		72	51	123
1891 ¹⁸		76	54	130
1892 ¹⁹		81	55	136
1893 ²⁰		83	57	140
1894 ²¹		86	61	147
1897 ²²		101	65	166
1898 ²³		104	66	170
1899 ²⁴		108	70	178
1900 ²⁵		114	70	184
1901 ²⁶		114	73	187
1902 ²⁷		118	74	192
1905 ²⁸		124	81	205
1908 ²⁹	18	22	86	208
1910 ³⁰		125	100	225
1912 ³¹		136	104	240
1913 ³²	13			150
1914 ³³		137	104	241
1916 ³⁴		134	98	232
1918 ³⁵	25	170	138	308
1921 ³⁶		27	25	52
1987 ³⁷	180			1,200

In 1989 Ghulalis had a functioning **eight-year school** with 125 pupils.

Sourb Astvatzatzin (Holy Virgin) Church, which stands in the middle of the village, was built in the site of a ruined medieval sanctuary in the late 19th century. The existing archive documents mention it by different names such as *St. Stepanos* (1894),³⁸ *Sourb Astvatzatzin* (1899 to 1910)³⁹ and *Sourb Lusavorich* (1921).⁴⁰ As of 1903, the inhabitants of Ghulalis were busy with the renovation of the monument.⁴¹

16 Idem, file 3884, pp. 64-65.

17 Idem, file 3887, p. 144.

18 Idem, file 3889, p. 143.

19 Idem, file 3891, p. 115.

20 Idem, file 3895, pp. 41-42.

21 Idem, file 3896, pp. 168-169. Also see ֆ. 22, g. 1, q. 298, p. 21.

22 ՀԱԳ, ֆ. 53, g. 1, q. 3899, p. 141-142:

23 Idem, file 3897, p. 163.

24 Idem, file 3903, pp. 93-94.

25 Idem, file 3905, p. 55.

26 Idem, file 3906, p. 67. According to another source, the village had a population of 116 males and 73 females (ՀԱԳ, ֆ. 56, g. 1, q. 205, p. 134-135).

27 ՀԱԳ, ֆ. 53, g. 1, q. 3907, p. 17-18:

28 Idem, file 3912, pp. 260-261.

29 ՀԱԳ, ֆ. 35, g. 1, q. 559, p. 42:

30 ՀԱԳ, ֆ. 53, g. 1, q. 3917, p. 134-135:

31 Idem, file 3920, pp. 18-19.

32 «Արարատ», 1903, էջ 436:

33 ՀԱԳ, ֆ. 56, g. 6, q. 1020, p. 171-172:

34 ՀԱԳ, ֆ. 196, g. 1, q. 43, p. 18-19:

35 ՀԱԳ, ֆ. 469, g. 3, q. 2, p. 1-2:

36 ՀԱԳ, ֆ. 355, g. 1, q. 895, p. 4:

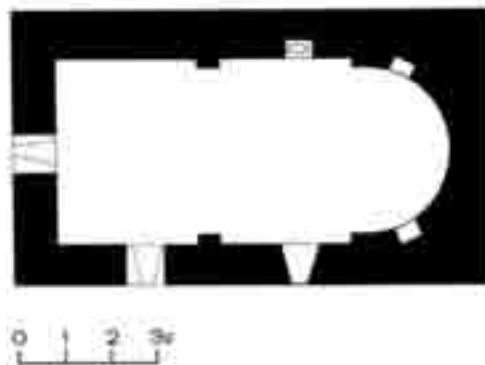
37 As attested by the registers of the Village Council.

38 ՀԱԳ, ֆ. 22, g. 1, q. 298:

39 ՀԱԳ, ֆ. 53, g. 1, q. 3903, q. 3917:

40 ՀԱԳ, ֆ. 355, g. 1, q. 895:

41 «Արարատ», 1903, էջ 437:



GHULALIS. Sourb Astvatzatzin (Holy Virgin) Church as seen from the south and south-east; a cross relief belonging to the church built in 1060, and the plan of this sanctuary

Sourb Astvatzatzin represents a uni-nave building of a wooden roof. It does not have sacristies, but it retains the font in its traditional place, viz. in its north-



GHULALIS. Partial views of the medieval Armenian necropolis of the village

ԳԿՁՆ ԺԻՆ ... ԺԿՆ ... ԲՆԺԽԺ Ժ ԴԵՆՆ ԴՆ ԿԵՆ ԴԿԶ ՆՆ. The inscription reads as follows in the present-day Georgian alphabet: ქრისტე ადიდებ ბაგრატ აფხაზთა და ქართველთა მეფე ჳევანტოსი და ძე ... გიორგი კუროპალატი შვეწიენ დაუტკებენ ... ბაგრატს თეოდოსეს ქორნიკონი იყო 280 (ანუ 210). E. Taghayshvili offers a more precise version of decipherment which, however, cannot be considered as absolutely trustworthy, as shown by the results of research carried out on the spot: [ყ]თორაქში. Relying on his own decipherment of the inscription, this scholar endeavours to completely restore it by opening all the contractions it has: რქსა ჟიხისერე, ეზრდე ცეცხერე ეფუცხთე დე ჟეხთორთორთე შიფი სიორესასო დე ძიქ მეთო ევასიერე ჰაქსე(ღ?)ჟანდერე, ყიქქიქი (this is a misprint and should be read as ყიქქიქი), ზეცქეცქი თორე, ჰეთორე იქშიქი უქანდეს-თორანსისი ძიქსე, ქამიქორთორს ექნესძორიქორედე ე-რედე იქი იქორესე, ჟასხანრქსანი უქს სუ.

V. Tsiskarishvili re-published E. Taghayshvili's decipherment, with some brief notes relating to its dating. N. Berdzenishvili offers ჳავახეთი. “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი” has ვესვ, დაუტკებენ თუანნი, პეტს თოდს ძეს ...ერთს განსაძლიერებლად, ქორნიკონი იყო სპ.

The inscription, which is dated 1060, makes reference to King Bagrat IV (1027 to 1072) and his son Giorgi II (1072 to 1089).



A cemetery extending at the north-eastern extremity of Ghulalis retains several finely-carved inscribed khachkars and tombstones together with a number of lonely pedestals whose cross-stones have disappeared. Gravestones bare of epitaphs form a greater number in this necropolis, which also preserves a finely-finished piece of stone once serving as a tympanum for an unknown medieval church.

Five lines on the upper part of a khachkar (115 x 73 x 17 centimetres) lying on the ground and half-buried in the earth:

Ի ԹՎ(ԻՆ) ԶԿԳ (1314): ԵՍ ՇԱՀՍ Կ/ԱՆԳ-(Ն)ԵՅԻ ԽԱԶՍ ՅԻ/ՇԱՏԱԿ ԻՆՁ ԵԻ Ծ/ՈՂԱՅ ԻՍՈՅ, Տ(Է)Ր Ա(ՍՏՈՒԱ)Ծ | ՈՂՈՐՄԻ ՆՈՅԱՅ:

Transl.: IN THE YEAR 763 (1314), I, SHAH, ERECTED THIS CROSS IN MEMORY OF MY PARENTS AND MY SOUL. MAY YOU, LORD, HAVE MERCY UPON THEM.

Published in: Կարասխայան Ս., Ջավախքի խաչքարերը, էջ 8; idem, Ջավախք, էջ 356.

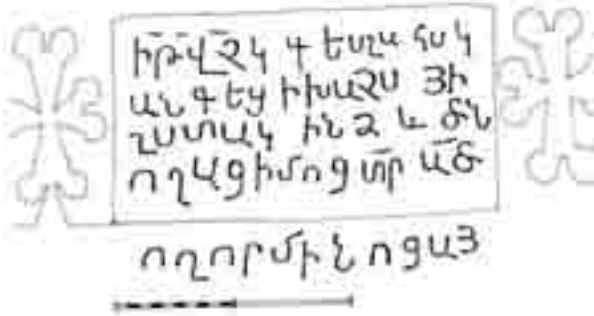


Three lines carved on the west-looking face of a khachkar pedestal:

ԵՍ ՍՈՂՈՄՈՆ ՍՈՒՏԱՆՈՒՆ Զ(Ա)Հ(ԱՆԱՅ) / ԿԱՆԳՆԵՅԻ ԶԽ(Ա)ԶՍ ՅԻՇԱՏԱԿ ԻՆՁ ԵԻ Ծ/ՈՂԱՅ ԻՍՈՅ, Տ(Է)Ր Ա(ՍՏՈՒԱ)Ծ ՈՂՈՐՄԻ ՆՈՅԱՅ:

Transl.: I, WORTHLESS PRIEST SOGHOMON, ERECTED THIS CROSS IN MEMORY OF MY PARENTS AND MY SOUL. GOD, MAY YOU BE MERCIFUL TOWARDS THEM.

Published in: Կարասխայան Ս., Ջավախքի խաչքարերը, էջ 8; idem, Ջավախք, էջ 356.



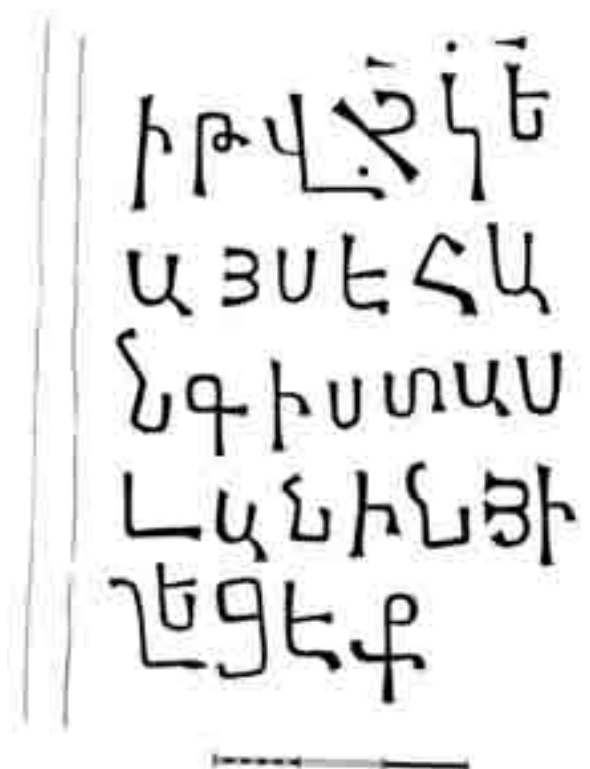
Only the following can be read from a two-line epitaph inscribed on the pedestal of the only standing khachkar of the cemetery:

ԵՍ Ս... ԿԱ(ՆԳՆ)ԷՅԻ ԶԽ(ԱԶՍ) ...Ձ...:

GHULALIS. A cross-stone (1314)



GHULALIS. A khachkar (early 14th century)



Transl.: I, S... ERECTED THIS CROSS...

Published in: **Կարապետյան Ս.**, Ջավախք, էջ 356.

A rectangular slab of stone (170 x 64 centimetres) is engraved with the following weathered inscription:

ԱՅՍ Է ՀԱՆԳԻՍՄ ՎԱՐ(ՁԵԼԻ)Ն | ... | (Յ)Ի-
ՇԵՍԷԸ:

*Transl.: IN THIS GRAVE REPOSES VARDZEL...
MAY YOU REMEMBER.*

Published in: **Կարապետյան Ս.**, *ibid.*



GHULALIS. The tympanum of a ruined church in the Armenian cemetery





GHULALIS. A ram-shaped tombstone and the pedestal of a quadrilateral stele found in the centre of the village

Five lines on another rectangular stone slab (182 x 72 centimetres):

Ի ԹՎ(ԻՆ) ՉԿԵ (1316) | ԱՅՍ Է ՀԱՆԳԻՍ
ԱՍԼԱՆԻՆ, ՅԻՇԵՑԷՔ:

*Transl.: IN THE YEAR 765 (1316). IN THIS GRAVE
REPOSES ASLAN. MAY YOU REMEMBER.*

Published in: **Վարապետյան Ա.**, *ibid.*

The territory of Ghulalis retains a **ruined fortified tower** which was still preserved standing as of the late 19th century. Its remnants comprise an underground structure consisting of two parts and resembling a mausoleum.

The village site of **Gavashen (Kavashen)** is located on the right bank of the tributary Karasnakn, in the east of Ghulalis (opposite it).⁴²

⁴² **Բերძენიშვილი ნ.**, *ibid.*, p. 62.

MAJADIA



MAJADIA. *The village as seen from the north-west*

Location. The village is situated within a kilometre and a half of the highway of Akhalkalak-Bakurian, 5 kilometres north-east of Akhalkalak in a straight line, between 1,680 and 1,740 metres of altitude above sea level.

A Historical Introduction. The Turkish tax list of 1595 mentions the village by the name of Metz (*Greater*) Majadia to differentiate it from another, smaller place of the same name. According to this source, it had a population of 18 houses and paid 13,000 *akches* to the State Treasury.¹ Being stripped of its Armenian inhabitants in the 18th century, it shifted under the rule of Muslim village heads. Thus, in the days of Ismayil, viz. between 1704 and 1705, it paid a state tax of 12,000 *akches*.²

The earthquake of 19 December 1899 destroyed 17 out of the 78 houses of Majadia, taking away one of the local residents' life.³ In the aftermath of the heavy damage it had suffered, in 1901 its name appeared in the list of the most destitute villages of Javakhk.⁴

Between 1899 and 1900, the cereal leaf and Hottentot beetles inflicted such serious harm on the agriculture of Majadia that the Ad Hoc Governmental Committee ranked it among the most severely-struck places of the neighbourhood.⁵ As revealed by its calculations, 14 of the local houses (with 67 inhabitants) were in bad need of most immediate relief.⁶

Majadia participated in World War II with 172 fighters, 72 of whom did not return from the battlefield.⁷

Population. The present-day residents of Majadia descend from the 29 Armenian families from Umutum Village,⁸ Karin Province which took up living in its territory in 1829 to 1830.

Construction Activity. A traveller who visited Majadia in the late 19th century writes: "Its houses, which stand close to one another in crooked streets,

5 Մայիլանան, Ամբերիոսիւնը Ախալքալաքի գաւառում եւ նրա հետեւանքները, էջ 248:

6 *Idem*, p. 249.

7 Դավթյան Ա., Ջավախք, էջ 102:

8 For the location of Umutum, see page 29 (note 4) of the present work.

1 Գյւրջիսեղանիս յեղադրոս ճոցո ճոցարո, քք. 219.

2 Ֆեղճորիս յեղադրոս ճոցո ճոցարո 1694-1732 ՎՎ., քք. 109.

3 «Մշակ», 1900, № 43, էջ 2:

4 «Մշակ», 1901, № 40, էջ 2:

represent single-floor buildings with earthen roofs. A number of trees and a public granary can be seen in the west of the village.”⁹

The following *statistical records* come to confirm that the Western Armenian resettlers continually grew in number after their arrival in the village:

Year	Houses	Males	Females	Total
1840 ¹⁰		127	131	258
1841 ¹¹		143	143	286
1842 ¹²		151	147	298
1844 ¹³		161	159	320
1845 ¹⁴		152	160	312
1847 ¹⁵		154	150	304
1849 ¹⁶		160	157	317
1851 ¹⁷	36	156	161	317
1853 ¹⁸		173	183	356
1854 ¹⁹		180	186	366
1857 ²⁰		170	182	352
1860 ²¹		171	193	364
1861 ²²		190	193	383
1862 ²³		195	201	396
1863 ²⁴		202	205	407
1864 ²⁵		208	213	421
1865 ²⁶		202	210	412
1866 ²⁷	39	202	210	412
1867 ²⁸		215	224	439
1868 ²⁹		219	232	451
1869 ³⁰		227	236	463
1870 ³¹	23	227	241	468
1871 ³²		243	241	484
1872 ³³		243	241	484
1873 ³⁴		249	266	515
1874 ³⁵				524
1875 ³⁶	50			527

9 «Նոր-Գար», 1896, № 133, էջ 2-3:

10 ՀԱԳ, ֆ. 53, ց. 1, ք. 3800, ք. 4:

11 Idem, file 3802, p. 64.

12 Idem, file 3805, p. 78.

13 Idem, file 3809, p. 15.

14 Idem, file 3811, pp. 72-73.

15 Idem, file 3814, p. 35.

16 Idem, file 3818, p. 40.

17 ՀԱԳ, ֆ. 56, ց. 1, ք. 2596, ք. 30:

18 ՀԱԳ, ֆ. 53, ց. 1, ք. 2743 ք. 37-38:

19 Idem, file 3825, pp. 47-48.

20 Idem, file 3830, pp. 53-54.

21 Idem, file 3833, p. 66.

22 Idem, file 3839, p. 26.

23 Idem, file 3836, p. 22.

24 Idem, file 3843, pp. 21-22.

25 Idem, file 3846, p. 10.

26 Idem, file 3848, pp. 11-14.

27 File 3848, p. 74.

28 Idem, file 3851, pp. 20-21.

29 Idem, file 3853, p. 27.

30 Idem, file 3856, p. 10; file 3855, pp. 6-7.

31 Idem, file 3857, pp. 19-20.

32 Idem, file 3858, p. 10.

33 Idem, file 3859, p. 57.

34 Idem, file 3862, pp. 71-72.

35 Idem, file 3864, p. 27.

36 Idem, file 3866, p. 21.

1876³⁷ 264 270 534

1877³⁸ 235 226 461

1878³⁹ 246 233 479

1880⁴⁰ 257 250 507

1881⁴¹ 256 252 508

1882⁴² 266 260 526

1883⁴³ 277 260 537

1884⁴⁴ 45

1885⁴⁵ 274 263 537

1887⁴⁶ 282 282 564

1889⁴⁷ 302 283 585

1890⁴⁸ 318 296 614

1891⁴⁹ 330 305 635

1892⁵⁰ 339 299 638

1893⁵¹ 346 306 652

1894⁵² 340 305 645

1896⁵³ 70

1897⁵⁴ 386 341 727

1898⁵⁵ 410 354 764

1899⁵⁶ 78 384 350 734

1900⁵⁷ 402 362 764

1901⁵⁸ 419 370 789

1902⁵⁹ 415 376 791

1905⁶⁰ 434 407 841

1907⁶¹ 800

1908⁶² 91 462 405 867

1910⁶³ 490 444 934

1912⁶⁴ 507 453 960

1914⁶⁵ 526 484 1,010

1916⁶⁶ 530 585 1,115

1918⁶⁷ 108 534 476 1,010

1919⁶⁸ 1,105

37 Idem, file 3868, pp. 30-31.

38 Idem, file 3869, pp. 28-29.

39 Idem, file 3850, pp. 218-219.

40 Idem, file 3872, p. 88.

41 Idem, file 3873, p. 98.

42 Idem, file 3874, p. 44.

43 Idem, file 3875, pp. 48-49.

44 «Արձազանք», 1885, № 3, էջ 43:

45 ՀԱԳ, ֆ. 53, ց. 1, ք. 3877, ք. 10:

46 Idem, file 3880, pp. 40-41.

47 Idem, file 3884, pp. 65-66.

48 Idem, file 3887, p. 145.

49 Idem, file 3889, p. 144.

50 Idem, file 3891, p. 116.

51 Idem, file 3895, pp. 120-121.

52 ՀԱԳ, ֆ. 22, ց. 1, ք. 298, ք. 21-22:

53 «Նոր-Գար», 1896, № 133, էջ 2-3:

54 ՀԱԳ, ֆ. 53, ց. 1, ք. 3899, ք. 142-143:

55 Idem, file 3897, p. 165.

56 Idem, file 3903, pp. 101-102.

57 Idem, file 3905, p. 52.

58 Idem, file 3906, p. 68.

59 Idem, file 3907, pp. 19-20.

60 Idem, file 3912, pp. 262-263.

61 ՀԱԳ, ֆ. 56, ց. 1, ք. 95, ք. 154:

62 ՀԱԳ, ֆ. 35, ց. 1, ք. 559, ք. 43:

63 ՀԱԳ, ֆ. 53, ց. 1, ք. 3917, ք. 135-136:

64 Idem, file 3920, pp. 18-19.

65 ՀԱԳ, ֆ. 56, ց. 6, ք. 1020, ք. 173-174: Another source reports 1,105 souls for the same year (Кавказский календарь на 1915 г., стр. 153).

66 ՀԱԳ, ֆ. 196, ց. 1, ք. 43, ք. 20-21:

67 ՀԱԳ, ֆ. 469, ց. 3, ք. 2, ք. 1-4:

68 ՀԱԳ, ֆ. 196, ց. 1, ք. 64, ք. 6:



MAJADIA. *Sourb Lusavorich (Holy Enlightener) Church and its enclosure as seen from the west and south-west; an eastward view of its interior, and a capital*

1921 ⁶⁹		300	200	500
1987 ⁷⁰	375			1,628

The only available source relating to **the parish school of Majadia** states that in 1881 it functioned with 42 pupils and a single teacher.⁷¹

Between the 1840s and 1850s, Majadia is mentioned as having a **church** called *Sourb Harutiun*, i.e. *Holy Resurrection*. Beginning with the early 1860s, it is referred to as bearing the name of *Sourb Lusavorich*, namely *Holy Enlightener*, which comes to suggest that it underwent reconstruction during the 1850s and 1860s. The present-day church of Majadia was erected in 1867, its construction inscription, engraved in thirteen lines on its entrance tympanum, attesting to this:

69 ՀԱԳ, ֆ. 355, ց. 1, գ. 895, ք. 1:

70 According to the information provided by the Village Council.

71 Խոսրոյան Մ., idem, p. 522.

1867 ԱՄԻ ՇԻՆԵՅԱԻ | Ս(ՈՒՐ)Բ ԼՈՒՍԱՎՈՐ-
 ՉԱՅ ԵԿԵՂԵՅՈՅ | ԱՐԴ(Ե)ԱՄԲ ՀԱՍԱՐԱԿՈՒ-
 Թ(Ե)Ն | ՄԱՃԱՏԻԱ ԳԻՒՂԻ | ՉԵՌԱՍԲ ՎԱՐՊԵՏ
 ԿՈԾՄԱՆԵԱՆԻ ԿԱՐԱՊԵՏ, | Ի ՕԾՄԱՆ ԳՐԻԳՈՐ
 ԵՊԻՍԿՈ(ՊՈ)Ս | ՍԱՔԻՆԵԱՆՅ ԵՐԱՇԽԱ(Ի)ՈՐ |
 ԿԱՐԱՊԵՏ Զ(Ա)ՀԱՆ(Ա)Յ(Ի) Տ(Է)Ր | ՅԱՐ(ՈՒ)ԹՈՒ-
 ՆԵ(Ա)Ն Փ(Ո)ՔՐ ԳՐԻԳ(Ո)Ր | Զ(Ա)Հ(Ա)ՆԱ ՊԱ-
 ՐՕՆ ՎԷ(Հ)ԱՓԱՌ | ՄԱՏԹԵՈՍ ԿԱ(Թ)ՕՂԻԿ(ՈՍԻ)
 | ԱՍ(ԵՆԱՅ)Ն ՀԱՅ(ՈՅ):

Transl.: SOURB LUSAVORICH CHURCH WAS BUILT IN THE YEAR 1867 BY MASTER KARAPET KOTZMANIAN THROUGH THE MEANS OF THE PEOPLE OF MAJATIA VILLAGE. BLESSED BY BISHOP GRIGOR SAKINIANTS IN THE PRESENCE OF PRIEST KARAPET TER-HARUTIUNIAN, JUNIOR PRIEST GRIGOR [AND]... CATHOLICOS OF ALL ARMENIANS HIS HOLINESS MATEOS.



MAJADIA. General views of the medieval Armenian necropolis extending in the middle of the village; fragments of quadrilateral steles (6th to 7th centuries), and a cross-stone (15th to 16th centuries)

The church, which represents “a stone-built vaulted”⁷² building, has always been the pearl of Majadia from an architectural standpoint: “...in the middle... stands its church whose magnificence turns it into the brightest jewel of the village.”⁷³

An Armenian cemetery extending not far from the church of Sourb Lusavorich retains a large number of stone slabs serving as tombstones, fragments of quadrilateral steles typical of the 6th to 7th centuries, as well as an inscribed *khachkar* tracing back to the 15th to 16th centuries with a rectangular gravestone engraved with a three-line epitaph in the Georgian Mesropian script.

72 «Արձագանք», 1885, № 3, էջ 43:

73 «Նոր-Դար», 1896, № 133, էջ 2-3:

Carved on the left vertical edge, and on both sides of the lower cross wings of the aforementioned ornate *khachkar*:

ԵՍ Խ(ՈՃԱ՞) Խ... ԿԱ(Ն)ԿՆ(ԵՅԻ) ... | ...
ՍԱՐԳՍԻՆ:

Transl.: I, KHOJA (?)... ERECTED... SARGIS.

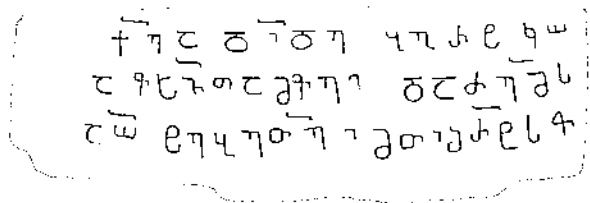
Published in: Կարապետյան Մ., idem, p. 364.

Inscribed on a tombstone:

ԱՅՍ Է՛ ՏԱՊԱՆ ՀԱՆԳՈՒՅԵԱԼ ՏԷՐ ԱԻԵՏԻՍ
ՔԱՀԱՆԱՅ ՊԵՏՐՈՍԵԱՆ, ՀԱՆԳՈՒՄՅԷ Ի
ԼՈՅՍ ԷՐ Ի ԹԻՒՆ 1850:

Transl.: IN THIS GRAVE REPOSES THE LATE
PRIEST AVETIS PETROSSIAN [WHO] YIELDED UP
HIS SOUL IN [ETERNAL] LIGHT IN THE YEAR
1850.

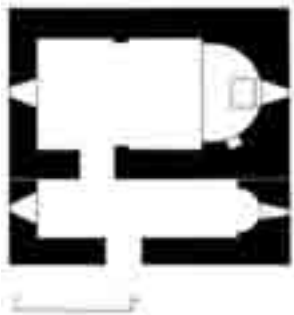
Published in: Կարապետյան Մ., ibid.



Another funerary memorial bears an epitaph in Georgian Mesropian letters:

ჩი ობიბი ყიჩხე ბ[...] | ოფხბოტ
ჰიფი ობ ბიჰს | ოსა -ყიფხიბიბიბიბი
ქ(რისტე) ადიღე ბ(ა)გრ(ა)ტ კო[ვრაპაღატი]
| აფხ(ა)ზთა მ(ე)ფეი და ძე მ(ი)ს(ი) | ა(შ)ოტ -
ბე-იმთიდრტსფ.

Transl.: CHRIST, MAY YOU GLORIFY KING OF
ABKHAZIANS BAGRAT KYURAPAGHAT AND HIS
SON ASHOT...



MAJADIA. The plan of St. Hovhannes Monastery; this sanctuary as seen from the south and north-east; a cross relief carved on its southern facade

Published in: “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” თბილისი, 2000, გვ. 52.
Misreading: “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი” deciphers the inscription as follows: დაუტკბე თუაღნი მათი ბაგრატს.
Note: According to the editorial staff of “ჯავახეთი. ისტორიულ-



ხუროთმოძღვრული გზამკვლევი,” the inscription mentions King Bagrat III (975 to 1014) and dates from the period between the years 1001 and 1008.

Half a kilometre north-east of Majadia rises the **monastery of St. Hovhannes**, which is a most important pilgrimage site for the Armenians of the neighbourhood. It represents a uni-nave vaulted monument (exterior dimensions: 7.20 x 4.35 metres) entirely built of finely-dressed stone, with its entrance opening into a hall adjoining it in the south. As of 2006, the sanctuary was preserved standing.

MARTUNY (POKR KHOSPIA)



MARTUNY (POKR KHOSPIA). The village as seen from the north-west

Location. Right opposite Metz Khospia, on the right bank of the river Parvana, 3 kilometres south of Akhalkalak, at an altitude of 1,700 to 1,720 metres above sea level lies the village of Pokr (*Smaller*) Khospia which is presently called *Martuny*.

Population. In 1595 the village comprised 9 houses (the local inhabitants included Father Bek's son Mkrtych) and paid 3,200 *akches* to the state.¹ It was stripped of its Armenian residents in the 18th century and revived immediately after the Russo-Turkish war of 1829 to 1830, when some Armenians from Shinet (Shipek) Village,² Tortum District, Karin Province took up living in its territory.

The existing *statistical records* relating to the growth of the Armenian population of Pokr Khospia between the 19th and 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1840 ³		51	48	99
1841 ⁴		44	58	102
1842 ⁵	59	48		107
1844 ⁶		66	55	121
1845 ⁷		70	60	130
1847 ⁸		61	50	111
1849 ⁹		64	57	121
1853 ¹⁰		75	62	137
1854 ¹¹		79	63	142
1857 ¹²		98	89	187
1861 ¹³		87	68	155
1862 ¹⁴		92	71	163
1863 ¹⁵		93	69	162

³ ՀԱԿ, ֆ. 53, գ. 1, գ. 3800, ք. 4-5:

⁴ Idem, file 3802, pp. 64-65.

⁵ Idem, file 3805, pp. 77-78.

⁶ Idem, file 3809, pp. 13-14.

⁷ Idem, file 3811, pp. 72-73.

⁸ Idem, file 3814, pp. 34-35.

⁹ Idem, file 3818, pp. 38-39.

¹⁰ Idem, file 2743, pp. 38-39.

¹¹ Idem, file 3825, pp. 48-49.

¹² Idem, file 3830, pp. 52-53.

¹³ Idem, file 3839, pp. 23-24.

¹⁴ Idem, file 3836, pp. 22-23.

¹⁵ Idem, file 3843, pp. 21-22.

¹ Գրքահանության վեցամսյակի ընդհանուր արդյունքներ, ԳՊ. 218.

² For the location of Shinet, see page 36 (note 4) of the present work.

Part of the resettlers from Shinet took up living in Azavret Village, Javakhk.

1864 ¹⁶		102	68	170	1900 ⁴⁷	213	185	398	
1866 ¹⁷	29	105	74	179	1901 ⁴⁸	222	185	407	
1867 ¹⁸		102	90	192	1902 ⁴⁹	227	195	422	
1868 ¹⁹		111	91	202	1905 ⁵⁰	254	211	465	
1869 ²⁰		111	94	205	1908 ⁵¹	53	264	209	473
1870 ²¹		118	98	216	1910 ⁵²		266	224	490
1871 ²²		125	95	220	1912 ⁵³		280	227	507
1872 ²³		130	106	236	1914 ⁵⁴		294	236	530
1873 ²⁴		131	110	241	1916 ⁵⁵	64	245	228	473
1874 ²⁵				245	1921 ⁵⁶		101	98	199
1875 ²⁶	20			242	1987 ⁵⁷	208			859
1876 ²⁷		137	111	248					
1877 ²⁸		143	117	260					
1878 ²⁹		148	119	267					
1880 ³⁰		152	132	284					
1881 ³¹		155	137	292					
1882 ³²		160	134	294					
1883 ³³		165	134	299					
1884 ³⁴	21								
1885 ³⁵		168	132	300					
1886 ³⁶		168	132	300					
1887 ³⁷		185	153	338					
1889 ³⁸		194	155	349					
1890 ³⁹		200	166	366					
1891 ⁴⁰		207	178	385					
1892 ⁴¹		186	160	346					
1893 ⁴²		183	147	330					
1894 ⁴³		186	149	335					
1897 ⁴⁴		201	169	370					
1898 ⁴⁵		213	174	387					
1899 ⁴⁶		216	179	395					

16 Idem, file 3846, pp. 10-11.

17 Idem, file 3848, p. 75.

18 Idem, file 3851, pp. 21-22.

19 Idem, file 3853, p. 27.

20 Idem, file 3856, p. 9.

21 Idem, file 3857, p. 23.

22 Idem, file 3858, pp. 9-10.

23 Idem, file 3859, pp. 56-57.

24 Idem, file 3862, pp. 70-71.

25 Idem, file 3864, pp. 26-27.

26 ՀԱԳ, ֆ. 53, ց. 1, գ. 3866, ք. 21-22: Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

27 ՀԱԳ, ֆ. 53, ց. 1, գ. 3868, ք. 30-31:

28 Idem, file 3869, pp. 28-29.

29 Idem, file 3850, pp. 218-219.

30 Idem, file 3872, pp. 87-88.

31 Idem, file 3873, pp. 96-97.

32 Idem, file 3874, pp. 42-43.

33 Idem, file 3875, pp. 47-48.

34 «Արձագանք», 1885, № 3, էջ 43: In the same year, the village also comprised 21 houses of Turkish inhabitants.

35 ՀԱԳ, ֆ. 53, ց. 1, գ. 3877, ք. 10:

36 Idem, file 3878, pp. 10-11.

37 Idem, file 3880, pp. 39-40.

38 Idem, file 3884, pp. 64-65.

39 Idem, file 3887, p. 143.

40 Idem, file 3889, p. 142.

41 Idem, file 3891, p. 114.

42 Idem, file 3895, pp. 41-42.

43 Idem, file 3896, pp. 167-168.

44 Idem, file 3899, pp. 140-141.

45 Idem, file 3897, p. 162.

46 Idem, file 3903, pp. 93-94.

Due to the damage inflicted on the village by the cereal leaf and Hottentot beetles between 1899 and 1900, it was ranked among the second-class places of the district which had suffered this natural calamity.⁵⁸

The Armenian parochial school of Pokr Khospia, which was founded in 1874,⁵⁹ had 17 pupils in 1877,⁶⁰ and 19 in 1878.⁶¹ This institution also functioned in 1880.⁶²

The Armenian church of Sourb Arakelots (*Of the Holy Apostles*), which is located at the northern extremity of the village, represents a uni-nave vaulted monument (exterior dimensions: 8.96 x 5.46 metres) thoroughly built of finely-finished stone. Its walls are



MARTUNY (POKR KHOSPIA). The plan of the church of Sourb Arakelots (*Holy Apostles*)

47 Idem, file 3905, p. 55.

48 Idem, file 3906, p. 67.

49 Idem, file 3907, pp. 16-17.

50 Idem, file 3912, pp. 259-260.

51 ՀԱԳ, ֆ. 35, ց. 1, գ. 559, ք. 42:

52 ՀԱԳ, ֆ. 53, ց. 1, գ. 3917, ք. 134-135:

53 Idem, file 3920, pp. 17-18.

54 ՀԱԳ, ֆ. 56, ց. 6, գ. 1020, ք. 170-171: Another source reports the number of the residents of Metz and Pokr Khospia together as totalling 1,073 (Кавказский календарь на 1915 г., стр. 199).

55 ՀԱԳ, ֆ. 469, ց. 3, գ. 2, ք. 1-4:

56 ՀԱԳ, ֆ. 355, ց. 1, գ. 895, ք. 1:

57 Of these 208 families—with a total of 859 souls—133 (475 souls) lived in Khospia, and the remaining 75 (384 souls) in Martuny.

58 Մալխանյան, Ամբերիթիւթիւնը Ախալքալաքի գաւառում եւ նրա հետեւանքները, էջ 248:

59 Խաղոյան Ս., idem, p. 518.

60 ՀԱԳ, ֆ. 53, ց. 1, գ. 3850, ք. 130:

61 Idem, p. 177.

62 Խաղոյան Ս., ibid.



MARTUNY (POKR KHOSPIA). The church of Sourb Arakelots (Holy Apostles) as seen from the south-east and south-west

not engraved with any inscriptions, but apparently, it dates back to the period between the 12th and 13th centuries. The sanctuary still retains its font made of a single piece of stone.

Most presumably, primarily Sourb Arakelots used to belong to the Greek faith, but in the early 1830s, it was consecrated as an Armenian Apostolic sanctuary and started serving as a parish church.⁶³ In the late 19th century, it was in a state of decrepitude,⁶⁴ but in the 1980s, Georgia's Department for the Preservation of Monuments restored it from its very foundations.



MARTUNY (POKR KHOSPIA). The remains of the church preserved in the middle of the village and held sacred by the local people

The only remnant of another, almost totally annihilated **church** is the part adjoining its bema. In recent years, an annex has been erected close to it, and now it serves as a sacred site of worship for the local people. Judging from the surviving vestiges of the monument, it used to represent a uni-nave building of finely-finished stone and mortar.

⁶³ «Արձագանք», 1885, № 3, էջ 43:

⁶⁴ «Նոր-Գար», 1898, № 159, էջ 2:

METZ ARAGYAL



METZ ARAGYAL. The village as seen from the south

Location. Metz Aragyal is situated on the left bank of the river Parvana, 8 kilometres north-east of the district centre of Ninotzminda, 18 kilometres south-east of Akhalkalak in a straight line, between 1,890 and 1,920 metres of altitude above sea level.

A Historical Introduction. During the 10th and 11th centuries, the population of the village adhered to the Greek faith. As attested by the Turkish tax list of 1595, it paid 7,000 *akches* to the State Treasury.¹ Being stripped of its Armenian inhabitants in the 18th century, it was again re-populated by Armenians in the 1830s.

Population. The present-day people of Metz Aragyal descend from those 22 Armenian families which left Brdonk Village,² Karin Province, Western Armenia between 1829 and 1830, and took up living in the territory of Samsar. They, however, stayed there only for two months, after which they were divided in two groups and founded the villages of Akana (7 houses) and Metz Aragyal (15 houses).

The available *statistical data* regarding the number of the Armenians inhabiting Metz Aragyal during the 19th and 20th centuries are as follows:

Year	Houses	Males	Females	Total
1840 ³		72	77	149
1841 ⁴		85	91	176
1842 ⁵		91	99	190
1844 ⁶		101	109	210
1845 ⁷		112	120	234
1847 ⁸		91	110	201
1849 ⁹		100	110	210
1851 ¹⁰	19	79	70	149
1853 ¹¹		91	87	178
1854 ¹²		93	93	186
1857 ¹³		136	136	272

³ ՀԱԳ, ֆ. 53, գ. 1, զ. 3800, թ. 4:

⁴ Idem, file 3802, pp. 63-64.

⁵ Idem, file 3805, pp. 78-79.

⁶ Idem, file 3809, pp. 15-16.

⁷ Idem, file 3811, pp. 72-73.

⁸ Idem, file 3814, pp. 32-33.

⁹ Idem, file 3818, pp. 39-40.

¹⁰ ՀԱԳ, ֆ. 56, գ. 1, զ. 2596, թ. 32:

¹¹ ՀԱԳ, ֆ. 53, գ. 1, զ. 2743 թ. 38-39:

¹² Idem, file 3825, pp. 48-49.

¹³ Idem, file 3830, pp. 52-53.

¹ Գրքահանության վեցամսյակի օրագրի, թ. 234.

² The ancestors of the present-day inhabitants of Akana and Gom were from Brdonk, too (see page 78 (note 2) of the present work).

1860 ¹⁴		151	144	295	1897 ⁴⁵		333	282	615
1861 ¹⁵		152	129	281	1898 ⁴⁶		335	277	612
1862 ¹⁶		153	128	281	1899 ⁴⁷		344	280	624
1863 ¹⁷		159	138	297	1900 ⁴⁸		346	285	631
1864 ¹⁸		158	144	302	1901 ⁴⁹		353	293	646
1865 ¹⁹		163	157	320	1902 ⁵⁰		370	300	670
1866 ²⁰	36	163	157	320	1905 ⁵¹		396	337	733
1867 ²¹		168	155	323	1908 ⁵²	72	420	343	763
1868 ²²		166	158	324	1910 ⁵³		448	375	823
1869 ²³		169	166	335	1912 ⁵⁴		472	390	862
1870 ²⁴		177	172	349	1914 ⁵⁵				941
1871 ²⁵		180	178	358	1916 ⁵⁶		490	400	890
1872 ²⁶		186	179	365	1918 ⁵⁷	120	465	450	915
1873 ²⁷		195	178	382	1921 ⁵⁸		80	70	150
1874 ²⁸				388	1926 ⁵⁹	98			430
1875 ²⁹	42			403	1987 ⁶⁰	215			1,051
1876 ³⁰		215	193	408					
1877 ³¹		228	215	443					
1878 ³²		228	212	440					
1880 ³³		237	217	454					
1882 ³⁴		239	218	457					
1883 ³⁵		241	219	460					
1884 ³⁶	42								
1885 ³⁷		251	220	471					
1887 ³⁸		280	239	519					
1889 ³⁹		289	258	547					
1890 ⁴⁰		292	262	554					
1891 ⁴¹		294	270	564					
1892 ⁴²		300	262	562					
1893 ⁴³	47	308	263	571					
1894 ⁴⁴		314	269	583					

World War II took away 50 lives from Metz Aragal: on the whole, it had sent 126 of its residents to the battle-field.⁶¹

Although the village did not boast a large population, it had a functioning **Armenian school**. The earliest records relating to its activity date from 1865:

Year	Comments	Teachers	Pupils
1865 ⁶²		1	19
1873 ⁶³	Functioning		
1874 ⁶⁴	Functioning		
1875 ⁶⁵		Melkon Manukian	17
1876 ⁶⁶		1	18
1877 ⁶⁷		1	28
1878 ⁶⁸		1	20
1881 ⁶⁹		1	17
1882 ⁷⁰		1	24
1917 ⁷¹	Supported by the Armenian Charity Society of Caucasia		

14 Idem, file 3833, pp. 66-67.

15 Idem, file 3839, pp. 23-24.

16 Idem, file 3836, pp. 20-21.

17 Idem, file 3843, pp. 20-21.

18 Idem, file 3846, pp. 9-10.

19 Idem, file 3848, pp. 11-12.

20 Idem, p. 74.

21 Idem, file 3851, pp. 21-22.

22 Idem, file 3853, p. 28.

23 Idem, file 3856, p. 9.

24 Idem, file 3857, p. 23.

25 Idem, file 3858, pp. 9-10.

26 Idem, file 3859, pp. 56-57.

27 Idem, file 3862, pp. 70-71.

28 Idem, file 3864, pp. 26-27.

29 Idem, file 3866, pp. 21-22. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

30 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, թ. 29-30:

31 Idem, file 3869, p. 29.

32 Idem, file 3850, pp. 217-218.

33 Idem, file 3872, pp. 87-88.

34 Idem, file 3874, pp. 42-43.

35 Idem, file 3875, pp. 47-48.

36 «Արձագանք», 1885, № 3, էջ 41:

37 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, թ. 14:

38 Idem, file 3880, pp. 39-40.

39 Idem, file 3884, pp. 64-65.

40 Idem, file 3887, p. 145.

41 Idem, file 3889, p. 144.

42 Idem, file 3891, p. 116.

43 Idem, file 3895, pp. 41-42. Also see «Մուրճ», 1894, № 5, էջ 794.

44 ՀԱԳ, ֆ. 53, գ. 1, զ. 3896, թ. 169-170:

45 Idem, file 3899, pp. 142-143.

46 Idem, file 3897, p. 164.

47 Idem, file 3903, pp. 93-94.

48 Idem, file 3905, p. 55.

49 Idem, file 3906, p. 68.

50 Idem, file 3907, pp. 18-19.

51 Idem, file 3912, pp. 261-262.

52 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, թ. 42:

53 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, թ. 134-135:

54 Idem, file 3920, pp. 18-19.

55 Кавказский календарь на 1915 г., стр. 89.

56 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, թ. 19-20:

57 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, թ. 1-4:

58 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, թ. 1:

59 Արդյան Ս., idem, p. 125.

60 According to the documents offered by the Village Council.

61 Դավթյան Ա., Ջավախք, էջ 101:

62 ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, թ. 2:

63 Խորոյան Ս., idem, p. 513.

64 Ibid.

65 ՀԱԳ, ֆ. 56, գ. 3, զ. 52, թ. 17:

66 ՀԱԳ, ֆ. 53, գ. 1, զ. 3850, թ. 51:

67 Idem, file 3869, pp. 28-29.

68 Idem, file 3850, p. 177.

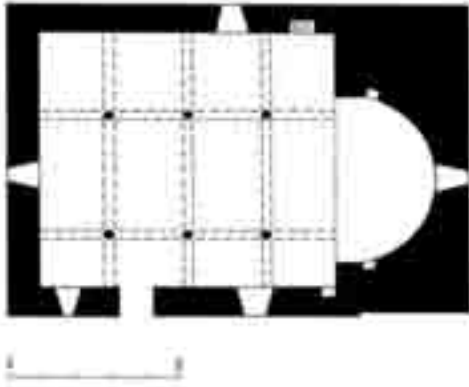
69 Idem, file 3873, pp. 96-97.

70 Idem, file 3874, pp. 42-43.

71 «Армянский вестник», 1917, № 35-36, стр. 21.



METZ ARAGYAL The church named Tzeruny (Old Man) as seen from the north, and an eastward view of its interior



METZ ARAGYAL. Sourb Khach (Holy Cross) Church as seen from the south; a westward view of its interior, and the plan of the monument

In the 1830s, the people of Metz Aragyal erected a **stone church** resting on three pairs of columns and having a wooden roof. The sanctuary (exterior dimensions: 13.61 x 9.15 metres), which is named **Sourb Khach (Holy Cross)**, is built of undressed stone, with

the exception of its northern wall, which is entirely laid with finely-finished blocks. Its southern facade bears traces of repairs.

Metz Aragyal retains the remains of **another church** tracing back to the period between the 13th and 14th centuries. This uni-nave vaulted sanctuary of finely-finished stone is known by the name of *Tzeruny (Old Man)* among the people of the neighbourhood. In the late 19th century, the remnants of the monument comprised a block of stone engraved with a brief inscription in the Georgian Mesropian script:

ⴌⴓⴑ ⴒⴓ
 თ(ევეღორ)ე წ(მიღა)ღ.

Transl.: *SAINTEVDORE [ST. THADDAEUS]*.

Published in: **Ростомов И.**, idem, p. 35; **ცისკარიშვილი ვ.** ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 123.

Misreading: I. Rostomashvili has წმიღასი, and V. Tsiskarishvili წმინღაღ.

METZ GYONDURA



METZ GYONDURA. The village as seen from the north-west

Location. The village lies on both banks of the river Karasnakn, 10 kilometres north-west of the district centre of Ninotzminda, 11 kilometres south of Akhalkalak in a straight line, between 1,795 and 1,840 metres of altitude above sea level.

Population. The ancestors of the present-day inhabitants of Metz Gyondura moved to its territory from the villages of Ova Sub-District of Karin Province between 1829 and 1830.

The available *statistical data* relating to the number of the local population as of the 19th and 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1840 ¹		130	126	256
1841 ²		121	116	237
1842 ³		129	125	254
1844 ⁴		140	137	277
1845 ⁵		150	142	292

1 ՀԱԴ, ֆ. 53, ց. 1, զ. 3800, ք. 4:

2 Idem, file 3802, pp. 64-65.

3 Idem, file 3805, pp. 76-77.

4 Idem, file 3809, pp. 14-15.

5 Idem, file 3811, pp. 72-73.

1847 ⁶		160	165	325
1849 ⁷		165	160	325
1853 ⁸		173	171	344
1854 ⁹		174	172	346
1857 ¹⁰		200	179	379
1860 ¹¹	37	254	243	497
1861 ¹²	41	229	227	456
1862 ¹³	41	228	235	463
1863 ¹⁴		237	237	474
1864 ¹⁵	41	241	237	478
1865 ¹⁶		235	226	461
1866 ¹⁷	41	235	226	461
1867 ¹⁸		347	343	700

6 Idem, file 3814, pp. 33-34.

7 Idem, file 3818, pp. 39-40.

8 Idem, file 2743, pp. 38-39.

9 Idem, file 3825, pp. 48-49.

10 Idem, file 3830, pp. 52-53.

11 Idem, file 3833, pp. 66-67.

12 Idem, file 3839, pp. 23-24.

13 Idem, file 3836, pp. 20-21.

14 Idem, file 3843, pp. 21-22.

15 Idem, file 3846, pp. 10-11.

16 Idem, file 3848, pp. 11-12.

17 Idem, p. 74.

18 Idem, file 3851, pp. 21-22.

1868 ¹⁹	353	351	704
1869 ²⁰	359	369	728
1870 ²¹	367	375	742
1871 ²²	380	384	764
1872 ²³	387	385	772
1873 ²⁴	399	393	792
1874 ²⁵			798
1875 ²⁶	56		790
1876 ²⁷		420	396
1877 ²⁸		332	306
1878 ²⁹		342	319
1880 ³⁰		361	339
1881 ³¹		378	352
1882 ³²		388	350
1883 ³³		399	350
1884 ³⁴	55		
1885 ³⁵		412	376
1886 ³⁶		412	372
1887 ³⁷		465	401
1889 ³⁸		480	408
1890 ³⁹		490	424
1891 ⁴⁰		512	437
1892 ⁴¹		505	421
1893 ⁴²		501	431
1894 ⁴³		506	431
1897 ⁴⁴		535	470
1898 ⁴⁵		540	488
1899 ⁴⁶		542	490
1900 ⁴⁷		550	496
1901 ⁴⁸		539	514
1902 ⁴⁹		554	533
1905 ⁵⁰		597	574

1908 ⁵¹	125	633	629	1,262
1910 ⁵²		680	665	1,345
1912 ⁵³		725	706	1,431
1914 ⁵⁴		742	734	1,476
1916 ⁵⁵		740	746	1,486
1918 ⁵⁶	185	710	725	1,435
1921 ⁵⁷		99	96	195
1926 ⁵⁸	177			924
1988 ⁵⁹	302			1,620

Metz Gyondura participated in World War II with 214 of its inhabitants, 108 of whom did not return from the battle-field.⁶⁰

The exact year of the foundation of the village’s **Armenian parish school**, located in the narthex of St. Hakob Church, remains unknown. The earliest sources bearing reference to it date from 1865. As in the other villages of the region, the closing of this Armenian institution was due to the establishment of a **state (Russian) school** in the mid-1880s: “...a royal school is being built here at the expense of several villages.”⁶¹

Year	Comments	Teachers	Pupils
1865 ⁶²		1	41
1875 ⁶³		Alex. Petrossiants	20
1876 ⁶⁴		1	26
1881 ⁶⁵		1	30
1989 ⁶⁶	Secondary		270

The Armenian church of St. Hakob was founded in the 1830s, but in 1869 it was replaced by another sanctuary of stone which was preserved standing as of 2006.

The western facade of this monument is engraved with a five-line inscription:

ՆՈՐՈՔԵՅԱԻ Ս(ՈՒՐ)Բ ԵԿԵՂԵՑԻՍ ՀԱՅՈՑ ՅԱՇԽԱՏՈՒԹԵ(ԱՍ)Բ ՀԱՍԱՐԱԿՈՒԹԵԱՆ ՁԵՆԱՍԴԲՆ ՅԱԿՈԲ Զ(Ա)Հ(Ա)Ն(ԱՅ)Ի ՄԻՔԷԼԵ(Ա)ՆՅ, 1869:

Transl.: THIS HOLY ARMENIAN CHURCH WAS RECONSTRUCTED BY PRIEST HAKOB MIKEL-

19 Idem, file 3853, p. 27.
 20 Idem, file 3856, p. 9.
 21 Idem, file 3857, p. 23.
 22 Idem, file 3858, pp. 9-10.
 23 Idem, file 3859, pp. 56-57.
 24 Idem, file 3862, pp. 70-71.
 25 Idem, file 3864, pp. 25-26.
 26 Idem, file 3866, pp. 19-20. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.
 27 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, ք. 29-30:
 28 Idem, file 3869, pp. 28-29.
 29 Idem, file 3850, pp. 217-218.
 30 Idem, file 3872, pp. 86-87.
 31 Idem, file 3873, pp. 96-97.
 32 Idem, file 3874, pp. 42-43.
 33 Idem, file 3875, pp. 47-48.
 34 «Արձագանք», 1885, № 3, էջ 41:
 35 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 10:
 36 Idem, file 3878, p. 11.
 37 Idem, file 3880, pp. 39-40.
 38 Idem, file 3884, pp. 64-65.
 39 Idem, file 3887, p. 144.
 40 Idem, file 3889, p. 143.
 41 Idem, file 3891, p. 115.
 42 Idem, file 3895, pp. 41-42.
 43 Idem, file 3896, pp. 168-169.
 44 Idem, file 3899, pp. 141-142.
 45 Idem, file 3897, p. 163.
 46 Idem, file 3903, pp. 93-94.
 47 Idem, file 3905, p. 55.
 48 Idem, file 3906, p. 67.
 49 Idem, file 3907, pp. 17-18.
 50 Idem, file 3912, pp. 260-261.

51 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 42:
 52 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, ք. 134-135:
 53 Idem, file 3920, pp. 17-18.
 54 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 171-172:
 55 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 18-19:
 56 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:
 57 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:
 58 **Արդյան Ս.**, idem, p. 124.
 59 As attested by the documents kept at the Village Council.
 60 **Դավթյան Ա.**, Ջավախք, էջ 102:
 61 «Արձագանք», 1885, № 3, էջ 41:
 62 ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, ք. 2:
 63 ՀԱԳ, ֆ. 56, գ. 3, զ. 52, ք. 44:
 64 Idem, file 3850, p. 51.
 65 **Խորդյան Ս.**, idem, p. 515.
 66 Substantiated by the information provided by the School Administration.



METZ GYONDURA. St. Hakob Church from the north-west and south-west; a cross-stone set in its western facade, and the inscriptions of the sanctuary

IANTS THROUGH THE MEANS OF THE [LOCAL] PEOPLE. 1869.

Published in: **Վարդանյան Մ.**, Ջավախք, էջ 373.

The same facade bears another inscription in three lines:

ԻՇՍՏԱԿ ԽԱՉԻ, | ՅԱԿՈՔ, ԳՐԻԳ(Ո)Ր | ԹՈՐՈՍԵԱՆ, 1869:

Transl.: DEDICATED TO THE [HOLY] CROSS. HAKOB, GRIGOR TOROSSIAN. 1869.

Published in: **Վարդանյան Մ.**, idem, p. 374.

In the centre of Metz Gyondura extends a **graveyard** which retains inscribed tombstones tracing back to the second half of the 19th century.

METZ KHANCHALI

Location. The village is situated not far from the south-eastern shore of Lake Khanchali, 2 kilometres south of Ninotzmindra, 19 kilometres south-east of Akhalkalak in a straight line, at an altitude of 1,940 to 1,980 metres above sea level.

Population. The present-day inhabitants of Metz Khanchali descend from those Armenian resettlers who left their homes in Hindzk Village,¹ Karin District, Karin Province between 1829 and 1830, and took up living first in Sazel Village, Akhaltskha and then in Khanchali Village, Javakhk: “...but finally, some of them moved towards Akhalkalak (Metz Khanchal).”²

Before the arrival of Russian Dukhobors in Javakhk in 1847, the Armenians of Khanchali held possession of vast arable lands of which they were stripped after the establishment of the villages of Orlovka, Spasovka and Bogdanovka.³

Metz Khanchali participated in World War II with 202 of its residents, 72 of whom sacrificed their lives on the battle-field.⁴

Statistical Records. Metz Khanchali is one of those few villages in Javakhk where the local people continually grew in number between the 19th and 20th centuries. The table of statistical data which follows below comes to substantiate this:

Year	Houses	Males	Females	Total
1840 ⁵		106	83	189
1841 ⁶		116	91	207
1842 ⁷		121	104	225
1844 ⁸		137	117	254
1845 ⁹		160	134	294
1847 ¹⁰		161	150	311

1849 ¹¹		172	160	332
1853 ¹²		176	173	349
1854 ¹³		178	175	353
1857 ¹⁴		238	223	461
1860 ¹⁵		216	205	421
1861 ¹⁶		219	203	422
1862 ¹⁷		223	214	437
1863 ¹⁸		230	214	444
1864 ¹⁹		234	222	456
1866 ²⁰	42	245	230	475
1867 ²¹		250	246	496
1868 ²²		287	255	542
1869 ²³		299	260	559
1870 ²⁴		307	258	565
1871 ²⁵		316	265	581
1872 ²⁶		323	270	593
1873 ²⁷		332	278	600
1874 ²⁸				627
1875 ²⁹	60			631
1876 ³⁰		349	295	644
1877 ³¹		365	319	684
1878 ³²		369	319	688
1881 ³³		390	331	721
1882 ³⁴		395	336	731
1883 ³⁵		387	331	718

1 Hindzk—nowadays renamed Dumlu—was an Armenian-inhabited village lying 19 kilometres north-east of Karin City.
 2 Մուրատեանց Յ., Ախալցխայի գաւառի մի քանի հայ գիւղերը, «Մուրճ», 1895, № 2, էջ 326:
 3 АКАК, т. X, Тифлис, 1885, стр. 123.
 4 Գալթրյան Ա., Ջափախը, էջ 101:
 5 ՀԱԳ, ֆ. 53, ց. 1, գ. 3800, ք. 4:
 6 Idem, file 3802, pp. 63-64.
 7 Idem, file 3805, pp. 78-79.
 8 Idem, file 3809, pp. 15-16.
 9 Idem, file 3811, pp. 72-73.
 10 Idem, file 3814, pp. 34-35.

11 Idem, file 3818, pp. 39-40.
 12 Idem, file 2743, pp. 38-39.
 13 Idem, file 3825, pp. 48-49.
 14 Idem, file 3830, pp. 52-53.
 15 Idem, file 3833, pp. 66-67.
 16 Idem, file 3839, pp. 23-24.
 17 Idem, file 3836, pp. 20-21.
 18 Idem, file 3843, pp. 21-22.
 19 Idem, file 3846, pp. 9-10.
 20 Idem, file 3848, p. 74.
 21 Idem, file 3851, pp. 21-22.
 22 Idem, file 3853, p. 27.
 23 Idem, file 3856, p. 9.
 24 Idem, file 3857, p. 23.
 25 Idem, file 3858, pp. 9-10.
 26 Idem, file 3859, pp. 56-57.
 27 Idem, file 3862, pp. 71-72.
 28 Idem, file 3864, pp. 26-27.
 29 Idem, file 3866, pp. 19-20. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.
 30 ՀԱԳ, ֆ. 53, ց. 1, գ. 3868, ք. 29-30:
 31 Idem, file 3869, pp. 28-29.
 32 Idem, file 3850, pp. 217-218.
 33 Idem, file 3873, pp. 96-97.
 34 Idem, file 3874, pp. 42-43.
 35 Idem, file 3875, pp. 47-48.

1884 ³⁶	64			
1885 ³⁷		402	345	747
1887 ³⁸		439	387	826
1889 ³⁹		457	394	851
1890 ⁴⁰		477	413	890
1891 ⁴¹		490	426	916
1892 ⁴²		510	436	946
1893 ⁴³	115	516	430	946
1894 ⁴⁴		499	429	928
1897 ⁴⁵		554	472	1,026
1898 ⁴⁶		570	496	1,066
1899 ⁴⁷		578	507	1,085
1900 ⁴⁸		599	524	1,123
1901 ⁴⁹		611	534	1,145
1902 ⁵⁰		637	558	1,195
1905 ⁵¹		664	581	1,245
1908 ⁵²	147	717	609	1,326
1910 ⁵³		762	655	1,417
1912 ⁵⁴		823	695	1,518
1914 ⁵⁵		858	732	1,590
1916 ⁵⁶		848	733	1,581
1918 ⁵⁷	208	998	974	1,972
1921 ⁵⁸		185	125	310
1926 ⁵⁹	179			903
1987 ⁶⁰	406			1,683

The earliest records relating to the activity of the parish school of Metz Khanchali date from the 1860s:

Year	Comments	Teachers	Pupils
1865 ⁶¹		1	19
1874 ⁶²	Functioning		
1876 ⁶³		1	22

36 «Արձագանք», 1885, № 3, էջ 41:

37 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 10:

38 Idem, file 3880, pp. 39-40.

39 Idem, file 3884, pp. 64-65.

40 Idem, file 3887, p. 144.

41 Idem, file 3889, p. 143.

42 Idem, file 3891, p. 115.

43 Idem, file 3895, pp. 41-42. Also see «Մերձ», 1894, № 5, էջ 794.

44 ՀԱԳ, ֆ. 53, գ. 1, զ. 3896, ք. 168-169:

45 Idem, file 3899, pp. 141-142.

46 Idem, file 3897, p. 164.

47 Idem, file 3903, pp. 93-94.

48 Idem, file 3905, p. 55.

49 Idem, file 3906, p. 67.

50 Idem, file 3907, pp. 18-19.

51 Idem, file 3912, pp. 261-262.

52 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 42:

53 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, ք. 134-135:

54 Idem, file 3920, pp. 17-18.

55 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 172-173: Also see Кавказский календарь на 1915 г., стр. 195.

56 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 19-20:

57 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:

58 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:

59 Արղյան Ս., idem, p. 125.

60 According to the information offered by the Village Council.

61 ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, ք. 2:

62 Խոսրոյան Ս., idem, p. 518.

63 ՀԱԳ, ֆ. 53, գ. 1, զ. 3850, ք. 51:

1877⁶⁴ 1 62

1878⁶⁵ 1 70

1881⁶⁶ 1 20

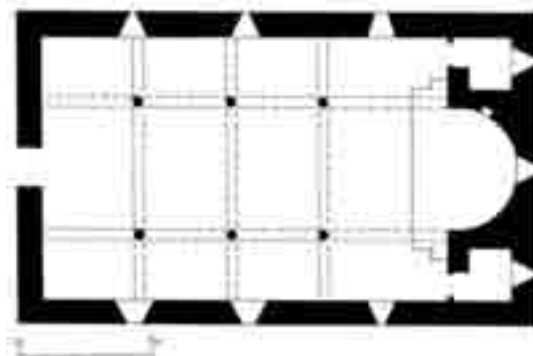
1895/1905 Closed

1906⁶⁷ Reopened

1910⁶⁸ 1 54

1911⁶⁹ Single-class, unisex 1 54 (including 6 girls)

The exact year of the foundation of **Sourb Astvatzatzin Church** remains obscure, but it is beyond doubt that it existed as early as the 1830s. Most probably, the present-day church of the village, which is preserved standing but is in a state of utter decrepitude, was rebuilt in the site of the older one between the 1850s and 1860s. During its existence, it underwent renovation for several times. Thus, on 14 August 1896, its verger was granted permit to plaster its interior and build a dome-shaped wooden belfry for it.⁷⁰ In 1913 it was planned to repair the northern and southern walls of the church with 1,000 roubles to be spent from its own budget. In October of the same year (1913), the spiritual authorities granted permission for the implementation of this overhaul as well—this time the work was carried out under the supervision of Priest Sahak Vardapetian.⁷¹



METZ KHANCHALI. The plan of Sourb Astvatzatzin (Holy Virgin) Church

Sourb Astvatzatzin Church represents a monument built of finely-dressed and hewn basalt and mortar. Its wooden roof is supported by three pairs of wooden pillars. The entrance of the sanctuary (exterior dimensions: 19.67 x 11.68 metres), which is illuminated through ten windows, opens from its western facade.

64 Idem, p. 130.

65 Idem, p. 177.

66 Խոսրոյան Ս., ibid.

67 Ibid. Also see «Հորիզոն», 1913, № 210, էջ 3.

68 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, ք. 134-135:

69 ՀԱԳ, ֆ. 35, գ. 1, զ. 682, ք. 57: In the same year, the school closed due to the shortage of financial means («Հորիզոն», 1913, № 210, էջ 3).

70 ՀԱԳ, ֆ. 53, գ. 1, զ. 2917, ք. 23-25:

71 Idem, file 3450, pp. 1-7; fund 56, list 1, file 11746, pp. 1-3. Also see «Արարատ», 1913, էջ 1004.



METZ KHANCHALI. Sourb Astvatzatzin (Holy Virgin) Church as seen from the north-west and south-west

The territory of Metz Khanchali retains some **ancient sites** held sacred amidst the people of the neighbourhood. Among them can be mentioned **St. Minas** and **St. Gevorg** located each on a separate hill. The former preserves a fragment (78 x 33 x 29 centimetres) from a quadrilateral stele typical of the 5th to 7th centuries, as well as its pedestal (100 x 81 centimetres) decorated with crosses.

A cemetery extending at the northern extremity of Metz Khanchali retains tombstones dating from the 19th to 20th centuries.

Archaeological Finds. In the course of excavations conducted in the village territory, scholars unearthed Armenian and Persian (Sassanid) coins which were handed to the State History Museum of Armenia.

METZ SAM SAR (TOK SAM SAR)



METZ SAM SAR (TOK SAM SAR). The village as seen from the north-west

Location. Metz Samsar is situated 17 kilometres north-east of Akhalkalak in a straight line, between 1,980 and 2,020 metres of altitude above sea level.

A Historical Introduction. The Turkish tax list of 1595 mentions it by the name of *Verin* (i.e. *Upper*) *Samsar* as comprising no *rayas* and paying 5,000 *akches* to the State Treasury.¹

As attested by the local people, the toponym of *Samsar*, which is supposed to have been brought here from Karin, is etymologised as meaning ‘a place of changeable weather.’²

The present-day inhabitants of Metz Samsar descend from those Armenian resettlers who moved from Karin Province between 1829 and 1830, and first took up living in Tok Village, Javakhk. In 1848 they founded present-day Samsar, adding the toponym of *Tok* to its name.

During World War II, Metz Samsar sent 101 of its residents to the battle-field, where 50 of them lost their lives while fighting against the enemy.³

Population. Tok remained inhabited by Armenians until the year 1854⁴—a fact which comes to suggest that they did not move to Samsar at once. The earliest *statistical records* relating to the number of the residents of the newly-established village trace back to 1857. The table which follows below shows that the local people continually increased in number from this year onwards:

Year	Houses	Males	Females	Total
1857 ⁵		64	66	130
1860 ⁶	22	86	74	160
1861 ⁷		107	88	195
1862 ⁸	26	111	96	207
1863 ⁹		109	103	213
1864 ¹⁰	26	111	107	218
1865 ¹¹		112	106	218
1866 ¹²	26	112	106	218

4 See p. 209 of the present work.

5 ՀԱԳ, ֆ. 53, գ. 1, գ. 3830, ք. 54-55:

6 Idem, file 3833, pp. 65-66.

7 Idem, file 3839, p. 25.

8 Idem, file 3836, pp. 21-22.

9 Idem, file 3843, pp. 21-22.

10 Idem, file 3846, pp. 8-9.

11 Idem, file 3848, pp. 12-13.

12 Idem, p. 74.

1 Գրքահանության վեցամսեային զեկուարի, ք. 208.

2 “Ղեկուարի Գրքահանություն,” 1996, № 200.

3 Գրքահան Ա., Ջալալխար, էջ 102:

1867 ¹³	119	108	227
1868 ¹⁴	120	107	227
1869 ¹⁵	129	104	233
1870 ¹⁶	133	105	238
1871 ¹⁷	135	107	242
1872 ¹⁸	136	108	244
1873 ¹⁹	139	109	248
1874 ²⁰			259
1875 ²¹	25		263
1876 ²²		154	268
1878 ²³		159	322
1880 ²⁴		166	340
1881 ²⁵		172	351
1882 ²⁶		180	361
1883 ²⁷		184	371
1884 ²⁸	32		
1885 ²⁹		123	315
1887 ³⁰		141	342
1889 ³¹		143	369
1890 ³²		143	374
1891 ³³		152	392
1892 ³⁴		152	396
1893 ³⁵		156	402
1894 ³⁶		164	412
1898 ³⁷		309	663
1899 ³⁸	47	195	470
1900 ³⁹		208	493
1901 ⁴⁰		215	506
1902 ⁴¹		222	525
1905 ⁴²		248	573
1908 ⁴³	51	262	607
1910 ⁴⁴		275	634

13 Idem, file 3851, pp. 20-21.
 14 Idem, file 3853, p. 28.
 15 Idem, file 3856, p. 10.
 16 Idem, file 3857, p. 24.
 17 Idem, file 3858, pp. 10-11.
 18 Idem, file 3859, pp. 57-58.
 19 Idem, file 3862, pp. 71-72.
 20 Idem, file 3864, pp. 27-28.
 21 Idem, file 3866, pp. 20-21; «Մեղու Հայաստանի», 1875, № 44, էջ 2.
 22 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, ք. 30-31:
 23 Idem, file 3850, pp. 218-219.
 24 Idem, file 3872, pp. 88-89.
 25 Idem, file 3873, pp. 97-98.
 26 Idem, file 3874, pp. 43-44.
 27 Idem, file 3875, pp. 48-49.
 28 «Արձագանք», 1885, № 3, էջ 43:
 29 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 14:
 30 Idem, file 3880, pp. 40-41.
 31 Idem, file 3884, pp. 65-66.
 32 Idem, file 3887, p. 147.
 33 Idem, file 3889, p. 146.
 34 Idem, file 3891, p. 118.
 35 Idem, file 3895, pp. 42-43.
 36 Idem, file 3896, pp. 171-172.
 37 Idem, file 3897, p. 166.
 38 Idem, file 3903, pp. 101-102. Also see «Մշակ», 1900, № 4, էջ 2.
 39 ՀԱԳ, ֆ. 53, գ. 1, զ. 3905, ք. 52:
 40 Idem, file 3906, p. 68.
 41 Idem, file 3907, pp. 20-21.
 42 Idem, file 3912, pp. 263-264.
 43 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 43:
 44 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, ք. 135-136:

1912 ⁴⁵		297	373	660
1914 ⁴⁶		311	384	695
1916 ⁴⁷		315	380	695
1918 ⁴⁸	80	327	330	657
1921 ⁴⁹		110	90	200
1987 ⁵⁰	199			735

The earthquake of 19 December 1899 destroyed 39 of the houses of Tok Samsar and took away 46 lives.⁵¹ In 1902 the Committee of Relief for Earthquake-Stricken Villages built 14 houses there, each of them costing 600 roubles.⁵²

The earliest archive documents bearing reference to **the parish school of Metz Samsar** date back to the 1870s.

A bull of 1916 granted the inhabitants of Tok Samsar with permission to reopen the Armenian parochial school of their village.⁵³

Year	Comments	Teachers	Pupils
1875 ⁵⁴	Providing primary education	Khachatur Ter-Azariants	20
1876 ⁵⁵		1	18
1877 ⁵⁶		1	18
1878 ⁵⁷		1	22
1882 ⁵⁸		1	26
1988 ⁵⁹	Secondary		90

Sourb Astvatzatzin Church (exterior dimensions: 16.25 x 8.15 metres), which was built in 1848, appeared in a state of utter dilapidation in the aftermath of the earthquake of 19 December 1899⁶⁰ and underwent reconstruction in 1902.

As of 2006, the monument was preserved standing.

Its tympanum is engraved with the following inscription:

1902 թ. 25 ՕԳՈՍՏ(ՈՍԻ) ԿԱՌՈՒՅԵ(Ա)Լ Է ՍՈՒՐԲ ԱՍՏՈՒԱԾԱԾԻՆ ԵԿ(Ե)ՂԵՅԻՆ | ՄԵԾ ՍՍՍ(ՍՍԸ) ԳԻՒՂ(Ի) ՀԱՍԱՐԱԿՈՒԹԵԱՆ ՀԱ-

45 Idem, file 3920, pp. 18-19.
 46 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 174-175: According to another source, the village had a population of 713 souls in the same year (Кавказский календарь на 1915 г., стр. 177).
 47 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 21-22:
 48 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:
 49 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:
 50 As attested by the registers of the Village Council.
 51 «Մշակ», 1900, № 43, էջ 2, № 4, էջ 2: As inscribed on a memorial erected in Metz Samsar by A. Gedelian, the earthquake of 2 January 1900 took away 75 lives from the village.
 52 «Մշակ», 1902, № 265, էջ 1:
 53 «Արարատ», 1916, էջ 794:
 54 ՀԱԳ, ֆ. 56, գ. 3, զ. 52, ք. 43:
 55 ՀԱԳ, ֆ. 53, գ. 1, զ. 3850, ք. 52:
 56 Idem, p. 130.
 57 Idem, pp. 218-219.
 58 Idem, file 3874, pp. 43-44.
 59 Attested by the School Administration.
 60 **Мущеров И.**, idem, p. 28.



METZ SAM SAR (TOK SAM SAR). A partial view of the central quarter of the village; Sourb Astvatzatzin (Holy Virgin) Church photographed from the north-west and south-west; an inscription commemorating the restoration of the church engraved on its western facade, and a ram-shaped gravestone preserved in its vicinity

Շ(ՈՒՈՎ), ՈՐԸ ՔԱՆԴ(ՈՒԵՅ) 1899 Թ. 19 Դ(ԵԿՏԵՄԲԵՐԻ) ԵՐԿՐ(Ա)Շ(ԱՐԺԻՅ):

Transl.: SOURB ASTVATZATZIN CHURCH OF METZ SAM SAR VILLAGE, WHICH WAS DEMOLISHED BY THE EARTHQUAKE OF 19 DECEMBER 1899, WAS [RE]-BUILT ON 25 AUGUST 1902 THROUGH THE MEANS OF THE [LOCAL] PEOPLE.

Published in: **Կարապետյան Մ.**, Ջալալսք, էջ 379-380.

Metz Samsar still retains single-floor stone-built **houses** dating back to the 19th century. These dwellings have wooden roofs and are particularly



METZ SAM SAR (TOK SAM SAR). Some of the houses of the village; fireplaces and a spring

remarkable for such details as, for instance, their fireplaces adorned with various ornamental reliefs.

In the middle of the village can be seen a **spring** which is one of the most outstanding specimens of similar monuments built in Javakhk in the 19th century. It

represents a single block of stone and is enriched with decorative reliefs.

At the edge of Metz Samsar is preserved a **sacred site** known by the name of *Karmravor*.⁶¹

⁶¹ ბერძენიშვილი ნ., idem, p. 151.

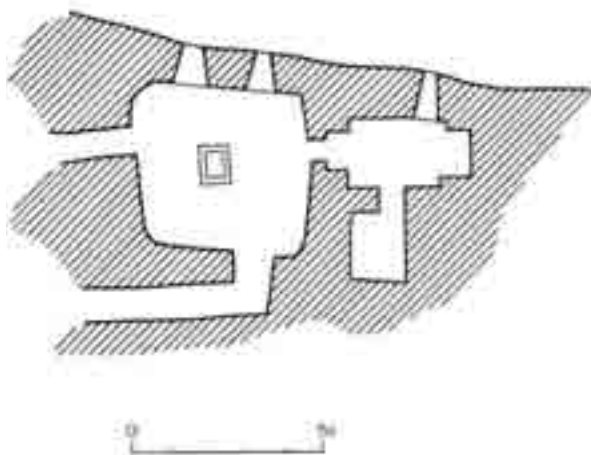


METZ SAM SAR (TOK SAM SAR). Partial views of the gorge of the town site of Samsar

At the northern extremity of the village, in the gorge of the tributary Meghrek separating Metz and Pokr Samsar lies **the town site of Samsar**. Almost all the monuments preserved in this site are cut out of the rocks towering on both sides of the ravine.

One of them is a **cut-in-rock church** known by the name of *Khach Maghara* which has a narthex adjoin-

ing it in the west. An opening in the central part of the latter serves as an entrance to it. The sanctuary has three windows overlooking northward. There are two long corridors opening from the narthex, but we failed to find out where they reached (they are more like secret passages). The main entrance to the church, which is between 4 and 5 metres lower than the floor



METZ SAM SAR (TOK SAM SAR). The cut-in-rock church of Khach Maghara as photographed from the north; its plan and an eastward view of its interior



METZ SAMSAR (TOK SAMSAR). A westward view of the interior of the cut-in-rock church called Khach Maghara; an eastward view of the interior of its narthex; other cut-in-rock structures

of the narthex, opens into the narthex through a parcel of land dug like a pipe. The church and narthex together are 9 metres long. One of the remarkable features of this sanctuary is its elevated bema—an architectural peculiarity which shifted from Armenian Apostolic churches to Armenian Chalcedonian ones in the course of time. The church of Khach Maghara, which does not boast splendid decoration, is absolutely bare of inscriptions. Its inner length amounts to 8.90 metres together with the narthex, which is 4.25 metres wide. The monument dates back to the period between the 11th and 12th centuries.

The principal religious monument in the town site is a *tri-nave church* which represents a unique cut-in-rock structure (inner dimensions: 13.35 x 10.85 metres), although its composition widely occurs in the architectural heritage of the region.

A block of rock, rising on the right bank of the tributary, in the north-west of the town site, has been cut into a **chapel** (inner dimensions: 3.60 x 2.25 metres) whose entrance is found in the west. It has a single window opening from the south-east.

At the north-western edge of the town site is preserved a **uni-nave chapel** of simple composition. It has only one entrance and a single window both of which open from the south. The chapel (inner dimensions: 4.25 x 2.10 metres) traces back to the period between the 12th and 13th centuries.

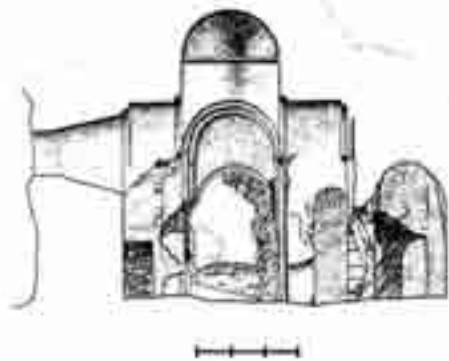
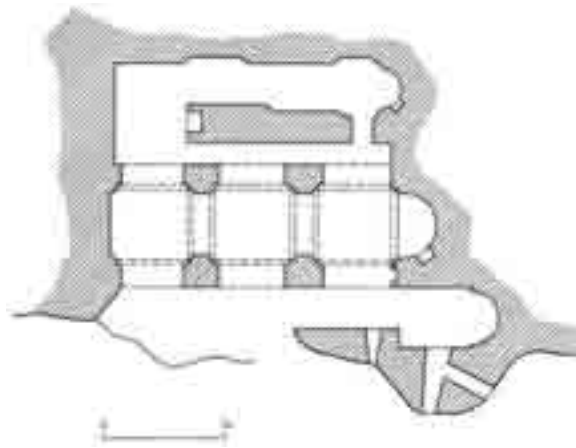
Not far away can be seen **another, smaller chapel** (inner dimensions: 3.50 x 2.05 metres) of similar composition.

Lapidary Inscriptions.

A block of stone (exterior dimensions: 100 x 80 centimetres),



METZ SAM SAR (TOK SAM SAR). Details of the cut-in-rock tri-nave church



METZ SAMBAR (TOK SAMBAR). The plan of the cut-in-rock tri-nave church

The sections reprinted from: “ჯავახეთი. ისტორიულ-სურთომოდერული გზამკვლევი”

placed above the entrance of the aforementioned cut-in-rock church, at a height of 4 metres above the ground, is engraved with eleven lines in Georgian Mesropian characters:

... ცყნდ... | ...ტრ ადრს ... | ...მენ ხყჸ... |
 | ...რმენ რღ რენრ ... | ...ტრძე ყრნ ზუზნც |
 | ...ენენ ეყყსნ ზე | ... რყსნრნ რურ ... | ...ც
 მენ ენენრერენც | ...აქრმენყრნ ზერქრქრ ... |
 ... მერქორსც რხორსც ზე... | ...ნყრს ყრრ
 ერზ რე...

აშ(ენ)ნდ(ა) ... | ...რე, ოდეს ... | ...მან, კურ... |
 | ...ლმან ესე ვანი ... | ...რალა, შინ დიდისა |
 | ...აგან გუ(ი)კსნ(ა). და | ... იკსენინ ივიც... |
 | [დღეს]ა მას განკი(თხ)ვი(ს)ასა. | ...უღამაშინ



A traced copy of the inscription by N. Shoshiashvili

დავწერე ... | ... მაათისა (მცხეთისა?)
 ეკლ(ეს)იად და... | ...ნოს ჳელი ტედ... წა...

Transl.: THIS MONASTERY..., WAS BUILT...,
 WHEN... THE GREAT, ... MAY YOU SET FREE ...
 MAY YOU ALSO SET HIM FREE..., ON DOOMSDAY,
 ... THE CHURCH (OF METSKHET?) AND ...
 (NINO'S (?), NOAH'S (?)) HAND ...

Published in: **Ростомов И.**, idem, pp. 97-98; **ცისკარიშვილი გ.**, idem, p. 41; ლაბიძარული წარწერები, აღმოსავლეთ და სამხრეთ საქართველო (V-X სს.), შეადგინა და გამოსაცემად მოამზადა, **გაფრინდაშვილი გ.**, კლდეში ნაკვეთი ნაგებობანი სოფელ პატარა სამსართან, ისტორიული გეოგრაფიის განყოფილების I სამეცნიერო სერია, 30. VI-2, VII, 1959, მუშაობის გეგმა და მოხსენებათა თეზისები, თბილისი, 1959, გვ. 9; **გაფრინდაშვილი გ.**, ისტორიული ჯავახეთის გამოქვაბულები, “ქეგლის მეგობარი,” № 3, 1964, გვ. 8; **ბერძენიშვილი ნ.**, ჯავახეთის 1933 წლის... გვ. 150; **შოშიაშვილი ნ.**, idem, pp. 274-275; **სილოგავა გ.** ხელნაწერთა ინსტიტუტის ეპიგრაფიკული ექსპედიციის 1977 წლის მუშაობის ანგარიში, მრავალთავი, VII, თბილისი, 1980, გვ. 173-175; **სილოგავა გ.** სამცხე-ჯავახეთის ისტორიული მუზეუმის ქართული ეპიგრაფიკული ძეგლები, ადელციხე, 2000, გვ. 49-50, 120, 135; “ჯავახეთი. ისტორიულ-სურთომოდერული გზამკვლევი,” თბილისი, 2000, გვ. 67.

Another brief inscription in the Georgian Mesropian script is preserved on both sides of a relief decorating the arch of the eastern facade of the monastery of Samsar:

ԲԴ ԵԴԽ

Վ(միდა)օ Կ(Կ)օր(օ)կե.

Transl.: SAINT KVIRIKE.

Published in: **Ростомов И.**, idem, p. 100; **ბერძენიშვილი ნ.**, *ჯავახეთის 1933 წლის...*, გვ. 150; *ლაპიდარული წარწერები, აღმოსავლეთ და სამხრეთ საქართველო (V-X სს.)*, შეადგინა და გამოსაცემად მოამზადა, **შოშიაშვილმა ნ.**, idem, pp. 276-277.

Misreading: I. Rostomashvili has ԲԴ + ԵԴ, (Վմիდაօ + Կօրօկե); transl.: "Saint Teodore." N. Berdzenishvili offers Վօ... Կօր...

Note: We have published the inscription in accordance with its decipherment by N. Shoshiashvili.

V. Tsiskarishvili traces it back to the period between the 11th and 12th centuries. N. Shoshiashvili attributes it to the 10th century, and N. Berdzenishvili to the time-span between the 12th and 14th centuries.

Left of the aforementioned arch is engraved a four-line inscription written in Georgian Mesropian letters (stylistically, it resembles the previous ones):

[ՍԵ]րտուռ ուռու | ԲԺԻՇԵԴ ԴԻԿ[Դ] | ...ԻՆՇԵ | ...ԴՅԻ

[Ն(Ա)Ն(Ե)]լ(Ո)տա լ(Մ)րոտիս(Ա)տա | Վ(մ)ի(Դ)օ Կ(Կ)օր(օ)կե | ... Ն(Ա)Ն(Ա) | ... Ե(Դ)Ն.

Transl.: IN THE NAME OF GOD, THE HOLY MONASTERY...

Published in: **ბერძენიშვილი ნ.**, *ჯავახეთის 1933 წლის...*, გვ. 150-151; *ლაპიდარული წარწერები, აღმოსავლეთ და სამხრეთ საქართველო (V-X სს.)*, შეადგინა და გამოსაცემად მოამზადა, **შოშიაშვილმა ნ.**, idem, pp. 276-277.

Misreading: N. Berdzenishvili offers ... ԵԴ օԿ Ն(Ա)Ն(Ա) | ... Ե(Դ)Ն... | ... Ե(Դ)Ն... | ... N. Shoshiashvili has an error in the decipherment of the word ԲԺԻՇԵ, which should be read as ԲԺԻՇԵԴ.

Note: N. Shoshiashvili traces the inscription back to the 10th century, but according to N. Berdzenishvili, it was engraved between the 12th and 14th centuries.

West of the previous inscription, within a circular frame are carved two brief lines in the Georgian Mesropian script:

ԲԴ ԵԴ[Խ]Ժ... | ԸՆ

Վ(միდა)օ Կ(Կ)օր(օ)կե Թ...Ն (ԱՄԻՆ?).

Transl.: SAINT KVIRIKE,... (AMEN).

Published in: **ბერძენიშვილი ნ.**, *ჯავახეთის 1933 წლის...*, გვ. 151; *ლაპიდარული წარწერები, აღმოსავლეთ და სამხრეთ საქართველო (V-X სს.)*, შეადგინა და გამოსაცემად მოამზადა, **შოშიაშვილმა ნ.**, idem, p. 277.

Misreading: Վօ ԿՅՄՆ.

Note: The inscription is published after its decipherment by N. Shoshiashvili.

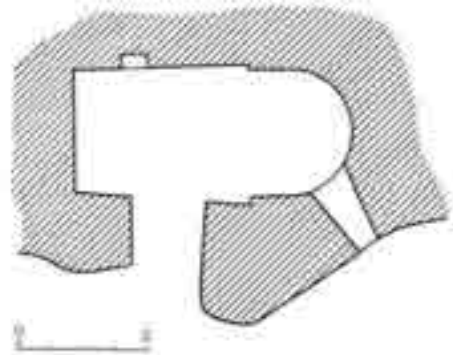
N. Shoshiashvili traces it back to the 10th century, but N. Berdzenishvili thinks that it was carved between the 12th and 14th centuries.

As of the late 19th century, a cross relief with a brief Georgian Mesropian inscription was preserved on the entrance of one of the aforementioned cut-in-rock dwellings:

ԲԺ + ԽԻ

Վ(միდა)ձ Թ(Ո)Կ(Ա)ԵԼ.

Transl.: SAINT MICHAEL.



METZ SAMBAR (TOK SAMBAR). The third cut-in-rock chapel as seen from the south and its plan

Published in: **Ростомов И.**, idem, p. 100.

Misreading: I. Rostomashvili has Վմիდაօ Թիքլ.

Note: Most probably, this inscription, which was found by I. Rostomashvili, dates from the 10th century, when the other inscriptions of the town site were engraved.



METZ SAM SAR (TOK SAM SAR). The interior of the cut-in-rock dwelling called Tagavori Takht, i.e. King's Ottoman

The Incident of Samsar. On 16 July 2005, the cut-in-rock church of Samsar was visited by 32 students of the State University of Tbilisi and some clergymen representing the newly-established Patriarchate of Akhalkalak. During their trip, the guests entered into a conflict with the local inhabitants.⁶²

The spiritual leaders of both peoples made a joint declaration condemning this incident.⁶³

A village site is preserved west of Metz Samsar, within about a kilometre of it.⁶⁴

⁶² “კვირის პედიტრა,” 18-24.07.2005, № 29. Also see “ქრონიკა,” 24-31.07.2005, № 29.

⁶³ «ჟრუსუსანი», 23.07.2005, № 57-58:

⁶⁴ ბერძენიშვილი ნ., idem, p. 151.

MERENIA



MERENIA. *The village as seen from the north-west*

Location. Merenia lies at the extremity of a fertile field edged with a wooded mountain chain, 15 kilometres north-east of Akhalkalak in a straight line, between 1,690 and 1,720 metres of altitude above sea level.

A Historical Introduction. Beginning with at least the Middle Ages, it was one of the most prosperous villages in Javakhk. The Turkish tax list of 1595 mentions it by the name of *Meronia* as comprising 6 houses and paying 10,000 *akches* to the state.¹ In the days of Village Head Ibrahim, viz. between 1706 and 1707, this state tax amounted to 21,333. Stripped of its Armenian inhabitants in the 18th century, Merenia was again populated in the early 1830s.

Population. The Armenians of Merenia are the descendants of those resettlers who moved to the territory of Javakhk from Salnadzor³ (the Salnadzortsians), Ozni⁴ (the Amirkhanians), Marza,⁵ Baberd (Bayburd), Pochik⁶ (the Pochikians) and other villages of Karin District, Karin Province, Western Armenia.

Merenia ranks among those places in Javakhk which were most severely-struck by the earthquake of 19 December 1899. This natural calamity destroyed 117 of the 130 houses of the village, caused 86 victims (on the eve of the disaster, the local population totaled 861,048) and killed 692 of the 2,158 head of animals owned by the peasants.⁷ In 1902 the Committee of Relief for Earthquake-Stricken Villages erected 67 houses in Merenia, each of them costing 600 roubles.⁸

The village participated in World War II with 280 of its inhabitants, 100 of whom sacrificed their lives on the battle-ground.⁹

¹ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 193-194.

² ჩილდერის ეიალეტის ჯაბა დავთარი 1694-1732 წწ., გვ. 124.

³ Salnadzor—nowadays renamed Sariyazla—was an Armenian-populated village located 22 kilometres north-west of Karin City.

⁴ Ozni—Odzni, presently renamed Beypinari—represented another Armenian-inhabited village lying 14 kilometres north-west of Karin City.

⁵ Marza (nowadays renamed Mezraa) was an Armenian village situated 43 kilometres north-west of Karin City.

⁶ Pochik (renamed Paşayurdu) was another Armenian village extending 24 kilometres north-west of Karin City.

⁷ «Uzals», 1900, № 43, էջ 2: Another press publication (11 January 1900) containing information which probably still needs to be verified states: “Merenia used to have 130 houses all of which are now destroyed, with 166 victims, 19 injured people and 500 head of killed cattle and sheep” («Uzals», 1900, № 4, էջ 2).

⁸ «Uzals», 1902, № 265, էջ 1:

⁹ Դավթյան Ա., Ջավախք, էջ 102:

Statistical Records. The population of Merenia continually increased in number during the 19th and 20th centuries, with the exception of the year 1899, which was marked with the aforementioned disastrous earthquake:

Year	Houses	Males	Females	Total
1840 ¹⁰		180	141	321
1841 ¹¹		179	130	309
1842 ¹²		156	143	299
1844 ¹³		169	153	322
1845 ¹⁴		174	160	334
1847 ¹⁵		200	190	390
1849 ¹⁶		211	220	431
1851 ¹⁷	35	220	245	465
1853 ¹⁸		236	274	510
1854 ¹⁹		246	286	532
1857 ²⁰		260	228	488
1860 ²¹	56	219	242	551
1862 ²²	53	277	240	526
1863 ²³		284	275	557
1864 ²⁴	53	289	278	567
1866 ²⁵	53	282	269	551
1867 ²⁶		319	284	603
1868 ²⁷		326	279	605
1869 ²⁸		340	296	636
1870 ²⁹		352	296	648
1871 ³⁰		347	302	649
1872 ³¹		346	300	646
1873 ³²		356	307	663
1874 ³³				680
1875 ³⁴	60			680
1876 ³⁵		363	336	699
1877 ³⁶		379	332	711
1878 ³⁷		387	346	733

10 ՀԱԳ, ֆ. 53, ց. 1, գ. 3800, ք. 4:

11 Idem, file 3802, pp. 63-64.

12 Idem, file 3805, pp. 78-79.

13 Idem, file 3809, pp. 16-17.

14 Idem, file 3811, pp. 71-72.

15 Idem, file 3814, pp. 33-34.

16 Idem, file 3818, pp. 40-41.

17 ՀԱԳ, ֆ. 56, ց. 1, գ. 2596, ք. 28:

18 Idem, file 2743, pp. 37-38.

19 Idem, file 3825, pp. 47-48.

20 Idem, file 3830, pp. 53-54.

21 Idem, file 3833, pp. 65-66.

22 Idem, file 3836, pp. 22-23.

23 Idem, file 3843, pp. 21-22.

24 Idem, file 3846, pp. 8-9.

25 Idem, file 3848, p. 74.

26 Idem, file 3851, pp. 20-21.

27 Idem, file 3853, p. 28.

28 Idem, file 3856, p. 10.

29 Idem, file 3857, p. 24.

30 Idem, file 3858, pp. 10-11.

31 Idem, file 3859, pp. 57-58.

32 Idem, file 3862, pp. 71-72.

33 Idem, file 3864, pp. 27-28.

34 Idem, file 3866, pp. 20-21; «Մեղու Հայաստանի», 1875, № 44, էջ 2.

35 ՀԱԳ, ֆ. 53, ց. 1, գ. 3868, ք. 30-31:

36 Idem, file 3869, pp. 29-30.

37 Idem, file 3850, pp. 218-219.

1880 ³⁸		407	357	764
1881 ³⁹		410	372	782
1882 ⁴⁰		420	378	798
1883 ⁴¹		434	382	816
1884 ⁴²	65			
1885 ⁴³		439	365	804
1887 ⁴⁴		480	405	885
1889 ⁴⁵		504	414	918
1890 ⁴⁶		504	411	915
1891 ⁴⁷		531	429	960
1892 ⁴⁸		527	431	958
1893 ⁴⁹	100	542	437	979
1894 ⁵⁰		547	461	1,008
1897 ⁵¹		595	516	1,111
1898 ⁵²		626	537	1,163
1899 ⁵³		587	508	1,095
1900 ⁵⁴		613	526	1,139
1901 ⁵⁵		631	536	1,167
1902 ⁵⁶		643	547	1,190
1905 ⁵⁷		687	587	1,274
1908 ⁵⁸	131	721	606	1,327
1910 ⁵⁹		739	633	1,372
1912 ⁶⁰		756	649	1,405
1914 ⁶¹		799	668	1,467
1916 ⁶²		786	667	1,453
1921 ⁶³		400	360	760
1987 ⁶⁴	257			1,087

Residential Buildings. On the whole, old houses do not constitute a large number in Merenia. Among those preserved, mention should be made of Zhora Salnadzortsian's paternal house built in 1872.

The village had a **parochial school** housed in the narthex of its church. The exact year of its foundation

38 Idem, file 3872, pp. 88-89.

39 Idem, file 3873, pp. 97-98.

40 Idem, file 3874, pp. 43-44.

41 Idem, file 3875, pp. 48-49.

42 «Արձազանք», 1885, № 3, էջ 43:

43 ՀԱԳ, ֆ. 53, ց. 1, գ. 3877, ք. 10-11:

44 Idem, file 3880, pp. 40-41.

45 Idem, file 3884, pp. 65-66.

46 Idem, file 3887, p. 147.

47 Idem, file 3889, p. 146.

48 Idem, file 3891, p. 118.

49 Idem, file 3895, pp. 42-43. Also see «Մուրճ», 1894, № 5, էջ 793.

50 ՀԱԳ, ֆ. 53, ց. 1, գ. 3896, ք. 171-172:

51 Idem, file 3899, pp. 144-145.

52 Idem, file 3897, p. 166.

53 Idem, file 3903, pp. 101-102.

54 Idem, file 3905, p. 52.

55 Idem, file 3906, p. 68.

56 Idem, file 3907, pp. 20-21.

57 Idem, file 3912, pp. 263-264.

58 ՀԱԳ, ֆ. 35, ց. 1, գ. 559, ք. 43:

59 ՀԱԳ, ֆ. 53, ց. 1, գ. 3917, ք. 135-136:

60 Idem, file 3920, pp. 18-19.

61 ՀԱԳ, ֆ. 56, ց. 6, գ. 1020, ք. 174-175: Another source reports 1,252 inhabitants for the same year (Кавказский календарь на 1915 г., стр. 157).

62 ՀԱԳ, ֆ. 196, ց. 1, գ. 43, ք. 21-22:

63 ՀԱԳ, ֆ. 355, ց. 1, գ. 895, ք. 1:

64 As attested by the documents kept at the Village Council.



MERENIA. A fireplace dating from 1872; a spring called Lousaghbyur, and Sourb Astvatzatzin (Holy Virgin) Church photographed from the west and south-west

remains obscure. The earliest records relating to its activity date from the year 1865:

Year	Comments	Teachers	Pupils
1865 ⁶⁵		1	43
1873/74 ⁶⁶		1	20
1875 ⁶⁷		Har. Aslaniants	25
1876 ⁶⁸		1	24
1877 ⁶⁹		1	24
1878 ⁷⁰		1	26
1881 ⁷¹		1	45
1884/85 ⁷²	Functioning		

65 ՀԱԳ, ֆ. 53, ց. 1, գ. 3848, ք. 2:

66 ԽՆՆՈՒՅԱՆ Մ., *ibid.*, p. 522.

67 ՀԱԳ, ֆ. 56, ց. 3, գ. 52, ք. 43:

68 *Idem*, file 3850, p. 52.

69 *Idem*, p. 130.

70 *Idem*, p. 177.

71 ԽՆՆՈՒՅԱՆ Մ., *ibid.*

72 «Արձազանք», 1885, № 3, էջ 43: Also see ԽՆՆՈՒՅԱՆ Մ., *ibid.*

Sourb Astvatzatzin (Holy Virgin) Church of Merenia was erected in the 1830s: “...the Armenians have reconstructed the church of Merenia from its very foundations...”⁷³ The sanctuary represented a stone-built monument with a wooden roof.⁷⁴ In the aftermath of the earthquake of 19 December 1899, Sourb Astvatzatzin Church collapsed,⁷⁵ but it was restored within several years’ time. As of 2006, it was in a state of the utmost decrepitude and in emergency condition.

A spring, called *Lusaghbyur (Spring of Light*, as translated literally into English) and running not far from the church, in the centre of the village, bears a **whole cross-stone** dating back to the period between the 17th and 18th centuries.

73 ՀԱԳ, ֆ. 56, ց. 1, գ. 306, ք. 13:

74 «Արձազանք», 1885, № 3, էջ 43:

75 **Мущкетов И.**, *ibid.*, p. 26.



MERENIA. Fragments of quadrilateral steles set in the walls of Sourb Astvatzatzin (Holy Virgin) Church, and a cross-stone (17th century) found in its yard



MERENIA. The church named Kotratz Zham (i.e. Broken Church) as seen from the north-west, south-west and west

Two kilometres south-west of Merenia is preserved a village site known by the name of *Khidisjvar* (*Cross of the Bridge*, as translated from the Georgian language). The available written sources mention it as early as the year 1595, when it had a population of 3 houses and paid 9,000 *akches* to the state.⁷⁶ In the days of Village Head Mustafa, viz. between 1728 and 1729, the state tax levied on the village amounted to 4,500 *akches*.⁷⁷ Under Village Head Khalil, who ruled during the same period, it rose to 14,000.⁷⁸

⁷⁶ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 193.

⁷⁷ ხილდირის ეილეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 198.

⁷⁸ Ibid.



MERENIA. A partial view of the western facade of the church named Kotratz Zham (i.e. Broken Church); a built-in-wall capital in its bema, and the plan of the monument

MERENIA. The semi-ruined church named Kotratz Zham (i.e. Broken Church) as seen from the north-east in 1988 and after its self-willed reconstruction, in 2001; a ram-shaped tombstone near the southern wall of the church

At present the village site is known by the name of *Kotratz Zham*, which is the Armenian equivalent for *Broken Church*. The toponym derives from a semi-ruined church which is the only more or less preserved

building throughout its territory. It represents a uni-nave vaulted monument entirely built of finely-fin-



MERENIA. The remains of the medieval necropolis preserved in the village site of Khidisjvar, and a ram-shaped tombstone

ished stone (exterior dimensions: 8.20 x 4.25 metres). Judging from the composition and building peculiarities of the sanctuary, it dates from the period between the 13th and 14th centuries. During the years 2000 and 2001, the Armenians of Merenia who were, indeed, guided by their good will carried out some self-willed

reconstruction in the church, as a result of which, it was stripped of its essential historical features.⁷⁹

The cemetery of the village site of Khidisjvar retains several *khachkar* pedestals with a number of uninscribed ram-shaped tombstones mostly representing undressed slabs of stone.

⁷⁹ Unfortunately, the work conducted without professional supervision and any certified restoration project has resulted in the distortion of the original architectural features of the church. Such self-willed attitude towards historical monuments should be strongly condemned. Regretful as it is, the Georgian mass media which dwelt upon this issue proved unable to abstain from biased comments—thus, according to their allegations, in the autumn of 2000, the semi-ruined 11th-century Georgian church standing near the village of Merenia was restored in an Armenian style and was appropriated in this manner. In fact, however, we face illegal, self-willed and incompetent reconstruction of a historical monument, in the aftermath of which, the splendid medieval church was stripped of its primary peculiarities and characteristics. Thus, it is evident that it was not “Armenianised,” as alleged by the Georgian correspondents who seem to be “concerned” with its fate (“დღის გაზეთი,” 20.12.2001, № 283; “რეზონანსი,” 20.12.2001, № 350; “6 საათზე,” 21.12.2001, № 226).

MIASNIKIAN



MIASNIKIAN. The village as seen from the north-west

Location. The village extends 17 kilometres south-west of Akhalkalak in a straight line, between 1,850 and 1,880 metres of altitude above sea level.

It was founded by some Armenians who arrived at its territory from Sulda in the 1920s.

A Historical Introduction. The present-day village of Miasnikian, which does not boast a large number of population, lies in the site of the village of Ghadala (Ghatana) so that it actually continues its history.

The Turkish tax list of 1595 mentions Ghadala (the local people are more accustomed to referring to it by the slightly modified name of *Ghatana*) as paying 5,000 *akches* to the state.¹

Ghadala was one of those devastated villages which were purchased by Archbishop Karapet Bagratuny in 1841 as part of the estates of Akhaltskha's Sourb Prkich Church.²

World War II caused 14 victims to Miasnikian, which had sent 34 warriors to the battle-field.³

Population. In 1987 Miasnikian represented a purely Armenian-inhabited village comprising 35 houses with 160 residents.

The only more or less remarkable historical vestiges surviving in the village site of Ghadala are the remnants of its once standing *church*. Their study has



MIASNIKIAN. The remnants of a church preserved in the village site of Ghadala (Ghatana)

¹ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 289.

² «Մեղու Հայաստանի», 1875, № 38, էջ 1:

³ Գալქյան Ա., Ջավախք, էջ 102:



MIASNIKIAN. Fragments of quadrilateral steles (9th to 10th centuries) found in the cemetery that has recently come into being in the village site of Ghadala (Ghatana); the altar stone of a ruined church and a capital in the graveyard

revealed that the sanctuary used to be entirely built of large blocks of finely-dressed stone. The local peasants, who were indoctrinated with the ideology of Bolshevism, recognising absolutely no culture and spreading a propaganda of brutality, levelled the church with the ground between the 1920s and 1930s, and started using it as a quarry for the construction of other buildings. During the earthwork carried out in the

village site, some water pipes of clay were unearthed there.

The present-day cemetery of Miasnikian retains a number of monuments—such as an altar stone, fragments of quadrilateral steles, a pillar base, etc.—which have been moved there from the village site of Ghadala.

MODEGAM



MODEGAM. *The village as seen from the south-east*

Location. The village which is distinguished for its severe climate extends on a south-east-facing mountain slope rising at an altitude of 1,940 to 1,980 metres above sea level, 23 kilometres north of Akhalkalak in a straight line.

A Historical Introduction. The earliest available record relating to Modegam is the Turkish tax list of 1595, which mentions it by the name of *Modegan* as comprising no *rayas* in its population and paying 5,000 *akches* to the state.¹ The amount of this state tax remained the same after the forced Islamisation of the local inhabitants, in the days of Village Head Suleyman, viz. between 1719 and 1720.²

Population. The Armenians of Modegam are from Gharakepak Village in origin³—in the 1890s, their forefathers left their homes in Azavret and took up living in Modegam, which then served as a place of summer residence for the inhabitants of Azavret.



MODEGAM. *The village from the south-east*

The available *statistical records* relating to the population of this purely Armenian village represent the following picture: 367 inhabitants in 1914⁴; 22 houses with 165 males and 170 females in 1918⁵; 100 souls with 60 males and 40 females in 1921,⁶ and 63 houses with 257 souls in 1987.⁷

1 გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 209.

2 ჩილდირის ეიალეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 161.

3 For information on Gharakepak, see page 36 (note 3) of the present work.

4 ՀԱԴ, ֆ. 469, ց. 3, գ. 2, ք. 1-4:

5 Кавказский календарь на 1915 г., стр. 159.

6 ՀԱԴ, ֆ. 355, ց. 1, գ. 895, ք. 1:

7 According to the documents provided by the Village Council.



MODEGAM. The fireplace of K. Piloyan's house; the site of a formerly-inhabited locality in the vicinity of the village; a tumulus

Monuments. The remarkable specimens of the architectural heritage of Modegam include its church dating from 1886 and Kalin Piloyan's house erected between 1867 and 1871 (its fireplace bears a dated block of stone adorned with reliefs).

At the southern extremity of the village are preserved the remnants of a uni-nave church of finely-fin-

ished stone (10th to 11th centuries), as well as the remains of a village site and a cemetery.

At the top of a hill rising a kilometre south of Modegam can be seen **the site of a formerly inhabited locality** with some **mausoleums** tracing back to the pre-Christian era.

MOLIT



MOLIT. The village from the north-west

Location. The village is situated close to the highway of Akhalkalak-Bakurian, on the western shore of Lake Tabatzghur, 27 kilometres north-east of Akhalkalak in a straight line, between 2,020 and 2,080 metres of altitude above sea level.

A Historical Introduction. The tax list made up by the Turkish Government in 1595 is the earliest written record bearing reference to Molit. It mentions the village as comprising no *rayas* and paying 4,000 *akches* to the state.¹ After the forced Islamisation of the local people, in the days of Village Head Ahmed, i.e. between 1724 and 1725, the state tax levied on them amounted to 5,999 *akches*.²

Population. Molit lay uninhabited and devastated until the 1860s. The Armenians who arrived at its territory from Akhalkalak District and took up residence there descended from the people from Karin Province, Western Armenia (the latter's resettlement took place during 1829 and 1830). A record states the following with this regard: "...about 25 families inhabiting Molit have moved here both from Zag and Trkna Villages of

our district [i.e. Akhalkalak] and from Tzalka..."³ The newly-arrived Armenians of Molit suffered a grave economic predicament for rather a long time so that their scanty financial means did not even suffice for the payment of the land rent.⁴

Statistical Records. The study of the available archive documents reveals that Molit was one of the small Armenian-inhabited villages in Javakhhk. From the mid-1890s onwards, a drastic increase was observed in the number of the local people:

Year	Houses	Males	Females	Total
1867 ⁵		40	37	77
1868 ⁶		43	57	100
1880 ⁷		45	33	78
1881 ⁸		47	32	79
1882 ⁹		47	33	80
1884 ¹⁰	12			

³ «Մշակ», 1903, № 54, էջ 3:

⁴ Ibid.

⁵ ՀԱԳ, ֆ. 53, ց. 1, գ. 3851, ք. 21-22:

⁶ Idem, file 3853, p. 28.

⁷ Idem, file 3872, pp. 88-89.

⁸ Idem, file 3873, pp. 97-98.

⁹ Idem, file 3874, p. 44.

¹⁰ «Արձագանք», 1885, № 3, էջ 43:

¹ Գյւրջիսեանի վիճակագրական տեղեկագրի, Գ. 208.

² Ֆիլիսիանի վիճակագրական տեղեկագրի 1694-1732 ՎՎ., Գ. 181.

1885 ¹¹		47	33	80
1887 ¹²		50	39	89
1889 ¹³		56	44	100
1890 ¹⁴		56	42	98
1891 ¹⁵		57	44	101
1892 ¹⁶		57	46	103
1893 ¹⁷		57	49	106
1894 ¹⁸		55	50	105
1897 ¹⁹		173	143	316
1898 ²⁰		177	153	330
1899 ²¹		156	151	307
1900 ²²		164	159	323
1901 ²³		169	163	332
1902 ²⁴		171	169	349
1905 ²⁵		184	184	368
1906 ²⁶		184	184	368
1908 ²⁷	24	197	194	391
1910 ²⁸		206	203	409
1912 ²⁹		218	208	426
1914 ³⁰		225	216	441
1916 ³¹		227	216	443
1921 ³²		63	48	111

Molit participated in World War II with 50 of its inhabitants, 20 of whom lost their lives on the front.³³

One of the earliest sources bearing reference to **St. Gevorg Church** of the village, erected in the middle of the 1860s, traces back to 1867.³⁴ The sanctuary was seriously damaged by the earthquake of 19 December 1899.³⁵ In 1903 Verger of the church Aghajan Varderessian addressed a petition to the spiritual authorities for permission to renovate the ruined parts of the monument.³⁶ As of 2006, St. Gevorg Church was preserved standing.

In the centre of Molit can be seen the remains of a **uni-nave vaulted church** entirely built of finely-finished stone (exterior dimensions: 9.48 x 5.59 metres).



MOLIT. St. Gevorg Church as photographed from the west; a khachkar pedestal and a tombstone in the cemetery extending around it

The vestiges of a **medieval chapel** are preserved at the top of a small hill rising at the northern extremity of the village.

11 Idem, file 3877, p. 10.

12 Idem, file 3880, pp. 40-41.

13 Idem, file 3884, pp. 65-66.

14 Idem, file 3887, p. 147.

15 Idem, file 3889, p. 146.

16 Idem, file 3891, p. 118.

17 Idem, file 3895, pp. 42-43.

18 Idem, file 3896, pp. 171-172.

19 Idem, file 3899, pp. 144-145.

20 Idem, file 3897, p. 167.

21 Idem, file 3903, pp. 101-102.

22 Idem, file 3905, p. 52.

23 Idem, file 3906, p. 69.

24 Idem, file 3907, pp. 21-22.

25 Idem, file 3912, pp. 264-265.

26 Idem, file 3915, p. 20.

27 ՀԱՐ, ֆ. 35, գ. 1, զ. 559, պ. 43:

28 Idem, file 3917, pp. 136-137.

29 Idem, file 3920, pp. 18-19.

30 ՀԱՐ, ֆ. 56, գ. 6, զ. 1020, պ. 175-176:

31 ՀԱՐ, ֆ. 196, գ. 1, զ. 43, պ. 22-23:

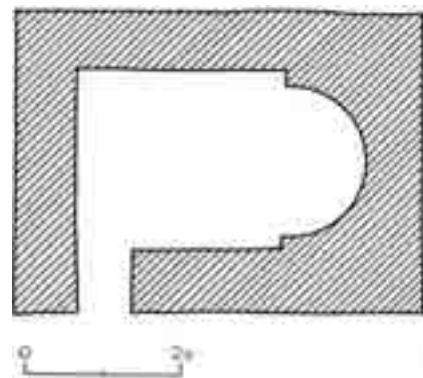
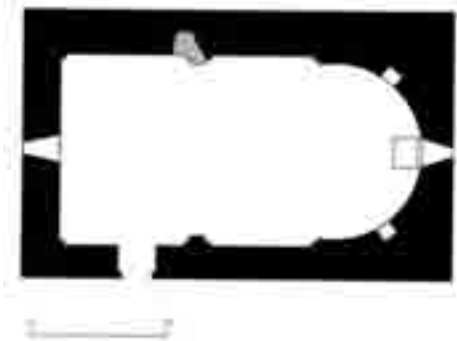
32 ՀԱՐ, ֆ. 355, գ. 1, զ. 895, պ. 1:

33 Գալսթյան Ա., Ջալալյան, էջ 102:

34 ՀԱՐ, ֆ. 53, գ. 1, զ. 3851:

35 Мушкетов И., idem, pp. 18-19.

36 ՀԱՐ, ֆ. 53, գ. 1, զ. 3423, պ. 1-3:



MOLIT. The ruins and plan of the old church situated in the centre of the village

MOLIT. The ruins and plan of the chapel situated in the vicinity of the village

MURJAKHET

Location. The village lies on the left bank of the tributary Karasnakh, 4 kilometres south of Akhalkalak in a straight line, at an altitude of 1,740 metres above sea level.

A Historical Introduction. The well-known Turkish tax list of 1595 makes mention of three villages bearing the name of Murjakhet: Metz (*Greater*) Murjakhet located right of the tributary Karasnakh, Mijin (*Middle*) Murjakhet and Pokr (*Smaller*) Murjakhet situated left of the same stream (while translating the text from Ottoman Turkish, the Georgian translator of the Great Register of Gyurjistan Vilayet (გურჯისტანის ვილაიეთის დიდი დავთარი) failed to read the toponym of *Metz Murjakhet*, like a number of other village names).¹ Present-day Murjakhet is identical to Mijin Murjakhet, which paid 3,000 *akches* to the State Treasury, as attested by the aforementioned Register.² The tax levied on Pokr Murjakhet amounted to 2,000 *akches*.³ This village is mentioned as comprising 6 houses, its inhabitants including Sargis's son Hanes, his brother Jihanshah⁴ and others.

Between 1899 and 1900, the cereal leaf and Hottentot beetles inflicted grave damage on the agriculture of Murjakhet. The Ad Hoc Governmental Committee, set up after this natural disaster, ranked it among the most severely-struck villages, taking into account the losses it had suffered⁵—particularly 3 of the local houses (with 12 residents) were in bad need of urgent help.⁶

In 1901 Murjakhet was included in the list of the poverty-ridden villages of Javakhk.⁷

The village participated in World War II with 47 of its inhabitants, 18 of whom lost their lives on the battle-field.⁸

Description. A visitor who saw the village in the late 19th century writes the following about it: “The houses are built of stone and have earthen roofs... the streets are narrow and extremely filthy...”⁹

Population. From the standpoint of populousness, Murjakhet is one of the small villages in Javakhk. Its present-day residents descend from those Armenian resettlers who moved from Ardahan District in 1829. In 1918 a number of Armenian refugees from Kars came to add to the number of their compatriots living in Murjakhet. During the initial period of their resettlement in the village, the Western Armenians still retained a deplorable feature they had “inherited” from the times of Turkish dominion—the use of the Turkish language. Nevertheless, it should be mentioned that their mother tongue was gradually taking root in their midst: “The Armenians of Murjakhet speak Turkish, [although] the elderly people sometimes also use the Armenian language. They are absolutely alienated from the Armenian [Apostolic] Church...”¹⁰

At the time of the Armenians' resettlement in Murjakhet, the village had a small number of Turkish and Georgian residents. In the late 1860s, it had 21 houses, including 11 Muslim families (38 males and 34 females); 5 houses with Georgian residents (20 males and 18 females), and another 5 belonging to the Armenians (31 males and 33 females).¹¹ By 1895 the Armenians had already reached numerical superiority in the village where they constituted 9 houses. At the same time, the local population also included 7 Georgian and 5 Turkish houses.¹² In 1918 the Muslims left Murjakhet altogether.¹³ As for their Georgian neighbours, only several of their families remained in the village as of the early 2000s. It is interesting to note that between 1845 and 1847, most of the Armenians of the village moved elsewhere—a fact which probably

1 ბერძენიშვილი ნ., *idem*, p. 59.

2 გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 236.

3 *Ibid.*

4 *Ibid.*

5 **საქიანან**, ანერეჩიოქინერ ასაუქარაქი ცაათონ ხ ნრა ხსოსანენერე, ლვ 248:

6 *Idem*, p. 249.

7 «სუაკი», 1901, № 40, ლვ 2:

8 **ჩაქყან უ.**, ზაქაქარ, ლვ 102:

9 «სოი-რარ», 1895, № 108, ლვ 3:

10 *Ibid.*

11 СМОТТ, стр. 27.

12 «სოი-რარ», 1895, № 108, ლვ 3:

13 ბერძენიშვილი ნ., საქართველეს ისტორის საკითხები II, 1964, გვ. 58.\

explains why the archive documents of the subsequent years mention Murjakhet as having no functioning Armenian church.

In 1989 the Georgian authorities intended to build houses for Ajar resettlers in Murjakhet, but they met with resistance on the part of the Village Council of Vachian (Murjakhet was within its jurisdiction) and were obliged to leave their plans unfulfilled.¹⁴

In 2004 Murjakhet had a population of 77 houses, including only 20 Georgian ones (the others were inhabited by Armenians).¹⁵

The available *statistical records* relating to the population of Murjakhet during the 19th and 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1838 ¹⁶		45	47	92
1840 ¹⁷		40	33	73
1841 ¹⁸		41	33	74
1842 ¹⁹		49	40	89
1844 ²⁰		56	45	101
1845 ²¹		60	52	112
1847 ²²		18	11	29
1849 ²³		19	11	30
1857 ²⁴		20	18	38
1861 ²⁵		22	17	39
1862 ²⁶		22	17	39
1863 ²⁷		22	17	39
1864 ²⁸		22	17	39
1865 ²⁹		22	17	39
1866 ³⁰	5	18	19	37
1867 ³¹		18	19	37
1868 ³²		18	19	37
1869 ³³		18	19	37
1870 ³⁴		18	19	37
1875 ³⁵	4			
1877 ³⁶		37	31	68
1880 ³⁷		31	29	60

1881 ³⁸		34	31	65
1882 ³⁹		34	31	65
1883 ⁴⁰		35	36	71
1885 ⁴¹	6			
1887 ⁴²		35	31	66
1889 ⁴³		36	38	74
1893 ⁴⁴		34	36	70
1894 ⁴⁵		35	37	72
1899 ⁴⁶		42	46	88
1900 ⁴⁷		46	42	88
1901 ⁴⁸		47	43	90
1903 ⁴⁹	8			98
1906 ⁵⁰		53	50	103
1908 ⁵¹	8	57	57	114
1910 ⁵²		62	57	119
1912 ⁵³		66	62	128
1914 ⁵⁴				151
1918 ⁵⁵	12	95	86	181
1921 ⁵⁶		30	25	55
1980 ⁵⁷	72			400
1987 ⁵⁸	96			366
2004 ⁵⁹	57			

In 2004 the Georgian Department of the **Armeno-Georgian school of Murjakhet** had 17 pupils.⁶⁰

The village abounds in a wide variety of historical monuments dating from time immemorial. Special mention should be made of three dragon-stones tracing back to the 5th to 4th millennia B.C. One of them stands in the older part of the local cemetery; the second is preserved in a cultivable plot belonging to Harutiun Margarian, and the last one in another parcel of land under Arshak Babajanian's possession. The one in the village graveyard is particularly distinguished for its magnificence: "...the cemetery of the village retains a large standing stone named Kat-Kar [*Milk-Stone*, as literally translated from Armenian]. It has a

14 მისურაძე კ., ჯავახეთში ქართული სკოლები იხურდებოდა, "Georgian Times," N 24, 17-24.06.2004.

15 Ibid.

16 ლარ., ფ. 53, გ. 1, კ. 1361, პ. 6-7:

17 Idem, file 3800, p. 4.

18 Idem, file 3802, pp. 64-65.

19 Idem, file 3805, pp. 77-78.

20 Idem, file 3809, pp. 14-15.

21 Idem, file 3811, pp. 70-71.

22 Idem, file 3814, pp. 33-34.

23 Idem, file 3818, pp. 39-40.

24 Idem, file 3830, pp. 52-53.

25 Idem, file 3839, pp. 25-26.

26 Idem, file 3836, pp. 22-23.

27 Idem, file 3843, pp. 21-22.

28 Idem, file 3846, pp. 8-9.

29 Idem, file 3848, pp. 11-14.

30 File 3848, p. 74.

31 Idem, file 3851, pp. 21-22.

32 Idem, file 3853, p. 27.

33 Idem, file 3856, p. 10.

34 Idem, file 3857, pp. 19-20.

35 «საქონი ჯაყათთან», 1875, № 44, ტყ 2:

36 ლარ., ფ. 53, გ. 1, კ. 3869, პ. 30-31:

37 Idem, file 3872, pp. 89-90.

38 Idem, file 3873, pp. 98-99.

39 Idem, file 3874, pp. 42-43.

40 Idem, file 3875, pp. 47-48.

41 Idem, file 3877, p. 10.

42 Idem, file 3880, pp. 39-40.

43 Idem, file 3884, pp. 64-65.

44 Idem, file 3895, pp. 41-42.

45 ლარ., ფ. 22, გ. 1, კ. 298, პ. 21-22:

46 Idem, file 3903, pp. 93-94.

47 Idem, file 3905, p. 55.

48 Idem, file 3906, p. 67.

49 «Արարատ», 1903, ტყ 436:

50 ლარ., ფ. 53, გ. 1, კ. 3915, პ. 20:

51 ლარ., ფ. 35, გ. 1, კ. 559, პ. 42:

52 ლარ., ფ. 53, გ. 1, კ. 3917, პ. 134-135:

53 Idem, file 3920, pp. 18-19.

54 ლარ., ფ. 56, გ. 6, კ. 1020, პ. 173-174:

55 ლარ., ფ. 469, გ. 3, კ. 2, პ. 1-4:

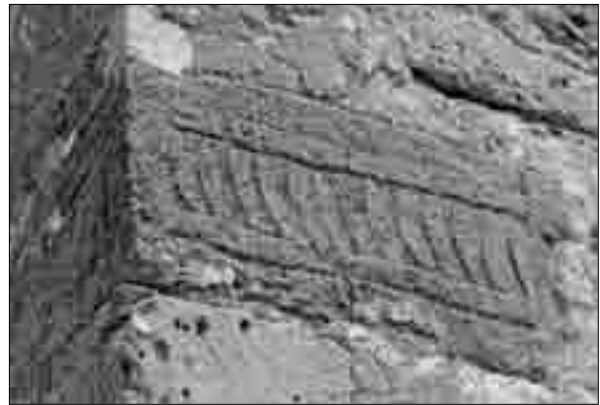
56 ლარ., ფ. 355, გ. 1, კ. 895, პ. 1:

57 ლარ., h. 8, ტყ 100, 1982, ტყ 100:

58 As confirmed by the Village Council.

59 მისურაძე კ., ibid.

60 Ibid.



MURJAKHET. The Georgian church (19th century) of the village as photographed from the north-west and south-west; a finely-finished facing stone (9th to 10th centuries) decorated with an equal-winged cross (taken from the older sanctuary and now set in one of the walls of this church); other fragments and pieces of a cornice of horseshoe-shaped denticles (9th to 10th centuries)



MURJAKHET. Partial views of the medieval necropolis extending in the centre of the village and abounding in khachkars, as well as tombstones shaped like rams and horses

thickness of an arshin, a width of $1\frac{1}{2}$, and a length of 5 arshins.”⁶¹

The archive documents of 1839⁶² and 1841⁶³ mention a church called **Sourb Varaga Khachi (Gyut Khachi)**, viz. *Church of the Holy Cross of Varag (Discovery of the Cross)*, but all the subsequent sources (such as the one dating from 1903)⁶⁴ unanimously

report that Murjakhet did not have a church. The contemporary press says the same: “In the middle of the village stands an old Georgian church. As for the Armenians, they have neither a church nor a priest...”⁶⁵

The medieval cultural heritage of Murjakhet includes **an ornate, inscribed cross-stone** preserved on the left side of a gorge extending in the south-east of the village. Judging from the stylistic peculiarities of the inscription and the ornaments enriching it, we may attribute it to the period between the 15th and 16th centuries.

The inscription, which is carved around the wings of the main cross of the *khachkar*, reads:

*Յ(Ի)ՇԱՅՏԱԿ ԽԱՉՍ ՇԱՀՈՒՄԱՆԻՆ, ՎԱՐ-
ՉԵԼԻՆ ԵՒ ԻԻՐ (ԾՆ)ՈՂԱ(ՅՆ): ԿԱԶՄՈՂ
ՆԱՅ...:*

61 «Նոր-Գար», 1895, № 108, էջ 3: Also see **Սանույան Ա. Ս.**, Ջավախքի «վիշապ» քարակոթողները, «Բանբեր Երևանի համալսարանի», 1982, № 2, էջ 97-98.

62 ՀԱԳ, ֆ. 53, ց. 1, գ. 457:

63 Idem, file 3798.

64 «Արարատ», 1903, էջ 436:

65 «Նոր-Գար», 1895, № 108, էջ 3:



MURJAKHET. Dragon-stones



MURJAKHET. The remnants of a village site located on the right bank of the tributary Karasnakn; the ruins of its church, and the plan of this monument

Transl.: THIS CROSS STANDS IN MEMORY OF SHAHULMAN, VARZEL AND HIS PARENTS. SCULPTED BY...

Published in: **Վարապետյան Մ.**, Ջավախքի խաչքարերը, էջ 10.

Opposite Murjakheta, on the right bank of the tributary Karasnakn is preserved a **medieval village site** which is identical to the village of Metz Murjakheta mentioned in the *გურჯისტანის ვილაიეთის დიდი ღავთარი* (1595).

This ancient site retains the remains of *an Armenian church* and *a cemetery*. The former represents a uni-nave monument built of undressed stone and mortar (inner dimensions: 7.15 x 4.60 metres), with its only entrance opening from the south. In the centre of the bema, the altar stone can still be seen. The



walls of the sanctuary, which are one metre and 10 centimetres thick, are preserved to a height of one metre. The village site and its church trace back to the time-span between the 15th and 16th centuries.

In 1932 **an underground hiding-place** was unearthed in Murjakheta. It consisted of two halls communicating with each other through a narrow opening.⁶⁶

⁶⁶ *ბერძენიშვილი ნ.*, idem, p. 59.

NAMZARA

Location. Namzara, which is situated within 2 kilometres of the highway of Akhalkalak-Ninotzminda, lies on the right bank of the tributary Karasnakn, 8 kilometres north-east of the district centre of Ninotzminda, 10 kilometres south of Akhalkalak in a straight line, between 1,800 and 1,830 metres of altitude above sea level.

A Historical Introduction. The *khachkar* fragments preserved in the village cemetery date back to the period between the 13th and 16th centuries—a fact proving that Namzara was inhabited by Armenians during this time-span. In 1595 it is mentioned by the name of *Metz Mamzura* as comprising only 3 houses and paying 10,500 *akches* to the State Treasury.¹ The amount of this tax remained the same after the forced Islamisation of the local population, in the days of Village Head Hasan (1721 to 1722).²

Population. The present-day inhabitants of Namzara descend from those Armenian resettlers who moved to Javakhk from Karin District of the province of the same name between 1829 and 1830.

Statistical Records. The population of the village continually manifested growth during the 19th and 20th centuries:

Year	Houses	Males	Females	Total
1840 ³		57	56	113
1841 ⁴		70	56	126
1842 ⁵		76	61	137
1844 ⁶		85	77	162
1845 ⁷		85	80	165
1847 ⁸		92	76	168
1849 ⁹		99	79	178
1853 ¹⁰		104	90	194
1854 ¹¹		107	93	200

1857 ¹²		116	104	220
1860 ¹³		144	131	245
1861 ¹⁴		158	156	314
1862 ¹⁵		162	156	318
1863 ¹⁶		167	151	318
1864 ¹⁷	28	174	154	328
1866 ¹⁸	28	177	171	338
1867 ¹⁹		189	172	361
1868 ²⁰		198	180	378
1869 ²¹		208	180	388
1870 ²²		211	181	392
1871 ²³		210	182	392
1872 ²⁴		224	189	413
1873 ²⁵		227	201	428
1874 ²⁶				440
1875 ²⁷	20			
1876 ²⁸		240	210	451
1877 ²⁹		238	205	443
1878 ³⁰		245	213	458
1880 ³¹		258	222	480
1881 ³²		267	224	491
1882 ³³		269	228	497
1883 ³⁴		277	228	505
1884 ³⁵	36			
1885 ³⁶		268	229	497

1 გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 231.
 2 წიღდირის ვილაიეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 168.
 3 ლსრ, ზ. 53, გ. 1, კ. 3800, პ. 4:
 4 Idem, file 3802, pp. 63-64.
 5 Idem, file 3805, pp. 77-78.
 6 Idem, file 3809, pp. 14-15.
 7 Idem, file 3811, pp. 72-73.
 8 Idem, file 3814, pp. 33-34.
 9 Idem, file 3818, pp. 39-40.
 10 Idem, file 2743 pp. 38-39.
 11 Idem, file 3825, pp. 48-49.

12 Idem, file 3830, pp. 52-53.
 13 Idem, file 3833, pp. 66-67.
 14 Idem, file 3839, pp. 23-24.
 15 Idem, file 3836, pp. 20-21.
 16 Idem, file 3843, pp. 21-22.
 17 Idem, file 3846, pp. 10-11.
 18 Idem, file 3848, p. 74.
 19 Idem, file 3851, pp. 21-22.
 20 Idem, file 3853, p. 27.
 21 Idem, file 3856, p. 9.
 22 Idem, file 3857, p. 23.
 23 Idem, file 3858, pp. 9-10.
 24 Idem, file 3859, pp. 56-57.
 25 Idem, file 3862, pp. 70-71.
 26 Idem, file 3864, pp. 25-26.
 27 «Մեղու Հայաստանի», 1875, № 44, էջ 2:
 28 ლსრ, ზ. 53, გ. 1, კ. 3868, პ. 29-30:
 29 Idem, file 3869, pp. 28-29.
 30 Idem, file 3850, pp. 217-218.
 31 Idem, file 3872, pp. 86-87.
 32 Idem, file 3873, pp. 96-97.
 33 Idem, file 3874, pp. 42-43.
 34 Idem, file 3875, pp. 47-48.
 35 «Արձագանք», 1885, № 3, էջ 41:
 36 ლსრ, ზ. 53, გ. 1, კ. 3877, პ. 10:

1887 ³⁷		294	261	555
1889 ³⁸		308	264	572
1890 ³⁹		318	267	585
1891 ⁴⁰		324	285	609
1892 ⁴¹		318	278	596
1893 ⁴²		316	280	596
1894 ⁴³		325	290	615
1897 ⁴⁴		358	316	674
1898 ⁴⁵		366	320	686
1899 ⁴⁶		376	323	699
1900 ⁴⁷		384	328	712
1901 ⁴⁸		397	331	728
1902 ⁴⁹		402	341	743
1905 ⁵⁰		417	354	771
1908 ⁵¹	81	429	366	795
1910 ⁵²		460	391	851
1912 ⁵³		479	412	891
1914 ⁵⁴		491	439	930
1916 ⁵⁵		486	454	940
1918 ⁵⁶	100	510	490	1,000
1921 ⁵⁷		150	130	280
1926 ⁵⁸	102			524

World War II caused 51 victims to the village of Namzara, which had sent 145 of its residents to the battle-field.⁵⁹

The earliest archive document bearing reference to the activity of **the parish school of the village** dates from 1865. In 1875 Sexton Grigor Zorapetian committed himself to building a school house in Namzara at his own expense on condition that “the peasants should open the central school in their own village [namely on condition that it should serve as a central school for several villages].”⁶⁰

Year	Comments	Teachers	Pupils
1865 ⁶¹		1	18
1874 ⁶²		1	20

37 Idem, file 3880, pp. 39-40.

38 Idem, file 3884, pp. 64-65.

39 Idem, file 3887, p. 144.

40 Idem, file 3889, p. 143.

41 Idem, file 3891, p. 115.

42 Idem, file 3895, pp. 41-42.

43 Idem, file 3896, pp. 168-169.

44 Idem, file 3899, pp. 141-142.

45 Idem, file 3897, p. 163.

46 Idem, file 3903, pp. 93-94.

47 Idem, file 3905, p. 55.

48 Idem, file 3906, p. 67.

49 Idem, file 3907, pp. 17-18.

50 Idem, file 3912, pp. 260-261.

51 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, թ. 42:

52 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, թ. 134-135:

53 Idem, file 3920, pp. 17-18.

54 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, թ. 171-172: Another source reports 799 inhabitants for the same year (Кавказский календарь на 1915 г., стр. 154).

55 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, թ. 18-19:

56 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, թ. 1-4:

57 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, թ. 1:

58 Արդյան Ս., idem, p. 124.

59 Գալսեթյան Ա., Ձապախը, էջ 102:

60 «Արարատ», 1875, էջ 348:

61 ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, թ. 2:

62 Idem, file 3864, pp. 25-26.



NAMZARA. Soub Lusavorich (Holy Enlightener) Church as seen from the east, south-east, north-east and south



NAMZARA. A medieval Armenian necropolis extending in the village; a sanctuary; a ram-shaped gravestone and a khachkar fragment (15th century)

1875 ⁶³	G. Hambardzumians	40
1876 ⁶⁴	1	32
1877 ⁶⁵	1	20
1880 ⁶⁶	1	33
1881 ⁶⁷	1	40
1906 ⁶⁸	Reopened	
1908/09 ⁶⁹	Unisex	1 62 (5 girls)
1910 ⁷⁰	1	48
1911 ⁷¹	4-year with a single class	2 48 (2 girls)
1912/13 ⁷²	with 3 departments	1 44
1914 ⁷³	1	53

Archive documents mention **Sourb Lusavorich Church** of Namzara beginning with the year 1839.⁷⁴ It represents “a stone” building “of a wooden roof”⁷⁵

63 ՀԱԳ, ֆ. 56, գ. 3, զ. 52, ք. 44:

64 ՀԱԳ, ֆ. 53, գ. 1, զ. 3850, ք. 51:

65 Idem, file 3869, pp. 28-29.

66 Idem, file 3872, pp. 86-87.

67 **Խոսրոյան Ս.**, idem, p. 521.

68 Ibid.

69 ՀԱԳ, ֆ. 57, գ. 2, զ. 1849, ք. 16:

70 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, ք. 134-135:

71 ՀԱԳ, ֆ. 35, գ. 1, զ. 682, ք. 57:

72 Idem, file 3920, pp. 17-18.

73 **Խոսրոյան Ս.**, ibid.

74 ՀԱԳ, ֆ. 53, գ. 1, զ. 457:

75 «Արձագանք», 1885, № 3, էջ 41:

having the following exterior dimensions: 17.25 x 7.10 metres. It is particularly remarkable for its semi-circular apse, which is outwardly accentuated with all its bulk. Around the sanctuary extends an Armenian cemetery of the 19th century.

Namzara also has another two **graveyards** one of which (19th century) is located in the middle of the village, and the other at its eastern extremity. The latter, which is the oldest necropolis in the territory of Namzara, retains *khachkar* pedestals and richly-adorned fragments typical of the 13th to 16th centuries.

As early as 1932, the walls of a **fortified tower** of cyclopean masonry could be seen in the village.⁷⁶

A kilometre east of Namzara lies **the village site of Pokr Namzara (Mamzara)**. According to the **գրք-ჯისტანის ვილაიეთის დიდი დავთარი** (1595), this village used to comprise a population of 11 houses (the local inhabitants included Astvatzatur's son Dolik) and paid 8,000 *akches* to the state.⁷⁷

76 **პერძენიშვილი ნ.**, idem, p. 62.

77 **გურჯისტანის ვილაიეთის დიდი დავთარი**, გვ. 237.

NINOTZMINDA (BOGDANOVKA)

Location. Bogdanovka is situated on the highway of Gyumri-Akhalkalak, hardly within 2 kilometres of the eastern shore of Lake Khanchali, in the south-east of Javakhk, at an altitude of 1,920 to 1,960 metres above sea level.

It was founded in 1841 by some Russian Dukhobors who had been banished first from the region of Tambov and then from Taurian Province, where they had had temporary refuge.

Administrative Order. Throughout the 19th century, Bogdanovka represented a most ordinary village which was even smaller than similar places on average. After the establishment of the Soviet regime, it grew into the centre of the district of the same name. Soon it developed into a township which was granted the status of *a town within the district's jurisdiction* on 6 June 1983. At present Bogdanovka, which was officially renamed Ninotzminda in 1990, is the centre of the district of the same name.

Population. In 1909 Bogdanovka was a purely Russian village inhabited by Dukhobors who constituted 33 houses with 398 souls.¹ In 1914 the local residents grew to 554.² In the course of time, some of the Russian founders of Bogdanovka returned to their homeland, being replaced by Armenians and a small number of Georgians from the adjacent villages. In 1926 the town comprised 69 houses with 426 inhabitants, including 101 Armenians, 295 Russians, 13 Ukrainians and 17 representatives of other nationalities.³ In 1979 Bogdanovka had 3,614 souls, including 3,080 Armenians and 57 Georgians, the rest of the population mainly comprising Russians. In 1987 it had



NINOTZMINDA. Newly-sculpted cross-stones

1,493 houses with 5,868 residents. As of the early 2000s, these numbers of the different nationalities inhabiting the town were maintained almost without any changes.

Bogdanovka participated in World War II with 500 of its inhabitants and lost 158 of them on the front.⁴

In 1993 a **richly-decorated cross-stone** sculpted by Ara Gharslian was placed in the yard of the town's House of Culture in memory of the victims of the massacres of 1918 to 1920.

¹ "Тифлисский листок," 1909, № 191, стр. 5.

² Кавказский календарь на 1915 г., стр. 100.

³ Արղյան Ս., idem, p. 123.

⁴ Գարսլիան Ա., Ջալալխը, էջ 101:

CHAMDURA

Location. The last village situated in the area down the course of the tributary Karasnakn is Chamdura. It lies in a plain rising at an altitude of 1,725 metres above sea level, 2 kilometres south-west of Akhalkalak in a straight line.

The Origin of the Toponym. Most probably, *Chamdura* is composed of the Turkish word *cham*, meaning *plane-tree*, and the dialectal word *duran*, which is the equivalent for *plain*; therefore, *Chamdura* can be etymologised as meaning *A Plain of Planes*. Georgians offer another version of decipherment according to which, the toponym derives from the Georgian word *chamdzvrali*, which is translated as *a stone stuck into the earth*.

A Historical Introduction. In the aftermath of the devastating earthquake of 1899, Chamdura appeared in the list of those villages of Javakhk which were in desperate need of relief.¹

Another natural disaster awaited the village between 1899 and 1900, when the cereal leaf and Hottentot beetles inflicted formidable damage on its agriculture. The Ad Hoc Governmental Committee set up after this calamity ranked Chamdura among the most severely-stricken villages of the district.² According to the calculations of this body, it had 17 houses with 92 inhabitants who had found themselves on the verge of abject poverty and needed urgent support.³

World War II took away 52 lives from Chamdura, which had sent 127 fighters to the battle-field.⁴

Construction Activity. Chamdura is a village most typical of the natural environment of Javakhk. A record of 1893 states the following regarding the construction activity of the local people: “All the houses that adjoin one another are built of stone and represent low, single-floor structures with earthen roofs. Realising how harmful it is to have the houses erected so close to each

other, the local people intend to build the future ones separately and have already completed several ones [in this way]...”⁵

Population. The present-day residents of Chamdura descend from those “25 families which moved from Erzurum in 1829. They are from different villages of this province: Gyulli, Batezhvan, Napi [and] Terjan [Derjan].”⁶ Most of these places, such as Napi,⁷ Patezhvan (Batezhvan),⁸ Kyulli⁹ and Bloor,¹⁰ were in Basen District. The resettlers of Chamdura also included Armenians from Kars, Kars Region, Eastern Armenia.

On the eve of the Turkish invasion of 1918, Chamdura boasted the largest ever recorded number of population, i.e. over 1,400 souls.

The available *statistical records* relating to the inhabitants of the village during the 19th and 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1838 ¹¹		133	158	291
1840 ¹²		148	159	307
1841 ¹³		134	137	271
1842 ¹⁴		141	142	283
1844 ¹⁵		150	152	302
1845 ¹⁶		182	190	379
1847 ¹⁷		190	200	390

5 «Նոր-Գար», 1893, № 86, էջ 2-3:

6 ՀԱԳ, ֆ. Պ-56, ց. 12, գ. 66, ք. 1:

7 Napi was an Armenian-inhabited village lying 9 kilometres east of Karin City, in Verin Basen District, Karin (Erzurum) Province.

8 Patezhvan (Patijvan) represented an Armenian village extending 46 kilometres east of Karin City, in Storin Basen District, Karin (Erzurum) Province.

9 Kyulli was another Armenian-populated village located on the left bank of the river Arax, 18 kilometres east of the district centre of Tekman.

10 Bloor, which was one of the Armenian-inhabited villages of Verin Basen District, lay on the right bank of the Moorts (i.e. the left tributary of the river Arax), 40 kilometres east of Karin City. The Belertsians are from this village in origin.

11 ՀԱԳ, ֆ. 53, ց. 1, գ. 1361, ք. 6-7:

12 Idem, file 3800, p. 4.

13 Idem, file 3802, pp. 64-65.

14 Idem, file 3805, pp. 76-77.

15 Idem, file 3809, pp. 13-14.

16 Idem, file 3811, pp. 70-71.

17 Idem, file 3814, pp. 33-34.

1 «Մշակ», 1901, № 40, էջ 1:

2 Մալխանյան, Անբերիլիությունը Ախալքալաքի գաղառում եւ նրա հետեանքները, էջ 248:

3 Idem, p. 249.

4 Դավթյան Ա., Ջավախք, էջ 102:

1849 ¹⁸		200	211	411	1891 ⁵⁰	339	352	691
1851 ¹⁹	38	185	194	379	1892 ⁵¹	343	351	694
1853 ²⁰		169	167	336	1893 ⁵²	80	344	694
1854 ²¹		171	170	341	1894 ⁵³	343	357	700
1857 ²²		172	174	346	1897 ⁵⁴	376	387	763
1860 ²³		156	175	361	1898 ⁵⁵	381	405	786
1861 ²⁴	41	206	184	390	1899 ⁵⁶	392	411	803
1862 ²⁵		210	193	403	1900 ⁵⁷	403	414	817
1863 ²⁶		214	190	404	1901 ⁵⁸	411	433	844
1864 ²⁷		219	191	410	1902 ⁵⁹	424	449	873
1865 ²⁸		225	194	419	1905 ⁶⁰	462	477	939
1866 ²⁹	41	225	194	419	1906 ⁶¹	462	477	939
1867 ³⁰		243	206	439	1908 ⁶²	130	484	962
1869 ³¹		247	214	461	1909 ⁶³	125		923
1870 ³²		247	235	482	1910 ⁶⁴	503	487	990
1871 ³³		246	239	485	1912 ⁶⁵	533	517	1,040
1872 ³⁴		248	239	487	1914 ⁶⁶	556	536	1,092
1873 ³⁵		255	236	491	1916 ⁶⁷	578	553	1,131
1874 ³⁶				509	1918 ⁶⁸	160	720	1,400
1875 ³⁷	48			502	1921 ⁶⁹	116	113	229
1876 ³⁸		268	249	517	1987 ⁷⁰	168		569
1877 ³⁹		268	242	510				
1878 ⁴⁰		266	241	507				
1880 ⁴¹		285	263	548				
1881 ⁴²		291	285	576				
1882 ⁴³		304	298	602				
1883 ⁴⁴		316	301	617				
1884 ⁴⁵	48							
1885 ⁴⁶		335	315	650				
1887 ⁴⁷		350	329	679				
1889 ⁴⁸		308	330	638				
1890 ⁴⁹		325	335	660				

18 Idem, file 3818, pp. 39-40.

19 ՀԱԳ, ֆ. 56, գ. 1, զ. 2596, ք. 35:

20 Idem, file 2743, pp. 39-40.

21 Idem, file 3825, pp. 48-49.

22 Idem, file 3830, pp. 52-53.

23 Idem, file 3833, p. 67.

24 Idem, file 3839, pp. 25-26.

25 Idem, file 3836, pp. 20-21.

26 Idem, file 3843, pp. 21-22.

27 Idem, file 3846, pp. 10-11.

28 Idem, file 3848, pp. 11-12.

29 Idem, p. 74.

30 Idem, file 3853, p. 27.

31 Idem, file 3856, p. 9.

32 Idem, file 3857, pp. 19-20.

33 Idem, file 3858, pp. 9-10.

34 Idem, file 3859, pp. 56-57.

35 Idem, file 3862, pp. 70-71.

36 Idem, file 3864, pp. 25-26.

37 Idem, file 3866, pp. 19-20. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

38 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, ք. 29-30:

39 Idem, file 3869, pp. 28-29.

40 Idem, file 3850, pp. 217-218.

41 Idem, file 3872, pp. 86-87.

42 Idem, file 3873, pp. 96-97.

43 Idem, file 3874, pp. 42-43.

44 Idem, file 3875, pp. 47-48.

45 «Արձագանք», 1885, № 3, էջ 43:

46 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 10:

47 Idem, file 3880, pp. 39-40.

48 Idem, file 3884, pp. 64-65.

49 Idem, file 3887, p. 143.

Education. Chamdura is one of those few villages in Javakhk where the local inhabitants settled the issue of the education of their children in the very first years of their resettlement, despite the numerous vital problems facing them. A most eloquent proof of this is the opening of a private school in the village in 1837. In 1865 Chamdura had a functioning parish school offering regular instruction to its pupils. The available data relating to the activity of the local schools are as follows:

Year	Comments	Teachers	Pupils
1837 ⁷¹	Private	Sexton Hakob	
1865 ⁷²		1	27

50 Idem, file 3889, p. 142.

51 Idem, file 3891, p. 114.

52 Idem, file 3895, pp. 41-42; «Նոր-Գար», 1893, № 86, էջ 2-3.

53 ՀԱԳ, ֆ. 53, գ. 1, զ. 3896, ք. 167-168, ֆ. 22, գ. 1, զ. 298, ք. 21-22:

54 ՀԱԳ, ֆ. 53, գ. 1, զ. 3899, ք. 140-141:

55 Idem, file 3897, p. 162.

56 Idem, file 3903, pp. 93-94.

57 Idem, file 3905, p. 55.

58 Idem, file 3906, p. 67.

59 Idem, file 3907, pp. 16-17.

60 Idem, file 3912, pp. 259-260.

61 Idem, file 3915, p. 20.

62 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 42:

63 ՀԱԳ, ֆ. Գ-56, գ. 12, զ. 66, ք. 1:

64 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, ք. 134-135:

65 Idem, file 3920, pp. 17-18.

66 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 170-171: According to another source, the village had 1,189 residents in the same year (Кавказский календарь на 1915 г., стр. 204).

67 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 17-18:

68 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:

69 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:

70 Confirmed by the Village Council.

71 ՀԱԳ, ֆ. 53, գ. 1, զ. 4077, ք. 19:

72 Idem, file 3848, p. 2.



CHAMDURA. A cemetery of cross-stones (15th to 19th centuries) extending in the centre of the village

1868 ⁷³	1	32
1870 ⁷⁴	1	31
1874 ⁷⁵	K. Metzatunians	40
1875 ⁷⁶	1	54
1876 ⁷⁷	1	54
1877 ⁷⁸	1	44
1878 ⁷⁹	1	46
1880 ⁸⁰	1	25
1881 ⁸¹	1	28
1882 ⁸²	1	33
1884 ⁸³	Single-class, working in wintertime	Hovh. Karapetians 25
1909 ⁸⁴	1	15

73 Idem, file 3977, p. 53.

74 Idem, file 3978, pp. 34-35.

75 Idem, file 3864, pp. 25-26.

76 Idem, file 3866, pp. 19-20.

77 Idem, file 3850, p. 51.

78 Idem, file 3869, pp. 28-29.

79 Idem, file 3850, p. 177.

80 Idem, file 3872, pp. 86-87.

81 Idem, file 3873, pp. 96-97.

82 Idem, file 3874, pp. 42-43.

83 Idem, file 3998, pp. 10-11.

84 ՀԱԳ, ֆ. 56, ց. 12, գ. 66, ք. 7:

As early as the 1830s, a number of archive documents make mention of a village church named **Sourb Harutiun (Holy Resurrection)**. In 1852 the monument underwent thorough reconstruction, after which this year came to be considered as marking its foundation. In 1897 it was intended to replace the wooden belfry of the sanctuary with a stone-built one: "...on 15 June, Architect Nikoghayos Grigorian came to our village together with Officer Bozoyants and visited our church. Seeing its simple belfry of wood, he urged the peasants to destroy it and erect a new rotunda of stone, especially given the fact that some of their fellow villagers were stonemasons and skilled masters of rotunda-building. Consulting each other for a long time, the villagers eventually pledged themselves to construct a new long rotunda."⁸⁵

Thanks to repeated repairs, Sourb Harutiun Church was preserved standing until the Soviet years. In 1933, however, its dilapidated building was reduced to the ground instead of being renovated. As of 2006, only the

85 «Նոր-Գար, 1897, № 105, էջ 2:



A single-line epitaph is engraved along the edges of a *khachkar* fragment (90 x 75 x 18 centimetres):

ԵՄ ՅՈՎՀԱՆՆԵՍ ԵՐԷՅՍ, ԳՐԻԳՈՐՍ ԿԱՆԳ-
ՆԵՅԱԲ ՁԻԱՉՍ ՅԻՇԱՏ(Ա)Կ ... ԹԱՄԱՐԻՆ ...:



Transl.: GRIGOR [AND] I, PRIEST HOVHANNES, ERECTED THIS CROSS IN MEMORY OF... TAMAR...

Published in: **Կարապետյան Ս.**, Ջավախքի խաչքարերը, էջ 10.



Inscribed on the cornice of another *khachkar* fragment (65 x 57 x 16 centimetres):

... ԻՄ ԵՂԲ(ԱՅՐ)Ս ՅՈՎ(Ա)ՆԵՍ ԵՒ ԽԱՉԱ-
Տ(ՈՒ)ՐՍ ԿԱՆԳՆ(Ե)Յ(ԱԲ) ՁԻԱՉՍ Յ(Ի)Շ(Ա)-
Տ(Ա)Կ ՀԱԻՐ ՍԵՐ Ս...:



Transl.: MY BROTHER HOVANES AND I, KHACHATUR, ERECTED THIS CROSS IN MEMORY OF OUR FATHER...

Published in: **Կարապետյան Ս.**, *ibid.*

Note: The epitaph was engraved between the 15th and 16th centuries.

CHAMDURA. Inscribed cross-stones (15th century)

bases of 3 pairs of pillars were preserved in the site of the monument.⁸⁶

Priests. In 1909 Harutiun Aznaurians (born in 1881 and ordained in 1905) served the parishioners of Chamdura.⁸⁷

A **necropolis** extending in the centre of the village most eloquently proves that it was inhabited by Armenians as early as the Middle Ages. It retains a number of tombstones dating from the 19th to 20th centuries, as well as several ornate khachkars, both intact and fragmented. One of these cross-stones (112 x 73 x 20 centimetres) is particularly remarkable for a relief representing a horseman which is carved on its lower part.

⁸⁶ «Մոլորակ», 1997, № 53, էջ 6:

⁸⁷ ՀԱԳ, ֆ. Պ-56, ց. 12, գ. 66, ք. 2:

CHIFLIK (CHIFTLIK)

Location. The village of Chiflik does not exist any more, but it used to be one of the most prospering and important villages in the neighbourhood of Akhalkalak until the late 1870s. It extended in a smooth area only one kilometre south-west of the city, at an altitude of 1,720 metres above sea level.

The Origin of the Toponym. The name of *Chiflik* is etymologised as meaning *a royal estate*,¹ but there also exists another version according to which, it is composed of the Turkish word *chift*, i.e. the equivalent for *a pair*.

A Historical Introduction. The region of Kars, which became part of the Russian Empire after the Russo-Turkish war of 1877 to 1878, attracted large multitudes of people from all parts of Transcaucasia thanks to its fertile lands. The inhabitants of Chiflik who suffered shortage of land and, particularly, water in their village abandoned their homes and moved to Kars between 1881 and 1882: “Chiflik: the residents and priest of this village have resettled in Marza Village, Kars District.”² A short time after this resettlement, the derelict houses of the village were levelled with the ground to be used as “quarries.” As a result, only a small graveyard of undressed stone slabs and St. Gevorg Church remained in Chiflik as the only historical vestiges of the existence of this once thriving village. Naturally, the latter does not function any more: “...in the aftermath of the villagers’ movement to Kars, their church remains closed.”³ A visitor who saw Chiflik already stripped of its Armenian population and lying devastated writes the following about it: “Between 1881 and 1882, the people of this village moved to Marza Village, Kars Province due to the shortage of lands. At present the ruins of the village have disappeared without any trace, but its church is still preserved standing. Due to the location of the village on a royal road, the church, which has been standing neglected ever since the local inhabitants aban-

doned it, has become a kind of hiding-place for all kinds of Turkish and Kurdish shepherds. They keep all their animals, such as horses, donkeys, cows, dogs... inside the church, which is also used as a night shelter. We are hopeful that the supreme spiritual powers will attend to the problem of this church and will urgently make an appropriate decision to either have it destroyed altogether or preserve it properly as a sanctuary.”⁴ Most presumably, the church authorities granted permission for the demolition of the monument, for presently it is annihilated without any vestiges left.

Population. During 1829 and 1830, a number of Armenians from Karin District took up living in Chiflik. Throughout over 50 years (1830s to 1870s), the local inhabitants mostly increased in number, despite their grave economic conditions and, particularly, the shortage of land and water.

The available *statistical data* reflecting the changes in the number of the local people are as follows:

Year	Houses	Males	Females	Total
1838 ⁵		152	148	300
1840 ⁶		106	114	220
1841 ⁷		129	145	274
1842 ⁸		136	150	286
1844 ⁹		152	160	312
1845 ¹⁰		162	170	332
1847 ¹¹		115	125	240
1849 ¹²		135	218	253
1851 ¹³	41	137	126	263
1853 ¹⁴		146	130	276
1854 ¹⁵		150	135	285
1857 ¹⁶		138	119	257

4 «Նոր-Ղար», 1895, № 128, էջ 1:

5 ՀԱԳ, ֆ. 53, գ. 1, զ. 1361, ք. 7-8:

6 Idem, file 3800, p. 4.

7 Idem, file 3802, pp. 64-65.

8 Idem, file 3805, pp. 76-77.

9 Idem, file 3809, pp. 13-14.

10 Idem, file 3811, pp. 70-71.

11 Idem, file 3814, pp. 33-34.

12 Idem, file 3818, pp. 39-40.

13 ՀԱԳ, ֆ. 56, գ. 1, զ. 2596, ք. 36:

14 ՀԱԳ, ֆ. 53, գ. 1, զ. 2743, ք. 39-40:

15 Idem, file 3825, pp. 49-50.

16 Idem, file 3830, pp. 54-55.

1 «Մշակ», 1873, № 16, էջ 4:

2 ՀԱԳ, ֆ. 53, գ. 1, զ. 3874, ք. 43:

3 Idem, pp. 46-47.



CHIFLIK (CHIFTLIK). The remnants of the cemetery of the village site

1860 ¹⁷		145	121	266
1861 ¹⁸	43	161	141	302
1862 ¹⁹		162	141	303
1863 ²⁰		163	153	316
1864 ²¹		164	154	318
1865 ²²		171	157	328
1866 ²³	43	171	157	328

17 Idem, file 3833, pp. 66-67.
 18 Idem, file 3839, pp. 23-24.
 19 Idem, file 3836, pp. 20-21.
 20 Idem, file 3843, pp. 21-22.
 21 Idem, file 3846, pp. 10-11.
 22 Idem, file 3848, pp. 11-12.
 23 Idem, p. 74.

1867 ²⁴		176	165	341
1868 ²⁵		180	173	353
1869 ²⁶		187	174	361
1870 ²⁷		193	181	374
1871 ²⁸		195	182	377
1872 ²⁹		200	183	383
1873 ³⁰		209	188	397
1874 ³¹				409
1875 ³²	48			
1876 ³³		234	205	439
1877 ³⁴		227	189	416
1878 ³⁵		236	196	432
1880 ³⁶		242	212	454
1881 ³⁷		252	217	469

The once existing village of Chiflik had an **Armenian parochial school** which commenced its activity in the 1860s and functioned until the aforementioned resettlement:

Year	Comments	Teachers	Pupils
1865 ³⁸		1	21
1874 ³⁹		1	35
1875 ⁴⁰	Providing primary education	Khachatur Simeonian	
			25
1877 ⁴¹		1	50
1878 ⁴²		1	28
1881 ⁴³		1	30

24 Idem, file 3851, pp. 20-21.

25 Idem, file 3853, p. 27.

26 Idem, file 3856, p. 9.

27 Idem, file 3857, p. 23.

28 Idem, file 3858, pp. 9-10.

29 Idem, file 3859, pp. 56-57.

30 Idem, file 3862, pp. 70-71.

31 Idem, file 3864, pp. 25-26.

32 «Մեղու Հայաստանի», 1875, № 44, էջ 2:

33 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, ք. 29-30:

34 Idem, file 3869, pp. 28-29.

35 Idem, file 3850, pp. 217-218.

36 Idem, file 3872, pp. 86-87.

37 Idem, file 3873, pp. 96-97.

38 ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, ք. 2:

39 Idem, file 3864, pp. 25-26.

40 ՀԱԳ, ֆ. 56, գ. 3, զ. 52, ք. 44:

41 ՀԱԳ, ֆ. 53, գ. 1, զ. 3869, ք. 28-29: Another source dating from the same year mentions the school as having 30 pupils (idem, file 3850, p. 130).

42 Idem, file 3850, p. 177.

43 Idem, file 3873, pp. 96-97.

CHEKHAROLA



CHEKHAROLA. The village seen from the south

Location. The village lies outside the basin of Lake Tabatzghur, in the south of a mountain pass (2,016 metres), 24 kilometres north of Akhalkalak in a straight line, between 1,820 and 1,860 metres of altitude above sea level.

At present Chekharola forms part of Borzhom District, but it undoubtedly remains as one of the villages of Historical Javakhk.

Statistical Records. We do not have at our disposal trustworthy data as to the exact time of the Armenians' arrival in this village. The available statistical sources attest to their existence in Chekharola beginning with the 1860s:

Year	Houses	Males	Females	Total
1861 ¹		41	32	73
1862 ²		41	32	73
1863 ³		41	32	73
1864 ⁴	6	41	32	73

¹ ՀԱԴ, ֆ. 53, ց. 1, զ. 3839, ք. 24-25:

² Idem, file 3836, pp. 22-23.

³ Idem, file 3843, pp. 21-22.

⁴ Idem, file 3846, pp. 8-9.

1865 ⁵		41	32	73
1866 ⁶	6	41	32	73
1867 ⁷		41	32	73
1868 ⁸		41	32	73
1869 ⁹		41	32	73
1870 ¹⁰		41	32	73
1875 ¹¹	11			
1878 ¹²		60	44	104
1880 ¹³		67	51	118
1881 ¹⁴		67	51	118
1882 ¹⁵		65	50	115
1883 ¹⁶		67	50	117
1884 ¹⁷	10			

⁵ Idem, file 3848, pp. 12-13.

⁶ Idem, p. 74.

⁷ Idem, file 3851, pp. 20-21.

⁸ Idem, file 3853, p. 28.

⁹ Idem, file 3856, p. 10.

¹⁰ Idem, file 3857, p. 24.

¹¹ «Մեղու Հայաստանի», 1875, № 44, էջ 2:

¹² ՀԱԴ, ֆ. 53, ց. 1, զ. 3850, ք. 218-219:

¹³ Idem, file 3872, pp. 88-89.

¹⁴ Idem, file 3873, pp. 97-98.

¹⁵ Idem, file 3874, p. 44.

¹⁶ Idem, file 3875, pp. 49-50.

¹⁷ «Արձագանք», 1885, № 3, էջ 43:



CHEKHAROLA. The Georgian church of the village as seen from the south-west, and a fireplace (1864)

1887 ¹⁸		70	53	123
1889 ¹⁹		77	57	134
1893 ²⁰		85	63	148
1894 ²¹				
1899 ²²		83	69	152
1900 ²³		85	72	157
1901 ²⁴		88	68	156
1906 ²⁵		99	76	175
1908 ²⁶	19	112	80	192
1910 ²⁷		123	86	209
1912 ²⁸		134	88	222
1918 ²⁹	30	165	152	317

During World War II, Chekharola sent 78 of its residents to the front, where it lost 32 of these people.³⁰

In 1914 the village had a population of 617 souls³¹ mostly comprising Georgians. In 1989 the local people constituted 56 houses mainly inhabited by Armenians.

Families. In 1989 one of the inhabitants of Chekharola, Vagharshak Petrossian, provided us with very important information regarding the ancestors of

the present-day inhabitants of the place. Thus, the Petoyans come from a village situated within 8 kilometres of Karin (he did not remember its name); the Asatrians, who later bore the family names of Hakobian and Hunanian, moved to Javakhk from Chayis Village;³² the Serobians, who arrived at Chekharola comparatively later, were from Bitlis in origin.

Residential Buildings. A sculptured hearthstone dated 1864 is preserved in an old house belonging to Artash's son Kajavan Antonian.

In 1989 Chekharola had a functioning **8-year school**.

Due to the small number of the local Armenians, the village did not ever have **a church**, and they attended the church of Bezhan for their spiritual needs.

In the centre of the village stands **a Georgian church** which was built between 1861 and 1863 by a Greek stonemason from Modagam Village (as attested by the local people).

18 ՀԱԳ, ֆ. 53, ց. 1, զ. 3880, ք. 40-41:

19 Idem, file 3884, pp. 65-66.

20 Idem, file 3895, pp. 42-43.

21 Idem, file 3884.

22 Idem, file 3903, pp. 101-102.

23 Idem, file 3905, p. 52.

24 Idem, file 3906, p. 69.

25 Idem, file 3915, p. 20.

26 ՀԱԳ, ֆ. 35, ց. 1, զ. 559, ք. 43:

27 ՀԱԳ, ֆ. 53, ց. 1, զ. 3917, ք. 136-137:

28 Idem, file 3920, pp. 18-19.

29 ՀԱԳ, ֆ. 469, ց. 3, զ. 2, ք. 1-4:

30 Գալթրյան Ա., Ջալալյան, էջ 102:

31 Кавказский календарь на 1915 г., стр. 206.

32 Originally an Armenian-inhabited village, Chayis was later repopulated by Turkish Gharapapakhs. It was situated on the right bank of the Kur, within a kilometre of the riverside, at a distance of 3 kilometres from the western shore of Lake Khozapin, in the sub-district of Cheldr, Kars Region, Eastern Armenia.

CHUNCHKHA

Location. The village extends in a smooth area at the edge of a gorge lying on the left bank of the river Parvana, right opposite Khando, 10 kilometres south-west of Akhalkalak in a straight line, at an altitude of 1,660 metres above sea level.

A Historical Introduction. The tax list of 1595 mentions the village by the name of *Chunchkhel* as comprising 52 houses and paying 9,000 *akches* to the state.¹ It is interesting to note that in the same year, part of the local residents were Armenians—this is evident from the list of the village’s house owners which includes both Armenian names and others that were wide-spread amongst Armenians (Vardan, Baydar, Ordan, Rostevan, etc.).²

Between 1899 and 1900, the cereal leaf and Hottentot beetles inflicted grave damage on the agriculture of Chunchkha, putting the village into a severe economic plight. This is the reason why the Ad Hoc Governmental Committee ranked it among the second-class places struck by this disaster.³

Population. Chunchkha, which is one of the few Georgian-inhabited villages in Javakhk, comprised 669 souls in 1914.⁴ In 1987 it had 54 houses with 183 Georgian inhabitants.⁵

The village retains a **Georgian church** dating back to the 19th century.

In a smooth area at the edge of a gorge extending on the right bank of the river Kur, about 5 kilometres south-west of Chunchkha, 11 kilometres north-west of Akhalkalak in a straight line, at an altitude of 1,680 to 1,700 metres above sea level is preserved a **village site** known by the name of *Kilda*.

A Historical Introduction. The well-known Turkish tax list of 1595 mentions this once existing village as comprising 8 houses and paying 14,500 *akches* to the State Treasury.⁶ It is noteworthy that the same source

subsequently mentions the purely Georgian-inhabited village of Kilda as having a mixed population of Armenians and Georgians (Khachatur’s and his son’s families were undoubtedly of Armenian origin).

The Ad Hoc Governmental Committee, established after the natural disaster caused by the cereal leaf and Hottentot beetles (1899 to 1900), ranked Kilda among the most seriously-stricken villages of Javakhk.⁷ According to its calculations, 9 of the local houses (with 50 inhabitants) were in bad need of immediate relief and support.⁸

In 1914 Kilda represented a purely Georgian village with 602 souls.⁹ In the Soviet years, it was stripped of its residents. After 1944 40 of the local families resettled in Hokam.

Monuments. The present-day village site retains a *church* and a ruined *graveyard*.

A **village site** named **Ghvarsha** is situated at the edge of a cape extending between the rivers Kur and Parvana, 7 kilometres west of Chunchkha.

A Historical Introduction. The aforementioned Turkish tax list (1595) mentions this ancient site as having 8 houses and paying 10,000 *akches* to the state.¹⁰

The walls of a *semi-ruined church* preserved in Ghvarsha are engraved with five inscriptions in the Georgian Mesropian script.

1 Carved above the southern entrance of the church:

Կ-Ղ Կ-Ղ ԻՂԻՂ | Կ-Ղ ԸԾ-Ղ

ქ(რისტ)ე მ(ეოწყალ)ე ზელ? მ(ეუნდ)ე(ე)ნ
გ(ო)დგ(ან)ი.

Transl.: CHRIST, MAY YOU HAVE MERCY ... MAY YOU FORGIVE THE SINS...

Published in: **Ростомов И.**, idem, p. 73; **ცისკარიშვილი გ.** ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 124.

1 გურჯისტანის ვილაიეთის დიდი ღვეთარი, გვ. 176-177.

2 Ibid.

3 **Մայիսյան**, Ամբերիդիւթիւնը Ախալքալաքի գաւառում եւ նրա հետեւանքները, էջ 248:

4 Кавказский календарь на 1915 г., стр. 208.

5 According to the information provided by the Village Council.

6 გურჯისტანის ვილაიეთის დიდი ღვეთარი, გვ. 218.

7 **Մայիսյան**, Ամբերիդիւթիւնը Ախալքալաքի գաւառում եւ նրա հետեւանքները, ibid.

8 Idem, p. 249.

9 Кавказский календарь на 1915 г., стр. 141.

10 გურჯისტანის ვილაიეთის დიდი ღვეთარი, გვ. 183.

Misreading: I. Rostomashvili has ჩელ? V. Tsiskarishvili offers ჩელ?

Note: V. Tsiskarishvili published the inscription only in the modern Georgian script (მხერული).

The inscription dates from the Middle Ages.

2 Inscribed on the eastern wall of the church:

ᄀᄁ ᄃᄄᄅ

ამ ეკლ(ესი)ს...

Transl.: ... *OF THIS CHURCH.*

Published in: **Ростомов И.**, idem, p. 73; **ცისკარიშვილი ვ.** ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 124.

Misreading: I. Rostomashvili has ეკლესიას, and V. Tsiskarishvili ეკლესიას or ეკლესიის.

Note: V. Tsiskarishvili published the inscription only in modern Georgian letters (მხერული).

The inscription dates back to the Middle Ages.

3 Carved almost below the cornice of the northern wall of the church:

ჩრდ ყრ ᄃᄄᄅ ᄆᄇ

ქ(რისტ)ე შ(ეიწყალ)ე მ(ი)კ(ა)ელ ც(ო)დ(ვი-
ლ)ი.

Transl.: *CHRIST, MAY YOU HAVE MERCY UPON SINFUL MICHAEL.*

Published in: **Ростомов И.**, idem, p. 74; **ცისკარიშვილი ვ.** ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 124.

Misreading: I. Rostomashvili has მიქელ and V. Tsiskarishvili მიქელ.

Note: V. Tsiskarishvili published the inscription only in modern Georgian characters (მხერული).

The inscription is attributed to the Middle Ages.

4 Engraved on a stone placed near the previous inscription:

ჩრდ ყრ ᄆᄇᄈ

ქ(რისტ)ე შ(ეიწყალ)ე გ(ა)ბრი(ელ).

Transl.: *CHRIST, MAY YOU BE MERCIFUL TOWARDS GABRIEL.*

Published in: **Ростомов И.**, idem, p. 74; **ცისკარიშვილი ვ.** ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 124.

Note: V. Tsiskarishvili published the inscription only in the modern Georgian script (მხერული).

The inscription dates from the Middle Ages.

5 Inscribed on the western wall of the church:

ჩრდ ყრ ... ყრ ყრ...

ქ(რისტ)ე შ(ეიწყალ)ე ... შვ ... შეუნდვენ ...

Transl.: *CHRIST, MAY YOU HAVE MERCY, ...MAY YOU BE MERCIFUL.*

Published in: **Ростомов И.**, idem, p. 75; **ცისკარიშვილი ვ.** ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 124.

Note: Like the other aforementioned inscriptions, V. Tsiskarishvili published this one only in contemporary Georgian letters (მხერული).

The inscription traces back to the Middle Ages.

A village site named **Aljua** is located in a smooth area at the edge of a gorge lying on the left bank of the river Parvana, 3 kilometres north-west of Chunchkha.

In 1595 the still existing village had 10 houses and paid 10,004 *akches* to the State Treasury.¹¹ In the days of Village Head Osman (1721 to 1722), the state tax levied on it amounted to 20,700 *akches*.¹²

Aljua did not escape the devastating consequences of the natural disaster that struck Javakhk between 1899 and 1900. Taking into consideration the losses it had suffered, the Governmental Committee ranked it among the third-class villages harmed by pests.

¹¹ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 173-174.

¹² ჩილდერის ეიალეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 172-173.

PRTENA

Location. Prtena, which is one of the Georgian-inhabited villages in Javakhk, extends on the brink of a ravine stretching on the left bank of the river Parvana, 7 kilometres north-west of Akhalkalak in a straight line, at an altitude of 1,680 metres above sea level.

A Historical Introduction. In 1595 the village comprised 16 houses and paid 16,000 *akches* to the State Treasury.¹ A list of the local house proprietors found in the same Turkish source includes both Armenian names and others that were wide-spread in the Armenians' midst in the 16th century (Hakob, Sargis, Dovlatiar, etc.). This fact comes to attest that during this period, Prtena also had an Armenian population.² In the days of Zeamet Ahmed, viz. between 1705 and 1706, the state tax levied on the local inhabitants grew to 25,000 *akches*.³

Taking into account the grave harm inflicted on the agriculture of Prtena by the cereal leaf and Hottenot beetles between 1899 and 1900, the Ad Hoc Governmental Committee established after this natural calamity ranked it among the second-class villages stricken by these pests.⁴

World War II caused 33 victims to Prtena, which had sent 84 of its inhabitants to the battle-field.⁵

Population. The village had 497 souls in 1914,⁶ and 52 houses with 182 souls in 1987.⁷

One of the walls of Bagrat Advidze's house bore a **roughly-dressed stele** of the type of *kheli* (1.08 x 60 x 35 centimetres) which was moved from Prtena to the State History Museum of Georgia after Academician S. Janashia in 1956.

This stele had a five-line Georgian Mesropian inscription carved around a relief of a wrist:

ქ. ბჲ ჟრ | ႠႠႠ | ႠႠ Ⴀ Ⴀ | ႠႠ ႠႠ
 ႠႠႠႠ | ႠႠ ႠႠ ႠႠ ႠႠ

ქ. დ(ესო)ჴ ქ(რისტ)ე | ა(დი)დე | თ(ა)მ(არ)
 დ(ა) ძე | მ(ა)თი ლ(ა)შა. შე(ი)წყ(ა)ლ(ე), |
 ბ(ე)შქენ, გ(უ)რგ(ენ), კ(უ)რიკეს ძენი.

Transl.: OH, JESUS CHRIST! MAY YOU GLORIFY TAMAR AND HER SON LASHA. MAY YOU BE MERCIFUL TOWARDS BESHKEN'S, GURGEN'S [AND] KVIRIKE'S SONS.

Published in: **ცისკარიშვილი ვ.** ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 66; **ოთხმეზური ვ.** XII-XIII საუკუნეების მიჯნის ქართული ლაპიდარული წარწერები როგორც საისტორიო წყარო, ეპიგრაფიკული ძეგლები და ხელნაწერთა მინაწერები VI, თბილისი, 1981, გვ. 71-72; "ჯავახეთი. ისტორიულ-სურთმოდგურული გზამკვლევი," თბილისი, 2000, გვ. 92.

Note: V. Tsiskarishvili's decipherment misses the first line of the inscription. Besides, he does not open the contractions of the proper names found in its second part: ბ ნ, გ რ გ კ ს (გამრეკლის?). G. Otkhmezuri finds it possible to decipher the contracted names in some other way and adduces several examples to show this: "გნ "გიორგი," "გრიგოლ," "კოსტანტინეს." The authors of "ჯავახეთი. ისტორიულ-სურთმოდგურული გზამკვლევი" are of the opinion that the contracted form ხს ႠႠႠ should be opened as უცმხიღიღოუს ႠႠႠ. With this in mind, they deciphered the inscription as follows: ქრისტე, ადიდე თამარ და ძე მათი ლაშა, შეიწყალე ბნ გრ გამრეკლის ძენი (*transl.: "Christ, may You glorify Tamar and her son Lasha. May You have mercy upon ... Gamrekel's sons"*).

Note: The inscription makes reference to Queen Tamar (1184 to 1213) and her son, King Giorgi Lasha IV (1213 to 1222). G. Otkhmezuri traces it back to the period between 1189 and 1202.

1 გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 174.

2 Ibid.

3 ხილდორის ვილაიეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 119.

4 **საქიანაძე**, ანდრეი იოსების ძე, საქართველოს ისტორიის მუზეუმის, ტ. 248:

5 **ჯანაშია**, ა., შავთაძე, ტ. 102:

6 Кавказский календарь на 1915 г., стр. 208.

7 Confirmed by the documents kept at the Village Council.

JGRASHEN



JGRASHEN. The village as seen from the north-east

Location. Jgrashen is situated on the left bank of the river Parvana, 7 kilometres north-west of the district centre of Ninotzminda, 9 kilometres south-east of Akhalkalak in a straight line, between 1,820 and 1,840 metres of altitude above sea level. The older quarter of the village occupies its northern part and extends in the close vicinity of the riverside.

A Historical Introduction. The earliest source mentioning Jgrashen is the Turkish tax list of 1595, according to which, it had 16 houses paying 11,160 *akches* to the state.¹ In the days of Village Head Omer, viz. between 1707 and 1708, the state tax levied on the local people amounted to 6,830 *akches* and remained the same during the governance of Dervish Mehmed (1709 to 1710).²

Although the earthquake of 19 December 1899 caused almost no damage to Jgrashen, its name was included in the list of those villages of Javakhk which were in desperate need of relief.³

After the natural disaster of 1899 to 1900, Jgrashen was ranked among the third-class places of the district

which had been harmed by the cereal leaf and Hottentot beetles.⁴

The village suffered 89 victims during World War II: on the whole, it had sent 184 warriors to the front.⁵

Population. The present-day residents of Jgrashen descend from those families which moved from several villages of Karin District to Javakhk between 1829 and 1830.

The available *statistical data* relating to the population of the village show that they continually grew in number during the 19th and 20th centuries:

Year	Houses	Males	Females	Total
1840 ⁶		200	167	367
1841 ⁷		182	157	339
1842 ⁸		185	160	345
1844 ⁹		197	179	376
1845 ¹⁰		200	191	391
1847 ¹¹		215	205	420

4 Սալիմյան, Ամբերիտիսինը Ախալքալաքի գաղափարն էր նրա հետևանքները, էջ 248:

5 Դավթյան Ա., Ջավախք, էջ 102:

6 ՀԱԳ, ֆ. 53, ց. 1, գ. 3800, ք. 4:

7 Idem, file 3802, pp. 63-64.

8 Idem, file 3805, pp. 77-78.

9 Idem, file 3809, p. 16.

10 Idem, file 3811, pp. 72-73.

11 Idem, file 3814, pp. 34-35.

1 Եւրոպայի Երկրագրության Կոմիտեի Ընդհանուր Գրք. 219.

2 Ռուսների կողմից Ջրաշենի և Ջրաշենի 1694-1732 ՎՎ., ԳՎ. 127-128, 134.

3 «Մշակ», 1901, № 40, էջ 1:

1849 ¹²		230	220	450	1891 ⁴⁴		548	508	1,056
1853 ¹³		256	234	480	1892 ⁴⁵		538	495	1,033
1854 ¹⁴		253	245	498	1893 ⁴⁶		532	496	1,028
1857 ¹⁵		275	256	531	1894 ⁴⁷		539	520	1,059
1860 ¹⁶	67	298	276	574	1897 ⁴⁸		578	546	1,124
1861 ¹⁷	65	301	286	587	1898 ⁴⁹		601	566	1,167
1862 ¹⁸	65	303	289	592	1899 ⁵⁰		610	579	1,189
1863 ¹⁹		313	308	621	1900 ⁵¹		617	588	1,205
1864 ²⁰		326	319	645	1901 ⁵²		630	600	1,230
1865 ²¹		332	315	647	1902 ⁵³		641	610	1,251
1866 ²²	65	332	315	647	1905 ⁵⁴		678	631	1,309
1867 ²³		342	327	669	1908 ⁵⁵	171	722	665	1,387
1868 ²⁴		353	346	699	1910 ⁵⁶		760	703	1,463
1869 ²⁵		357	356	713	1912 ⁵⁷		806	731	1,537
1870 ²⁶		371	372	743	1914 ⁵⁸		822	768	1,590
1871 ²⁷		376	374	750	1916 ⁵⁹		824	762	1,586
1872 ²⁸		387	380	767	1918 ⁶⁰	260	965	952	1,817
1873 ²⁹		396	386	782	1921 ⁶¹		162	158	320
1874 ³⁰				798	1926 ⁶²	200			971
1875 ³¹	80			793	1987 ⁶³	405			1,665
1876 ³²		416	407	823					
1877 ³³		436	393	829					
1878 ³⁴		454	414	868					
1880 ³⁵		472	426	898					
1881 ³⁶		478	437	915					
1882 ³⁷		484	435	914					
1883 ³⁸		473	437	910					
1884 ³⁹	88								
1885 ⁴⁰		489	452	941					
1887 ⁴¹		519	481	1,000					
1889 ⁴²		522	489	1,011					
1890 ⁴³		532	504	1,036					

12 Idem, file 3818, pp. 39-40.

13 Idem, file 2743, pp. 38-39.

14 Idem, file 3825, pp. 48-49.

15 Idem, file 3830, pp. 52-53.

16 Idem, file 3833, pp. 66-67.

17 Idem, file 3839, pp. 23-24.

18 Idem, file 3836, pp. 20-21.

19 Idem, file 3843, pp. 21-22.

20 Idem, file 3846, pp. 10-11.

21 Idem, file 3848, pp. 11-12.

22 Idem, p. 74.

23 Idem, file 3851, pp. 21-22.

24 Idem, file 3853, p. 27.

25 Idem, file 3856, p. 9.

26 Idem, file 3857, p. 23.

27 Idem, file 3858, pp. 9-10.

28 Idem, file 3859, pp. 56-57.

29 Idem, file 3862, pp. 70-71.

30 Idem, file 3864, pp. 26-27.

31 Idem, file 3866, pp. 19-20. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

32 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, ք. 29-30:

33 Idem, file 3869, pp. 28-29.

34 Idem, file 3850, pp. 217-218.

35 Idem, file 3872, pp. 87-88.

36 Idem, file 3873, pp. 96-97.

37 Idem, file 3874, pp. 42-43.

38 Idem, file 3875, pp. 47-48.

39 «Արձագանք», 1885, № 3, էջ 41:

40 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 10:

41 Idem, file 3880, pp. 39-40.

42 Idem, file 3884, pp. 64-65.

43 Idem, file 3887, p. 144.

The existing records on the activity of the parish school of Jgrashen represent the following picture:

Year	Comments	Teachers	Pupils
1874 ⁶⁴		1	50
1875 ⁶⁵	Priest Mambre Manukiants		50
1876 ⁶⁶		1	41
1877 ⁶⁷		1	50
1878 ⁶⁸		1	49
1880 ⁶⁹		1	42
1881 ⁷⁰		1	30
1882 ⁷¹		1	25
1884 ⁷²	Winter school of a single class		

44 Idem, file 3889, p. 143.

45 Idem, file 3891, p. 115.

46 Idem, file 3895, pp. 41-42.

47 Idem, file 3896, pp. 168-169.

48 Idem, file 3899, pp. 141-142.

49 Idem, file 3897, p. 163.

50 Idem, file 3903, pp. 93-94.

51 Idem, file 3905, p. 55.

52 Idem, file 3906, p. 67.

53 Idem, file 3907, pp. 17-18.

54 Idem, file 3912, pp. 260-261.

55 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 42:

56 Idem, file 3917, pp. 134-135.

57 Idem, file 3920, pp. 17-18.

58 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 171-172: According to another source, the village had a population of 1,438 souls in the same year (Кавказский календарь на 1915 г., стр. 119).

59 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 18-19:

60 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:

61 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:

62 Արդյան Ս., idem, p. 125.

63 Substantiated by the documents kept at the Village Council.

64 ՀԱԳ, ֆ. 53, գ. 1, զ. 3864, ք. 26-27:

65 ՀԱԳ, ֆ. 56, գ. 3, զ. 52, ք. 44:

66 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, ք. 29-30:

67 Idem, file 3850, p. 51.

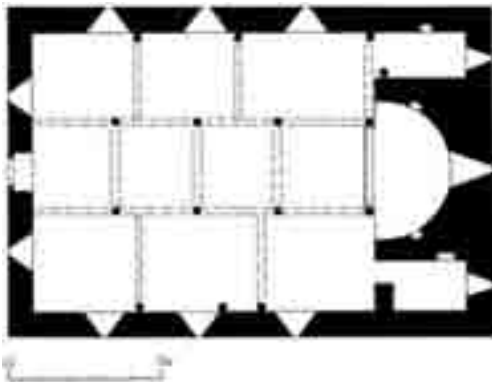
68 Idem, p. 177.

69 Idem, file 3872, pp. 87-88.

70 Idem, file 3873, pp. 96-97.

71 Idem, file 3874, pp. 42-43.

72 Խոսրոյան Ս., idem, p. 522.



JGRASHEN. Sourb Hreshtakapetats (Holy Archangels') Church as seen from the south-west and north-east; the plan of the monument

The year 1909⁷³ marked the reopening of this institution, which is also mentioned as having resumed its activity in 1915 (“A bull addressed to the Board of Trustees of the parish school of Jikrashen Village, Akhalkalak District certifying the [re]opening of the same institution, [on the occasion of which], blessing and gratitude [are extended] to the trustees and the [local] Armenian community. 1 April 566”).⁷⁴ This fact shows that it again closed between 1909 and 1915. In 1917 the school functioned under the patronage of the Armenian Charity Society of Caucasia.⁷⁵

73 “Кавказ,” Тифлис, 1910, № 1, стр. 2.

74 «Цришш», 1915, էջ 268:

75 “Армянский вестник,” 1917, № 35-36, стр. 21.

Beginning with the 1850s, a number of archive documents mention **Jgrashen’s church of Sourb Hreshtakapetats (Holy Archangels’)**. It represents a “stone-built” monument “of a wooden roof”⁷⁶ resting on 4 pairs of wooden pillars. The northern wall of the sanctuary, which has a single entrance opening from its western facade, retains a font. As of 2006, it was preserved standing, although it was in a state of dilapidation.

As alleged by I. Rostomashvili, the church of Jgrashen primarily used to be a Georgian sanctuary and only later turned into an Armenian one.

According to I. Rostomashvili, only the beginning of a finely-carved embossed inscription was preserved on the cornice of the southern wall of the church, while the rest of it could not be seen at all:

ԻՂ ԿՐԿՆԻ ԺԿԿՆԻ
 ք(րիսტ)ե, մ(ე)წყ(ა)ლ(ე)ნ მშ(ო)ბ(ე)ლნი... / or
 მ(ა)შ(ენ)ბ(ე)ლნი...

Transl.: CHRIST, MAY YOU HAVE MERCY UPON THE PARENTS... / BUILDERS...

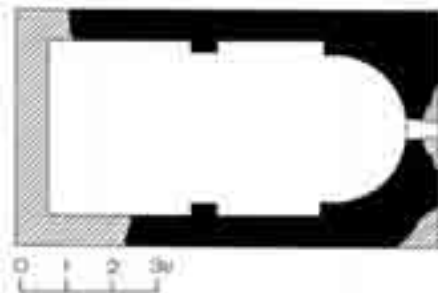
Published in: **Ростомов И.**, idem, p. 54; **ცისკარიშვილი ვ.** ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 124-125.

Note: E. Taghayshvili, who visited Jgrashen about a decade later, attests that the western facade of the church was totally collapsed, and no inscriptions could be seen there. V. Tsiskarishvili states that it is correct to read the word ԺԿԿՆԻ according to the second version of its decipherment offered by I. Rostomashvili: მ(ა)შ(ენ)ბ(ე)ლნი... (“builders...”).



JGRASHEN. A ram-shaped tombstone in the cemetery lying in the east of Sourb Hreshtakapetats (Holy Archangels') Church

76 «Արձաշանք», 1885, № 3, էջ 41:



JGRASHEN. The church of Tikashen Village Site as seen from the south-east, north-east, west and south (2 photographs); its eastern facade; a built-in-wall capital, and the plan of the sanctuary



JGRASHEN. The southern built-in-wall capital of the church of Tikashen Village Site, and the pedestal of a quadrilateral stele (9th to 10th centuries)

JGRASHEN. The site of a formerly-inhabited locality in Tikashen

Jgrashen has **two cemeteries**, one of which (19th century) extends in the east of the church, and the other (19th to 20th centuries) at the northern extremity of the village.

The remnants of **the village of Tikashen** are preserved on the right bank of the river Parvana, half a kilometre north-east of Jgrashen. The გურჯისტანის ვილაიეთის დიდი დავთარი (1595) mentions it as comprising 15 houses (the list of the local Armenian house owners includes Astvatzatur, Ghara's son Hanes, Avanes's son Polad, etc.) and paying 17,500 *akches* to the State Treasury.⁷⁷

After the forced Islamisation of the inhabitants of Tikashen, in the days of Village Head Hyusein (1710 to

1711), the state tax levied on it amounted to 13,000 *akches*.⁷⁸ A year later, when the village was governed by a certain Osman, it drastically decreased to 4,500 *akches*.⁷⁹ Tikashen paid 8,000 *akches* to the state between 1717 and 1718, under the rule of Village Head Suleyman,⁸⁰ and 5,832 *akches* during 1718 and 1719, in the days of Ahmed Ali.⁸¹

The village site also preserves the ruins of a *church*.

East of the village site of Tikashen can be seen *the remnants of a formerly-inhabited locality* dating back to the 3rd millennium B.C.

Another *village site* named *Norashen (Khourmig)* is located between Jgrashen and Ghaurma, 2 kilometres east of Jgrashen.⁸²

⁷⁷ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 227.

⁷⁸ ჩიქობავასი, ვილაიეთის დიდი დავთარი 1694-1732 წწ., გვ. 135.

⁷⁹ Idem, pp. 137-138.

⁸⁰ Idem, p. 151.

⁸¹ Idem, p. 156.

⁸² ბერძენიშვილი ნ., idem, p. 79.

SATKHA



SATKHA. The village as seen from the north-east

Location. Satkha is situated on the bank of the Bughdashen—the left tributary of the river Parvana—5 kilometres north-east of the district centre of Ninotzminda, 18 kilometres south-east of Akhalkalak in a straight line, between 1,880 and 1,930 metres of altitude above sea level.

The Origin of the Toponym. According to the local inhabitants, the name of *Satkha* derives from a personal name: “The peasants themselves stated that this village used to be in the possession of a certain Agha called Satgh, whose name later spread to the entire village.”¹

A Historical Introduction. After the forced Islamisation of the population of Satkha, in the days of Village Head Ali (1712), the local residents paid a state tax of 1,999 *akches*.²

Before the Dukhobors’ arrival in the district in 1847, the Armenians of Satkha held possession of vast arable lands lying south and south-east of the village. However, they were stripped of them after the establishment of Gorelovka, Yepremovka and Troitskoye.³

¹ **Լալայան Ե.**, Երկեր, հ. 1, էջ 61:

² Ռուսաց իշխանության օրոգի 1694-1732 ՎՎ. ք. 139.

³ AKAK, т. X, стр. 123.

Construction Activity. Satkha consists of 5 main quarters, the central of which is called *Zhami Mayla*, i.e. *Church Quarter*. The names of the other quarters are as follows—Kaghki Mayla, i.e. *Town Quarter* (this is the lower quarter); Jiji Mayla (upper quarter); Norashen Mayla (located on the left side of the stream Bughdashen), and Gerezmanotsi Mayla (*Quarter of the Cemetery*) extending in the east of the village.

Economy. In the 1860s, the village had a single oil press and 15 functioning mills.⁴

Population. The ancestors of the present-day inhabitants of Satkha moved to its territory from Tzaghki,⁵ Jinis⁶ and Sugyutlu⁷ Villages, Karin Province between 1829 and 1830.⁸

⁴ CMOTT, стр. 29.

⁵ For the location of Tzaghki, see page 92 (note 5) of the present work. Part of the Armenians of Tzaghki took up residence in Balkho Village, Javakhk.

⁶ For the geographical position of Jinis, see page 84 (note 7) of the present work. Another group of Jinis Armenians resettled in Arakova and Saghamo (see pages 84 (note 7) and 443 of the present work).

⁷ Sogyutlu—presently renamed Sögütlü—was an Armenian-populated village lying 11 kilometres west of Karin City.

⁸ **Լալայան Ե.**, Երկեր, հ. 1, էջ 62:

The available *statistical records* manifesting the growth of the local people during the 19th and 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1830 ⁹	86	160	126	286
1840 ¹⁰		230	226	456
1841 ¹¹		255	228	483
1842 ¹²		263	231	494
1844 ¹³		282	247	529
1845 ¹⁴		304	320	624
1847 ¹⁵		320	330	650
1849 ¹⁶		367	360	717
1851 ¹⁷	64	312	300	612
1853 ¹⁸		428	397	825
1854 ¹⁹		434	412	846
1857 ²⁰		423	418	841
1860 ²¹	80	459	413	872
1861 ²²	94	479	498	977
1862 ²³	94	485	481	974
1863 ²⁴		497	497	994
1864 ²⁵		516	508	1,023
1865 ²⁶		521	521	1,042
1866 ²⁷	96	521	521	1,042
1867 ²⁸		567	551	1,118
1868 ²⁹		584	557	1,141
1869 ³⁰		612	589	1,201
1870 ³¹		629	594	1,223
1871 ³²		654	600	1,254
1872 ³³		669	627	1,296
1873 ³⁴		680	636	1,316
1874 ³⁵				1,367
1875 ³⁶	108			1,359
1876 ³⁷		733	663	1,396

9 Իսոյան Ա., idem, p. 27.

10 ՀԱԳ, ֆ. 53, գ. 1, զ. 3800, ք. 4:

11 Idem, file 3802, pp. 63-64.

12 Idem, file 3805, pp. 78-79.

13 Idem, file 3809, pp. 15-16.

14 Idem, file 3811, pp. 72-73.

15 Idem, file 3814, pp. 32-33.

16 Idem, file 3818, pp. 39-40.

17 ՀԱԳ, ֆ. 56, գ. 1, զ. 2596, ք. 32:

18 Idem, file 2743, pp. 38-39.

19 Idem, file 3825, pp. 48-49.

20 Idem, file 3830, pp. 52-53.

21 Idem, file 3833, pp. 66-67.

22 Idem, file 3839, pp. 23-24.

23 Idem, file 3836, pp. 20-21.

24 Idem, file 3843, pp. 20-21.

25 Idem, file 3846, pp. 9-10.

26 Idem, file 3848, pp. 11-12.

27 Idem, p. 74.

28 Idem, file 3851, pp. 21-22.

29 Idem, file 3853, p. 27.

30 Idem, file 3856, p. 9.

31 Idem, file 3857, p. 23.

32 Idem, file 3858, pp. 9-10.

33 Idem, file 3859, pp. 56-57.

34 Idem, file 3862, pp. 70-71.

35 Idem, file 3864, pp. 26-27.

36 Idem, file 3866, pp. 19-20. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

37 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, ք. 29-30:

1877 ³⁸		683	624	1,307
1878 ³⁹		677	615	1,292
1880 ⁴⁰		713	638	1,351
1881 ⁴¹		736	660	1,396
1882 ⁴²		759	666	1,425
1883 ⁴³		747	679	1,426
1884 ⁴⁴	109			
1885 ⁴⁵		778	751	1,529
1887 ⁴⁶		952	784	1,736
1889 ⁴⁷		967	808	1,775
1890 ⁴⁸		988	832	1,820
1891 ⁴⁹		1,031	842	1,873
1892 ⁵⁰		1,059	870	1,929
1893 ⁵¹	175	1,053	824	1,947
1894 ⁵²		1,093	914	2,007
1897 ⁵³		1,154	988	2,142
1898 ⁵⁴		1,190	1,016	2,206
1899 ⁵⁵		1,216	1,026	2,242
1900 ⁵⁶		1,264	1,050	2,314
1901 ⁵⁷		1,294	1,079	2,373
1902 ⁵⁸		1,331	1,109	2,440
1905 ⁵⁹		1,412	1,167	2,579
1908 ⁶⁰	262	1,431	1,171	2,608
1906 ⁶¹		1,412	1,167	2,579
1910 ⁶²		1,555	1,267	2,822
1912 ⁶³		1,620	1,330	2,950
1914 ⁶⁴		1,279	1,350	2,629
1916 ⁶⁵		1,305	1,374	2,679
1918 ⁶⁶	337	1,800	1,600	3,400
1921 ⁶⁷		261	260	521
1926 ⁶⁸	311			1,376

38 Idem, file 3869, pp. 28-29.

39 Idem, file 3850, pp. 217-218.

40 Idem, file 3872, pp. 86-87.

41 Idem, file 3873, pp. 96-97.

42 Idem, file 3874, pp. 42-43.

43 Idem, file 3875, pp. 47-48.

44 «Արձազանք», 1885, № 3, էջ 41:

45 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 10-11:

46 Idem, file 3880, pp. 39-40.

47 Idem, file 3884, pp. 64-65.

48 Idem, file 3887, p. 145.

49 Idem, file 3889, p. 144.

50 Idem, file 3891, p. 116.

51 Idem, file 3895, pp. 41-42. Also see «Մուրճ», 1894, № 5, էջ 794.

52 ՀԱԳ, ֆ. 53, գ. 1, զ. 3896, ք. 169-170:

53 Idem, file 3899, pp. 142-143.

54 Idem, file 3897, p. 164.

55 Idem, file 3903, pp. 93-94.

56 Idem, file 3905, p. 55.

57 Idem, file 3906, p. 68.

58 Idem, file 3907, pp. 18-19.

59 Idem, file 3912, pp. 261-262.

60 Idem, file 3915, p. 20.

61 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 42:

62 Idem, file 3917, pp. 134-135.

63 Idem, file 3920, pp. 17-18.

64 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 172-173: Another source reports 2,946 residents for the same year (Кавказский календарь на 1915 г., стр. 179).

65 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 19-20:

66 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:

67 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:

68 Արոյան Ա., idem, p. 125.

1940 ⁶⁹	280			
1987 ⁷⁰	569			2,586
1992 ⁷¹	616			2,518
1993 ⁷²	691			2,561
1994 ⁷³	703			2,584
1995 ⁷⁴	715	1,273	1,301	2,574

Satkha participated in World War II with 354 of its inhabitants, 138 of whom lost their lives on the front.⁷⁵

The earliest archive data regarding the activity of **the parish school of the village** date from the 1860s. For many years, it was deprived of a proper building. Anxious to find some settlement to this problem, in 1875 the Armenians of Satkha convened a public meeting during which “they embarked upon fund-raising. Within an hour, the villagers voluntarily made so many donations that they could now afford to complete the interior of the school and arrange the holding of lessons there.”⁷⁶

From the year 1878 onwards, the parochial school of the village was housed in its old church: “...in 1878 the House of God turned into a temple of science through Priest Grigor Ter-Gevorgian’s strenuous efforts.”⁷⁷

Year	Comments	Teachers	Pupils
1865 ⁷⁸		1	80
1874 ⁷⁹		1	48
1875 ⁸⁰	Yeghishe Ter-Stepaniants		55
1880 ⁸¹		1	82
1883 ⁸²		1	20
1890 ⁸³		1	75
1975 ⁸⁴			685
1982 ⁸⁵			581
1993 ⁸⁶			424
1995 ⁸⁷			436



SATKHA. Sourb Astvatzatzin (Holy Virgin) Church from the west, east and north-east

⁶⁹ Իսայան Ա., idem, p. 27.

⁷⁰ Ibid.

⁷¹ Ibid.

⁷² Ibid.

⁷³ Ibid.

⁷⁴ Ibid.

⁷⁵ Գավթյան Ա., Ջավախք, էջ 102:

⁷⁶ «Արարատ», 1875, էջ 348:

⁷⁷ «Մեղու Հայաստանի», 1880, № 91, էջ 3:

⁷⁸ ՀԱԳ, ֆ. 53, ց. 1, գ. 3848, ք. 2:

⁷⁹ Idem, file 3875, pp. 47-48.

⁸⁰ Idem, file 3866, pp. 19-20. In the same year, the school functioned as an institution of primary education.

⁸¹ Idem, file 3872, pp. 86-87.

⁸² Idem, file 3875, pp. 47-48.

⁸³ Իսայան Ա., idem, p. 49.

⁸⁴ Ibid.

⁸⁵ Ibid.

⁸⁶ Ibid.

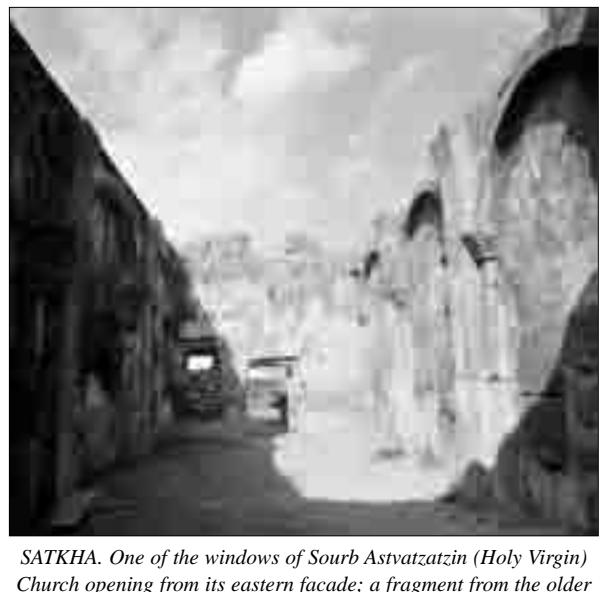
⁸⁷ Ibid.

In the 1880s, a **state Russian school** opened in Satkha.⁸⁸

Sourb Astvatzatzin (Holy Virgin) Church. The Armenians who took up residence in the territory of the village in the 1830s consecrated its medieval church as a parish one and dedicated it to the Holy Mother of God.

The sanctuary represents a uni-nave building of finely-finished stone (exterior dimensions: 15.12 x 6.98 metres), with its entrances opening from the south and

⁸⁸ The school started work not later than the year 1884 (“...there is a state school here” («Արձագուրք», 1885, № 3, էջ 41)), but one of the available records states the following relating to it: “It has a single-class state school which opened in 1887...” See «Հորիզոն», 1912, № 84, էջ 3.



SATKHA. One of the windows of Sourb Astvatzatzin (Holy Virgin) Church opening from its eastern facade; a fragment from the older church of the village, and details of the interior of the present-day



SATKHA. Built-in-wall capitals in Sourb Astvatzatzin (Holy Virgin) Church and an inscription in the Georgian Mesropian script

west. The inscriptions preserved on its walls are difficult to read. Having no other versions of decipherment at our disposal, we are obliged to re-publish the Georgian Mesropian inscriptions of Satkha according to the ones offered by I. Rostomashvili. It is to be stressed, however, that they should be treated only with some reservation.

1 Engraved on the eastern wall of the church:

ჩ-რ ყ-რ ბ-ჟ-ჟ-ბ ჩ-რ ყ-რ ღ-ჟ-ბ ბ-რ

ქ(რისტ)ე, შ(ეიწყალ)ე დ(ერ)ე(მ)ა)დ ქ(რისტ)ე, შ(ეიწყალ)ე ხ(ა)რაძე.

Transl.: CHRIST, MAY YOU BE MERCIFUL TOWARDS YEREMIA. CHRIST, MAY YOU HAVE MERCY UPON KHARA'S SON.

Published in: **РОСТОМОВ И.**, idem, p. 104; **ცისკარიშვილი ვ.**

ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 37.

Misreading: I. Rostomashvili has ირემია, and V. Tsiskarishvili offers ირემაა.

Note: V. Tsiskarishvili republished the inscription according to the decipherment by I. Rostomashvili.

2 Carved on the western wall of the monument:

ჩ-რ ყ-რ ღ-ბ ჩ-რ ყ-რ ხ-ბ ყ-ყ-ჩ-ჩ-ს ყ-ბ

ქ(რისტ)ე, შ(ეიწყალ)ე გიორგაჲ (?) | ქ(რისტ)ე, შ(ეიწყალ)ე ჩ(ოგა)ჲ ბ(ე)შქ(ენ)ის ყ(მა)ჲ.

Transl.: CHRIST, MAY YOU HAVE MERCY UPON GIORGA. CHRIST, MAY YOU BE MERCIFUL TOWARDS BESHKEN'S SERVANT CHOGA.

Published in: **РОСТОМОВ И.**, idem, p. 105; **ცისკარიშვილი ვ.** ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 37.



SATKHA. The ornate tympanum of the southern entrance of Sourb Astvatzatzin (Holy Virgin) Church

Misreading: I. Rostomashvili offers გიორგაი, ჩოგაი..., ქრონიკონს. The other versions of decipherment are as follows: გაია, ბეშქენის ყმაი (E. Taghayshvili), and ქრონიკონს (V. Tsiskarishvili).

Note: E. Taghayshvili thinks that the contracted form of the personal name of ლძ should rather be read as გუღა, i.e. Gaya, especially given the fact that this name is found in an inscription preserved in the church of Poka, situated not far from Satkha, in the form of ლღღ. This researcher is convinced that the decipherment of the letter combination ჟრსჟ as a year of the Chronicon is absolutely ungrounded. Instead, he suggests that it should be read as “Beshken’s servant” (“ბეშქენის ყმაი”). See **Ростомов И.**, idem, p. 105, notes 1,2. I. Rostomashvili and V. Tsiskarishvili consider that ჟრსჟ (ყო) marks a year of the Chronicon (460 = 1240), although the latter also finds it possible to restore the inscription in the following way: ქრისტე, შეიწყალე გიორგაი (გაია), ქრისტე, შეიწყალე ჩი (ჩოგაი?...), ბეშქენის ყმაი (*transl.*: “Christ, may You have mercy upon Giorga (Gaya). Christ, may You be merciful towards Beshken’s servant Choga (?)”). As for the part of the inscription (ჟრსჟ) which is accepted as marking a year of the Chronicon, we would like to state the following with that regard: ე = 800, and ი = 60 so that we get the year 860 of the Chronicon, which is absolutely wrong. It should be mentioned that both I. Rostomashvili and V. Tsiskarishvili decipher it as 460. Logically, if it is to be accepted that the concluding part of the inscription (ჟრსჟ) truly marks a year of the Chronicon, it is then to be admitted that I. Rostomashvili confused the letters ჟ and ჟ, which are quite like each other, while making a copy of it. The letter ჟ is of no numerical value, but it forms part of the letter combination ჟღ, which stands for 400. Both versions of the contraction of this letter combination (ღ or ჟ) are equal to 400.

I. Rostomashvili traces the inscription back to 1240, taking into account the aforementioned year of the Chronicon, but it is more probable that it was engraved in the middle of the 11th century.

3 Carved on the southern wall of the church:

ღრნ ირ ჟჟრნ ირ ჟჟრნ ირ ირსნ
 სჟჟნ ჟჟრნ ჟჟრნ ჟჟრნ ჟჟრნ
 ად(იდენ) ლ(მერთმა)ნ ფ(არს(მა)ნ ერის-

თავთ) ერისთავი), ა(ე)შ(ენა) ესე ეკლ(ეს(ი)ა)დ
 ს(ა)დ(იდენ)ბლ(ოდ) მათდ(ა) და მშ(ობ(ე)ლთ(ა)
 მ(ა)თდ(ა) ს(ა)ლ(ო)ცვ(ელ(ო)დ...

Transl.: LORD, MAY YOU GLORIFY PRINCE OF PRINCES (ერისთავთ ერისთავთ) PARSMAN, [WHO] BUILT THIS CHURCH FOR HIS GLORY AND FOR THE REMEMBRANCE OF HIS PARENTS IN PRAYERS.

Published in: **Ростомов И.**, idem, p. 106; **ცისკარიშვილი ვ.** ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 37-38; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” თბილისი, 2000, გვ. 26.

Misreading: ააშენა, ეკლესია, მათთა (I. Rostomashvili); სჟრსჟნ; ეკლესია, მათთა, სამლოცველოდ (V. Tsiskarishvili); და მშობელთა მათთა სალოცველოდ (ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი).

Note: The inscription dates from the mid-11th century.

4 Engraved on the same wall of the church:

ჟრსჟ ჟრსჟ ჟრსჟ

ქ(რისტ)ე, შეიწყალე ყ(ოველ)ნი.

Transl.: CHRIST, MAY YOU HAVE MERCY UPON EVERYBODY.

Published in: **Ростомов И.**, idem, p. 106; **ვ. ცისკარიშვილი.** ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 38.

Note: E. Taghayshvili suggests reading the inscription as follows: ქრისტე, შეიწყალე იოანე. In this case, the initial letter ჟ is to be replaced by ჟ, and the last letter ჟ by ი. This version is not ungrounded, for Georgian lapidary and manuscript sources retain a number of cases of the replacement of ჟ by ჟ. According to this viewpoint, the inscription should read ჟრსჟ ჟრსჟ ჟრსჟ (*transl.*: “Christ, may You have mercy upon Ioane”).

Most probably, the inscription dates back to the same period as the previously-mentioned ones, namely the 11th century.



SATKHA. A Georgian Mesropian inscription preserved on the southern wall of Sourb Astvatzatzin (Holy Virgin) Church

5 Carved inwardly on the southern wall of the church:
 ԿՐԻՏՏԵՄ ԵՄԵՎՅԱԼԵ ԵՂՅՈՐԵԽԱՅԻ ԿՐԻՏՏԵՄ
 ԵՄԵՎՅԱԼԵ ԵՂՅՈՐԵՅԻ.

Transl.: CHRIST, MAY YOU HAVE MERCY UPON TSKHOREBA (LIFE?).

Published in: **Ростомов И.**, idem, p. 107; **ცისკარიშვილი ვ.**, ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 38.

Note: The inscription traces back to the 11th century.

6 While conducting research in the older church of Satkha in 1989, we found an eleven-line Georgian Mesropian inscription buried under the layer of plaster covering its southern wall outwardly. After the construction of the new church of the village, this inscription, which is a complete discovery, appeared inside the monument:

† ը՛ր ԿՆԻՆ ժԻՆ ԾԵ ԺԻԹԵ | ՄԻՆԵ ԿԻ Ո՛ՐԻ
 ԾԵՆՈՐԻՆ | ԿՍԻՆ Ո՛Պ ԵՈՒՐ, ԿՏԱՄԻՍԻԿԵՆԵԿԵ
 ՆԻԾԵԿԵ ԾԵ ՆԻԿԻՆԿԱԿԻՆ | ԵՆՄԱՐՈՒՄԻՆ :
 ԿՍԻԿԿԱԿԵՐ | ԾԵ ՄԻԿԱՍԻԴ ՄԱՆՐԻԵՆԵ ՄԵՆԵ
 ԼՆԵԿԺԻՆԵ ԿՐԻՆ ՄԿԱԿԻՄԵ ԴՈՒՍԻՐԻՆ ԾԵՆԻՐԱՍԿ
 ԽՈՒՍԻՐԻ ԻՊԻՄԵ ՄԱՄԻՐՈՒՄԵՆ | ԾԵ ԴԻՆԵ
 ԾԵՆԻՐԱՍԿ ԿԻՏԻՆԵՄԵՆ ԿԻԿԵՐ ԵԿԻՆ. ԵՄԻՆ

†. ԵՂՅՈՐԵՅԻ ՄԵՎՅԱԼԵՆԻՆ ԺԵՄԵՆ ԵՂՅՈՐԵՅԻ
 ԵՂՅՈՐԵՅԻ ՄԵՎՅԱԼԵՆԻՆ ԵՂՅՈՐԵՅԻ ԵՂՅՈՐԵՅԻ
 ԵՂՅՈՐԵՅԻ ՄԵՎՅԱԼԵՆԻՆ ԵՂՅՈՐԵՅԻ ԵՂՅՈՐԵՅԻ
 ԵՂՅՈՐԵՅԻ ՄԵՎՅԱԼԵՆԻՆ ԵՂՅՈՐԵՅԻ ԵՂՅՈՐԵՅԻ
 ԵՂՅՈՐԵՅԻ ՄԵՎՅԱԼԵՆԻՆ ԵՂՅՈՐԵՅԻ ԵՂՅՈՐԵՅԻ
 ԵՂՅՈՐԵՅԻ ՄԵՎՅԱԼԵՆԻՆ ԵՂՅՈՐԵՅԻ ԵՂՅՈՐԵՅԻ
 ԵՂՅՈՐԵՅԻ ՄԵՎՅԱԼԵՆԻՆ ԵՂՅՈՐԵՅԻ ԵՂՅՈՐԵՅԻ
 ԵՂՅՈՐԵՅԻ ՄԵՎՅԱԼԵՆԻՆ ԵՂՅՈՐԵՅԻ ԵՂՅՈՐԵՅԻ
 ԵՂՅՈՐԵՅԻ ՄԵՎՅԱԼԵՆԻՆ ԵՂՅՈՐԵՅԻ ԵՂՅՈՐԵՅԻ
 ԵՂՅՈՐԵՅԻ ՄԵՎՅԱԼԵՆԻՆ ԵՂՅՈՐԵՅԻ ԵՂՅՈՐԵՅԻ

Transl.: GOD, MAY YOU HAVE MERCY UPON SHAZEL'S SON GIORGI AND HIS SONS. TWO COMMEMORATION DAYS WERE ESTABLISHED FOR THEM AND MAY THE HOLY SACRAMENT BE



SATKHA. Another Georgian Mesropian inscription on the western wall of Sourb Astvatzatzin (Holy Virgin) Church

TAKEN AT THE FEAST OF [ST.] BARBARA UNTIL THE SECOND ADVENT OF THE ONE [NOW] IN THE BEMA. LET NOBODY BREAK [THE ORDER OF] OUR LITURGY LATER AND MAY THOSE WHO UPSET IT BE BURDENED BY CURSE. AMEN.

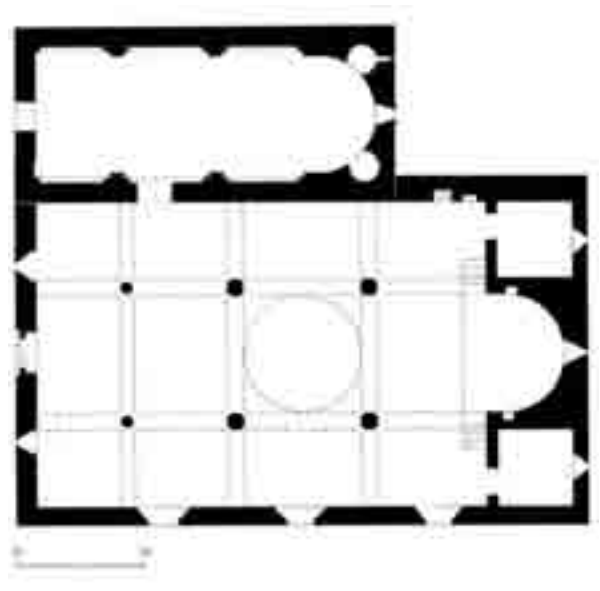
Published in: **სილოგავა ვ.**, “მესხეთი,” 07.02.1991; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” თბილისი, 2000, გვ. 28.

Misreading: “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი” offers “შეუნდვენ, რომე არცა ზედაშე, მოსვლასა, ამა საყდარსა.”

Note: According to V. Silogava, the inscription was engraved in the 12th century.

General Notes: The copies made by I. Rostomashvili do not demarcate the lines of the inscriptions as they are carved so that they are simply ignored as far as the publications of this researcher are concerned.

It is difficult to identify all the personalities mentioned in these inscriptions. The only exception is Prince of Princes Parsman, who is to be identified with Parsman Tmogvetsy, the contemporary of King Bagrat IV (1027 to 1072). See **გვერდწითელი რ.**, ზედა თმოგვის წარწერები, საქართველოს სახელმწიფო მუზეუმის მოამბე.



SATKHA. The church of St. Nerses the Great Pontiff as seen from the south-east, north-west and west; the ornamented tympanum of its entrance; the four-pillar belfry surmounting its western pediment; an inscription commemorating the paving of the church floor in 1877, and the plan of the churches of Sourb Astvatzatzin (Holy Virgin) and St. Nerses the Great Pontiff standing close to each other

ტ. XIV, 1947, გვ. 242; ქართული ეპიგრაფიკა, როგორც ისტორიული წყარო, გვ. 75. This viewpoint is also substantiated by the reference to Beshken—presumably, one of the Jaghetsies’

descendants—found in E. Taghayshvili’s version of the decipherment of the second inscription. Beshken Jaghetsy and Parsman Tmogvetsy are mentioned together in the account of the fight



SATKHA. An eastward view of the interior of the church of St. Nerses the Great Pontiff (photograph 1988)

between Bagrat IV and Liparit found in the Register of Kartli. As attested by this source, the latter failed to conquer the castle of Aten, as “the rulers of the stronghold were powerful men faithful to Bagrat, with the exception of Parsman Tmogvetsy and Beshken Jaghetsy” (the original reads: რამეთუ ციხის უფალნი კაცნი მტკიცე იყუნეს ერთგულებასა ზედა ბაგრატისსა, თუინიერ ფარსმან თმოგველსა და ბეშქენ ჯაყელისა. მატინე ქართლისა, ქართლის ცხოვრება, I, **ყაუხნიშვილის ს.**, გამ., გვ. 298). As revealed by the third inscription, Prince of Princes Parsman is the builder of the church of Satkha: it is clear then that he held possession of not only Tmok, but also most part of Javakhk. Most probably, Beshken Jaghetsy owned some estates in this district, too (also see **ცისკარიშვილი ვ.**, idem, pp. 38-39).

The Church of St. Nerses the Great Pontiff. In 1869 the Armenians of Satkha embarked upon the foundation of a new church in their village, for the small dimensions of the older one made it unfit for the

accommodation of the members of its increasing parish. The new sanctuary, which was surmounted by a dome, came to adjoin the already existing one in the south and was dedicated to St. Nerses the Great Pontiff. It was built of undressed and finely-finished (in the western facade) stones laid with mortar (exterior dimensions: 22.75 x 13.95 metres). In 1903 the church underwent renovation: “...Satgha has embarked upon the overhaul of the church...”⁸⁹ It was also repaired in 1994: “Early in May 1994, on the initiative of Head of the Collective Farm Administration A. Sanossian, the villagers made a unanimous decision to repair the church and save it from collapse.”⁹⁰

⁸⁹ «Արարատ», 1903, էջ 437:

⁹⁰ **Իսխան Ա.**, idem, p. 16.



SATKHA. A tombstone (1678) placed on the threshold of the western entrance of the church of St. Nerses the Great Pontiff with its traced copy



SATKHA. Ram-shaped gravestones preserved in the cemetery in the vicinity of the church



SATKHA. Tombstones erected in the 19th century

A hardly intelligible Armenian inscription of eleven lines is preserved on a smooth rectangular tombstone (204 x 61 x 17 centimetres) placed on the threshold of the western entrance of the church:

...ԱՄ ԲԱՐԵԽ... | ԱՐՍ ԷՍ ԳԵՂ/Ս ՍԵԾ Ի-
ՇԱ/ՏԱԿ ԷՐ ՇԱՏԻ/ՍՅԻ (°) | ԱՍԱՏՈՆՆԻՆ (°) |

ՏԱՐԵԳԱՆ (°) | ԿՈՍԱԻ (°) ԻՆՁ ... | ՍԷՔՆ
ԵՂ(Բ)ՕՐ ՕՆԱՐ ԷՐ (°) | ԹԻԻՆ Ռ-ՃԻԷ (1678) Ո-
ՂՈՐՍԻ:

Transl.: ...THIS VILLAGE, IN MEMORY OF



SATKHA. The old cemetery of the village and 19th-century gravestones found there

AMATON FROM SHATIM (?)... IN THE YEAR 1127 (1678). MAY HE REST IN PEACE.

The first scholar to have attempted to decipher the epitaph is Yer. Lalayan (Երկիր, h. 1, էջ 61), who was later followed by A. Isoyan (idem, pp. 16-17).

Five lines are carved on a rectangular gravestone (130 x 43 x 14 centimetres) located near the church:

Ի 1843 | ՆՆՁՈՒՄՆ ՍՈՐԱՅ | ԱՅՍՍ ՏՄՊԱՆՍՍ Է
[Է] ԻՇԽԱՆ ՍԵԾ | ԱԻԵՏԻՍԻ, | ԱՍԷՆ:

Transl.: 1843. IN THIS GRAVE REPOSES GREAT PRINCE AVETIS. AMEN.

Published in: Կարապետյան Ա., Ջալալթ, էջ 440.

Inscribed on the facade of the font, inside the monument:

1869 Յ(Ի)Շ(Ա)Տ(Ա)Կ Է Յ(Ա)Ի(Ա)Ձ(Ա)ՆՍ
ՔԷՆՐՔԻՆ ԵՒ ԿՆՈՁ ՂՈՒՄ...:

Transl.: 1869. THIS FONT IS IN MEMORY OF KEVORK AND [HIS] WIFE GHUM...

Published in: Կարապետյան Ա., idem, p. 442.

Four lines carved on the western facade of the church:

1877 ԱՍԻ ԵԳԵՂԵՅ(ՈՒ) | ՆԵՐՍ(Ի) ՀԱՏԱԿԻ
ՔԱՐԱՇԷՆԸ ՅԻՇԱՏԱԿ Է ՍԱԼՎԷ | ՍԱՐԳԱՐՕ-
ՎԻՆ:

Transl.: 1877. THE STONE PAVEMENT OF THE INTERIOR OF THE CHURCH IS IN MEMORY OF SALVE MARGAROV.

Published in: Կարապետյան Ա., ibid.

A **graveyard** extending in Satkha's Quarter of Cemetery retains tombstones (19th to 20th centuries) shaped like rectangles, cradles and churches. Some of them have epitaphs which follow below:

1 Four short lines:

1858 Ի | ԱՅՍՍ ՏՄՊԱՆՍՍ | ԿԱՐԱՅՊԵՏ | ԱՂԱ-
ՃԱՆԵԱՆ:

Transl.: 1858. IN THIS GRAVE [REPOSES] KARAYPET AGHAJANIAN.

Published in: Կարապետյան Ա., ibid.

2 Seven short lines:

1860 | ԱՅՍ Է | ՏՄՊԱՆ | ՀԱՆՔՈՒՅԵ(Ա)Լ
ՊԱՂ/Տ(Ա)Ս(Ա)ՐԻ ՔԵՐՕ/ՓԵ(Ա)Ն:

Transl.: 1860. THIS IS THE LATE PAGHTASAR KEROPIAN'S GRAVE.

Published in: Կարապետյան Ա., ibid.

3 An epitaph of three lines:

1862 | ԱՅՍ ՏՄՊԱՆՍՍ ՆՆՁԵՅԵ/ԱԼ ՍԵԾՓԱ-
ՆՈՍ | ...:

Transl.: 1862. THIS IS THE LATE STEPANOS'S GRAVE...

Published in: Կարապետյան Ա., ibid.

4 Another epitaph of seven short lines:

1862 | Ի ԳԻԻՂ | ՍԱԹԽԱՅ, | ԱՅՍ ՏՄՊԱՆՍՍ |
ՆԸՆՁԵԱԼ ԿԱՐԱ/ՊԵՏ ԱՍԵՐԽ/ԱՆԵԱՆ:



SATKHA. An oil press stone

Transl.: 1862. IN THIS GRAVE IN THE VILLAGE OF SATKHA REPOSES KARAPET AMERKHANIAN.

Published in: Կարապետյան Ա., ibid.

5 Seven short lines:

1863 | Ի ԳԻԻՂ | ՍԱԹԽԱՅ, | ԱՅՍ ՏՄՊԱՆՍՍ |
ԹՕՓԱԼ (՞) ՏԻՐԱՅ/ՈՒ ՅԱԿՈԲ ԱՄԵՐԽԱՆԵԱՆ:

Transl.: 1863. VILLAGE OF SATKHA. THIS IS LAME (?) SEXTON HAKOB AMERKHANIAN'S GRAVE.

Published in: Կարապետյան Ա., ibid.

6 Six short lines:

ԳԱՍՊ/ԱՐԱՅ | ՏԱ/ՊԱ/ՆՍ, | 1869:

Transl.: GASPAS' GRAVE. 1869.

Published in: Կարապետյան Ա., ibid.

At the summit of a mountain branch rising at the eastern extremity of Satkha are preserved the ruins of a **cyclopean castle** where a large number of archaeological finds have been unearthed.⁹¹

91 Իսոյան Ա., idem, pp. 17-19.

SAGHAMO



SAGHAMO. The village as seen from the north-west

Location. Saghamo is situated on the left bank of the river Parvana (at the point where it merges into Lake Saghamo), 3 kilometres south of Gandza Village, 15 kilometres north-east of the district centre of Ninotzminda, 25 kilometres south-east of Akhalkalak in a straight line, between 2,000 and 2,050 metres of altitude above sea level.

The Origin of the Toponym. *Saghamo* is the Georgian equivalent for *Evening*. Formerly, both the village and the lake were called *Uma* or *Duma* (the lake was known as *Umangyol*).

A Historical Introduction. The time-span between the 13th and 14th centuries marked a period of particular development and prosperity for Saghamo. This is attested by the three churches standing not far from each other in the territory of the village.

The Turkish tax list of 1595 mentions Saghamo as comprising no *rayas* in its population and paying 6,500 *akches* to the State Treasury.¹

In the pre-Soviet years, it represented a purely Turkish village belonging to Hasan and Pasha Aghas &

Company: “These Aghas keep a large number of sheep... and in the mean-time, are constantly busy stealing animals from the villages of Satkha and Gandza.”²

Population. In the 1860s, Saghamo had 33 houses, including only a single Armenian one with 6 males and 6 females, all the others being inhabited by Turks.³ The other available records relating to the population of the village are as follows: 56 Turkish houses (with 244 males and 205 females), and 2 Armenian ones (with 6 males and 8 females) in the 1880s⁴; 99 houses with 646 inhabitants, including only 12 Armenians (the rest were Turks) in 1926.⁵

After the banishment of the Turks in 1944, Saghamo was inhabited by several Armenian families from the neighbouring overpopulated villages. The resettlers who were from Tzaghki, Kerjnkots, Jinis and Sogyutlu Villages, Karin Province turned it into a prospering village of purely Armenian ethnic make-up.

2 «Նոր-Գար», 1888, № 208, էջ 3:

3 CMOTT, стр. 32.

4 Լալայան Ե., Երկեր, հ. 1, էջ 65-66:

5 Արդյան Ս., idem, p. 123.

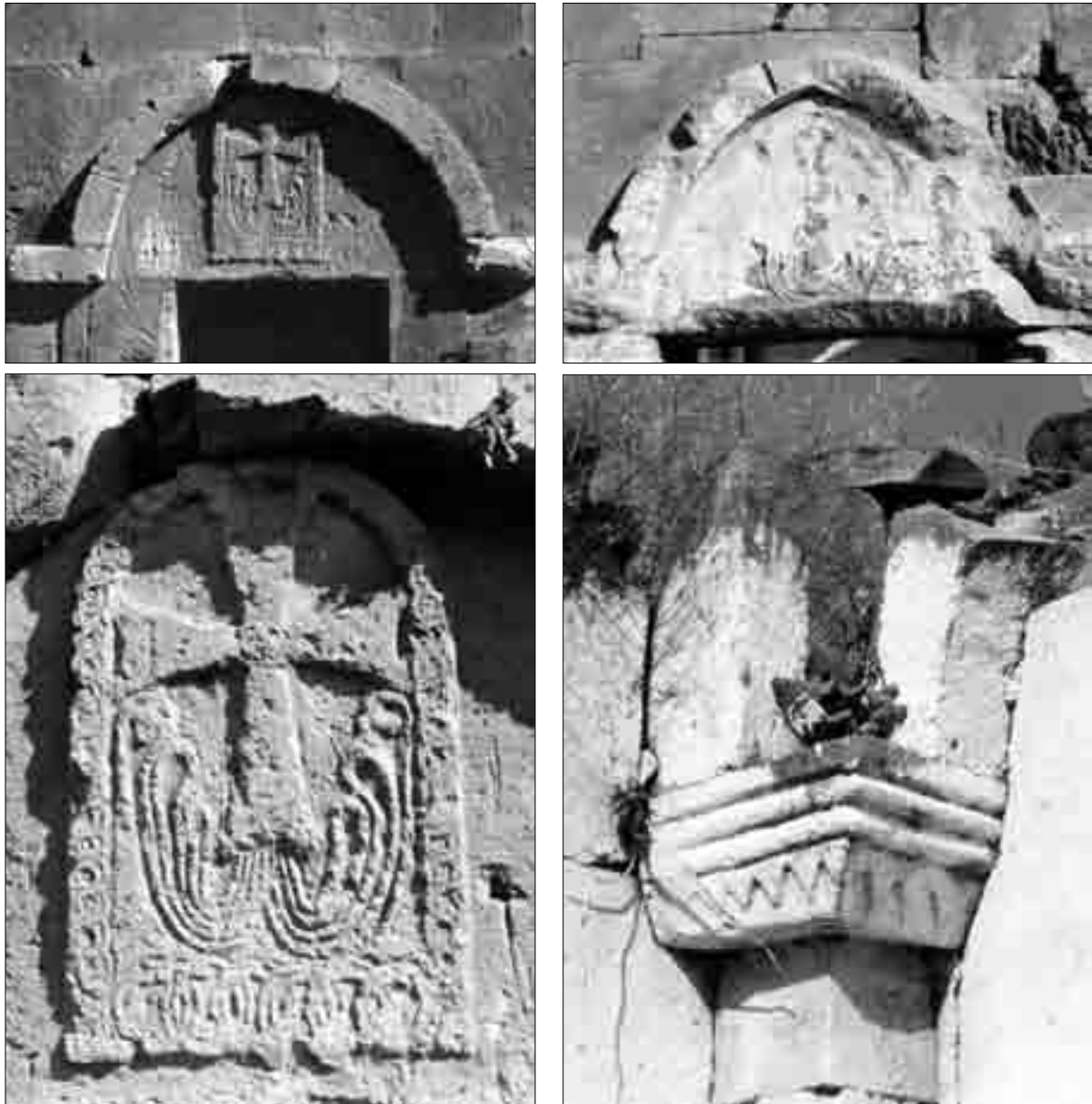
1 Գյւրջիսեճանի վոլայայի լիւի լաւարի, Գ. 234.



SAGHAMO. The church standing in the centre of the village as seen from the north-west, north-east, west and south; the plan of the monument

All the **three churches** of Saghamo (one of them is situated at the northern extremity of the village, the other at its southern edge, and the third one in its centre) represent uni-nave vaulted monuments built of entirely finely-finished stone and mortar. Primarily, all the three of them belonged to the Chalcedonian faith, but despite

this fact, they are distinguished for some features that are typical of Apostolic sanctuaries. Thus, they have elevated bemas—a peculiarity alien to Chalcedonian monuments—and do not retain graves in their interior parts, which suggests that burials were banned in their prayer halls. Instead, graves are found in the yards of these



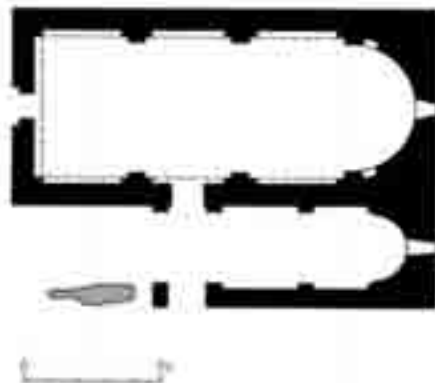
SAGHAMO. The tympanums of the western and southern entrances of the central church of the village; the cross relief decorating its western tympanum, and a built-in-wall capital

sanctuaries in accordance with the ritual of the Armenian Apostolic Church.

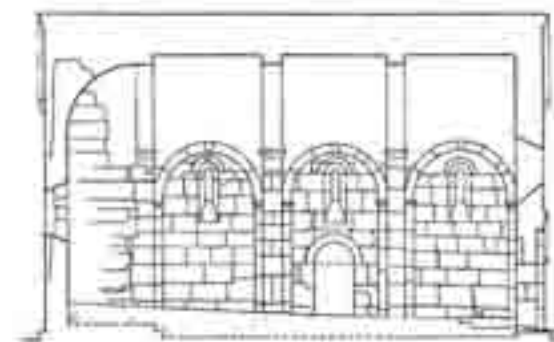
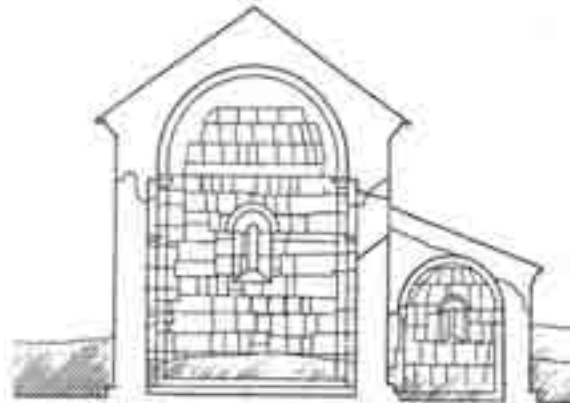
Both the church standing in the centre of Saghamo (exterior dimensions: 11.70 x 6.27 metres) and the other one located at the northern extremity of the village have two entrances opening from their western and southern facades. The former is remarkable for its intramural capitals and, particularly, the cross reliefs embellishing the tympanums of both its entrances. The ornaments of these carvings, which resemble each other, have their roots in the tree of life, which is so typical of the art of Armenian cross-stones. The building techniques and stylistic peculiarities of the decora-

tion of the monument trace it back to the period between the 10th and 11th centuries.

The other, semi-ruined church (exterior dimensions: 15.46 x 10.93 metres), located at the northern edge of Saghamo, mostly shares the composition of the aforementioned one, but it also has some distinctive features. Thus, apart from the prayer hall proper, it has a portico adjoining it in the south. Besides, it boasts richer ornamentation, including a dragon-shaped frame enclosing the window opening from the eastern facade of the portico, some ornate built-in-wall capitals and intramural arches, as well as a high relief representing a panther-like predator which symbolises the protector



*SAGHAMO. The church standing at the northern edge of the vil-
lage as seen from the west, south-west, south, south-east and west;
its portico from the west, and the plan of the monument*



SAGHAMO. A partial view of the southern facade of the church located at the northern extremity of the village; one of the northern built-in-wall capitals of its portico; the frame of a window opening from its eastern facade; a high relief representing a panther with its head broken; measurements: sections towards the east (above) and south (below) (according to “ჯავახეთი. ისტორიულ-სურთომოდგურული გზამკვლევი”)



SAGHAMO. The church standing at the southern extremity of the village as seen from the south-west and south-east; the tympanum of its southern entrance, and the plan of the monument

of the sanctuary: it is sculpted in the centre of the southern doorway of the portico which represents two arches.

The third church of Saghamo (exterior dimensions: 10.73 x 6.56 metres), which traces back to the period between the 13th and 14th centuries, is thoroughly built of finely-finished stone and mortar, like the aforementioned ones. The only entrance to this sanctuary, which stands at the southern extremity of the village, opens from the south. In the early 1980s, it underwent restoration on the initiative, and with the means of, Georgia's Chief Department for the Preservation of Monuments.

I. Rostomashvili, who visited Saghamo in the last quarter of the 19th century, found two almost totally distorted inscriptions in the Georgian Mesropian script preserved on the walls of this church.

1 A single line:

ჩ-ღ

ქ(რისტ)ე

Transl.: CHRIST.

Published in: **Ростомов И.**, idem, p. 96.

Note: The inscription is published in accordance with I. Rostomashvili's decipherment.

We do not have at our disposal any records as to the time the inscription dates from, but we are inclined to trace it back to the 13th to 14th centuries, indeed, with some reservation.

2 The other inscription reads:

ჩი ყფი პინს ყნი ღიკაღსუსი ... ბნი
ჰსნი

ქ(რისტ)ე შ(ვი)წ(ყალ)ე მ(თ)ნა შ(ე)ნი გეორ-
გაისძე ... დ(ა)ნი მ(ი)სნი.

*Transl.: CHRIST, MAY YOU HAVE MERCY UPON
YOUR SERVANT GEVORGA'S SON (GEVORGAYIS-
DZE)... [AND] HIS SISTERS.*

Published in: **Ростомов И.**, idem, p. 96; "ჯავახეთი. ისტორი-
ულ-ხუროთმოძღვრული გზამკვლევი," გვ. 24.

Misreading: "ჯავახეთი. ისტორიულ-ხუროთმოძღვრული
გზამკვლევი" offers გეორგაისძე, მშობელნი მისნი.

Note: Having no records at our disposal to be able to establish the dating of the inscription, we can only make some conclusions regarding it. Thus, we think that it was carved during the construction of the church, and therefore, may be traced back to the 13th to 14th centuries. According to the editorial staff of "ქავაკჰტი:

ისტორიკალ ანდ რცხიტეცტურალ უიდე-ოკ," it was engraved in the second half of the 10th century.

In 1946 a stone stele of the type of *kheli* (exterior dimensions: 270 x 70 x 50) was found in a village site located in the neighbourhood of Lake Saghamo. The memorial, which was handed to the State History Museum of Georgia after S. Janashia, was engraved with a seven-line inscription in the Georgian Mesropian script:



*SAGHAMO. A village site extending 2 kilometres south of the vil-
lage; the remnants of a church; a partial view of a graveyard, and
the plan of the church*





SAGHAMO. A circular stele; the pedestal of a fragmented quadrilateral stele adorned with crosses; the traced copy of a kheli stele bearing reference to King David

†. ოღონო ობიჟიჟი ონი ყონო | ონიზონო
ო ონიზონო | ონიზონო ონიზონო ონიზონო

†. ა(ღ)ღ(ე)ნ დ(ა) დ(ა)მ(ე)რ(ე)ნ დ(მ)ერ-
მან ყ(ო)ვლ(ის)ა | ად(მ)ო(ს)ავლ(ე)თისა დ(ა)
დ(ა)ს(ა)ვლ(ე)თისა | თ(ვ)თმპყრობ(ე)ლდ მეფე-
თა მეფე დ(ავ)ით.

*Transl.: OH, YOU, GOD OF EVERYBODY! MAY
YOU GLORIFY AND STRENGTHEN AUTOCRATIC
KING OF KINGS DAVID TOWARDS THE EAST AND
WEST.*

Published in: ცისკარიშვილი ვ., idem, p. 68; ოთხმეზური გ.,
XII-XIII საუკუნეების მიჯნის ქართული ლაპიდარული
წარწერები როგორც საისტორიო წყარო, გვ. 78-79;
“ჯავახეთი. ისტორიულ-სურთომოდგურული გზამკვლევი,”
გვ. 25.

Misreading: V. Tsiskarishvili offers ყოვლის, დასავლეთის,
თვითმპყრობელი:

Note: The inscription was carved in the days of King David Ulu
VII (1247 to 1270), between 1259 and 1270.

A village site extending on the slope of a gorge lying on the right bank of the river Parvana, about 2 kilometres south of Saghamo retains the remnants of some dwellings, a cemetery of undressed stone slabs and a uni-nave church (exterior dimensions: 11.20 x 6.37 metres) which probably dates from the 13th to 14th centuries.

SAMEBA (TROITSKOYE)

Location. The village lies on the south-eastern shore of Lake Madatapa, 21 kilometres south-east of the district centre of Ninotzminda in a straight line, at an altitude of 2,110 to 2,125 metres above sea level.

Population. In the 1840s, it was inhabited by a number of Russian sectarians who constituted 859 souls in 1914.¹ In the 1990s, some Ajar resettlers arrived at Sameba, where they comprised 8 families in 2003.²

In 2004 the author of a press publication wrote with regret that 10 years before, over 25 Georgian families had taken up living in the village, whereas at the time his article was being prepared (2004), only 3 of them remained there.³

1 Кавказский календарь на 1915 г., стр. 190.
2 ბურდიაშვილი მ., სტუდენტური მოძრაობა ჯავახეთის
გადარჩენას ცდილობს, “აკცენტი,” 05-06. 06. 2003, № 42.
3 მაისურაძე კ., ჯავახეთში ქართული სკოლები იხურება,
“Georgian Times,” 17-24.06.2004, № 24.

SIRK (POKR KAJO)



SIRK (POKR KAJO). The village as seen from the north-east

Location. The village lies 18 kilometres north of Akhalkalak in a straight line, at an altitude of 1,740 to 1,770 metres above sea level.

A Historical Introduction. In 1595 Sirk had a population of 4 houses and paid 11,955 *akches* to the state.¹ In the days of Village Head Osman Abdullah, viz. between 1721 and 1722, the state tax levied on the village amounted to 8,999 *akches*.²

One of the inhabitants of Sirk, Poghos's son Haykaz Aslanian, keeps a manuscript Gospel of 1709 in his house with the utmost veneration.

Population. In the early 1850s, the village revived thanks to the resettlement of several Armenian families from Kajo.

Statistical Records. The local population continually grew in number during the 19th and 20th centuries. The table which follows below comes to substantiate this:

Year	Houses	Males	Females	Total
1853 ³		17	9	26
1857 ⁴		24	12	36
1860 ⁵	6	24	17	41
1861 ⁶	5	24	20	44
1862 ⁷	5	24	20	44
1863 ⁸		24	20	44
1864 ⁹		24	20	44
1865 ¹⁰		24	20	44
1866 ¹¹	5	24	20	44
1867 ¹²		24	20	44
1868 ¹³		21	23	44
1869 ¹⁴		25	22	47

3 ՀԱԳ, ֆ. 53, գ. 1, գ. 2743, p. 37-38:

4 Idem, file 3830, pp. 53-54.

5 Idem, file 3833, pp. 67-68.

6 Idem, file 3839, pp. 24-25.

7 Idem, file 3836, pp. 21-22.

8 Idem, file 3843, pp. 21-22.

9 Idem, file 3846, pp. 8-9.

10 Idem, file 3848, pp. 12-13.

11 Idem, p. 74.

12 Idem, file 3851, pp. 20-21.

13 Idem, file 3853, p. 28.

14 Idem, file 3856, p. 10.

1 გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 197-198.

2 ჩილდირის ეიალეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 170.



SIRK (POKR KAJO). The village from the north

1870 ¹⁵		25	22	47	1892 ³⁵		50	43	93
1871 ¹⁶		25	22	47	1893 ³⁶		51	40	91
1872 ¹⁷		26	24	50	1894 ³⁷		50	41	91
1873 ¹⁸		28	26	54	1897 ³⁸		55	44	99
1874 ¹⁹				54	1898 ³⁹		59	47	106
1875 ²⁰	6			54	1899 ⁴⁰	10	53	44	97
1876 ²¹		28	26	54	1900 ⁴¹		55	47	102
1877 ²²		40	34	74	1901 ⁴²		55	47	102
1878 ²³		41	35	76	1902 ⁴³		51	43	94
1880 ²⁴		41	34	75	1905 ⁴⁴		54	46	100
1881 ²⁵		42	34	76	1908 ⁴⁵	7	60	52	112
1882 ²⁶		42	32	74	1910 ⁴⁶		60	52	112
1883 ²⁷		43	34	77	1912 ⁴⁷		69	55	124
1884 ²⁸	5				1914 ⁴⁸		69	60	129
1885 ²⁹		43	34	77	1916 ⁴⁹		77	65	142
1886 ³⁰		43	34	77	1918 ⁵⁰	16	95	92	187
1887 ³¹		46	40	86	1921 ⁵¹		30	20	50
1889 ³²		43	39	82	1987 ⁵²	46			195
1890 ³³		49	38	87					
1891 ³⁴		49	41	90					

15 Idem, file 3857, p. 24.

16 Idem, file 3858, pp. 70-71.

17 Idem, file 3859, pp. 57-58.

18 Idem, file 3862, pp. 71-72.

19 Idem, file 3864, pp. 27-28.

20 Idem, file 3866, pp. 20-21. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

21 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, ք. 30-31:

22 Idem, file 3869, pp. 29-30.

23 Idem, file 3850, pp. 218-219.

24 Idem, file 3872, pp. 88-89.

25 Idem, file 3873, pp. 97-98.

26 Idem, file 3874, pp. 43-44.

27 Idem, file 3875, pp. 48-49.

28 «Արձագանք», 1885, № 3, էջ 43:

29 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 10-11:

30 Idem, file 3878, p. 12.

31 Idem, file 3880, ք. 40-41.

32 Idem, file 3884, pp. 65-66.

33 Idem, file 3887, p. 147.

34 Idem, file 3884, p. 146.

35 Idem, file 3891, p. 118.

36 Idem, file 3895, pp. 42-43.

37 Idem, file 3896, pp. 171-172.

38 Idem, file 3899, pp. 144-145.

39 Idem, file 3897, p. 166.

40 Idem, file 3903, pp. 101-102. Also see «Մշակ», 1900, № 43, էջ 2.

41 ՀԱԳ, ֆ. 53, գ. 1, զ. 3905, ք. 52:

42 Idem, file 3906, p. 68.

43 Idem, file 3907, pp. 20-21.

44 Idem, file 3912, pp. 263-264.

45 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 43:

46 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, ք. 135-136:

47 Idem, file 3920, pp. 18-19.

48 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 174-175: Another source reports 170 inhabitants for the same year (Кавказский календарь на 1915 г., стр. 181).

49 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 21-22:

50 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:

51 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:

52 According to the information provided by the Village Council.



SIRK (POKR KAJO). St. Gevorg Church as seen from the north-west, south-west and south; eastward and westward views of its interior, and the part adjoining its font

Sirk participated in World War II with 29 of its inhabitants, 13 of whom were killed on the battlefield.⁵³

In 1988 the village had a functioning **four-year school**.

St. Gevorg Church. As attested by an inscription preserved on the western wall of the sanctuary, it was built in 1856. The year carved at the left edge of its entrance and a number of archive documents show that it underwent thorough reconstruction in 1864. The earthquake of 19 December 1899 inflicted serious damage on the monument.⁵⁴ St. Gevorg Church, which represented a

⁵³ Գալթյան Ա., Ջալալյար, էջ 102:

⁵⁴ Мушкетов И., idem, pp. 23-24.



SIRK (POKR KAJO). Lapidary inscriptions carved on the western wall of St. Gevorg Church; a partial view of the village cemetery

stone-built sanctuary with a wooden roof,⁵⁵ also underwent reconstruction in the 1900s. Its preserved inscriptions attest that its bema, which is covered with wood, was built on 1 April 1911, and its enclosure in 1909.

An inscription of two lines:

1856 / ՅԱՐՈՏԻ(ԻՆ):

Transl.: 1856 HARUTIUN.

Published in: Կարապետյան Մ., Չավխաչյան, էջ 454.

Another, single-line inscription contains only a year:

1864:

Published in: Կարապետյան Մ., ibid.

The Armenian original of the following inscription consists of five lines:

ՅԻՇԱ(S)ԱԿ Է ԱՅՍ ԲԱՐԻՍՄԲԸ ՆԸՆՁԵ-
ՑԵ/ԱԼ ՏԻԳՐԱՆ | ՅԱՐՈՒԹԵԱՆՑ | ՍԱ(Ր)ԳԻ-
ՍԵ(Ա)ՆԻ, Գ(ԻՒՂ) ՍԻՐԳ 1909:

Transl.: THESE RAMPARTS ARE IN MEMORY OF
THE LATE TIGRAN HARUTIANTS SARGISSIAN.
VILLAGE OF SIRG, 1909.

Published in: Կարապետյան Մ., ibid.

⁵⁵ «Արձագանք», 1885, № 3, էջ 43:

SPASOVKA



SPASOVKA. *The village as seen from the north-west*

Location. Spasovka extends on the left bank of the Bughdashen, the left tributary of the river Parvana, 6 kilometres south-east of the district centre of Ninotzminda, 22 kilometres south-east of Akhalkalak in a straight line, between 1,990 and 2,020 metres of altitude above sea level.

In the 1930s, the local inhabitants still remembered and used the former name of the village, *Gharaghala*.¹

Population. In the '40s of the 19th century, the old devastated village site was re-populated by Russians who constituted 66 houses with 623 inhabitants in 1909²; 797 souls in 1914,³ and 75 houses with 411 souls in 1926.⁴

In the 1990s, the Georgian authorities started resettling Ajars in the territory of Spasovka. In 2003 these newcomers totaled 69 families.⁵



SPASOVKA. *The remains of a cemetery*

¹ ბურძენიშვილი ნ., *idem*, p. 67.

² “Тифлисский листок,” 1909, № 191, стр. 5.

³ Кавказский календарь на 1915 г., стр. 208.

⁴ Апоქან უ., *idem*, p. 123.

⁵ ბურძენიშვილი მ., სტუდენტური მოძრაობა ჯავახეთის გადარჩენას ცდილობს, “აკცენტი,” 05-06. 06. 2003, № 42.

World War II took away 40 lives from the village, which had sent 107 warriors to the front.⁶

⁶ ჯაქიანი უ., *დაქსაქს*, էვ 102:



SPASOVKA. The remnants of a village site, a church, a cemetery and some tombs

Village Site. On the right side of the tributary Bughdashen, half a kilometre east of Spasovka are preserved the ruins of an ancient village site, a cemetery and a church. A ram-shaped tombstone retains the traces of an inscription.

SULDA



SULDA. The village as seen from the north-west

Location. The village lies 16 kilometres south-west of Akhalkalak in a straight line, at an altitude of 1,910 to 1,940 metres above sea level.

A Historical Introduction. As attested by the გურჯისტანის ვილაიეთის დიდი დავთარი (1595), Sulda had only 4 houses (the list of the local house owners includes Shermazan, Grigor, Merab, etc.), but paid 12,000 *akches* to the state.¹ In the days of Village Head Vel's son Khalil (1720 to 1721), the tax paid to the State Treasury amounted to 2,490 *akches*.²

In 1834 the village of Sulda was purchased for Akhaltskha's Sourb Amenaprkich Church: "A church-belonging village called Tsulta, a place of winter residence named Aplagh, and Pozal located near the border of Akhalkalak have been bought from Bishop Gevorg Ter-Davtian³ for the church of Sourb Prkich."⁴ Sulda is

also mentioned as belonging to this sanctuary in 1893.⁵

Water Supply. A large number of villages constituting the estates of Sourb Prkich Church of Akhaltskha found the settlement of many problems facing them thanks to the fact that they were in the possession of this sanctuary. Sulda, which was one of the four villages belonging to it, suffered from acute shortage of water: it had only a single spring that dried up in summers. In winter-time, the local people got water by melting snow. In 1862 they applied to the spiritual authorities with a request to cover the expenses of the

¹ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 282.

² ხილდორის ეივლეეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 166.

³ Bishop Gevorg died of cholera at the age of 45 in Akhaltskha on 4 July 1847 and was buried in the yard of Sourb Prkich Church («Φοηρό», 1876, № 1, էջ 177).

⁴ ՀԱԳ, ֆ. 53, ց. 1, գ. 3833, ք. 95-96: Further details of this transaction are found in the pages of the contemporary press: "...in 1835 Bishop Gevorg purchased the devastated site of Aplakh and the two thirds of the large Armenian-inhabited village of Sulda belonging to the church together with their pastures, lakes and ruined sites. [For these lands], he paid 5,500 kuruses (ca. 300 roubles) to Sharif Agha Mahmut oghli, who moved to Turkey after Akhaltskha and Akhalkalak had shifted into Russian dominion..." («Նոր-Գար», 1897, № 117, էջ 3). The estates of Akhaltskha's Sourb Prkich Church also included the villages of Kartzakh, Khavet and Dadesh («Մերոյ Հայաստանի», 1875, № 38, էջ 1).

⁵ «Արար», գիրք Բ, 1893, էջ 21:

conveyance of water to the village through a pipeline: "...to bring an abundant spring from a mountain rising south of us..., for there are some old water pipes there dating from times bygone..."⁶

According to the estimate of the project, the conveyance of the water of the spring, running at a distance of 1,240 sazhen, required 1,231 roubles.⁷ The villagers needed 10,000 clay pipes, 30,000 poods (*an ancient Russian unit of weight equal to 16.38 kgs*) of oil, 3 poods of cotton and 300 poods of mortar.⁸ The church authorities, however, gave only false promises of help to the inhabitants of Sulda for the construction of this waterwork, while in fact, they did nothing with this respect. Finally, in 1869 they directly rejected supporting the peasants in the implementation of this vital project.⁹

Medicine. A populous village having a central position, Sulda needed a medical aid post and a pharmacy which were established there in 1910.¹⁰

Population. The present-day residents of Sulda descend from Karin District and Tordan Village, Verin Basen District: their ancestors moved to the territory of the village between 1829 and 1830.

Statistical Records. Sulda is one of those villages in Javakhk which permanently manifested regular growth of population. The following table reflects the number of the local people during the 19th and 20th centuries:

Year	Houses	Males	Females	Total
1840 ¹¹		191	178	369
1841 ¹²		157	142	299
1842 ¹³		165	150	315
1844 ¹⁴		181	168	349
1845 ¹⁵		200	180	380
1847 ¹⁶		232	214	440
1849 ¹⁷		281	262	543
1853 ¹⁸		292	272	564
1854 ¹⁹		294	268	562
1857 ²⁰		231	257	488
1860 ²¹	59	256	283	539
1861 ²²	62	345	304	649

6 ՀԱԳ, ֆ. 53, ց. 1, գ. 2807, ք. 2:

7 Idem, p. 4.

8 Idem, p. 6.

9 Ibid.

10 «Հորիզոն», 1912, № 199, էջ 3:

11 ՀԱԳ, ֆ. 53, ց. 1, գ. 3800, ք. 4:

12 Idem, file 3802, pp. 63-64.

13 Idem, file 3805, pp. 76-77.

14 Idem, file 3809, pp. 13-14.

15 Idem, file 3811, pp. 72-73.

16 Idem, file 3814, pp. 33-34.

17 Idem, file 3818, pp. 39-40.

18 Idem, file 2743, pp. 38-39.

19 Idem, file 3825, pp. 48-49.

20 Idem, file 3830, pp. 52-53.

21 Idem, file 3833, pp. 66-67.

22 Idem, file 3839, pp. 23-24.

1862 ²³	62	344	303	647
1863 ²⁴		362	316	678
1864 ²⁵		372	320	692
1865 ²⁶		377	326	703
1866 ²⁷	62	377	326	703
1867 ²⁸		397	351	748
1868 ²⁹		409	378	787
1869 ³⁰		417	390	807
1870 ³¹		420	396	816
1871 ³²		428	409	837
1872 ³³		446	417	834
1873 ³⁴		470	432	902
1874 ³⁵				931
1875 ³⁶	96			1,059
1876 ³⁷		480	423	903
1877 ³⁸		433	365	798
1878 ³⁹		435	374	809
1880 ⁴⁰		487	397	884
1881 ⁴¹		506	410	916
1882 ⁴²		527	415	942
1883 ⁴³		519	409	928
1884 ⁴⁴	93			
1885 ⁴⁵		555	423	978
1886 ⁴⁶		555	423	978
1887 ⁴⁷		612	479	1,091
1889 ⁴⁸		617	492	1,109
1890 ⁴⁹		632	505	1,137
1891 ⁵⁰		647	516	1,163
1892 ⁵¹		659	524	1,183
1893 ⁵²		670	537	1,207

23 Idem, file 3836, pp. 20-21.

24 Idem, file 3843, pp. 21-22.

25 Idem, file 3846, pp. 10-11.

26 Idem, file 3848, pp. 11-12.

27 Idem, p. 74.

28 Idem, file 3851, pp. 21-22.

29 Idem, file 3853, p. 27.

30 Idem, file 3856, p. 9.

31 Idem, file 3857, p. 23.

32 Idem, file 3858, pp. 9-10.

33 Idem, file 3859, pp. 56-57.

34 Idem, file 3862, pp. 70-71.

35 Idem, file 3864, pp. 25-26.

36 Idem, file 3866, pp. 20-21. Also see «Մերու Հայաստանի», 1875, № 44, էջ 2.

37 ՀԱԳ, ֆ. 53, ց. 1, գ. 3868, ք. 29-30:

38 Idem, file 3869, pp. 28-29.

39 Idem, file 3850, pp. 217-218.

40 Idem, file 3872, pp. 86-87.

41 Idem, file 3873, pp. 96-97.

42 Idem, file 3874, pp. 42-43.

43 Idem, file 3875, pp. 47-48. Another source reports 1,015 souls for the same year (Кавказский календарь на 1885 г., стр. 204).

44 «Արձագանք», 1885, № 3, էջ 41:

45 ՀԱԳ, ֆ. 53, ց. 1, գ. 3877, ք. 10:

46 Idem, file 3878, p. 11.

47 Idem, file 3880, pp. 39-40.

48 Idem, file 3884, pp. 64-65.

49 Idem, file 3887, p. 143.

50 Idem, file 3889, p. 142.

51 Idem, file 3891, p. 114.

52 Idem, file 3895, pp. 41-42.

1894 ⁵³		682	541	1,223
1897 ⁵⁴		747	602	1,349
1898 ⁵⁵		754	627	1,381
1899 ⁵⁶		757	635	1,392
1900 ⁵⁷		772	659	1,431
1901 ⁵⁸		800	688	1,488
1902 ⁵⁹		833	809	1,642
1905 ⁶⁰		892	877	1,769
1908 ⁶¹	167	954	925	1,879
1910 ⁶²		1,030	999	2,023
1912 ⁶³		1,069	1,043	2,112
1914 ⁶⁴		1,131	1,093	2,224
1916 ⁶⁵		1,139	1,099	2,238
1918 ⁶⁶	300	1,390	1,365	2,755
1921 ⁶⁷		266	240	506
1987 ⁶⁸	351			1,258

During World War II, 240 inhabitants of Sulda left for the front to fight against the enemy, and 126 of them were killed on the battle-ground.⁶⁹

The available archive documents relating to the activity of **the Armenian parish school** of Sulda trace back to the 1860s. Over many years, this institution worked without a proper building. In 1875 Village Head Toros Agha committed himself to erecting a school house for the local pupils.⁷⁰

In 1885 the tsarist authorities banned the activity of the Armenian national schools throughout the Russian Empire. In 1886 they granted permission for their reopening, but it was only in 1888 that the Armenians of Sulda were able to put this issue into consideration. However, they failed to have their school reopened due to some financial hardships.⁷¹ Despite the continual delay and obstacles, the inhabitants of the village eventually succeeded in building a comfortable school house for their children. Sulda owes its construction to one of its sons, Hovhannes Malkhassians.⁷² Early in



SULDA. The school house built on H. Malkhassian's initiative, and the bust of this meritorious son of Sulda in the yard of the same school

July 1909, the Armenians of the village expected the arrival of this benefactor for the election of the trustees of the school.⁷³ The parish meeting held on 2 August under H. Malkhassians's chairmanship made decisions regarding three principal issues: "1 Misters Hovhannes Malkhassian, Simeon Phermenian, Mateos Janoyan, Bardughimeos Hakobian and Hakob Malkhassian have been elected trustees, with Ghukas Vardikian and Minas Apajian appointed as their deputies. 2 According to the estimate of the school made up by Hovh. Malkhassians, it is to consist of 6 rooms and a spacious hall. The school house, the height of which totals

53 Idem, file 3896, pp. 167-168.

54 Idem, file 3899, pp. 140-141.

55 Idem, file 3897, p. 163.

56 Idem, file 3903, pp. 93-94.

57 Idem, file 3905, p. 55.

58 Idem, file 3906, p. 67.

59 Idem, file 3907, pp. 17-18.

60 Idem, file 3912, pp. 260-261.

61 ՀԱԴ, ֆ. 35, գ. 1, զ. 559, թ. 42:

62 Idem, file 3917, pp. 134-135.

63 Idem, file 3920, pp. 17-18.

64 ՀԱԴ, ֆ. 56, գ. 6, զ. 1020, թ. 171-172:

65 ՀԱԴ, ֆ. 196, գ. 1, զ. 43, թ. 18-19:

66 ՀԱԴ, ֆ. 469, գ. 3, զ. 2, թ. 1-4:

67 ՀԱԴ, ֆ. 355, գ. 1, զ. 895, թ. 1:

68 The information has been provided by the Village Council.

69 Գալթրյան Ա., Ջալալիք, էջ 102:

70 «Արարատ», 1875, էջ 348:

71 «Նոր-Կար», 1888, № 122, էջ 1:

72 In 1903 the "Banaser" wrote the following under the heading **Russian Armenian Personalities**: "One of the novelists writing in the vernacular, he was born in the family of a priest in Sulda

Village of Armenian Akhalkalak on 10 September 1866. When nearly 7 years old, he started attending lessons with the local *khalfa* (a senior pupil in spiritual schools who generally taught juniors). At the age of 10, he was granted the privilege of reading the *Aysmavurk* (a book of the feast-days of different saints and martyrs also containing their hagiography)... after which he continued his education with the *khalfa* of Karzakh..." («Բախմատը», Պարիս, 1903, հ. Ե, № 1, էջ 9).

73 «Սուրբախնակ», 1909, № 7, էջ 2:

2 sazhens, will be provided with both illumination and a system of heating so that it will fully meet all the accepted criteria of an educational institution. The outer walls of the school are to be laid with finely-finished stone: masons have already been employed for this purpose. The school is also to have a stage. 3 In order to secure the future activity of the institution, the villagers have unanimously agreed to provide it with a pasture which will yield an annual income reaching 600 roubles. Besides, Sourb Prkich Church of Akhalkspha is to allocate 400 roubles to it every year. These donations, together with the 200 roubles supplied by the village church (a total of 1,200 roubles), will suffice for the maintenance of a single-class unisex school of separate departments.”⁷⁴

The solemn ceremony of the blessing of the foundations of the future school took place on 17 August.⁷⁵ In order to contribute to its accomplishment, in 1912 Al. Mantashian’s descendants donated 1,000 roubles to it (in token of gratitude, divine service was held in Sourb Khach Church of Sulda in memory of the late Mantashian).⁷⁶ Strangely enough, the construction of the school proceeded in its natural course only in the presence of H. Malkhassians himself. The benefactor, who again visited Sulda in 1913, imbued the workers with enthusiasm and ardor: “Mr. Malkhassian stated that they were in need of another 2,000 roubles for the completion of the school house. He promised to procure half of this amount (1,000 roubles) and suggested that the villagers provide the rest of it... The latter put a pasture named *Pozal Dzor* at the disposal of the institution for three years (1914, 1915, 1916), during which it was expected to yield an income of 1,000 roubles. The construction is to be resumed on the 8th of this month...”⁷⁷ Financial contribution to the school house was also made by the Consistory of Georgia and Imeret: “In 1916 an amount of 300 roubles from the interests of the school budget of the Consistory of Georgia was allocated for the completion of the school house of Sulda.”⁷⁸

On 5 October 1916, the single-class parish school of Sulda resumed its activity: “...At present the school is attended by 100 pupils, including 20 girls, but the number of schoolchildren is increasing with every passing day. It has one male and 2 female teachers...”⁷⁹

In 1917 the newly-established school of Sulda opened its doors before its first pupils: “On 11 January,

the pupils of the parochial school of the village moved from the old, provisional school building to the newly-erected one to continue their lessons there. So far the construction of the new school has taken between 10,000 and 12,000 roubles. Four classrooms are ready with all their facilities, and the remaining ones will be built in the spring. The new school house of Sulda, which was erected through Mr. Hovhannes Malkhassians’s strenuous efforts, adds greatly to the honour and reputation of the local inhabitants. In none of the villages of Javakhk can a similar school house be found...”⁸⁰

This temple of education, which had been built through such heavy endeavours and expenses, was renovated in the early 1990s. A bust erected in its yard perpetuates Hovh. Malkhassians’s memory.

The available records relating to the activity of the school represent the following picture:

Year	Comments	Teachers	Pupils
1865 ⁸¹		1	29
1874 ⁸²		1	40
1875 ⁸³	Mateos Hovhannissians		40
1876 ⁸⁴		1	19
1877 ⁸⁵		1	38
1878 ⁸⁶		1	17
1880 ⁸⁷		1	31
1881 ⁸⁸		1	34
1883 ⁸⁹		1	12
1906 ⁹⁰	Reopened, three-year		
	Functioning		
1910 ⁹¹			
1912 ⁹²	Having two classes, three-year	2	65
1912/13 ⁹³		1	67 (7 girls)
1914 ⁹⁴		2	101
1916 ⁹⁵		3	100 (20 girls)
1917 ⁹⁶	Supported by the Armenian Charity Society of Caucasia		

80 «Համրատրեր», 1917, № 9, էջ 216:

81 ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, ք. 2:

82 Idem, file 3864, pp. 25-26.

83 ՀԱԳ, ֆ. 56, գ. 3, զ. 52, ք. 44:

84 ՀԱԳ, ֆ. 53, գ. 1, զ. 3850, ք. 51:

85 Idem, file 3869, pp. 28-29.

86 Idem, file 3850, p. 177.

87 Idem, file 3872, pp. 86-87.

88 Խոնդրյան Ս., idem, p. 523.

89 ՀԱԳ, ֆ. 53, գ. 1, զ. 3875, ք. 47-48:

90 ՀԱԳ, ֆ. 56, գ. 3, զ. 625, ք. 13: Another source mentions 1909 as the year of the reopening of the school («Кавказ», 1910, № 1, стр. 2).

91 The institution continued its activity irrespective of the fact whether or not it received the annual allowance allocated by Akhalkspha’s Sourb Prkich Church in time («Արարատ», 1910, էջ 792).

92 ՀԱԳ, ֆ. 53, գ. 1, զ. 3920 ք. 17-18:

93 ՀԱԳ, ֆ. 56, գ. 3, զ. 625, ք. 15-16:

94 Խոնդրյան Ս., ibid.

95 «Համրատրեր», 1916, № 45, էջ 1424:

96 «Армянский вестник», 1917, № 35-36, стр. 21.

74 «Հովի», 1909, № 32, էջ 511:

75 Ibid. Also see «Սորիսանդակ», 1909, № 20, էջ 3.

76 «Հորիզոն», 1912, № 55, էջ 4:

77 «Ջալալաբադ», 1913, № 24, էջ 193-194:

78 «Արարատ», 1916, էջ 466, 469:

79 «Համրատրեր», 1916, № 45, էջ 1424:



SULDA. The parish church of Sourb Khach (Holy Cross) from the north-west; fragments of winged crosses set in its eastern facade

Sourb Khach (Holy Cross) Church of Sulda was built in the 1830s.⁹⁷ In 1853 it was reconstructed and again consecrated by the same name. During the work, the local residents used the finely-finished stones of an old destroyed building—probably, a caravanserai—located in the territory between Hokam and Kash: “...on 13 January 1853, six people unanimously attested that between the villages of Kash and Hokam was located a building whose finely-dressed stones were scattered here and there. Several of these stones were carried away to be used for the new church of Sulda... Then on 27 April of the same year, twelve people attested on oath that between the villages of Kash and Hokam was situated a structure ruined to such an extent that it was by no means possible to find out whether it had been a church [or not]. Due to its high antiquity, it had appeared in a state of utter neglect and decrepitude, with many of its stones fallen down. The people of Sulda wished to build a church, but they were in need of financial means since they lived in poverty. Consulting each other and getting Village Head Movsis Ghazariants’s permission, they went and arranged the scattered stones together.”⁹⁸

97 ՀԱԳ, ֆ. 53, ց. 1, գ. 457, ք. 42-67:

98 ՀԱԳ, ֆ. 56, ց. 1, գ. 3352, ք. 4:

Even today the finely-finished large blocks of stone (they are bigger in size than the other stones of the monument) which were removed from the aforementioned ancient site in 1853, as attested by an archive document, can be clearly seen in the walls of the stone-built church of Sulda (it has a wooden roof).⁹⁹

As of 2006, Sourb Khach Church was in a bad state of disrepair and even in emergency condition. Its eastern wall bears a number of winged cross-stones with some traces of Georgian Mesropian inscriptions which follow below:

წმიდაო გიორგი შეიწვალე ახალც[იხელი].

Transl.: MAY YOU, ST. GEVORG (GIORGI), HAVE MERCY UPON THE INHABITANT OF AKHAL-TSKHA.

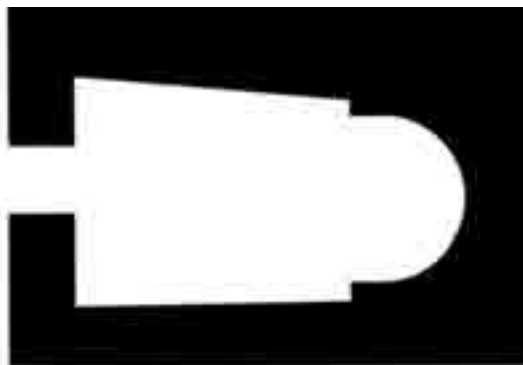
Published in: “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 33.

Note: “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი” traces the inscription back to the period between the 12th and 13th centuries.

Another inscription preserved in the church reads:

სახელითა ღვთისმშობლისადათა ჯუარო ესე
ამართა. მე თევდორემ მოგახსენე შვილთა
ჩემთა მიქელ...

99 «Արձագանք», 1885, № 3, էջ 41:



SULDA. St. Gevorg Chapel as seen from the north-west and west; a winged cross preserved near the chapel and its plan

SULDA. A medieval graveyard extending at the southern edge of the village; a pillar fragment, and a tombstone with a weathered Armenian epitaph in the same necropolis

Transl.: THIS CROSS WAS ERECTED IN THE NAME OF THE [HOLY] VIRGIN. I, TEVDOCHE, REMINDED YOU ABOUT MY SONS MICHEL...

Published in: “ჯავახეთი. ისტორიულ-სურთომოდვრული გზამკვლევი,” გვ. 33.

Note: “ჯავახეთი. ისტორიულ-სურთომოდვრული გზამკვლევი” attributes the inscription to the time-span between the 12th and 13th centuries.

Sulda has **two cemeteries**, one of which (19th century) extends in the east of Sourb Khach Church, and the other at the southern extremity of the village.

St. Gevorg Chapel, which stands at the top of a hill rising at the southern edge of Sulda, represents a uni-

nave monument (exterior dimensions: 6.9 x 4.8 metres) built with large blocks of finely-finished stone and mortar. Its walls have hardly survived to a height of 2 metres. Its building techniques and construction peculiarities are typical of the period between the 9th and 10th centuries. Not far from the chapel is preserved a winged cross (190 x 130 x 50 centimetres) dating from

the same time-span. St. Gevorg Chapel serves as a pilgrimage destination not only for the inhabitants of Sulda, but also for the people of the neighbourhood¹⁰⁰ who generally visit it on Red Sunday.¹⁰¹

It is traditionally presumed that the smooth elevation where the school erected through H. Malkhassiants's efforts stood was the site of **a castle**.

¹⁰⁰ Էփրիկեան Ս., idem, p. 70.

¹⁰¹ «Նոր-Դար», 1889, № 132, էջ 2-3:

VAHANAVANK (VAHAN MONASTERY)



VAHANAVANK (VAHAN MONASTERY). A general view of the complex of monuments

Location. This complex of caves, which is very difficult of access, is situated on the right bank of the river Kur (down the course of this river from the monastic complex of Vardzunik), 30 kilometres south of Aspindza.

General Introduction. This is a cluster of multi-row caves, which were called *Vahani Karayrer*, i.e. *Caves of Vahan*, until the second half of the 14th century, but are also known by the name of *Vahani Vank*, i.e. *Monastery of Vahan* (ՄճՅՈՆ ՅՅՃՈ). Among the most remarkable structures of the complex can be mentioned its hall churches, the utility rooms, as well as its principal cut-in-rock church, which is surmounted by a dome (in the 12th century, it underwent reconstruction by Gurgen's son Ichkit). The other, partly

preserved parts of the complex include a system of horizontal and almost vertical tunnels having steps, a small church which is only half carved in the rock (it was erected by the *Metzignobartukhuses* of Queen Tamar), as well as some clay pipes formerly used for the conveyance of water to the monastery from the Plateau of Javakhk. At first Vahanavank had exceptionally male inhabitants, but when it shifted into the Gharibayisdzes' possession, women were allowed to have separate dwellings there. Later a small domed church was added onto one of the upper rows of the complex. The walls of this sanctuary are covered with inscriptions and paintings in black ink.

A Historical Introduction. The available written sources keep silence about the history of the monastery

of Vahan, which is in a semi-destroyed state at present.¹ As legend has it, it was built in the late 11th century and was later totally ruined together with Tmogvi.² This annihilation, however, did not impede the future functioning of Vahanavank, which is attested by an inscription preserved there. According to it, in 1204 Anton *Jeghondidel-Metznobartukhutses*, who was the First Vizier of the king, built an enclosure for the monastery. This fact also comes to suggest that by 1204 it still formed part of the royal domains and had not been united with the estates of this or that great landowner.³ The situation changed when Tmogvi was included in the estates of the Yerkeynabazuk (the *Long-Armed*) to pass to their descendants by inheritance, together with Vahanavank, which was situated in the neighbourhood. With this respect, it should be mentioned that “one of the most important features of a large feudal domain is to have a family monastery.”⁴ Between 1204 and 1234, Prince of Princes (ერისთავთ ერისთავი) Sargis’s son Yerkeynabazuk-Tmogvetsy, who was now the new ruler of these lands, ratified the monastic statutes of Vahanavank.⁵

After the princely family of the Tmogvetsies had left Tmogvi in the first half of the 14th century, Vahanavank turned into a family monastery and started serving as a funerary church for the Gharibayisdzes.

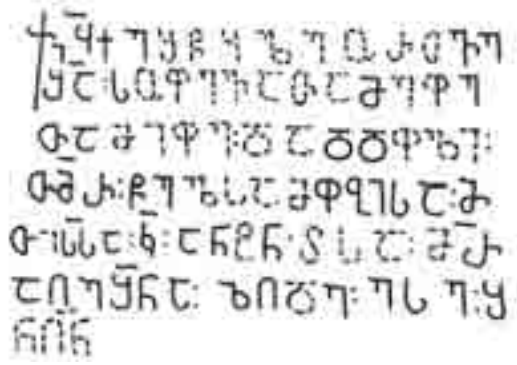
The monument cluster of Vahanavank consists of **three churches**. One of them, which is only partly cut in the rock, is situated in the lower row of the caves and represents a building shaped like a gate. It has a single door opening from the south. The lower part of its entrance frame bears a stone with a Georgian Mesropian inscription on its right side. The church underwent reconstruction for several times. Apart from other traces, this is also confirmed by the fact that this stone is placed in a vertical position.

1 The aforementioned inscription, which is carved in capital letters and consists of seven lines, reads:

†. ԴԿ ԿԻ ԿՐԿԿԻ ՉԿԵԻԿ | ԿՄ: ԵԶԳԻԿԵԶԵԶ ԿԻԿԻԿԵԶ ԿԻԿԻ: ԾԾ ԾԾԿԿԵԶ: | ԿԿԿ: ԿԿԿԿԵԶ ԿԿԿԿԵԶ: ԿԿԿԿԵԶ: Կ: ԿԿԿԿ: ԿԿԿԿ: ԿԿԿ | ԿԿԿԿԵԶ: ԿԿԿԿ: ԿԿԿԿ ԿԿԿ

1 ვაჰანის ქვაბთა განგება, *მუსხელიშვილი ლ*-ის გამოცემა, 1939, გვ. 9-10.
 2 *გაბაშვილი ც.* ვარძია, “გზამკველი,” 1945, გვ. 38.
 3 ვაჰანის ქვაბთა განგება, *idem*, p. 12.
 4 ვაჰანის ქვაბთა განგება, *idem*, p. 17.
 5 *ჟორდანიას თ.* ისტორიული საბუთები შიომღვიმის მონასტრისა, 1895.

†. ი(ეს)ო(ვ) ქრისტე, [შ(ე)იწყ(ა)ლუ(ე) ორ(თ)ა]ვე | შ(ინ)ა ს(ო)ფ(ე)ვათა] მ[ე]ფ(ე)თა [მ(ე)ფ(ე) და] | დ(ე)დ(ო)[ფ(ა)ლი] | თ(ა)მ(ა)რ. წყ[ლ]სა მ[ე]ფ(ო)- | ბისა მ(ა)თის(ა)სა კ (20) ან[ტ]ონ [ჰ(ე)ონდიდ- | ლი]სა მ[ე]ფ(ე)რ | ადემ(ე)ნა ზდ(ე)დ[ე] ესე | შ[ე]ფ(ე)ნდ[ე]ნ ღ(მერთმა)ნ.



A traced copy of the inscription by G. Otkhmezuri

Transl.: JESUS CHRIST, MAY YOU HAVE MERCY UPON THAMAR, WHO IS KING OF KINGS AND QUEEN IN TWO STATES. IN THE 20TH YEAR OF HER KINGDOM, ANTON JEGHONDIDELI BUILT THESE RAMPARTS. MAY GOD BE MERCIFUL [TOWARDS HIM].

Published in: *მუსხელიშვილი ლ.* ვაჰანის ქვაბთა განგება, თბილისი, 1939, გვ. 12; *ბერძენიშვილი ნ.*, სავაზირო ფეოდალურ საქართველოში, ენის, ისტორიისა და მატერი-ალური კულტურის ინსტიტუტის მოამბე, ტ. V-VI, 1940, გვ. 397; *ცისკარიშვილი გ.*, *idem*, p. 51; *ბერძენიშვილი ნ.*, *idem*, p. 116; *ოთხმეზური გ.*, XII-XIII საუკუნეების მიჯნის ქართული ლაპიდარული წარწერები, როგორც საისტორიო წყარო, გვ. 105-107, ფოტო 19.

Misreading: V. Tsiskarishvili: instead of †. ԴԿ ԿԻ ԿՐԿԿԻ he has Կე...; instead of ԿԿԿԿԵԶ, მათისასა; instead of ԿԿԿԿԵԶ, ადემენა, ԿԿ ԿԿ...; ქრისტე ღმერთო, ჰეონდიდელისა, შეუნდუნე ღმერთთან ... N. Berdzenishvili (first publication): instead of †. ԴԿ ԿԻ ԿՐԿԿԻ, Կე: გ; instead of ԿԿԿԿԵԶ, მათისასა, ԿԿ ԿԿ...; second publication: instead of †. ԴԿ ԿԻ ԿՐԿԿԻ, Կე: instead of გ, ԿԿԿԿԵԶ, მათისასა; შეუნდვენ. G. Otkhmezuri: იესუ, შეუნდვენ.

Note: At present the stone bearing this inscription is in Tbilisi’s State History Museum after Academician S. Janashia. Referring to V. Tsiskarishvili, G. Otkhmezuri insists that the stone was set on the left, and not on the right, side of the lower part of the entrance frame of the church, whereas Tsiskarishvili himself writes that it was placed on its right side.

According to some specialists, the fact that Anton Jeghondideli fortified Vahanavank with ramparts in 1204 attests that the monastery did not form part of the royal domains any more. According to the results of the studies carried out by N. Berdzenishvili, in 1184 Anton Jeghondideli was appointed as *Metznobartukhutses* of Queen Thamar, but soon Catholicos of Kartli Michael IV (1178 to 1187), who had blessed her upon her ascending the royal throne, stripped him of this post and himself held it until his death. After the Catholicos had yielded up his soul to God, Anton resumed his position: he still held it in 1204, as attested by an inscription tracing back to this year (*ბერძენიშვილი ნ.*, სავაზირო

ხოვარადა: ქამარი: მე: ჯაერა: არა მედგა: ღამარათაისა მადლობა: და მოწამიდათა: მადლამა: ჩემსა: უღამაზესი: სულიერი: დედას: მიწაზედა: არა: იარებოდა: და არც: სახუა: გამოსულა: არც თუალადა: არც ტანადა არც: ზნითა: არც: გონებითა: თუარემა: ჩემნი: მნახავნი: არა: გამომატყუვანაებნა: ეს: ხიზანანი: არიან: ამისნი: მოწამენი: და ეს ლომი.

Transl.: OH, LORD AND [YOU], HOLY QUEEN AND MOTHER OF GOD, AND YOU ENJOYING PEACE, SAINTS AND ARCHANGELS. MAY YOUR POWER AND MERCY SUPPORT AND ENRICH THE PLOUGHMAN OF YOUR LANDS, HONOURABLE AND UNMATCHED GULKAN. I COMMITTED A SIN WHEN MANUCHAR GOT MARRIED WITH ME. I DID NOT HAVE A HUSBAND YET: MAY DIVINE GRACE AND THE SAINTS' GRACE [PROTECT ME]. MY MOST BEAUTIFUL SPIRITUAL [SELF] WAS NOT ON MY NATIVE SOIL; NOR HAS ANYBODY ATTRACTED ME BY BODY, ESSENCE OR THOUGHTS. LEST THOSE WHO SEE ME SHOULD DECEIVE ME. THOSE WHO HAVE COME AND THIS LION ARE THE PROOF OF MY WORDS.

Published in: ბერძენიშვილი ნ., idem, p. 119.

Note: The inscription is enriched with reliefs of animals painted in the same colour.

It dates from the 15th to 16th centuries.

2 წ. ქალო თამარ: შენმა მზემან ავად დაუხატავს ვისცა უქნია.

Transl.: OH, [YOU], WOMAN [NAMED] THAMAR! UPON MY WORD, THE ONE WHO PORTRAYED [THIS], DID IT BADLY.

Published in: ბერძენიშვილი ნ., idem, p. 119.

Note: The inscription traces back to the 15th to 16th centuries.

3 წ. ყალაწამილო: უწაყა: ცახადი: და დაფარულია: რა ვაქანა: მე: შავასა: არა: მაქასა საქამე: კეთილად: ქანილია: შევაზარებოვარა: სიკუდილსა: შემაწრწუნებია: გულია: ანასა: უშეღე: ცოდავილსა: შენა: ივსნა: მისი: სულია: ყლა წმიდო: დედოფალო: მიშულე შენსა: ძისა სიყარულსა: ღრიბსა: ოცი ოთხაშაფა: მარხავა: შემომიწრავს: ზაფხულსა: დაღეთა: ჩემად ... : რაცა: დღენი. მესახანისა: ევაბისა შენისა: წყალობითა თავი ჰკელთა: არა: მაქოდესა: როდევცა: მაქა: გაგითაგება: მიშულე: რაცამე: დამიწრა: რაჩეულაშვილსა: ანასა: ეკენისათუესა: დამაღვასა ...

Transl.: OH, YOU, HOLY OF HOLIES! YOU ARE AWARE OF EVERYTHING KNOWN AND SECRET. I HAVE NOT COMMITTED ANY WRONG. I AM HORROR-STRICKEN AT DEATH AND MY HEART BEATS VIOLENTLY [AT THE THOUGHT OF IT]. MAY YOU HELP SINFUL ANA AND SAVE HER SOUL! OH, YOU, HOLIEST QUEEN! MAY YOU HELP YOUR BELOVED SON: IT IS ME, AND I AM STRIPPED OF

AN ABODE. I OBSERVED THE FAST FOR 20 WEEKS IN SUMMER-TIME ..., WHAT DAYS I LIVED THROUGH! PERHAPS, BY YOUR MERCY, I WILL NOT HOLD MY HEAD IN MY HANDS WHEN I AM THROUGH WITH IT. PLEASE, HELP ME. I AM ANA RECHEULISHVILI, WHO WROTE THIS AT THE END OF SEPTEMBER.

Published in: ბერძენიშვილი ნ., idem, pp. 119-120.

Note: The inscription was carved between the 15th and 16th centuries.

4 წ. ღამაერთისა: მამობელო: შენ: ცოდვილთა ... მეოხი: ხარ: უშურველი შენ: ავოცე: ცოდვა ჩემი: უმრავლესი: უთვალავად: მე სამოელ ტანაჯავად: მაწვევას: უშიში და უგარაწალგაელი: მაწეაო: ჩემო: შენა: მიშაველე: გამოტსანას: შენგანა: ველი: მარავალა: თუალანი: ანგელოზნი: შენაგანა: ძრწინა: ძალანი: დასანი: და ჯოჯოხეთით: მოციქულნი გამოვიდეს: ბევრასი: დასნი.

Transl.: OH, MOTHER OF GOD! YOU ALWAYS INTERCEDE FOR THOSE SINFUL. YOU ARE ALWAYS PLACABLE. MAY YOU OBLITERATE ALL MY COUNTLESS SINS. SAMVEL IS LEADING ME TOWARDS TORTURE. YOU ARE MY COURAGEOUS AND UNFAILING ASSISTANT. PLEASE, HELP ME, OPEN THE DOOR TO THE GARDEN (HEAVEN?) BEFORE ME. LET THE MANY-EYED ANGELS, THE CREATURES TERRIFIED WITH YOU AND MANY GROUPS SENT FROM HELL LEAVE [IT]...

Published in: ბერძენიშვილი ნ., ჯავახეთის 1933 წლის ექსპედიციის დღიური: სს. 1, 1964, გვ. 120.

Note: The inscription was carved between the 15th and 16th centuries.

5 წ. ღმარათობისა: ხატო: ფარადა: ცოდავილსა: ანასა: შეუდანესა: ღმერთამა: იმასა დეღამამათაცა ...ნა ღმერთმა: ვიც: წკითხოსა: შეღობა: უბამან ... თქეცა: შევიდანესა: ღმერთმა:

Transl.: OH, IMAGE OF DEITY! MAY YOU HAVE MERCY UPON HEAVY SINNER ANA. MAY THE LORD BE MERCIFUL TOWARDS HER PARENTS. LET THOSE WHO READ [THIS] PRAY FOR THEM. MAY GOD HAVE MERCY UPON YOU, TOO.

Published in: ბერძენიშვილი ნ., ჯავახეთის 1933 წლის ექსპედიციის დღიური: სს. 1, 1964, გვ. 121.

Note: The inscription was engraved between the 15th and 16th centuries.

6 წ. ფრიადა: ცოდვილსა: ოძრკელელსა: დეკანოზისა შვილსა ლუკას: შიქუნდვენ: ღმერთმ(ა)ნ და: ვინც: ბრძანთ თქვენცა: შევიგნეს: ღმერთმ(ა)ნ ამინ იყავნ

Transl.: MAY THE LORD BE MERCIFUL TOWARDS HEAVY SINNER ODZ[E]RKHETSY; MAY GOD HAVE MERCY UPON ARCHPRIEST'S SON LUKA. AND MAY GOD BE MERCIFUL TOWARDS ALL OF YOU. AMEN.

Published in: ბერძენიშვილი ნ., ჯავახეთის 1933 წლის ექსპედიციის დღიური: სის. 1, 1964, გვ. 121.

Note: The inscription was carved between the 15th and 16th centuries.

7 წ. ღმერთო: ს(ა)ბაილოთო: შემახუეწ: მწყ(ა)ლ(ო)ბელო: თულ ფართო: ზალუმადაი: გათქამულო: შენი სახეი: ზაღმადი: გათქამუტო: მე: შენასა: სახელ ... ხასენებასა: სადა ღრასავარა: კურთხეულ ხარა: დიდუბულ[ო ღმრ]თობისა: თატო: ქარასატანობისაო: ... საბარალ ... საუკუნო: მიშელე: ნახქოსა: შემანა: საბრალ ვარა: რანიცა: ... გეხეწები: სადიდოსა: არაცა: მე: მოგიდება: რომე: დალოდე: თუ: ამასა ... მაძაევას: რე: გეხეწები: ისო: და: ადავალა: თაქუგანა.

Transl.: YOU, GOD OF POWER BESTOWING MERCY UPON THOSE BEGGING FOR IT. [YOU ARE] OMNISCIENT, PREACHED ABOUT TO THE SEA. RENOWNED TO THE SEA, OH, IMAGE OF DEITY! WHEN AM I WORTHY MENTIONING YOUR NAME? YOU, GREAT IMAGE OF GOD, YOU ARE BLESSED... CHRISTIANITY..., I AM BURDENED WITH SIN FOR EVER. I SUPPLICATE, PLEASE, HELP NAKHKOS...

Published in: ბერძენიშვილი ნ., ჯავახეთის 1933 წლის ექსპედიციის დღიური: სის. 1, 1964, გვ. 121.

Note: The inscription was incised between the 15th and 16th centuries.

8 წ. ღმართობისა: ხატო: შენისა: მარავალ მოწყალებისა მადლსა: შემიწყალე მონა: შენი: ანი: უმელ ...

Transl.: OH, YOU, IMAGE OF DEITY! MAY YOU BESTOW YOUR BOUNDLESS GRACE UPON YOUR SERVANT ANA...

Published in: ბერძენიშვილი ნ., ჯავახეთის 1933 წლის ექსპედიციის დღიური: სის. 1, 1964, გვ. 122.

Note: The inscription is attributed to the time-span between the 15th and 16th centuries.

9 მოწყალო: ღმართაებისა: ხატო. ყოვლისა: ღარიბისა: მეოხო: წმიდანო: (?) გაწყობილნო: კარისა: ღმართათი: მაშაიბელნო: ღრიბასა: ინასა: უშელო: ნუცა: გატელ გულსა: ღმართობო დიდებულო შენი: მონა: და ემა: ინაი: რასა: გეხეწებოდესა: დღესა ინე: შახუწე: და: უტერო: ღრბაი: არის: შენ: მახუწო ამასოფესა: საუკუნოსცა.

Transl.: YOU, IMAGE OF MERCIFUL DEITY AND MEDIATOR FOR ALL THE WRETCHED! OH, YOU, SAINTS! ... PARENTS OF GOD, MAY YOU HELP POOR INA. DO NOT BREAK HER HEART. OH, YOU, GLORIFIED DEITY! MAY YOU DO EVERYTHING YOUR SERVANT INA WILL ASK YOU TO. YOUR WRETCHED [SERVANT] IS IMPLORING YOU FROM BOTH THIS WORLD AND THE AFTERLIFE.

Published in: ბერძენიშვილი ნ., ჯავახეთის 1933 წლის ექსპედიციის დღიური: სის. 1, 1964, გვ. 122.

Note: The inscription is attributed to the time-span between the 15th and 16th centuries.

10 ციხესა: ვახი: ეხო: მადლსა თულნ: ძალვა: შემომაცდება: გაზა: გურაბთა: შემოვალენა: მცველნი: მაზედა: დაგებანა: მაშიგანა: ორნი: გუშაგნ: ნაბადსა: არა დაცდებ: მათსა შემაბმელსა: დატოცენა ცეცხლურება: მოედებიან. ჩემო ნუ მოხულა ჩემაზედანა: სახითა მებარძოლთა: წსითა: ნურცა მე მომკაღვა: ჭირითა: ამისაგანა: უარესითა დამთმეთა დაგთმობ: ჭირითა ამისგან უარესითა...

Transl.: I AM SITTING IN AN ELEVATED YARD IN THE CASTLE. MY EYES WILL HARDLY FAIL ME. THE WAY IS FULL OF CAVES AND PROTECTED BY GUARDS TWO OF WHOM ARE WATCHING [THE CAVES CLOSELY], LIKE FLAMES. THEY ARE KILLING THOSE ENTERING THEM AND BURNING THEM DOWN. OH..., PLEASE, DO NOT COME TOWARDS ME. PLEASE, DO NOT KILL ME...

Published in: ბერძენიშვილი ნ., idem, p. 122; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 116.

Note: The inscription is attributed to the time-span between the 15th and 16th centuries.

11 წ. უხარწნელო: ღმართობისა: ხატო: შემირაღე: მიშულე საუკუნოსა: დაგადეგა: ოცი ოთხშაფათი: პარასკევი: მარხვა: შემომიწრვასა: სასაღამადი: ცოცხალვარა: ნუ რისა: თავი კელთა: მაქუ: შენსა: წყალბითა: დამიწერა: მე: რაჩეულაძესა: ანასა: სახუა! არასა: ღისა: ვიყავა: შემეწირა: ... სავე: თვასავე: მივაჭირვე: მარხულმა: ორამოცა: ორამოცი: მუკაღლსა: მოგადება: შეწირე: ღმართობისა: ხატო: თუ: რამე: მეშუელებისა: რაცა შემიწირავსა: ისრე გუთავება: ამა: მარხავას: გარეთა.

Transl.: YOU, IMAGE OF IMMACULATE DEITY! I AM SINFUL, [PLEASE], HELP ME IN THIS WORLD. I KEPT THE FAST FOR 20 WEDNESDAYS AND FRIDAYS. AS LONG AS I AM ALIVE WITH MY HEAD IN MY HANDS, BY YOUR MERCY, I, RCHEUL'S SON ANA, WROTE [THIS]. I DID NOT DESERVE ANYTHING ELSE THAN DEVOTING TWO MONTHS TO YOU. I DEDICATED TWO FORTY-DAY PERIODS [TO YOU]... OH, YOU, IMAGE OF DEITY! IF YOU HAVE MERCY UPON ME, I SHALL OBSERVE THE FAST IN THIS WAY...

Published in: ბერძენიშვილი ნ., idem, p. 123.

Note: The inscription is attributed to the time-span between the 15th and 16th centuries.

12 დამიწერია ივანობის თვესა მე. შატელი-
შვილსა ბერიკელ. ქალიშვილსა ხვარამზეს
ესე წიგნი: ვინცა შემიბრალებთა. მე. და.
ბატონს. გოხალაღას. ჩემსა და იმის გაუყრე-
ლობასა. უნდოდა. ვამე. თუ. ერთმანერთსა
სიკუდილის: და: სულთამოსლის დროსა: არა:
დავხუდეთ. ესრე. ჩვენ. თქვენ. ჩვენ. შეგვიბ-
რალებთ. ეს ჭეტი მოწმენი. იყვნეს. პირველის
ბატონების: ნაომარისა: ჭეტნი: და ოქრომკედ-
ნი: ვაიმე: მეღთაზანი:(?) დამდოღრასა.

*Transl.: I WROTE THIS NOTE IN THE MONTH OF
IVANE [AND ADDRESSED IT] TO SHATELISHVILI
BERIKEL'S DAUGHTER KHVARAMZE. THOSE
WHO WILL BLAME ME AND FATHER
GOKHALAGHA WISH OUR UNION. WOE IS ME IF
WE DO NOT MEET UPON DEATH AND
PENTECOST. YOU MAY BLAME US. THEY ARE
TRUTHFUL WITNESSES TO THE FIGHT... WOE IS
ME: I AM SO ANNOYED.*

Published in: ბერძენიშვილი ნ., idem, p. 123.

Note: The inscription is attributed to the time-span between the 15th and 16th centuries.

13 ლომი განაღამც მიყვარხარ შენებრ ვერ-
ავის სადარად, წყალად ვეფრატად გიტყვიან,
გულად - როსტომის სადარად, ტანი აზატსა სა-
როსა ნარნარად აყვავებულსა; მე გული ჭელი-
თა არა მეყავს, თუ არ შენ გახლავს სადარად,
ვაიმე იმედო ნახვამდის, თუმიანს, დამიწერია.

*Transl.: LION, DO I NOT LOVE ANYBODY LIKE
YOU WITH ROSTOM'S HEART...? ... I, TUMIAN,
WROTE [THIS].*

Published in: “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული
გზამკვლევი,” გვ. 116.

Note: The inscription is attributed to the period between the 15th
and 16th centuries.

The main contents of the inscription do not make any sense to be
translated.

In 1953 G. Gaprindashvili found an inscription in
the Georgian Mesropian script in an elevated cut-in-
rock cave towering on the right bank of the river Kur,
5 kilometres west of the monastic complex of
Vardzunik.

The original of the inscription consists of eleven lines:

†. სუ^რთ^ე ით^რთ^ე მ^ე უ^რ [ე] ს^რმ^ნ ო^რო^რი^რი^რ
| მ^ნ უ^ცმ^ს ა^დო^ღს უ^ცს : მ^აო^რო^დ [ე] [...] | უ^რს^ნს^ნ
ქ^ირ^ქთ^ი : თ^ი მ^ე : უ^ცა^ა : ფ^ე : ო^ღს : მ^ეო^ლო^რი^რ
მ^ეო^რე^დ : ჯ^უს : ო^ღს ყ^ირ^სი^რს^უს [ე] | [უ^რ : უ^რ
: ქ^ეს^ე : მ^ეო^ღ : ე^სრ^თქ^ირ^თ | ო^რო^რი^რა :
ს^ს[ო^რქ^ის^ე : ო^ღ : უ^რ : ო^რო^რი^რა | უ^რ მ^ეო^ღ
: ე^ნს^ი : უ^რ : ო^ღ : ფ^ნ : ს^რს^იო^ღ [მ^ენ^ე]
მ^ენ^ე : მ^ას^ნ : ო^ღ უ^რ ს^სო^ღ [ს] | ა^რს^ა
ყ^ირ^სი^რი^რი^რ : უ^რს^რს^ირ^ს | ო^ღ [ო^ღრ^ენ^ერ^ი] [ე]ნ^ე : ო^ღ

შ^რს^იყ^ირ^ირ^ირ^ი [თ^ე] | ყ^ირ^სი^რი^რი^რი^რი^რ : ა^რს^ა : ე^ნ
|| [მ^ეო^ღ] ფ^ე ო^ღ [ო^ღრ^ენ^ერ^ი] | მ^აშ^რს^ირ^ირ^ირ^ი | [უ^რ]
ყ^ირ^სი^რი^რი^რ

†. ს(ა)ხ(ელი)თა ღ(მრ)თი(სა)თა. მე,
გ(იორგ)ა] ხ(უ)ც(ეს)მ(ან) დავწერე | მ(ა)ს
ჟამს, ოდეს გ(ოგ)ას მოვიდ[ა] [...] | ხ(ო)რ(ა)ს(ა)-
ნი ქ(ა)ლ(ა)ქ(ო)თ. მ მე, გ(იორგ)აჲ ფ(რია)დ
ც(ო)დ(ვილ)ს. მეწიფა მოვიდა ჯ(ავა)ხ(ეთ)ს და
შეჭრისს[ა] | [ყ(ოვე)ლი ყ(ოვე)ლს ქ(რის)-
ტ(ეს)და. მეტ(ა)დ ახ(ა)ლქ(ა)ლ(ა)ქ(ო)თ | წაიღო,
ასწიქიდა და ტ(ყუ)ეღ წაიღო. | ყ(ოვე)ლი
მესხი აზ(ნა)ური შ(ი)გ(ან) დგა. ფ(არ)ს(მა)ნ
პირ-ექ[მ]ნ[ა] მ(ე)ფ(ეს). მოკ(ლე)ს და ყ(ოვე)ლი
ას(წი)ფი(დ)ეს. | ო(გვ)აღო. შეუნდვენ გოჰ(ა)რის
| ცო[დ]ენ[ი], ა(მ)ენ; და მირაშხნელ[თა] |
ყ(ოვე)ლთა შეუნდვენ, ო(გვ)აღო, ა(მ)ენ; ||
[მეცა], ფ(რია)დ ცოლ[ვი]ლი | მომიკსენ[ეთ], |
[გ(იორგ)ა] ბერი.



A traced copy of the inscription by V. Silogava

*Transl.: IN THE NAME OF GOD, I, MONK
PARSMAN, WROTE [THIS] WHEN... CAME FROM
THE CITY OF GOG (GOGASHEN) KHORASAN. I
AM HEAVY SINNER GIORGA. WOE IS ME!
METZIPAN ARRIVED IN JAVAKHK AND EVERY-
BODY GREW ANGRY WITH EACH OTHER
BECAUSE OF CHRISTIANITY. HE TOOK A LARGE
NUMBER [OF HOSTAGES] FROM AKHALKALAK,
SLAUGHTERED AND TOOK CAPTIVES. ALL THE
MESKHETIAN NOBLEMEN FORTIFIED THEM-
SELVES INSIDE [THE CITY]. PARSMAN REMAINED
FAITHFUL TO THE KING. HE WAS KILLED AND
EVERYBODY WAS EXTERMINATED. OH, LORD,
MAY YOU GRANT FORGIVENESS FOR GOHAR'S
SINS. AMEN. OH, GOD, MAY YOU FORGIVE ALL
THOSE FROM MIRASHKHAN. MAY YOU [ALSO]*

*REMEMBER [ME], HEAVILY SINFUL MONK
GIORGA.*

Published in: **სილოგავა ვ.** ერთი ეპიგრაფიკული ძეგლი თურქ-სელჯუკთა შემოსევის შესახებ XI ს. საქართველოში, “ასპინძა. სამცხისა და ჯავახეთის საზღვარზე” ახალციხე, 2000, გვ. 231.

Note: The inscription is published in accordance with V. Silogava's decipherment.

It speaks about the invasion of Seljuk-Turkish leader Alp-Aslan (1064). According to V. Silogava, Parsman is identical to Prince of Princes Parsman Tmogvetsy. This researcher associates the contracted form *უცს* (*უაუცს*) with the village of Gog(ashen) located at the edge of a gorge on the Plateau of Javakhk, in the neighbourhood of Mirashkhan.

VACHIAN

Location. Vachian extends 6 kilometres south-west of Akhalkalak in a straight line, at an altitude of 1,740 to 1,780 metres above sea level.

A Historical Introduction. In 1595 the village comprised 17 houses and paid 19,500 *akches* to the State Treasury.¹ After the forced Islamisation of the local inhabitants, in the days of Village Head Khalil (1703 to 1704), the state tax exacted from them amounted to 6,000 *akches*.²

Although the earthquake of 19 December 1899 inflicted almost no harm on Vachian, it was nevertheless included in the list (1901) of those villages of Javakhk which were in need of relief and support.³

The Ad Hoc Governmental Committee set up after the natural disaster of 1899 to 1900 ranked Vachian among the most heavily-stricken villages of Javakhk, taking into consideration the serious harm caused to its agriculture.⁴ According to the calculations of this body, 56 of the local houses (with 328 inhabitants) were in desperate need of most immediate aid.⁵

Description. In the late 19th century, the village of Vachian represented the following picture: "...All the houses are low, single-floor structures of stone with earthen roofs. These dwellings, which are built very close to each other, do not offer healthy living conditions at all. The irregular streets are narrow and crooked. The only remarkable buildings are the double-class state school and the village church, which is a simple monument both outwardly and inwardly... Around and in front of every house can be seen stored food, forage and fire-wood kept in reserve both for the villagers themselves and their numerous draught and dairy cattle: the piles of pressed dung, grass and hay also serve to counteract the strong winter winds and save the peasants the trouble of seeing snow covering their yards and falling into their houses. The roofs gen-

erally serve as means of communication. The inhabitants of Vachian are mainly engaged in husbandry, which is the only occupation they have... They work day and night—their fine-looking oxen and buffaloes plough the fields, while they themselves fertilise the soil with manure to sow it during the coming year. Thanks to the praiseworthy diligence of its residents, Vachian ranks first among the villages of the district."⁶

Water Supply. Vachian can be considered the first among those villages in the neighbourhood of Akhalkalak which suffer from the shortage of water. A semi-swampy pool located in its vicinity is the only source of potable water for the local inhabitants: "The villagers use the water of this pond for both themselves and their animals since ... there are neither springs nor rivers [around the place]. Its water is ...tasteless: we can even say that it is rotten. It is this very water that the residents of Vachian use. What can these poor people do? They do not have any other [source of] water."⁷ For this very reason, the cholera that burst out in 1892 took away a greater number of lives from Vachian, as compared to the other villages of the district. The fatal epidemic, which kept mowing down the peasants throughout forty days, infected 300 people, 100 of whom proved unable to overcome it.⁸ After having lived through its horror, in 1893 the inhabitants of the village even intended to leave it altogether and move to the region of Kars, following their compatriots from Chiflik: "[The residents of] Vachian Village want to resettle in the province of Ghars... The reason for their resettlement is water: the people of Vachian drink the water of a marsh, and many of them have grown addicted to *rakhu* fearing the consequences the use of that kind of water can bring forth."⁹

6 «Նոր-Գար», 1895, № 128, էջ 3:

7 Ibid.

8 «Արձագանք», 1893, № 18, էջ 1-2: According to another source, those who fell prey to cholera amounted to 150 («Արձագանք», 1893, № 12, էջ 2). Priest Arsen Belertsian writes the following about the bad effects of unhealthy drinking water: "...It was that rotten water that came to add to the harrowing destruction caused by the previous cholera epidemic..." («Նոր-Գար», 1895, № 128, էջ 3).

9 «Արձագանք», 1893, № 12, էջ 2: Also see «Նոր-Գար», 1893, № 15, էջ 1.

1 Գյւրջիստեանի վիճակագրական տեղեկագիրք, Զ. 214.

2 Նոյեմբերի 17-րդ օրվա ճանաչման տարեգրք 1694-1732 ՎՄԿ Զ. 108.

3 «Մշակ», 1901, № 40, էջ 1:

4 Մալխանյան, Ամբերիպիտիւնը Ախալքալաքի գաւառում եւ նրա հետեւանքները, էջ 248:

5 Idem, p. 249.

Eventually, the inhabitants of Vachian gave up their intentions of resettlement and decided to convey potable water to their village from the tributary Karasnakn. They carried out this project in 1895: "As we have heard from trustworthy sources, the inhabitants of Vachian are [now] drying up the aforementioned pool and conveying water to their village from the stream Kerkh Bulakh (Forty Springs)."¹⁰

Population. The ancestors of the present-day Armenians of Vachian moved to its territory from Tvanj Village, Karin Province, Western Armenia between 1829 and 1830.

The available *statistical records* reflecting the permanent growth of the village inhabitants between the 19th and 20th centuries are as follows:

Year	Houses	Males	Females	Total
1840 ¹¹		214	193	407
1841 ¹²		227	185	415
1842 ¹³		233	199	431
1844 ¹⁴		261	215	476
1845 ¹⁵		272	263	535
1847 ¹⁶		270	265	535
1849 ¹⁷		223	276	569
1853 ¹⁸		343	298	641
1854 ¹⁹		355	302	657
1857 ²⁰		381	337	718
1860 ²¹		411	365	776
1861 ²²	88	420	385	805
1862 ²³	88	432	399	831
1863 ²⁴		440	419	859
1864 ²⁵		446	424	870
1865 ²⁶		457	427	884
1866 ²⁷	88	457	427	884
1867 ²⁸		471	451	922
1868 ²⁹		485	461	946
1869 ³⁰		499	474	973
1870 ³¹		507	488	925
1871 ³²		514	498	1,012

10 «Նոր-Գար», 1895, № 128, էջ 3:

11 ՀԱԳ, ֆ. 53, ց. 1, զ. 3800, ք. 4:

12 Idem, file 3802, pp. 64-65.

13 Idem, file 3805, pp. 76-77.

14 Idem, file 3809, pp. 13-14.

15 Idem, file 3811, pp. 70-71.

16 Idem, file 3814, pp. 33-34.

17 Idem, file 3818, pp. 38-39.

18 Idem, file 2743, pp. 38-39.

19 Idem, file 3825, pp. 49-50.

20 Idem, file 3830, pp. 52-53.

21 Idem, file 3833, pp. 66-67.

22 Idem, file 3839, pp. 23-24.

23 Idem, file 3836, pp. 20-21.

24 Idem, file 3843, pp. 21-22.

25 Idem, file 3846, pp. 10-11.

26 Idem, file 3848, pp. 11-12.

27 Idem, p. 74.

28 Idem, file 3851, pp. 21-22.

29 Idem, file 3853, p. 27.

30 Idem, file 3856, p. 9.

31 Idem, file 3857, p. 23.

32 Idem, file 3858, pp. 9-10.

1872 ²³		544	508	1,052
1873 ³⁴		561	525	1,081
1874 ³⁵				1,101
1875 ³⁶	130			1,059
1876 ³⁷		579	529	1,108
1877 ³⁸		584	507	1,091
1878 ³⁹		602	455	1,057
1880 ⁴⁰		649	491	1,140
1881 ⁴¹		674	491	1,165
1882 ⁴²		677	502	1,179
1883 ⁴³		686	500	1,186
1884 ⁴⁴	133			
1885 ⁴⁵		717	531	1,248
1886 ⁴⁶				1,321
1887 ⁴⁷		778	578	1,356
1889 ⁴⁸		794	581	1,375
1890 ⁴⁹		922	605	1,527
1891 ⁵⁰		941	623	1,564
1892 ⁵¹		916	605	1,521
1893 ⁵²		928	622	1,550
1894 ⁵³		944	621	1,565
1895 ⁵⁴	187			
1897 ⁵⁵		968	672	1,640
1898 ⁵⁶		987	694	1,681
1899 ⁵⁷		998	701	1,699
1900 ⁵⁸		1,023	730	1,753
1901 ⁵⁹		1,042	747	1,789
1902 ⁶⁰		1,083	760	1,843
1905 ⁶¹		1,175	923	2,098
1908 ⁶²	222	1,211	958	2,169
1910 ⁶³		1,290	1,010	2,300
1912 ⁶⁴		1,360	1,073	2,433

33 Idem, file 3859, pp. 56-57.

34 Idem, file 3862, pp. 70-71.

35 Idem, file 3864, pp. 25-26.

36 Idem, file 3866, pp. 20-21. Also see «Մերու Հայաստանի», 1875, № 44, էջ 2.

37 ՀԱԳ, ֆ. 53, ց. 1, զ. 3868, ք. 29-30:

38 Idem, file 3869, pp. 28-29.

39 Idem, file 3850, pp. 217-218.

40 Idem, file 3872, pp. 86-87.

41 Idem, file 3873, pp. 96-97.

42 Idem, file 3874, pp. 42-43.

43 Idem, file 3875, pp. 47-48. According to another source, the village had a population of 1,012 souls in the same year (Кавказский календарь на 1885 г., стр. 204).

44 «Արձաշիր», 1885, № 3, էջ 41:

45 ՀԱԳ, ֆ. 53, ց. 1, զ. 3877, ք. 10:

46 Кавказский календарь на 1894 г., стр. 156.

47 ՀԱԳ, ֆ. 53, ց. 1, զ. 3880, ք. 39-40:

48 Idem, file 3884, pp. 64-65.

49 Idem, file 3887, p. 143.

50 Idem, file 3889, p. 142.

51 Idem, file 3891, p. 114.

52 Idem, file 3895, pp. 41-42.

53 Idem, file 3896, pp. 167-168.

54 «Նոր-Գար», 1895, № 128, էջ 2:

55 ՀԱԳ, ֆ. 53, ց. 1, զ. 3899, ք. 140-141:

56 Idem, file 3897, p. 162.

57 Idem, file 3903, pp. 93-94.

58 Idem, file 3905, p. 55.

59 Idem, file 3906, p. 67.

60 Idem, file 3907, pp. 16-17.

61 Idem, file 3912, pp. 259-260.

62 ՀԱԳ, ֆ. 35, ց. 1, զ. 559, ք. 42:

63 ՀԱԳ, ֆ. 53, ց. 1, զ. 3917, ք. 134-135:

64 Idem, file 3920, pp. 17-18.



VACHIAN. Holy Zion Church as seen from the west and south-west

VACHIAN. The medieval necropolis of the village

1914 ⁶⁵		1,415	1,134	2,549
1916 ⁶⁶		1,425	1,118	2,543
1918 ⁶⁷	310	1,315	1,328	2,643
1921 ⁶⁸		400	300	700
1987 ⁶⁹	557			2,257

1877 ⁷⁶		1	32
1878 ⁷⁷		1	31
1880 ⁷⁸		1	31
1881 ⁷⁹		1	40
1882 ⁸⁰		1	42

Vachian participated in World War II with 415 of its inhabitants, 145 of whom were killed on the battlefield.⁷⁰

The available records relating to the activity of the **parochial school** of the village trace back to the year 1865:

Year	Comments	Teachers	Pupils
1865 ⁷¹		1	55
1873 ⁷²		1	35
1874 ⁷³		1	48
1875 ⁷⁴	Khach. Karapetiants		35
1876 ⁷⁵		1	40

Archive documents keep silence about the subsequent activity of the parish school. This is to be explained by the establishment of a **state Russian school** in Vachian (1881),⁸¹ which resulted in the closing of the Armenian one, just as was the case in all the other villages with Russian schools.

From the 1830s onwards, the available sources make repeated references to **Holy Zion Church** situated in Vachian.

It used to represent a stone building with a wooden roof,⁸² and is mentioned as “quite a fine-looking newly-erected church” in 1887.⁸³ By 1914 its roof had reached a state of disrepair so that it was planned to renovate it with 1,200 roubles from its own budget.⁸⁴ As of 2006, Holy Zion Church was in a ruined state.

65 ՀԱԴ, ֆ. 56, ց. 6, գ. 1020, ք. 170-171: As attested by another statistical source, Vachian had 2,720 inhabitants in the same year (Кавказский календарь на 1915 г., стр. 104).

66 ՀԱԴ, ֆ. 196, ց. 1, գ. 43, ք. 17-18:

67 ՀԱԴ, ֆ. 469, ց. 3, գ. 2, ք. 1-4:

68 ՀԱԴ, ֆ. 355, ց. 1, գ. 895, ք. 1:

69 According to the documents offered by the Village Council.

70 **Գալթյան Ա.**, Ջալալիք, էջ 102:

71 ՀԱԴ, ֆ. 53, ց. 1, գ. 3848, ք. 2:

72 **Խոսրոյան Ա.**, idem, ք. 524.

73 ՀԱԴ, ֆ. 53, ց. 1, գ. 3864, ք. 25-26:

74 ՀԱԴ, ֆ. 56, ց. 3, գ. 52, ք. 44:

75 Idem, file 3850, ք. 51.

76 Idem, file 3869, ք. 28-29.

77 Idem, file 3850, ք. 217-218.

78 Idem, file 3872, ք. 86-87.

79 Idem, file 3873, ք. 96-97.

80 Idem, file 3874, ք. 42-43.

81 «Նոր-Դար», 1895, № 128, էջ 2:

82 «Արձագանք», 1885, № 3, էջ 41:

83 «Նոր-Դար», 1887, № 174, էջ 2:

84 ՀԱԴ, ֆ. 53, ց. 1, գ. 3459, ք. 1-6, ֆ. Պ-56, ց. 18, գ. 994, ք. 1, «Ա-արարտ», 1914, էջ 881:



VACHIAN. Tombstones shaped like rams and horses preserved in the medieval necropolis of the village

VACHIAN. Armenian Chalcedonian cross-stones

The western wall of the monument bears a cross-stone with a semi-distorted two-line inscription:

ԿՂ ՄԻ ՁԱԽՆ | ՆՉԺ ԼՏԿ : Կ
 Ժ(ՐՈՆԵՂ)Ե Մ(ԵՐՄԵԱԸ)Ն ԶՈՆ ԶՅՐ ԵՂՅՁ?

Transl.: CHRIST, MAY YOU HAVE MERCY...

Published in: **Նարայնյան Մ.**, Ջավախք, էջ 473.

In the vicinity of a ruined church (Middle Ages) extends a **medieval necropolis** retaining several cross-stones erected by Armenian Chalcedonians between the 10th and 11th centuries.



VACHIAN. Part of the stonework of a chapel decorated with crosses; the pedestal of a stele, and a newly-built chapel named St. Hovik (2002)

Three chapels are preserved in the neighbourhood of Vachian: “The chapels retain the graves of some



VACHIAN. An Armenian Chalcedonian khachkar with a Georgian Mesropian inscription set in the western facade of Holy Zion Church

saints which serve as places of pilgrimage for the people [of the vicinity]. Around these sanctuaries can be seen some graves and a tombstone shaped like a ram or a trough into which rain-water falls.”⁸⁵ According to a legend associated with one of the chapels called *Yeghenkaber*, “...every year at Easter a fawn comes and lies down at its door to be sacrificed.”⁸⁶

The other chapel, which is dedicated to the *Holy Enlightener (Sourb Lusavorich)*, stands at the top of Mount Sourb Sar (2,001 metres), 3 kilometres south of Vachian. It represents a simple structure of a rectangular plan built of undressed stone and mortar. On Sundays the inhabitants of the adjacent villages come to this sanctuary on pilgrimage.⁸⁷

⁸⁵ «Նոր-Կար», 1887, № 174, էջ 2:

⁸⁶ Ibid.

⁸⁷ Էփրիկեան Ա., idem, p. 70.

VARGAV



VARGAV. The village seen from the south-east

Location. The village of Vargav, which forms part of the district of Aspindza at present, lies 15 kilometres north-west of Akhalkalak in a straight line, at an altitude of 1,700 to 1,720 metres above sea level.

A Historical Introduction. In 1595 the state exacted 3,000 *akches* from the village, which did not comprise any *rayas*.¹

Population. Like the village of Khezabavra situated nearby, Vargav preserves a number of medieval Armenian monuments attesting that it was primarily inhabited by Apostolic Armenians. In the 17th century, these people adopted the Catholic faith to escape the demands for Islamisation which were growing stricter and stricter. After the resettlement of some Georgian newcomers in the village, the local Armenian Catholics grew assimilated into these people in the course of time and gradually forgot their mother tongue.

The Georgian resettlers of Vargav also included some families which had moved to the village from the depths of Georgia. Among them can be mentioned the Sheshaberidzes, who came from the village of

Kavtistsikhe.² One of the members of this family, Kostandianos Sheshaberidze, served as the spiritual shepherd of the local parish in the 1910s.³

Vargav is one of those villages in Javakhk which have a Georgian-speaking Armenian Catholic population.

The available *statistical records* relating to the number of the local inhabitants during the 19th and 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1884 ⁴				115
1908 ⁵	24			172

² During our visit to Vargav in August 2001, one of the local inhabitants, Iosep Mikhail Sheshaberidze, told us that his great grandfather was from Kavtistsikhe. Allegedly, this man killed the Georgian king of those times to save his wife from his hands and moved to Vargav to escape punishment. Later he received awards from the Russian Emperor for his participation in the struggle against Turks and the valour he manifested during it. As for the village of Kavtistsikhe, most presumably, it is identical to Kavtiskhev located in the present-day Caspian District of Georgia.

³ «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1916, էջ 83:

⁴ «Արձագանք», 1885, № 26, էջ 368:

⁵ ՀԱԴ, ֆ. 316, ց. 1, գ. 102, թ. 34:

¹ Գურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 206.



VARGAV. The older, ruined and newly-erected Armenian Catholic churches of the village, and a tombstone

1914 ⁶				291
1915 ⁷				185
1916 ⁸	24	101	98	199

The village participated in World War II with 170 of its residents, 68 of whom lost their lives on the battlefield.⁹

Sourb Astvatzatzin (Holy Virgin) Church. A document of 1916 mentions Vargav as having “...an ancient church built of stone.”¹⁰ In contrast to this, another record of 1884 speaks of it as having no church: “The church is housed in a private dwelling.”¹¹

6 Кавказский календарь на 1885 г., стр. 103.

7 «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1915, էջ 83:

8 ՀԱԴ, ֆ. 316, ց. 1, գ. 65, ք. 36-37:

9 Դավթյան Ա., Ջավախք, էջ 102:

10 «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1916, էջ 83:

11 «Արձագանք», 1885, № 26, էջ 368:

VARGAV. A cross-stone (1491) once standing in the Armenian cemetery of the village, but at present found in a plot of land belonging to Ioseb Sheshaberidze

After its reconstruction in 1890, Sourb Astvatzatzin Church started serving as a public building.¹² In 1908 it was in a state of disrepair.¹³ In 1915 the village was

12 ՀԱԴ, ֆ. 316, ց.1, գ. 102, ք. 34:

13 Ibid.



consigned to the spiritual leadership of Father Kostandianos Sheshaberidze, who parallelly served as parish priest of Khezabavra.¹⁴

As of 2006, Sourb Astvatzatzin was in a semi-ruined state, and the inhabitants of Vargav were busy with the construction of a new church.

In a plot of land belonging to local resident Natela Lazarashvili (she has moved here from Khertvis) can be found a thoroughly-preserved **ornate cross-stone** (106 x 42 x 50 centimetres) engraved with a five-line inscription:

ԹՎ(ԻՆ) ՁԽ (1491). | Յ(Ի)Շ/(Ա)Տ(Ա)Կ Է ԽԱՉՍ
ՍԱՐ/ԳՍԻՆ ԵՒ Ի(Ի)Ր ԾՆ(Ո)ՂԱՅՆ:

*Transl.: IN THE YEAR 940 (1491). THIS CROSS IS
IN MEMORY OF SARGIS AND HIS PARENTS.*

Published in: **Կարապետյան Ա.**, Չավախք, էջ 478.

At the northern extremity of Vargav extends a cemetery mainly retaining rectangular tombstones of the period between the 17th and 19th centuries.

In the neighbourhood of the village the following **ancient sites** are preserved—*Dampaltzegharo*, *Khertesuveli*, *Khorianaba*, *Tzerakunda*, *Kaghmaseri* and *Odisebi*.

¹⁴ «Օրացոյց և պատկեր սօցնից», Թիֆլիս, 1915, էջ 84:

VAREVAN

Location. The village extends 13 kilometres north-west of Akhalkalak in a straight line, between 1,670 and 1,690 metres of altitude above sea level.

A Historical Introduction. The Turkish tax list of 1595 mentions Varevan as comprising 18 houses and paying 8,000 *akches* to the state.¹ In the days of Village Head Mustafa Ibrahim, i.e. in 1718 to 1719, the Government exacted 18,500 *akches* from the local people.²

Population. The ancestors of the Armenian and Greek inhabitants of the village moved here from Western Armenia: the former come from Tvanj Village, Karin Province, and the latter from Ardahan.

According to a document of 1870, apart from Armenians, Varevan also comprised Georgians (8 houses with 51 males and 42 females) and Turks (8 houses with 47 males and 41 females).³ In 1914 all the inhabitants of the village together constituted 1,074 souls.⁴ In 1944 the Turks were sent into exile. As for the Georgians, in 1947 most of them took up living in the fertile, garden-rich villages located in the valley of the river Kur which had been stripped of their Turkish Meskhetian population. The Georgian authorities made residence in these villages the privilege of only those inhabitants of the district who were of Georgian origin. As a result of the Georgians' resettlement, the Georgian school of Varevan closed in 1964.⁵ In 1990 the Georgians of the village comprised only three families: the Melikidzes, the Balakhadzes and the Beridzes.⁶ During our visit to Varevan in 2001, it had 180 Armenian houses; 7 to 8 Georgian ones and another 2 houses inhabited by Georgianised Greeks.

Below follow the available *statistical records* on the number of the Armenian Catholics of Varevan:

Year	Houses	Males	Females	Total
1870 ⁷	36	96	113	209
1884 ⁸				367
1908 ⁹	77			560
1912 ¹⁰				625
1915 ¹¹				674
1916 ¹²	95	358	348	706
1987 ¹³	200			820

The number of the inhabitants of Varevan who participated in World War II amounts to 175: 62 of them sacrificed their lives on the battle-field.¹⁴

The heroic struggle for the liberation of Artsakh (Republic of Nagorno Karabakh) caused a single loss to the village—Michael's son Petros Abajian (1964 to 1992).

There exist only some scanty records relating to **the school of Varevan**. In 1916 it had a single teacher and 45 pupils.¹⁵

The Armenian Catholic church of Sourb Astvatzatzin was built in 1843,¹⁶ but later it fell prey to fire and was reconstructed in 1856: "A church... of the Assumption of Holy Virgin Mary [Verapokhman Amenasourb Kousin Mariamu] built of stone with the parishioners' means in the year 1856."¹⁷ The monument also underwent renovation in 1898,¹⁸ 1903¹⁹ and 1916, when its roof was repaired.²⁰

As of 2006, Sourb Astvatzatzin Church stood in a fine state of preservation.

In 1915 *Petros Ter-Poghossian* served as **parish priest** for the community of Varevan.²¹

7 CMOTI, стр. 25.

8 «Արձագանք», 1885, № 26, էջ 368:

9 ՀԱԳ, ֆ. 316, ց. 1, գ. 102, ք. 35:

10 **Յակոբյան Պ.**, Հրատի ողջնություն, էջ 95:

11 «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1915, էջ 81-82:

12 ՀԱԳ, ֆ. 316, ց. 1, գ. 65, ք. 36-37:

13 As attested by the registers of the Village Council.

14 **Դավթյան Ա.**, Ջալալխ, էջ 102:

15 ՀԱԳ, ֆ. 316, ց. 1, գ. 65, ք. 36-37:

16 «Արձագանք», 1885, № 26, էջ 368:

17 «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1916, էջ 81-82:

18 ՀԱԳ, ֆ. 316, ց. 1, գ. 102, ք. 35:

19 «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1916, էջ 81-82:

20 ՀԱԳ, ֆ. 316, ց. 1, գ. 55, ք. 18:

21 «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1915, էջ 82:

1 Գურჯისტանის ვილაიეთის დიდი დავთარი, გვ. 197.

2 ჩილდირის ეიალეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 157.

3 CMOTI, стр. 25.

4 Кавказский Календарь на 1915 г., Тифлис, 1914, стр. 103.

5 **კახა მაისურაძე**, ჯავახეთში ქართული სკოლები იხურება, "Georgian Times," 17-24. 06. 2004, № 24.

6 "სოფლის ცხოვრება," 16.02.1990, გვ. 6.



VAREVAN. The Armenian Catholic church of Sourb Astvatzatzin (Holy Virgin) as seen from the south-west and south-east; partial views of its southern facade, and its entrance opening from the same facade

In the territory of the village stands a **chapel** dedicated to **St. Ghunkianos**, in the vicinity of which, in a plot of land belonging to Petros Manassian, a **cross-stone** (10th to 11th centuries) can be found.

About 100 metres south-west of the Armenian Catholic church of Varevan stands **the Georgian church** of the village. M. Brosset is the first scholar to have studied this monument, which was built in the 19th century with the stones of an older church. According to him, in 1848 the door of the older, semi-destroyed church, then standing in the site of the present-day one, bore a stone with a Georgian Mesropian inscription. I. Rostomashvili, who visited Varevan in 1893, writes that the local Georgians used many of the finely-finished stones of the older church during the

construction of the new one. As for the inscribed tympanum, he found it removed from its original place, with its inscription considerably distorted.

The inscription of the tympanum reads:

სსუბტ ნტტ ობოტ ოსი [ჟსი]ქს ობტ
 ც[ბ]სუს ოტ [ბტტ]რის | ოტ ოსსბტ ოსბრ
 ოს ოს

ს(ა)ხ(ე)ლ(ო)თა ღ(მ)რთისად(ი)თა ღ(ა)იღვა ესე
 [ბ(ა)ლ(ა)ვ(ა)]რი კ(ე)ლ(ო)თა ც(ო)[დ(ვი)]ლისა
 [ღოვან]ეს და გ(ა)ბრ(ი)ლ(ისა)თა. ქრ(ონი)კ(ო)-
 ნი იყო სმ (240).

Transl.: IN THE NAME OF GOD, THIS TYMPANUM WAS PLACED WITH SINNERS HOVANE'S AND GABRIEL'S HANDS. 240 OF THE CHRONICON (240 + 780 = 1020).



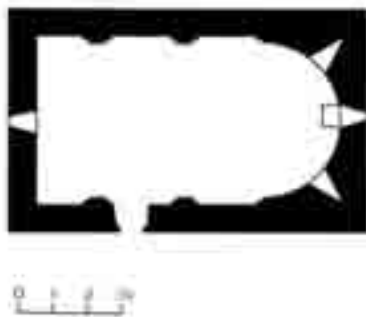
VAREVAN. The church of the village site of Vardistsikhe as photographed from the south, south-east, south-west, south and east; its entrance opening from its southern facade

Published in: **Brosset M.**, idem, p. 175; **Ростомов И.**, idem, p. 46; **ცისკარიშვილი გ.**, idem, pp. 123-124; **ბერძენიშვილი ნ.**, idem, p. 165; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი, გვ. 61.

Misreading: M. Brosset deciphered the inscription only partially: საქეხიძე იეძისაძე... რხესიან | ღუ მქს... ჟორნიკონი | ... 740 რ. I. Rostomashvili: ის, ჟსს, ცდრქუსს, მქმძ...რს; ღვთისათა, ეს, ვარუვანს, ხელითა, ქორნიკონი. V. Tsiskarishvili: ღვთისათა, ვარუვანს, ხელითა, ქორნიკონი. N. Berdzenishvili: [ბლქრი, ცოდვილის, [იოანეს; ბალავერი, იოანეს. “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი”: ბალაგარი, იოანეს, ქორნიკონი.

Note: The year of the Chronicon offered by M. Brosset refers to the 14th century: რი (55 = 1365). E. Taghayshvili confirms that M. Brosset and I. Rostomashvili have different years in their versions. N. Berdzenishvili and the editorial staff of “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი” give preference to the 13th century and mention 1020 as the year of the construction of the church.

On an elevation only one kilometre east of VAREVAN, the village site of Vardistsikhe is located. One of the earliest historiographical sources mention-



VAREVAN. North-westward, westward and northward views of the interior of the church of Vardistsikhe; a Georgian Mesropian inscription carved on its southern facade, and the plan of the monument

ing it is the გურჯისტანის ვილაიეთის დიდი დაგებარა (1595),²² according to which, it had a population of 14 houses and paid 8,000 *akches* to the State

²² გურჯისტანის ვილაიეთის დიდი დაგებარა, გვ. 191.

Treasury. After the forced Islamisation of the local inhabitants, Vardistsikhe is mentioned between 1719 and 1720, when it was governed by Village Head Yahyah and paid 15,500 *akches* to the state.²³ In the days of Yahyah's son Omer, viz. during 1724 and 1725, this tax was reduced to 7,500 *akches*.²⁴

The village site preserves a **church** and a **cemetery**. The former represents a uni-nave monument built of entirely finely-finished (outwardly) and hewn (inwardly) stones and mortar. It has a single entrance opening from its southern facade. According to N. Berdzenishvili, the sanctuary was erected between the 14th and 15th centuries.²⁵ One of the finely-finished facing stones of its southern facade is engraved with a six-line inscription in the Georgian Mesropian script.

²³ ჩიქლიძის ვილაიეთის ჯაბა დაგებარა 1694-1732 წწ., გვ. 160.
²⁴ Idem, p. 185.

²⁵ ბერძენიშვილი ნ., idem, p. 169.



VAREVAN. A memorial perpetuating the memory of Petros Abajian, who fell during the heroic struggle for Artsakh



VAREVAN. A cross-stone (10th to 11th centuries) preserved near the chapel of St. Ghunkianos

The inscription, which is extremely weathered and distorted, reads:

†. სტეფანე ნიხანე ბედილი[ქუდი] ...
 †. სახელითა ღმ(რთი)ს(ა)ითა მ(ე)ოხე[ბი-
 თა]...

Transl.: IN THE NAME OF GOD, WITH THE INTERCESSION...

Published in: ბერძენიშვილი ნ., idem, p. 170; “ჯავახეთი. ისტორიულ-ხროთმოღვრული გზამკვლევი,” გვ. 57.

Misreading: I. Rostomashvili read only four letters out of the inscription: ზბდღ. N. Berdzenishvili: მოხე... “ჯავახეთი. ისტორიულ-ხროთმოღვრული გზამკვლევი” has ქ. სახელითა ღმრთისათა მეოხებითა ... მე...ხო...ამრი...აღვა...ოქმ...თაგა...

Note: I. Rostomashvili, who is the first scholar to have attempted the decipherment of the inscription, writes the following about its state of preservation: “The inscription is so badly weathered that only several of its letters have survived.” N. Berdzenishvili, however, declares what I. Rostomashvili righteously considers weathered as deliberately scraped away: “This inscription was erased by the inhabitants of Khando when they had a quarrel with the Georgians of Varevan over the arable lands of Vardistsikhe: the latter wanted to take possession of them due to the fact that Vardistsikhe used to represent a Georgian place in times bygone.”

N. Berdzenishvili finds some stylistic similarity between this inscription and the one found in Kartseb, and traces it back to the time-span between the 14th and 15th centuries. “ჯავახეთი. ისტორიულ-ხროთმოღვრული გზამკვლევი” attributes it to the 13th to 14th centuries.

In the north of Varevan, the **village site of Karklian** is situated. Another **similar site** named *Dzaghatuban* is preserved in its north-west.²⁶

²⁶ ბერძენიშვილი ნ., idem, p. 170.

VARDZUNIK



VARDZUNIK. A general view of the complex of monuments (photo H. Sanasarian)

Location. Vardzunik is situated on the almost vertical slope of a rocky gorge lying on the left bank of the river Kur, 5 kilometres south-west of the village of Tmogvi.

A Historical Introduction. Most probably, the monastic complex of Vardzunik, which is one of the most renowned places of religious worship throughout Javakhk, dates as far back as the pre-Christian era.

Historiographer of the 13th century Vanakan Vardapet (the *Archimandrite*) mentions Vardzunik in connection with Mesrop Mashtots' activity (5th century): "Mesrop conveyed [the Armenian] script to them and blessed the cross of Vardzi [Vardzunik], which bears an Armenian inscription on its right wing—it is covered with gold to be hidden from sight..."¹

The significance of the monastic complex of Vardzunik increased during the 12th and 13th centuries, when Georgia restored its former power and launched a liberation struggle against the Seljuk-Turks. The Armeno-Georgian united forces fighting under the command of Princes Zakarian often received blessing

in Sourb Astvatzatzin Church of Vardzunik: "Praying before the Holy Virgin of Vardzi, [the king] blessed the banner and the army which was to start a military campaign against Persia. He gave the banner to Amirspasalar [Commander-in-chief] Zakaria and they [the troops] moved towards Persia..."²

1 Above the door of the narthex adjoining the main church of the monastic complex is preserved a Georgian Mesropian inscription commemorating the erection of its bema built according to the ritual of the Byzantine Church:

†. ԿԾ ԲԳ ԴԻՎԻՆՆ ԸՆ ԺԿԳԿԿԿԿԿ ԾԾԾԾ
ԳԿԿԿԿԿ ԿԿԿԿ ԿԿԿԿԿԿ | ԾԾԾԾԾ ԾԿԿԿ
ԸԿԿԿԿԿԿ ԾԿԿԿԿԿԿԿԿ ԿԿԿԿԿԿ ԿԿԿԿԿԿ
ԾԾ ԿԾԿԿԿԿ ԿԿԿԿԿ ԿԿԿ ԸԿԿ

†. Կ(օղջա)ճ Վ(Յիճա)ժ Կ(ճ)ճ(օ)ճ
ճ(ճճճ)ճ ճճճճճճճ, ճճճճճ ճճճճճ ճճճճ ճ(ճ)-
ճ(ճ)ճ(ճ)ճ ճճճճ ճճճ ճ(ճ)ճ(ճ)ճճճ ճճճ ճճճ(ճ)-
ճ(ճ)ճ(ճ)ճճճ, ճ(ճ)ճ(ճ)ճ ճճճճ, ճ(ճ)ճ(ճ)ճճ ճճ
ճ(ճ)ճ(ճ)ճ ճ(ճ)ճճ ճ(ճ)ճճճ(ճ)ճ ճ(ճ)ճ(ճ)ճճ,
ճ(ճ)ճ.

1 «Գիրք Թորոց», Թիֆլիս, 1901, էջ 534:

2 Մելիքսեթ-Բեկ Լ., Վրաց արքայությունը Հայաստանի և հայերի մասին, հ. Բ, էջ 23:



VARDZUNIK. Partial views of the monastic complex (photo by H. Sanasarian)

Transl.: OH, YOU, HOLY VIRGIN OF VARDZUNIK! MAY YOU GLORIFY IN TWO STATES ... IVANE, THE BUILDER OF THIS LARGE BEMA. MAY HE BE ACCEPTED IN THE HEAVENLY KINGDOM AND MAY GOD GRANT ATONEMENT FOR HIS SINS. AMEN.

Published in: ცისკარიშვილი გ., idem, p. 115; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 119.

Misreading: “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი” offers შეუნდოს.

Note: K. Melitauri and V. Tsiskarishvili identify Ivane with Ivane the Atabek, who lived between 1391 and 1444, and attribute the inscription to this very period (მელიტაური კ., შოშიაშვილი ნ., ხანთაძე შ., ჯამბურია გ., ვარძია, თბილისი, 1955, გვ. 80).

K. Melitauri offers the following explanation to the fact that M. Brosset did not publish this inscription. The stone bearing it appeared where it is today only after the work of restoration carried out in the monastic complex of Vardzunik under the leadership of a clergyman

named G. Popondapulo in the ‘60s of the 19th century. This is the reason why M. Brosset, who had visited it a decade before, could not have seen it (მელიტაური კ., შოშიაშვილი ნ., ხანთაძე შ., ჯამბურია გ., იდეშ, პ. 80).

2 The arch of the bema of the main church of the complex is inwardly decorated with a fresco representing Holy Virgin Mary with infant Jesus in her arms. Beside this fresco is sculpted a crowned human head with a halo and an inscription on its right side:

ყუსტ ტიპტსტჴზრდჴსტ ტიფრდტ |
ტიფრდტ ოჴ ტი რტირტჴ | ტიფრდტ ტიფსტ :
ჴ

ყ(ო)ლისა აღმოსავლეთისა მეფეთა | მეფე
გიორგი, ძე დემეტრე | მეფეთა მეფისა : მ.

Transl.: KING OF KINGS OF THE ENTIRE ORIENT GIORGI, KING DEMETRE’S SON.

Published in: Brosset M., idem, pp. 292-293.

Note: The inscription makes mention of King Giorgi III (1156 to 1184), and his father Demetre I (1125 to 1156).

3 Beside the fresco representing the king is preserved another portraying the prince at the moment of donating the model of the church. On its right side, the following inscription is engraved:

ყუნსტ ტიძისტოზიანს | ტიძისტო
ტიძისტოზიანს | ტიძისტო
ტიძისტოზიანს | ტიძისტო
ტიძისტოზიანს | ტიძისტო

ყ(ოვ)ლისა აღმოსავლეთისა | მეფეთა მეფე
შვილი | ძე გ(იორ)გ(ი)სი თამარ ჩ(ემ)ი
შვილი შექელცხმცა.

*Transl.: THAMAR, DAUGHTER OF GIORGI,
[WHO IS] KING OF KINGS THROUGHOUT THE
ORIENT. MAY SHE LIVE A LONG LIFE!*

Published in: **Brosset M.**, idem, pp. 292-293.

Note: M. Brosset translated the inscription in the following way: “*Le roi des rois de tout l’orient; Thamar; née du roi Giorgi: Que je porte bonheur à mon fils!*” The personalities mentioned are King of Georgia Giorgi III (1156 to 1184), and his daughter, Queen Thamar (1184 to 1213).

4 One of the walls of the monastic complex retains another Georgian Mesropian inscription carved in painted characters:

ჰოე, ღმრთისა დედაო, მიითუალე ... მსახ-
ურება ჩემ მიერ მონისა შენისა რატი ... და

ქართლისა ერისთავისაგან, რომელმან ვიგუ-
ლიმოღვინე და მოხატვით აღვამკვე წმიდა
ესე ტაძარი დიდებისა შენისა და ნაცვალმაგე
წინასშე ძესა შენსა და ღმერთსა ჩუენსა
დღესა მას დიდსა საშჯელისასა და ამას
სოფელსა შინა ძეთა ჩემთა თანა მცველადა
და მფარველ მექმენ.

*Transl.: OH, MOTHER OF GOD! LOOK ... YOUR
SERVANT RAT’S SERVICE... AND FROM THE
PRINCE (ERISTAVI) OF KARTLI WHO... I
ADORNED THIS CHURCH OF YOUR GLORY BY
PAINTINGS... MAY YOU IN RETURN SUPPORT AND
GUARD BOTH ME AND MY SONS [LIVING] IN
THIS WORLD ON THE DAY OF THE LAST
JUDGEMENT BEFORE YOUR SON AND OUR
LORD.*

Published in: “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული
გზამკვლევი,” გვ. 118.

Note: The inscription is published according to the decipherment
offered by “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული
გზამკვლევი.”

It is traced back to the time-span between 1184 and 1185.

VLADIMIROVKA



VLADIMIROVKA. A general view of the village

Location. The village lies on the south-western shore of Lake Parvana, 22 kilometres north-east of the district centre of Ninotzminda, 23 kilometres east of Akhalkalak in a straight line, at an altitude of 2,080 to 2,100 metres above sea level.

Population. In the '40s of the 19th century, Vladimirovka was inhabited by some exiled Russians who constituted 197 souls in 1914.¹ After the establishment of the Soviet regime, these people gradually repatriated, the last Russian resettler leaving the village in 1956. Parallel with the Russians' emigration, beginning with the year 1937, Vladimirovka was inhabited by a number of families from the adjacent over-populated Armenian villages. The Armenian resettlers who were mainly from Poka and Heshtia constituted 52 houses with 286 residents in 1988.

Vladimirovka participated in World War II with 90 of its residents, 36 of whom fell victim to the enemy.²

Between the 1960s and 1980s, the village had an 8-

year Armenian school, the activity of which represents the following picture:

Year	Pupils
1966/67	42
1967/68	52
1968/69	59
1969/70	71
1970/71	81
1971/72	78
1974/75	62
1980/81	51
1986/87	56
1987/88	46
1988/89	44

A medieval village site, known by the name of *Poblikam* among the local people and retaining the remnants of a necropolis and a church, extends half a kilometre south-west of Vladimirovka. Not far from this ancient site is preserved a stele (245 x 115 x 45 centimetres) resembling a menhir. It serves as a place of worship for the inhabitants of the neighbourhood.

The vestiges of another village site can be seen on a peninsula projecting into the lake like a cape, 2 kilometres north of Vladimirovka.

¹ Кавказский календарь на 1915 г., стр. 105.

² Ղափթյան Ա., Ջափախը, էջ 102:



VLADIMIROVKA. A village site with the remains of a church and a cemetery; a menhir

TABATZGHUR



TABATZGHUR. A general view of the village

Location. The village of Tabatzghur, which forms part of the district of Borzhom at present, is situated on the northern shore of the lake of the same name, 30 kilometres north-east of Akhalkalak in a straight line, at an altitude of 1,990 to 2,040 metres above sea level (the lake lies at an altitude of 1989.7 metres).

A Historical Introduction. The tax list of 1595 made up by the Turkish Government mentions the village by the name of *Tabisghur* as absolutely freed from *rayas* and paying 3,000 *akches* to the State Treasury.¹

As of the 1880s, “this village forms part of the estates belonging to Great Prince Michael Nikolayevich...”²

Population. The forefathers of the present-day residents of Tabatzghur moved here in the 1860s from 3 villages of Akhalkalak District: “...About 60 of the families inhabiting Ghezel Kilisa resettled there nearly 30 years ago from Korkh (33 houses), Baralet (19 houses) and Trkna (5 houses) Villages of our district...”³

The available *statistical records* on the number of the local people between the 19th and 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1867 ⁴		41	26	67
1868 ⁵		41	26	67
1880 ⁶		94	104	198
1881 ⁷		94	104	198
1882 ⁸		103	105	208
1883 ⁹		116	116	232
1884 ¹⁰	30			
1885 ¹¹		122	117	239
1887 ¹²		148	136	284
1889 ¹³		159	145	304

4 ՀԱԴ, ֆ. 53, գ. 1, գ. 3851, թ. 21-22:

5 Idem, file 3853, p. 28.

6 Idem, file 3872, pp. 88-89.

7 Idem, file 3873, pp. 97-98.

8 Idem, file 3874, pp. 43-44.

9 Idem, file 3875, pp. 49-50.

10 «Արձագանք», 1885, № 3, էջ 43:

11 ՀԱԴ, ֆ. 53, գ. 1, գ. 3877, թ. 11:

12 Idem, file 3880, pp. 40-41.

13 Idem, file 3884, pp. 65-66.

1 გურჯისტანის ვილაიეთის დიდი ღავთარი, გვ. 206.

2 «Արձագანք», 1885, № 3, էջ 43:

3 «Մշակ», 1903, № 54, էջ 3:



TABATZGHUR. Sourb Karapet (Holy Precursor) Church as seen from the south-west and south-east

1890 ¹⁴		159	146	305
1891 ¹⁵		164	146	310
1892 ¹⁶		163	146	309
1893 ¹⁷		171	153	324
1894 ¹⁸		179	159	334
1897 ¹⁹		274	239	513
1898 ²⁰		285	265	550
1899 ²¹		275	244	519
1900 ²²		290	153	443
1901 ²³		292	164	456
1902 ²⁴		294	169	463
1905 ²⁵		223	229	452
1908 ²⁶	68	238	252	489
1910 ²⁷		256	261	517
1912 ²⁸		284	280	564
1914 ²⁹		301	285	586
1916 ³⁰		293	289	582
1921 ³¹		190	170	360

During World War II, 120 of the inhabitants of Tabatzghur left for the front to fight against the enemy: 75 of them were killed during the military operations.³²

14 Idem, file 3887, p. 148.

15 Idem, file 3889, p. 147.

16 Idem, file 3891, p. 119.

17 Idem, file 3895, pp. 42-43.

18 Idem, file 3896, pp. 172-173.

19 Idem, file 3899, pp. 145-146.

20 Idem, file 3897, p. 167.

21 Idem, file 3903, pp. 101-102.

22 Idem, file 3905, p. 52.

23 Idem, file 3906, p. 69.

24 Idem, file 3907, pp. 21-22.

25 Idem, file 3912, pp. 264-265.

26 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, թ. 43:

27 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, թ. 136-137:

28 Idem, file 3920, pp. 18-19.

29 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, թ. 175-176:

30 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, թ. 22-23:

31 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, թ. 1:

32 Գալթյան Ա., Ջալալյաթ, էջ 102:

Occupation. Tabatzghur is distinguished for severe natural and climatic conditions to which its inhabitants have got accustomed in the course of time: “Most of the peasants are mainly engaged in husbandry and stock-breeding. Due to the cold climate, only barley grows there; what is even worse, it is sometimes threshed on the snow or on the ice...”³³

In 1912 the inhabitants of Tabatzghur undertook the establishment of a school in their village, being particularly promoted by teacher Arshak Grigoriants and parish priest Arshak Ter-Galstian.³⁴ Through strenuous efforts, they reached the implementation of their plans in August 1913: “...on the 18th of the present month, the local parochial school was officially opened and blessed in the presence of a large number of people representing both sexes... During the divine service, Priest Arshak delivered a speech, being followed by Mr. Arshak Grigorian, who addressed the public outside [the church]. The village owes the opening of the school to this very person...”³⁵

The exact year of the construction of **Sourb Karapet (Holy Precursor) Church** remains obscure, but most probably, it was erected in the 1870s. A record of 1884 mentions it as “...a stone-built church with a wooden roof.”³⁶ The disastrous earthquake of 19 December 1899 put the monument into an emergency condition,³⁷ but later it underwent renovation thanks to which, it continued serving as a parish church. As of 2006, it was preserved standing.

33 «Հորիզոն», 1912, № 190, էջ 3:

34 Idem, p. 3.

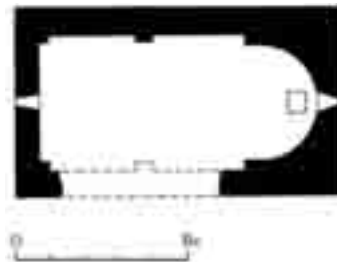
35 «Հորիզոն», 1913, № 187, էջ 3:

36 «Արձագանք», 1885, № 3, էջ 43:

37 Мушкетов И., idem, p. 18.



TABATZGHUR. The older church of the village as seen from the south-east, east and west; details of its western facade; a north-westward view of its interior, and the plan of the monument



Tabatzghur also has another **two churches**, one of which is situated in its territory, and the other in an ancient village site extending 2.5 kilometres north of it. These monuments (13th to 14th centuries), which were erected by the former Chalcedonian inhabitants of the village, represent semi-ruined uni-nave buildings of finely-finished stone.

TABATZGHUR. The church of the village site located 2.5 kilometres north of Tabatzghur from the south-west and south; its windows opening from its eastern and western facades; an eastward view of the interior of the sanctuary; a relief, and the plan of the monument

TAMALA



TAMALA. A general view of the village from the north-east

Location. Tamala extends 3 kilometres east of the district centre of Aspindza, 24 kilometres north-west of Akhalkalak in a straight line, between 1,340 and 1,420 metres of altitude above sea level.

Population. The ancestors of the present-day inhabitants of Tamala descend from Garankot,¹ Kerek,² Shinet (Shipek)³ and Rabat⁴ Villages (1829 to 1830) of the province of Karin, as well as from Karabakh: “...Tamala is a state village [it forms part of state estates... [among the local inhabitants] hunter Grigor is [particularly] famous: he is rather advanced in years now, but his brother is even older than him. They bear the family name of Melikian and descend from Gharabagh...”⁵

Statistical Records. The growth of the population of Tamala during the 19th and 20th centuries represents the following picture:

Year	Houses	Males	Females	Total
1840 ⁶		122	127	249
1841 ⁷		148	144	282
1842 ⁸		150	153	303
1844 ⁹		165	169	334
1845 ¹⁰		121	110	231
1847 ¹¹		140	120	260
1849 ¹²		161	139	300
1853 ¹³		175	144	319
1854 ¹⁴		180	144	324
1857 ¹⁵		170	136	306
1860 ¹⁶	31	177	142	319

1 We wonder if Garankot is identical to Garnkots Village, Tortum District, Karin Province, Western Armenia.

2 Presumably, Kerek is the same as Gyarak (Hamzagarak) Village, Kars Region, Eastern Armenia.

3 For the geographical position of Shinet, see page 36 (note 4) of the present work. Part of the Armenian resettlers from Shinet took up residence in Azavret and Martuny (Pokr Khospia), Javakhk.

4 Rapat, otherwise also called Rabat (at present renamed Kemerkeya), was an Armenian-inhabited village lying 45 kilometres north-east of Karin City.

5 «Մերոյ Հայաստանի», 1873, № 15, էջ 2:

6 ՀԱԳ, ֆ. 53, ց. 1, գ. 3800, ք. 4:

7 Idem, file 3802, pp. 65-66.

8 Idem, file 3805, pp. 79-80.

9 Idem, file 3809, pp. 17-18.

10 Idem, file 3811, pp. 73-74.

11 Idem, file 3814, pp. 35-36.

12 Idem, file 3818, pp. 40-41.

13 Idem, file 2743, pp. 39-40.

14 Idem, file 3825, pp. 48-49.

15 Idem, file 3830, pp. 54-55.

16 Idem, file 3833, pp. 67-68.

1861 ¹⁷		183	162	345	1898 ⁴⁹	409	404	813	
1862 ¹⁸	35	186	168	354	1899 ⁵⁰	418	412	830	
1863 ¹⁹		193	167	360	1900 ⁵¹	419	410	829	
1864 ²⁰		203	172	375	1901 ⁵²	422	411	833	
1865 ²¹		207	177	384	1902 ⁵³	445	430	875	
1866 ²²	35	207	177	384	1905 ⁵⁴	486	470	956	
1867 ²³		210	189	399	1906 ⁵⁵	507	450	957	
1868 ²⁴		213	196	409	1907 ⁵⁶			957	
1869 ²⁵		225	204	429	1908 ⁵⁷	100	600	500	1,100
1870 ²⁶		230	208	438	1910 ⁵⁸		520	461	981
1871 ²⁷		235	213	448	1912 ⁵⁹		520	450	1,050
1872 ²⁸		245	213	458	1914 ⁶⁰				1,052
1873 ²⁹		245	218	463	1915 ⁶¹	120			
1874 ³⁰				475	2001 ⁶²		570		2,100
1875 ³¹				487					
1876 ³²		253	242	495					
1877 ³³		262	248	510					
1878 ³⁴		268	259	527					
1880 ³⁵		268	275	543					
1881 ³⁶		287	289	576					
1882 ³⁷		295	307	602					
1883 ³⁸		294	325	619					
1884 ³⁹	40								
1885 ⁴⁰		294	332	626					
1887 ⁴¹		324	364	688					
1889 ⁴²		351	376	727					
1890 ⁴³		322	323	645					
1891 ⁴⁴		430	392	822					
1892 ⁴⁵		434	396	830					
1893 ⁴⁶		446	406	852					
1894 ⁴⁷		436	407	843					
1897 ⁴⁸		396	388	784					

17 Idem, file 3839, pp. 25-26.

18 Idem, file 3836, pp. 21-22.

19 Idem, file 3843, pp. 21-22.

20 Idem, file 3846, pp. 8-9.

21 Idem, file 3848, pp. 13-14.

22 Idem, p. 75.

23 Idem, file 3851, pp. 20-21.

24 Idem, file 3853, p. 28.

25 Idem, file 3856, p. 10.

26 Idem, file 3857, p. 23.

27 Idem, file 3858, pp. 10-11.

28 Idem, file 3859, pp. 57-58.

29 Idem, file 3862, pp. 71-72.

30 Idem, file 3864, pp. 28-29.

31 Idem, file 3866, pp. 21-22.

32 Idem, file 3868, pp. 30-31.

33 Idem, file 3869, pp. 29-30.

34 Idem, file 3850, pp. 218-219.

35 Idem, file 3872, p. 90.

36 Idem, file 3873, pp. 98-99.

37 Idem, file 3874, pp. 44-45.

38 Idem, file 3875, pp. 49-50.

39 «Արձագանք», 1885, № 4, էջ 56:

40 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, թ. 14-15:

41 Idem, file 3880, pp. 41-42.

42 Idem, file 3884, pp. 66-67.

43 Idem, file 3887, p. 148.

44 Idem, file 3889, p. 147.

45 Idem, file 3891, p. 119.

46 Idem, file 3895, pp. 33-34.

47 Idem, file 3896, pp. 54-55.

48 Idem, file 3899, pp. 145-146.

Tamala participated in World War II with 350 of its inhabitants, 105 of whom did not come back to their homes from the battle-field.⁶³

Families. As attested by local resident Vahram Saghatelian, the Melikians were two brothers named Sahak and Hakob, who became the forefathers of the Sahakians and the Hakobians. Hunter Grigor's descendants are known as the Grigorian. Another family, the Alexanians, lived in Tamala for only a single year and then moved to Kajo (in 1831?).

The exact year of the foundation of **the parochial school of Tamala** remains unknown, but its activity dates from at least the year 1865. Probably, later it closed due to the shortage of means, but it reopened in 1873. The available archive documents report the following data concerning the institution:

Year	Comments	Teachers	Pupils
1865 ⁶⁴		1	33
1873 ⁶⁵	Opening		
1874 ⁶⁶		1	35
1876 ⁶⁷		1	21
1877 ⁶⁸		1	26
1878 ⁶⁹		1	27

49 Idem, file 3897, p. 162.

50 Idem, file 3903, pp. 83-84.

51 Idem, file 3905, p. 58.

52 ՀԱԳ, ֆ. 56, գ. 1, զ. 205, թ. 133-134:

53 ՀԱԳ, ֆ. 53, գ. 1, զ. 3907, թ. 16-17:

54 Idem, file 3912, pp. 259-260.

55 Idem, file 3915, p. 42.

56 ՀԱԳ, ֆ. 56, գ. 1, զ. 240, թ. 2:

57 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, թ. 39:

58 Idem, file 3917, pp. 35-36.

59 Idem, file 3920, p. 49.

60 Кавказский календарь на 1915 г., стр. 186.

61 «Մշակ», 1915, № 247, էջ 3:

62 According to the registers of the Village Council.

63 **Դավթյան Ա.**, Ջալալաբ, էջ 102:

64 ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, թ. 2:

65 **Խոսրոյան Ս.**, idem, p. 510.

66 ՀԱԳ, ֆ. 53, գ. 1, զ. 3864, թ. 28-29:

67 Idem, file 3850, p. 52.

68 Idem, p. 130.

69 Idem, p. 178.

1881 ⁷⁰	1	35
1883 ⁷¹	1	15
1884 ⁷²	Single-class winter school	
1885 ⁷³	Closed	
1909 ⁷⁴	Reopened	
1910 ⁷⁵	1	45
1911 ⁷⁶	Unisex with 3 departments	
1911/12 ⁷⁷	Four-year with a single class	
1912/13 ⁷⁸	3 departments	40
1915 ⁷⁹	Single-class	

The earliest records regarding **Sourb Khach (Holy Cross) Church of Tamala** date back to the 1830s. In order to complete the repairs of the sanctuary which had started “...in the year 1843” some amount of money was spent from its budget of 1845.⁸⁰ Judging from a record of 1873, nearly a quarter of a century later, the monument underwent major reconstruction: “...The newly-built church of Tamala, bearing the name of Sourb Khach, has been erected through the villagers’ own means... It represents a fine structure of stone, with its length reaching 30 feet. The cross of the belfry, which has cost 26 roubles, has been donated by Mr. Nikoghayos Aladatiants from Tiflis...”⁸¹

By 2004 Sourb Khach Church (exterior dimensions: 16.80 x 10.55 metres) had appeared in a bad state of dilapidation, with its wooden roof having almost entirely collapsed.

A cemetery extending around Sourb Khach Church retains a number of pedestals of quadrilateral steles, as well as Armenian gravestones of the late medieval period the parallels of which (some of them are inscribed) are often found in the other ancient sites of Javakhk.

The Church Named Vank. On the south-facing slope of a small, fine-looking gorge lying hardly one kilometre east of Tamala is preserved a church dating back to the period between the 10th and 11th centuries. The monument, which is fortified with ramparts, has a cemetery extending around it. Chronologically, the gravestones surviving there fall in two groups—those



TAMALA. The western facade of Sourb Khach (Holy Cross) Church; an eastward view of its interior; and one of the semi-ruined (2004) wooden capitals of its wooden roof

70 Idem, file 3873, pp. 98-99.

71 Idem, file 3875, pp. 49-50.

72 **Խոտորյան Մ.**, idem, p. 510.

73 Ibid.

74 Ibid.

75 ՀԱԳ, ֆ. 53, ց. 1, գ. 3917, ք. 35-36:

76 ՀԱԳ, ֆ. 35, ց. 1, գ. 682, ք. 57: The school had 60 pupils, including 8 girls.

77 Ibid.

78 Ibid. The institution was attended by 40 pupils, including 16 girls.

79 «Մշակ», 1915, № 247, էջ 3:

80 ՀԱԳ, ֆ. 53, ց. 1, գ. 3811, ք. 73-74:

81 «Մեղու Հայաստանի», 1873, № 15, էջ 2: The benefactor was Mayor of Tiflis (1869) Nikoghayos Hovhannissian Aladatiants (he died in 1875), who was also known as an actor and a playwright. For details about Aladatiants’ life, see **Կարապետյան Մ.**, «Թիֆլիսի քաղաքագլուխները», Բեյրութ, 2003, էջ 67.



TAMALA. The church called Vank from the south-west and south-east; the dragon guarding its entrance; the arched entrance of its portico, and pedestals of some steles



TAMALA. The church called Vank as seen from the west; a window opening from its eastern facade; a tombstone (17th century) found in the south of Vank, and a castle named Koghtaberd

typical of the 10th to 11th centuries, and others dating from the time-span between the 15th and 17th centuries. Bznuny, one of the correspondents of the “*Meghu Hayastani*” periodical, is the only topographer to have made reference to the church of Vank. He stresses the fact that it is an Armenian sanctuary.⁸²

Vank represents a uni-nave church, with a hall adjoining it on either of its southern and western sides. It almost shares the composition peculiarities of other religious monuments preserved in Azavret, Burnashen and Khando. Evidently, originally Vank used to belong

to the Chalcedonian faith, and probably, it was only between the 14th and 15th centuries that it was re-consecrated according to the ritual of the Armenian Apostolic Church. Around the sanctuary, and particularly, in the south of it extends a cemetery with Armenian tombstones stylistically typical of the 15th to 17th centuries.

In the north of Tamala are preserved the remnants of a **small castle** known by the name of *Koghtaberd*, and those of a spacious church almost adjoining it.

⁸² «Մերո չալաստանի», 1873, № 15, էջ 2:

TAMBOVKA



TAMBOVKA. *The ornate window crown of the totally annihilated church found in the medieval necropolis of the village*

Location. Tambovka lies on the northern shore of Lake Parvana, 30 kilometres north-east of the district centre of Ninotzminda, at an altitude of 2,080 to 2,090 metres above sea level.

Population. In the '40s of the 19th century, the ancient village site was re-populated by a number of Russians. In 1914 the local inhabitants amounted to 469.¹

In the neighbourhood of Tambovka is preserved an **ancient site** tracing back to the years between 2000 and 1800 B.C. In the course of the archaeological excavations conducted there in 1993 and resumed in 2000, scholars unearthed some finds of the Middle Bronze and Copper Ages, as well as a tumulus—28 metres in diameter—located at a height of 3 metres. According to Kakha Kakhiani, these findings attest that Tambovka's "...Georgians have a history of 4,000 years."²

¹ Кавказский календарь на 1915 г., стр. 186.

² "სეკონდული დღე," 20.07.2005, № 138.

TRKNA

Location. Trkna is situated in the centre of the villages of Zak, Bughashen, Balkho and Gom, which seem to surround it in a circle, 11 kilometres north of Akhalkalak in a straight line, at an altitude of 1,710 to 1,730 metres above sea level.

A Historical Introduction. In 1595 the village comprised 6 houses which paid 1,500 *akches* to the state.¹ After the forced Islamisation of the local inhabitants, in the days of Village Head Ismayil (1706 to 1707), the authorities exacted 6,500 *akches* from them.²

The earthquake of 19 December 1899 destroyed 19 of the 21 houses of Trkna and killed 3 of its residents.³ In 1901 it was included in the list of those villages of Javakhk which were in bad need of support.⁴ In order to alleviate the situation in the village, in 1902 the Committee of Relief for Earthquake-Stricken Villages build 3 houses there (each of them cost 600 roubles).⁵

After the natural disaster that befell Trkna during 1899 and 1900, the Ad Hoc Governmental Committee ranked it among the third-class villages of the district in accordance with the extent of the damage it had suffered.⁶

Population. The present-day inhabitants of Trkna descend from those Armenians who arrived at its territory from Par (Bar)⁷ and other villages of Tortum District, Karin Province between 1829 and 1830.

The local people continually increased in number during the 19th and 20th centuries, but in the 1860s, several of the families of the village moved to Molit situated in the north of Javakhk.⁸

Statistical Records. The table which follows below shows the number of the village population in the 19th and 20th centuries:

Year	Houses	Males	Females	Total
1847 ⁹		29	23	52
1849 ¹⁰		31	20	51
1853 ¹¹		36	22	58
1857 ¹²		53	33	86
1860 ¹³	9	54	36	90
1861 ¹⁴	9	51	42	93
1862 ¹⁵	9	52	42	94
1863 ¹⁶		56	41	97
1864 ¹⁷	9	55	44	99
1866 ¹⁸	9	55	45	100
1867 ¹⁹		57	50	107
1868 ²⁰		55	54	109
1869 ²¹		56	57	113
1870 ²²		56	56	112
1871 ²³		60	56	116
1872 ²⁴		58	57	115
1873 ²⁵		61	58	119
1874 ²⁶				122
1875 ²⁷	8			122
1876 ²⁸		64	58	122
1877 ²⁹		68	56	124
1878 ³⁰		73	57	130

9 ՀԱԳ, ֆ. 53, ց. 1, գ. 3814, ք. 35:

10 Idem, file 3818, pp. 40-41.

11 Idem, file 2743, pp. 37-38.

12 Idem, file 3830, pp. 53-54.

13 Idem, file 3833, pp. 65-66.

14 Idem, file 3839, pp. 24-25.

15 Idem, file 3836, pp. 22-23.

16 Idem, file 3843, pp. 21-22.

17 Idem, file 3846, pp. 8-9.

18 Idem, file 3848, p. 74.

19 Idem, file 3851, pp. 20-21.

20 Idem, file 3853, p. 28.

21 Idem, file 3856, p. 9.

22 Idem, file 3857, p. 23.

23 Idem, file 3858, pp. 10-11.

24 Idem, file 3859, pp. 57-58.

25 Idem, file 3862, pp. 71-72.

26 Idem, file 3864, pp. 27-28.

27 Idem, file 3866, pp. 20-21. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

28 ՀԱԳ, ֆ. 53, ց. 1, գ. 3868, ք. 30-31:

29 Idem, file 3869, pp. 29-30.

30 Idem, file 3850, p. 218.

1 Պրճիսեթանիս Վեդայեոսի ճիշտագրություն, ԳՅ. 238-239.

2 Ֆեղդոսի Վեդայեոսի ճիշտագրություն 1694-1732 ՎՎ., ԳՅ. 127.

3 «Մշակ», 1900, № 43, էջ 2:

4 «Մշակ», 1901, № 40, էջ 1:

5 «Մշակ», 1902, № 265, էջ 1:

6 Մալխանյան, Անբերրիությունը Ախալքալաքի գաղաթում եւ նրա հետեանքները, էջ 248:

7 Par (Bar, nowadays renamed Yumakli) was an Armenian-populated village located 8 kilometres south of Tortum, 40 kilometres north-east of Karin City.

8 «Մշակ», 1903, № 54, էջ 3:

1880 ³¹		74	64	138
1881 ³²		75	63	138
1882 ³³		75	62	137
1883 ³⁴		78	62	140
1884 ³⁵	12			
1885 ³⁶		79	64	143
1887 ³⁷		88	73	161
1889 ³⁸		91	76	167
1890 ³⁹		91	76	167
1891 ⁴⁰		95	78	173
1892 ⁴¹		94	78	172
1893 ⁴²	16	94	79	173
1894 ⁴³		91	79	170
1897 ⁴⁴		96	86	182
1898 ⁴⁵		99	92	191
1899 ⁴⁶	21	97	86	183
1900 ⁴⁷		97	87	184
1901 ⁴⁸		104	90	194
1902 ⁴⁹		110	91	201
1905 ⁵⁰		118	96	214
1908 ⁵¹	21	124	101	225
1910 ⁵²		119	93	212
1912 ⁵³		122	97	219
1914 ⁵⁴		126	100	226
1916 ⁵⁵		125	103	228
1918 ⁵⁶	25	178	181	359
1921 ⁵⁷		25	15	40
1987 ⁵⁸	54			239

Trkna suffered 19 victims during World War II: on the whole, it had sent 36 warriors to the front.⁵⁹

31 Idem, file 3872, pp. 87-88.

32 Idem, file 3873, pp. 97-98.

33 Idem, file 3874, pp. 43-44.

34 Idem, file 3875, pp. 48-49.

35 «Արձագանք», 1885, № 3, էջ 43:

36 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 10-11:

37 Idem, file 3880, pp. 40-41.

38 Idem, file 3884, p. 65.

39 Idem, file 3887, p. 146.

40 Idem, file 3889, p. 145.

41 Idem, file 3891, p. 117.

42 Idem, file 3895, pp. 42-43. Also see «Արձագ», 1894, № 5, էջ 793.

43 ՀԱԳ, ֆ. 53, գ. 1, զ. 3896, ք. 170-171:

44 Idem, file 3899, pp. 143-144.

45 Idem, file 3897, p. 165.

46 Idem, file 3903, pp. 101-102. Also see «Աշակ», 1900, № 43, էջ 2.

47 ՀԱԳ, ֆ. 53, գ. 1, զ. 3905, ք. 52:

48 Idem, file 3906, p. 68.

49 Idem, file 3907, pp. 19-20.

50 Idem, file 3912, pp. 262-263.

51 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 43:

52 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, ք. 135-136:

53 Idem, file 3920, pp. 18-19.

54 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 173-174: According to the results of another population census carried out on 1 January of the same year, the village had 210 inhabitants (Кавказский календарь на 1915 г., стр. 190).

55 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 20-21:

56 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:

57 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:

58 As confirmed by the registers of the Village Council.

59 Գալթյան Ա., Ջալալյան, էջ 102:



TRKNA. Sourb Nshan (Sourb Khach) Church as seen from the south-west

Information regarding the parish school of Trkna is found in the existing archive documents beginning with the 1870s. In 1891 plans were put forward for the foundation of a central college there, but no steps were taken for their implementation.⁶⁰

Year	Comments	Teachers	Pupils
1873 ⁶¹		1	10
1874 ⁶²		1	10
1875 ⁶³		H. Sargissians	10
1877 ⁶⁴		1	22
1988 ⁶⁵	Four-year		

The construction of **Sourb Nshan (Sourb Khach) Church** was implemented in the 1840s. In 1848 the Consistory informed the Catholicos that the local inhabitants had completed the monument with their own means, without the knowledge and permission of the spiritual authorities, and wanted to have it consecrated: "...they have erected a wooden church of average dimensions, which has stone walls and a roof of wood..."⁶⁶ In the late 19th century, the residents of Trkna faced the necessity of replacing their church, which had been erected with rather scanty means, with a new one. As of 1891, the village already had a newly-erected church which, however, was not predestined to serve its parish for a long time—the earthquake of 19

60 «Աշակ», 1891, № 94, էջ 3:

61 Խոսրոյան Ա., idem, p. 524.

62 ՀԱԳ, ֆ. 53, գ. 1, զ. 3864, ք. 27-28:

63 ՀԱԳ, ֆ. 56, գ. 3, զ. 52, ք. 43:

64 ՀԱԳ, ֆ. 53, գ. 1, զ. 3869, ք. 29-30:

65 The information has been provided by the School Administration.

66 ՀԱԳ, ֆ. 56, գ. 6, զ. 5, ք. 5:

December 1899 put it into a dangerously dilapidated state.⁶⁷

During our visit to Trkna in 1988, the monument stood semi-ruined.

Below follows a five-line inscription carved on the northern part of the entrance of the newly-built church:

1891 ՇԻՆԵՅԱԻ Ս(ՈՒՐԲ) ՆՇԱՆ ԵԿԵՂԵՅԻՍ
ԱՐԴԵԱՍԲ ԺՈՂՈՎՐԴՈՅ ՏՐԿՆԱ / ԳԵՂՋ ԵՒ

ՄԱՍԱՍԲ ՕԳՆՈՒԹԵԱՍԲ ԻՒՂԱԲԵՐԻ ԴԵՏԱ-
ԼԻԹԱՅԻ ԵՒ ՄԵՐԻՅԱԿԱ ԳԻՒՂՈՐԵՅԻՑ:

*Transl.: [IN THE YEAR] 1891, THE CHURCH OF
SOURB NSHAN WAS BUILT THROUGH THE
MEANS OF THE PEOPLE OF TRKNA VILLAGE
AND PARTLY WITH THE SUPPORT OF
YOUGHABER, DETALITA AS WELL AS THE ADJA-
CENT VILLAGES.*

Published in: **Կարապետյան Ս.**, Ջալալսը, էջ 501.

⁶⁷ **Мушкетов И.**, idem, p. 30.

TURTSKH



TURTSKH. A general view of the village from the north

Location. Turtskh lies 17 kilometres north of Akhalkalak in a straight line, at an average altitude of 1,740 metres above sea level.

A Historical Introduction. One of the earliest sources bearing reference to the village is the გურჯისტანის ვილაიეთის დიდი დავთარი made up by the Turkish Government in 1595. According to it, Turtskh—most probably, then a purely Armenian-inhabited village—comprised 10 houses and paid 15,000 *akches* to the state.¹ A considerable part of the local house proprietors bore either Armenian names or others which were wide-spread in the Armenians' midst: Avag, Sargis, Umek, etc.

Sharing the fate of numerous other villages of the district, it was stripped of its Armenian population in the 18th century and was re-inhabited in 1830.

During the Turkish invasion of 1918, the residents of Turtskh, over 900 in number, moved to the village of Tsikhisjvari situated in the neighbourhood of Borzhom. Several months later, only 300 emaciated peasants

returned to their homes, for the rest of their fellow villagers had fallen victim to famine and various infectious diseases. Almost half of these people died away within a short time.

Turtskh participated in World War II with 150 of its residents, 54 of whom lost their lives on the front.²

Population. Most of the forefathers of the present-day residents of Turtskh moved to its territory from Vel³ and other villages of Artahan District (forming the community of Gyole together) between 1829 and 1830.⁴ As attested by the elderly inhabitants of the village, the newly-arrived Armenians constituted 26 houses. Some of the resettlers, such as the Grigorians, the Gasparians and the Hovhannissians came from

² **Դավթյան Ա.**, Ջալալաբ, էջ 102:

³ Vel Village (Artahan District) is situated on the left bank of the river Kur, 14 kilometres east of the district centre of Artahan. A record of 1504 mentions it as a town. At present the once Armenian village lies uninhabited and reduced to a heap of ruins. Two kilometres east of its site, on the same bank of the river Kur extends a new Turkish village of the same name which is officially registered as *Sevimli*.

⁴ «Արձագանք», 1894, № 118, էջ 3-4:

¹ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 198.

Kampir⁵ (the last of the families mentioned first took up residence in Zak and thence moved to Turtskh in 1831); the Aparians and Khachatrians were from Rabat; the Okroyans from Gori, and the Elazians from Kars, Kars Region, Eastern Armenia.

The available *statistical records* relating to the number of the inhabitants of Turtskh show that in the 19th and 20th centuries, it was one of the medium-size villages in Javakhk from the standpoint of populou-ness:

Year	Houses	Males	Females	Total
1870 ⁶	26	135	125	260
1884 ⁷				429
1908 ⁸	88			
1912 ⁹				699
1913 ¹⁰	104	420	371	791
1914 ¹¹				900
1915 ¹²				800
1916 ¹³	106	437	387	824
1987 ¹⁴	443			2,108
1991 ¹⁵	550			2,250
1993 ¹⁶				627
2001 ¹⁷				1230

Language of Communication. At first the inhabi- tants of Turtskh were mainly Turkish-speaking—a lamentable “legacy” that was the consequence of the violence exerted against these people under Turkish tyranny in the 18th century: “In the past century, the Bey of Artahan banned Vel and the neighbouring Armenian-speaking villages from using the Armenian language: every time they spoke it, they had to pay a fine of 50 baghdads.”¹⁸ Apart from this record, the ter- ritory of Turtskh preserves cemeteries and cross-stones attesting that the present-day village has been inhabit- ed by Armenians since at least the Middle Ages.

The parochial school of the village is known to have functioned in the 1860s.¹⁹ Until the late 1980s, its semi-ruined building could be seen in the south of Sourb Astvatzamor (*Holy Virgin*) Church. It was total- ly levelled with the ground during the renovation of the church territory.

5 For information about Kampir, see page 170 (note 5) of the present work.

6 СМОТГ, стр. 28.

7 «Արձագանք», 1885, № 26, էջ 368:

8 ՀԱԳ, ֆ. 316, ց. 1, գ. 102, ք. 37:

9 **Ձակորեան Պ.**, Հրատր ողջնություն, էջ 95:

10 ՀԱԳ, ֆ. 316, ց. 1, գ. 26, ք. 4:

11 Кавказский календарь на 1915 г., стр. 190.

12 ՀԱԳ, ֆ. 316, ց. 1, գ. 65, ք. 36-37:

13 «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1915, էջ 82:

14 According to the registers of the Village Council.

15 According to the registers of the Village Council.

16 According to the registers of the Village Council.

17 According to the registers of the Village Council.

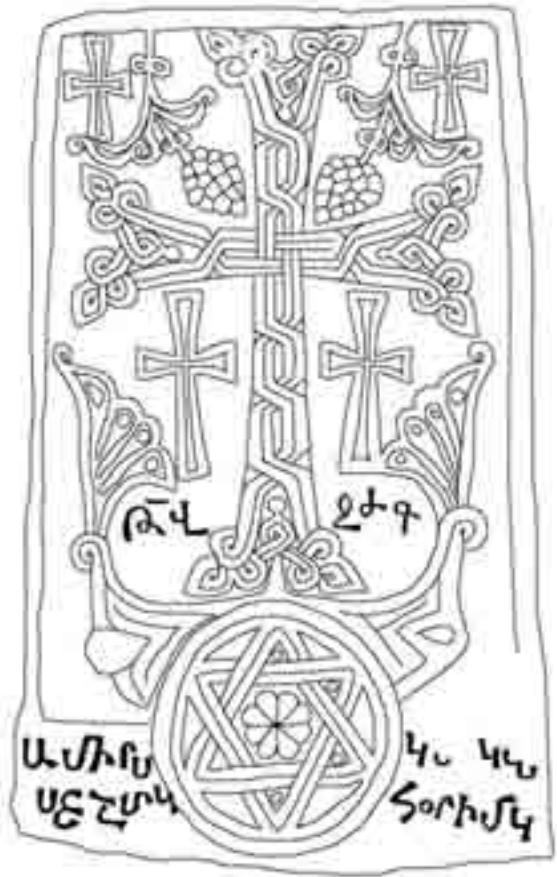
18 «Արձագանք», 1894, № 118, էջ 3-4:

19 СМОТГ, ibid.



TURTSKH. Sourb Astvatzamor (*Holy Virgin*) Church as seen from the south-west, north-west and south-east

The Armenian Catholic church of Sourb Astvatzamor was built in 1856: “The local people have a stone-built church erected with their own means in 1856 and ded-



TURTSKH. Cross-stones (dated 1464 and 1465) set in the western facade of Sourb Astvatzamor (Holy Virgin) Church



TURTSKH. Funerary memorials dedicated to some Armenian Catholic clergymen reposing in the yard of Sourb Astvatzamor (Holy Virgin) Church; Chalcedonian cross-stones (9th to 11th centuries)

icated to the Holy Virgin. It was repaired in 1894²⁰ (an inscription mentions the year 1892 as marking this renovation).

Sourb Astvatzamor Church is built of finely-finished stone and mortar. It is particularly remarkable for its eastern facade with an outwardly accentuated semi-circular bema. The western facade of the monument bears two richly-adorned inscribed cross-stones of the 15th century.

1 One of these *khachkars* (96 x 55 centimetres) is engraved with the following inscription (three lines in the Armenian original):

ԹՎ(ԻՆ) ԶԺԳ (1464) | (ԵՍ) ԱՄԻՐՍ ԿԱՆԿ-
Ն(ԵՅԻ | ՁԽԱՉ)Ս Յ(Ի)Շ(Ա)Տ(Ա)Կ ՀՕՐ ԻՄ Կ...:

20 «Օրացոյց և պատկեր սօճից», Թիֆլիս, 1916, էջ 82:

*Transl.: IN THE YEAR 913 (1464), I, AMIR, ERECT-
ED THIS CROSS[-STONE] IN MEMORY OF MY
FATHER K...*

Published in: Կարապետյան Մ., Չավախքի խաչքարերը, էջ 9.

2 The other cross-stone (92 x 55 centimetres), which is set in the same (i.e. western) facade, has the following three-line inscription:

ԹՎ(ԻՆ) ԶԺԴ (1465) | ԵՍ Մ(Ա)ՐՏ(ԻՐ)|ՈՍ |
ԿԱՆԿՆ(Ե)ՅԻ ՁԽ(ԱՉՍ) ...:

*Transl.: IN THE YEAR 914 (1465), I, MARTIROS,
ERECTED THIS CROSS[-STONE]...*

Published in: Կարապետյան Մ., *ibid.*

In 1915 Hakob Grigorian served as **parish priest** of the community of Turtskh.²¹

21 «Օրացոյց և պատկեր սօճից», Թիֆլիս, 1915, էջ 82:



TURTSKH. A hearthstone in Hakob Avetissian's house; cross-stones dedicated to the victims of the massacres of 1915 to 1918 and to the members of the Avetissians' family (sculpted and erected by Hakob Avetissian)



TURTSKH. A tower serving as a vantage-point

Cemetery. In the south-east of Sourb Astvatzamor Church repose the following Armenian Catholic clergymen—Priest Stepan Avetissian, Archimandrites Hakob Elazian and Hovhannes Movsissian, as well as Father Movses Movsissian. As of 2006, the sanctuary stood in a fine state of preservation.²²

In the north of Turtskh is preserved a **totally annihilated church** which probably dates back to the period between the 13th and 14th centuries.

The village has **an old cemetery** protected by huge blocks of rock. Apart from undressed stone slabs serving as funerary memorials, it also retains a circular *khachkar* (10th to 11th centuries) having a large, equal-winged cross.

At the northern extremity of Turtskh, there is **another graveyard** which can be traced back to the

19th to 20th centuries, judging from the tombstones preserved there.

The recent several decades have been marked with large-scale construction activity in the village of Turtskh so that at present it mostly comprises newly-erected buildings. Nevertheless, remarkable specimens of folk architecture can still be found there. With this respect, special mention should be made of the finely-preserved *glkhatun* (a type of ancient, hipped-roof dwelling in the mountainous regions of Armenia representing a stone building of stepped wooden roofing with a *yerdik* (an opening in the ceiling used as a chimney and for the purpose of illumination) in its centre) belonging to poet and prose writer Nazaret Kirakossian, and the sculptured hearthstone of Hakob Avetissian's house.

An oil press stone (it has a diameter of 215 and a thickness of 50 centimetres) is preserved in a plot of land belonging to Sargis Nonoyan.

On a small hill rising in a spacious plain 2 kilometres south of Turtskh can be seen the remains of a **tower** which used to serve as a vantage-point. It represents a structure of a rectangular plan (14.5 x 10.50 metres) built of undressed stone. The tower, whose walls are 2.06 metres thick, used to have a secret passage.

Village Site of Moorch. In the neighbourhood of this tower are preserved the vestiges of a village site known by the name of *Moorcher* among the local people. In 1595 it is referred to by the name of *Moorch* as having a population of 10 houses (the list of the local house owners mostly comprises Armenian names) and paying 11,166 *akches* to the state.²³ Between 1716 and 1717, it was alternately governed by Village Heads Hasan Ali and Omer Abdal. In the days of the former, the Government exacted a tax of 4,000 *akches* from the local residents. Under the rule of the latter, it was reduced to 2,000 *akches*.²⁴

²² In the years of Stalin's tyranny, the authorities attempted to turn the local church into a warehouse, just as they had done in many of the neighbouring villages. The inhabitants of Turtskh, however, hindered them from implementing their plan by building a storehouse in their village. Thanks to this, the church continued serving its parish.

²³ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 195-196.

²⁴ ჩილდირის ვილაიეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 149.

UJMANA



UJMANA. A general view of the village from the south-east

Location. The village extends 2 kilometres north of Heshtia, 11 kilometres north of the district centre of Ninotzminda, 10 kilometres south-east of Akhalkalak in a straight line, at an altitude of 1,930 to 1,970 metres above sea level.

A Historical Introduction. In 1595 Ujmana, which did not have any *rayas* in its population, paid 4,000 *akches* to the State Treasury.¹ In 1714 it is mentioned as being governed by Village Head Abdulbak (most probably, the local people had already converted to Islam by violence) and paying 10,500 *akches* to the state.² In the days of Mehmed (1717 to 1718), the state tax levied on the village amounted to 10,000 *akches*.³

Population. The inhabitants of Ujmana descend from Armenian Catholics coming from Basen District, Karin Province.⁴

Statistical Records. The local residents had the following numbers between the 19th and 20th centuries:

Year	Houses	Males	Females	Total
1870 ⁵	16	96	93	189
1884 ⁶				317
1908 ⁷	64	300	274	574
1912 ⁸				585
1914 ⁹				697
1915 ¹⁰				660
1916 ¹¹	79	353	308	661
1926 ¹²	125			756
1959 ¹³				734
1987 ¹⁴	176			551

⁵ СМОТГ, стр. 31.

⁶ «Արձագանք», 1885, № 3, էջ 41:

⁷ ՀԱԳ, ֆ. 316, ց. 1, գ. 102, ք. 38:

⁸ Idem, file 3920, pp. 18-19.

⁹ Кавказский календарь на 1915 г., стр. 193.

¹⁰ «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1915, էջ 83:

¹¹ ՀԱԳ, ֆ. 316, ց. 1, գ. 65, ք. 36-37:

¹² Արդյան Ս., idem, p. 124.

¹³ Ibid.

¹⁴ According to the registers of the Village Council.

¹ Գրքահանության վեցամսյակի ընդհանուր զեքուր, ԳՅ. 236.

² Քիւրդերի տարածման ճշտութեան 1694-1732 ՎՄ., ԳՅ. 141.

³ Idem, p. 152.

⁴ According to some documents of the 19th century, the forefathers of the present-day inhabitants of Ujmana moved to its territory from different villages of Moosh District (see page 338 (note 6) of the present work).



UJMANA. St. Hovhannes Church as seen from the north-west and south-west; its only entrance opening from its western facade

Ujmana suffered 19 victims during World War II: on the whole, it had sent 45 of its inhabitants to the front.¹⁵

There exist very few sources relating to **the parish school** of Ujmana. It is mentioned as functioning in the 1860s,¹⁶ but subsequently, it remained closed for many years. A record of 1912 states: “So far the village has been deprived of a school...”¹⁷

In 1988 Ujmana had a functioning **eight-year school** of 91 pupils.

The church of St. Hovhannes Mkrtych (St. John the Baptist), which is still preserved standing in the village, dates back to 1850. It represents a stone building of a wooden roof.¹⁸ In 1915 the spiritual shepherd of the local parish was Hovhannes Darbinian.¹⁹

¹⁵ Գալսթյան Ա., Ջավախք, էջ 103:

¹⁶ СМОТТ, *ibid.*

¹⁷ «Հորիզոն», 1912, № 254, էջ 3:

¹⁸ ՀԱԳ, ֆ. 316, ց. 1, գ. 102, ք. 38: An inscription carved on the church entrance mentions 1851 as the year of its construction. The same is also substantiated by a number of sources («Արձագանք», 1885, № 26, էջ 368, «Օրացոյց եւ պատկեր տօնից», Թիֆլիս, 1916, էջ 83).

¹⁹ «Օրացոյց և պատկեր տօնից», Թիֆլիս, 1915, էջ 83:

PARVANA

Location. The village lies on a west-facing mountain slope, at the left edge of the highway of Ninotzminda-Tzalka, on the eastern shore of Lake Parvana, 30 kilometres north-east of the district centre of Ninotzminda, 30 kilometres east of Akhalkalak in a straight line, at an altitude of 2,080 to 2,130 metres above sea level.

A Historical Introduction. In 1595 Parvana, which did not comprise any *rayas* in its population, paid 10,000 *akches* to the Government.¹

Population. In the '40s of the 19th century, the village provided home for some Russian sectarians who constituted 45 houses with 364 inhabitants in 1909,² and 508 souls in 1914.³ Parallel with the Russians' emigration which commenced in the second half of the 20th century, Parvana received a number of Armenian resettlers from the adjacent villages. At present it is mostly inhabited by Armenians.

The village preserves a **church** representing a uni-nave monument of finely-finished stone (exterior dimensions: 14.32 x 6.80 metres), with its only entrance opening from its southern facade. Its vault-bearing arches rest on two pairs of pilasters. The walls of the sanctuary retain two inscriptions in the Georgian Mesropian script having the same contents and dating back to the time of its construction (10th to 11th centuries).

In the late 1980s, Georgia's Department for the Preservation of Monuments implemented restoration in this church.

1 Carved on the southern facade of the church:

ԿՐԻ ՄԴ ՄԻՆԻ ՇԻ

Ք(րისტ)Ե Մ(եղեցալ)Ե Ք(ავ)ԸԼԵ, Ա(մ)ԵՆ.

Transl.: CHRIST, MAY YOU HAVE MERCY UPON PAVLE. AMEN.

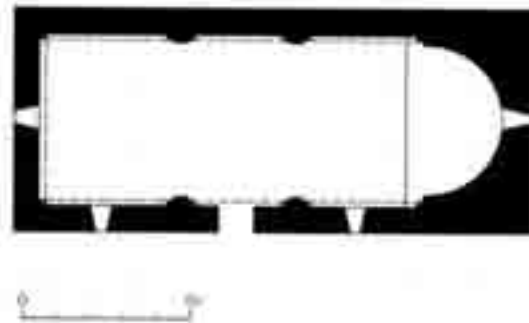
Published in: **Ростомов И.**, idem, p. 57.

Misreading: I. Rostomashvili offers ამბ.

1 გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 234.

2 "Тифлисский листок," 1909, № 191, стр. 5.

3 Кавказский календарь на 1915 г., стр. 175.



PARVANA. The uni-nave church under restoration (photographed from the south-west); the plan of the monument

Note: The inscription is attributed to the time-span between the 11th and 12th centuries.

2 Engraved above the aforementioned one, on the same facade:

ԿՐԻ ՄԴ ՄԻՆԻ

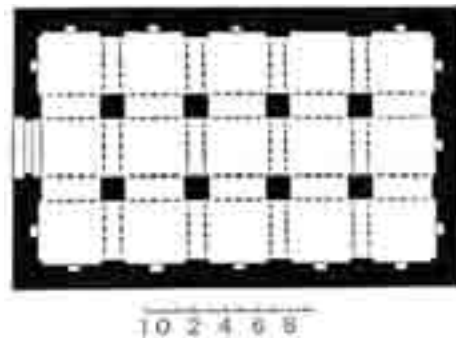
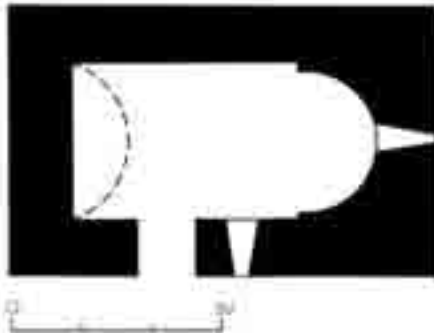
Ք(րისტ)Ե Մ(եղեցալ)Ե Ք(ავ)ԸԼԵ.

Transl.: CHRIST, MAY YOU HAVE MERCY UPON PAVLE. AMEN.

Published in: **Ростомов И.**, idem, p. 58.

Note: The inscription dates from the 11th to 12th centuries.

The Other Church. Not far from the aforementioned church, in the centre of Parvana stands another



PARVANA. The other, smaller church (chapel) of the village as seen from the south-west and south; the plan of the sanctuary

PARVANA. Partial views of the medieval caravanserai preserved in the village, and the plan of the building

similar sanctuary of identical composition. Judging from its dimensions (5.92 x 3.82 metres), it is more like a chapel. Its building peculiarities trace it back to the period between the 13th and 14th centuries.

The architectural heritage of the village also includes a semi-ruined tri-nave **caravanserai** built of brick with undressed and hewn grey stone. Its vault, which is placed below a gable roof, is inwardly supported by four pairs of thick quadrangular pillars.

While measuring the caravanserai in the early 20th century, Mikheil Shavishvili found four blocks of stone with Georgian Mesropian inscriptions and made their traced copies.⁴ Unfortunately, these stones have disappeared.

A massive rock, towering 2.5 kilometres east of Parvana, at an altitude of 2398.5 metres above sea level, bears a **winged cross-stone** (dimensions: 2.77 x 70 x 38 centimetres). Its west-directed face has a Georgian Mesropian inscription (8 lines) carved on the horizontal wings of the cross, namely on both sides of a relief representing the Holy Virgin, and on the lower wing of the cross.

წმ ის თყუი | ყრუნრ | იტუნრ |
 ჟრუნრ | სყუნ ბტტყტუნ ზტტუნ ჟრუნ |
 რტ

წ(მიდა)ღ ღ(მრთი)ს მწ(ო)ბ(ელ)ი. | შვიღნო |
 ღ(მრ)თისანო | ქ(რისტ)ეანენო. | ს(ა)წყ(ა)ღი
 ღა|თ(ო)ჯაი ღ(ო)ცკ(ა)სა გვეღ(რ)ი | ვ(ა)რ.

⁴ ბერძენიშვილი ნ., idem, p. 99.



PARVANA. A winged cross (12th century)



PARVANA. A dragon-stone

Transl.: HOLY MOTHER OF GOD. OH, YOU, CHRISTIAN SONS OF THE LORD. I AM POOR DATUA IMPLOING IN [MY] PRAYER.

Published in: “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 11.

Misreading: “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი” offers გვედივარ.

Note: The inscription dates back to the 12th century.

A **dragon-stone** can be seen in a site adjacent to the watershed demarcating the boundaries of the historical districts of Javakhk and Treghk or the present-day districts of Ninotzminda and Tzaghka, on the right side of the highway of Ninotzminda-Tzaghka, 3 kilometres north of Parvana.⁵

⁵ **Մանույան Ա.**, idem.

POKA



POKA. A general view of the village from the west

Location. Poka is situated at the southern edge of Lake Parvana, at the point where the river of the same name takes source, 22 kilometres north-east of the district centre of Ninotzmina, 25 kilometres east of Akhalkalak in a straight line, between 2,080 and 2,110 metres of altitude above sea level.

A Historical Introduction. As attested by the Turkish tax list of 1595, the village did not comprise any *rayas* and paid 5,000 *akches* to the State Treasury.¹ After the forced conversion of the local inhabitants to Islam, in 1714, when it was ruled by a certain Khalil, this tax amounted to 1,000 *akches*.²

Population. The present-day people of Poka descend from those Armenians who moved from Artahan, Karin and Moosh during 1829 and 1830, and took up living in its territory. As attested by an eye-witness (1896), the ancestors of the Armenians of Poka were mainly from Artahan and Moosh. As compared to their compatriots from Karin, they were characterised with certain peculiar features: "...they have a trait which is particularly highly appreciated in our times—

it is their valour and courage. The Tarakama bandits can leave behind other villages and carry away their trophies unpunished, but they cannot escape the [brave] Armenians of Ardahan. For many times have they smarted from the bullets fired by the inhabitants of Poka and have repeatedly felt the might of their sharp swords on their skin."³

Statistical Records. On the whole, the Armenian resettlers of Poka manifested growth during the 19th and 20th centuries, but some reduction is observed in their number between 1841 and 1842, in 1853 to 1854, as well as from 1878 until 1880:

Year	Houses	Males	Females	Total
1840 ⁴		89	66	155
1842 ⁵		50	44	94
1844 ⁶		61	53	114
1845 ⁷		92	89	181
1847 ⁸		140	132	242
1849 ⁹		133	107	240

³ «Արձագանք», 1896, № 12, էջ 1:

⁴ ՀԱԳ, ֆ. 53, գ. 1, գ. 3800, ք. 4:

⁵ Idem, file 3805, pp. 78-79.

⁶ Idem, file 3809, pp. 15-16.

⁷ Idem, file 3811, pp. 71-72.

⁸ Idem, file 3814, pp. 32-33.

⁹ Idem, file 3818, pp. 38-39.

¹ Գյւրջիստանի վիլայեթի ծովի ճեղք, Գ. 234.

² Ֆիլիսիայի յիսթորիայի ճեղք 1694-1732 ՎՎ., Գ. 141-142.

1851 ¹⁰	24	121	99	220	1892 ⁴²	463	335	798
1853 ¹¹		242	222	464	1893 ⁴³	462	337	799
1854 ¹²		177	152	329	1894 ⁴⁴	486	358	844
1857 ¹³		181	166	347	1897 ⁴⁵	508	399	907
1860 ¹⁴	44	212	181	393	1898 ⁴⁶	528	414	942
1861 ¹⁵	53	229	212	441	1899 ⁴⁷	554	429	983
1862 ¹⁶	53	228	218	446	1900 ⁴⁸	566	445	1,011
1863 ¹⁷		225	216	442	1901 ⁴⁹	596	466	1,062
1864 ¹⁸	53	232	215	447	1902 ⁵⁰	610	483	1,093
1866 ¹⁹	53	235	220	455	1905 ⁵¹	686	553	1,239
1867 ²⁰		250	245	495	1908 ⁵²	158	689	572
1868 ²¹		259	248	507	1910 ⁵³	764	644	1,408
1869 ²²		266	250	516	1912 ⁵⁴	807	682	1,489
1870 ²³		275	262	537	1914 ⁵⁵			1,539
1871 ²⁴		280	265	545	1916 ⁵⁶	873	754	1,627
1872 ²⁵		286	270	556	1918 ⁵⁷	160	875	880
1873 ²⁶		295	276	571	1921 ⁵⁸	189	154	343
1874 ²⁷				588	1926 ⁵⁹	221		1,169
1875 ²⁸	75			572	1987 ⁶⁰	446		2,386
1876 ²⁹		297	288	585				
1877 ³⁰		320	300	620				
1878 ³¹		325	306	631				
1880 ³²		349	225	574				
1881 ³³		346	226	572				
1882 ³⁴		354	231	585				
1883 ³⁵		354	228	582				
1884 ³⁶	79							
1885 ³⁷		370	239	609				
1887 ³⁸		413	281	694				
1889 ³⁹		448	295	743				
1890 ⁴⁰		456	312	768				
1891 ⁴¹		454	329	783				

10 ՀԱԳ, ֆ. 56, գ. 1, զ. 2596, ք. 32:

11 ՀԱԳ, ֆ. 53, գ. 1, զ. 2743, ք. 38-39:

12 Idem, file 3825, pp. 47-48.

13 Idem, file 3830, pp. 52-53.

14 Idem, file 3833, pp. 66-67.

15 Idem, file 3839, pp. 23-24.

16 Idem, file 3836, pp. 20-21.

17 Idem, file 3843, pp. 20-21.

18 Idem, file 3846, pp. 9-10.

19 Idem, file 3848, p. 74.

20 Idem, file 3851, pp. 21-22.

21 Idem, file 3853, p. 27.

22 Idem, file 3856, p. 9.

23 Idem, file 3857, p. 23.

24 Idem, file 3858, pp. 9-10.

25 Idem, file 3859, pp. 56-57.

26 Idem, file 3862, pp. 70-71.

27 Idem, file 3864, pp. 25-26.

28 Idem, file 3866, pp. 19-20. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

29 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, ք. 29-30:

30 Idem, file 3869, pp. 28-29.

31 Idem, file 3850, pp. 217-218.

32 Idem, file 3872, pp. 87-88.

33 Idem, file 3873, pp. 96-97.

34 Idem, file 3874, pp. 43-44.

35 Idem, file 3875, pp. 48-49.

36 «Արժագանք», 1885, № 3, էջ 41:

37 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 10-11:

38 Idem, file 3880, pp. 40-41.

39 Idem, file 3884, pp. 64-65.

40 Idem, file 3887, p. 145.

41 Idem, file 3889, p. 144.

42 Idem, file 3891, p. 116.

43 Idem, file 3895, pp. 41-42.

44 Idem, file 3896, pp. 169-170.

45 Idem, file 3899, pp. 142-143.

46 Idem, file 3897, p. 164.

47 Idem, file 3903, pp. 93-94.

48 Idem, file 3905, p. 55.

49 Idem, file 3906, p. 68.

50 Idem, file 3907, pp. 18-19.

51 Idem, file 3912, pp. 261-262.

52 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 43:

53 Idem, file 3917, pp. 135-136.

54 Idem, file 3920, pp. 18-19.

55 Кавказский календарь на 1915 г., стр. 173.

56 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 19-20:

57 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:

58 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1-4:

59 Արթուր Մ., idem, p. 123.

60 As attested by the registers of the Village Council.

61 Գալսեյան Ա., Ջալալխա, էջ 103:

62 Գրեգորյան Ն., «Սոցիալական և քաղաքական պատմությունը ըստ հայկական աղբյուրների», Երևան, 18.01.2003, № 13.

World War II caused 107 victims to the village of Poka, which had sent 260 warriors to the front.⁶¹

Since the 1980s, the emigration of the Armenians of Poka, which is the result of the heavy political and economic pressure exerted against them, has reached an unprecedented scale. Touching upon this fact in 2003, a Georgian correspondent wrote with unhidden rejoicing that the 600 houses of the village had been reduced to 300.⁶²

“Hunting” for People in a Georgian way, or Newly-Converted Armenian Chalcedonians. According to Elizabeth, Mother Superior of a Georgian nunnery established in Poka, by 2003 they had succeeded in re-baptising many of the local Armenians according to the ritual of the Georgian Orthodox Church. She stressed that the Armenians themselves had applied to them with a request to be accepted into the bosom of

the Georgian Church as “they had come to realise the advantages of the Orthodox Church.”⁶³

Records relating to **the parish school** of Poka can be found only beginning with the 1860s. In the 1880s, a school house was founded in the village, but it remained incomplete.⁶⁴ In 1907 Priest Ashot and Hovhannes Ter-Markossian provided education for some 20 to 25 children. In the mean-time, they were also busy taking steps for the reopening of the local school.⁶⁵

Year	Comments	Teachers	Pupils
1865 ⁶⁶		1	43
1874 ⁶⁷		1	40
1875 ⁶⁸	Priest Step. Ter-Melkonians		40
1876 ⁶⁹		1	24
1877 ⁷⁰		1	24

The village had a **semi-ruined uni-nave church** of finely-finished stone which was erected in the 11th century. During the late 1990s and the early 2000s, the monument was restored through the means allocated by the World Bank.⁷¹

About a decade and a half ago, in the early 1990s, the Patriarchate of Georgia established a **nunnery** in Poka.⁷² It is interesting to note that the Georgian clergymen interpreted the foundation of a Georgian spiritual centre in the Armenian-inhabited village of Poka as a means “to restitute the village to Georgia.”⁷³

The southern facade of the church retains a number of inscriptions in the Georgian Mesropian script:

1 Eight lines carved right of a cross relief sculpted above the southern entrance of the church:

ჩი ძე | ოს სეჲო ოქტესო ოთი ბიღიჩი
 ოქტიღიჩი ჩიძეხისტ ხტეხეხისქი ოქტიღიჩი
 ყრტ ცქიჩიყტ ოთ

ქ(რისტ)ე ძ(ე)ო | და ს(ი)ტყ(უა)ო ლ(მრ)თ(ო)-
 ს(ა)ო, ა(დ)იღე ძ(ო)ვ(ა)ნე ოქტიღიჩ(ო)რი ქ(ა)რთ-

63 Ibid.

64 ლაო, ჭ. 56, გ. 6, კ. 558, პ. 127-128:

65 Ibid.

66 ლაო, ჭ. 53, გ. 1, კ. 3848, პ. 2:

67 Idem, file 3864, pp. 25-26.

68 ლაო, ჭ. 56, გ. 3, კ. 52, პ. 43:

69 ლაო, ჭ. 53, გ. 1, კ. 3868, პ. 29-30:

70 Idem, file 3869, pp. 28-29.

71 ლუღუშაური ნ., ibid.

72 During our visit to Poka in 2003, a group of women told us with indignation that it was a long time since the “virgins” embarked upon a big business (namely they started selling drugs cheaper than their market prices were) which had ruined the lives of most of the local young men. Some of the villagers had simply left their place of residence, unable to put up with the situation reigning there. Thus, these lines expose the mission of the representatives of the Georgian nunnery established in this purely Armenian village.

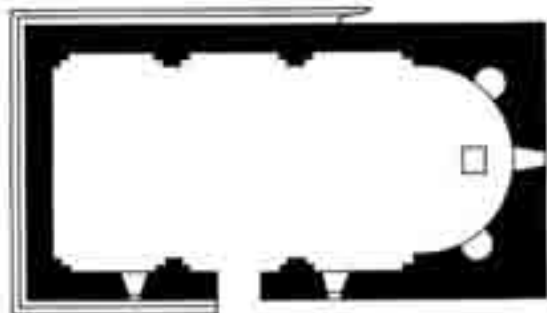
73 ბურღიაშვილი მ., ქართველი სტუდენტობა ჯავახეთში. “აქცენტო,” 05-06.06.2003, № 42



POKA. The older church of the village as seen from the southwest and east; its entrance opening from its southern facade

ლ(ი)სა კ(ა)თაღ(ი)კ(ო)ზი ორთავე შ(ი)ნა
 ცხ(ო)რეხ(ა)თა. ა(მ)ენ.

Transl.: CHRIST, THE SON AND WORD OF GOD,
 MAY YOU GLORIFY CATHOLICOS OF KARTLI
 IOVANE OKROPIR IN TWO LIVES. AMEN.

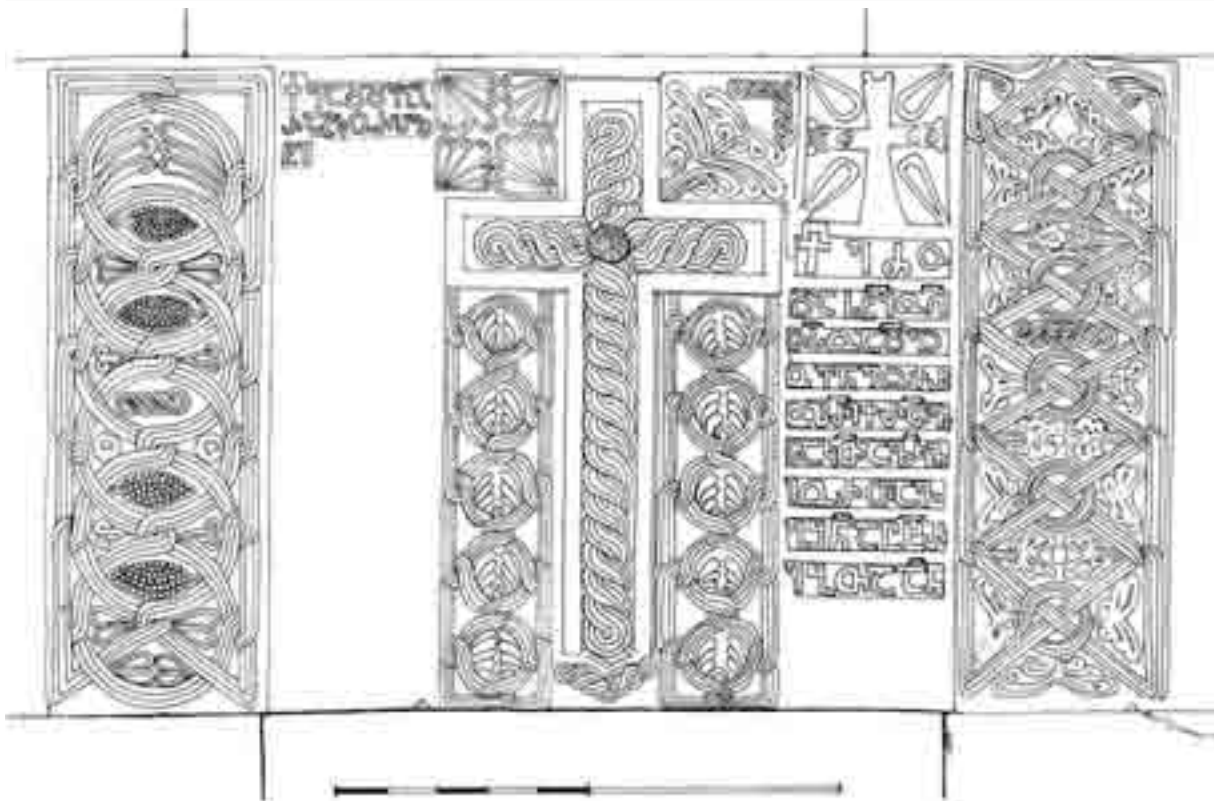


POKA. Partial views of the interior of the older church; the crown of the window opening from its eastern facade; the plan of the monument, and the windows opening from its southern facade

Published in: **Brosset M.**, *Mélanges asiatiques*, t. II, pp. 158-159; **Ростомов И.**, *idem*, p. 110; **ბერძენიშვილი ნ.**, *მცხეთის საბუთი XI საუკუნისა, საქართველოს მუზეუმის მოამბე*, ტ. VI, 1931, გვ. 258; **ცისკარიშვილი ე.**, *idem*, p. 32; **ბერძენიშვილი ნ.**, *ჯავახეთის 1933 წლის ექსპედიციის დღიური*: სის. 1,

1964, გვ. 94; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 14.

Misreading: M. Brosset and I. Rostomashvili offer ოშ[...]-...
 ხე[...]; სიტყვაო, ღვთისაო, ადლოვნე, ცხოვრებათა, ამინ. V. Tsiskarishvili has ოქა[...], which is a misprint and should be



read as Q+J+Q+U+J+I. ცქაროდც is another misprint and should be read as ცქაროდც; ცხოვრებათა, ამონ. N. Berdzenishvili has ამონ.

Note: E. Taghayshvili writes that he saw this inscription thanks to a photograph that B. Avaliany handed to him in 1893. He considers I. Rostomashvili's decipherment as correct and trustworthy.

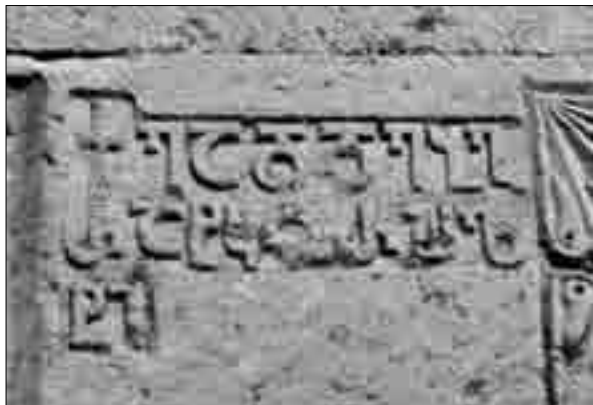
The inscription is attributed to the times of Catholicos of Kartli Iovane Okropir II (1027 to 1072).

2 A three-line inscription is preserved left of the cross relief carved above the southern entrance of the sanctuary:

ჩი უბი უკუტე ბცაუხუქი
ქ(რისტე) ად(ი)დე ბ(ა)ვრატ კო(ვ)რ(ა)პ(ა)-
ლ(ა)ტი.

Transl.: *CHRIST, MAY YOU GLORIFY BAGRAT KYURAPAGHAT.*

Published in: Brosset M., *Mélanges asiatiques*, t. II, pp. 158-159; Ростомов И., *idem*, p. 110; ბერძენიშვილი ნ., *მცხეთის საბუთი XI საუკუნისა, საქართველოს მუზეუმის მოამბე*, ტ. VI, 1931, გვ. 258; ცისკარიშვილი ე., *idem*, p. 32; ბერძენიშვილი



ნ., ჯავახეთის 1933 წლის ექსპედიციის დღიური: სს. 1, 1964, გვ. 94; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 14.

Misreading: M. Brosset and I. Rostomashvili offer კურაპალატი. V. Tsiskarishvili has კურაპალატი. N. Berdzenishvili: კურაპალატი. თჳე უავაკეტო: ისტორიკალ ანდ რკპიტეტურალ უიდე-ოკ has კურაპალატი.

Note: Bagrat Kyurapaghat is King Bagrat IV (1027 to 1072).

3 Six lines engraved on the southern wall of the church, left of its entrance:

†. სტჳდ-ნ იძ-ნ ჰი ყიჳნი იჳს იუჳჰრ ყიყილსო ჴდსნ დჳს იყსნ სჳჳჳ | თ[ს]ოღს ჰი დ-ნ თჳყჳ ყიჳსნ[რ] იყი დჳჳჳს | ჳ ყსნ

†. სახ(ელი)თა დ(მრთისა)თა მე ბ(ა)ვ[რ](ე)-ლი დ(ი)რს ვიქმ(ე)ნ შე(ნ)ე(ბ)ს(ა)სა წ(მი)და)სა ამ(ი)ს ეკ(ლესი)სა, საფ(უძვე)ლი | დ[ა]ი(ღ)ო(ვ)ა, მე თ(ა)ნა დ(ა)ვშ(უ)ერ. ჳე[ლ(ო)ს(ა)]ნი ვ(ი)ე(ა)ვ ოქრ(ო)პი(რი)სა | ქ(ართლისა) კ(ათალიკო)ზ(ი)-სა.

Transl.: IN THE NAME OF GOD, I, BAVRETSY, DESERVED THE [HIGH] MERIT OF BUILDING THIS HOLY CHURCH. THE FOUNDATIONS WERE LAID AND I GREW TIRED. I WORKED AS A MASTER FOR CATHOLICOS OF KARTLI OKROPIR.

Published in: **Ростомов И.**, idem, p. 111; **ბერძენიშვილი ნ.**, მცხეთის საბუთი XI საუკუნისა, საქართველოს მუზეუმის მოამბე. ტ. VI, 1931, გვ. 258; **ცისკარიშვილი ვ.**, idem, p. 32; **ბერძენიშვილი ნ.**, ჯავახეთის 1933 წლის ექსპედიციის დღიური: სს. 1, 1964, გვ. 94; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” გვ. 14.

Misreading: I. Rostomashvili offers ყიჳნი, სჳჳჳჳ, თ[ს]ოღს; ღვთისათა, ბაგრატ, რომელი, წმიდისა, დაიდვა, დავშვერ, ხელისანი, instead of ჳდსნ, ქათალიკოზისა. V. Tsiskarishvili: საფლი, [დაიდვ]; დმრთისათა, ბევრელი, დაიდვა. N. Berdzenishvili: ჳ [აწ]ი[ს]. ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი: დაიდვა.

Note: M. Brosset did not publish the inscription. I. Rostomashvili deciphers the part reading ჰი ყიჳნი იჳს იუჳჰრ as follows: ...ბაგრატ რომელი დირს... (transl.: “...I, Bagrat, who deserved the [high] merit...”). V. Tsiskarishvili published the inscription according to its first publication by N. Berdzenishvili. The latter offers two versions for the contracted form ყიჳნი: ბევრელი or ბავრელი (transl.: “Bavratsy” or “Bavratsy”). It is clearly seen that the inscription is weathered, and N. Berdzenishvili’s allegation that its low position enabled Armenians to deliberately damage it is absolutely groundless.

The church of Poka, which dates from the times of King Bagrat IV (1027 to 1072), was built by Catholicos of Kartli Iovane Okropir II (1033 to 1048). N. Berdzenishvili attributes its construction to the time-span between 1031 and 1053.

The fact that the church of Poka was built by the Catholicos of Kartli shows that the village formed part of the estates belonging to the Catholicosate of Metskhet. This is also certified by a document of a later period mentioning Poka among the villages comprising the domains of this Catholicosate (**გორდანია თ.**, ქრონიკები, II, 1897, გვ. 196. Also see **ცისკარიშვილი ვ.**, idem, p. 33).

4 Engraved on the southern wall of the church:

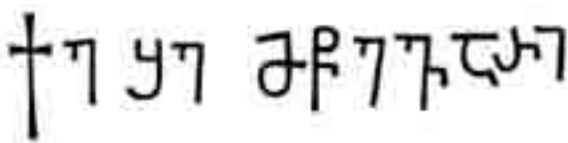
†ი ყი ჰჳჳჳჳჳჳ

ქ(რისტ)ე, შ(ე)იწყალ)ე მწევაი.

Transl.: CHRIST, MAY YOU HAVE MERCY UPON MTZEVAR (LEADER?).

Published in: **Brosset M.**, Mélanges asiatiques, t. II, pp. 158-159; **Ростомов И.**, idem, p. 111; **ცისკარიშვილი ვ.**, ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 33; **ბერძენიშვილი ნ.**, idem, p. 96.

Note: The inscription dates from the 11th to 12th centuries.





5 The same wall also bears another inscription:

ჩი ყი ყტუტ ჩი ყი ლტუტ

ქ(რისტე)ე, შ(ეიწყაღ)ე ბაია. ქ(რისტე)ე შ(ეიწყაღ)ე გაია.

Transl.: CHRIST, MAY YOU BE MERCIFUL TOWARDS BAYA. CHRIST, MAY YOU HAVE MERCY UPON GAYA.

Published in: **Brosset M.**, *Mélanges asiatiques*, t. II, pp. 158-159; **Ростомов И.**, *idem*, p. 111; **ცისკარიშვილი გ.**, *idem*, p. 33; **ბერძენიშვილი ნ.**, *ჯავახეთის 1933 წლის ექსპედიციის დღიური*: სის. 1, 1964, გვ. 96.

Note: The names mentioned in the inscription have given rise to confusion among the scholars who published them. E. Taghayshvili writes the following about the versions offered by I. Rostomashvili: "This word is read as გაია, i.e. Gaya, both in Brosset's copy and in mine." I. Rostomashvili offers identical decipherments for both names: ჩი ყი ყტუტ and ჩი ყი ლტუტ (*transl.*: "Christ, may You have mercy upon Baya" and "Christ, may You have mercy upon Baya"). V. Tsiskarishvili rendered the confusion even deeper, stating that the inscription made mention of a single person and not two distinct people: ჩი ყი ლტუტ (*transl.*: "Christ, may You have mercy upon Gaya"). N. Berdzenishvili, who studied the inscriptions of the church right on the spot, suggests reading the personal names of ბაი

ჩი ყი ყტუტ
ჩი ყი ლტუტ



and ბაია as Bia and Baya respectively: ქრისტე შეიწყაღე ბაია (*transl.*: "Christ, may You have mercy upon Baya"). In fact, the inscription makes mention of two people named Baya and Gaya.

The inscription was carved between the 11th and 12th centuries.

6 Carved on the southern wall together with the aforementioned inscriptions:

ჩი ყი შამშოყროს[ძი]

ქ(რისტე)ე შ(ეიწყაღ)ე მომწუღის[ძე].

Transl.: CHRIST, MAY YOU HAVE MERCY UPON MOMTZUL'S SON (MOMTZULISDZE).

Published in: **Ростомов И.**, *idem*, p. 111; **ცისკარიშვილი გ.**



idem, p. 33; **ბერძენიშვილი ნ.**, *ჯავახეთის 1933 წლის ექსპედიციის დღიური*: სის. 1, 1964, გვ. 96.

Misreading: I. Rostomashvili: შამშოყროს; V. Tsiskarishvili: ჩი ყი შ...წ-ს.

Note: The inscription was carved between the 11th and 12th centuries.

7 Engraved on the upper corner of the southern wall (on the right):

ჩი ყი ლხ

ქ(რისტე)ე, შ(ეიწყაღ)ე ხ(ე)ლი.

Transl.: CHRIST, MAY YOU HAVE MERCY UPON THE HAND.

Published in: **Ростомов И.**, *idem*, p. 111; **ცისკარიშვილი გ.**



idem, p. 33; **ბერძენიშვილი ნ.**, *ჯავახეთის 1933 წლის ექსპედიციის დღიური*: სის. 1, 1964, გვ. 96.

Note: The inscription was carved between the 11th and 12th centuries.

8 Inscribed on the lower edge of the frame of the eastern window opening from the southern facade:

ჩი ტობი შიჩხ ჩაღსტ ყრჩხუჩი

ქ(რისტე)ე აღ(ი)ღე მ(ი)ქ(ა)ელ ქ(ა)რთ(ლი)სა || ბ(ი)ნ(ე)ქს(ა)ლ(ა)რი.

Transl.: CHRIST, MAY YOU GLORIFY BINEKSALAR OF KARTLI MICHAEL.

Published in: **Ростомов И.**, *idem*, p. 111; **ცისკარიშვილი გ.**, *idem*, p. 33; **ბერძენიშვილი ნ.**, *ჯავახეთის 1933 წლის ექსპედიციის დღიური*, გვ. 94; "ჯავახეთი. ისტორიულ-ხელოთმობღერული გზამკვლევი," გვ. 14.

Misreading: I. Rostomashvili: ჩსტსხუჩ; მიქელ, ქართლისა

სპასალარი. V. Tsiskarishvili: ჟღერს; მიქელ, ქართლისა სპასალარი (?). N. Berdzenishvili: მიქელ. “ჯავახეთი. ისტორიულ-სურთომოდვრული გზამკვლევი”: მიქელ, ბნქსალარი.

Note: The editorial staff of “ჯავახეთი. ისტორიულ-



სურთომოდვრული გზამკვლევი” read ჟღერს ქრისტე უნდა უნდა ქართლისა ბანაქსალარი, etymologising the word as ქართლისა სურთომოდვრულუხუცესი (transl.: “Chief architect of Kartli”).

The inscription dates from the time-span between the 11th and 12th centuries.

9 Found on the inner cornice of the western wall:

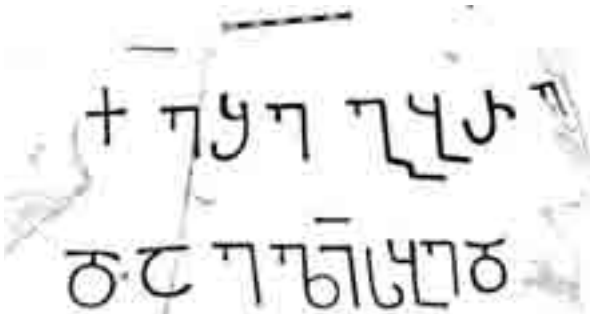
ჟი ყი უქა | ოს უნდა

ქ(რისტე)ე, შ(ეიწყალ)ე გ(ა)ბრ(იელ) | და ელი-ს(ა)ბედ.

Transl.: CHRIST, MAY YOU HAVE MERCY UPON GABRIEL AND ELISABETH.

Published in: Brosset M., Mélanges asiatiques, t. II, pp. 158-159; Рогов И., idem, p. 112; ცისკარიშვილი ვ., idem, p. 33; ბერძენიშვილი ნ., idem, p. 96.

Misreading: N. Berdzenishvili: გაბრი[ელ] (?).



The inscription traces back to the period between the 11th and 12th centuries.

Not far from the older church of Poka stands the parish church of St. Grigor Lusavorich, which is mentioned in the available archive documents beginning with the 1840s. It represents a simple building of undressed stone and a wooden roof, with its only entrance opening from its western facade.

In 2004 the Armenians of Poka addressed a petition with a great number of signatures to Catholicos Garegin II for permission and support to erect a new church in the village.⁷⁴

At the top of a hill rising at the western extremity of



POKA. A general view of St. Grigor Lusavorich (Gregory the Enlightener) Church and part of its western facade

Poka stands a thoroughly intact winged cross dedicated to St. Hovhannes (St. John). The monument, which is preserved in its original place, dates back to the 11th century.

In order to secure the safety of the cross, the local people have enclosed it in a building which is considered a sacred site and is known by the name of St. Hovhannes.

74 “აღივ,” № 69, 10-12.06.2004; “ახალი თაობა,” № 158, 10.06.2004.



POKA. A partial view of the old cemetery of the village; a tombstone found in this necropolis; St. Hovhannes (St. John) Chapel with a winged cross (12th century) preserved inside it, and the tympanum of a house (1914) engraved with a single-line construction inscription: «1914. ուստա Խաչատուր Մինաս Վասիլով» (transl.: “1914. Usta Khachatur Minas Vasilov”)

POKR ARAGYAL



POKR ARAGYAL. A general view of the village from the south-east

Location. Pokr Aragyal extends on the south-facing slope of a gorge lying on the right bank of the river Parvana, 8 kilometres north-east of the district centre of Ninotzminda, 18 kilometres south-east of Akhalkalak in a straight line, between 1,890 and 1,950 metres of altitude above sea level.

The villages of Metz and Pokr Aragyal communicate with each other through a bridge lying over the river Parvana.

A Historical Introduction. In 1595 the village is mentioned as comprising no *rayas* and paying 4,000 *akches* to the State Treasury.¹ It was stripped of its Armenian inhabitants in the 18th century.

In the 1880s, Pokr Aragyal belonged to landowner Manuk Bayburdtsiants.²

The available statistical records relating to Pokr Aragyal date from the 1860s, but it must have been founded earlier than this period: we have arrived at this

conclusion after the study of the existing statistical sources regarding Metz Aragyal.

Economy. Not far from St. Stepanos Church stands a barn built by Agha Manuk Bayburdtsiants in the 19th century.

The statistical records relating to the number of the population of Pokr Aragyal between the 19th and 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1861 ³		52	29	81
1862 ⁴		52	29	81
1863 ⁵		55	27	82
1864 ⁶		54	27	81
1865 ⁷		92	64	156
1866 ⁸	20	92	64	156
1867 ⁹		97	68	165

³ ՀԱԴ, ֆ. 53, գ. 1, գ. 3839, թ. 26:

⁴ Idem, file 3836, p. 23.

⁵ Idem, file 3843, pp. 21-22.

⁶ Idem, file 3846, pp. 9-10.

⁷ Idem, file 3848, pp. 11-12.

⁸ Idem, p. 74.

⁹ Idem, file 3851, pp. 21-22.

¹ Գյւրջիսեանի վեղաւորի լոյս ձեռնարկ, գ. 235.

² «Արմազան», 1885, № 3, էջ 41: Landowner M. Bayburdtsiants, who was from Akhalksxa, also held possession over the village of Ghaurma.



POKR ARAGYAL. The barn built by Agha Manuk Bayburdtsiants

1868 ¹⁰		97	69	166	1891 ²⁹		173	164	337
1869 ¹¹		102	76	178	1892 ³⁰		169	155	324
1870 ¹²		103	83	186	1893 ³¹	30	164	155	319
1871 ¹³		104	88	192	1894 ³²		173	160	333
1872 ¹⁴		105	90	195	1897 ³³		182	164	346
1873 ¹⁵		105	93	198	1898 ³⁴		186	173	359
1874 ¹⁶				204	1899 ³⁵		194	176	370
1875 ¹⁷	28			195	1900 ³⁶		193	178	371
1876 ¹⁸		106	94	200	1901 ³⁷		202	185	387
1878 ¹⁹		131	115	246	1902 ³⁸		204	193	397
1880 ²⁰		140	122	262	1905 ³⁹		216	203	419
1881 ²¹		141	128	269	1908 ⁴⁰	46	222	214	436
1882 ²²		152	133	285	1910 ⁴¹		248	234	482
1883 ²³		154	128	282	1912 ⁴²		269	250	519
1884 ²⁴	26				1914 ⁴³				573
1885 ²⁵		155	137	392	1916 ⁴⁴		280	272	552
1887 ²⁶		167	149	316	1918 ⁴⁵	40	210	215	425
1889 ²⁷		167	153	320	1921 ⁴⁶		55	45	100
1890 ²⁸		176	155	331	1926 ⁴⁷	57			297
					1987 ⁴⁸	157			726

10 Idem, file 3853, p. 27.

11 Idem, file 3856, p. 9.

12 Idem, file 3857, p. 23.

13 Idem, file 3858, pp. 9-10.

14 Idem, file 3859, pp. 56-57.

15 Idem, file 3862, pp. 70-71.

16 Idem, file 3864, pp. 26-27.

17 Idem, file 3866, pp. 19-20. Also see «Մերոյ Հայաստանի», 1875, № 44, էջ 2.

18 ՀԱԳ, ֆ. 53, ց. 1, գ. 3868, ք. 30-31:

19 Idem, file 3850, pp. 217-218.

20 Idem, file 3872, pp. 87-88.

21 Idem, file 3873, pp. 96-97.

22 Idem, file 3874, pp. 42-43.

23 Idem, file 3875, pp. 48-49.

24 «Արձագանք», 1885, № 3, էջ 41:

25 ՀԱԳ, ֆ. 53, ց. 1, գ. 3877, ք. 14:

26 Idem, file 3880, pp. 39-40.

27 Idem, file 3884, pp. 64-65.

28 Idem, file 3887, p. 145.

29 Idem, file 3889, p. 144.

30 Idem, file 3891, p. 116.

31 Idem, file 3895, pp. 41-42. Also see «Մուրճ», 1894, № 5, էջ 794.

32 ՀԱԳ, ֆ. 53, ց. 1, գ. 3896, ք. 169-170:

33 Idem, file 3899, pp. 142-143.

34 Idem, file 3897, p. 164.

35 Idem, file 3903, pp. 93-94.

36 Idem, file 3905, p. 55.

37 Idem, file 3906, p. 68.

38 Idem, file 3907, pp. 87-19.

39 Idem, file 3912, pp. 261-262.

40 ՀԱԳ, ֆ. 35, ց. 1, գ. 559, ք. 42:

41 ՀԱԳ, ֆ. 53, ց. 1, գ. 3917, ք. 135-136:

42 Idem, file 3920, pp. 17-18.

43 Кавказский календарь на 1915 г., стр. 89.

44 ՀԱԳ, ֆ. 196, ց. 1, գ. 43, ք. 19-20:

45 ՀԱԳ, ֆ. 469, ց. 3, գ. 2, ք. 1-4:

46 ՀԱԳ, ֆ. 355, ց. 1, գ. 895, ք. 1:

47 Certified by the registers of the Village Council.

48 Certified by the registers of the Village Council.



POKR ARAGYAL. *St. Stepanos Church as seen from the north-west and south-west; a cross relief (10th to 11th centuries), and the pedestal of a quadrilateral stele*

Pokr Aragyal participated in World War II with 72 warriors, 35 of whom lost their lives on the battlefield.⁴⁹

The earliest archive documents providing information on **the parochial school** of the village date back to 1873:

Year	Comments	Teachers	Pupils
1873 ⁵⁰		1	15
1874 ⁵¹		1	17
1875 ⁵²	Gevorg Vardaniants		15
1877 ⁵³		1	21
1878 ⁵⁴		1	20

49 Գավթյան Ա., Ջավախք, էջ 101:

50 Խոսրոյան Ա., idem, p. 513.

51 ՀԱԳ, ֆ. 53, ց. 1, գ. 3864, ք. 26-27:

52 ՀԱԳ, ֆ. 56, ց. 3, գ. 52, ք. 43:

53 ՀԱԳ, ֆ. 53, ց. 1, գ. 3850, ք. 130:

54 Idem, p. 177.

1880⁵⁵ Single-class male school

1881⁵⁶ 1 15

St. Stepanos Church represents a stone-built monument of a wooden roof (exterior dimensions: 13.27 x 9.12 metres). As attested by its construction inscription, engraved on its western facade, it traces back to 1862. Its western pediment used to be surmounted by a four-pillar belfry of wood which was destroyed prior to the year 1989.

The construction inscription of the monument (three lines in the original) reads:

Ի 1862 ԱՍԻ ՅՈՒՏԱՅ | ՍՏԵՓՈՆ | ԷՓՐԻԿԵԱՆ:

55 Խոսրոյան Ա., ibid.

56 ՀԱԳ, ֆ. 53, ց. 1, գ. 3873, ք. 96-97:



POKR ARAGYAL. The village cemetery and tombstones of the 19th century

Transl.: IN THE YEAR 1862 [BY] USTA STEPAN EPRIKIAN.

Published in: **Կարապետյան Մ.**, Ջավախք, էջ 525.

Pokr Aragyal has **two cemeteries**, one of which is situated in the south of St. Stepanos Church, and the

other in the centre of the village. They retain cradle-shaped and rectangular gravestones, as well as others representing undressed stone slabs.

POKR GYONDURA



POKR GYONDURA. A general view of the village from the north-west

Location. Pokr (*Smaller*) Gyondura is situated on the left side of the tributary Karasnakn, only a kilometre north-west of the greater village of the same name, 12 kilometres north-east of the district centre of Ninotzminda, 11 kilometres south of Akhalkalak in a straight line, at an altitude of 1,800 to 1,810 metres above sea level.

A Historical Introduction. In the 1880s, the village was under the possession of landowner Manuk Bayburdtsiants from Akhaltskha.¹

Population. The ancestors of the present-day inhabitants of Pokr Gyondura moved here from Khotorjur, and Kan Village,² Karin District, Karin Province, Western Armenia between 1829 and 1830.

The existing *statistical sources* regarding the number of the village inhabitants show that they continually increased throughout the 19th and 20th centuries:

Year	Houses	Males	Females	Total
1840 ³		76	81	157
1841 ⁴		81	78	159
1842 ⁵		88	82	170
1844 ⁶		98	90	188
1845 ⁷		102	94	196
1847 ⁸		100	102	202
1849 ⁹		84	100	184
1853 ¹⁰		98	89	187
1854 ¹¹		115	100	215
1857 ¹²		122	107	229
1860 ¹³	26	131	100	231
1861 ¹⁴	27	149	115	264

³ ՀԱԴ, ֆ. 53, ց. 1, գ. 3800, ք. 4:

⁴ Idem, file 3802, pp. 64-65.

⁵ Idem, file 3805, pp. 77-78.

⁶ Idem, file 3809, pp. 14-15.

⁷ Idem, file 3811, pp. 72-73.

⁸ Idem, file 3814, pp. 33-34.

⁹ Idem, file 3818, pp. 39-40.

¹⁰ Idem, file 2743, pp. 38-39.

¹¹ Idem, file 3825, pp. 48-49.

¹² Idem, file 3830, pp. 52-53.

¹³ Idem, file 3833, pp. 66-67.

¹⁴ Idem, file 3839, pp. 23-24.

¹ «Արձագանք», 1885, № 3, էջ 41: M. Bayburdtsiants' estates also included Ghaurma and Pokr Aragyal Villages, Javakhk.

² Kan (at present renamed Dadaş) was an Armenian-inhabited village lying 3 kilometres north of Karin City.

1862 ¹⁵	27	154	116	270
1863 ¹⁶		155	122	277
1864 ¹⁷	27	159	125	284
1866 ¹⁸	27	163	134	297
1867 ¹⁹		173	173	346
1868 ²⁰		176	175	351
1869 ²¹		184	185	369
1870 ²²		188	186	374
1871 ²³		195	193	388
1872 ²⁴		200	200	400
1873 ²⁵		206	202	408
1874 ²⁶				423
1875 ²⁷	25			428
1876 ²⁸		211	223	434
1877 ²⁹		232	225	457
1878 ³⁰		257	222	479
1880 ³¹		277	223	500
1881 ³²		288	220	508
1882 ³³		298	224	522
1883 ³⁴		297	229	526
1884 ³⁵	34			
1885 ³⁶		307	223	540
1887 ³⁷		334	247	581
1889 ³⁸		337	261	598
1890 ³⁹		348	265	613
1891 ⁴⁰		357	273	630
1892 ⁴¹		357	277	634
1893 ⁴²		358	279	637
1894 ⁴³		368	287	655
1897 ⁴⁴		384	312	696
1898 ⁴⁵		387	316	703
1899 ⁴⁶		399	328	727

15 Idem, file 3836, pp. 20-21.

16 Idem, file 3843, pp. 21-22.

17 Idem, file 3846, pp. 10-11.

18 Idem, file 3848, p. 74.

19 Idem, file 3851, pp. 21-22.

20 Idem, file 3853, p. 27.

21 Idem, file 3856, p. 9.

22 Idem, file 3857, p. 23.

23 Idem, file 3858, pp. 9-10.

24 Idem, file 3859, pp. 56-57.

25 Idem, file 3862, pp. 70-42; file 3905, pp. 55, 71.

26 Idem, file 3864, pp. 25-26.

27 Idem, file 3866, pp. 19-20. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

28 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, ք. 29-30:

29 Idem, file 3869, pp. 28-29.

30 Idem, file 3850, pp. 217-218.

31 Idem, file 3872, pp. 86-87.

32 Idem, file 3873, pp. 96-97.

33 Idem, file 3874, pp. 42-43.

34 Idem, file 3875, pp. 47-48.

35 «Արձագանք», 1885, № 3, էջ 41:

36 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 10:

37 Idem, file 3880, pp. 39-40.

38 Idem, file 3884, pp. 64-65.

39 Idem, file 3887, p. 144.

40 Idem, file 3889, p. 143.

41 Idem, file 3891, p. 115.

42 Idem, file 3895, pp. 41-42.

43 Idem, file 3896, pp. 168-169.

44 Idem, file 3899, pp. 141-142.

45 Idem, file 3897, p. 163.

46 Idem, file 3903, pp. 93-94.

1900 ⁴⁷		404	328	732
1901 ⁴⁸		418	339	757
1902 ⁴⁹		421	348	769
1905 ⁵⁰		443	358	801
1908 ⁵¹	74	442	378	820
1910 ⁵²		456	388	844
1912 ⁵³		483	401	884
1914 ⁵⁴		491	434	925
1916 ⁵⁵		478	439	917
1918 ⁵⁶	90	355	340	695
1921 ⁵⁷		109	100	209
1926 ⁵⁸	101			507
1988 ⁵⁹	160			800

World War II caused 55 victims to the village, which had sent 130 of its residents to the front.⁶⁰

Below follow the available records regarding the **parish school** of the village:

Year	Comments	Teachers	Pupils
1865 ⁶¹		1	12
1876 ⁶²		1	24
1877 ⁶³		1	20
1878 ⁶⁴		1	20
1880 ⁶⁵		1	28
1882 ⁶⁶		1	18
1980 ⁶⁷	Nine-year school		65

Beginning with the 1850s, different archive documents repeatedly make mention of **St. Gevorg Church** of Pokr Gyondura, which is referred to by the name of *Sourb Ghevondrats* from 1869 onwards. This suggests that between 1868 and 1869, the monument underwent renovation and re-consecration, as a result of which, it changed its name. It is built of mortar and finely-finished stone in its western facade, and of undressed stone in the other ones. Its western pediment is surmounted by a four-pillar belfry ending in a pointed broach.

47 Idem, file 3905, p. 55.

48 Idem, file 3906, p. 67.

49 Idem, file 3907, pp. 17-18.

50 Idem, file 3912, pp. 260-261.

51 ՀԱԳ, ֆ. 35, գ. 1, զ. 559, ք. 42:

52 ՀԱԳ, ֆ. 53, գ. 1, զ. 3917, ք. 134-135:

53 Idem, file 3920, pp. 17-18.

54 ՀԱԳ, ֆ. 56, գ. 6, զ. 1020, ք. 171-172: Another source reports 644 inhabitants for the same year (Кавказский календарь на 1915 г., стр. 144).

55 ՀԱԳ, ֆ. 196, գ. 1, զ. 43, ք. 18-19:

56 ՀԱԳ, ֆ. 469, գ. 3, զ. 2, ք. 1-4:

57 ՀԱԳ, ֆ. 355, գ. 1, զ. 895, ք. 1:

58 Արդյան Ս., idem, p. 124.

59 As confirmed by the Village Council.

60 Գալթյան Ա., Ջավախք, էջ 102:

61 ՀԱԳ, ֆ. 53, գ. 1, զ. 3848, ք. 2:

62 Idem, file 3850, p. 51.

63 Idem, p. 130.

64 Idem, p. 177.

65 ՀԱԳ, ֆ. 53, գ. 1, զ. 3872, ք. 86-87:

66 Idem, file 3874, pp. 42-43.

67 According to the information provided by the School Administration.



POKR GYONDURA. St. Gevorg (Sourb Ghevondiats) Church as seen from the north-west, south, north-west, south-east, west and south-west

POKR KHANCHALI

Location. Pokr (*Smaller*) Khanchali extends within 200 metres of the southern shore of Lake Khanchali, about 4 kilometres west of the greater village of the same name, 5.5 kilometres south-west of the district centre of Ninotzmindra, 17 kilometres south-east of Akhalkalak in a straight line, at an altitude of 1,930 to 1,980 metres above sea level.

Population. The local residents descend from those Armenian resettlers who moved here from Dinarigom Village,¹ Karin District, Karin Province between 1829 and 1830.

The population of Pokr Khanchali also used to comprise Turks from the Tarakamas' tribe who constituted 8 houses with 43 males and 53 females, as attested by a document of 1870.² In 1884 they formed only 6 houses.³ In 1918 the Turkish inhabitants of the village moved to Turkey.⁴

Statistical Records. The people of Pokr Khanchali underwent the following numerical changes during the 19th and 20th centuries:

Year	Houses	Males	Females	Total
1853 ⁵		42	36	78
1854 ⁶		44	38	82
1857 ⁷		45	36	81
1860 ⁸		47	57	104
1861 ⁹		62	66	122
1862 ¹⁰		67	67	134
1863 ¹¹		71	69	140
1864 ¹²		70	74	144
1866 ¹³	13	71	76	147

1867 ¹⁴		76	79	155
1868 ¹⁵		81	84	165
1869 ¹⁶		81	82	163
1870 ¹⁷		87	87	174
1871 ¹⁸		89	90	179
1872 ¹⁹		88	95	183
1873 ²⁰		91	95	186
1874 ²¹				200
1875 ²²	18			207
1876 ²³		109	112	221
1877 ²⁴		135	125	260
1878 ²⁵		144	123	267
1880 ²⁶		158	136	294
1881 ²⁷		167	142	309
1882 ²⁸		174	152	326
1883 ²⁹		169	152	321
1884 ³⁰	18			
1885 ³¹		181	158	339
1887 ³²		188	180	368
1889 ³³		204	188	392
1890 ³⁴		212	194	406
1891 ³⁵		216	206	422
1892 ³⁶		216	214	430
1893 ³⁷	28	218	210	428
1894 ³⁸		220	215	435

14 Idem, file 3851, pp. 21-22.

15 Idem, file 3853, p. 27.

16 Idem, file 3856, p. 9.

17 Idem, file 3857, p. 23.

18 Idem, file 3858, pp. 9-10.

19 Idem, file 3859, pp. 56-57.

20 Idem, file 3862, pp. 70-71.

21 Idem, file 3864, pp. 26-27.

22 Idem, file 3866, pp. 19-20. Also see «Մերու Հայաստանի», 1875, № 44, էջ 2.

23 ՀԱԳ, ֆ. 53, գ. 1, զ. 3868, ք. 29-30:

24 Idem, file 3869, pp. 28-29.

25 Idem, file 3850, pp. 217-218.

26 Idem, file 3872, pp. 86-87.

27 Idem, file 3873, pp. 96-97.

28 Idem, file 3874, pp. 42-43.

29 Idem, file 3875, pp. 47-48.

30 «Արձագանք», 1885, № 3, էջ 41:

31 ՀԱԳ, ֆ. 53, գ. 1, զ. 3877, ք. 10:

32 Idem, file 3880, pp. 39-40.

33 Idem, file 3884, pp. 64-65.

34 Idem, file 3887, p. 144.

35 Idem, file 3889, p. 143.

36 Idem, file 3891, p. 116.

37 Idem, file 3895, pp. 41-42. Also see «Մերո՛ւ», 1894, № 5, էջ 794.

38 ՀԱԳ, ֆ. 53, գ. 1, զ. 3896, ք. 168-169:

1 Dinarigom (nowadays renamed Myratgeldi) was an Armenian-populated village located on the right bank of the river Euphrates, 15 kilometres north of Karin City.

2 CMOTI, cnp. 32.

3 «Արձագանք», 1885, № 3, էջ 41:

4 Զեյթունի շրջանի Ե., idem, p. 64.

5 ՀԱԳ, ֆ. 53, գ. 1, զ. 2743, ք. 38-39:

6 Idem, file 3825, pp. 48-49.

7 Idem, file 3830, pp. 52-53.

8 Idem, file 3833, pp. 66-67.

9 Idem, file 3839, pp. 23-24.

10 Idem, file 3836, pp. 20-21.

11 Idem, file 3843, pp. 21-22.

12 Idem, file 3846, pp. 9-10.

13 Idem, file 3848, p. 74.

1897 ³⁹		235	228	463
1898 ⁴⁰		236	234	470
1899 ⁴¹		237	239	476
1900 ⁴²		242	243	485
1901 ⁴³		258	250	508
1902 ⁴⁴		267	256	523
1905 ⁴⁵		292	273	565
1908 ⁴⁶	51	305	284	589
1910 ⁴⁷		214	287	501
1912 ⁴⁸		240	317	557
1914 ⁴⁹		349	342	691
1916 ⁵⁰		316	353	669
1918 ⁵¹	58	245	260	505
1921 ⁵²		128	125	353
1926 ⁵³	86			593
1987 ⁵⁴	215			801

During World War II, Pokr Khanchali lost 58 of its 113 inhabitants who had left their homes to fight against the enemy on the front.⁵⁵

The available data relating to the activity of the **parochial school** of the village trace back to the 1860s. In 1875 it functioned as an institution of primary education.

Since the Soviet years, Pokr Khanchali has had a **secondary school**.

Year	Comments	Teachers	Pupils
1865 ⁵⁶		1	10
1873 ⁵⁷		1	10
1875 ⁵⁸	Karapet Khoperiants		10
1881 ⁵⁹		1	21

St. Hakob Church, which is mentioned as early as the 1850s, underwent major overhaul in 1875—it was thoroughly rebuilt with finely-finished stone in its western facade, and with hewn stone in all the other ones. Its gable roof is inwardly supported by two pairs of circular columns. The only entrance to the church



POKR KHANCHALI. *St. Hakob Church as seen from the south-west, and its entrance opening from its western facade*

(exterior dimensions: 16.80 x 10.33 metres, wall thickness: 90 centimetres) opens from its western facade. Its northern wall retains a font representing a single block of stone.

The inscription which follows below is engraved on, and around, the tympanum of the monument:

*Ի ՀԱՅՐԱՊԵՏՈՒԹԵԱՆ ԳԷՎՈՐԶ ԵՒ ՎԷ-
(Հ)ԱՓ(ԱՌ)Ի ՍՐԲԱԶԱՆ ԿԱԹՈՂ(Ի)Կ(Ո)Ս Ա-*

39 Idem, file 3899, pp. 141-142.

40 Idem, file 3897, p. 164.

41 Idem, file 3903, pp. 93-94.

42 Idem, file 3905, p. 55.

43 Idem, file 3906, p. 67.

44 Idem, file 3907, pp. 18-19.

45 Idem, file 3912, pp. 261-262.

46 ՀԱԳ, ֆ. 35, ց. 1, գ. 559, ք. 42:

47 ՀԱԳ, ֆ. 53, ց. 1, գ. 3917, ք. 134-135:

48 Idem, file 3920, pp. 17-18.

49 ՀԱԳ, ֆ. 56, ց. 6, գ. 1020, ք. 172-173: According to another source, the village had a population of 608 souls in the same year (Кавказский календарь на 1915 г., стр. 195).

50 ՀԱԳ, ֆ. 196, ց. 1, գ. 43, ք. 19-20:

51 ՀԱԳ, ֆ. 469, ց. 3, գ. 2, ք. 1-4:

52 ՀԱԳ, ֆ. 355, ց. 1, գ. 895, ք. 1:

53 Արդյան Ս., idem, p. 125.

54 As attested by the registers of the Village Council.

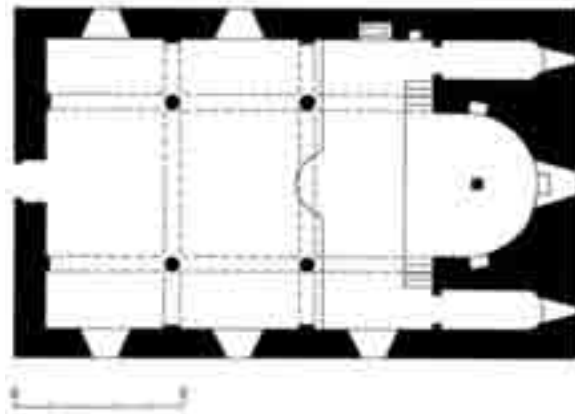
55 Դավթյան Ա., Ջսվախյ, էջ 101:

56 ՀԱԳ, ֆ. 53, ց. 1, գ. 3848, ք. 2:

57 Խոսրոյան Ս., idem, p. 518.

58 ՀԱԳ, ֆ. 56, ց. 3, գ. 52, ք. 44:

59 Խոսրոյան Ս., ibid.



POKR KHANCHALI. The construction inscription of St. Hakob Church preserved on its western facade; the plan of the monument

Մ(ԵՆԱՅ)Ն Հ(ԱՅՈՅ) Ի Ս(ՈՒՐ)Բ ԷԶՄԻԱԾԻՆ, ՓՈՔՐ ԽԱՆՉԱԼԻ ԳԻՒՂԻ Ս(ՈՒՐ)Բ ՅԵԿԵՂԵՅԻՍ Է ՀԱՅՈՅ ԵՒ ԿԱՐԻՅՈՒՄԻՅԵԱԼ Է ԳԸԼԽԱՅՂԻՐ | Ս(ՈՒՐ)Բ ՅԱԿՕԲԱՅ ԱՆՈՒԱՄԲՆ ԱՆԸԼՅԸԽԱՅՈՒ ՔԱՂԱՔԻ ԱԻԱԶԱՆ ՈՐԴԻ Ս(Ր)Բ(Ա)-ԶԱՆ ԳՐԻԳՈՐ ԱՐՔԵՊԻՍԿՈՊՈՍ ՍԱՔԻ(ՆԵ)ԱՆ ՕԾԵԱԼ Է Ս(ՈՒՐ)Բ ԵԿԵՂԵՅԻՍ | ՀԱՅՈՅ Է ԱՅՍ ԵԿ(Ե)ՂԵՅԻ: Ա(ԱՏՈՒԱ)Ծ ... | Յ(ԻՍՈՒ)ՄԻ ...ՄԻ | ... Տ(Է)Ր ՎԱՐԴԱՆ ...|ԵՍԵԱՆ ՄԵ...ԶԱՆԻ ...ԱՐՈՎ ԱՇԽ(ԱՏԵԱ)Լ:

Transl.: IN THE TIMES OF SUPREME PATRIARCH AND CATHOLICOS OF ALL ARMENIANS, HIS HOLINESS GEVORG [RESIDING] IN HOLY ECHMIATZIN, THE SACRED ARMENIAN CHURCH OF POKR KHANCHALI VILLAGE WAS BUILT AND DEDICATED TO SAINT HAKOB. IT WAS BLESSED BY THE MOST REVEREND ARCHBISHOP GRIGOR SAKINIAN OF AKHALTSKHA CITY... THIS IS AN ARMENIAN CHURCH. GOD... JESUS... FATHER VARDAN...

Note: It is impossible to translate the ending of the inscription.
Published in: **Կարապետյան Մ.**, Ջալալյաթ, էջ 531-532.

Carved south of the church entrance:

ԻՄՄԻՐԵԼԻ ԺՈՂՈՎՈՒՐԴ/ՈՅ ՄԻԾԱԶԱՆԻԻ ԱՇԽԱՏ/ՈՒԹԵԱՄԲ | ԱՐԴԱՐԱՏԱԴ ԱՐԴԵԱՆՅ ԵՒ Ծ(Ա)ԽՈՒՅ ԵԿ(Ե)Ղ(Ե)ՅԻ | ՕԾԵԱԼ ՎԱՐԱՔԱ Ս(ՈՒՐ)Բ Խ(Ա)ՉԻ ՕՐԸՆ: Ի 1875 ԱՄԻ Ս(Ե)Կ(ԵՍ)Բ(Ե)ՐԻ ...28:

Transl.: THE CHURCH WAS CONSECRATED THROUGH MY DEAR PEOPLE'S STRENUOUS EFFORTS, HONESTLY-EARNED MEANS AND EXPENSES ON THE DAY OF THE HOLY CROSS OF VARAG. ...28 SEPTEMBER 1875.

Published in: **Կարապետյան Մ.**, idem, p. 532.

St. Hakob Church is surrounded by a **necropolis** retaining tombstones of the 19th and 20th centuries. According to N. Berdzenishvili, in the 1930s, a **quadrilateral stele** could be seen near the church.⁶⁰

In the neighbourhood of Pokr Khanchali are preserved **two village sites** which got their present-day names in a later period: *Tezkharab* and *Molokan*.⁶¹

Memorial. The architectural heritage of the village includes a monument dedicated to prominent *fidayi* (*a name used with reference to Armenian combatants fighting mainly in the mountains against Turkish oppressors*) *Gevorg Chavush*.⁶²

⁶⁰ **Զերճյեն** Ֆ., *ibid.*

⁶¹ *Ibid.*

⁶² *Gevorg Ghazarian* (1870/71 to 1907) was an outstanding figure of the Armenian national liberation movement. He was born in Mektenk Village, Sasun, Western Armenia and studied at the school of Arakelots Monastery of Moosh from 1886 until 1888. He participated in the self-defence of Sasun between 1891 and 1893 and was also one of the leading figures of the heroic struggle of 1894. In 1896 *Gevorg* got acquainted with *Andranik*, another renowned Armenian war-lord, with whom he took part in the fighting of *Berdak* and *Arakelots Monastery* (1901), as well as in the *Revolt of Sasun* (1904). *Gevorg Chavush* was the military leader of the fights of *Ishkhanadzor* and *Talvorik*. On 27 May 1907, the Turkish army units surrounded *Gevorg Chavush* and his comrades-in-arms in *Solukh Village* located in the Plain of *Moosh*. The eminent Armenian commander was killed during the unequal struggle which followed this encirclement (*ՀԱՀ*, h. 3, Երևան, 1977, էջ 19-20).

POKR SAMSAR



POKR SAMSAR. The village as seen from the south

Location. The village lies 18 kilometres north-east of Akhalkalak in a straight line, between 1,990 and 2,030 metres of altitude above sea level.

A Historical Introduction. The tax list of the Turkish Government (1595) mentions it by the name of *Nerkin (Lower) Samsar* as comprising no *rayas* and paying a state tax of 5,000 *akches*.¹

The earthquake of 19 December 1899 destroyed 51 of the houses of Pokr Samsar and caused 27 deaths among its population.² In 1902 the Committee extending relief to the earthquake-stricken villages of the district built 11 houses in Ekhtila-Samsar, each of them costing 600 roubles.³

Population. The present-day inhabitants of Pokr Samsar descend from those Armenians who left Karin (Erzrum) Province during 1829 and 1830, and took up living in Ekhtila. In 1836 part of them again changed their place of residence and founded the village of Ekhtila-Samsar (nowadays called *Pokr Samsar*).

The available *statistical records* on the population of Pokr Samsar date from a period as late as the 1850s. As is apparent from these sources, they permanently grew in number during the 19th and 20th centuries:

Year	Houses	Males	Females	Total
1857 ⁴		110	101	211
1860 ⁵	12	108	86	194
1861 ⁶		121	113	234
1862 ⁷	24	127	114	241
1863 ⁸		132	118	250
1864 ⁹	24	138	123	261
1865 ¹⁰		139	131	270
1866 ¹¹	24	139	131	270
1867 ¹²		150	131	281
1868 ¹³		154	131	285

4 ՀԱԳ, ֆ. 53, գ. 1, գ. 3830, թ. 53-54:

5 Idem, file 3833, pp. 65-66.

6 Idem, file 3839, p. 25.

7 Idem, file 3836, pp. 21-22.

8 Idem, file 3843, pp. 21-22.

9 Idem, file 3846, pp. 8-9.

10 Idem, file 3848, pp. 12-13.

11 Idem, p. 74.

12 Idem, file 3851, pp. 20-21.

13 Idem, file 3853, p. 28.

1 Գրքահանության վեցամսեային լուր, 206.

2 «Մշակ», 1900, № 43, էջ 2:

3 «Մշակ», 1902, № 265, էջ 1:

1869 ¹⁴		158	138	296
1870 ¹⁵		166	141	307
1871 ¹⁶		172	145	317
1872 ¹⁷		174	146	320
1873 ¹⁸		180	154	334
1874 ¹⁹				343
1875 ²⁰	30			354
1876 ²¹		200	167	367
1878 ²²		195	167	352
1880 ²³		203	278	481
1881 ²⁴		209	291	500
1882 ²⁵		214	287	501
1883 ²⁶		217	288	505
1884 ²⁷	37			
1885 ²⁸		227	291	518
1887 ²⁹		260	304	564
1889 ³⁰		267	307	574
1890 ³¹		268	305	573
1891 ³²		277	307	584
1892 ³³		282	310	592
1893 ³⁴		276	309	585
1894 ³⁵		288	306	594
1897 ³⁶		305	333	638
1898 ³⁷		313	342	655
1899 ³⁸	54	312	336	648
1900 ³⁹		312	336	648
1901 ⁴⁰		319	348	667
1902 ⁴¹		314	350	664
1905 ⁴²		329	375	704
1908 ⁴³	57	350	377	727
1910 ⁴⁴		364	385	749

14 Idem, file 3856, p. 10.

15 Idem, file 3857, p. 24.

16 Idem, file 3858, pp. 10-11.

17 Idem, file 3859, pp. 57-58.

18 Idem, file 3862, pp. 71-72.

19 Idem, file 3864, pp. 27-28.

20 Idem, file 3866, pp. 20-21. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

21 ՀԱԳ, ֆ. 53, ց. 1, գ. 3868, ք. 30-31:

22 Idem, file 3850, pp. 218-219.

23 Idem, file 3872, pp. 88-89.

24 Idem, file 3873, pp. 97-98.

25 Idem, file 3874, pp. 43-44.

26 Idem, file 3875, pp. 48-49.

27 «Արձագանք», 1885, № 3, էջ 43:

28 ՀԱԳ, ֆ. 53, ց. 1, գ. 3877, ք. 14:

29 Idem, file 3880, pp. 40-41.

30 Idem, file 3884, pp. 65-66.

31 Idem, file 3887, p. 147.

32 Idem, file 3889, p. 146.

33 Idem, file 3891, p. 118.

34 Idem, file 3895, pp. 42-43.

35 Idem, file 3896, pp. 171-172.

36 Idem, file 3899, pp. 144-145.

37 Idem, file 3897, p. 166.

38 Idem, file 3903, pp. 101-102. Also see «Մշակ», 1900, № 43, էջ 2.

39 ՀԱԳ, ֆ. 53, ց. 1, գ. 3905, ք. 52:

40 Idem, file 3906, p. 68.

41 Idem, file 3907, pp. 20-21.

42 Idem, file 3912, pp. 263-264.

43 ՀԱԳ, ֆ. 35, ց. 1, գ. 559, ք. 43:

44 ՀԱԳ, ֆ. 53, ց. 1, գ. 3917, ք. 135-136:



POKR SAMSAR. Sourb Harutiun (Holy Resurrection) Church as seen from the north-west and west; its construction inscription preserved a little above its entrance

1912 ⁴⁵		387	400	787
1914 ⁴⁶		412	408	820
1916 ⁴⁷		430	428	858
1918 ⁴⁸	95	360	358	718
1921 ⁴⁹		120	100	220
1987 ⁵⁰	199			735

Pokr Samsar suffered 48 victims during World War II: on the whole, its inhabitants who had left for the front amounted to 108.⁵¹

Sourb Harutiun (Holy Resurrection) Church. As of 1856, the Armenians who had left Ekhtila for Samsar were still deprived of a church, but they wished to erect one through their own means.⁵² In 1860 mention is made of a local church named *Sourb Harutiun*. In the late 19th century, the inhabitants of Pokr Samsar found it expedient to reconstruct their old church.

The earthquake of 19 December 1899 shook the monument to its very foundations⁵³ so that it again underwent renovation in the 1900s. As of 2006, Sourb Harutiun Church was preserved standing.

The tympanum of the western entrance of the church is engraved with the following inscription (9 lines in the Armenian original):

ՇԻՆԵՑԱՒ Ս(ՈՒՐ)Բ | ՅԱՐՈՒԹԻՒՆ | ԱՆՎԱ-
ՆԵԱԼ | ԵԿԵՂԵՑԻՍ ԲՈՂՈՐ ՀԱՍԱՐԱԿՈՒ-
ԹԵԱՆ ՆԸՎԵՐՔԻՍ Ի 1891 ԹՎԱԿԱՆԻՆ, ՍՍ-
ՅԻՍ ԱՍՍՈ 1-Ն:

Transl.: THIS CHURCH NAMED SOURB HARUTIUN WAS BUILT THROUGH DONATIONS MADE BY THE ENTIRE POPULATION [OF THE VIL-LAGE] ON 1 MAY 1891.

Published in: **Կարապետյան Ա.**, Ջալալիք, էջ 535.

A **graveyard** extending around Sourb Harutiun Church preserves tombstones dating from the period between the 19th and 20th centuries.

A kilometre north of Pokr Samsar extends **the vil-lage site of Karanta** (13th to 14th centuries) with the remains of a *cemetery* and a *church* dedicated to St. Gevorg. The latter represents a uni-nave monument entirely built of finely-finished stone, with its only entrance opening from its southern facade into a total-ly annihilated hall.



POKR SAM SAR. St. Gevorg Church of Karanta Village Site as seen from the north-east, east and north; the plan of the monument

45 Idem, file 3920, pp. 18-19.

46 ՀԱԳ, ֆ. 56, ց. 6, գ. 1020, ք. 174-175: Another source mentions the village as having 730 inhabitants in the same year (Кав-казский календарь на 1915 г., стр. 177).

47 ՀԱԳ, ֆ. 196, ց. 1, գ. 43, ք. 21-22:

48 ՀԱԳ, ֆ. 469, ց. 3, գ. 2, ք. 1-4:

49 ՀԱԳ, ֆ. 355, ց. 1, գ. 895, ք. 1:

50 Certified by the documents kept at the Village Council.

51 **Կարապետյան Ա.**, Ջալալիք, էջ 102:

52 ՀԱԳ, ֆ. 56, ց. 1, գ. 3436, ք. 8:

53 **Мушкетов И.**, idem, ք. 29.



POKR SAMSAR. Eastward and westward views of the interior of St. Gevorg Church of Karanta Village Site; the cemetery lying around it with some gravestones; another necropolis (19th to 20th centuries) extending in the north-east of Sourb Harutiun (Holy Resurrection) Church

KARTSEB

Location. Kartseb lies 4 kilometres west of Hokam, 17 kilometres south-west of Akhalkalak in a straight line, at an altitude of 1,720 to 1,745 metres above sea level.

A Historical Introduction. As attested by the tax list of 1595, it had a population of 54 houses and paid 14,630 *akches* to the State Treasury.¹ In the days of Village Head Husein, between 1703 and 1704, the Government exacted 10,000 *akches* from the local inhabitants.²

During the 19th and 20th centuries, Kartseb belonged to landowner Ismayil Sarapchi-oghli and also formed part of the estates of the Mouskhelovs' family of Georgian noblemen.³

Population. In 1914 the village comprised 348 Turkish Karapapakhs.⁴ After their banishment in 1944, it was inhabited by some Armenians from Modegam.

The church of Kartseb stood semi-ruined until the 1930s, but at present only some of its meagre vestiges can be seen. Presumably, at first it used to belong to the Chalcedonian faith,⁵ but an Armenian cemetery of the 15th to 17th centuries, still preserved amidst its remnants, attests that it functioned as an Armenian Apostolic sanctuary during this period. The graveyard retains a number of undressed stone slabs, as well as several ornate *khachkars*, one of which (125 x 65 x 25 centimetres)⁶ is thoroughly preserved, although it has been moved from its original position.

As reported by an eye-witness,⁷ the church roof had thoroughly collapsed by the late 19th century. Only the parts adjoining the bema were still preserved standing, with the traces of some frescoes seen there. The southern facade of the church used to be engraved with a number of Georgian Mesropian inscriptions which can



KARTSEB. The remnants of the village church

no longer be found there. Luckily, they were recorded in due time and we are able to present them below:

1 Three lines in the Georgian Mesropian original:

სტეფანოს: ყაყას: ჯაჭვი იღობ |
 კისნდ: ყაყასდ სიყყრდ ეს სტეფანოს:
 ხინ: ჯაყყინდ

პატონსა ყ(უ)რყ(უ)რ(ეს) გ(ა)მ(არ)ჯ(ე)ე
 ღ(მერთ)ო. მისითა ბრძ(ან)ე(ბით)ა აფ(ა)-
 შე(ნეთ) ესე ს(ა)ყდ(არი) ნ(უ)ენ ქ(ა)რც(ე)ბ(ე)ლ-
 თა.

1 გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 215-216.

2 ჩილდირის ვილაიეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 109.

3 Ростомов И., idem, p. 61.

4 Кавказский календарь на 1915 г., стр. 137.

5 Ростомов И., idem, p. 10.

6 Կարապետյան Ս., Ջավախքի խաչքարերը, էջ 9:

7 Ростомов И., idem, pp. 60-61.



KARTSEB. A ruined medieval Armenian necropolis with its khachkars and gravestones

Transl.: MAY GOD BESTOW SUCCESS UPON LORD GHVARGHVARE. WE, THE INHABITANTS OF KARTSEB, BUILT THIS CHURCH ON HIS ORDER.

Published in: **Ростомов И.**, idem, p. 61; **ცისკარიშვილი გ.**, idem, p. 117; **ბერძენიშვილი ნ.**, idem, p. 115; “ჯავახეთი. ისტორიულ-სურთომოდგერული გზამკვლევი,” გვ. 104.

Misreading: I. Rostomashvili: პატრონისა ევარყვარის გამარჯვებისთა ბრძანებითა აღვაშენეთ რომელი ჩვენ ქარცხებელთა. V. Tsiskarishvili published I. Rostomashvili's decipherment without the slightest changes. N. Berdzenishvili offers: პატონსა: ერყრს: გმჯე ღომ | ისითა: ბძნითთ აღვშენესე სედ მისითა | რი: წნ: ქრცხელთა; ბრძანებითა, მისითა... ჩვენ. “ჯავახეთი. ისტორიულ-სურთომოდგერული გზამკვლევი” has პატრონსა, ბრძანებითა, ჩვენ.

Note: The inscription is published in accordance with the decipherment offered by N. Berdzenishvili.

Judging from the contents and stylistic peculiarities of the inscription, V. Tsiskarishvili thinks that it could not have been carved earlier than the 14th century. According to I. Rostomashvili and V. Tsiskarishvili, Ghvarghvare is identical to *Atabek* of Samtskhe Ghvarghvare Jaghetsy, who died in 1361. N. Berdzenishvili and the editorial staff of “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი” attribute the inscription to the time-span between the 15th and 16th centuries.

2 Another three-line inscription reads:

მამის(ა)ს ლ(ა)შქ(ა)რაიძეს მისნი | ცოდ-
ვანი შეუნ(დ)ნეს ღ(მერ)თმა(ა)ნ.

Transl.: MAY THE LORD GRANT ATONEMENT FOR FATHER LASHKARAYIDZE'S SINS.

Transl.: MAY THE LORD GRANT ATONEMENT FOR FATHER LASHKARAYIDZE'S SINS.

Published in: **Ростомов И.**, idem, p. 61; **ცისკარიშვილი ვ.**, idem, p. 117; **ბერძენიშვილი ნ.**, idem, p. 115; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი.” გვ. 104.

Misreading: I. Rostomashvili: მამასა, ლაშქრაიძეს, ღმერთ-მანა; V. Tsiskarishvili: მამას, ლაშქრაიძეს, ღმერთმანა.

Note: The inscription is carved in the Georgian Mesropian Nuskha-Khutsuri script already showing a tendency for shifting to the contemporary Georgian Mkhedruli characters.

I. Rostomashvili followed the decipherment offered by E. Taghayshvili. V. Tsiskarishvili re-published I. Rostomashvili's version without changing anything in it.

N. Berdzenishvili and the editorial staff of “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი” trace the inscription back to the 15th to 16th centuries.

3 Four lines in the original Georgian Mesropian script:

სხყნ სსრ: | ლქრ(ო)პ(ი)რსა : ოქრ(ო)პ(ი)რსა :
ოქრ(ო)პ(ი)რსა : ოქრ(ო)პ(ი)რსა : ოქრ(ო)პ(ი)რსა

ალ(ა)ბის ძ(ე)სა | გ(ა)მგ(ებ)ელსა ოქრ(ო)პ(ი)რსა და ჯ(უ)ბინს შეუნ(დ)ნეს ღ(მერ)თმა(ა)ნ.

Transl.: MAY GOD HAVE MERCY UPON JOUBIN AND ALAB'S SON, OVERSEER OKROPIR.

Published in: **Ростомов И.**, idem, p. 62; **ცისკარიშვილი ვ.**, ჯავახეთის ეპიგრაფიკა როგორც საისტორიო წყარო, თბილისი, 1959, გვ. 118; **ბერძენიშვილი ნ.**, ჯავახეთის 1933 წლის ექსპედიციის დღიური: სის. 1, 1964, გვ. 114; “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი,” თბილისი, 2000, გვ. 104.

Misreading: I. Rostomashvili: სხყნ, ლქრ(ო)პ(ი)რსა, ოქრ(ო)პ(ი)რსა; ალბის, ჯუბინსა, შეუნდოს. V. Tsiskarishvili: ლქრ(ო)პ(ი)რსა, ოქრ(ო)პ(ი)რსა; ალბის, ჯუბინსა, შეუნდოს. N. Berdzenishvili: ჯუბინს. “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი”: ოქროპირს, ჯუბინს.

Note: The inscription is published according to N. Berdzenishvili's decipherment.

N. Berdzenishvili and the editorial staff of “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი” attribute it to the period between the 15th and 16th centuries.

4 Amidst the ruins of the church could be seen a block of stone engraved with a Georgian Mesropian inscription:

ღ ... ღრს ... | ოქრ(ო)პ(ი)რსა : ოქრ(ო)პ(ი)რსა

ღ ... გნს ... | ოქრ(ო)პ(ი)რსა : ოქრ(ო)პ(ი)რსა

Transl.: ... MAY GOD HAVE MERCY.

Published in: **ბერძენიშვილი ნ.**, ჯავახეთის 1933 წლის ექსპედიციის დღიური: სის. 1, 1964, გვ. 115.

Note: According to N. Berdzenishvili, all these inscriptions were carved by the same person; therefore, this inscription can be dated back to the period between the 15th and 16th centuries like the previous ones.

5 An inscription in Georgian Mesropian characters found on a slab of stone:

†. ოქრ(ო)პ(ი)რსა

†. ათ...

Transl.: AT...(?).

Published in: **ბერძენიშვილი ნ.**, ჯავახეთის 1933 წლის ექსპედიციის დღიური: სის. 1, 1964, გვ. 115.

Note: N. Berdzenishvili maintains the supposition that the inscription is incomplete. The person who engraved it is the author of all the previous ones.

This scholar and the editorial staff of “ჯავახეთი. ისტორიულ-ხუროთმოძღვრული გზამკვლევი” trace it back to the time-span between the 15th and 16th centuries.

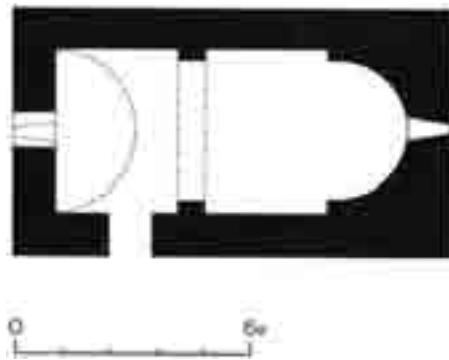
One of the ancient sites located in the neighbourhood of Kartseb is **the village site of Gharta (Kharta)**. The Turkish tax list of 1595 refers to it as having 22 houses and paying a state tax of 16,700 *akches*.⁸ It is also mentioned in the days of Village Head Abdullah (1718 to 1719) as paying 10,000 *akches* to the State Treasury.⁹

The name of this village is also found in an archive document of 1831.¹⁰

In 1914 Gharta had a population of 115 Turkish Karapapakhs.¹¹

The village site retains a *uni-nave vaulted church* (exterior dimensions: 9.35 x 5.27 metres) built of hewn stone and mortar. It has two entrances opening from its southern and western facades.

Another village site named *Navardziebi* is mentioned as located in the territory between Kartseb and Apnia.¹²



KARTSEB. The plan of the church of Gharta Village Site

8 გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 213-214.
9 ჩილდირის ეილეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 155.
10 Մատենադարան, քրթ. 163, վավ. 1193:
11 Кавказский календарь на 1915 г., стр. 107.
12 **ბერძენიშვილი ნ.**, idem, p. 115.



KARTSEB. The church of Gharta Village Site photographed from the north-west and south-west

OTA

Location. Ota is situated in the deep gorge of the tributary Ota, 6 kilometres north-east of the district centre of Aspindza, 28 kilometres north-west of Akhalkalak in a straight line.

Population. In 1914 the village had 706 Turkish inhabitants who were of Armenian origin, but had already completely lost their sense of national identity.¹ After their exile (1944), it was re-populated by a number of Georgians from various parts of Georgia.

The exact year of the foundation of the **church of Sourb Astvatzatzin** remains obscure, but it is mentioned

in the colophon of a manuscript dating back to 1418: “By the grace of Sourb Astvatzatzin, in a village called Ota [and situated] in one of the districts of Georgia, in the days of Supreme Patriarch Nerses and Father Hakovbos, in the year 1418 of the Armenian calendar... May you remember my master ...Hovhannes otherwise called Voskepor, as well as loathsome scribe Mkrtych...”²

The Armenians of Ota adhered to the Apostolic Church until the first half of the 17th century, when they yielded up to the violence exerted by the Turkish pashas of Akhaltskha and converted to Islam.



OTA. The ruins of a monastery and a castle preserved in the north-east of the village

¹ Кавказский календарь на 1915 г., стр. 170.

² ժԺԱ, էջ 222:

OLAVER



OLAVER. A general view of the village from the north

Location. The village lies 8 kilometres north-east of Akhalkalak in a straight line, at an altitude of 1,910 to 1,940 metres above sea level.

A Historical Introduction. In 1595 Olaver, which is mentioned by the name of *Olaverd*, had a population of 27 houses which paid 11,000 *akches* to the state.¹ The authorities exacted the same amount of tax after the forced Islamisation of the local inhabitants, in the days of Village Head Ahmed Suleyman (1721 to 1722).² It was stripped of its residents in the early 19th century, but was re-populated in the middle of the same century.

The earthquake of 19 December 1899 destroyed 8 of the 80 houses of Olaver and caused 3 deaths among the local people.³

Population. The ancestors of the inhabitants of Olaver were from Yerkan Mansur Village, Karin District, Karin Province in origin. During 1829 and 1830, they took up living in Korkh Village, Javakhk, but later they moved to Tzaghka, where they founded Nor Korkh. This newly-established village, however,

was not to provide them with a permanent place of residence—in 1852 they abandoned it and resettled in the devastated village site of Olaver in Javakhk.⁴

Statistical Records. The earliest archive documents on the population of Olaver date from the year 1853. According to the records found in these sources, they continually increased in number between the 19th and 20th centuries:

Year	Houses	Males	Females	Total
1853 ⁵		158	139	297
1857 ⁶		130	125	255
1860 ⁷	28	150	139	289
1861 ⁸		163	144	307
1862 ⁹	33	164	147	311
1863 ¹⁰		172	151	323
1864 ¹¹		181	158	339
1865 ¹²		184	162	346

4 ՀԱԳ, ֆ. 56, գ. 1, զ. 3436, ք. 8:

5 ՀԱԳ, ֆ. 53, գ. 1, զ. 2743, ք. 37-38:

6 Idem, file 3830, pp. 53-54.

7 Idem, file 3833, pp. 65-66.

8 Idem, file 3839, p. 25.

9 Idem, file 3836, pp. 21-22.

10 Idem, file 3843, pp. 20-21.

11 Idem, file 3846, pp. 9-10.

12 Idem, file 3848, pp. 11-12.

1 Գյւրջիսթանի վիլայեթի լոկալ լաւարի, ք. 223.

2 Ռոմանովի Երկրագործական լաւարի 1694-1732 ՎՎ. ք. 171.

3 «Մշակ», 1900, № 43, էջ 2:



OLAVER. Mount Abul as seen from the village

1866 ¹³	33	184	162	346	1880 ²⁶	270	277	547
1867 ¹⁴		192	177	369	1881 ²⁷	269	276	545
1868 ¹⁵		196	179	375	1882 ²⁸	272	281	553
1869 ¹⁶		198	183	381	1883 ²⁹	275	285	560
1870 ¹⁷		213	197	410	1884 ³⁰	50		
1871 ¹⁸		218	198	416	1885 ³¹	281	293	574
1872 ¹⁹		229	215	444	1887 ³²	305	331	636
1873 ²⁰		236	222	458	1889 ³³	313	341	654
1874 ²¹				485	1890 ³⁴	320	353	673
1875 ²²	40			491	1891 ³⁵	323	368	691
1876 ²³		230	251	481	1892 ³⁶	328	374	702
1877 ²⁴		249	265	514	1893 ³⁷	326	361	687
1878 ²⁵		257	278	535	1894 ³⁸	336	376	712

13 Idem, p. 74.

14 Idem, file 3851, pp. 20-21.

15 Idem, file 3853, p. 27.

16 Idem, file 3856, p. 9.

17 Idem, file 3857, p. 23.

18 Idem, file 3858, pp. 10-11.

19 Idem, file 3859, pp. 57-58.

20 Idem, file 3862, pp. 71-72.

21 Idem, file 3864, pp. 27-286.

22 Idem, file 3866, pp. 20-21. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

23 ՀԱԳ, ֆ. 53, ց. 1, գ. 3868, ք. 29:

24 Idem, file 3869, pp. 29-30.

25 Idem, file 3850, pp. 218-219.

26 Idem, file 3872, pp. 87-88.

27 Idem, file 3873, pp. 97-98.

28 Idem, file 3874, pp. 43-44.

29 Idem, file 3875, pp. 48-49.

30 «Արձագանք», 1885, № 3, էջ 43:

31 ՀԱԳ, ֆ. 53, ց. 1, գ. 3877, ք. 10:

32 Idem, file 3880, pp. 40-41.

33 Idem, file 3884, pp. 65-66.

34 Idem, file 3887, p. 146.

35 Idem, file 3889, p. 145.

36 Idem, file 3891, p. 117.

37 Idem, file 3895, pp. 42-43.

38 Idem, file 3896, pp. 169-170.

1897 ³⁹		371	373	744
1898 ⁴⁰		395	390	785
1899 ⁴¹	80	371	332	703
1900 ⁴²		391	353	744
1901 ⁴³		408	360	768
1902 ⁴⁴		402	366	768
1905 ⁴⁵		432	393	825
1908 ⁴⁶	109	451	410	861
1910 ⁴⁷		497	441	938
1912 ⁴⁸		539	460	999
1914 ⁴⁹		557	482	1,039
1916 ⁵⁰		579	495	1,074
1918 ⁵¹	170	695	610	1,305
1921 ⁵²		150	110	260
1987 ⁵³	222			997

Olaver participated in World War II with 196 of its residents, 82 of whom did not return to their homes.⁵⁴

The oldest archive documents providing information on **the parish school** of the village date from the 1860s.⁵⁵

The inhabitants of Olaver erected their school house earlier as compared to their neighbours living in the other villages of Javakhk: "...it has a school house built of finely-finished stone under local Priest Grigor's care: this clergyman himself works as a teacher there."⁵⁶ Judging from the construction inscription of the school, it probably came to replace an already existing, older building in 1911:

ԵԿԵՂԵՅ(ԱԿԱՆ)-ԾԽ(Ա)Կ(Ա)Ն ԳՊՐՈՅՍ
ԿԱՌՈՒՅԱԻ | ԱՐԳԵԱՍԻ ԳՐԻԳՈՐ Զ(Ա)Ջ(Ա)-
Ն(Ա)ՅԻ ... | ԵՐԵՅՈՒՂԻՈՅ ՀՈՒՓՍԻՍԷԻ ՏԷՐ |
ԳՐԻԳՈՐԵՅ(Ա)ՆՅ 1911 Թ., ՕԼԱՎԵՐ ԳԻ(Ի)Ղ:

Transl.: THIS PAROCHIAL SCHOOL WAS BUILT THROUGH THE ENDEAVOURS OF PRIEST GRIGOR... [AND] WIFE OF PRIEST HRIPSIME

39 Idem, file 3899, pp. 143-144.

40 Idem, file 3897, p. 165.

41 Idem, file 3903, pp. 101-102. Also see «Աշակ», 1900, № 43, էջ 2.

42 ՀԱԳ, ֆ. 53, ց. 1, զ. 3905, ք. 52:

43 Idem, file 3906, p. 68.

44 Idem, file 3907, pp. 19-20.

45 Idem, file 3912, pp. 262-263.

46 ՀԱԳ, ֆ. 35, ց. 1, զ. 559, ք. 43:

47 Idem, file 3917, pp. 135-136.

48 Idem, file 3920, pp. 18-19.

49 ՀԱԳ, ֆ. 56, ց. 6, զ. 1020, ք. 173-174: According to the results of another population census carried out on 1 January of the same year, the village comprised 833 inhabitants (Кавказский календарь на 1915 г., стр. 168).

50 ՀԱԳ, ֆ. 196, ց. 1, զ. 43, ք. 20-21:

51 ՀԱԳ, ֆ. 469, ց. 3, զ. 2, ք. 1-4:

52 ՀԱԳ, ֆ. 355, ց. 1, զ. 895, ք. 1:

53 As certified by the registers of the Village Council.

54 Գաղթյան Ա., Ջալալյան, էջ 102:

55 СМОТГ, стр. 31.

56 «Արձագանք», 1885, № 3, էջ 43:

TER-GRIGORIANTS IN THE VILLAGE OF OLAVER IN 1911.

Published in: Գաղթյան Ա., Ջալալյան, էջ 544.

The available records relating to the school represent the following picture:

Year	Comments	Teachers	Pupils
1865 ⁵⁷		1	18
1874 ⁵⁸		1	15
1875 ⁵⁹	Sexton Grigor Ter-Grigoriants		45
1876 ⁶⁰		1	21
1877 ⁶¹		1	14
1878 ⁶²		1	24
1880 ⁶³		2	60
1881 ⁶⁴		1	42
1882 ⁶⁵		1	19
1883 ⁶⁶		1	10
1989 ⁶⁷	Secondary		170

Sourb Astvatzatzin (Holy Virgin) Church. In 1856 the newly-arrived Armenians of Olaver applied to the spiritual authorities for permission to repair the old ruined church of their village: "...it is already four years since they resettled in the ruined village of Olavert, Akhalkalak Province from Nor Korkh Village of Tzalka. They are now requesting the spiritual powers to grant them with permit to reconstruct the old destroyed church from its very foundations with their own means. Thus, informing the ecclesiastical authorities about this, they are applying to them with a petition to take it into account and make the necessary arrangements [to that end]."⁶⁸



OLAVER. The school house built in 1911

57 ՀԱԳ, ֆ. 53, ց. 1, զ. 3848, ք. 2:

58 Idem, file 3864, pp. 27-28.

59 ՀԱԳ, ֆ. 56, ց. 3, զ. 52, ք. 43:

60 ՀԱԳ, ֆ. 53, ց. 1, զ. 3850, ք. 52:

61 Idem, file 3869, pp. 29-30.

62 Idem, file 3850, p. 178.

63 Idem, file 3872, pp. 87-88.

64 Idem, file 3873, pp. 97-98.

65 Idem, file 3874, pp. 43-44.

66 Idem, file 3875, pp. 48-49.

67 The information has been provided by the School Administration.

68 ՀԱԳ, ֆ. 56, ց. 1, զ. 3436, ք. 8:



OLAVER. Sourb Astvatzatzin (Holy Virgin) Church as seen from the north-west and south-west; an inscription engraved on its western facade in commemoration of the repairs of 1899; the church photographed from the west; a cross relief carved on its southern wall; the remnants of a cemetery extending in the south of the sanctuary

From the year 1857 onwards, a great number of archive documents make mention of the parish church of Olaver dedicated to the Holy Virgin. This comes to suggest that the church authorities welcomed the plans of the local inhabitants, and the latter implemented

them without hesitation. The monument used to represent a stone building with a wooden roof.⁶⁹ In the late 19th century, the Armenians of Olaver found it expedi-

⁶⁹ «Արձապանի», 1885, № 3, էջ 43:



OLAVER. A horse-shaped tombstone preserved near the southern wall of Sourb Astvatzatzin (Holy Virgin) Church; a partial view of the cemetery located at the northern extremity of the village, and an oil press stone

ent to replace their old dilapidated church with a new one.

The construction of the new sanctuary was completed in 1899, only several months before the notorious pernicious earthquake: fortunately, its blows were not so severe in this village, as compared to the rest of the district.

Sourb Astvatzatzin Church represents a monument built of finely-finished stone in its western facade, and undressed stone in all the other ones. It is particularly remarkable for its four-pillar belfry towering separately on an elevated pedestal like a pyramid, a few metres west of the church, and ending in a pointed broach:

An inscription of seven lines is carved on a marble slab placed a little above the western entrance tympanum of the church:

ՎԵՐԱՆՈՐՈՎՎԵՅ ԵԿԵՂԵՑԻՆ ԱՐԹԵԱՍԲ
ՀԱՆԳՈՒՅԵԱԼ Տ(Է)Ր ԵՂԻՇԷ ԵՒ ԻՒՐ | ԱՍՈՒՍ-
ՆՈՅ՝ ՄԱՐԹԱ | ՅՈՎՀԱՆՆԵՍԵԱՆ | ՏԷՐ ԳԻՔՈ-
ՐԵԱՆՑԻ | 1899-ԻՆ, ՄԱՅԻՍԻ 26-ԻՆ:

*Transl.: THE CHURCH WAS REPAIRED
THROUGH THE MEANS OF THE LATE FATHER YE-
GHISHE AND HIS SPOUSE, MARTHA HOVHAN-
NESSIAN TER-GIKORIAN ON 26 MAY 1899.*

Published in: Կարապետյան Մ., idem, p. 546.

Apart from a **cemetery** extending in the south of Sourb Astvatzatzin Church, Olaver retains another two graveyards (19th to 20th centuries) located at its southern and northern extremities.

Memorial. In 1990 the bust of War-Lord Andranik⁷⁰ was erected in the centre of the village.

⁷⁰ Andranik Ozanian (1865 to 1927) was a leading figure of Armenian national liberation movement. He was born in the family of a craftsman in the village town of Shapin-Garahisar, Armenia Minor, and received primary education at the local college named Mousheghian. At a young age, Andranik harnessed himself to the liberation struggle of Western Armenia. During the massacres of Armenians between 1894 and 1896, he participated in the fighting against the Turkish troops in Taron and Sasun. In the late 1890s, Andranik actually became the leader of all the haydook groups (haydooks were otherwise also known as fidayis) of Western Armenia. He earned himself the fame of a national hero particularly after the defence of Arakelots Monastery (1901). He also conducted battles in Taron, Sasun, Vaspurakan and elsewhere. In January 1918, the High Command of the Caucasian front conferred the title of Major General upon Andranik. From 1922 until his death, Andranik lived in Fresno City, USA. In 1928 his remains were moved to Paris and buried in Père Lachaise Cemetery (ՀԱՀ, հ. 1, Երևան, 1974, էջ 392). In 2000 the General's body found eternal repose in his homeland, where it was interred in Yerablur Pantheon in Yerevan.

ORLOVKA

Location. Orlovka is situated in the territory among the villages of Metz Khanchali, Gorelovka and Spasovka, on the left bank of the tributary Bughdashen, 7.5 kilometres south-east of the district centre of Ninotzinda, 24 kilometres south-east of Akhalkalak in a straight line, at an altitude of 2,030 to 2,060 metres above sea level.

Before the arrival of Russian Dukhobors, the village was known by the name of *Akhmasi* deriving from a lake located in its north-west.¹

Population. In 1909 Orlovka had 107 houses with 952 Russian inhabitants,² whose number had been reduced to 797 by 1914.³

In the 1990s, the Georgian authorities resettled 10 Georgian families from the remote parts of Georgia in Orlovka and the neighbouring village of Yepremovka. However, the incomers who enjoyed many privileges granted by the state did not stay long in their new place of residence—prior to the year 2004, only two of these families still lived in the village.⁴

According to N. Berdzenishvili, in 1933 the inhabitants of Orlovka used the territory of **a village site** located on the northern shore of Lake Akhmas for agricultural purposes. As for *the church* preserved in this site, it had already been levelled with the ground by this time.⁵

1 “Тифлисский листок,” 1909, № 191, стр. 5.

2 ბერძენიშვილი ნ., *idem*, p. 68.

3 Кавказский календарь на 1915 г., стр. 182.

4 მასსურაძე კ., ჯავახეთში ქართული სკოლები იხურება, “Georgian Times,” № 24, 17-24.06.2004.

5 ბერძენიშვილი ნ., *idem*, p. 79.

OROJALAR (ORAJALAR)

Location. The village is situated on the left bank of the river Parvana, 4 kilometres north-east of the district centre of Ninotzmindia, 15 kilometres south-east of Akhalkalak in a straight line, at an altitude of 1,860 to 1,880 metres above sea level.

A Historical Introduction. The გურჯისტანის ვილაიეთის დიდი დავთარი (1595) makes mention of Verin (i.e. *Upper*) Oraja, which did not comprise any *rayas* and paid 7,000 *akches* to the state.¹ This reference comes to suggest that there also existed another, lower village of the same name. This is substantiated by the fact that later the two adjacent villages merged together and were renamed *Orajalar* ('*lar*' is a plural suffix in the Turkish language). After the forced Islami-sation of the local inhabitants, under Village Head Ali (1724 to 1725), the Government exacted 10,000 *akches* from them.² In the days of Hasan, i.e. between 1725 and 1726, this state tax was reduced to 5,000 *akches*.³

Population. The present-day residents of Orojalar descend from those Armenians who moved to Javakhk from Karin Province between 1829 and 1830.

As attested by a document of 1870, apart from its Armenian inhabitants who were in the majority constituting 33 houses with 182 males and 156 females, the village also comprised 7 houses of Turkish Tarakamas (8 males and 7 females).⁴

The available *statistical records* show that the Armenian inhabitants of Orojalar continually increased during the 19th and 20th centuries:

Year	Houses	Males	Females	Total
1868 ⁵		168	145	313
1869 ⁶		174	156	330
1870 ⁷		178	164	342
1871 ⁸		184	166	350
1873 ⁹		201	193	394

1 გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 235.

2 ხილდირის ეიალეთის ჯაბა დავთარი 1694-1732 წწ., გვ. 183.

3 Idem, p. 187.

4 CMOTI, სტრ. 29.

5 ლარ., ფ. 53, გ. 1, კ. 3853, პ. 27:

6 Idem, file 3856, p. 9.

7 Idem, file 3857, p. 23.

8 Idem, file 3858, pp. 9-10.

9 Idem, file 3862, pp. 70-71.

1875 ¹⁰	34			395
1876 ¹¹		206	202	408
1877 ¹²		158	148	306
1878 ¹³		157	159	309
1880 ¹⁴		181	161	342
1881 ¹⁵		185	158	343
1882 ¹⁶		191	168	359
1883 ¹⁷		185	161	346
1884 ¹⁸	34			
1885 ¹⁹		198	175	373
1887 ²⁰		233	194	427
1889 ²¹		249	198	447
1890 ²²		254	198	452
1891 ²³		260	210	470
1892 ²⁴		267	214	481
1893 ²⁵		277	220	497
1894 ²⁶		272	279	551
1897 ²⁷		308	289	597
1898 ²⁸		316	293	509
1899 ²⁹		321	302	623
1900 ³⁰		332	318	650
1901 ³¹		343	333	676
1902 ³²		348	335	683
1905 ³³		370	355	725
1908 ³⁴	83	384	368	752

10 Idem, file 3866, pp. 19-20. Also see «*Մեղու Հայաստանի*», 1875, № 44, էջ 2.

11 ლარ., ფ. 53, გ. 1, კ. 3868, პ. 29-30:

12 Idem, file 3869, pp. 28-29.

13 Idem, file 3850, pp. 217-218.

14 Idem, file 3872, pp. 86-87.

15 Idem, file 3873, pp. 96-97.

16 Idem, file 3874, pp. 42-43.

17 Idem, file 3875, pp. 47-48.

18 «*Արձագանք*», 1885, № 3, էջ 41:

19 ლარ., ფ. 53, გ. 1, კ. 3877, პ. 10:

20 Idem, file 3880, pp. 39-40.

21 Idem, file 3884, pp. 64-65.

22 Idem, file 3887, p. 145.

23 Idem, file 3889, p. 144.

24 Idem, file 3891, p. 116.

25 Idem, file 3895, pp. 41-42.

26 Idem, file 3896, pp. 168-169.

27 Idem, file 3899, pp. 142-143.

28 Idem, file 3897, p. 164.

29 Idem, file 3903, pp. 93-94.

30 Idem, file 3905, p. 55.

31 Idem, file 3906, p. 67.

32 Idem, file 3907, pp. 18-19.

33 Idem, file 3912, pp. 261-262.

34 ლარ., ფ. 35, გ. 1, კ. 559, პ. 42:

1910 ³⁵		419	403	822
1912 ³⁶		446	432	878
1914 ³⁷		476	456	932
1916 ³⁸		482	550	1,032
1918 ³⁹	110	470	475	945
1921 ⁴⁰		167	144	311
1987 ⁴¹	365			1,555

The inhabitants of Orojalar fighting on the front during World War II amounted to 150: 78 of them did not return to their homes.⁴²

According to the few sources relating to the **parochial school** of the village, it had a single teacher and 22 pupils in 1881,⁴³ and one teacher with 15 pupils in 1883.⁴⁴

St. Hakob Church. Until 1867 the available archive documents speak of Orojalar as deprived of a parish church, but from 1868 onwards, mention is made of a church dedicated to St. Hakob.⁴⁵ The local residents still remember that the masters who built it were from Ghulalis. Evidently, the church was erected in the site of an older one, probably, with part of its stones. The vestiges of the older sanctuary comprise a high relief set in the eastern facade of the present-day church and engraved with the following inscription in the Georgian Mesropian script:

ԾԻՐԻԼ
 Լ(Ե)Ր(Ե)Ն(Ի)Ց (?)
 Transl.: *DERENIG*

Published in: *ერძენიშვილი ნ., ჯავახეთის 1933 წლის ექსპედიციის დღიური: სს. 1, 1964, გვ. 65.*

Misreading: N. Berdzenishvili read *ღნგ* instead of *ԾԻՐԻԼ*.

Note: N. Berdzenishvili, who visited Orojalar in 1933, describes this high relief (exterior dimensions: 185 x 85 centimetres) as representing two donators (or men) with an angel standing between them and pronouncing a blessing over them. This scholar, however, does not offer any decipherment for the inscription:

Լ || Յ - (?) || ՏԵ || Լ || Լ || - -
 ՌԵ || Տ || Ե || Ն || Լ || - -
 Ե || Ե - (Ի?) || ԿԵ || || Կ || Ն

Most probably, N. Berdzenishvili confused something while describing the high relief, for the eastern wall of the church bears only the representations of two people with absolutely complete contours. D. Berdzenishvili and the other members of the editorial staff of “*ჯავახეთი. ისტორიულ-ხელოვნებათმცოდნეობითი განკვეთი*” deciphered the inscription in the following way, guided by their own groundless suppositions: *ღნგ, მკვეცი, ანგელოზი, დღკ.*

36 Idem, file 3920, pp. 17-18.

37 ՀԱԲ, ֆ. 56, ց. 6, գ. 1020, ք. 172-173: Another source reports 1,093 inhabitants for the same year (*Кавказский календарь на 1915 г., стр. 169*).

38 ՀԱԲ, ֆ. 196, ց. 1, գ. 43, ք. 19-20:

39 ՀԱԲ, ֆ. 469, ց. 3, գ. 2, ք. 1-4:

40 ՀԱԲ, ֆ. 355, ց. 1, գ. 895, ք. 1:

41 As confirmed by the Village Council.

42 *Գալսթյան Ա.*, *Ձախախը*, էջ 102:

43 ՀԱԲ, ֆ. 53, ց. 1, գ. 3873, ք. 96-97:

44 Idem, file 3875, pp. 47-48.

45 Idem, file 3853.



OROJALAR. St. Hakob Church photographed from the south and east; a partial view of the part adjoining the eastern corner of its southern facade

სომონ and ქრისტე შეიწყალებ მკვეცი (transl.: “*D[e]r[e]ng,” “Mkhetsy,” “Angel,” “Simon”: “Christ, may You have mercy upon Mkhetsy”*).

The ruins of the once existing **village of Patkana** are preserved right opposite Orojalar, on the right bank of the river Parvana. In 1595 it paid 5,000 *akches* to the State Treasury.⁴⁶ In the days of Village Head Osman, in

46 *გურჯისტანის ვილაიეთის დიდი დათარი*, გვ. 233.





OROJALAR. A window frame (10th to 11th centuries) richly-adorned with high reliefs set in the eastern facade of St. Hakob Church (once it belonged to the older church of the village, which is at present annihilated without any trace); a detail from the same frame; gravestones (13th to 16th centuries) found in the walls of the church; partial views of the village cemetery, and tombstones preserved there

160 souls in 1914,⁴⁸ remained inhabited by Turks until the year 1918. Later it was populated by Armenians who constituted 135 souls in 1926.⁴⁹ In the 1930s, Patkana still represented a prospering village.⁵⁰

1714 the authorities exacted 3,000 *akches* from the local residents who had already been converted to Islam by force.⁴⁷ Patkana, which had a population of

⁴⁷ ჩიქლიძის ეპიგრაფიკული ძეგლები 1694-1732 წწ., გვ. 142.

⁴⁸ Кавказский календарь на 1915 г., стр. 171.

⁴⁹ Արդյան Ս., idem, p. 125.

⁵⁰ პერძენიშვილი ნ., idem, p. 67.

ORJA



ORJA. A general view of the village from the east

Location. The village extends on the right bank of the Arakova, the right tributary of the river Parvana, 7 kilometres north of Akhalkalak in a straight line, at an altitude of 1,670 metres above sea level.

A Historical Introduction. The გურჯისტანის ვილაიეთის დიდი დავთარი (1595) mentions Orja by this very name as having 18 houses and paying 20,000 *akches* to the State Treasury.¹ It is interesting to note that in the same year, a considerable part of the local people bore either Armenian names or others which were wide-spread among Armenians (Hovhannes, Sargis, Avag, Nuraziz's son Kirakos, Mazan's son Ghazar, Nazar's son Khavategh, Priest Simon, etc.). This fact suggests that most presumably, Orja represented a purely Armenian-populated village at that time.² It was stripped of its Armenian inhabitants in the 18th century, but was re-populated by them in 1830.

In the second half of the 19th century, Orja was the estate of the noble family of the Arevians, who had moved to Javakhk from Karin.

Despite the fact that the earthquake of 19 December 1899 caused almost no damage to Orja, it was included in the list (1901) of the most destitute villages of the district.³

The natural disaster of 1899 to 1900 inflicted serious damage upon the agriculture of Orja so that the Ad Hoc Governmental Committee ranked it among the most heavily-stricken villages of Javakhk.⁴ According to the calculations of this body, 55 of the local houses with their 266 inhabitants were in desperate need of immediate help.⁵

Among the old-styled **residential buildings** of Orja, special mention should be made of the Arevians' single-floor house built of finely-finished stone and

¹ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 192.

² Ibid.

³ «Մշակ», 1901, № 40, էջ 1:

⁴ Տալիմեան, Ամբերիտիւթիւնը Ախալքալաքի գաւառում եւ նրա հետեւանքները, էջ 248:

⁵ Idem, p. 249.

having a flat roof. Its front is particularly remarkable for animal-shaped drain-pipes and family coats of arms decorating it.

Economy. In the 1860s, Orja had 3 functioning mills and an oil press.⁶

Population. The forefathers of the present-day people of Orja moved to its territory from Karin (Erzrum) City of the province of the same name (the Arevians); from Kochkan Village (the Karapetians, the Youzbashians and the Mkoyans), as well as from Artahan (the Harutiunians) and Yerznka (the Nikoghossians and the Avagians) during 1829 and 1830.

The available *statistical records* show that the inhabitants of Orja continually increased in number after their resettlement in the village (with the exception of the years between 1847 and 1849):

Year	Houses	Males	Females	Total
1840 ⁷		191	189	380
1841 ⁸		204	200	404
1842 ⁹		210	206	416
1844 ¹⁰		222	217	439
1845 ¹¹		230	224	454
1847 ¹²		140	136	276
1849 ¹³		190	109	299
1851 ¹⁴	34	169	139	308
1853 ¹⁵		198	170	368
1854 ¹⁶		206	186	386
1857 ¹⁷		247	226	473
1860 ¹⁸	45	240	210	450
1861 ¹⁹	43	227	186	413
1862 ²⁰	43	228	189	417
1863 ²¹		235	191	426
1864 ²²		244	200	444
1865 ²³		220	200	420
1866 ²⁴	44	220	200	420
1867 ²⁵		242	211	453
1868 ²⁶		248	216	464
1869 ²⁷		260	223	483

6 CMOTГ, cтp. 26.

7 ՀԱԳ, ֆ. 53, ց. 1, գ. 3800, ք. 4:

8 Idem, file 3802, pp. 63-64.

9 Idem, file 3805, pp. 77-78.

10 Idem, file 3809, pp. 14-15.

11 Idem, file 3811, pp. 71-72.

12 Idem, file 3814, pp. 34-35.

13 Idem, file 3818, pp. 39-40.

14 ՀԱԳ, ֆ. 56, ց. 1, գ. 2596, ք. 31:

15 ՀԱԳ, ֆ. 53, ց. 1, գ. 2743 ք. 38-39:

16 Idem, file 3825, pp. 49-50.

17 Idem, file 3830, pp. 53-54.

18 Idem, file 3833, pp. 65-66.

19 Idem, file 3839, pp. 26-27.

20 Idem, file 3836, pp. 21-22.

21 Idem, file 3843, pp. 21-22.

22 Idem, file 3846, pp. 9-10.

23 Idem, file 3848, pp. 12-13.

24 Idem, p. 74.

25 Idem, file 3851, pp. 20-21.

26 Idem, file 3853, p. 27.

27 Idem, file 3856, p. 10.

1870 ²⁸		267	225	492
1871 ²⁹		280	230	510
1872 ³⁰		271	236	507
1873 ³¹		273	231	504
1874 ³²				498
1875 ³³	60			493
1876 ³⁴		278	224	502
1877 ³⁵		309	238	547
1878 ³⁶		315	254	569
1880 ³⁷		325	261	586
1881 ³⁸		337	277	614
1882 ³⁹		351	286	637
1883 ⁴⁰		341	275	616
1884 ⁴¹	52			
1885 ⁴²		349	285	634
1887 ⁴³		469	314	783
1889 ⁴⁴		476	318	794
1890 ⁴⁵		495	322	817
1891 ⁴⁶		509	325	834
1892 ⁴⁷		496	619	815
1893 ⁴⁸		513	332	845
1894 ⁴⁹		519	340	859
1897 ⁵⁰		557	544	1,101
1898 ⁵¹		594	565	1,159
1899 ⁵²		562	544	1,106
1900 ⁵³		572	556	1,128
1901 ⁵⁴	84	590	561	1,151
1902 ⁵⁵		596	568	1,164
1905 ⁵⁶		744	604	1,348
1908 ⁵⁷	103	787	642	1,429
1910 ⁵⁸		793	666	1,459
1912 ⁵⁹		827	696	1,523

28 Idem, file 3857, p. 24.

29 Idem, file 3858, pp. 9-10.

30 Idem, file 3859, pp. 56-57.

31 Idem, file 3862, pp. 71-72.

32 Idem, file 3864, pp. 26-27.

33 Idem, file 3866, pp. 20-21. Also see «Մեղու Հայաստանի», 1875, № 44, էջ 2.

34 ՀԱԳ, ֆ. 53, ց. 1, գ. 3868, ք. 30-31:

35 Idem, file 3869, pp. 28-29.

36 Idem, file 3850, pp. 218-219.

37 Idem, file 3872, pp. 87-88.

38 Idem, file 3873, pp. 97-98.

39 Idem, file 3874, pp. 44-45.

40 Idem, file 3875, pp. 49-50.

41 «Արձագանք», 1885, № 3, էջ 43:

42 ՀԱԳ, ֆ. 53, ց. 1, գ. 3877, ք. 11:

43 Idem, file 3880, pp. 41-42.

44 Idem, file 3884, pp. 66-67.

45 Idem, file 3887, p. 148.

46 Idem, file 3889, p. 147.

47 Idem, file 3891, p. 119.

48 Idem, file 3895, pp. 43-44.

49 Idem, file 3896, pp. 172-173.

50 Idem, file 3899, pp. 145-146.

51 Idem, file 3897, p. 167.

52 Idem, file 3903, pp. 101-102.

53 Idem, file 3905, p. 52.

54 Idem, file 3906, pp. 69. Also see «Մշակ», 1901, № 40, էջ 1.

55 ՀԱԳ, ֆ. 53, ց. 1, գ. 3907, ք. 21-22:

56 Idem, file 3912, pp. 264-265.

57 ՀԱԳ, ֆ. 35, ց. 1, գ. 559, ք. 43:

58 ՀԱԳ, ֆ. 53, ց. 1, գ. 3917, ք. 136-137:

59 Idem, file 3920, pp. 18-19.

1914 ⁶⁰		860	714	1,574
1916 ⁶¹		873	328	1,201
1918 ⁶²	150	815	802	1,617
1921 ⁶³		210	190	400
1987 ⁶⁴	264			1,007

World War II caused 70 victims to the village, which had sent 170 of its inhabitants to the battle-field.⁶⁵

The available sources provide the following information on **the parish school** of Orja:

Year	Comments	Teachers	Pupils
1865 ⁶⁶		1	65
1874 ⁶⁷		1	30
1875 ⁶⁸	Karapet Aghtegtsiants		40
1876 ⁶⁹		1	20
1877 ⁷⁰		1	20
1878 ⁷¹		1	17
1880 ⁷²		1	34
1881 ⁷³		1	27
1882 ⁷⁴		1	17

The ruins of **the church of Sts. Thaddaeus and Bartholomew**, which used to represent a monument of large dimensions thoroughly built of finely-finished stone, are preserved at the eastern extremity of the village. The earliest references to this sanctuary date from the 1830s, but its foundation goes as far back as the Middle Ages. The Armenian resettlers from Karin repaired it by adding a wooden roof to it,⁷⁵ and consecrated it according to the ritual of the Armenian Church, dedicating it to Holy Apostles Thaddaeus and Bartholomew (it functioned as a parish church until the first years of the Soviet regime). As attested by a document of 1903, the monument was in a state of disrepair,⁷⁶ and the inhabitants of Orja planned to renovate it with their own means.

In 1937 Village Head Shmavon had the sanctuary destroyed. At present only some meagre vestiges of its foundations can be seen in its site still retaining some fragments of remarkable decoration. One of these



ORJA. The remnants of the church of Sts. Thaddaeus and Bartholomew

pieces preserves part of an inscription in Georgian Mesropian characters:

... ԴՆՆ ...

... [Ե](Գ)Ը(Օ)Ե(Տ)Ձ ... (?)

Transl.: ... SOUL ...

Published in: Կարապետյան Մ., Ջավախք, էջ 554.

Note: The inscription was carved between the 10th and 11th centuries.

60 ՀԱԳ, ֆ. 56, ց. 6, զ. 1020, ք. 175-176: According to another source, the village had a population of 1,198 souls in the same year (Кавказский календарь на 1915 г., стр. 169).

61 ՀԱԳ, ֆ. 196, ց. 1, զ. 43, ք. 23-24:

62 ՀԱԳ, ֆ. 469, ց. 3, զ. 2, ք. 1-4:

63 ՀԱԳ, ֆ. 355, ց. 1, զ. 895, ք. 1:

64 Certified by the registers of the Village Council.

65 Կարապետյան Մ., Ջավախք, էջ 102:

66 ՀԱԳ, ֆ. 53, ց. 1, զ. 3848, ք. 2:

67 Idem, file 3864, pp. 26-27.

68 ՀԱԳ, ֆ. 56, ց. 3, զ. 52, ք. 43:

69 ՀԱԳ, ֆ. 53, ց. 1, զ. 3850, ք. 52:

70 Idem, p. 130.

71 Idem, p. 178.

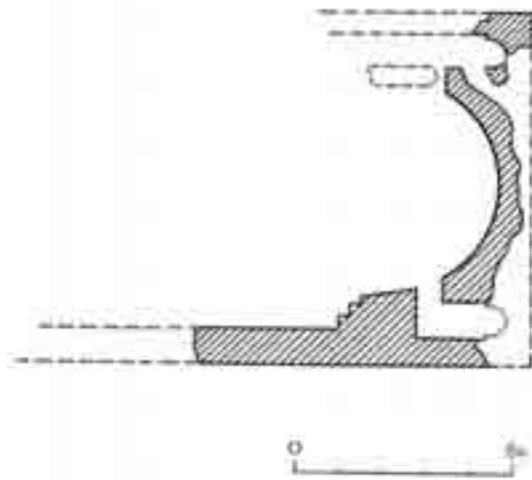
72 ՀԱԳ, ֆ. 53, ց. 1, զ. 3872, ք. 87-88:

73 Idem, file 3873, pp. 97-98.

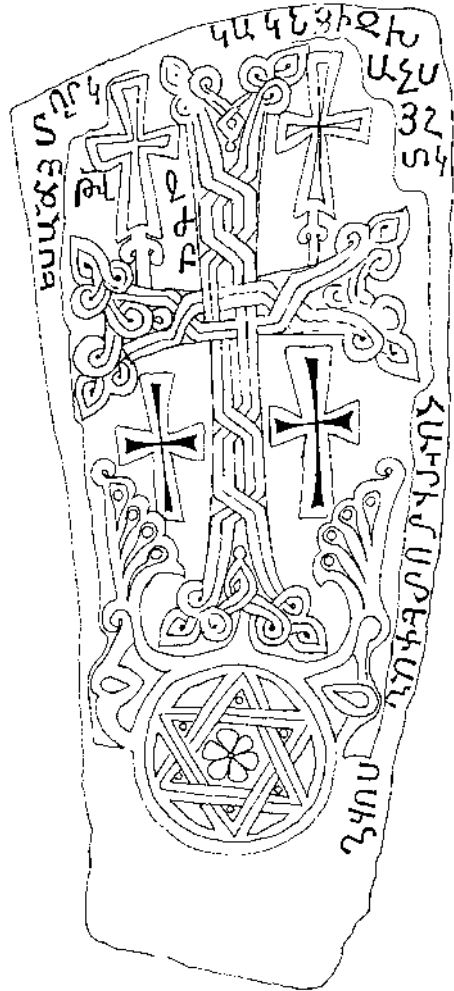
74 Idem, file 3874, pp. 44-45.

75 «Արձագանք», 1885, № 3, էջ 43:

76 «Արարատ», 1903, մայիս, էջ 437:



ORJA. The ruins of the church of Sts. Thaddaeus and Bartholomew; fragments found in its remains, and the plan of the surviving vestiges of the sanctuary



ORJA. Cross-stones dated 1463 and 1464



ORJA. Cross-stones of the 15th century



ORJA. Khachkars dating from the 15th century



In the neighbourhood of the remnants of the church of Sts. Thaddaeus and Bartholomew extends a **cemetery** retaining *khachkar* pedestals with tombstones shaped like rams, cradles and slabs.

A **sanctuary** built in Orja in 1900 houses some cross-stone fragments, as well as a number of ornate inscribed *khachkars* of the 15th century moved there from the old graveyard of the village.

1 Five lines in the Armenian original engraved on the cornice of a cross-stone (93 x 60 x 29 centimetres):

ԵՄ Ա(ՍՏՈՒԱ)ՅԾ(Ա)ՏՈՒՐՍ ԿԱ(Ն)ԿՆԵՑԻ
 ՋԽ/ԱՉՍ | Յ(Ի)Շ(Ա)Տ(Ա)Կ | ՀԱԻՐ ԻՄ ՍՏԵՓԱ-
 ՆՈՍԻՆ, ԹՎ(ԻՆ) ՋԺԲ (1463):

Transl.: I, ASTVATZATUR, ERECTED THIS CROSS[-STONE] IN MEMORY OF MY FATHER STEPANOS IN THE YEAR 912 (1463).

Published in: **Կարապետյան Ս.**, Ջավախքի խաչքարերը, էջ 9.



2 The lower part of a *khachkar* fragment (54 x 77 x 15 centimetres) bears the following epitaph:

ԹՎ(ԻՆ) ՋԺԳ(1464) ԵՄ Մ... [Հ]ՕՐ ԽՈՆԴԲԱ-
 ԲԻՆ:

Transl.: IN THE YEAR 913 (1464), I... FATHER KHONDBAR.

Published in: **Կարապետյան Ս.**, *ibid.*



3 Six lines inscribed on the southern vertical side and on the lower part of a cross-stone (120 x 60 x 30 centimetres):

ԹՎ(ԻՆ) Ջ... ԵՄ ԱԳՈՒՆ/Ս ԿԱՆԿՆ/ԵՑԻ
 ՋԽԱՉՍ | Յ(Ի)Շ(Ա)Տ(Ա)Կ ԻՆ/Ձ ԵՒ ԻՄ ՏԳՈՑՆ:

Transl.: IN THE YEAR 1... I, AGHUN, ERECTED THIS CROSS IN MEMORY OF MY SONS AND MY SOUL.

Published in: **Կարապետյան Ս.**, *ibid.*



4 The upper part of a *khachkar* fragment (53 x 51 centimetres), set in one of the walls of the sanctuary, is engraved with the following epitaph:

[ԽԱՉ]Ս Յ(Ի)Շ(Ա)Տ(Ա)Կ ՀՕՐ ԻՄ ԽՕ-
 ՃԱՅ...ԻՆ:

Transl.: THIS CROSS[-STONE STANDS] IN MEMORY OF MY FATHER, KHOJA...

Published in: **Կարապետյան Ս.**, *ibid.*

5 Carved on another cross-stone fragment (30 x 29 x 15 centimetres):

... ԴՈԼՎԱԹԻՆ: Թ...:

Transl.: ...DOLVAT...

Published in: **Կարապետյան Ս.**, *ibid.*

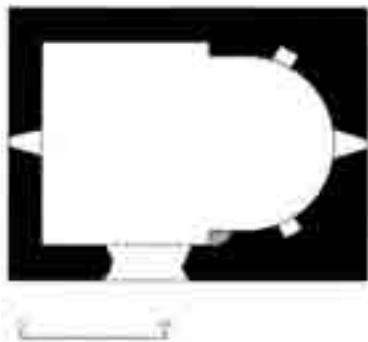
The village site of Mokhrashen, which is located 0.8 kilometre north-east of the village, had a population of 3 houses and paid a state tax of 3,834 *akches* in 1595.⁷⁷

ORJA. A *khachkar* (15th century); ram-shaped tombstones; the pedestal of a quadrilateral stele

77 Գյւրջիսեճանի վոյեյոյոս ճիճ ճաթարի, ԿՅ. 206.



ORJA. The Arevians' house and some details of it



ORJA. Hazmar Monastery as seen from the north-west, south-west and west; the plan of the monastery

This village site retains a semi-ruined *uni-nave church* built of undressed stone and mortar, and known by the name of *Hazmar Monastery*. The building and composition peculiarities of the monument trace it back to the time-span between the 16th and 17th centuries.

PHILIPOVKA

Location. The village is situated 2 kilometres east of Kartzakh, 22 kilometres south-west of Akhalkalak in a straight line, at an altitude of 1,840 to 1,880 metres above sea level.

A Historical Introduction. As attested by the Turkish tax list of 1595, it had a population of 31 houses and paid 10,000 *akches* to the state. Judging from the names of the local house proprietors (Father Hakob, brothers Shahaziz, Yرازiz, Kerob, Sargis,

Astvatzatur, Sahak, etc.), it was purely inhabited by Armenians.¹

Philipovka was stripped of its Armenian residents in the 18th century. In 1841 Archbishop Karapet bought its devastated site for Sourb Prkich Church of Akhaltskha.²

Population. In 1987 the village had 25 houses with 103 inhabitants.

¹ გურჯისტანის ვილაიეთის დიდი დავთარი, გვ. 278.

² «Մեղու Հայաստանի», 1875, № 38, էջ 1:

LIST OF THE LAPIDARY INSCRIPTIONS OF JAVAKHK

Below follows a chronological and topographical list of all the available lapidary inscriptions of Javakhk both published by different scholars and collected during the field-work carried out by RAA Foundation.

Year/Century	Script	Location	Comments
9th to 10th	Georgian Mesropian	Kumurdo	On a quadrilateral stele moved from Aresh Village Site
964	Georgian Mesropian	Kumurdo	On the eastern facade of Sourb Hambardzum Church
964	Georgian Mesropian	Kumurdo	On the southern entrance tympanum of Sourb Hambardzum Church (2)
964	Georgian Mesropian	Kumurdo	Inside a chapel adjoining Sourb Hambardzum Church in the south
964	Georgian Mesropian	Kumurdo	Above one of the windows of Sourb Hambardzum Church
10th	Georgian Mesropian	Kumurdo	On the north-western apse of Sourb Hambardzum Church
10th	Georgian Mesropian	Akana	On the southern wall of Sourb Hreshதாகატატს Church
10th	Georgian Mesropian	Burnashet	On the eastern facade of St. Matthew Church
10th	Georgian Mesropian	Kumurdo	On the south-western trompe of the narthex of Sourb Hambardzum Church
10th	Georgian Mesropian	Kumurdo	On the north-eastern trompe of the narthex of Sourb Hambardzum Church
10th	Georgian Mesropian	Kumurdo	On the southern facade of Sourb Hambardzum Church
10th	Georgian Mesropian	Kumurdo	On the northern facade of Sourb Hambardzum Church
10th	Georgian Mesropian	Kumurdo	On the eastern facade of Sourb Hambardzum Church (2)
10th	Georgian Mesropian	Kumurdo	On a quadrilateral stele moved from Aresh Village Site
10th	Georgian Mesropian	Samsar	On the entrance of a cut-in-rock church
10th	Georgian Mesropian	Samsar	On one of the walls of a cut-in-rock church
10th	Georgian Mesropian	Kumurdo	On the southern entrance tympanum of Sourb Hambardzum Church (2)
10th to 11th	Georgian Mesropian	Azavret	On the northern wall of St. Matthew Church
10th to 11th	Georgian Mesropian	Alastan	On the eastern facade of the old church
10th to 11th	Georgian Mesropian	Alastan	On the same facade of the old church
10th to 11th	Georgian Mesropian	Bavra	Above the window of the eastern facade of the old church
10th to 11th	Georgian Mesropian	Gandza	On a cross-stone
10th to 11th	Georgian Mesropian	Khando	On the southern wall of the hall of Sourb Astvatzatzin Church
10th to 11th	Georgian Mesropian	Khavet	On the pedestal of a stele
10th to 11th	Georgian Mesropian	Kumurdo	Inside a chapel adjoining Sourb Hambardzum Church in the south (4)
10th to 11th	Georgian Mesropian	Kumurdo	On a stone fragment
10th to 11th	Georgian Mesropian	Orja	On a stone fragment
1020	Georgian Mesropian	Varevan	On a stone fragment
1029	Georgian Mesropian	Khorenia	Above the western entrance of a building adjoining Yerevman Sourb Khach Church
1029	Georgian Mesropian	Khorenia	On the southern wall of the building adjoining Yerevman Sourb Khach Church
1060	Georgian Mesropian	Ghulalis	On the southern wall of Sourb Astvatzatzin Church
1072 (?)	Armenian	Zresk	On a cross-stone
11th	Georgian Mesropian	Ghaurma	On the western facade of Sourb Astvatzatzin Church (2)
11th	Georgian Mesropian	Ghaurma	On the southern entrance tympanum of Sourb Astvatzatzin Church
11th	Georgian Mesropian	Akhalkalak	On a stone fragment (3)
11th	Georgian Mesropian	Bavra	On the western wall of the old church
11th	Georgian Mesropian	Bezhanos	On a stone fragment
11th	Georgian Mesropian	Khezabavra	On the eastern wall of Sourb Khach Chapel
11th	Georgian Mesropian	Khorenia	Inside Dzor Zham Church
11th	Georgian Mesropian	Khorenia	Inside Dzor Zham Church
11th	Georgian Mesropian	Kumurdo	Inside the chapel adjoining Sourb Hambardzum Church in the south
11th	Georgian Mesropian	Kumurdo	On the southern entrance of Sourb Hambardzum Church
11th	Georgian Mesropian	Kumurdo	Below the cornice of the southern wall of the narthex of Sourb Hambardzum Church
11th	Georgian Mesropian	Kumurdo	On the western facade of the narthex of Sourb Hambardzum Church
11th	Georgian Mesropian	Ghulalis	On the southern wall of the church
11th	Georgian Mesropian	Majadia	On a stone fragment
11th	Georgian Mesropian	Jgrashen	On the southern wall of Sourb Hreshதாகატატს Church
11th	Georgian Mesropian	Satkha	On the eastern wall of the church
11th	Georgian Mesropian	Satkha	On the western wall of the church
11th	Georgian Mesropian	Satkha	On the southern wall of the church (3)
11th	Georgian Mesropian	Vachian	On a khachkar set in the western wall of Holy Zion Church

11th	Georgian Mesropian	Poka	On the southern wall of the church (3)
11th	Georgian Mesropian	Orojalar	On the eastern wall of St. Hakob Church
11th to 12th	Georgian Mesropian	Kumurdo	On the pedestal of a quadrilateral stele moved from Aresh Village Site
11th to 12th	Armenian	Akhalkalak	On a tombstone
11th to 12th	Georgian Mesropian	Samsar	On a stone fragment
11th to 12th	Georgian Mesropian	Samsar	On one of the walls of a cut-in-rock church (3)
11th to 12th	Georgian Mesropian	Parvana	On the southern wall of the church
11th to 12th	Georgian Mesropian	Parvana	On the southern wall of the church
11th to 12th	Georgian Mesropian	Poka	On the southern wall of the church (5)
11th to 12th	Georgian Mesropian	Poka	On the western wall of the church
12th	Georgian Mesropian	Abul	On the western facade of the church
12th	Georgian Mesropian	Tmok	On the entrance tympanum of Vahanavank
12th	Georgian Mesropian	Tmok	In the monastic complex of Vardzunik (2)
12th	Georgian Mesropian	Satkha	On the southern wall of the church
12th	Georgian Mesropian	Parvana	On a winged cross
12th to 13th	Georgian Mesropian	Burnashet	Carved inwardly on the northern wall of St. Matthew Church
12th to 13th	Georgian Mesropian	Gom	On a <i>kheli</i> stele
12th to 13th	Georgian Mesropian	Dadesh	On the eastern facade of Sourb Astvatzatzin Church
12th to 13th	Georgian Mesropian	Dadesh	On the eastern facade of Sourb Astvatzatzin Church
12th to 13th	Georgian Mesropian	Tmok	On a stele in Vahanavank
12th to 13th	Georgian Mesropian	Khorenia	On the southern entrance tympanum of Dzori Zham Church
12th to 13th	Georgian Mesropian	Tzunda	Above the church entrance
12th to 13th	Georgian Mesropian	Kajo	On the western wall of St. Gevorg Church
12th to 13th	Georgian Mesropian	Kajo	On the northern wall of St. Gevorg Church
12th to 13th	Georgian Mesropian	Kajo	On the bema of St. Gevorg Church
12th to 13th	Georgian Mesropian	Kulikam	On the eastern wall of Sourb Yerrordutiun Church
12th to 13th	Georgian Mesropian	Chunchkha	Above the southern entrance of the church
12th to 13th	Georgian Mesropian	Chunchkha	On the eastern wall of the church
12th to 13th	Georgian Mesropian	Chunchkha	On the northern wall of the church (2)
12th to 13th	Georgian Mesropian	Chunchkha	On the eastern wall of the church
12th to 13th	Georgian Mesropian	Sulda	On the eastern wall of Sourb Khach Church
12th to 13th	Georgian Mesropian	Sulda	On the eastern wall of Sourb Khach Church
1204	Georgian Mesropian	Tmok	On the entrance of Vahanavank
1251	Armenian	Akhalkalak	On a cross-stone
1251 (?)	Armenian	Akhalkalak	On a khachkar pedestal
1289	Armenian	Akhalkalak	On a piece broken off a cross-stone
1294	Armenian	Akhalkalak	On a tombstone
early 13th	Georgian Mesropian	Baralet	On the eastern facade of a church of Byzantine faith
early 13th	Georgian Mesropian	Baralet	On the eastern facade of a church of Byzantine faith
13th	Georgian Mesropian	Akhalkalak	On a stone fragment
13th	Georgian Mesropian	Gom	On a <i>kheli</i> stele
13th	Georgian Mesropian	Zresk	On a <i>kheli</i> stele
13th	Georgian Mesropian	Zresk	On a stone fragment (2)
13th	Georgian Mesropian	Khorenia	On one of the walls of Yerevman Sourb Khach Church
13th	Georgian Mesropian	Prtena	On a stele (now in Georgia's State History Museum)
13th	Georgian Mesropian	Saghamo	On a stele (now in Georgia's State History Museum)
13th to 14th	Georgian Mesropian	Bavra	On a cross-stone near the old church
13th to 14th	Armenian	Baralet	On a khachkar pedestal
13th to 14th	Georgian Mesropian	Ekhtila	On the northern wall of St. Stepanos Church (2)
13th to 14th	Georgian Mesropian	Heshtia	On a stone fragment
13th to 14th	Georgian Mesropian	Saghamo	On the southern wall of the church located at the southern extremity of the village (2)
13th to 14th	Georgian Mesropian	Metz Aragyal	On a stone fragment amidst the ruins of Tzeruny Church
13th to 14th	Georgian Mesropian	Varevan	On the southern wall of the church of Vardistsikhe Village Site
1301	Armenian	Akhalkalak	On a tombstone
1308	Georgian Mesropian	Ekhtila	On the southern facade of St. Stepanos Church
1314	Armenian	Ghulalis	On a cross-stone
1316	Armenian	Ghulalis	On a tombstone
1356	Georgian Mesropian	Khertvis	On the entrance facade of the castle
1362	Armenian	Akhalkalak	On a tombstone
1386	Armenian	Tmok	On a cross-stone

14th	Georgian Mesropian	Ekhtila	On the southern facade of St. Stepanos Church (3)
14th	Georgian Mesropian	Gandza	On the southern facade of the upper church
14th	Georgian Mesropian	Gandza	On the western facade of the upper church
14th	Georgian Mesropian	Gandza	On the southern entrance tympanum of the lower church
14th	Georgian Mesropian	Gandza	On the southern facade of the lower church
14th	Armenian	Ghulalis	On a khachkar pedestal
14th	Armenian	Ghulalis	On a khachkar pedestal
14th	Armenian	Ghulalis	On a tombstone
14th to 15th	Georgian Mesropian	Ekhtila	On a tombstone
14th to 15th	Armenian	Tmok	On a cross-stone
14th to 15th	Georgian Mesropian	Tmok	In the monastic complex of Vardzunik
1415	Armenian	Tmok	On a cross-stone
1417	Armenian	Tmok	On a cross-stone
1425	Armenian	Tmok	On a cross-stone
1451	Armenian	Akhalkalak	On the facade-bearing stone of the church
1463	Armenian	Orja	On a cross-stone
1464	Armenian	Orja	On a cross-stone
1464	Armenian	Turtskh	On a cross-stone
1465	Armenian	Turtskh	On a cross-stone
1471	Armenian	Khezabavra	On a cross-stone
1491	Armenian	Korkh	On a cross-stone
1491	Armenian	Vargav	On a cross-stone
15th	Armenian	Akhalkalak	On a cross-stone
15th	Armenian	Gavet Village Site	On a cross-stone
15th	Armenian	Kulikam	On a cross-stone set in the eastern wall of Sourb Yerrordutiun Church
15th	Armenian	Tzunda	On a cross-stone
15th	Armenian	Tzunda	On a cut-in-rock cross
15th	Armenian	Orja	On a cross-stone
15th	Armenian	Orja	On a cross-stone
15th	Armenian	Orja	On a cross-stone
15th to 16th	Armenian	Ghulalis	On a tombstone
15th to 16th	Armenian	Akhalkalak	On a cross-stone
15th to 16th	Armenian	Akhalkalak	On a cross-stone fragment
15th to 16th	Georgian Mesropian	Tmok	On the walls of the White Church of Vahanavank (13)
15th to 16th	Georgian Mkhedruli	Kotelia	On the southern facade of St. Giorgi Church
15th to 16th	Armenian	Kokia	On a cross-stone
15th to 16th	Armenian	Majadia	On a cross-stone
15th to 16th	Armenian	Murjakhet	On a cross-stone
15th to 16th	Armenian	Diliska	On a cross-stone
15th to 16th	Armenian	Chamdura	On a cross-stone
15th to 16th	Armenian	Chamdura	On a cross-stone
15th to 16th	Georgian Mesropian	Kartseb	On a stone fragment (5)
1502	Armenian	Kartikam	On a cross-stone
1505	Armenian	Davnia	On a cross-stone
1511-1515	Georgian Mesropian	Kumurdo	On the western entrance tympanum of the narthex of Sourb Hambardzum Church (4)
1516	Armenian	Diliska	On a cross-stone
1582	Armenian	Ekhtila	On a tombstone
16th	Armenian	Diliska	On a cross-stone
16th	Armenian	Kartzakh	On a khachkar in Samakhor Village Site
1643	Armenian	Alastan	On a cross-stone
1676	Armenian	Mrakoval	On a cross-stone
1678	Armenian	Satkha	On a tombstone
1733	Armenian	Heshtia	On a tombstone
1741	Armenian	Arakova	On a cross-stone
1803/1804	Arabic	Akhalkalak	Inside a mosque
1834	Armenian	Baralet	On a tombstone
1836	Armenian	Baralet	On a tombstone
1837	Armenian	Alastan	On a tombstone
1839	Armenian	Baralet	On a gravestone
1843	Armenian	Satkha	On a gravestone

1850	Armenian	Majadia	On a gravestone
1853	Armenian	Alastan	On a gravestone
1855	Georgian	Baralet	On a gravestone
1856	Armenian	Sirk	On the western wall of St. Gevorg Church
1857	Armenian	Alatuman	On the tympanum of Sourb Yerrordutiun Church
1857	Armenian	Dadesh	Construction inscription of a spring
1858	Armenian	Satkha	On a gravestone
1860	Armenian	Satkha	On a gravestone
1862	Armenian	Arakova	On a gravestone
1862	Armenian	Bezhan	On a gravestone
1862	Armenian	Satkha	On a gravestone
1862	Armenian	Satkha	On a gravestone
1862	Armenian	Pokr Aragyal	On the western facade of St. Stepanos Church
1863	Armenian	Satkha	On a gravestone
1864	Armenian	Sirk	On the western wall of St. Gevorg Church
1866	Armenian	Kartzakh	On a horse-shaped gravestone
1867	Armenian	Majadia	On the entrance tympanum of Sourb Lusavorich Church
1868	Armenian	Azavret	On the entrance tympanum of St. Mesrop Church
1868	Armenian	Balkho	On the entrance tympanum of Sourb Harutiun Church
1868	Armenian	Ghado	On the western entrance tympanum of the church
1869	Armenian	Baralet	On the entrance tympanum of Sourb Astvatzatzin Church
1869	Armenian	Metz Gyondura	On the western facade of St. Hakob Church
1869	Armenian	Metz Gyondura	On the western facade of St. Hakob Church
1869	Armenian	Satkha	On the font of the Church of St. Nerses the Great
1869	Armenian	Satkha	On a gravestone
1870	Armenian	Diliska	On the trough of a spring
1875	Armenian	Pokr Khanchali	On the western facade of St. Hakob Church
1877	Armenian	Satkha	On the western facade of the Church of St. Nerses the Great
1879	Armenian	Balkho	On a gravestone
1880	Armenian	Gom	On a gravestone
1882/1883	Arabic	Erinja	On a spring
1884	Armenian	Khojabek	On the western facade of St. Sargis Church
1890	Armenian	Arakova	On a gravestone
1890	Armenian	Korkh	On the southern wall of St. Stepanos Church
1891	Armenian	Trkna	In the north of the entrance of Sourb Nshan Church
1891	Armenian	Pokr Samsar	On the western facade of Sourb Harutiun Church
1894	Armenian	Kartzakh	Above the western entrance of St. Hovhannes Karapet Church
1896	Armenian	Kartzakh	On the basis of the belfry of St. Hovhannes Karapet Church
1896	Armenian	Kajo	On the western wall of St. Minas Church
1897	Armenian	Zak	On a gravestone
1898	Armenian	Balkho	On a stone fragment near Sourb Harutiun Church
1898	Georgian	Khezabavra	On the entrance of the Church of Sourb Srtin Hisusi
1899	Armenian	Olaver	On the western facade of Sourb Astvatzatzin Church
19th	Armenian	Alastan	On a tombstone
19th	Armenian	Bavra	On the southern entrance facade of the new church
19th	Armenian	Ekhtila	On a gravestone
19th	Armenian, Georgian	Kajo	On a horse-shaped tombstone
19th	Armenian	Pokr Khanchali	On the western facade of St. Hakob Church
1902	Armenian	Takhcha	On the southern wall of St. Minas Church
1902	Armenian	Metz Samsar	On the tympanum of Sourb Astvatzatzin Church
1903	Armenian	Alastan	Above the southern entrance of the new church
1905	Armenian	Toria	On the western entrance of Sourb Astvatzatzin Church
1905	Armenian	Toria	On the southern entrance of Sourb Astvatzatzin Church
1908	Armenian	Diliska	On a spring
1909	Armenian	Bughashen	On the southern wall of Sourb Harutiun Church
1909	Armenian	Sirk	On the enclosure of St. Gevorg Church
1911	Armenian	Akhalkalak	On a tombstone
1911	Armenian	Olaver	On the school facade
1997 to 1999	Armenian	Zhdanovakan	On the western entrance of the church
early 20th	Armenian	Bavra	On the entrance of Sourb Khach Church

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JAVAKHK

SAMVEL KARAPETIAN

Critical Study of the Georgian-Language Lapidary Inscriptions and Scientific Literature by
ALEXANDRE KANANIAN

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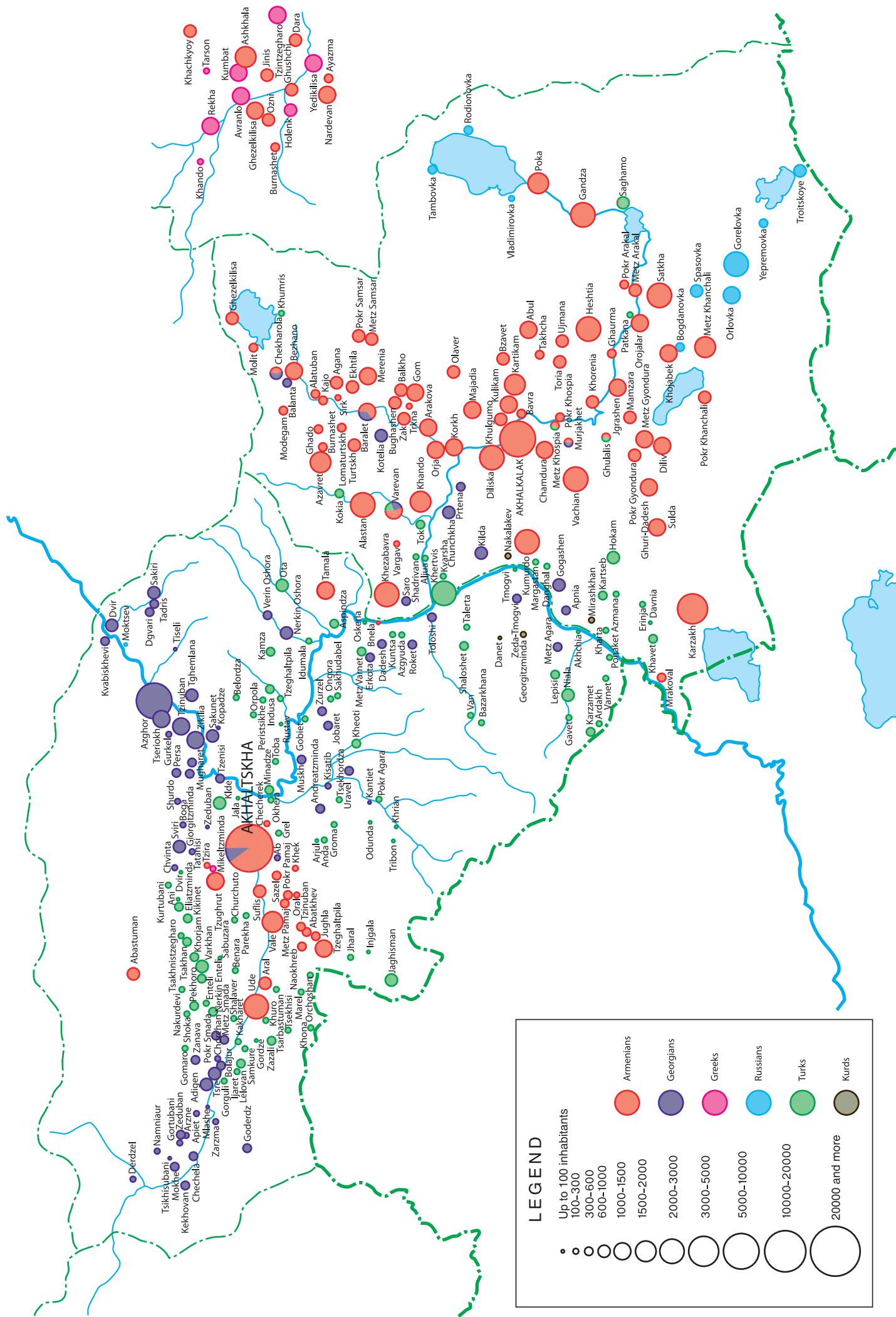
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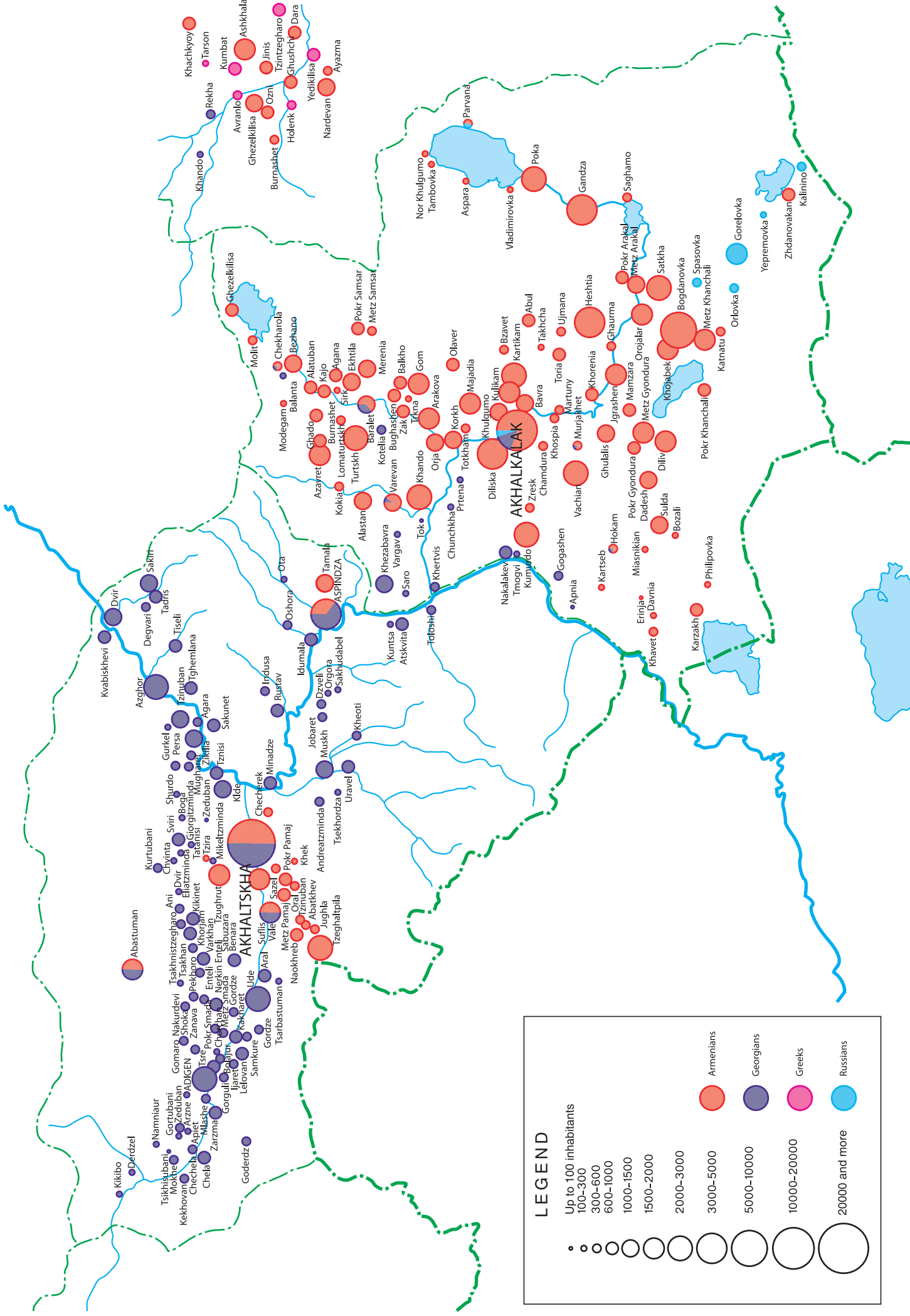
MODERN POLITICAL MAP OF THE REGION



ETHNIC DISTRIBUTION MAP OF THE ZONE OF AKHALTSKHA-AKHALKALAK. 1914



ETHNIC DISTRIBUTION MAP OF THE ZONE OF AKHALTSKHA-AKHALKALAK. 1987





Ota

Modeg

Burnashet

Azavret

Lomaturtskh

Aspindza

Tamala

Kokia

Turtskh

Alastan

Barale

Khezabavra

Khando

Saro

Vargav

Varevan

Zak

Tok

Khando

Khertvis

Chunchkha

Orja

Prtena

Korkh

Totkham

Diliska

Tmogvi

Nakalakev

AKHALKALAK

Khulguma

Kumurdo

Zresk

Apnia

Gogashen

Vachian

Murjaki

Kartseb

Hokam

Ghulalis

Pokr Gyondura

Khavet

Erinja

Davnia

Sulda

Dadesh

Metz

Bozali

Diliv

Kartzakh

Philipovka

Pokr Kha



Tabatzghur

Molit

Balanta

Chekharola

Bezhano

Alatuman

Kajo

Akana

Ekhtila

Pokr Samsar

Metz Samsar

Merenia

Bughashen

Balkho

Trkna

Gom

Arakova

Olaver

Majadia

Kulikam

Bzavet

Bavra

Kartikam

Abul

Takhcha

Khospia

Toria

Ujmana

Khorenia

Heshtia

Jgrashen

Ghaurma

Namzara

Orojalar

Pokr Aragyal

Metz Aragyal

Saghamo

Gyondura

Khojabek

Ninotzminda

Satkha

Metz Khanchali

Spasovka

Khanchali

Katnatu

Orlovka

Gorelovka

Yepremovka

Zhdanovakan

Sameba



1
2





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6



7

8







9

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ARCHAEOLOGICAL MONUMENTS

LEGEND

-  Cyclopean Castle
-  Menhir
-  Dragon Stone
-  Phallus























HISTORICAL MONUMENTS

LEGEND

-  Armenian Apostolic & Armenian Catholic Church
-  Georgian Orthodox Church
-  Georgianised Armenian Chalcedonian Church
-  Russian Orthodox Church
-  Georgianised Armenian Chalcedonian Monastery
-  Armenian Cemetery
-  Georgian Cemetery
-  Georgianised Armenian Chalcedonian Cemetery
-  Armenian Chapel
-  Turkish Mosque
-  Quadrilateral Stele
-  Winged Cross
-  Castle, Tower/Vantage-Point
-  Bridge







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CROSS-STONES

LEGEND



Cross-Stones



Armenian Chalcedonian Cross-Stones






















LAPIDARY INSCRIPTIONS

LEGEND

-  Armenian Inscriptions
-  Georgian Inscriptions
-  Inscriptions in Arabic Turkish

